

# Imbali Efihlakeleyo Yendinyana Yamashumi Amane — Inani Lesine

*Uvavanyo noLoyiso: Ukuqulunqwa Komfanekiso Werhamncwa  
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Umgca wesiprofeto obonisa uvavanyo olumelwa kukusekwa komfanekiselo werhamncwa e-United States uhamba ngaxeshanye nemiqondiso emithathu emela umgca woMgaqo-siseko. Le migca ihamba ngaxeshanye, yaye inikela ngolwazi oluthile olujongana nomnye umgca. Kungenzeka njani ukuba abo baluphumeleleyo uvavanyo lomfanekiselo werhamncwa emva koko balungiselelwe ukuhamba ekukhanyeni okuvela kwigumbi letrone likaThixo, ngexesha lentshutshiso eliqala kumthetho weCawa e-United States? Yintoni kanye kanye ngovavanyo lokusekwa komfanekiselo werhamncwa etywina iintombi ezizizilumko kumava azivumela ukuba zihambe zidlule kwixesha lentshutshiso eliqala kumthetho weCawa, xa uwexuko lwesizwe lulandelwa yintshabalalo yesizwe, yaye uSathana aqalisa imisebenzi yakhe emangalisayo?

“Akunakwenzeka ukunika nawuphi na umbono wamava abantu bakaThixo abaya kuba besaphila emhlabeni xa uzuko lwasezulwini nokuphindwa kweentshutshiso zexesha elidlulileyo kudityanisiwe. Baya kuhamba ekukhanyeni okuphuma etroneni kaThixo. Ngoncedo lweengelosi kuya kubakho unxibelelwano olungapheziyo phakathi kwezulu nomhlaba. Kwaye uSathana, engqongwe ziingelosi ezingendawo, yaye ezibanga ukuba unguThixo, uya kwenza imimangalisayo yazo zonke iintlobo, ukuze akhohlise, ukuba kunokwenzeka, nabona banyuliweyo.” Testimonies, volume 9, 16.

USisi White uphawula ngomyalezo uKristu awawubonisa kwindlu yesikhungu eKapernahum, obhalwe kuYohane isahluko sesithandathu. Iingxelo zakhe zifumaneka kwincwadi ethi The Desire of Ages, kwisahluko esinesihloko esithi The Crisis in Galilee. Apho ugxininisa ukuba uKristu akazange enze nanyameko yokuthintela uvukelo olwenzeka kuYohane isahluko sesithandathu, nangona wayesazi ngokupheleleyo ukuba ngelo xesha wayeza kuphulukana nabafundi abaninzi ngakumbi kunalo naliphi na elinye ixesha enkonzweni yaKhe phakathi kwabantu.

“Xa uYesu wayeveza inyaniso evavanyayo eyabangela ukuba abaninzi kubafundi baKhe babuye umva, wayesazi into eya kuba sisiphumo samazwi aKhe; kodwa wayenenjongo yenceba awayefanele ayizalise. Wabona kwangaphambili ukuba ngelixa lovavanyo wonk’ umfundi waKhe amthandayo wayeya kuvavanywa ngokuqatha. Intlungu yaKhe eGetsemane, ukungcatshwa kwaKhe nokubethelelwa kwaKhe emnqamlezweni, zaziza kuba kubo sisilingo esibuhlungu kakhulu. Ukuba kwakungazange kunikwe luvavanyo lwangaphambili, abaninzi ababeshukunyiswa zizizathu zobuqu bokuzicingela bodwa ngebabehlangene nabo. Xa iNkosi yabo yagwetywayo endlwini yomgwebo; xa isihlwele esamkhahlela njengokumkani waso samfuthela saza samthuka; xa isihlwele esigculelayo sakhala sisithi, ‘Mbethele emnqamlezweni!’—xa amabhongo abo asemhlabeni adaniswa, aba bazifunelayo ngezabo,

ngokulahla ukunyaniseka kwabo kuYesu, ngebabelethe phezu kwabafundi usizi olukrakra noluxinzelela intliziyo, ukongezelela kwintlungu yabo nokudaniswa kwabo ekutshatyalalisweni kwawona mathemba abo abewathanda kakhulu. Ngaloo yure yobumnyama, umzekelo wabo babemfulathele unokuba watsalela nabanye ukuba bahambe nabo. Kodwa uYesu wayizisa le ngxaki ngelo xesha ekubeni, ngobukho baKhe siqu, wayesenako ukomeleza ukholo lwabalandeli baKhe abanyanisekileyo.”

