

# **Ikamva laseMerika nangoJulayi 18, 2020 - Inombolo Yokuqala**

*Abemi Bomnqophiso: UMoses noEliya Ekupheleni Kwehlabathi*

Jeff Pippenger

2023-08-23

uMoses noEliya bangumfuziselo besiprofeto abanokuthi, ngokomxholo, baqondwe ngamnye njengomfuziselo omnye, okanye kanjalo baqondwe njengomfuziselo oqulethe bobabini abaprofeti. Ngobungqina bababini into iyamiselwa, yaye kwisiTyhilelo seshumi elinanye uMoses noEliya bamele amangqina amabini eTestamente eNdala neTestamente eNtsha. Entabeni yoTshintsho loBume, emele ukuBuya kweSibini kukaKristu, umqondiso ophindwe kabini umele bobabini ikhulu elinamashumi amane anesine amawaka (uEliya) nabafeli-nkolo (uMoses) bengxaki yomthetho weCawa. Bekunye njengomfuziselo, emqolombeni waseHorebhe, bamele abantu bakaThixo ekupheleni kwehlabathi “abavayo,” “abafundayo” nabagcinayo umyalezo osisiTyhilelo sesimilo sikaThixo, oqulethe amandla okuguqula umLaodike abe ngumFiladelfiya. Kungekudala, (kungekudala kakhulu) kuya kufika ixesha apho kungasayi kuphinda kube nokwenzeka ukuba ama-Adventist aziziyatha aseLaodike azuze “ioli” efunekayo ukuze asabele ngokuchanekileyo kwisikhuzo esithi, “Yabonani, uMyeni uyeza.”

Waza uMoses kuYehova, wathi, Khangela, wena uthi kum, Nyusa aba bantu; ukanti akundazisanga ukuba ngubani oya kumthumela kunye nam. Ukanti uthe, Ndiyakwazi ngegama, kwaye ufumene ubabalo emehlweni am. Ngoko ke ngoku, ndiyakubongoza, ukuba ndifumene ubabalo emehlweni akho, ndibonise ngoku indlela yakho, ukuze ndikwazi, ukuze ndifumane ubabalo emehlweni akho; uze ukhumbule ukuba olu hlanga ngabantu bakho. Wathi yena, Ubukho bam buya kuhamba nawe, ndikunike ukuphumla. Wathi kuye, Ukuba ubukho bakho abuhambi nam, musa ukusinyusa sisuke apha. Kuba kuya kwaziwa ngantoni apha ukuba mna nabantu bakho sifumene ubabalo emehlweni akho? Asikokuba uhamba nathi na? Ngokwenjengalo siya kwahlulwa, mna nabantu bakho, kubo bonke abantu abasebusweni bomhlaba. Wathi uYehova kuMoses, Nale nto uyithethileyo ndiya kuyenza; kuba ufumene ubabalo emehlweni am, kwaye ndiyakukwazi ngegama. Wathi yena, Ndiyakubongoza, ndibonise uzuko lwakho. Wathi, Ndiya kudlulisa bonke ubuhle bam phambi kwakho, ndibhengeze igama likaYehova phambi kwakho; yaye ndiya kuba nobabalo kulowo ndiya kuba nobabalo kuye, ndibonakalise inceba kulowo ndiya kubonakalisa inceba kuye. Wabuya wathi, Awunakububona ubuso bam; kuba akukho mntu unokundibona aphile. Wathi ke uYehova, Khangela, kukho indawo ngakum, uze ume phezu kolwalwa; kuze kuthi, xa uzuko lwam ludlula, ndikubeke emfantwini wolwalwa, ndikugqume ngesandla sam, ndide ndibe ndidlulile; ndandule ukusisusa isandla sam, uze ubone umva wam; kodwa ubuso bam abuyi kubonwa. Wathi uYehova kuMoses, Zikrolele amacwecwe amabini amatye anjengawokuqala; ndize ndibhale kula macwecwe amazwi abekumacwecweni okuqala owawaphulayo. Uze ulungele kusasa, unyuke kusasa uye entabeni yeSinayi, uzimise phaya kum encotsheni yentaba. Makungabikho mntu unyuka nawe, kananjalo makungabikho mntu ubonakalayo kuyo

yonke intaba; neebhokhwe nezinkomo mazingadli phambi kwaloo ntaba. Waza wakrola amacwecwe amabini amatye anjengawokuqala; wavuka uMoses kusasa kwakusasa, wenyuka waya entabeni yeSinayi, njengoko uYehova wayemyalele, wathabatha ngesandla sakhe amacwecwe amabini amatye. Waza uYehova wehla efini, wema naye khona phaya, wabhengeza igama likaYehova. Wadlula ke uYehova phambi kwakhe, wabhengeza, UYehova, uYehova uThixo, onenceba nobabalo, onomonde, omkhulu ngokulunga nangenyano; ogcina inceba kumawaka, oxolela ubugwenxa nesikreko nesono, ongayi kumsulwa nangayiphi na indlela onetyala; evelela ubugwenxa booyise kubantwana, nakubantwana babantwana, kuse kwisizukulwana sesithathu nakwesesine. Wakhawuleza ke uMoses, waqubuda intloko yakhe emhlabeni, wanqula. Wathi, Ukuba ngoku ndifumene ubabalo emehlweni akho, Nkosi, ndiyakubongoza, mayihambe iNkosi yam phakathi kwethu; kuba ngabantu abaneenkani; uxolele ubugwenxa bethu nesono sethu, usithathele ukuba sibe lilifa lakho. Wathi, Khangela, ndenza umnqophiso: phambi kwabantu bakho bonke ndiya kwenza izimanga, ezingazange zenziwe kuwo wonke umhlaba, nakulo naluphi na uhlanga; nabantu bonke ophakathi kwabo uya kuyibona imisebenzi kaYehova; kuba yinto eyoyikekayo endiya kuyenza kunye nawe. Eksodus 33:12–34:10.

