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UMthetho weCawa neHamho loProfeto: Ukusuka kuMthetho wePatriot ukuya kuVavanyo lokuGqibela

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“Ngommiselo onyanzelisa ukusekwa kobupopu ngokwaphula umthetho kaThixo, ilizwe lethu liya kuzihlukanisa ngokupheleleyo nobulungisa. Xa ubuProtestanti buya kolula isandla sabo ngaphaya komsantsa ukuze bubambe isandla segunya laseRoma, xa buya kuwela ngaphaya kwenzonzobila ukuze budibane nemimoya, xa, phantsi kwempembelelo yalo manyano luphindwe kathathu, ilizwe lethu liya kukhanyela wonke umgaqo woMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobupopu, ngoko ke sinokwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.”

“Njengoko ukusondela kwemikhosi yamaRoma kwakungumqondiso kubafundi wentshabalalo eyayiza kufikela iYerusalem, ngokunjalo oku kuwexuka kunokuba ngumqondiso kuthi wokuba umda wokunyamezela kukaThixo ufikeleleke, wokuba umlinganiselo wobugwenxa besizwe sethu ugcewele, nokuba ingelosi yenceba iselungiselela ukunduluka kwayo, ingaze iphinde ibuye. Baya kuthi ngoko abantu bakaThixo baphoswe kwezo meko zembandezelo neentsizi ezichazwe ngabaprofeti njengexesha lembandezelo kaYakobi. Izikhalo zabo bathembekileyo, batshutshiswayo, ziyenyuka ziye ezulwini. Kwaye njengoko igazi likaAbheli lalikhala lisemhlabeni, ngokunjalo kukho namazwi akhalayo kuThixo ephuma emangcwabeni abafel’ ukholo, kumangcwaba olwandle, emiqolombeni yeentaba, kwiingcwaba zeenqolobane zeekonventi: ‘Koda kube nini na, Nkosi, ingcewele nenyanyisekileyo, ungaligwebi, ungaliphindezeli na igazi lethu kwabo bahleli emhlabeni?’”

“INkosi iyawenza umsebenzi waYo. Lonke izulu liyavuseleleka. UMgwebi womhlaba wonke sele eza kusuka aze amisele ubulungisa ngegunya laKhe elinyelisiweyo. Uphawu lokuhlangulwa luya kubekwa phezu kwabantu abagcina imithetho kaThixo, abawuhlonelayo umthetho waKhe, nabalayo uphawu lwerhamncwa okanye lomfanekiso walo.

“UThixo utyhile oko kuza kwenzeka ngemihla yokugqibela, ukuze abantu baKhe balungiselelwe ukuma ngokuchasene nesaqhwithi sokuchasana nengqumbo. Abo balunyukisiweyo ngeziganeko eziphambi kwabo mabangahlali benolindelo oluzolileyo lwesaqhwithi esizayo, bezithuthuzela ngokuthi iNkosi iya kubafihla abathembekileyo baYo ngemini yembandezelo. Simele sibe njengabantu abalindele iNkosi yabo, kungekhona ngokulinda nje ngokungasebenzi, kodwa ngomsebenzi onyanisekileyo, sinokholo olungagungqiyo. Eli asiseloxesha ngoku lokuvumela iingqondo zethu zixakekiswe zizinto ezingabalulekanga kangako. Xa abantu belele, uSathana usebenza ngenkuthalo elungisa izinto ukuze abantu beNkosi bangafumani nceba okanye bulungisa. Intshukumo yeCawa ngoku

iqhubela phambili ebumnyameni. Iinkokeli ziyawufihla owona mba uyinyaniso, yaye abaninzi abamanyana kule ntshukumo abaziboni ngokwabo apho umqukuqelo ongaphantsi usingise khona. Iingxelo zayo zithambile yaye ngokubonakalayo zingezobuKristu, kodwa xa ithe yathetha iya kutyhila umoya wenamba. Luxanduva lwethu ukwenza konke okusemandleni ethu ukuthintela ingozi esongelayo. Simele sizame ukususa ikhethe ngokuzibeka ekukhanyeni okufanelekileyo phambi kwabantu. Simele ukubazisela umbuzo wokwenene okhoyo embambanweni, ngaloo ndlela simise olona qhankqalazo lusebenzayo ngokuchasene namanyathelo okuthintela inkululeko yesazela. Simele ukuphengulula iziBhalo kwaye sikwazi ukunika isizathu sokholo lwethu. Utsho umprofeti: ‘Abakhohlakeleyo baya kwenza ngobukhohlakele; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda.’ Testimonies, volume 5, 451, 452.”

