

Ikamva laseMelika nangoJulayi 18, 2020 - Inani Lesithandathu

Umqondiso

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Ke kaloku emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; kwaza kwabafikela uloyiko olukhulu abo babebabona. Baza beva ilizwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Baza benyukela ezulwini ngefu; zaza iintshaba zabo zababona. ISityhilelo 11:11, 12.

Emva kokunyathelwa esitratweni, uEliya noMoses bankela uMthuthuzeli, baza ke bema ngeenyawo zabo. Intili yamathambo kaHezekile yaqala yakuba ingxolo, yaza emva koko yafumana ukugungqiswa, kodwa ayesese ngangenawo umphefumlo.

Ndaza ndaprofeta njengoko ndandiyalelwe; yaye njengoko ndandiprofeta, kwabakho isandi, yaye nanko ukugungqa, amathambo aza ahlangana, ithambo nelinye ithambo lalo. Ndakukhangela ke, kwabonakala imisipha nyenama kuphuma phezu kwawo, nolusu lwawagubungela ngaphezulu; kodwa kwakungekho mphefumlo kuwo. Hezekile 37:7, 8.

Xa imizimba sele iphinde yabunjwa, iva umyalezo wemimoya yomine.

Wandula ke kum, Profeta emoyeni, profeta, nyana womntu, uthi emoyeni, Itsho iNkosi uYehova ukuthi; Yiza uvela emimoyeni yomine, wena moya, uphefumlele phezu kwaba babuleweyo, ukuze baphile. Ndaza ndaprofeta njengoko wayendiyalele ngako, wangena kubo umoya, baza baphila, bema ngeenyawo zabo, baba ngumkhosi omkhulu kunene. Hezekile 37:9, 10.

Bonke abaprofeti bawuchonga ukuphela kwehlabathi, ngoko ke isicatshulwa esivela kuHezekile sidala ingxaki kwabo banqwenela ukuphepha umyalezo wabaprofeti ababini beSityhilelo 11. Kakade ke, kwabo banqwenela ukuwala loo myalezo, obona buxoki bulula banokuzixelela bona kukuba iSityhilelo 11 yimbali nje emele uHlaziyo lwaseFransi, kwaye asinalo naluphi na usetyenziso olunxulumene nokuphela kwehlabathi. Kodwa ukuba uyayamkela ingcamango yokuba kwaneSityhilelo 11 ngokwaso sichonga ukuphela kwehlabathi, ngoko kufuneka uvumelanise inyaniso yokuba umkhosi onamandla ekupheleni kwehlabathi owazisa umyalezo wengelosi yesithathu ngesikhalo esikhulu uchongiwe njengowafayo nowavuswayo kwangaphambili phambi kokuba ume njengomkhosi kaThixo.

Waza wathi kum, Nyana womntu, la mathambo ayindlu yonke kaSirayeli; yabona, wona athi, Amathambo ethu omile, nethemba lethu litshabalele; sinqunyulwe ngokwethu. Ngako oko profeta, uthi kubo, Itsho iNkosi uYehova ukuthi; Yabonani, bantu bam, ndiya kuwavula amangcwaba enu, ndininyuse emangcwabeni enu, ndinise ezweni lakwaSirayeli. Noyazi ukuba ndinguYehova, ekubeni ndiwavulile amangcwaba enu, bantu bam, ndaninyusa emangcwabeni

enu, Ndibeke umoya wam kuni, niphile, ndinibeke kwelenu ilizwe; nize nazi ukuba mna Yehova ndikuthethile oko, ndakwenza, itsho iNkosi. Hezekile 37:11–14.

UKristu wenyuka waya ezulwini ekhatshwa lilifu, yaye ubuya enamafu, yaye amafu amela iingelosi. UMoses noEliya benyuka baya ezulwini ngelifu elimele isigidimi sengelosi yesithathu ebhabha esazulwini ngexesha lomthetho weCawa eUnited States. UMoses noEliya benyuka baya ezulwini ngexesha lomthetho weCawa benxulumene nesigidimi sobuSilamsi.

UISaya uchonga iinyaniso ezininzi ezinxulumene nale mbali, yaye kanye kweso sicutshulwa uYesu awasibhekisayo ukuze achaze umsebenzi waKhe. Wasebenzisa abaprofeti uEliya noElisha njengemizekelo yomyalezo wobuprofeti ongazamkelwanga ngabantu bakowabo, yaye ngoko nangoko abo bebandla laseNazarete bavutha ngumsindo baza bafuna ukumbulala.