“UMkhululi onenceba, owathi, enolwazi olupheleleyo ngentshabalalo eyayimlindele, ngobunono walungisa indlela yabafundi, wabalungiselela uvavanyo lwabo olukhulu kunazo zonke, waza wabomeleza ngenxa yovavanyo lokugqibela!” The Desire of Ages, 394.

Umthetho weCawa yiwona uvavanyo lokugqibela apho isimilo sibonakaliswa khona. Phambi kovavanyo lokugqibela uKristu, ongaguqukiyo nakanye, uvumela uvavanyo apho isiphelo esingunaphakade sabantu baKhe siya kugqitywa khona. Luvavanyo ekufuneka belupasile ngaphambi kokuba batywinwe, nangaphambi kokuba ixesha labo lovavanyo livalwe kumthetho weCawa. Luvavanyo lwesiprofeto olulungiselela iintombi ezilumkileyo “uvavanyo lwazo olusisithsaba, kwaye luzomeleza ngenxa yovavanyo lokugqibela!” “Uvavanyo lwazo olusisithsaba” lolona vavanyo lwazo luphambili, kuba iintombi ezilumkileyo ngabo “bahlanjululwayo, benziwa mhlophe, bavavanywa.” Uvavanyo lokugqibela luluvavanyo lwazo olusisithsaba, yaye ngelo xesha lovavanyo, iintombi ezilumkileyo “ziya kuhamba ekukhanyeni okuvela etroneni kaThixo”. Yintoni na, phakathi kwenkqubo yovavanyo emelwe “njengokwakhiwa komfanekiso werhamncwa,” elungiselela iintombi ezilumkileyo uvavanyo olusisithsaba yaze yazivumela ukuba zihambe ekukhanyeni okuvela etroneni kaThixo? Kuyintoni oko kukhanya kuphuma etroneni kaThixo?

Yaye ke wayitywina itywina lesixhenxe, kwabakho ukuthi cwaka ezulwini ixesha elingangesiqingatha seyure. Ndaza ndabona izithunywa zezulu ezisixhenxe ezimiyo phambi koThixo; zaza zanikwa amaxilongo asixhenxe. Kweza esinye isithunywa sezulu, sema esibingelelweni, siphethe isitya segolide sokuqhumisela; sanikwa isiqhumiso esininzi, ukuba asinikele kunye nemithandazo yabo bonke abangcwele phezu kwesibingelelo segolide esasiphambi kwetrone. Umsi wesiqhumiso, owawuhamba nemithandazo yabangcwele, wenyuka waya phambi koThixo uphuma esandleni sesithunywa sezulu. Saza isithunywa sezulu sasithabatha isitya sokuqhumisela, sasisalisa ngomlilo wasesibingelelweni, sawuphosa emhlabeni; kwabakho amazwi, neendudumo, nemibane, nenyikima. ISityhilelo 8:1–5.

Ngemihla yokugqibela, kwixesha apho umzekeliso weentombi ezilishumi uzalisekiswa khona nabangamakhulu alikhulu anamashumi amane anesine amawaka betywinwa, itywina lesixhenxe liyavulwa, yaye libonisa umlilo uphoswa emhlabeni njengempendulo kwimithandazo yabangcwele. Umlilo ophoswayo phantsi ekuzalisekisweni kokugqibela nokugqibeleleyo komzekeliso weentombi ezilishumi ngumyalezo wesikhalo sasezinzulwini zobusuku, njengoko wafuziselwa kukuthululwa koMoya oyiNgcwele entlanganisweni yenkampu yase-Exeter, nangokuthululwa koMoya oyiNgcwele ngePentekoste, apho wona wawumelwe khona njengomlilo. Qaphelani amagqabantshintshi kaDade White ngomyalezo wesikhalo sasezinzulwini zobusuku.

“Abo balalayo umyalezo wokuqala babengenakuncedwa ngowesibini; kananjalo abazange bancedwe sisikhalo saphakathi kobusuku, esasimele ukubalungiselela ukuba bangene noYesu ngokholo baye kweyona ndawo ingcwele yengcwele engcwele yasezulwini. Kwaye ngokwala loo miyalezo mibini yangaphambili, benze ukuqonda kwabo kwaba mnyama kangangokuba abanakubona kukhanya kumyalezo wengelosi yesithathu, obonisa indlela eya kweyona ndawo ingcwele. Ndabona ukuba njengokuba amaYuda ambethelelayo uYesu emnqamlezweni, ngokunjalo amabandla angawobizo kuphela ayeyibethelele le miyalezo emnqamlezweni, yaye ngenxa yoko awanalo ulwazi lwendlela eya kweyona ndawo ingcwele, kwaye akanakuncedwa kukuthethelela kukaYesu apho. NjengamaYuda, awanikela amadini awo angento, nawo anyusela imithandazo yawo engenamsebenzi kwigumbi awalisileyo uYesu; yaye uSathana, ekholisekile yile nkohliso, uthabatha isimilo sobuhedeni, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu kuye ngokwakhe, esebenza ngamandla akhe, ngemiqondiso yakhe nangezimanga ezixokisayo, ukuze abaqinise emgibeni wakhe.” Early Writings, 259.

