

uEliya — Inani leShumi elinanye

Impazamo Yokuqala

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Imvukelo yethole legolide lika-Aron ekuqaleni kukaSirayeli wamandulo ihambelana ngokwesiprofeto nemvukelo kaYerobheham ekuqaleni kwezizwe ezilishumi zobukumkani basemantla bukaEfrayim. Ezi mbali zingcwele zifuzisela imvukelo yobu-Adventist ngowe-1863.

Kunjalo ke, bakho nabanye ubungqina obungqina u-1863, kodwa uAron noKumkani uYerobhoham babonelela ngobungqina obubekwa phezu kwembali ka-1863, yaye zonke ezo mbali zibonakalisa intshukumo yamakhulu alikhulu anamashumi amane anesine amawaka, olo luphondo lwamaProtestanti, kungekuphela nje ngexesha leentsuku zokugqibela zobukumkani besithandathu besiprofeto seBhayibhile, kodwa de kuse kufike ekuvalweni kwexesha lovavanyo. Ezo mbali zikwathetha ngembali ehambelanayo yophondo lwamaRiphabhlikhi kubukumkani besithandathu.

Ngokubanzi, yinyaniso enzima kakhulu kwabo bakholwayo, ukuba ibandla lama-Adventist oSuku lweSixhenxe lingabantu abaseleyo bakaThixo ekupheleni kwehlabathi. Loo nkolelo yimpazamo yethu yokuqala. Akukho bungqina beBhayibhile bokuba ibandla laseLawodike limele abantu abaphakanyiswayo njengomqondiso ngexesha lembandezelo yomthetho weCawa. Impazamo yethu yokuqala kukwamkela isiseko sobuxoki sokuba kunjalo. Umqondiso ekupheleni kwehlabathi wenziwe ngabo bagxothwayo ngamalungu esinagoge likaSathana.

Yaye kumisela iintlanga umqondiso, ahlanganise abagxothiweyo bakwaSirayeli, aqokelele ndawonye abasasazekileyo bakwaYuda, abavela kwiimbombo zone zomhlaba. Isaya 11:12.

Ngama-Adventist aseLawodikea abagxotha abo bamele babe ngumqondiso.

Liveni ilizwi leNkosi, nina ningcangcazelayo ngelizwi layo; Abazalwana benu abanithiyileyo, abanigxothayo ngenxa yegama lam, bathi, Makazukiswe uYehova; kodwa uya kubonakala kube luvuyo kuni, baze bona badane. Isaya 66:5.

Abo bayimiqondiso bagxothwa ngenxa “yegama” likaKristu. Igama elivelisa intiyo nguAlfa no-Omega, kuba umgaqo kaAlfa no-Omega ngowona uchaza ngokucacileyo lowo umelwe yiBandla lamaSeventh-day Adventist kwisiprofeto seBhayibhile. Umzekeliso weentombi ezilishumi umele ubu-Adventist.

“Umzekeliso weentombi ezilishumi okuMateyu 25 ukwabonakalisa amava abantu bama-Adventist.” Imbambano Enkulu, 393.

Umzekeliso wazalisekiswa ekuqaleni kobu-Adventist, yaye uzalisekiswa kwakhona de kube kanye ngoonobumba ekupheleni.

“Ndihlala ndibhekiswa emzekelisweni weentombi ezilishumi, ezintlanu kuzo ezaziziingqondi, zaze ezintlanu zaba zizidenge. Lo mzekeliso ufezekisiwe yaye uya kufezekiswa

ngokungqongqo kwawo onke amagama awo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, ufezekisiwe yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Iintombi ezizizidenge ezivukayo zize ziqonde ukuba azinawo amafutha ngamaLawodike.

“Imeko yeBandla emelwe ziintombi ezizizidenge, ikwakhankanywa njengemeko yaseLawodike.” Review and Herald, Agasti 19, 1890.

Umzabalazo weentombi ezizizilumko, ezimelwe kananjalo njengebandla laseFiladelfiya, ujongene nebandla elizibanga ukuba lingamaYuda, kanti akunjalo.

Yabona, ndiya kubenza abo bendlu yesikhungu kaSathana, abazibiza ngokuba bangamaYuda, kanti abangawo, basuke bexoka; yabona, ndiya kubenza beze banqule phambi kweenyawo zakho, bazi nokuba ndikuthandile. ISityhilelo 3:9.