UMoses umele abantu bakaThixo ekupheleni kwehlabathi. Bangabo abo, “ngemihla yokugqibela” yomgwebo wophando, abacela uThixo ukuba ababone “indlela” yaKhe, ukuze ba“Mazi” uThixo, baze ekuphenduleni bamkele impendulo evela kuThixo equka isithembiso sokuba “ubukho” baKhe buya “kuhamba nabo,” nokuba uThixo uya kubanika abantu “ukuphumla.”

Utsho uYehova, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe ngayo, nize nifumane ukuphumla kwemiphefumlo yenu. Ke bona bathi, Asiyi kuhamba ngayo. Kanjalo ndimise abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Ke bona bathi, Asiyi kuphulaphula. Yeremiya 6:16, 17.

UYeremiya uchaza udidi lwabantu olwalayo “ukubona” nokuba “luve,” yaye ngenxa yoko alwamkeli “ukuphumla” okuthenjisiwe abo bafuna “indlela elungileyo” baze “bahambe kuyo.” Oko kuphumla kuchazwa njengo “kuhlaziyeka” nguIsaya.

Ngubani aya kumfundisa ulwazi? Yaye ngubani aya kumazisa ukuqonda imfundiso? Ngabo balunyuliweyo ebisini, nabakhutshiweyo emabeleni. Kuba umthetho kufuneka ube phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; Kuba ngemilebe ethatyathayo nangolunye ulwimi uya kuthetha kwaba bantu. Abo wathi kubo, Oku kuko ukuphumla eninokuthi ngako nibaphumzise abadiniweyo; yaye oku kukuhlaziya: kodwa abavumanga ukuva. Kodwa ilizwi likaYehova laba kubo ngumthetho phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; ukuze bahambe, bawe ngomqolo, baphulwe, babanjisiwe ngomgibe, bathinjwe. Isaya 28:9–13.

“Ukuphumla” kunye “nokuhlaziyeka” zimela imvula yangasemva ethululwayo ngexesha lokuvakaliswa kwesigidimi sokulumkisa sokugqibela.

“Ndakhokelwa ndaboniswa ixesha apho isigidimi sengelosi yesithathu sasisele sisondelela ekuvalweni. Amandla kaThixo ayephezu kwabantu baKhe; babewugqibile umsebenzi wabo,

yaye babelungiselelwe iyure yovavanyo eyayiphambi kwabo. Babefumene imvula yasekupheleni, oko kukuthi, ukuhlaziyeka okuvula ebusweni beNkosi, yaye ubungqina obuphilayo babuvuselelwe. Isilumkiso sokugqibela esikhulu sasiye savakala kuyo yonke indawo, yaye sasibavusile saphinda sabacaphukisa kakhulu abemi bomhlaba ababengafuni ukusamkela isigidimi.” Early Writings, 279.

Isithembiso “sokuphumla” okanye “sokuhlaziywa” esingu “mvula yamva,” siquka isithembiso esanikwa uMoses emqolombeni sokuba “ubukho” bukaThixo buya kuhamba nabantu baKhe.

“Umsebenzi uya kufana nalowo womhla wePentekoste. Njengoko ‘imvula yokuqala’ yanikwa, ekuthululweni koMoya oyiNgcwele ekuqaleni kwevangeli, ukuze ibangele ukuhluma kwembewu exabisekileyo, ngokunjalo ‘imvula yasemva’ iya kunikwa ekupheleni kwalo, ukuze kuvuthwe isivuno. ‘Soba siyazi ke, xa siqhubeka ukumazi uYehova; ukuphuma kwakhe kumisiwe njengokusa; yaye uya kuza kuthi njengemvula, njengemvula yasemva neyokuqala emhlabeni.’ (Hosea 6:3.) ‘Yibani nemihlali ngoko, nina bantwana baseZiyon, nivuye ngoYehova uThixo wenu; kuba uninike imvula yokuqala ngomlinganiso, yaye uya kunihlisele imvula, imvula yokuqala, nemvula yasemva.’ (Joel 2:23.) ‘Ngemihla yokugqibela, utsho uThixo, ndiya kuthulula uMoya wam phezu kwayo yonke inyama.’ ‘Kothi ke bonke abaya kubiza egameni leNkosi basindiswe.’ (Acts 2:17, 21.) Umsebenzi omkhulu wevangeli awuyi kuvalwa ngokubonakaliswa okuncinane kwamandla kaThixo kunoko okwaphawula ukuvulwa kwalo. Iziprofeto ezazalisekiswa ekuthululweni kwemvula yokuqala ekuqaleni kwevangeli, ziya kuphinda zizalisekiswe kwimvula yasemva ekupheleni kwalo. Nazi ke ‘izihlandlo zokuhlaziywa’ umpostile uPetros awayejonge phambili kuzo xa wayesithi, ‘Guqukani ke ngoko, nibuyele kuThixo, ukuze izono zenu zicinywe [kuMgwebo woPhando], xa kuthe kwafika izihlandlo zokuhlaziywa ezivela ebusweni beNkosi; yaye iya kuthumela uYesu.’ (Acts 3:19–20.)