Kwimbali yamaMillerite uvavanyo lomyalezo wesikhalo sasezinzulwini zobusuku “lwalukukubalungiselela ukuba bangene noYesu ngokholo eYona Ndawo iNgcwele yengcwele yasezulwini.” Umyalezo wesikhalo sasezinzulwini zobusuku osetyenziswa ngoku nawo umele uvavanyo lokubunjwa komfanekiselo werhamncwa. Zombini ziluvavanyo olukhokelela ekuvalweni kwexesha lobabalo, apho isimilo sibonakaliswa khona. Xa amaMillerite angena eYona Ndawo iNgcwele ngokholo, ukholo lwawo lwaphinda lwavavanywa. Ukholo lwamakhulu alikhulu anamashumi amane anesine amawaka luya kuvavanywa emthethweni weCawa, kodwa banikwe isithembiso sokuba baya kukhuseleka, kuba baya kuhamba “ekukhanyeni okuphumayo” kwitywina lesixhenxe, elavulwa xa umyalezo wesikhalo sasezinzulwini zobusuku waqala ukutyhilwa ngoJulayi ka-2023.

Umyalezo owatyhilwayo ngelo xesha umiswa ngenkqubo yomgca phezu komgca, leyo eyinkqubo yemvula yasemva. Imvula yasemva yaqalisa ukutshiza ngowama-2001, yaye kwaqalisa uvavanyo lokugqibela lwe-Adventism. NgoJulayi ka-2023 kwaqalisa ixesha lokugqibela kwinkqubo yovavanyo egqibela emthethweni weCawa, xa umyalezo wesikhalo sasezinzulwini zobusuku, okwakwimvula yasemva, okwakwisanda solwazi esiveliswa xa kususwa itywina lesixhenxe, yaye okwakwikutyhilwa kwezandi ezisixhenxe zokuduma kwakunye neSityhilelo sikaYesu Kristu. Yonke imigca emele ukutyhilwa kokukhanya kwesiprofeto ichongiwe njengeyatyhilwayo kwimbali efihlakeleyo yendima yamashumi amane kaDanilyeli isahluko seshumi elinanye.

Kulo mbali yembali ifihlakeleyo kumelwe umgca weempawu ezintathu eziphambili zoMgaqo-siseko. Ngumgca wexesha xa ibandla norhulumente bedibana ukuze benze umfanekiso werhamncwa. Uqulethe umgca wesiprofeto ojolise kubongameli base-United States, ababonisa amandla neendlela zemizabalazo yezopolitiko eyenzeka kwimbali yophondo lweRiphabhlikhi lwerhamncwa lomhlaba. Loo mgca uquka iimbali ezifanayo zamaqela omabini amakhulu ezopolitiko e-United States. Loo mgca unxulumene ngokusondeleyo nophondo lobuProtestanti obuwileyo ukusuka ekuqaleni kwalo ngo-1844, de buphange ulawulo lorhulumente woluntu kumthetho weCawa.

Indima yesiprofeto yobuProtestanti obuwexukileyo iquka ubungqina boBukhosi bamaHasmonaeen njengophawu lobuProtestanti obuwexukileyo. Kwisizinda somgca wophondo lobuProtestanti obuwexukileyo kukwakho nomgca webandla lamaSeventh-day Adventist laseLawodike. Kumgca wobuAdventist baseLawodike kuphuma umgca wamakhulu alikhulu anamashumi amane anesine amawaka. Loo mbali ifihlakeleyo nayo inomgca wobuSilamsi wentlekele yesithathu. IRashiya inomgca, iZizwe eziManyeneyo zinomgca, yaye ke ngoko, amandla opopu anomgca.

Ukuba umfundi wesiprofeto ezinikela njengomBereya ophila kwimihla yokugqibela, uya kuzondla ngemigca echongiweyo kwimbali efihlakeleyo yevesi yamashumi amane. Umfundi wesiprofeto uya kuyithabatha incwadi esandleni sengelosi aze ayidle. Kwandule ke, xa kufika uvavanyo lokugqibela lomthetho weCawa, akayi kuba efikelele nje ekuqondeni isigidimi sesikhalo saphakathi kobusuku esatyhilwayo, kodwa uya kuqonda ngokupheleleyo nendlela umfanekiso werhamncwa owasekwa ngayo eUnited States.