UDade White uthetha ngale ndinyana kupapasho lokuqala kanye emva kokudana okukhulu.

“Nicinga ukuba abo banqula phambi kweenyawo zabangcwele, (IsiTyhilelo 3:9), ekugqibeleni baya kusindiswa. Apha ndimele ndahluke kuwe; kuba uThixo wandibonisa ukuba olu didi lwalungama-Adventist azibizayo, awayewe kude, aza ‘aphinda azibethele kuye ngokwakhe uNyana kaThixo emnqamlezweni, amhlazise ekuhlени.’ Kwaye ‘ngexesha lokulingwa,’ eliseza kuza, ukuze kubonakaliswe isimilo sokwenyaniso somntu ngamnye, baya kwazi ukuba balahlekile ngonaphakade; yaye boyiswe ziintlungu zomoya, baya kuqubuda phambi kweenyawo zabangcwele.” Word to the Little Flock, 12.

KuIsaya isahluko sesihlanu kukhankanywa okokuqala ingoma yesidiliya, awathi uKristu wayisebenzisa kamva.

Ngoku ndiya kuvuma ndiculeleke othandekayo wam ingoma yomthandi wam emalunga nesidiliya sakhe. Othandekayo wam unesidiliya entabeni echumileyo kunene; wasibiyela, wawakhupha amatye aso, wasityala ngomdiliya okhethiweyo, wakha inqaba phakathi kwaso, wenza nesixovulelo sewayini kuso; walindela ukuba sivelise iidiliya, kodwa savelisa iidiliya zasendle. Ke ngoko ngoku, nina bemi baseYerusalem, nani madoda akwaYuda, khanigwebe, ndiyanibongoza, phakathi kwam nesidiliya sam. Yintoni na ebenokwenziwa ngakumbi esidiliyeni sam, endingayenzanga kuso? Kutheni na, xa ndandilindele ukuba sivelise iidiliya, savelisa iidiliya zasendle? Isaya 5:1–4.

Umzekeliso, nokuba useTestamenteni eNdala okanye eNtsha, uchaza ibandla likaThixo njengelaliwe nguThixo ngenxa yokwala ukuvelisa iziqhamo elalimiselwe ukuba lizivelise. KuIsaya isihlanu, ekupheleni komzekeliso, kuchazwa isohlwayo sesidiliya, kanti kwangaxeshanye kukwanikelwa isithembiso sokuphakamisela iintlanga umqondiso. Kucacile ukuba isidiliya asinguwo umqondiso.

Ngenxa yoko ingqumbo kaYehova ivuthe nxamnye nabantu bakhe, wolula isandla sakhe nxamnye nabo, wababetha; zanyikima iinduli, nezidumbu zabo zaba njengenkunkuma phakathi kwezitalato. Kuko konke oku ingqumbo yakhe ayibuyanga umva, koko isandla sakhe sisesolulelwe. Yena uya kuphakamisela iintlanga ezikude umqondiso, aze azibethele umlozi

esekupheleni kwehlabathi; yaye, yabonani, ziya kuza ngokukhawuleza okukhulu. Isaya 5:25, 26.

Xa uYesu kamva wayicula le ngoma njengomzekeliso, isiphelo saKhe sasigqibelele ngokunjalo.