UMoya weNkosi uYehova uphezu kwam; ngokuba uYehova undithambisele ukuvakalisa iindaba ezilungileyo kwabathobekileyo; undithumele ukuba ndibophe amanxeba abantliziyi zaphukileyo, ndibhengeze inkululeko kwabathinjiweyo, nokuvulwa kwentolongo kwababotshiweyo; ukuba ndibhengeze umnyaka owamkelekileyo kaYehova, nomhla wempindezelo kaThixo wethu; ndithuthuzele bonke abalilayo; ukuba ndimisele abo balilayo eZiyon, ndibanike ubuhle esikhundleni sothuthu, ioli yovuyo esikhundleni sokulila, isambatho sokudumisa esikhundleni somoya wobunzima; ukuze babizwe ngokuba yimithi yobulungisa, ukutyalwa kukaYehova, ukuze azukiswe. Yaye baya kwakha amanxuwa amandulo, bavuse iindawo zangaphambili ezaziyinkangala, balungise izixeko ezonakeleyo, iindawo ezibe yinkangala kwizizukulwana ngezizukulwana. Kwaye abasemzini baya kuma baluse imihlambi yenu, oonyana bolunye uhlanga babe ngabalimi benu nabagcini bezidiliya benu. Ke nina niya kubizwa ngokuba ngabaPristi bakaYehova; abantu baya kunibiza ngokuba ngabaLungiseleli boThixo wethu; niya kudla ubutyebi beentlanga, niqhayise ngozuko lwazo. Esikhundleni sehlahlo lenu niya kuba nesabelo esiphindwe kabini; esikhundleni sokudideka baya kugcoba ngesabelo sabo; ngenxa yoko ezweni labo baya kudla ilifa eliphindwe kabini; uvuyo olungunaphakade luya kuba lolwabo. Kuba mna, uYehova, ndiyakuthanda ukugweba ngobulungisa, ndiyakuthiya ukuphanga ngenxa yombingelelo otshiswayo; ndibaqondise emsebenzini wabo ngenyaniso, ndenze umnqophiso ongunaphakade nabo. Nembewu yabo iya kwaziwa phakathi kweentlanga, nenzala yabo phakathi kwabantu; bonke abababonayo baya kubaqonda, ukuba bayimbewu ayisikelele uYehova. Ndiya kugcoba kakhulu ngoYehova, umphefumlo wam uya kuvuya ngoThixo wam; ngokuba undambathisile ngeengubo zosindiso, undigqume ngengubo yobulungisa, njengomyeni ozihombisa ngezihombo, nanjengomtshakazi ozihombisa ngezacholo zakhe. Kuba njengoko umhlaba uvelisa ihlumelo lawo, nanjengoko umyezo ubangelala ukuba oko kuhlwayelwe kuwo kuhlume; ngokunjalo iNkosi uYehova iya kubangelala ukuba ubulungisa nodumo kuhlume phambi kweentlanga zonke.

Ngenxa yeZiyon andiyi kuthula, nangenxa yeYerusalem andiyi kuphumla, de ukuphuma kobulungisa bayo kube njengokukhanya, nosindiso lwayo lube njengesibane esivuthayo. Iintlanga ziya kubona ubulungisa bakho, nookumkani bonke babone ubuqaqawuli bakho; uya kubizwa ngegama elitsha, eliya kulibizwa ngumlomo kaYehova. Uya kuba sisithsaba sobuqaqawuli esandleni sikaYehova, nesithsaba sobukumkani esandleni soThixo wakho. Akusayi kuphinda kuthiwe kuwe, Ushiyiweyo; nomhlaba wakho akusayi kuphinda kuthiwe

ngawo, Yinkangala; kodwa uya kubizwa ngokuba nguHephzibha, nomhlaba wakho ubizwe ngokuba nguBheula; ngokuba uYehova uyakholiswa nguwe, nomhlaba wakho uya kwendiswa. Kuba njengoko umfana etshata intombi, koonjalo oonyana bakho baya kukutshata; nanjengoko umyeni evuya ngomtshakazi, koonjalo uThixo wakho uya kuvuya ngawe. Ndibeke abalindi ezindongeni zakho, Yerusalem, abangayi kuze bathule emini nasebusuku; nina nikhankanya uYehova, ningathi cwaka. Ningamniki kuphumla, ade amise, ade enze iYerusalem ibe ludumo emhlabeni. UYehova ufungile ngesandla sakhe sokunene, nangengalo yamandla akhe, esithi, Inene andisayi kuphinda ndinikele ingqolowa yakho ibe kukudla lweentshaba zakho; noonyana bomphambukeli abasayi kuyisela iwayini yakho, oyisebenzeleyo; kodwa abayiqokeleleyo baya kuyidla, bamdumise uYehova; nabayihlanganisileyo baya kuyisela ezintendelezweni zobungcwele bam. Dlulani, dlulani emasangweni; lungisani indlela yabantu; phakamisani, phakamisani uhola omkhulu; susani amatye; phakamisani ibhanile ngenxa yabantu. Yabonani, uYehova uvakalise kwasekupheleni kwehlabathi, Yithini kuyo intombi yeZiyon, Yabona, usindiso lwakho luyeza; yabona, umvuzo wakhe unaye, nomsebenzi wakhe uphambi kwakhe. Baya kuthiwe ngabo, Abantu abangcwele, Abakhululweyo bakaYehova; wena ke uya kubizwa ngokuba, Ofunwayo, Isixeko esingashiywanga. Isaya 61:1–62:12.