Ukukhanya kophawu lwesixhenxe kuphuma etroneni, yaye, ngokomxholo womzekeliso weentombi ezilishumi, luyisigidimi sesikhalo sasezinzulwini zobusuku. Isigidimi sesikhalo sasezinzulwini zobusuku sesona silungiselela iintombi ezilumkileyo ixesha apho iintshutshiso zexesha elidluleyo ziphindwayo.

“Ekuphononogeni imbali yethu yangaphambili, ndakuba ndihambe kuwo onke amanyathelo enkqubela ukuya kwindawo esimi kuyo ngoku, ndinokuthi, Makabongwe uThixo! Njengoko ndibona oko uThixo akwenzileyo, ndizaliswa kukumangaliswa, nangokuthembela kuKristu njengenkokeli. Asinalutho esimele siloyike ngekamva ngaphandle kokuba singayilibala indlela iNkosi esikhokele ngayo, nemfundiso yaYo kwimbali yethu yangaphambili.” Testimonies to Ministers, 31.

INkosi ikhokelela abantu baYo kwinkqubo yokuvavanywa eyaqala ngoJulayi 2023. Ukukhokela kwaYo kuquke ukuvulwa kweLizwi lesiprofeto ngokunxulumene nembali efihlakeleyo yevesi yamashumi amane. Loo mbali ichaza indlela umfanekiso werhamncwa owenziwa ngayo eUnited States, yaye ke ngokuqinisekileyo ingaphezulu kakhulu kunaloo nxalenye yeziganeko zexesha lokugqibela kuphela. Xa sizifumana sikuloo mvavanyo ugqwesileyo emthethweni weCawa, xa iintshutshiso zexesha elidlulileyo ziqalisa ukuphindwa, “asinanto yokoyika ngekamva ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo, nemfundiso yaYo kwimbali yethu edlulileyo.”

Ngomthetho weCawe uLwesihlanu imbali “edlulileyo” iya kuphindwa ngexesha lokusekwa komfanekiso werhamncwa eUnited States. INgonyama yesizwe sakwaYuda ityhile umyalezo wokugqibela yaza yakhokela abantu baYo kwimbali efihlakeleyo yevesi yamashumi amane. Apho Yafundisa abantu baYo ukuba banganeli nje kukuqonda iLizwi laYo lesiprofeto, kodwa kwanenyhweba noxanduva lokufikelela kumava afanelekileyo ukuze babe phakathi kwabo bantu baYo babeza kuba ngabameli baYo kwintlekele yokugqibela.

Olunye lweempawu zobuprofeti zaba bantu kukuba bayayazi indlela yokuhamba ngokukhanya okuvela etroneni. Oko kukhanya kukukhanya kwembali efihlakeleyo yevesi yamashumi amane, echaza ngokweenkcukacha ezincinane amandla enkolo, ezopolitiko, ezentlalo nezozoqoqosho abandakanyekileyo ekumiseni umfanekiselo werhamncwa eUnited States. Ukukhanya

okuqondwayo ngokuphathelele le mbali ingcwele kuveliswa ngokusetyenziswa komgca phezu komgca, apha kancinane nalaphaya kancinane, yaye kokukhanya okuchaza imbali xa iintshutshiso zexesha elidlulileyo ziphinda ziqaliswa kwakhona.

Abo bayiqondayo ukwanda kolwazi ngabazizilumko, yaye ukwanda kolwazi kuphathelele ukumiliselwa komfanekiso werhamncwa; yaye izilumko ziya kuyiqonda kwangaphambili imbali yokumiliselwa komfanekiso werhamncwa ehlabathini phambi kokufika kwaloo mbali. UYesu, njengoAlfa noOmega, usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Kubalulekile ukuqaphela ukuba esi sicutshulwa apho uDade White achaza khona ukuba abantu bakaThixo baya kuhamba ekukhanyeni okuphumayo etroneni sisiphelo sesahluko sokuqala kwiTestimonies, umqulu wesithoba. Esi sahluko siqala kwiphepha leshumi elinanye, ngoko ke esi sahluko siqala ku-nine-eleven yaye siphela ngokuchaza umthetho weCawa. Sichaza ixesha apho umfanekiselo werhamncwa umiswa khona baze abalikhulu elinamashumi amane anesine amawaka babonakaliswe, kodwa kuphela ukuba unokholo lokusibona eso sahluko ngaloo ndlela.

Njengokuba iyinxalenye yokuqala yomqulu wesithoba, ivula ngolo chazo, ize isebenzise isihloko esithi, Ukuza kukaKumkani. Ngokucacileyo ibhekisa kungekuphela nje ekuBuyeni kwesibini kukaKristu, kodwa kwanakwumzekeliso weentombi ezilishumi, kuba isihloko secandelo ke sicaphula uPawulos.