Yivani omnye umzekeliso: Kwakukho umnininzi othile, owatyala isidiliya, wasibiyela macala onke, wemba isixovulelo sewayini kuso, wakha inqaba, wasiqeshisa kubalimi, wemka waya kwelinye ilizwe elikude. Ke kaloku, xa ixesha leziqhamo lalisondele, wathumela abakhonzi bakhe kubalimi, ukuze bamkele iziqhamo zaso. Kodwa abalimi bababamba abakhonzi bakhe, bamtyabula omnye, babulala omnye, bamxuluba ngamatye omnye. Waphinda wathumela abanye abakhonzi, bengaphezulu kunabokuqala; nabo benza kubalimi nto inye. Ke ekugqibeleni wabathumela unyana wakhe, esithi, Baya kumhlonela unyana wam. Kodwa ke abalimi, bakumbona unyana, bathetha bodwa, besithi, Lo yindlalifa; yizani, simbulale, silidle ilifa lakhe. Bamthi ke bammba, bamkhuphela ngaphandle kwesidiliya, bambulala. Ngoko ke xa inkosi yesidiliya ifika, iya kwenza ntoni kwabo balimi? Bathi kuye, Iya kubatshabalalisa kakubi abo bantu bakhohlakeleyo, isiqeshise isidiliya kwabanye abalimi, abaya kuyinika iziqhamo ngexesha lazo. UYesu wathi kubalimi, Anizange na nifunde ezibhalweni ukuthi, Ilitye abalaxhi abalalayo, lilo elo lenziwe intloko yekona; oku kwenziwe yiNkosi, yaye kuyamangalisa emehlweni ethu? Ngenxa yoko ndithi kuni, UBukumkani bukaThixo buya kususwa kuni, bunikwe uhlanga oluvelisa iziqhamo zabo. Kananjalo lowo uya kuwa phezu kweli litye uya kwaphuka; ke yena lowo liya kuwela phezu kwakhe, liya kumgudluza abeluthuli. Ke xa ababingeleli abakhulu nabaFarisi beyivile imizekeliso yakhe, baqonda ukuba uthetha ngabo. Mateyu 21:33–45.

Ibandla lamaSeventh-day Adventist laseLawodikea asilophawu oluphakanyiswayo. Isidiliya semihla yokugqibela esifanekiswe nguSirayeli wamandulo libandla lamaSeventh-day Adventist laseLawodikea, kodwa kuya kubakho uhlanga oluvelisa isiqhamo esifaneleka njengeziqhamo zokuqala, nto leyo abayiyo ikhulu elinamashumi amane anesine amawaka.

Aba ngabo abangazange bazingcolise ngabafazi; kuba baziintombi. Aba ngabo abalandela iMvana naphi na apho iya khona. Aba bathengulwa phakathi kwabantu, bengowamazibulo kuThixo nakwiMvana. IsiTyhilelo 14:4.

Njengomqondiso baya kusetyenziswa nguMnini-ndlu ukuzisa isivuno sokugqibela. Ibandla lamaSeventh-day Adventist laseLawodikea lisisiya-mdiliya esalikhamba ilitye lembombo lesiseko lamaxesha asixhenxe kaMoses. Ukususela kuloo ndawo kwabakho ukuhla okuqhubekayo kungena ebumnyameni obukhulu ngakumbi nangakumbi. Umqondiso uya kuba “yingcambu kaYese.” Ingcambu kaYese, okanye uDavide, imele eyona nyaniso yokugqibela kanye uYesu awayiveza kumaYuda aphikisanayo embali yaKhe. Ingumfuziselo womgaqo ka-Alfa no-Omega, abangawuqondiyo abalimi abangathembekanga bakwaSirayeli bamandulo nabangoku.

Kwaye ngaloo mini kuya kubakho ingcambu kaYese, eya kuma ibe ngumqondiso kubantu; iintlanga ziya kuyifuna; nendawo yakhe yokuphumla iya kuba yeyesidima. Isaya 11:10.

USisi White noJames White bachaza ngokucacileyo ukuba ngowama-1856 intshukumo yayisele iyiLaodikeya; ngoko ke, wayichaza nini na ukuba yakha yawamkela umyalezo oya

kwabaseLaodikeya? Akazange akwenze oko. Impazamo yethu yokuqala kukwamkela ibango lokuba ibandla lamaSeventh-day Adventist belili bandla eloyisayo njengoko lalihamba kwimbali yalo. Inyaniso ichasene ngokupheleleyo noko. Ukuba siyayamkela loo ngcamango yokuqala iphosakeleyo, amehlo ethu ayavaleka kwiinyaniso zesiprofeto ezifundisa ngenye indlela. Umzekelo, uSisi White uphindaphinda echaza ukuba imbali kaSirayeli wakudala ongokoqobo ibonisa amava nembali kaSirayeli wale mihla ongokomoya. Amaxesha amaninzi, xa ebhekisa kuSirayeli wakudala njengomzekelo kaSirayeli wale mihla, ngaxeshanye ucaphula intetho yodumo yoMpostile uPawulos ngale nyaniso inye.

Ke kaloku zonke ezi zinto zabahlela bona ukuze zibe yimizekeliso; zaza zabhalelwa ukulumkisa thina, esithe saphelela phezu kwethu iziphelo zamaxesha. 1 Korinte 10:11.