“Abakhonzi bakaThixo, ubuso babo bukhanyiswe yaye bukhazimla kukuzahlulela okungcwele, baya kukhawuleza besuka indawo ngendawo ukuya kuvakalisa umyalezo ovela eZulwini. Ngamawaka amazwi, kuwo wonke umhlaba, isilumkiso siya kunikelwa. Kuya kwenziwa imimangaliso, abagulayo baya kuphiliswa, yaye imiqondiso nezimanga ziya kulandela abakholwayo. NoSathana uyasebenza ngemimangaliso yobuxoki, ade ahlise umlilo ezulwini phambi kwabantu. (ISityhilelo 13:13.) Ngaloo ndlela abemi bomhlaba baya kuziswa ekubeni bathabathe indawo yabo yokuma.” Imbambano Enkulu, 611, 612.

Ukuthululwa koMoya oyiNgcwele ngemihla yokugqibela kwafanekiselwa kukuthululwa koMoya oyiNgcwele ekuqaleni kokuvakaliswa kweendaba ezilungileyo. “Ilizwi likaYehova kubo” abo bangayi kukuva oko akuthethayo uMoya emabandleni, lalingumgaqo wesiprofeto wokudibanisa umgca omnye wembali yesiprofeto komnye umgca wembali yesiprofeto ukuze kubonakaliswe ukuphela kwehlabathi. Loo nto ayisiyonto ingaphantsi komgaqo wokuba ukuphela kwento kubonakaliswa sisiqalo sento. Lo mgaqo wesiprofeto uyaliwa ngabantu abazizidenge bamaLaodikeya abangamaSeventh-day Adventist. Xa wamkelwa, uThixo unako “ukufundisa ulwazi,” oluthi uDanilyeli aluchonge njengolwandiswayo ngexesha lokuphela, kanye olo lwazi lunye uHoseya athi abantu bakaThixo bayatshabalala ngenxa yokwala kwabo lona. Iqela elikuIsaya nakuYeremiya elingafuniyo kuva okanye ukubona, liyala “ukuhlaziya,” okukuko

“ukuphumla” uThixo athembisa ukukuzisa kubantu baKhe “bemihla yokugqibela” ukuze bakwazi ukuhamba ngokhuseleko phakathi kwengxaki esekupheleni kwemihla.

“Igama leNkosi” (isimilo) uThixo awasibhengeza kuMoses yayikukuba “iNkosi uThixo” “inenceba, inobabalo, iyanyamezela, inobuninzi bokulunga nenyano.” Isimilo saYo siyinceba nenyano. Inyano emela isimilo saYo ihlala inxulunyaniswa nenceba yaYo, kuba akukho mntu uya kuyiqonda inyano yaYo, ngaphandle kokuba uThixo kuqala asebenzise inceba yaYo ngakubo, kuba bonke bonile, basilela kuzuko (isimilo) lukaThixo. Inyano yokuba uYesu Kristu nguAlfa no-Omega iyaqondwa ize igcinwe ngabo uThixo awaxolele kubo ubugwenxa babo nesono sabo. Oko kuxolelwa kwenzeka kwimiboniso yokugqibela yomgwebo wophando. Abo asebenzisela kubo inceba yaYo, ngaloo ndlela exolela izono zabo, ubathabathela ukuba babe lilifa laYo aze angene emnqophisweni nabo.

“Ngemihla yokugqibela yembali yalo mhlaba, umnqophiso kaThixo nabantu bakhe abagcina imithetho yakhe umele ukuvuselelwa.” Review and Herald, Februwari 26, 1914.

Bonke abaprofeti, kuquka noMoses, bachaza imihla yokugqibela yomgwebo wophando xa uThixo ehlaziya umnqophiso waKhe nabo bachongiweyo njengamawaka alikhulu elinamashumi amane anesine. Kwaye xa loo mnqophiso umisiwe, uThixo “uya kwenza izimanga, ezingazange zenziwe emhlabeni wonke, nakusiphi na isizwe; nabantu bonke ophakathi kwabo uya kuwubona umsebenzi weNkosi; kuba yinto eyoyikekayo endiya kuyenza nawe.”