Xa “intshukumo yeCawa” “iya kuthetha, iya kutyhila umoya wenamba.” Ezi ziqendu zine zichaza ukuba emthethweni weCawa iUnited States “iya kuziqhawula ngokupheleleyo kubulungisa.” Emthethweni weCawa “ixesha lifikile lokusebenza okumangalisayo kukaSathana.” Emthethweni weCawa umanyano oluntlantlathu luyazaliseka. Emthethweni weCawa iUnited States “iyawalahla onke umgaqo-siseko woMgaqo-siseko wayo njengorhulumente wobuProtestanti nowoburiphabhlikhi”, yaye kananjalo “benza amalungiselelo okusasazwa kobuxoki neenkohliso zobupopu.” Lowo mthetho weCawa “ungumqondiso kuthi wokuba umda wokunyamezela kukaThixo ufikelelwe, wokuba umlinganiselo wobugwenxa besizwe sethu uzalisekile, nokuba ingelosi yenceba sele iza kumka ngendiza yayo, ingaze iphinde ibuye.” Lowo mqondiso wafanekiselwa sisilumkiso esanikwa nguYesu esichaza isikizi sokuphazisa esathethwa nguDanyeli umprofeti. Kulapho umthandazo owanikelwa ngabafeli-nkolo betywina lesihlanu othi, “Koda kube nini na, Nkosi, wena ungcewele noyinyaniso, ungagwebi ungaphindezelanga igazi lethu kwabahlala emhlabeni?” uzalisekiswa. Kwangokunjalo kuloo phawu lendlela iintombi eziziziyatha nezizilumkileyo zibonakalisa iimpawu zazo.

Ngomthetho weCawa, iUnited States “iyazikhaba zonke izimiso zoMgaqo-siseko wayo.” Ixesha apho lo msebenzi waqalisa ukufezekiswa laqala ngoMthetho wePatriot ngo-2001. Ukusukela ngo-2001 kude kube ngumthetho weCawa kumela umsebenzi oqhubekekayo wokukhaba uMgaqo-siseko. Lo msebenzi uqhubekekayo uhambelana nomgca wesiprofeto apho ukwakhiwa komfanekiso werhamncwa kufezekiswa khona. Umgca womfanekiso werhamncwa unokubonakala ngathi untsonkothe ngakumbi kancinci, kodwa loo ntsongothelo ifanele ukuqondwa. Okwenza umgca womfanekiso werhamncwa ube ntshuntshe kukuba umele imigca emibini.

Kuba irhamncwa lomhlaba le migca mibini ziimpondo zeRiphabhlikhi nobuProtestanti. Ezo mpondo zimbini zidibana kulwalamano lwecawa norhulumente, zize ngaloo ndlela zizalise ukusekwa komfanekiso werhamncwa. Ngoko ke umgca wokusekwa komfanekiso werhamncwa unemigca emibini ngaphakathi komgca omnye, kuba iimpondo zeRiphabhlikhi nezobuProtestanti zihamba ngokungqamana enye nanye kuyo yonke imbali, kodwa imigca yazo nganye ikwanobungqina bayo obuprofetikayo ekufuneka ibuthwale. Umgca omnye wobuprofeti, onezihloko ezimbini ezihamba ngokungqamana, unzima ngakumbi kunokuphawula nje iimpawu zendlela zezenzo zezopolitiko ezimele ukuthetha okunxulumene noMgaqo-siseko.

Imigca emibini yeempondo zeRiphabhlikhi nezobuProtestanti iyanda ukwenziwa nzima yinyaniso yesiprofeto yokuba ngaphakathi kophondo lweRiphabhlikhi kukho imbali yomzabalazo phakathi kwamaDemokhrasi axhasa ubukhoboka namaRiphabhlikhi achasene nobukhoboka; yaye ngaphezu koko, ngaphakathi kophondo lwamaProtestanti kukho inkqubo eqhubekayo yokuvavanywa elandela iintombi ezilumkileyo neeziziyatha ngaphakathi kwimbali yophondo lwamaProtestanti. Sekunjalo, kubaluleke kakhulu ukuzinzisa ezi nyaniso.