Umpostile uPawulos kwindinyana yeshumi elinanye ushwankathela ezi ndinyana zilishumi zangaphambili.

Ngaphezu koko, bazalwana, andithandi ukuba ningazi ukuba oobawo bethu bonke babengaphantsi kwelifu, baza bonke bawela phakathi kolwandle; baza bonke babhaptizelwa kuMoses efini naselwandle; baza bonke badla ukutya okukokomoya okufanayo; baza bonke basela isiselo esingokomoya esifanayo; kuba babesela kweli liwa lingokomoya lalibalandela; yaye elo liwa lalinguKristu. Ke kaloku, kuninzi lwabo uThixo akakholisekanga; kuba bawa entlango. Ke ezi zinto zenzeka zaba yimizekelo kuthi, ukuze singanqweneli izinto ezimbi, njengokuba nabo banqwenela. Kananjalo musani ukuba ngabanquli-zithixo, njengokuba abanye babo babenjalo; njengokuba kubhaliwe kwathiwa, Abantu bahlala phantsi badla, basela, baza basuka baya kudlala. Kananjalo masingakrexezi, njengokuba abanye babo bakrexezayo, kwaza kwawa ngosuku olunye amashumi amabini anesithathu amawaka. Kananjalo masingamhendi uKristu, njengokuba abanye babo nabo bamlingayo, baza batshatyalaliswa ziinyoka. Kananjalo musani ukukrokra, njengokuba abanye babo nabo bakrokra, baza batshatyalaliswa ngumtshabalalisi. 1 Korinte 10:1–10.

UPawulos noDade White abayisebenzisi iSirayeli yamandulo njengomzekelo wabantu aboyisileyo nabangamalungisa. Ngokuchaseneyo kanye. UPawulos ushwankathela ezo ndinyana zilishumi zokuqala, kwindinyana yeshumi elinanye, aze ke kwindinyana elandelayo achaze isifundo ekufanele imbali yeSirayeli yamandulo isidlulisele kwabo baya kubona.

Ngoko ke lowo ucinga ukuba umi makalumke, hleze awe. 1 Korinte 10:12.

AmaSirayeli amandulo anika umzekelo wabantu ababebiziwe nguThixo, bekhokelwa nguThixo, bazalisekisa iziprofeto zikaThixo, baza bavukela uThixo onke amanyathelo endlela, baza ekugqibeleni bambethelela emnqamlezweni uMdali wezulu nomhlaba! Ama-Adventist akanangxaki ukuvuma ezi nyaniso ngoSirayeli wamandulo, kodwa kunqabile ukuba avumele isilumkiso esasijoliswe kubo ukuba singene sigqobhoze ubumfama babo baseLawodike. Basenokucaphula iindima apho uDade White achaza ibandla njengentwana yeliso likaThixo, kwaye kunjalo, kodwa uthando lukaThixo kubantu baKhe alugqubutheleli ngemvunulo imeko yabo yokwenene. Abo abathandayo uyabakhalimela aze abaqeqeshe. Nokuba ibandla likaThixo liyintwana yeliso likaThixo kangakanani na, uYesu wayishwankathela ngokucace gca kakhulu

indlela anobudlelane ngayo naloo ntwana yeliso, intwana yeliso yaKhe.

O Yerusalem, Yerusalem, obabulala abaprofeti, ubagibisele ngamatye abo bathunyelwe kuwe; kwakukangaphi na ndingathanda ukuba ndiqokelele ndawonye abantwana bakho, njengokuba isikhukukazi siqokelela amantshontsho aso phantsi kwamaphiko aso, kodwa anavuma! Yabonani, indlu yenu ishiywe kuni iyinkangala; yaye inyaniso ndithi kuni, anisayi kundibona, kude kufike ixesha eniya kuthi ngalo, Usikelelekile lowo uzayo egameni leNkosi. Luka 13:34, 35.

Imibuzo emele ukubuzwa yile, “Ngaba uYesu ngokwenene ubonisa isiphelo ngesiqalo? Ngaba uSirayeli wamandulo ngenene ufanekisela uSirayeli wanamhlanje?” Ingxaki ngoSirayeli wamandulo kulo lonke ibali labo yayikukuba babekholelwa ukuba ilifa labo lingqina ukuba bangabantu bakaThixo, yaye ngenxa yoko babengenakuba yiyo nantoni na ngaphandle kokuba ngabantu bakaThixo. Kungoko ngemihla kaYeremiya babevuma besithi bayitempile kaYehova.