INKosi ingena “emnqophisweni ongunaPhakade” kunye nekhulu elinamashumi amane anesine amawaka ababekade “belahliwe,” kodwa ke emva koko babe “sisixeko” esingu “ngesingashiywanga.” Babengabantu “abangenanto,” yaye befile esitratweni. UIsaya ubachaza “njengaBefundisi beNkosi,” “abalungiseleli” beNkosi, “abantu abangcwele,” kunye “nabalindi” abasezindongeni zeZiyon.

Ngokuchaseneyo nabo babevuyela izidumbu zabo, ngoko ke uThixo uyavuya ngabo “njengokuba umyeni evuya ngomtshakazi.” Ngelo xesha umtshakazi sele elungisiwe. Kanye njengakwisithembiso esanikezwa iFiladelfiya iNkosi ibanika “igama elitsha,” yaye ichaza igama labo njengo “Hephzibah” no “Beulah.” UHephzibah uthetha ukuthi uvuyo lwam lukuye, yaye uBeulah uthetha ukwendela. INkosi iyabatshata abo bamelwe nguEliya noMoses.

Umsebenzi abawunikiweyo kukulungiselela indlela yokuBuya kweSibini kukaKristu ngokushumayela “iindaba ezilungileyo” zikaKristu nobulungisa baKhe “kude kuse ekupheleni kwehlabathi.” Bathanjisiwe nguMthuzeli ekuthululweni koMoya, yaye baya kuthi emva koko baphakanyiswe “njengomqondiso,” njengoko “ilizwi elikhulu livela ezulwini” lisithi “kubo, Nyukani nize apha.” Baya kuthi emva koko babe “sisithsaba sozuko” “nesithsaba sobukumkani” esandleni seNkosi. UZekariya uchaza kwaeso sithsaba njengomqondiso, ngoxa ekwabeka eso siganeko ngexesha lemvula yamva.

UYehova uThixo wabo uya kubasindisa ngaloo mini, njengomhlambi wabantu bakhe; kuba baya kuba njengamatye esithsaba, ephakanyiswe njengomqondiso phezu komhlaba wakhe. Kuba bukhulu kangakanani ukulunga kwakhe, kwaye bukhulu kangakanani ubuhle bakhe! Ingqolowa iya kubavuyisa abafana, newayini entsha iintombi. Celani kuYehova imvula ngexesha lemvula yasemva; ngoko ke uYehova uya kwenza amafu aqaqambileyo, abanike izihlambi zemvula, anike wonke umntu ingca entsimini. Zekariya 9:16–10:1.

Baya kuba “ngumhlambi wabantu baKhe,” kodwa iNkosi inomhlambi wesibini oseseBhabhiloni ngelo xesha eya kuthi nayo iwubize. Umsebenzi wabo uya kuba kukwakha kwakhona iindawo ezinkangala “zamandulo” ne “neentshabalalo” zezizukulwana ezininzi. Baya kuba ngabo babuyayo baze bamise kwakhona iindlela zamandulo eziye zalahlwa zaza zagutyungelwa ngaphakathi kubu-Adventism nangaphandle kobu-Adventism. Baya kubuyela kwiinyaniso ezisisiseko zamaMillerite baze bazibonakalise ebunyulweni bazo kubu-Adventism baseLawodike, yaye baya kuzisa nomyalezo kwabo bangaphandle kobu-Adventism ngokubhekisele kwiinyaniso “zamandulo” ezinxulumene nomthetho kaThixo, ingakumbi iSabatha. Ngokwenza oko baya kusebenzisa iimbali zezizukulwana ezininzi ukubonakalisa imbali entsha. Umsebenzi wabo uya kwenzeka ngexesha lemvula yasemva, xa izigwebo zikaThixo ziselizweni. Xa iNkosi, ngesandla saYo sokunene, ibaphakamisa njengomqondiso, lonke ihlabathi ebelikade livuya ngenxa yezidumbu zabo ezifileyo zilele esitratweni liya kuwubona umqondiso, lize live isigodlo sesilumkiso sabalindi.