Ngaphakathi kumgca omelweyo ziimpondo ezimbini zerhamncwa lasemhlabeni kukho umzekeliso ohambelanayo wokuba umntu abe enza isimilo sikaKristu okanye isimilo sikaSathana, nto leyo elingana nokwenza umfanekiso kaKristu okanye umfanekiso werhamncwa; kuba kulo mingo “irhamncwa” limela isidalwa esidalweyo ngokuchaseneyo noMdali. Ukwenziwa kwezi mpawu kufezekiswa ngaphakathi phakathi kwabantu bonke, kuba xa ixesha lokuvavanywa livaliwe kukho amaqela amabini kuphela. Ukwenziwa kwazo kukwafezekiswa nangaphandle ngomanyano oluphakathi kwamandla obupapa neZizwe eziManyeneyo.

Ngoko ke, ixesha lokuvavanywa kokusekwa komfanekiso werhamncwa laqala ngo-2001, yaye liphela kumthetho weCawa eUnited States. Ngelo xesha, imbali yesiprofeto yeempondo ezimbini zerhamncwa lasemhlabeni ibonisa impikiswano yangaphakathi neyaphandle ngaphakathi kweempondo zazo ngokwahlukileyo, nokuba yeyenkolo okanye yezopolitiko, yaye ikwabhekisa kumzabalazo phakathi kwezi mpondo zimbini ngokwazo.

Umthetho weCawa ngeCawa eUnited States umele isilumkiso sokusaba uYesu awasichaza njenge “lisikizi lencithakalo.” Umthetho weCawa ngeCawa eUnited States sisiphelo sexesha elaqala ngo-2001. I-Patriot Act yayili “lisikizi lencithakalo ekwathethwe ngalo nguDanilyeli”, yaza yachongwa nguYesu njengomqondiso wokusaba ekutshatyalalisweni okuzayo.

I-Patriot Act iquka ukukhanya kwesiprofeto sango-1888, kunye neBlair Bill. Ngoko ke i-Patriot Act ikwaqulethe ngokwesiprofeto umfuziselo womthetho weCawa, ngoko ixesha elisusela ku-2001 liqala ngomthetho weCawa njengoko umelwe ngumfuziselo ka-1888—Blair Bill, 2001—Patriot Act, yaye liphela ngomthetho weCawa.

Isilumkiso sokusaba ezixekweni ngo-2001 sifuzisela isilumkiso sokusaba eBhabheli ngexesha lomthetho weCawa. Umgwebo oza phezu kweUnited States ngexesha lomthetho weCawa ufuzisela umgwebo oza phezu kwehlabathi liphela xa uMikayeli esukuma nethuba lovavanyo loluntu livaliwe. Utyikityo lukaKristu njengoAlfa noOmega lumelwa ngokuphindaphindiweyo phakathi kweenyaniso ezimelwe yiBlair Bill ngo-1888, nayo yonke into emelwe ngu-1888, ephindwa ngo-2001.

U-2001, owawufuziselwa ngu-1888, awumeli nje kuphela umqondiso wokubaleka njengoko umelwe lisikizi lentshabalalo, kodwa wawumelwe kwanango-66 AD nokungqingwa kukaCestius. Ukungqingwa kukaTitus ngo-70 AD kumela umthetho weCawa eUnited States. Umthetho weCawa eUnited States umelwe ngunyaka ka-321 nangomthetho wokuqala weCawa kaConstantine, yaye u-538 umele ixesha apho uhlanga lokugqibela lomhlaba lunikezela kumqondiso werhamncwa.

U-2001 ngu-1888, uCestius nonyaka ka-66 AD. Umthetho weCawa nguTitus neminyaka ka-70 no-321. U-2001 ukwangubhaptizo lukaYesu, nokuhla kwaKhe kwisiTyhilelo isahluko seshumi ngomhla we-11 kuAgasti, 1840. Zonke ezi mpawu zinegalelo kumgca woMgaqo-siseko.

Imbali yobuprofeti ye-United States ihamba ngokungqamana nembali ye-Adventism. Ngo-1798 ubupopu bamkela inxeba labo elibulalayo, yaye u-1798 waba lixesha lesiphelo apho inxalenye yeziprofeto zikaDaniyeli eyayinxulumene nembali yesithunywa sokuqala nesesibini seSityhilelo seshumi elinesine yatyhilwa. Apho ke ngo-1798 kuphawulwa ukuqala kobuprofeti be-Adventism, yaye ngo-1798 irhamncwa lomhlaba elineempondo ezifana nezegusha laba bubukumkani besithandathu bobuprofeti beBhayibhile.

