

Imbali Efihlakeleyo Yendima Yamashumi Amane — Inani Leshumi Elinesibini

Inani Elilishumi Elinesibini

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Kudla ngokutshiwo ukuba xa abantu abahlanu bebone ingozi yemoto enye, la mangqina mahlanu aya kuchaza iinguqulelo ezintlanu ezahlukeneyo zale ntlekele inye; nangona kunjalo namhlanje, kweli xesha apho uMoya oyiNgcwele urhoxiswa ebantwini, ngokuqinisekileyo loo mangqina aya kubandakanya nabo baya kuqamba baze baxoke ngoko bakubonileyo ukuze baxhase imbano yabo yobuqu yehlabathi, lo gama bekholelwa ukuba benza okulungileyo ngokwenjenjalo. Kwimbali efihlakeleyo kukho imiqolo eyahlukeneyo yenyano yesiprofeto, emele amangqina ahlukeneyo eziganeko ezinye. ELizwini likaThixo akukho buxoki, nangona kusoloko kukho ukutolikwa kwabantu okunesiphene kwezo ziganeko; kodwa amangqina ebhayibhileni ale mbali, xa ehlulwe ngokufanelekileyo, onke ayavumelana omnye nomnye.

UPetros ngumfuziselo wamakhulu alikhulu anamashumi amane anesine amawaka embalini, yaye ubungqina bakhe bumela imbali eqhubekayo ukusuka ekudanisweni kwangoJulayi 18, 2020, kuse ekuphaphameni kwangoDisemba 31, 2023, aze ke njengomnye obandakanyekileyo kuvavanyo lokuqala lombono wangaphandle, aze kulandele uvavanyo lwesibini lombono wangaphakathi, oluya kulandelwa luvavanyo olugqibayo lweebhola zomlilo zaseNashville, kuse ekuphakamisweni komqondiso kwiintlanga.

UDonald Trump ukuloo mbali kuloo mbali yembali efihlakeleyo njengalowo uvuselela bonke abo bangabalandeli bobuzwe behlabathi, abaquka abobuzwe behlabathi behlabathi, iqela lamaDemokhrasi, kunye nee-RINO zeqela lamaRiphabhlikhi. Uzalisekisa iimpawu zesiprofeto ezinxulunyaniswa nomfanekiselo werhamncwa, evuswa ekufeni kwezopolitiko njengowesibhozo ongowabasixhenxe. Ubekwe kuyo yonke imbali efihlakeleyo, emiselwe ukuba alawule xa “ubuzwilakhe obusebenzayo” bunyanzeliswa kuqala phezu kweUnited States, ze emva koko phezu kwehlabathi. UbuProtestanti obuwxukileyo, njengomlingane kaTrump kwiimpondo ezimbini zerhamncwa lomhlaba, bukho apho kwimbali yamaMaccabee. Iimbonakaliso ezahlukeneyo zamandla enamba kwiZizwe eziManyeneyo naseRashiya zingqina kwimbali. Upopu, njengabaphangi babantu bakowenu, ukho apho ukuze adibanise yonke into aze amisele umbono.

UPetros nguwe, mfundi othandekayo. UPetros ungumfaneleki wokuba phakathi komqondiso wabantu abalikhulu elinamashumi amane anesine amawaka. UPetros umi embindini, kwindawo ephakathi yemigca emininzi yesiprofeto, engena ngokholo eNdalweni eNgcwele Kakhulu aze amkele inguqu ezezekiswa ngumbono kaKristu. UPetros useNtabeni yoTshintsho loBume, apho emelwe ukuguqulwa abe ngumfanekiso kaKristu, ngoxa iUnited States isenza umfanekiso werhamncwa.