Nonke nina bahlali behlabathi, nani nibemi emhlabeni, yabonani xa ephakamisa umqondiso ezintabeni; nize nive xa evuthela isigodlo. Isaya 18:3.

Kwisahluko seshumi elinanye seSityhilelo, xa abo babebevuya ngenxa yezidumbu zabo bebabona bemi ngeenyawo, “uloyiko olukhulu lwabafikela abo bebababona.”

Wandule ke umAsiriya ngesabatha, hayi esendoda enamandla; nesabatha, hayi esendoda ephantsi, siya kumgqiba; kodwa yena uya kusaba esabatheni, namadodana akhe aselula aya kudana. Yaye uya kuwela aye enqabeni yakhe ngenxa yokoyika, neenkosana zakhe ziya koyika ngenxa yomqondiso, utsho uYehova, omlilo wakhe useZiyon, nesithando sakhe siseYerusalem. Isaya 31:8, 9.

Bonke ubungqina bomprofeti buhlanganisana encwadini yeSityhilelo. UmAsiriya umele ukumkani wasentla kuDaniyeli 11:40–45 oza kufikelela esiphelweni sakhe kungekho bani wokumnceda. Xa ikhulu elinamashumi amane anesine amawaka, abangabalindi bakaThixo, bevuthela ixilongo, ihlabathi liphela liya kuva lize loyike. Abo bamelwe ngabaprofeti ababini baya “kuthanjiswa” nguMthuthuzeli “ukuvakalisa iindaba ezilungileyo,” eziyizo “iindaba ezivela empumalanga nasemantla” ezi “mphazamisayo” ukumkani wasentla kuDaniyeli 11:44, yaye oko kuphawula ukuqala kwentshutshiso yengxaki yomthetho weCawa. Ngelo xesha iiNtlanga ziya kusabela kwisigidimi sokuphuma eBhabheli, zize zifike zizinxulumanise nababingeleli beNkosi, nabo abamelwe “njengencambu kaYesi,” ngaloo ndlela kuchongwa indlela yokusebenza eseBhayibhileni abaya kuyisebenzisa ekuboniseni isigidimi sesilumkiso kwiiNtlanga.

Kwaye ngaloo mini kuya kubakho ingcambu kaYese, eya kuma njengomqondiso ezizweni; ziya kuyifuna iintlanga; nendawo yayo yokuphumla iya kuba nobuqaqawuli. Kwaye kuya kuthi ngaloo mini, iNkosi iphinde yolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo eseleyo, ivela eAsiriya, naseYiputa, nasePatrosi, naseKushe, naseElam, naseShinare, naseHamati, naseziqithini zolwandle. Kwaye iya kumisela umqondiso ezizweni, ihlanganise abagxothiweyo bakwaSirayeli, iqokelele ndawonye abasasazekileyo bakwaYuda bevela kwiimbombo zone zomhlaba. Isaya 11:10–12.

INkosi yabahlanganisa abantu baYo ngoSeptemba 11, 2001 ngomyalezo owachaza ukuhlasela kukaSilamsi njengokufika kwesishwangusha sesithathu. INkosi iphinda ibahlanganise abantu baYo okwesibini emva kokuba befile esitalatweni. Xa isenza njalo abo bahlanganisiweyo bachazwa ngokuba “ngabagxothiweyo bakwaSirayeli,” “nabachithachithiweyo bakwaYuda.” Bagxothelwa ezitalatweni ngoJulayi 18, 2020, kodwa bahlanganiswa okwesibini ukuze babe ngumqondiso wokuhlanganisa omnye umhlambi kaThixo oseseBhabheli. Ukuhlanganiswa kwabo baseseseBhabheli kuqalisa ngomthetho weCawa eUnited States, olilizwi lesibini kumazwi amabini akuSityhilelo ishumi elinesibhozo.

Ukuhlanganisana kokuqala kwenzeka ngomhla we-11 kuSeptemba, 2001, xa ubuSilamsi babetha iUnited States. Njengomqondiso oza kuhlanganiswa okwesibini bamelwa njengengcambu kaYese, nto leyo engumqondiso omela umsebenzi ka-Alfa no-Omega, obonakalisa ukuphela kwento ngokuqala kwento. Ukuhlanganisana kokuqala kwaphawulwa ngohlaselo lobuSilamsi phezu kweUnited States, yaye kubonakalisa kwaye kuchonge uhlaselo lobuSilamsi phezu kweUnited States njengokuhlanganisana kwesibini. Xa ingcambu kaYese imi njengomqondiso kumaNtlanga, “ukuphumla” kwayo kuya kuba nozuko, kuba umqondiso uya kukhokela abo baseBhabheli abaseseleyo ubabuyisele kwindlela yamandulo yebhayibhile yeSabatha yosuku lwesixhenxe, ngaloo ndlela kuphawulwa ukuphakanyiswa komqondiso kumaNtlanga kwintlekele yomthetho weCawa.