Unyaka ka-1798 wandulelwa ziziphawuli ezithathu zesiprofeto ezinxulumene nomgca werhamncwa lomhlaba, yaye ngenxa yoko zinxulumene nokuthetha kweUnited States, nangoMgaqo-siseko weUnited States. Ezo ziphawuli zintathu yayiyiSibhengezo seNkululeko, esathethwa ngo-1776, kwalandela uMgaqo-siseko ngo-1789, kwaza ke kwalandela iMithetho yeAlien and Sedition ka-1798.

Ezo mpawu zintathu zendlela zibhekisa kumgca wesiprofeto woMgaqo-siseko, yaye ziphawula ukuqala kobukumkani besithandathu besiprofeto seBhayibhile. Umthetho weCawa yiwo ukuphela kolawulo lobukumkani besithandathu besiprofeto seBhayibhile, yaye ngoko ke, ngokunyaniseka kwesidingo sesiprofeto, kumele kubekho iimpawu zendlela ezintathu ezandulela isiphelo, njengoko kwakumelwe ziimpawu zendlela ezintathu ezandulela ukuqala kwaso.

Ngo-2001, ekuweni kweenqaba, iPatriot Act, ifanekiselwa nguMthetho oyilwayo kaBlair ka-1888, kunye novukelo olubonakalayo lobunkokeli bama-Adventist kwiNgqungquthela Jikelele yaseMinneapolis. Uvukelo olathi ingelosi yaxelela uDade White ukuba lwalufanekiselwa luvukelo olwaqhutywa nxamnye noMoses nguKora, uDathan noAbhiram, lukwafanekiselwa lubhaptizo lukaKristu ngo-27 AD, ukunqandwa kobuSilamsi ngoAgasti 11, 1840, neSibhengezo seNkululeko ngo-1776, kwanangokunjalo “lisikizi lencithakalo, ekwathethwa ngalo nguDaniyeli umprofeti” njengophawu lokusabela kubushushu bomsindo ozayo, njengoko lumelwe nguCestius no-66 AD.

Ukuba usenokukhumbula ukuba umgca wesiprofeto esesiwucingayo ngoku ngumgca woMgaqo-siseko waseUnited States, yonke imigca yesiprofeto ekhankanywe ngasentla inegalelo kuyo yaye imisela umxholo wesiprofeto omelwe ngumgca woMgaqo-siseko. Noko ke, umgca obonakala ngathi ngowona unxibelelene kakhulu ngulo womfanekiso werhamncwa. Umfanekiso werhamncwa ngumfanekiso werhamncwa lobupopu, elimelwa njengorhamncwa olunomfazi olawula phezu kwalo, nto leyo eyindibaniselwano yecawa norhulumente, icawa ilawula olo lwalamano. Ukuze iUnited States yenze umfanekiso werhamncwa, ubuProtestanti obuwileyo bufanele bulawule urhulumente kangokuba urhulumente uya kupasisa aze anyanzelise imimiselo yonqulo, yaye ekugqibeleni umthetho weCawa.

Njengoko inkqubo yokubunjwa komfanekiso werhamncwa izalisekiswa, uMgaqo-siseko, owabhalwa ngomgaqo oyintloko uThomas Jefferson awawubhalayo njengokuthi “ukwahlulwa kwecawa norhulumente,” uza kubhukuqwa. Xa uphondo lwamaProtestanti lunamandla okukhokela uphondo lweRiphabhlikhi ukuba luphumeze imiyalelo yonqulo, yona kanye intliziyo

yoMgaqo-siseko iyakrazulwa, ngaloo ndlela unolwalamano lwesiprofeto phakathi komgca woMgaqo-siseko nomgca womfanekiso werhamncwa.

Ixesha apho umfanekiso werhamncwa usenziwa laqala ngowe-2001, ngoMthetho wePatriot Act, yaye liphela emthethweni weCawa, xa uphawu lwerhamncwa lunyanzeliswa. Ngethuba lalo xesha imvula yasemva iyafefezelwa, kuba imvula yasemva iqalisa ukuhla xa ingelosi enamandla yeSityhilelo seshumi elinesibhozo isehla ize ikhanyise ihlabathi ngozuko lwaYo, nto leyo, ngokukaDade White, eya kwenzeka xa izakhiwo ezikhulu zesiXeko saseNew York zisiwa phantsi ngokuchukunyiswa kweNkosi.