Iilizwi elafika kuYeremiya livela eNkosini, lisithi, Yima esangweni lendlu yeNkosi, uze uvakalise khona eli lizwi, uthi, Live ilizwi leNkosi, nonke bakwaYuda, ningena kula masango ukuze ninqule iNkosi. Itsho iNkosi yemikhosi, uThixo kaSirayeli, isithi, Lungisani iindlela zenu nezenzo zenu, ndonenza nihlale kule ndawo. Musani ukukholosa ngamazwi obuxoki, nisithi, Itempile yeNkosi, Itempile yeNkosi, Itempile yeNkosi, zezi. Yeremiya 7:1–4.

Le nkohliso kanye leyo yagxininiswa nanguYohane umBhaptizi.

Babhaptizwa nguye eYordan, bevuma izono zabo. Ke kaloku akubona abaninzi kubaFarisi nabaSadusi besiza kubhaptizo lwakhe, wathi kubo, Nzala yeenyoka, ngubani onilumkisileyo ukuba nibaleke kwingqumbo ezayo? Velisani ke ngoko iziqhamo ezilungele inguquko; yaye musani ukucinga ukuthi ngaphakathi kwenu, SinoAbraham njengoyihlo wethu; kuba ndithi kuni, uThixo unako ukuwavusela uAbraham abantwana kula matye. Kaloku ke nezembe selibekiwe ezingcanjini zemithi: ngoko wonke umthi ongavelisi siqhamo silungileyo uyagawulwa, uphoswe emlilweni. Mateyu 3:6–10.

Kwakuloo kungachanekanga kanye phakathi kobu-Adventism okufuziselwa yintetho ethi “Itempile yeNkosi, siyiyo thina,” nokokuba siyiyo “inzala” ka-Abraham ngokomoya, kungowona mbonakaliso uphambili wobumfama baseLawodike.

“UThixo uthumela abathunywa ukuba baxebele abantu baKhe into ekufuneka beyiyo nento ekufuneka beyenzile ukuze bathobele imithetho yaKhe yobulungisa, ekuthi ukuba umntu ayenze, uya kuphila ngayo kananjalo. Bamele ukumthanda uThixo ngaphezu kwako konke, bengenabo abanye oothixo phambi kwaKhe; yaye bamele ukuthanda ummelwane wabo njengoko bezithanda bona, bemenzela oko bebengathanda ukuba abenzele kona.”

“Akukho nanye inxalenye encinane yomthetho ongcwele kaThixo emayiphathwe ngokungakhathaliyo okanye ngokungahloneli. Abo bagqitha ku ‘Utsho uYehova,’ bema phantsi kwebhanile yenkosana yobumnyama, bevukela uMenzi wabo noMhlanguli wabo. Babanga izithembiso ezanikelwa kwabathobelayo, besithi, Itempile yeNkosi, itempile yeNkosi singayo thina, lo gama behlazisa uThixo ngokumela kakubi isimilo saKhe, ngokwenza kanye ezo zinto athe mabangazenzi. Bamisela umgangatho angawanikanga uThixo. Umzekelo wabo

uyalahlekisa, impembelelo yabo iyonakalisa. Abazizo izikhanyiso ehlabathini, kuba abayilandeli imigaqo yobulungisa.”

“Abantu abanako ukubonisa ubuqhophololo obukhulu ngakumbi kuThixo kunokungayihoyi ukukhanya abakuthunyelwayo nguYe. Abo benza oku balahlekisa abangazi nto, kuba bamisela imiqondiso yobuxoki yendlela. Bahlala begqwetha imigaqo ecocekileyo...”

“Ngamazwi eSibhalo esiNgcwele sixelelwa ngokucacileyo ukuba kwakutheni na ukutshabalala kwehla phezu kwesizwe samaYuda. Babenokukhanya okukhulu, iintsikelelo ezityebileyo, nempumelelo emangalisayo. Kodwa bazibonakalisa bengathembekanga kwinto ababeyiphathisiwe. Abazange bayinyamekele ngokuthembeka isidiliya seNkosi, okanye bayinike iziqhamo zaso. Benza ngokungathi akukho Thixo, yaye ngenxa yoko intlekele yabafikela.” Manuscript Releases, volume 14, 343–345.