Amava kaMoses emqolombeni eNtabeni iHorebhe, ekwabizwa ngokuba yiNtaba yeSinayi, abekwe ngaphakathi komxholo womzabalazo kaMoses nabantu bakaThixo. Umzabalazo wakhe wawukukuzalisekisa umsebenzi uThixo awayemnike wona. UMoses wayekumzabalazo ongekwesigidimi sikaThixo kwihlabathi. Kanye ngaphambi kokuba iNkosi imbonakalise uzuko lwayo kuMoses, sifumana uMoses esebenzisa ingqiqo ngokuchasene neNkosi, ecebisa ukuba ukuba iNkosi ibatshabalalisile abavukeli ababesandul’ ukudanisa bejikeleza ithole legolide lika-Aron, ukutshatyalaliswa kwaba bavukeli kwakunokutshabalalisa isigidimi esasichaza amandla kaThixo.

Yathi uYehova kuMoses, Ndibabonile aba bantu, nango ke, ngabantu abantamo zilukhuni; ke kaloku ndiyeke, ukuba umsindo wam ubavuthe, ndibatshabalalise; ndibe ke ndikwenze uhlanga olukhulu. Wambongoza ke uMoses uYehova uThixo wakhe, wathi, Yehova, yini na ukuba umsindo wakho ubavuthele abantu bakho, owabakhuphayo ezweni laseYiputa ngamandla amakhulu nangesandla esomeleleyo? Yini na ukuba amaYiputa athethe, athi, Wabakhupha ngobubi, ukuze ababulalele ezintabeni, abaphelise emhlabeni? Buyela umva ebushushwini bomshindo wakho, uzohlwaye kobu bubi obujolise ebantwini bakho. Khumbula uAbraham, uSake, noSirayeli, abakhonzi bakho, owafunga kubo ngawe ngokwakho, wathi kubo, Ndiya kuyandisa imbewu yenu ibe njengeenkwenkwezi zezulu, nalo lonke eli lizwe ndithethe ngalo ndiya kulinika imbewu yenu, balidle ilifa ngonaphakade. Wazohlwaya ke uYehova ngobubi awabembise ukubenza abantu bakhe. Eksodus 32:9–14.

Amava kaMoses emqolombeni aquka umyalezo awamiselwayo ukuba awubeke phambi kwehlabathi. Ubungqina bokuba uYehova wadlula phambi kukaMoses evakalisa isimilo saKhe

bubekwa ngaphakathi komxholo womyalezo wangaphakathi ongabantu bakaThixo abavukelayo (abaseLawodike), yaye umxholo wamava kaEliya emqolombeni wabekwa phakathi komzabalazo wakhe noIzebhele, okanye umanyano oluphindwe kathathu lweUnited States, uBupopu neZizwe eziManyeneyo. Omnye umele umyalezo wangaphakathi webandla, omnye umyalezo wangaphandle wehlabathi, kodwa amangqina amabini, uMoses noEliya, akumqolomba omnye waseHorebhe, yaye omabini amelwe emqolombeni ekupheleni kwehlabathi.

UAhabhi wamxelela uIzebhele konke akwenzileyo uEliya, kwanendlela abebulele ngayo bonke abaprofeti ngekrele. Wandula ke uIzebhele wathumela umthunywa kuEliya, esithi, Oothixo mabenze kum ngokunjalo, bade bongeze ngaphezulu, ukuba ndingabenzi ubomi bakho kube njengobobunye babo ngomso ngeli xesha. Uthe akukubona oko, wesuka wahamba ngenxa yobomi bakhe, waya eBher-shebha, engakwaYuda, wamshiya khona umkhonzi wakhe. Ke yena wahamba usuku olunye oluya entlango, wafika wahlala phantsi komthi womjunipha; wazicelela ukufa, wathi, Kwanele; ngoku, Yehova, buphelise ubomi bam; kuba andingcono koobawo. Waza walala, wozela phantsi komthi womjunipha; nanko ke isithunywa sezulu samchukumisa, sathi kuye, Vuka udle. Wakhangelana, nanko kukho ikeyiki ebhakiweyo phezu kwamalahle, nengqayi yamanzi entlokwini yakhe. Wadla wasela, walala kwakhona. Sabuya ke isithunywa sikaYehova okwesibini, samchukumisa, sathi, Vuka udle; ngokuba uhambo lukhulu kakhulu kuwe. Wavuka ke, wadla wasela, wahamba ngamandla aloo kutya iintsuku ezingamashumi amane nobusuku obungamashumi amane, wada waya eHorebhe, intaba kaThixo. Wafika khona emqolombeni, walala khona; nanko ilizwi likaYehova lafika kuye, lathi kuye, Wenza ntoni na apha, Eliya? Wathi, Ndiye ndaba nenzondelelo enkulu ngoYehova, uThixo wemikhosi; kuba oonyana bakaSirayeli bawushiyile umnqophiso wakho, bazidiliza izibingelelo zakho, bababulala abaprofeti bakho ngekrele; ndaza ndashiyeka mna ndedwa; bafuna ubomi bam, ukuba balususe. Wathi, Phuma, ume entabeni phambi koYehova. Nanko ke uYehova wadlula, kwabakho umoya omkhulu onamandla, uqhekeza iintaba, ucanda amawa phambi koYehova; kodwa uYehova wayengekho emoyeni; emva komoya kwabakho inyikima; kodwa uYehova wayengekho enyikimeni; emva kwenyikima kwabakho umlilo; kodwa uYehova wayengekho emlilweni; emva komlilo kwabakho izwi elizolileyo, elithambileyo. Kwathi ke akuliva uEliya, wazigquma ubuso ngengubo yakhe, waphuma, wema emnyango womqolomba. Nanko ke ilizwi lafika kuye, lathi, Wenza ntoni na apha, Eliya? Wathi, Ndiye ndaba nenzondelelo enkulu ngoYehova, uThixo wemikhosi; kuba oonyana bakaSirayeli bawushiyile umnqophiso wakho, bazidiliza izibingelelo zakho, bababulala abaprofeti bakho ngekrele; ndaza ndashiyeka mna ndedwa; bafuna ubomi bam, ukuba balususe. Wathi uYehova kuye, Hamba, ubuyele endleleni yakho uye entlango yaseDamasko; xa ufikayo, uthambise uHazayeli abe ngukumkani kwa-Aram; noYehu unyana kaNimshi uthambise abe ngukumkani kwaSirayeli; noElisha unyana kaShafati waseAbheli-mehola uthambise abe ngumprofeti esikhundleni sakho. Kuya kuthi ke osindayo ekreleni likaHazayeli abulawe nguYehu; nosindayo ekreleni likaYehu abulawe nguElisha. Kanti ke ndishiye kum kwaSirayeli amawaka asixhenxe, onke amadolo angaguqanga kuBhahali, nayo yonke imilomo engamangele. 1 Kumkani 19:1–18.