“Imvula yamva iya kunethwa phezu kwabantu bakaThixo. Ingelosi enamandla iya kuhla ivela ezulwini, yaye umhlaba wonke uya kukhanyiswa bubuqaqawuli bayo.” Review and Herald, Epreli 21, 1891.

Ixesha lokufefa kwemvula yasemva limela ixesha apho ingqolowa nokhula lwesizukulwana sokugqibela soBuvangeli bama-Adventisti kuhluzwa kuze kuhlanjululwe. Oko kuhluzwa nokuhlanjululwa kuphela emthethweni weCawa, yaye iintombi ezizizilumko ezineoli xa kufika intlekele yomthetho weCawa, zitywinwa, kuze ke uMoya oyiNgewe athululwe ngaphandle komlinganiselo de uMikayeli eme, lize livalwe ixesha lovavanyo lwabantu.

Ngexesha lokwenziwa komfanekiso werhamncwa eUnited States, imvula yasemva iya kube ifafaza; yaye ngexesha lokwenziwa komfanekiso werhamncwa ehlabathini, imvula yasemva iya kuthululwa ngaphandle komlinganiselo.

Ngo-2001 kwaqalisa ukuvavanywa kwebandla lamaSeventh-day Adventist laseLawodike, njengoko kwafanekiselwa ngamaProtestanti omhla we-11 Agasti 1840, nangakwaSirayeli wamandulo xa uKristu wabhaptizwayo.

“Ixesha lovavanyo selifikile phezu kwethu, kuba isikhalo esikhulu sengelosi yesithathu sele siqalile ekutyhilweni kobulungisa bukaKristu, uMkhululi oxolela isono. Esi sisiqalo sokukhanya kwengelosi obuqaqawuli bayo buya kuzalisa umhlaba wonke.” Selected Messages, incwadi 1, 362.

Inkqubo yokuvavanywa yokugqibela yabantu bomnqophiso wangaphambili iqala xa ukukhanya kwengelosi yeSityhilelo ishumi elinesibhozo kuqalisa ukuveza umyalezo waYo. Umyalezo waYo ukwamelwe nakwiindinyana ezintathu zokuqala zesahluko seshumi elinesibhozo seSityhilelo, yaye ezo ndinyana zintathu, ngokukaDade White, zazalisekiswa xa izakhiwo ezikhulu zesiXeko saseNew York zawa.

Inkqubo yokuvavanywa yaqala ngoko ke, njengoko imelwe nguYohane kwisahluko seshumi seSityhilelo. Uvavanyo lwalukukuba uya kuyithabatha na incwadana encinane eyayisesandleni sengelosi, uze emva koko uyidle. Ngeli xesha lovavanyo, ngoxa imvula yamva itshizwa, iwele kuphela phezu kwabo bakhetha ukuyithabatha incwadana encinane bayidle.

“Abaninzi, ngomlinganiselo omkhulu, baye basilela ukwamkela imvula yokuqala. Abazange bazifumane zonke iinzuzo athe uThixo ngolo hlobo wababonelela ngazo. Balindele ukuba

ukuswela oko kuya kuzaliswa yimvula yamva. Xa ubuninzi obutyebileyo bobabalo buya kunikelwa, baceba ukuvula iintliziyweni zabo ukuze bakwamkele. Benza impazamo eyoyikekayo. Umsebenzi athe uThixo wawuqala entliziyweni yomntu ekunikeneni ukukhanya kwaKhe nolwazi lwaKhe, kufuneka uqhubeke ngokungapheziyo. Umntu ngamnye kufuneka aqonde ukuswela kwakhe siqu. Intliziyo kufuneka ikhutshelwe ngaphandle konke ukungcola, ihlanjululwe ukuze uMoya ahlale ngaphakathi. Kwakungokuvuma nokuyeka isono, ngomthandazo onyanisekileyo nangokuzinikela kwabo kuThixo, apho abafundi bokuqala bazilungiselela ukuthululwa koMoya oyiNgcwele ngoMhla wePentekoste. Umsebenzi lowo mnye, kuphela nje ngokomlinganiselo omkhulu ngakumbi, kufuneka wenziwe ngoku. Ngelo xesha umsebenzi ongumntu kwakufuneka kuphela acele intsikelelo, alindele iNkosi ukuba iwugqibelele umsebenzi omalunga naye. NguThixo owaqalayo umsebenzi, yaye Yena uya kuwugqiba umsebenzi waKhe, emenza umntu aphelele kuYesu Kristu. Kodwa makungabikho kutyeshelwa kobabalo obumelwe yimvula yokuqala. Kuphela ngabo bahamba ngokokukhanya abanako abasele benako abaya kwamkela ukukhanya okukhulu ngakumbi. Ngaphandle kokuba siqhubeleka yonke imihla ekuboniseni iimpawu zobuKristu ezisebenzayo, asiyi kuqonda izibonakaliso zoMoya oyiNgcwele kwimvula yamva. Inokuba iyana phezu kweentliziyweni ezisingqongileyo macala onke, kodwa thina asiyi kuyibona okanye siyamkele.” Testimonies to Ministers, 506, 507.