USirayeli lwakholwa ukuba, ngenxa yokuba lwalunyuliwe nguThixo ekuqaleni kwembali yalo, lwalusoloko luya kuba ngabantu Bakhe abanyuliweyo. Okona kubi ngakumbi, lwakholwa nokuba ngenxa yokuba lwalungabantu Bakhe abanyuliweyo, Wayeya kubabeka esidlangalaleni, nangona bona bengavumanga ukumbeka esidlangalaleni Yena. Ngokwesiprofeto, babengabantu Bakhe abanyuliweyo de baqhawulwa umtshato, kodwa abazange babe ngabantu uThixo awayebanqwenelele ukuba babe ngabo. Ubulungisa babantu abanyuliweyo abumiselwa ngoko bacinga ukuba bangoobani. USirayeli wamandulo ngumzekelo ophambili webandla lamaSabatha losuku lwesixhenxe, kodwa xa kwamkelwa isiseko sobuxoki sokuba bamele ikhulu elinamashumi amane anesine amawaka ekupheleni kwehlabathi, ubumfama baseLawodike buyabonakaliswa, njengoko kwakunjalo nangokaSirayeli wamandulo. UbuAdventism buyakholwa yaye bufundisa ukuba bona ngabantu abaseleyo bakaThixo ekupheleni kwehlabathi, nangona bukho ubungqina obucacileyo obuphikisana noko.

Okukhona sisondele esiphelweni sexesha lovavanyo, kokukhona umyalezo kubantu baseLawodike kufuneka ube ngowobunzulu obungakumbi nowothe ngqo ngakumbi. Ukuba loo ngcamango yobuxoki ayibekelwa bucala ngenxa yenyanyiso, ngoko ke imizekelo ka-Aron, kaYarobheham, neyo-1863 iyafihlwa phantsi kwesigqubuthelo sesithethe nesiko. Kusondele kakhulu esiphelweni sexesha lovavanyo ukuba kusafihlwa phantsi kweso sigqubuthelo ixesha elide ngakumbi.

Ke kaloku lo ngumgwebo, wokuba ukukhanya kufikile ehlabathini, baza abantu bathanda ubumnyama ngaphezu kokukhanya, ngokuba izenzo zabo bezizezibi. Kuba bonke abenza ububi bayakucaphukela ukukhanya, yaye abezi ekukhanyeni, hleze izenzo zakhe zikhalinyelwe. Yohane 3:19, 20.

Imbali yowexuko lokholo kwi-Adventism ilandelwe kwiLizwi likaThixo lesiprofeto. Yinyani yesiprofeto. Ubungqina bokuqala boku nguSirayeli wamandulo. USirayeli wamandulo yimbali yowexuko oluqhubekayo nolwandayo, kanti ke iBhayibhile noMoya weSiprofeto bafundisa ukuba uSirayeli wamandulo ungumfuziselo kaSirayeli wanamhlanje. Nangona oku kubuhlungu, akuzange kubaluleke ngakumbi ukuqonda le nyaniso kunangeli xesha langoku. Oko kutyhilwayo ngokutyhilwa kukaYesu Kristu yinyanyiso yokuba imbali ye-Adventism, njengophondo lwamaProtestanti, ihamba ngokungqinelana nembali yophondo lwamaRiphabhlikhi. Zombini ezi

mpondo zinika ubungqina besibini omnye komnye, yaye ukwala ukubona ngokuchanekileyo omnye wamangqina, kwangaxeshanye kuthintela ukuba kungaqondwa omnye ubungqina.

Imigca ka-Aron, kaYarobheham, neka-1863 ichaza isiqalo sikaSirayeli wokomoya wale mihla, yaye ngokwenjenjalo ikwachaza nesiqalo sophondo lweRiphabhlikhi. Isigidimi sengelosi yesithathu sisilumkiso esichasene nokwamkela uphawu lwerhamncwa. Yi-United States ethi kuqala ipasise umthetho weCawa ize ke inyanzelise ihlabathi liphela ukuba lenze kwaloo nto.