Amava kaEliya emqolombeni amele ukudimazeka komprofeti ngomyalezo nangoko awawuqonda njengempembelelo yomyalezo wakhe nomsebenzi wakhe. UMoses wayekhusela umyalezo

kaThixo owawuchaziwe, kanti uEliya wayewuyekile umyalezo. Ngumyalezo omnye lowo, ngaphandle kokuba omnye ungowangaphakathi ngokuphathelele ibandla, logama omnye ungowangaphandle kwebandla. Sekunjalo ngokwesiprofeto, bedibene bobabini babonakalisa umyalezo ophindwe kabini weSityhilelo seshumi elinesibhozo. Into endifuna ukuyigxininisa ngazo zonke iinyaniso ezinxulumene nomqolomba kukuba, “ngemihla yokugqibela,” ukudimazeka okubonakaliswayo nakweyiphi na kwezo meko kumalunga nomyalezo nangempembelelo yawo.

UMoses noEliya bobabini bamele abo “bevayo” baze “babone” “ilizwi,” elingu “ilizwi leNkosi.” Elo “lizwi” limele isimilo saYo senceba nenyanyiso. Nomdumisi weNdumiso uyacela kananjalo ukuba aboniswe inceba kaThixo, eyisimilo saKhe. Ukuze ayibone “inceba” yaKhe, umDumisi weNdumiso uthembisa “ukuva” oko uMoya akuthethayo kuwo amabandla.

Kumlawuli womculo oyintloko, INdumiso yoonyana bakaKora. Yehova, ulubonakalisile ububele bakho ezweni lakho; ukubuyisile [ukuguqulile] ukuthinjwa kukaYakobi. Ubuxolele ubugwenxa babantu bakho, uzigqubuthele zonke izono zabo. Selah. Ulususile lonke ulaka lwakho; uzibuyisile kubushushu bomsindo wakho. Sibuyisele, Thixo wosindiso lwethu, uluyekise ulaka lwakho ngakuthi. Uya kusoloko unomsindo ngakuthi na ngonaphakade? Uya kuwolula na umsindo wakho kwizizukulwana zonke? Akuyi kusihlaziya na kwakhona, ukuze abantu bakho bavuye ngawe? Sibonise inceba yakho, Yehova, usinike usindiso lwakho. Ndiya kuva oko aya kuthetha uThixo uYehova; kuba uya kuthetha uxolo kubantu bakhe nakwabangewele bakhe; kodwa mabangabuyeli ebudenge kwakhona. Inene usindiso lwakhe lukufuphi kwabo bamoyikayo; ukuze uzuko luhlale ezweni lethu. Inceba nenyanyiso zidibene kunye; ubulungisa noxolo zangezana. Inyaniso iya kuntshula emhlabeni; nobulungisa buya kukhangela phantsi busemazulwini. Ewe, uYehova uya kunika oko kulungileyo; nelizwe lethu liya kuvelisa isivuno salo. Ubulungisa buya kuhamba phambi kwakhe; busibeke endleleni yamanyathelo akhe. INdumiso 85:1–13.

Qaphela ukuba “inceba nenyanyiso,” (kwaye “inyaniso” ligama lesiHebhere elithi ‘emet’ ebesilikhankanya) ezivelisa ubulungisa noxolo, “zincamisene.” Zimanyene. Umhlabeli ubeka ingoma yakhe kwimihla yokugqibela yomgwebo wophando xa uThixo “exolele ubugwenxa babantu” baKhe. Isicelo sesokuba iNkosi “ibavuselele” abantu bayo.