Abo bayityayo umyalezo ka-2001 babefumana umyalezo owawufanelekile ngelo xesha, kodwa babemelwe ukuba bavavanywe ukuze kubonakale ukuba ngenene bawungenisile na umyalezo ngaphakathi kwabo waba ngamava alungiselelwe itywina likaThixo. Ngoko ke, ngelo xesha imvula yasemva imelwa njengokufefezwa, kuba ingqolowa nokhula kusekanye. Ngenxa yoko, uDade White uthi, “Isenokuba isiwa ezintliziyweni ezisijikelezileyo macala onke, kodwa asiyi kuyibona okanye siyamkele.” Xa abalumkileyo behlulwe kwabazizidenge, imvula yasemva ke ngoko ithululwa ngaphandle komlinganiselo, njengoko kwakunjalo ngePentekoste, emela umthetho weCawa.

“Kwakhona, le mizekeliso ifundisa ukuba akuyi kubakho xesha lokuvavanywa emva komgwebo. Xa umsebenzi weendaba ezilungileyo ugqityiwe, kulandele ngoko nangoko ukwahlulwa phakathi kwabalungileyo nabakhohlakeleyo, yaye isiphelo seqela ngalinye simiselwa ngonaphakade.” Christ’s Object Lessons, 123.

Ixesha lokutshizwa kwemvula yamva, elilandelwa lixesha apho imvula yamva ithululwa khona ngaphandle komlinganiselo, nalo limelwe njengamaxesha amabini apho umgwebo uzalisekiswa phezu kwabantu bakaThixo. Ixesha lokuqala lomgwebo phezu kwabantu bakaThixo laqala ngendlu kaThixo ngoSeptemba 11, 2001, yaye emgwebeni womthetho weCawa umgwebo ke ngoko uyazalisekiswa ngenxa yomhlambi kaThixo omnye abasabela okanye abawukhaba umemezo omkhulu wengelosi yesithathu oqala ngomthetho weCawa eUnited States, uze uphele xa uMikayeli esukuma, livalwe novavanyo lwabantu.

Amaxesha amabini emvula yangasemva, akwakhona amaxesha amabini omgwebo oqala ngendlu kaThixo, aze ke uhambele komnye umhlambi kaThixo, akwakhona amaxesha amabini okwakheka komfanekiso werhamncwa.

Ngaphakathi kweyokuqala kwezo zithuba zimbini zesiprofeto, xa isigwebo sisiziswa phezu kwebandla likaThixo kwakunye ne-United States, kukho kanye loo mbali inye apho uphondo lweRiphabhlikhi nophondo lwamaProtestanti omabini agwetywayo. Kanye apho i-Adventism yaseLawodike iyakhutshwa emlonyeni weNkosi, i-United States izalisa indebe yayo yovavanyo, yaye intshabalalo yesizwe isiziswa phezu kwelo lizwe, aze ngoko uSathana abonakale aze aqalise umsebenzi wakhe omangalisayo. Ikhulu elinamashumi amane anesine amawaka liyatyiwinwa lize liphakanyiswe njengomqondiso ngexesha lomthetho weCawa.

Sazisiwe ukuba akunakwenzeka ukunika naluphi na uluvo “ngamava abantu bakaThixo abaya kuba besaphila emhlabeni xa uzuko lwasezulwini nokuphindwa kweentshutshiso zexesha elidlulileyo kudityanisiwe.”