“ICandelo 1—Ukuza KukaKumkani

“Kusasele kancinane, yaye Lowo uzayo uya kuza, yaye akayi kulibala.’ Hebhere 10:37.”

Ezi ndinyana zimbini zilandelayo zishiywe ngaphandle, kodwa zinegalelo ekukhanyeni kwesi sicutshulwa.

Kuba kusekho kancinane kakhulu, lowo uzayo uya kuza, akayi kulibala. Ke lona ilungisa liya kuphila ngokholo; ke ukuba umntu ubuyela umva, umphefumlo wam awuyi kukholiswa nguye. Ke thina asingabo abo babuyela umva besiya entshabalalweni; koko singababo bakholwayo, ukuze kusindiswe umphefumlo. Hebhere 10:37–39.

UPawulos wayebhekisela kuHabhakuki apho iintombi ezizizilumko ezithembekileyo zithelekiswa nabo uPawulos athi “bayabuyela umva baye entshabalalweni.” UHabhakuki wakuthetha ngolu hlobo:

Khangela, umphefumlo wakhe ozikhukhumezayo awuthe tye kuye; kodwa olilungisa uya kuphila ngokholo lwakhe. Habakuki 2:4.

Ixesha lokulibazisa likaHabhakuki lilingana nexesha lokulibazisa leentombi ezilishumi, yaye isahluko esingokufika koKumkani, sinxulumene namazwi kaPawulos athatyathwe kumaHebhere, sichonga uzaliseko olugqibeleleyo nokusetyenziswa kwesi sahluko ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Elo xesha laqala ngomhla we-11 Septemba 2001 yaye liphela kumthetho weCawa, ongowokugqibela ubunzima be-Adventism yaseLawodike, obuthi emzekelisweni weentombi ezilishumi bube kukubonakaliswa kwesimilo ngexesha lomthetho weCawa. Iindima zokugqibela zesi sahluko zithetha ngomthetho weCawa, yaye

isahluko siqala ngokuthetha ngomhla we-11 Septemba 2001.

“Ingxaki Yokugqibela”

“Siphila kwixesha lokugqibela. Imiqondiso yamaxesha ezaliseka ngokukhawuleza ivakalisa ukuba ukuza kukaKristu kusondele kakhulu. Iimini esiphila kuzo zinesidima kwaye zibalulekile. UMoya kaThixo uya urhoxiswa emhlabeni ngokuthe ngcembe kodwa ngokuqinisekileyo. Izibetho nezigwebo sele ziwela phezu kwabo basidela ubabalo lukaThixo. Iintlekele ezisemhlabeni naselwandle, imeko yoluntu engazinzanga, izilumkiso zemfazwe, zizibonakaliso ezoyikekayo. Zixela kwangaphambili iziganeko ezisondelayo zobukhulu obukhulu kunene.

“Amagunya obubi ayahlanganisa imikhosi yawo yaye ayazimanyanisa. Ayaziqinisa ngenxa yengxaki yokugqibela enkulu. Inguqu ezinkulu sele ziza kwenzeka emhlabeni wethu, yaye iintshukumo zokugqibela ziya kukhawuleza.”

“Imeko yezinto ehlabathini ibonisa ukuba amaxesha enzima asondele kanye phezu kwethu. Amaphephandaba emihla ngemihla azaliswe zizalathiso zongquzulwano oloyikekayo kwixesha elikufuphi. Ubuqhophololo obunesibindi buyenzeka rhoqo. Uqhankqalazo luqhelekile. Ubusela nokubulala kwenziwa macala onke. Abantu abaphethwe ziidemon bathabatha ubomi bamadoda, babafazi, nobabantwana abancinane. Abantu batshonile ekukhutyokisweni bububi, yaye zonke iintlobo zobubi zixhaphakile.

“Utshaba luphumelele ekugqwetheni ubulungisa nasekuzaliseni iintliziyo zabantu ngomnqweno wenzuzo yokuzingca. ‘Ubulungisa bumi kude; ngokuba inyaniso iwile esitalatweni, nokusesikweni akunako ukungena.’ Isaya 59:14. Kwiidolophu ezinkulu kukho izihlwele eziphila ebuhlwempu nasekubandezelekeni, ziphantse ukuswela ukutya, indawo yokuhlala, neengubo; lo gama kwezo zixeko zikwanjalo kukho abo banokungaphezu koko intliziyo enokukunqwenela, abaphila ngobunewunewu, bechitha imali yabo kwizindlu ezihonjiswe ngobutyebi, ekuhombiseni iziqu zabo, okanye, okubi ngakumbi, ekwaneliseni inkano zenyama, etywaleni, ecubeni, nakwezinye izinto ezitshabalalisa amandla engqondo, ziphazamise ingqondo, zize zihlise umphefumlo. Izikhalo zoluntu olulambayo zinyukela phambi koThixo, lo gama ngazo zonke iintlobo zengcinezelo nobuqhetseba abantu beqokelela ubutyebi obukhulu gqitha.”