“Imvuselelo nenguquko mazifezeke, phantsi kolungiselelo loMoya oyiNgcwele. Imvuselelo nenguquko zizinto ezimbini ezahlukileyo. Imvuselelo ithetha ukuhlaziywa kobomi bokomoya, ukuvuselelwa kwamandla engqondo nentliziyo, uvuko ekufeni kokomoya. Inguquko ithetha ukuhlelwa ngokutsha, utshintsho kwiingcinga neethiyori, kwimikhwa nakwiindlela zokwenza. Inguquko ayiyi kuvelisa isiqhamo esihle sobulungisa ngaphandle kokuba idityaniswe nemvuselelo yoMoya. Imvuselelo nenguquko mazenze umsebenzi wazo eziwumiselweyo, yaye ekwenzeni lo msebenzi mazidityaniswe.” Selected Messages, incwadi 1, 128.

“Imvuselelo” ayicelayo uMbhali weNdumiso ichaza isibongozo somntu owaziyo ukuba ufile. Imvuselelo ayicelayo uMbhali weNdumiso sisibongozo esinzima kakhulu ukuba umLaodike awucele, kuba umLaodike akaqondi ukuba ufile ngokwasemoyeni; kodwa ukuba wayengafanga, ngewayengadingi kuvuselelwa. Imvuselelo izalisekiswa ngokuvuma “ukuva oko uThixo uYehova aya kukuthetha,” yaye akukho mnye umsebenzi omele wandulelele ukuqinisekisa kwethu loo

mvuselelo iza xa uMoya oyiNgcwele ehlala ngaphakathi kwethu.

“Uvuselelo lokwenyaniso kobungcwele phakathi kwethu lolona lukhulu nolungxamisekileyo kuzo zonke iimfuno zethu. Ukulufuna oku kufanele kube ngumsebenzi wethu wokuqala.”  
Selected Messages, incwadi 1, 121.

Ethetha ngencwadi yeSityhilelo, uSister White uchaza oku kulandelayo.

“Xa thina njengabantu sikuqonda oko le ncwadi ikuko kuthi, kuya kubonakala phakathi kwethu imvuselelo enkulu.” Testimonies to Ministers, 113.

Igama elithi “imvuselelo” lichazwa njengokubuyiselwa ebomini. Abo banyuliweyo ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka kufuneka kuqala baqonde ukuba bafile yaye baswele imvuselelo. Inyaniso yokuba ikhulu elinamashumi amane anesine amawaka lifile yinxalenye ebalulekileyo yomyalezo otyhilelwayo kanye phambi kokuba kuvalwe ixesha lovavanyo. Sisenokuthetha okuninzi ngakumbi ngale nyaniso. Okubavusayo “yinceba” uThixo ayolulela kubo xa “ebavuselela” aze abanike ubulungisa baKhe. Okubavusayo yinyaniso yokuba uYesu nguAlfa noOmega, yaye oku kuqonda kuvelisa ngaphakathi kubo “uxolo” olugqithayo konke ukuqonda. Isithembiso sesokuba “inyaniso” “iya kuhluma emhlabeni.” Umyalezo omelweyo njenge “nyaniso,” onguAlfa noOmega, uvela eUnited States, kuba uhluma “emhlabeni.” Umyalezo ekuqaleni wavela eUnited States, yaye umyalezo ekugqibeleni uhluma kule ndawo inye.

Ngokomxholo wokuba abantu bakaThixo abasemqolombeni bangumqondiso, siya kuqwalasela nabanye abaprofeti abebekumqolomba ongumqondiso. UYesu wachaza uYohane uMbaptizi njengoEliya, yaye uYohane wayesentolongweni xa kwakufuneka azi ukuba uYesu wayenguMesiya owayeza kuza na. Kwakufuneka azi isimilo sikaYesu sokwenene. Kwakufuneka azi ukuba umyalezo awayewuvakalisile nomyalezo uYesu aqhubeka ewuvakalisa wawungumyalezo wenyaniso na. Wathumela abafundi bakhe ukuba baye kubuza uYesu loo mbuzo, yaye uYesu, wadlula ngakulo mbuzo wabo, waqhubeka wababonisa uzuko lwaKhe.

“Lwenjenjalo usuku lwathi shwaka, abafundi bakaYohane bebona yaye besiva konke. Ekugqibeleni uYesu wababizela kuYe, waza wabathuma ukuba baye baxelele uYohane oko bakubonileyo, esongeza esithi, ‘Unoyolo lowo, nabani na ongayi kufumana sizathu sokukhubeka ngaM.’ Luka 7:23, R. V. Ubungqina bobuThixo baKhe babubonakala ekulungelelaneni kwabo neemfuno zoluntu olubandezekileyo. Uzuko lwaKhe lwabonakaliswa ekuzithobeni kwaKhe kwimeko yethu ephantsi.”