“Umqondiso” uqala ngokudlula kwinkqubo yokuhlanjululwa eboniswe kuMalaki isahluko sesithathu, ekuhlanjululweni okubini kwetempile nguKristu, kwanokufaniswa kweentombi ezilishumi ekupheleni kwentshukumo yamaMillerite. Inkqubo yokuhlanjululwa ekuqaleni iphindwa ngokuchaneka okupheleleyo ekugqibeleni, yaye imelwe nguIsaya ngokunxulumene netafile eyodwa ephawulwe encwadini. Uvukelo lwe-Adventism yitafule yomgunyathi eyaveliswa ngowe-1863 ukuze yalwe ize ithathe indawo yeetafile ezimbini eziphawulwe encwadini kaHabakuki isahluko sesibini.

Ke ngoku hamba, ukubhale phambi kwabo etafileni, uze ukulobe encwadini, ukuze kube kokwexesha elizayo ngonaphakade kanaphakade; ngokuba aba ngabantu abavukelayo, abantwana abaxokayo, abantwana abangavumiyo ukuwuva umyalelo kaYehova; abathi kubabonisi, Musani ukubona; bathi kubaprofeti, Musani ukuprofeta kuthi izinto ezithe tye, thethani kuthi izinto ezigudileyo, profetani iinkohliso; mkeni endleleni, phambukani emendweni, menzeni oyiNgcwele kaSirayeli ayeke ukuba phambi kwethu. Ngenxa yoko utsho oyiNgcwele kaSirayeli ukuthi, Ngenxa enokuba nilidele eli lizwi, nathembela kwingcinezelo nasekubugqwethekeni, nauxhomekeka kuko; ngenxa yoko obu bugwenxa buya kuba kuni njengomfantu osele uza kuwa, odumbileyo eludongeni oluphakamileyo, ekuqhekekeni kwawo kuza ngesiquphe, ngephanyazo. Wobuqhekeza njengokuqhekezwa kwesitya sombumba, esaphulwa saziingceba; akayi kuba nanceba; ukuze kungafunyanwa, ekuqhekezweni kwaso, noqweqwe lokuthabatha umlilo eziko, nokukha amanzi emhadini. Kuba itsho iNkosi uYehova, oyiNgcwele kaSirayeli, ukuthi, Ekubuyeni nasekuphumleni niya kusindiswa; ukuzola nokukholosa kuya kuba ngamandla enu; ke anavuma. Nathi, Hayi; siya kusabela emasheni; ngenxa yoko niya kusabela; sathi, Siya kukhwela kwabakhawulezayo; ngenxa yoko abo banileqayo baya kukhawuleza. Iwaka liya kusabela ngenxa yokukhalinyelwa komnye; ngenxa

yokukhalinyelwa kwabahlanu niya kusabela; nide nishiywe ninjengesibane phezu kwentaba, nanjengomqondiso endulini. Ngenxa yoko ke uYehova uya kulinda, ukuze abe nobabalo kuni; ngenxa yoko uya kuphakanyiswa, ukuze abe nenceba kuni; kuba uYehova unguThixo wokugweba: banoyolo bonke abamlindelayo. Kuba abantu baya kuhlala eZiyon eYerusalem: akusayi kuphinda ulile; uya kuba nobabalo olukhulu kuwe ekuveni ilizwi lokukhala kwakho; akukuva, uya kukuphendula. Isaya 30:8–19.

Ngo-1863 ubu-Adventism baqalisa inkqubo yokulahla umyalezo wesiprofeto kaWilliam Miller njengoko wawumelwe phezu kwamacwecwe amabini angcwele kaHabakuki. UYesu ubonakalisa isiphelo ngesiqalo. Kule ndima, abavukeli ekuqaleni kobu-Adventism bakwamele abavukeli esiphelweni sobu-Adventism. Kuzo zombini ezi meko, uvukelo lumele ukwaliwa komyalezo wesiprofeto nendlela yokusebenza kwaso kwimbali nganye, xa besithi kubo “ababoni,” “Musani ukubona; yaye kubaprofeti, Musani ukusiprofetela izinto ezilungileyo, sithetheleni izinto ezigudileyo, niprofete inkohliso.”

Bakwangqina nokuzimisela ukushiya umendo xa bevakalisa besithi, “Phumani endleleni, niphambuke emendweni, yenzani oyiNgcwele kaSirayeli ayeke phambi kwethu.” Umendo wamalungisa “ziindlela zamandulo” zikaYeremiya isahluko sesithandathu iindinyana zeshumi elinesithandathu neshumi elinesixhenxe. Abavukeli bazimisele ukungahambi kwiinyaniso ezisisiseko, nokungaphulaphuli isandi sexilongo esivuthelwa ngabalindi abaphakanyisiweyo, elimele intshukumo yamaMillerite nentshukumo yeFuture for America.

Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe ngayo, nize nifumane ukuphumla kwemiphefumlo yenu. Ke bona bathi, Asiyi kuhamba ngayo. Kananjalo ndibeke abalindi phezu kwenu, ndisithi, Phulaphulani isandi sesigodlo. Ke bona bathi, Asiyi kuphulaphula. Ngako oko yivani, zintlanga, nazi, bandla, into ephakathi kwabo. Yiva, hlabathi: nanko ndizisa ububi phezu kwaba bantu, isiqhamo seengcinga zabo; ngokuba bengaphulaphulanga amazwi am, nomyalelo wam bawala. Yeremiya 6:16–19.

Ukwala kwabavukeli ukuhamba ezindleleni zamandulo kukwabonakaliswa njengomnqweno wabo “wokumekisa oyiNgcwele kaSirayeli emehlweni abo”, yaye kubonakalisa ukwaliwa kwesigidimi seMidnight Cry, esisekelwe phezu kwelokuba uAlfa no-Omega ubonakalisa isiphelo sobu-Adventism ngesiqalo.

“Babenokukhanya okuqaqambileyo okumiselwe emva kwabo ekuqaleni kwendlela, awandixelesa ngako ingelosi ukuba kwakungu‘nkqangaza yasezinzulwini zobusuku.’ Oku kukhanya kwakukhanyisa yonke indlela, kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Ukuba amehlo abo ayewagcine ethe nca kuYesu, owayephambi kwabo kanye, ebakhokelela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, bathi isixeko sisekude kakhulu, yaye babelindele ukuba ngelo xesha babe sele bengeni kuso. Wandula ke uYesu abakhuthaze ngokuphakamisa ingalo Yakhe yasekunene ezukileyo, kwaze kwaphuma ekwingalo Yakhe ukukhanya okwakuhexa phezu kweqela labe-Advent, baza bamemeza besithi, ‘Alleluia!’ Abanye, ngokungxama, bakukhanyela ukukhanya okwakusemva kwabo,

bathi yayingengoThixo owayebakhokele wabadlulisa kangaka. Ukukhanya okwakusemva kwabo kwacima, kwashiya iinyawo zabo zisebumnyameni obupheleleyo, baza bakhubeka, balahlekelwa kukubona uphawu kwakunye noYesu, baza bewa besuka endleleni behlela ezantsi kwihlabathi elimnyama nelikhohlakeleyo elingaphantsi.” Christian Experience and Teachings of Ellen G. White, 57.

Inkqubo yokuhlanjululwa emelwe siSikhalo sasezinzulwini zobusuku ivelisa iindidi ezimbini zabakhonzi, yaye uSaya isahluko samashumi amathathu umele ukunqongophala kweoli kweentombi ezizizidenge njengokungakwazi ukuqokelela amanzi okanye umlilo, ezi zombini eziyimiqondiso yoMthuthuzeli, xa uSaya ebhala esithi, “okwaphuka kwaso kuya kuza ngesiquphe ngephanyazo. Yaye uya kusaphula njengokophulwa kwesitya sombumbi esophulwe saziingceba; akayi kuisindisa: ukuze kungafunyanwa, ekudilikeni kwaso, neqhekeza lokuthabatha umlilo eziko, okanye lokukha amanzi emhadini.” Isigwebo sabo siza “ngesiquphe” njengoko simelwe sisikhalo sasezinzulwini zobusuku, xa bathi ke ngoko bafumanise ukuba sele kusemva kwexesha ukufumana ioli. Umlilo namanzi kubungqina bukaSaya lulunye nje umelo lweoli kumzekeliso weentombi ezilishumi. Ioli, amanzi nomlilo zimele isimilo; zimele isigidimi, kananjalo nobukho boMthuthuzeli. Akukho nanye kwezi mpawu enokufunyanwa xa isigwebo seentombi ezilishumi “siza ngesiquphe ngephanyazo.” Ngelo xesha sele kusemva kwexesha.

Ukhuseleko lodwa lukho “ekubuyeni,” olusisithembiso esanikelwa kuYeremiya xa wayemele abo badana ekuqaleni kokudana kokuqala. Ukuba abantu bakaThixo babenokubuyela kuYe, Yena wayeza kubuyela kubo; kodwa abavukeli bayala, kwaza ukukhanya okwakukhanyisela indlela kwacima. Ukukhanya ekuqaleni kwakukuSikhalo Sasebusuku, yaye indlela eya phambili yakhanyiselwa yingalo yasekunene kaKristu ezukileyo yonke indlela kude kuse ephakadeni. UKristu wayephambi kwabo babesendleleni, yaye ukukhanya emva kwabo kumele ukuba kukwangako oko kukhanya, kuba uKristu ubonakalisa isiphelo sendlela ngesiqalo sendlela. ISikhalo Sasebusuku sasinguye, yaye siseyinyaniso yangoku.