“USathana ungumfundi weBhayibhile okhuthelayo. Uyazi ukuba ixesha lakhe lifutshane, yaye ufunelela kuyo yonke indawo ukuthintela umsebenzi weNkosi kulo mhlaba. Akunakwenzeka ukunika naluphi na uluvo ngamava abantu bakaThixo abaya kuba besaphila emhlabeni xa uzuko lwasezulwini nokuphindwa kweentshutshiso zexesha elidlulileyo kudityanisiwe. Baya kuhamba ekukhanyeni okuvela etroneni kaThixo. Ngabathunywa bezulu kuya kubakho unxibelelwano oluqhubekayo phakathi kwezulu nomhlaba. Kwaye uSathana, engqongwe zizithunywa ezikhohlakeleyo, ezibanga ukuba unguThixo, uya kwenza imimangaliso yeentlobo zonke, ukuze akhohlise, ukuba kunokwenzeka, kwanabakhethiweyo. Abantu bakaThixo abayi kufumana ukhuseleko lwabo ekwenzeni imimangaliso, kuba uSathana uya kuyixelisa imimangaliso eya kwenziwa. Abantu bakaThixo abavavanyiweyo nabangqinisiwayo baya kufumana amandla abo kumqondiso ekuthethwe ngawo kwiEksodus 31:12–18. Bamele ukuma ngokuqinileyo phezu kwelizwi eliphilayo: ‘Kulotshiwe.’ Lo kuphela kwesiseko abanokuma kuso ngokhuseleko. Abo baphule umnqophiso wabo noThixo ngaloo mini baya kuba bengenaye uThixo yaye bengenathemba.” Testimonies, volume 9, 16.

Ukuphindwa kweentshutshiso zangaphambili kuqalisa ngomthetho weCawa eUnited States, kuba uSathana uqala umsebenzi wakhe omangalisayo ngelo xesha, yaye iintombi ezizizilumko, esele “zivavanyiwe zaza zafunyanwa zithembekile,” ziya kuthi ngoko “zihambe ekukhanyeni okuvela etroneni kaThixo.” Oku kuya kufezekiswa ngomsebenzi weengelosi, kuba “ngabangeengelosi kuya kubakho unxibelelwano olungapheliyo phakathi kwezulu nomhlaba.”

“Abathanjisiweyo abemi ecaleni kweNkosi yehlabathi lonke, banaso isikhundla esasakha sanikwa uSathana njengokerubhi ogqumayo. Ngezidalwa ezingcwele ezirhangqe itrone yakhe, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo agcina ngalo izibane zamakholwa zibonelelwe, ukuze zingadanyazi zize zicime. Ukuba bekungengokuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeya kuba nolawulo olupheleleyo phezu kwabantu.”

“UThixo uyahlaziswa xa singazifumani izigidimi asithumelela zona. Ngale ndlela siyala ioli yegolide abeya kuyithululela emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa kuya kuvakala ubizo, ‘Nantso, umyeni uyeza; phumani niye kumkhawulela,’ abo bangayamkelanga ioli engcwele, abangalugcinanga ubabalo lukaKristu ezintliziweni zabo, baya kufumanisa, njengeentombi ezizidenge, ukuba abalungele

ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okufumana ioli, yaye ubomi babo buyatshabalala. Kodwa ukuba uMoya oyiNgcwele kaThixo ucelwa, ukuba siyabongoza, njengoko wenzayo uMoses, sithi, 'Ndibonise ubuqaqawuli bakho,' uthando lukaThixo luya kuthululelwa ezintliziyweni zethu. Ngeemibhobho zegolide, ioli yegolide iya kudluliselwa kuthi. 'Akungamandla, akungagunya, kungoMoya wam; utsho uYehova wemikhosi.' Ngokwamkela imitha eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bakhanya njengezibane ehlabathini." Review and Herald, Julayi 20, 1897.

Abalumkileyo ngabo batywiniweyo kwiSityhilelo isahluko sesixhenxe nakuHezekile isahluko sesithoba, yaye bamiselwe ngokuchaseneyo nezidenge ezimhlazisayo iNkosi ngokwala "iimbhengezo ezithumelayo." Izidenge ngabo "abaphule umnqophiso wabo noThixo, abaya kuthi ngaloo mini babe bengenaye uThixo, bengenathemba." Ezo ndidi zimbini zavavanywa zaza zasiwa kwinqanaba apho zabonakalalisa isimilo sazo ngokusekelwe ekubeni zamkela okanye zala umyalezo welo xesha. Umyalezo welo xesha ukusukela ngoSeptemba 11, 2001, ubunguwo umyalezo wemvula yasekupheleni.