“Ngesinye isihlandlo, xa ndandiseSixekweni saseNew York, ngexesha lasebusuku ndabizelwa ukuba ndibone izakhiwo ziphakama umgangatho phezu komnye zisinga ezulwini. Ezi zakhiwo zazibhengezwa njengezingenakutsha ngumlilo, yaye zazakhiwe ukuze kuzukiswe abanini bazo nabazakheli bazo. Eziphakamileyo nangakumbi zaya zinyuka ezi zakhiwo, yaye kuzo kwasetyenziswa ezona zinto zibiza kakhulu. Abo zazizezabo ezi zakhiwo babengazibuzi: ‘Singamzukisa njani na ngcono uThixo?’ INkosi yayingekho ezingqondweni zabo.

Ndacinga ndathi: “Akwaba abo bachitha ubuncwane babo ngolu hlobo bebona ikhondo labo njengoko uThixo elibona! Baqokelela izakhiwo ezintle nezibabazekayo, kodwa hayi indlela obubudenge ngayo emehlweni oMlawuli wendalo yonke obu bucwangciso nokuceba kwabo. Abafundi ngamandla onke entliziyo nengqondo indlela abanokumzukisa ngayo uThixo. Bayilibele le nto, eyona mbopheleleko yokuqala yomntu.”

“Njengoko ezi zakhiwo zide kangaka zazisakhiwa, abanini bazo bavuya ngozidla olunamabhongo kuba babenemali yokuyisebenzisa ekuzaneliseni bona ngokwabo nasekuvuseleleni umona kubamelwane babo. Inxalenye enkulu yemali ababeyityale ngolo hlobo yayifunyenwe ngokucudisa, ngokubacinezela kabuhlungu amahlwempu. Balibala ukuba ezulwini kugcinwa ingxelo yawo onke amashishini nentengiselwano; sonke isivumelwano esingenabulungisa, sonke isenzo sobuqhophololo, sibhalwe khona. Ixesha liyeza xa, ngobuqhophololo babo nangokuzidla kwabo okunesingqala, abantu baya kufikelela kwinqanaba iNkosi engayi kubavumela ukuba baligqithe, yaye baya kufunda ukuba kukho umda ekunyamezeleni kukaYehova.”

“Umfanekiso owalandelayo owadlulayo phambi kwam wawungowesilumkiso somlilo. Abantu bajonga izakhiwo eziphakamileyo ekwakusithiwa azinakubanjwa ngumlilo baza bathi: ‘Zikhuselekile ngokupheleleyo.’ Kodwa ezo zakhiwo zatshiswa zaphela ngokungathi zenziwe ngetela. Iinjini zokucima umlilo azinakwenza nto ukunqanda intshabalalo. Abacimi-mlilo abakwazanga ukusebenzisa ezo njini.”

“Ndiyalelwe ukuba xa ixesha leNkosi lifika, ukuba kungabikho lutshintsho lwenzekileyo ezintliziweni zabantu abanekratshi nabasukela amabhongo, abantu baya kufumanisa ukuba isandla esasinamandla okusindisa siya kuba namandla okutshabalalisa. Akukho mandla asemhlabeni anokunqanda isandla sikaThixo. Akukho nto yakwakha inokusetyenziswa ekwakhiweni kwezakhiwo eya kuzikhusela ekutshatyalalisweni xa ixesha elimiselweyo nguThixo lifika lokuthumela impindezelo ebantwini ngenxa yokungawuthobeli kwabo umthetho waKhe nangenxa yamabhongo abo okuzingca.”

“Abakho baninzi, kwanaphakathi kwabafundisi nabaphathi bombuso, abaziqondayo izizathu ezisisiseko semeko yangoku yoluntu. Abo babambe iintambo zolawulo ababinamandla okusombulula ingxaki yokonakala kokuziphatha, ubuhlwempu, ukuswela, nolwaphulo-mthetho olwandayo. Bazabalaza ngelize ukuze babeke imisebenzi yorhwebo phezu kwesiseko esikhuselekileyo ngakumbi. Ukuba abantu bebeya kunika ingqalelo engakumbi kwimfundiso yelizwi likaThixo, bebeya kufumana isisombululo seengxaki ezibadidayo.”