“Bazalwana, kufuneka sibe nokuncinane kwesiqu sethu, sibe nokungakumbi kukaThixo. Ubanga amandla eBandla; kodwa ngomlinganiselo omkhulu amandla abantu bethu afunxwa zizinto ezingafanelekanga. Kuchithwa ixesha elininzi kakhulu kwiingcamango nakumabango amancinci. UThixo ufuna ukuba sinyuke siye entabeni, singene ngokuthe ngqo ngakumbi ebusweni bakhe. Singena embandezelweni enkulu, eya kuthi, ngaphezu kwalo naliphi na elinye ixesha langaphambili ukususela ekuqaleni kwehlabathi, ifune ukungcwaliswa okupheleleyo komntu wonke obize igama likaKristu. Umsebenzi kaThixo ufuna konke okukuthi kuthi. Kodwa abantu bethu abasayi kuze benze oku kungcwaliswa de iintliziyo zabo ziguqulwe. Badinga ukuguquka kanye njengoko noPetros wayekufuna. Xa sele bevusiwe ngaloo ndlela, uKristu unokuthi kubo, ‘Qinisa abazalwana bakho,’ ‘Yondla iigusha zam,’ ‘Yondla amatakane am.’”

“Xa amandla obuthixo edityaniswa nomzamo womntu, umsebenzi uya kusasazeka njengomlilo ezindizeni. UThixo uya kusebenzisa izixhobo ekungayi kukwaziwa ngumntu imvelaphi yazo; iingelosi ziya kwenza umsebenzi ababenokuthi abantu babe nentsikelelo yokuwenza, ukuba babengazange bakutyeshela ukuphendula kwiimfuno zikaThixo. Umsebenzi ngoku usondezwe emntwini. Uya kuwuthabatha na? Ngeli xesha langoku kukho iingcango ezininzi ezikhululweyo zaza zavulelwa abasebenzi. Baya kungena na kwezi ngcango? Ngubani olungele, xa iNkosi ibiza, ukuthi, ‘Nanku ndimi, Nkosi, ndithume mna’? Isikhalo saseMakedoniya sifika kuthi ngezibongozo ezilusizi zivela kuzo zonke iindawo zehlabathi, ‘Wela uze usincede.’” Review and Herald, Disemba 15, 1885.

Simele ukuza entabeni size siguqulwe njengoko kwaba njalo kuPetros, yaye xa sisenjenjalo, siya kuhlanjululwa njengoko kwaba njalo kuIsaya. Olu hlambululo lumelwe njengoluzalisekiswa xa amandla obuThixo edityaniswa nomzamo womntu. Ubizo lwaseMakedoni lwenzeka kwimbali efihlakeleyo yevesi yamashumi amane.

“Lifikile ixesha lokuba kwenziwe iinzame eziqinileyo kwizixeko zethu. Funda uLuka 21. Lo ngumyalezo weli xesha, kwaye ubhalelwe esi sizukulwana sokuphela. Asimele sivumele nantoni na ingene phakathi kwethu nomsebenzi uThixo asinike wona ukuba siwenze. Kumele kwenziwe iinzame ezikhethekileyo zokubeka inyaniso phambi kwabo basezixekweni.

“Malingachithwa nalinye ixesha ngokuxovula abanye. Makuphele yonke impikiswano. Masithandane njengabazalwana. Masiye enyukeni noThixo, ukuze sibuye sinokubonakalisa uzuko lukaThixo phezu kwethu. Indawo ekuphela kwayo esinokulufumana kuyo kukwintaba noThixo. Kukho umsebenzi omele wenziwe wokufunda iLizwi leNkosi njengoko lityhiliwe emthethweni waYo. Kubekho ukufunda okuninzi nje okungenzulu, kodwa kungakanani na ukufunda ngenene? UKristu waphila phakathi kwabantu waza washumayela ehlabathini kanye imimiselo yaloo mthetho.”

“Umsebenzi uya kufutshane ukunqunyulwa ngobulungisa. Simele sibe nokuzingisa ngakumbi, size sibe nokuzinikela ngakumbi kwimizamo yethu yokuwuqhubela phambili ude ugqitywe. Lifike ixesha lokuba singabi ngabakhutheleyo kuphela, koko kufuneka sigxininise olo khuthalo ukuze lube nempembelelo. Ukuba besinokuchitha ixesha elingakumbi entabeni noThixo, umsebenzi wethu ubungaba nesiqhamo ngakumbi.