“Tintlanga zasemzini ziya kulandela umzekelo wase-United States. Nangona ikhokela ekuqaleni, ukanti kwa olo hlobo lwengxaki luya kwehlela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

Iinyaniso zesiprofeto ezinxulumene nengxaki yomthetho weCawa azinakwahlulwa emsebenzini waseUnited States. Irhamncwa lomhlaba leSityhilelo seshumi elinesithathu bubukumkani besithandathu besiprofeto seBhayibhile, obulawula iminyaka engamashumi asixhenxe yesiprofeto ngokukaIsaya amashumi amabini anesithathu. Lilo irhamncwa lomhlaba elineempondo ezimbini. Iinyaniso ezinxulumene nobudlelane bezi mpondo zimbini ngoku ziyatyhilwa ekutywinweni kwazo, kodwa kuphela kwabo bakhetha ukuqonda ukuba uYesu ukufezekisa ukutyhila kweSityhilelo sikaYesu Kristu ngokusebenzisa isiqalo sento ukubonakalisa isiphelo sento.

I-United States yaqalisa njengobukumkani besithandathu besiprofeto seBhayibhile ngowe-1798, yaye kule minyaka ingamashumi amathandathu anesihlanu eyalandelayo, iimpondo ezimbini ezaziza kuhamba kunye kuyo yonke imbali zabekwa kwimeko enokuthi iqondwe, kodwa kuphela ngabo banentumekelelo yokubona. Iminyaka engamashumi amathandathu anesihlanu ebekwe kuIsaya isahluko sesixhenxe yaqala ngowe-742 BC yaza yaphela ngowe-677 BC. Ukususela ngowe-1798 de kube ngowe-1863 loo minyaka yaphindwa. Loo minyaka ingamashumi amathandathu anesihlanu ichaza inkqubo yengxaki kuzo zombini iimpondo.

Ngo-1863, ixesha lokuqala leentsuku zesiprofeto “zokumkani omnye” zikaIsaya wamashumi amabini anesithathu lafikelela esiphelweni, yaye ngokwenjenjalo lamisela iimpawu zendlela zesiprofeto zexesha lokugqibela “leentsuku zokumkani omnye.” Ukuphela kwamashumi asixhenxe angumfuziselo kaIsaya wamashumi amabini anesithathu kubonakaliswa yiminyaka emashumi amathandathu anesihlanu yokuqala. U-1863 kude kube lixesha lesiphelo ngo-1989, lithuba lebandla lama-Adventist laseLawodike, elaqala kwintshukumo yamaMillerite laze laphela kwintshukumo yamakhulu alikhulu anamashumi amane anesine amawaka. Ukuze siqonde ixesha ekupheleni, kufuneka siqonde ixesha ekuqaleni. Ubu-Adventist abunakukwenza oku, kuba ukuqala kwabo kuphawulwa kukwala kwabo isifungo sikaMoses, esichaza yona kanye loo minyaka imashumi amathandathu anesihlanu emele ukuqala nokuphela kobu-Adventist neUnited States.

Ngenxa yesi sizathu, yaye esi sisizathu esinobunzima obukhulu, eli nqaku lizame ukuseka inyaniso enye yesiprofeto ngoku etyhilwayo yiNgonyama yesizwe sakwaYuda. Inyaniso leyo yeyokuba ukuba awuvumi ukuqonda ukuba ibandla lamaSeventh-day Adventist belisoloko likwimeko yaseLawodike, ngoko ngokwengqiqo awunako ukwahlula ngokuchanekileyo imbali yobuAdventist, yaye ngaphandle kokwahlula ngokuchanekileyo imbali yobuAdventist awukwazi ukuchonga ngokuchanekileyo uphondo lweRepublicanism.

Kuba ukuba, emva kokuba besindile ekungcolisweni kwehlabathi ngokwazi iNkosi noMsindisi uYesu Kristu, baphinde babanjiswe kuko, boyiswe, isiphelo sabo sokugqibela sibi ngakumbi kunesiqalo. Kuba ngekubangcono kubo ukuba babengazange bayazi indlela yobulungisa, kunokuba, bakuba beyazile, bawufulathele umyalelo ongcwele abawunikelwayo. Kodwa kwenzeke kubo ngokomzekeliso oyinyaniso othi, Inja ibuyele emhlanzweni wayo; nehagu ehlanjisiweyo ibuyele ekuxovuleni eludakeni. 2 Petros 2:20–22.