“Abafundi bawuthwala umyalezo, yaye oko kwakwanele. UYohane wakhumbula isiprofeto esingokuMesiya, esithi, ‘INKosi indithambisele ukushumayela iindaba ezilungileyo kwabathobekileyo; Indithumile ukuba ndibophe amanxeba abantliziyo zaphukileyo, ndibhengeze inkululeko kwabathinjwa, nokuvulwa kwentolongo kwababotshiweyo; ndibhengeze umnyaka okholekileyo weNkosi.’ Isaya 61:1, 2. Imisebenzi kaKristu ayizange imvakalise kuphela ukuba unguMesiya, koko yabonisa nendlela ubukumkani baKhe obabuza kumiselwa ngayo. KuYohane kwatyhilwa kwa loo nyaniso yayize kuEliya entlanga, xa ‘kwavuthuza umoya omkhulu onamandla, uqhekeza iintaba, utyumza namawa phambi koYehova; kodwa uYehova wayengekho emoyeni; emva komoya kwabakho inyikima; kodwa

uYehova wayengekho enyinzikimeni: emva kwenyikima kwabakho umlilo; kodwa uYehova wayengekho emlilweni;’ waza emva komlilo, uThixo wathetha kumprofeti ‘ngelizwi elizolileyo nelincinane.’ 1 Kumkani 19:11, 12. Ngokunjalo noYesu wayeza kuwenza umsebenzi waKhe, kungekhona ngokungxola kwezixhobo zemfazwe nangokubhukuqwa kwezitrone nezikumkani, koko ngokuthetha ezintliziyweni zabantu ngobomi benceba nokuzincama.” Ulangazelelo Lwamaphakade, 217.

Amandla kaThixo adluliselwa ngeLizwi laKhe. Anikelwa “ezintliziyweni zabantu.” Yayiloo mfundo yelizwi “elizolileyo, elincinane.” Noko ke, umyalezo kaEliya ngumyalezo wangaphandle ochonga amandla angaphandle kwabantu bakaThixo. UKristu wayexelela uEliya ukuba “ngemihla yokugqibela” ilizwi laKhe kulapho amandla akhoyo, ukanti “ukungqubana kwezikhali nokubhukuqwa kweetrone nezikumkani,” okumelwe ngumoya otshabalalisayo, yinyikima nomlilo, kumela amathathu emikhosi yangaphandle emelwe encwadini yeSityhilelo aza abantu bakaThixo kujamelana nayo. “Umoya” otshabalalisayo ngumqondiso wobuSilamsi kwisiprofeto seBhayibhile. “Inyikima” luvukelo nesiphithiphithi soGuquko lwaseFransi. “Umlilo” yintshabalalo eze phezu kweSodom neGomora. UEliya wayebaleke kumandla obupopu ukuze afike emqolombeni, ngoko iNkosi yamtyhilela ukuba, phezu kwako nje konke ukubakho kwamandla obubi enza ingxaki yokuphela kwehlabathi, kulapho ilizwi elizolileyo, elincinane likho apho amandla kaThixo afumaneka khona.

UMoses, uEliya noYohane umBhaptizi bonke bangqina ukuba babone isimilo sikaThixo besemqolombeni. “Umqolomba” ngowona mqondiso wodwa oya kunikwa isizukulwana esingendawo nesikrexezayo. UYesu wathetha “ngesizukulwana esikrexezayo nesingendawo,” esiseso sizukulwana “semihla yokugqibela” yomgwebo ophandayo. Umqondiso waloo sizukulwana wawungumprofeti uYona, owayechithe iintsuku ezintathu emqolombeni—esiswini somnenga.

Ke kaloku, xa izihlwele zabantu zaziqokelelene zixinene, waqala ukuthi, Esi sisizukulwana esikhohlakeleyo; sifuna umqondiso; yaye asiyi kunikwa mqondiso, ngaphandle komqondiso kaYona umprofeti. Kuba njengoko uYona waba ngumqondiso kumaNineve, ngokunjalo noNyana woMntu uya kuba njalo kwesi sizukulwana. Luka 11:29, 30.

UYona wayeseseswini somnenga iintsuku ezintathu nobusuku obuthathu, kwanjalo noYesu wayesengwabeni iintsuku ezintathu. UYona wayengumqondiso, kwaye noYesu ukwanguye. Bamele umqondiso wovuko, oluthi ngokwenene lulandele ukufa.

Ke kaloku abathile kubabhali nabaFarisi baphendula, besithi, Mfundisi, singathanda ukubona umqondiso ovela kuwe. Kodwa yena waphendula wathi kubo, Isizukulwana esingendawo nesikrexezayo sifuna umqondiso; yaye asiyi kunikwa mqondiso, ngaphandle komqondiso womprofeti uYona; kuba njengoko uYona wayesezibilinini zentlanzi enkulu iintsuku ezintathu nobusuku obuthathu, kwangokunjalo noNyana woMntu uya kuba semathunjini omhlaba iintsuku ezintathu nobusuku obuthathu. Amadoda aseNineve aya kusuka emgwebeni kunye nesi sizukulwana, asigwebe; ngokuba aguquka ngenxa yokuvakalisa kukaYona; yaye, khangela, kukho omkhulu kunoYona apha. Mateyu 12:38–41.