“Kufuneka kufike amandla aqinisekisa ngakumbi entshumayelweni yethu. Ikrele loMoya kufuneka liphinde lilolwe lize lithunyelwe ngamandla. Siya kuzimisela na kuwo lo msebenzi njengamadoda anazo zonke izinyani zikanaphakade phambi kwawo? Sifuna amandla oMoya oyiNgcwele ahambe phambili aze awugqibe umsebenzi kaThixo emhlabeni.” Australian Union Conference Recorder, October 1, 1906.

Kukwintaba, ekwangcwele yezona Ngcwele, apho ubuThixo budityaniswa nobuntu bethu, yaye uLuka 21 sisigidimi sesizukulwana sokugqibela, esimele ukunika isilumkiso sokugqibela kwizixeko. Isilumkiso kwizixeko ngumsebenzi oya kufezekiswa ziingelosi ukuba siyala ukuza entabeni size siguqulwe sibe ngumfanekiso waKhe. Umsebenzi ngowezixeko, kuba isizukulwana sokugqibela siphila kwixesha apho “amawaka ezixeko” amiselwe ukutshatyalaliswa. Ixesha lesiprofeto lokutshatyalaliswa kwezixeko liqala ngeebhola zomlilo zaseNashville, yaye umsebenzi wokulumkisa uqala apho, kwaye loo msebenzi uchongiwe kuLuka 21. Kuyo yonke le minyaka siye sabonisa ngokuphindaphindiweyo ukuba uLuka 21 sisilumkiso malunga noBuSilamsi bosizi lwesithathu.

KuLuka 21 uYesu walandelela imbali eqala ngokwaliwa kukaSirayeli wamandulo njengabantu abanyuliweyo bakaThixo, iqhubeke ide ifike esiphelweni samaXesha Obumnyama entshutshisweni yobupopu, ize ke ingene kwimiqondiso eyangenisa imbali yamaMillerite. Imbali yamaMillerite ibonakalisa imbali yabaliwaka elinye elinamakhulu amane anamashumi amane anesine.

Kwaye baya kuwa ngohlangothi lwekrele, baye bathinjelwe kuzo zonke iintlanga; kwaye iYerusalem iya kunyathelwa phantsi ziintlanga, kude kuzaliseke amaxesha eentlanga. Kwaye kuya kubakho imiqondiso elangeni, nasenyangeni, nasezinkwenkwezini; nasemhlabeni kubekho unxunguphalo lweentlanga, ludibene nokudideka; ulwandle namaza kugquma; iintliziyo zabantu zisilele ngenxa yokoyika, nangenxa yokulindela ezo zinto zizayo phezu komhlaba: kuba amagunya amazulu aya kugungqiswa. Kwaye ngelo xesha baya kumbona uNyana woMntu esiza ngelifu enamandla nozuko olukhulu. Luka 21:24–27.

UYohane, kwisahluko seshumi elinanye seSityhilelo, uchaza ukuba iminyaka eli-1 260 yolawulo lobupopu yanikelwa ngokwesiprofeto “kwiintlanga,” yaye uLuka uchaza ukuba ngowe-1798, ixesha leentlanga lazaliseka. Emva koko uKristu wathetha ngemiqondiso elangeni, enyangeni nasezinkwenkwezini ephawula intshukumo yamaMillerite, esiphetha ngokuthi, “ukuxinezeleka kweentlanga, ngokuphazamiseka; ulwandle namaza egquma; iintliziyo zabantu ziphelelwa ngamandla ngenxa yokoyika, nangenxa yokulindela ezo zinto ziza kwehlela ihlabathi.” “Ukuxinezeleka kweentlanga” kuLuka “kukucaphuka kweentlanga” kwiSityhilelo.

Kwaye iintlanga zaba nomsindo, yaza ingqumbo yakho yafika, nexesha labafuleyo, ukuze bagwetywe, nokuba ubanike umvuzo abakhonzi bakho abaprofeti, nabangcwele, nabo baloyikayo igama lakho, abancinane nabakhulu; kwanokuba ubatshabalalise abo bawonakalisayo umhlaba. IsiTyhilelo 11:18.