“IZibhalo zichaza imeko yehlabathi kanye phambi kokubuya kwesibini kukaKristu. Ngabantu abathi ngokuphanga nangokuxhaphaza bazibhakelele ubutyebi obukhulu, kubhaliwe kwathiwa: ‘Niziqokelele ubutyebi bemihla yokugqibela. Yabonani, umvuzo wabasebenzi abavune amasimi enu, lowo niwubambileyo ngobuqhetseba, uyakhala; nezikhalo zabavuni zingene ezindlebeni zeNkosi yemikhosi. Niphile kamnandi emhlabeni, naza naphila ngokuzibhubhisa; nityebise iintliziyo zenu, njengomhla wokuxhela. Nimgwebile, nambulala olilungisa; akani chasi.’ Yakobi 5:3–6.”

“Kodwa ngubani ofunda izilumkiso ezinikwa yimiqondiso yamaxesha ezaliseka ngokukhawuleza? Yiyiphi impembelelo eyenziwa kubantu behlabathi? Luluphi utshintsho olubonakalayo kwisimo sabo sengqondo? Akusekho ngaphezu koko kwabonakalayo kwisimo sengqondo sabemi behlabathi likaNowa. Bezitshonile kwimicimbi nasolonwabisiweni lwehlabathi, abantu bangaphambi konogumbe ‘abazi kwada kweza unogumbe, wabathabatha bonke.’ Mateyu 24:39. Babenazo izilumkiso ezazithunyelwe zivela ezulwini, kodwa bala

ukuziphulaphula. Kanti namhlanje ihlabathi, lingakhathali kwaphela ngelizwi likaThixo elilumkiso, likhawulezela ekonakaleni okungunaphakade.

“Ihlabathi linyakaziswa ngumoya wemfazwe. Isiprofeto sesahluko seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwaso okupheleleyo. Kungekudala iziganeko zembandezelo ekuthethwa ngazo kwiziprofeto ziya kwenzeka.

““Yabonani, iNkosi ilenza ihlabathi lingabi nanto, ilenza libe yinkangala, ilijikela phantsi, ize ibasasaze kude abemi balo... Kuba begqithile emithethweni, batshintsha ummiselo, bawaphula umnqophiso ongunaphakade. Ngenxa yoko isiqalekiso silidla ihlabathi, nabo bahlala kulo baphanzile... Ukuvuya kwamagubu kuyaphela, ingxolo yabavuyayo iyatshabalala, novuyo lwehadi luyaphela.’ Isaya 24:1–8.

“Yeha imini! ngokuba usondele umhla kaYehova, yaye uya kuza njengentshabalalo evela kuSomandla... Imbewu ibolile phantsi kwamagada ayo, oovimba bashiyelekile, izindlu zokugcina iinkozo zidilikile, ngokuba ingqolowa yomile. Izilwanyana zincwina njani na! imihlambi yeenkomo ididekile, ngenxa yokuba ingenadlelo; ewe, nemihlambi yezimvu ishiywe iyinkangala.’ ‘Umdiliya womile, nomkhiwane ubunile; umrharnate, nomthi wesundu nawo, nomthi wama-apile, ewe, yonke imithi yasendle yomile; ngenxa yokuba uvuyo luphelile phakathi koonyana babantu.” Yoweli 1:15–18, 12.

“Ndinentlungu entliziyweni yam kanye; ... andinakuthula, ngokuba wena, mphefumlo wam, ukuvile ukukhala kwexilongo, isilumkiso semfazwe. Intshabalalo phezu kwentshabalalo iyabhengezwa; ngokuba lonke ilizwe liphangiwe.’ Yeremiya 4:19, 20.

“Ndalibona ihlabathi, yaye, khangela, lalingenabume, lingenanto; namazulu, yaye ayengenakukhanya. Ndazibona iintaba, yaye, khangela, zazingcangcazela, neenduli zonke zazishukuma kancinane. Ndakhangela, yaye, khangela, kwakungekho mntu, neentaka zonke zezulu zazibalekile. Ndakhangela, yaye, khangela, indawo echumileyo yayiyintlango, nezixeko zayo zonke zazidilizwe.’ Iindima 23–26.

““Yeha! kuba lukhulu olo suku, kangangokuba akukho lunjengalo: lixesha lembandezelo kaYakobi; kodwa uya kusindiswa aphume kulo.” Yeremiya 30:7.