Ukuba siyawuqonda umgaqo wokuphindaphindwa kwembali, kunye nenyano yokuba yonke imbali engcwele ichaza isiphelo sehlabathi, ngoko ukufa, ukungcwatywa nokuvuka kukaYona noKristu kungulo “mqondiso” kwakunye nesigidimi sabantu bakaThixo ngoku. Xa uYona wakhutshwa esiswini somnenga, wavakalisa isigidimi, kwanjengokuba nesigidimi sokuvuka kukaKristu savakaliswa ngoko nangoko xa isithunywa sasusa ilitye emqolombeni awayekulo uKristu. Abo bamelwe nguMoses, uEliya, uYona noKristu abafuzisi abantu bakaThixo bemihla “yokugqibela” kuphela, kodwa bakwafuzisa nesigidimi awasinikelayo ngamnye kubo.

Umqondiso kaYona uquka amava omqolomba apho kubonakaliswa khona isimilo sikaKristu esinenceba. Kwa-eso sincumo inye uYesu awasibonakalisa kuEliya sabonakaliswa nakuYona xa wayebaleka uxanduva lwakhe lokuvakalisa isigidimi. Kuninzi kakhulu okunokuthethwa ngoYona, kodwa ngoku kufuneka kuqwalaselwe ezinye iingongoma.

Umqolomba, phakathi kwezinye izinto, umele ukufa nokuvuka. Abantu bakaThixo bomnqophiso ngemihla yokugqibela baye bachongwa ngobungqina obuninzi njengabebe file baza baphinda bavuswa. Kakade ke, umKristu umele azalwe ngokutsha ukuze abone ubukumkani bukaThixo, yaye oku kumele ukufa komntu omdala wenyama; kodwa ngokwesiprofeto kuthetha okungakumbi. Kuthetha ngomyalezo omiswe phakathi ekuqhubekeni kwawo. U-Eliya wayeka ukuvakalisa umyalezo, uYona wasaba ekubhengezeni umyalezo. UYohane waphoswa entolongweni waza wabulawa. UYesu wabethelelwa emnqamlezweni.

Umqondiso kaYona ngoko awungokuphela nje ngokufa nokuvuka, kodwa ungokufa nokuvuka komyalezo; yaye yonke imiyalezo efuziselwe elizwini likaThixo imele umyalezo wokugqibela wesilumkiso awawunikwa uYesu nguYise, awawunikela ke kuGabriyeli, owawunikela ke kumprofeti, owawubhala ke wawuthumela emabandleni. UThixo wayekulungele ukuwuphelisa umyalezo aqale kwakhona kumava omqolomba kaMoses. UEliya wawugqiba umsebenzi wakhe njengomthunywa waza wasabela emqolombeni. UYona wasabela eTarshishe. UYohane umBhaptizi wabulawa, kwanjalo noYesu. Zonke ezi bungqina mazisiswe encwadini yeSityhilelo zize zilungelelaniswe kunye. UDaniel neSityhilelo ziincwadi ezimbini, kodwa “ubungqina bukaYesu” bubonisa ukuba zikwayincwadi enye. Zineempawu ezifanayo nezeBhayibhile. Incwadi ezimbini ezenza incwadi enye, nababhali ababini abamele amangqina amabini.

UDaniyeli, umthinjwa waseBhabhiloni nowathi kamva waba phantsi kwamaMedi namaPersi, ngokomfuziselo wafa xa wayephoswa emhadini weengonyama. UYona ngokomfuziselo wafa xa wayeginywa ngumkhomo. UYohane uMtyhili ngokomfuziselo wafa xa wayephoswa kwioli eBilayo. UWilliam Miller wafa, kodwa unesithembiso sokuba iingelosi zimlindle engwabeni lakhe ngenxa yovuko lwamalungisa. Ubulungiseleli iFuture for America ngokomfuziselo bafa ngomhla we-18 Julayi 2020.

Umyalezo wokugqibela wesilumkiso ubekwa ngaphakathi komxholo wokuphiliswa kwenxeba elibulalayo lamandla obupopu. Ukuphiliswa kwenxeba ngumxholo othile wezahluko zeshumi elinesithathu nezeshumi elinesixhenxe zeSityhilelo. Xa inxeba elibulalayo liphilisiwe, ubupopu obuvusiweyo buya kuba bubukumkani besibhozo obumelwe kwisahluko seshumi elinesixhenxe seSityhilelo. Buchazwa njengobesibhozo, oko kukuthi, obuvela kwabasixhenxe. Isibhozo

singumfuziselo wovuko, kuba ulwaluko njengotywina lobudlelane bomnqophiso lwalufanele lwenziwe ngomhla wesibhozo emva kokuba kuzalwe umntwana oyinkwenkwe. Loo msitho wathatyathelwa indawo lubhaptizo kwixesha lobuKristu, yaye ubhaptizo bumele ukufa, ukungcwatywa, novuko lukaKristu. UKristu wavuswa ngomhla olandela usuku lwesixhenxe. Ngoko ke, ngokwesiprofeto wavuswa ngomhla wesibhozo. Emva kweminyaka eliwaka yokuphumla, umhlaba owenziwe mtsha uvuswa kwiwaka leminyaka lesibhozo.