“Ndihlala ndibhekiselwa kumzekeliso weentombi ezilishumi, ezintlanu kuzo zazizizilumko, zaza ezintlanu zaziziziyatha. Lo mzekeliso uzalisekile kwaye uya kuzaliseka ngokuchaneka kwawo wonke umgca, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekile yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Umnqweno wokwenza oyiNgcwele ayeke ukuba phambi kwabo kukwala kungekuphela uKristu, koko kukwala uKristu njengoAlfa noOmega. Kukwala isigidimi Sokukhala Kwasezinzulwini Zobusuku. Isigidimi Sokukhala Kwasezinzulwini Zobusuku ekuqaleni kobuAdventisti sasikukulungiswa kwengqikelelo eyasilelayo.

Abavukeli abala “indlela zakudala” baza benza “itafile” yomgunyathi eyahlukileyo kwabamalungisa, njengoko oko kwakumelwe kukuzalisekiswa koKhalelo lwasezinzulwini zobusuku kwintshukumo yamaMillerite. Kwandula ke “iwaka” labaleka “ngokukhalinyelwa ngomnye,” yaye intshukumo ngeqbuliso yehla isuka kumawaka angamashumi amahlanu yaya kumashumi amahlanu. Bababaleka ngenxa “yokukhalinyelwa” okwafika kuvela “kwabahlanu” iintombi ezizizilumko ezababaxelela ukuba babengenawo amafutha ababenokuwabelana ngawo,

nokuba babemelwe kukuya kuzithengela awabo amafutha. Ukwahlulwa kwabazizidenge kwabazizilumko kwashiya iintombi ezizizilumko “zinjengesikhanyiso encotsheni yentaba, nanjengomqondiso endulini.” Uvukelo lweentombi ezizidenge ngomhla wama-22 ku-Oktobha, 1844 lwabonakalisa uvukelo lwango-1863, kuba umhla wama-22 ku-Oktobha, 1844 waba kukuqala kweminyaka elishumi elinesithoba emele ukuphela “kwamaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu. Sinokuthetha okungakumbi ngalo mbandela, kodwa uvukelo lwango-1844 lwaluluphawu olungaphambili lovukelo lwango-1863 yaye laphawula indawo apho itafile yomgunyathi yadalwa khona.

Uloyiko olufunyanwa ziintombi ezizizidenge, luloyiko olumelwe xa iintombi ezizilumko zibuyiselwa ebomini zize zime ngeenyawo zazo. Ngelo xesha sele kusemva kakhulu ukubuya ekuphoxekeni kwangoJulayi 18, 2020, yaye into elandelayo eza kwenzeka kukwenyuka kusiya ezulwini okwenzeka ngexesha lomthetho weCawa. Kungelo xesha apho kwenzeka inyikima enkulu.

Kwangelo lolo lixa kwabakho inyikima enkulu; nesishumi sesixeko sawa, yaye kwinyikima kwabulawa abantu abangamawaka asixhenxe; baza abaseleyo boyika, baza banika uzuko kuThixo wezulu. Isishwangusha sesibini sidlulile; yaye, nanko, isishwangusha sesithathu siza ngokukhawuleza. IsiTyhilelo 11:13, 14.

ISityhilelo 11 sibonisa ukuba ngexesha loGuquko lwaseFransi isahlulo seshumi sesixeko sawa, yaye kwelo bali ilizwe laseFransi, ilizwe elalinezimpondo ezibini zesiprofeto ezimelwe njengeSodom neYiputa, labhukuqwa. Iimpondo ezimbini zaseFransi zifanekisela iimpondo ezimbini zaseUnited States.

IFransi ngokwesiprofeto yayilelinye lamabukumkani alishumi amele iRoma yobuhedeni kuDaniyeli isahluko sesixhenxe, yaye ngenxa yoko kwawa isahlulo seshumi sobukumkani (sesixeko). Enyanisweni, kulaa mpondo alishumi kaDaniyeli isahluko sesixhenxe awathi ekugqibeleni abeka ubupopu etroneni yomhlaba ngowama-538, iFransi yayilelona bucumkani liphambili elamisela ubupopu. Njengenye yamandla alishumi kaDaniyeli isahluko sesixhenxe, iFransi ifuzisela indima yerhamncwa lomhlaba elineempondo ezimbini leSityhilelo isahluko seshumi elinesithathu. I-United States yenza kwa lo msebenzi mnye ngenxa yobupopu ekupheleni njengoko iFransi yenzayo ekuqaleni. I-United States lelona gunya liphambili kookumkani abalishumi abamele iZizwe eziManyeneyo, yaye iyawa kwinyikima yomthetho weCawa. Siya kuqwalasela ezi ndima ngokunzulu ngakumbi kwinqaku elilandelayo.