Umyalezo wemvula yokugqibela uqondwa ngendlela yendlela yomgca phezu komgca njengoko ibekwe ku-Isaya isahluko samashumi amabini anesibhozo. Indlela yomgca phezu komgca yindlela emiselwe nguThixo yokufunda iBhayibhile, yaye ngenxa yoko ukwala loo ndlela asikokwala kuphela umyalezo omelwe ngokusetyenziswa komgca phezu komgca, apha kancinane nalaphaya kancinane, koko kukwala noMniki waloo ndlela.

Ngenxa yemida ephefumlelweyo etyhilwe kwinkqubo yokuvavanywa ekhokelela ekutywinweni kwamakhulu alikhulu anamashumi amane anesine amawaka, kuyacaca ukuba ekuphela kwendlela umntwana kaThixo anokudlula ngayo kwimbali apho "uzuko lwasezulwini nokuphindaphindwa kweentshutshiso zexesha elidluleyo zixutywe kunye," kukuba abe kumava apho ukukhanya okuvela etroneni kaThixo kunokwaziwa. Kufuneka kwaziwe, kungenjalo akunamsebenzi, size silahleke.

"Asimele silinde imvula yokugqibela. Iza phezu kwabo bonke abaya kuyiqonda baze bazenzele eyabo umbethe neemvula zobabalo ezisiwa phezu kwethu. Xa siqokelela amaqhekeza okukhanya, xa siwaxabisa amafesane aqinisekileyo kaThixo, othanda ukuba simthembe Yena, ngoko zonke izithembiso ziya kuzaliseka. [uIsaya 61:11 ucaphuniwe.] Umhlaba wonke umele ukuzaliswa luzuko lukaThixo." The Seventh-day Adventist Bible Commentary, volume 7, 984.

Ngexesha elaqala xa ingelosi yeSityhilelo ishumi elinesibhozo yazalisa umhlaba wonke ngobuqaqawuli baYo, liqala ngoSeptemba 11, 2001, imvula yasemva iye yeza kuphela "phezu" kwabo "aba" "baqondileyo baza bazisebenzisa izolo neenkqwithela zobabalo ezo" "ziwela phezu kwethu." "Impazamo enkulu" eyachongwa ngaphambili nguDade White, yaba xa iintombi ezizidenge zacinga ukuba zinokulinda de imvula yasemva ithululwe ngaphandle komlinganiselo, kuba ngoko zazinga ukuba zinokubuyisela oko kuzisileyo. Akunjalo; kuphela ngabo bakhulayo ekuqondeni kwabo kweLizwi likaThixo lesiprofeto abafumana ukukhanya okungakumbi.

Njengoko sisiqumbela esi sihloko, ingongoma endifuna ukuyicacisa inxulumene nenjongo yeli xesha lovavanyo esikulo ngoku. Ukuba siza “kuhamba ekukhanyeni okuvela etroneni kaThixo” ngexesha xa iintshutshiso zexesha elidlulileyo ziphindwa, kuya kufuneka silazi kakuhle iLizwi lesiprofeto kwangaphambi kwengxaki.

Kwisahluko sokuqala, uDaniyeli namadoda amathathu afanelekayo babeselugqibelele kakade uqeqesho lwabo ngaphambi kokuba bangene kuvavanyo lukaNebhukadenetsare. Kangangeentsuku ezingamashumi amane uKristu wayivulela ukuqonda kwabafundi iLizwi lesiprofeto ngaphambi kweentsuku ezilishumi apho abafundi bagqibelelisa ubunye babo. Emva koko kweza iPentekoste, efuzisela umthetho weCawa.

Kwisahluko sesithathu sikaDaniyeli, uShadraki, uMeshaki noAbhednego baxelela uNebhukadenetsare ukuba babengadingi xesha longezelelekileyo, kuba babesele bezinzile ngoko babeza kukwenza ngexesha lovavanyo lomthetho weCawa. Ukuthembeka kwabo kwandiswa xa bahamba ezikweni kunye noKristu, yaye umyalezo ababesele bezinzile kuwo ngaphambi kovavanyo wathwalwa wasiwa kuwo wonke umhlaba owawusaziwa ngelo xesha ngazo zonke izidwangube ezazindwendwele ezabona ummangaliso ezikweni.

Siza kuqhubekeka ezi ngcinga kwinqaku elilandelayo.