“Asingabo bonke abakule hlabathi abaye bathabatha icala lotshaba ngokuchasene noThixo. Asingabo bonke abaye baba ngabangenantembeko. Kukho abambalwa abathembekileyo abanyanisekileyo kuThixo; kuba uYohane uyabhala athi: ‘Naba abagcina imithetho kaThixo, nokholo lukaYesu.’ ISityhilelo 14:12. Kungekudala idabi liya kuqhutywa ngamandla phakathi kwabo bakhonza uThixo nabo bangamkhonzisiyo. Kungekudala konke okunokushukunyiswa kuya kushukunyiswa, ukuze ezo zinto zingenakushukunyiswa zihlale zimi.”

“USathana ungumfundi weBhayibhile okhuthuleyo. Uyazi ukuba ixesha lakhe lifutshane, yaye uzama ngazo zonke iindlela ukuphikisa umsebenzi weNkosi kulo mhlaba. Akunakwenzeka ukunika nawuphi na umbono wamava abantu bakaThixo abaya kuba besaphila emhlabeni xa uzuko lwasezulwini nokuphindaphindwa kweentshutshiso zexesha elidluleyo kudityanisiwe. Baya kuhamba ekukhanyeni okuvela etroneni kaThixo. Ngabathunywa bezulu kuya kubakho unxibelelwano oluqhubekayo phakathi kwezulu nomhlaba. Yaye uSathana, engqongwe

ziingelosi ezingendawo, yaye ezibanga ukuba unguThixo, uya kwenza imimangaliso yeentlobo zonke, ukuze alahlekise, ukuba kunokwenzeka, nabanyulwa kanye. Abantu bakaThixo abayi kufumana ukhuseleko lwabo ekwenzeni imimangaliso, kuba uSathana uya kuyixelisa imimangaliso eya kwenziwa. Abantu bakaThixo abaye bavavanywa baza baqinisekiswa baya kufumana amandla abo kuphawu ekuthethwe ngalo kuEksodus 31:12–18. Bamele ukuma ngokuqinileyo phezu kwelizwi eliphilileyo: ‘Kubhaliwe kwathiwa.’ Lona kuphela isiseko abanokuma kuso ngokukhuselekileyo. Abo baye bawaphula umnqophiso wabo noThixo ngaloo mini baya kuba bengenaThixo bengenathemba.

“Abo banquli bakaThixo baya kwahlulwa ngokukodwa ngokubhekisele kwabo kumthetho wesine, kuba lo ngumqondiso wamandla kaThixo okudala, nobungqina bebango Lakhe phezu komntu lokuba amhloniphe aze amnqule. Abangendawo baya kwahlulwa ngemizamo yabo yokudiliza isikhumbuzo soMdali nokuphakamisa iziko laseRoma. Kumbandela wale ngxabano yonke iNgqobhoko iya kwahlulwa ibe zizididi ezibini ezikhulu, abo bagcina imithetho kaThixo nokholo lukaYesu, nabo banqula irhamncwa nomfanekiso walo, baze bamkele uphawu lwalo. Nangona ibandla norhulumente baya kudibanisa amandla abo ukuze banyanzele bonke, ‘abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka,’ ukuba bamkele uphawu lwerhamncwa, kanti ke abantu bakaThixo abayi kulwamkela. ISityhilelo 13:16. Umprofeti wasePatmos ubona ‘abo baloyisileyo irhamncwa, nomfanekiso walo, nophawu lwalo, nenani legama lalo, bemi phezu kolwandle lweglasi, bephethe iihadi zikaThixo,’ becula ingoma kaMoses neyeMvana. ISityhilelo 15:2.

“Imvavanyo nezilingo ezoyikekayo zilindele abantu bakaThixo. Umoya wemfazwe uvusa iintlanga ukusuka kwesinye isiphelo sehlabathi kuse kwesinye. Kodwa phakathi kwexesha lembandezelo elizayo,—ixesha lembandezelo elinjalo elingazange libekho ukusukela oko kwabakho uhlanga,—abantu bakaThixo abanyuliweyo baya kuma bengashukunyiswa. USathana nemikhosi yakhe abayi kuba nako ukubatshabalalisa, kuba iingelosi ezinamandla amakhulu ziya kubakhusela.” Testimonies, volume 9, 11–17.

Abalikhulu neengamashumi amane anesine amawaka, abangaba “ngabantu bakaThixo abalingiweyo nabavavanyiweyo” “abantu baKhe abanyuliweyo,” “baya kuma bengashukumi” xa “iintshutshiso zexesha elidlulileyo” ziphindwa. Ukukhanya abaya “kuhamba kuko” kukukhanya kwesigidimi setywina lesixhenxe, esisisikhalo sasezinzulwini zobusuku, esikukukhanya okuchonga ukumiselwa komfanekiselo werhamncwa.