Omnye wemiba ephambili yeli nqaku kukuba lisisigidimi esibeka abantu bakaThixo ngeenyawo zabo, kuba uMthuthuzeli obabeka ngeenyawo zabo umele ioli, engameleli uMoya oyiNgcwele kuphela, kodwa kwanemiyalezo athi uThixo ayithumele ebantwini baKhe. Isigidimi seSityhilelo ishumi elinanye esibeka uMoses noEliya ngeenyawo zabo sikwamelwe sisithembiso esanikwa uYeremiya.

Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndiya kukubuyisa kwakhona, uze ume phambi kwam; yaye ukuba ukhupha okunqabileyo kokungento yanto, uya kuba njengomlomo wam; mababuyele kuwe bona, kodwa wena ungabuyeli kubo. Ndiya kukwenza kulo bantu

udonga lobhedu oluqinisiweyo; baya kulwa nawe, kodwa abayi kukoyisa; kuba ndinawe ukuba ndikusindise, ndikhulule, itsho iNkosi. Ndiya kukuhlangula esandleni sabangendawo, ndikukhulule esandleni saboyikekayo. Yeremiya 15:19–21.

UIsaya wayenze isibongozo esifanayo xa wayesithi, “Kuba itsho iNkosi uYehova, Oyingwele kaSirayeli ukuthi; Ekubuyeni nasekuphumleni niya kusindiswa.” UIsaya wongezelela ngelithi “ukubuyela” kwakunxulumene nexesha lokulinda lomzekeliso, kuba wabhala wathi, “Ngoko ke iNkosi iya kulinda, ukuze ibe nobabalo kuni, yaye ngoko ke iya kuphakanyiswa, ukuze ibe nenceba kuni; kuba iNkosi nguThixo womgwebo: banoyolo bonke abo bayilindelayo.”

Ilungelo lokuba “umlomo” kaThixo, njengoko uYeremiya wazichaza, lilungelo lokuthetha egameni likaThixo ngelo xesha xa iUnited States “ithetha njengenamba.” Amazwi aya kuthi ngelo xesha athethwe ngabantu bakaThixo sisilumkiso esichasene nophawu lwerhamncwa lobupopu. Ukuthabatha inxaxheba kuloo ntshukumo izukileyo kufuna ukuba sibuye.

Ukuba uya kubuya, wena Sirayeli, utsho uYehova, buyela kum; yaye ukuba uya kususa amasikizi akho emehlweni am, akuyi kususwa. Uya kufunga uthi, Uhleli nje uYehova, ngenyaniso, nangomgwebo, nangobulungisa; zize iintlanga zizisikelele ngaye, nangoaye zizukise. Kuba utsho uYehova kumadoda akwaYuda naseYerusalem, Hlakulani umhlaba wenu olinyiweyo, ningahlwayeli phakathi kwameva. Zalusani kuYehova, nisuse ulwaluko lweentliziyo zenu, nina madoda akwaYuda nabemi baseYerusalem; hleze ubushushu bam buphume njengomlilo, butshe kungabikho unokubucima, ngenxa yobubi bezenzo zenu. Yivakaliseni kwaYuda, niyazise eYerusalem; nithi, Vuthelani isigodlo ezweni; khwazani, nibuthe ndawonye, nithi, Hlanganani, singene emizini enqatyisiweyo. Misani umqondiso usingise eZiyon; buyelani umva, ningalibali; ngokuba ndiya kuzisa ububi buvela entla, nentshabalalo enkulu. Ingonyama inyukile ivela etyholweni layo, nombhubhisi weentlanga usendleleni yakhe; uphumile endaweni yakhe ukuze alenze ilizwe lakho inkangala; nemizi yakho iya kuphanza, kungabikho mmi. Yeremiya 4:1–7.

Ke wona uMoya kaYehova wehlela phezu koGidiyon, wavuthela isigodlo; kwaza ama-Abhiyezeri aqokelelana emva kwakhe. Wathumela abathunywa kulo lonke elakwaManase; nalo laqokelelana emva kwakhe; wathumela nabathunywa kwa-Ashere, nakwaZebhulon, nakwaNafetali; baza benyuka beza kubahlangabeza. ABagwebi 6:34, 35.