“Ingqumbo” kaThixo yenzeka kwizibetho ezisixhenxe zokugqibela, kwaye iqala xa uMikayeli esukuma, lize ixesha lokuvavanywa komntu livale. Ukucaphuka kweentlanga lithuba elikhokelela ekuvalweni kwexesha lokuvavanywa. Ukucaphuka kweentlanga kwaqala nge-9/11, xa ubuSilamsi

besishwangusha sesithathu bafikayo, ngaloo ndlela kuphawulwa ukufika kwemvula yasemva.

“Ndabona ukuba ingqumbo yeentlanga, umsindo kaThixo, nexesha lokugweba abafileyo zazahlukene zaza zahlukile, enye ilandela enye; kananjalo nokuba uMikayeli wayengekamisi, nokuba nexesha lembandezelo, elinjengelingazange libekho, lalingekaqali. Iintlanga ngoku ziyavutha ngumsindo; kodwa xa uMbingeleli wethu oMkhulu egqibile umsebenzi waKhe engcweleni, uya kumisa, anxibe izambatho zempindezelo, yaye ke ziya kuthululwa izibetho ezisixhenxe zokugqibela.

“Ndabona ukuba iingelosi ezine ziya kuyibamba imimoya emine de umsebenzi kaYesu ugqitywe engcweleni, kuze ke kufike izibetho ezisixhenxe zokugqibela.” Early Writings, 36.

Kwimbali yamaMillerite, ukuqumbisa iintlanga, okanye njengoko uLuka ebhala, “ukubandezeleka kweentlanga,” kwazalisekiswa bubuSilamsi.

“Ngo-1838 iTurkey yabandakanyeka emfazweni neYiputa. AmaYiputa ayesebonakala enokuwisa amandla aseTurkey. Ukuze kuthintelwe oku, amagunya amane amakhulu aseYurophu, iNgilane, iRashiya, iOstriya, nePrashiya, angenelela ukuze axhase urhulumente waseTurkey.” Uriah Smith, Synopsis of Present Truth, 218.

Ngowe-1838, oko kwakubizwa ngokuba “ngumbuzo wasempuma” kwakushukumisa iintlanga, yaye “umbuzo wasempuma” wawuyiSilamsi, umoya wasempuma waseBhayibhileni. Imbali yamaMillerite yabona iintlanga zishukunyiswa yiSilamsi, kwaza ke iNkosi yeza emafini yaya eNdaweni eNgewele Kakhulu, ngaloo ndlela ifanekisa ixesha iNkosi eya kuza ngalo emafini ekuBuyeni kwayo kweSibini. Phambi kokuza kwayo emafini, iSilamsi ibandezele iintlanga, yaye lo ngumyalezo uPetros awunikiweyo ukuba awuvakalise kwizixeko kwangaphambili ngaphambi kokutshatyalaliswa “kwamawaka ezixeko.” Ixesha lokutshatyalaliswa kwezixeko liqala ngeebhola zomlilo zaseNashville.

“Akwaba abantu bakaThixo babenokuqonda intshabalalo esondelayo yamawaka ezixeko, ngoku phantse zinikelwe kunqulo-zithixo! Kodwa abaninzi kwabo bafanele ukuba bevakalisa inyaniso basola baza bagweba abazalwana babo. Xa amandla kaThixo aguqulayo ehla ezingqondweni, kuya kubakho utshintsho olucacileyo. Abantu abayi kuba nanto yokufuna ukugxeka nokudiliza. Abayi kuma kwindawo ethintela ukukhanya ekubeni kukhanye ehlabathini. Ukugxeka kwabo, ukusola kwabo, kuya kuphela. Amandla otshaba ayazihlanganisa ukuze alwe. Iimbambano eziqatha ziphambi kwethu. Sondelelani, bazalwana noodade, sondelelani. Zibopheleleni noKristu. ‘Musani ukuthi, Icebo elibi, kuyo yonke into athi aba bantu, Licebo elibi; musani ukoyika ukoyika kwabo, ningabi nankwantyo. Yenzani uYehova wemikhosi abe ngewele ngokwaKhe; makabe nguye ukoyika kwenu, makabe nguye unkwantyo wenu. Woba yingcwele; kodwa abe lilitye lokukhubekisa neliwa lokuwisa kuzo zombini izindlu zakwaSirayeli, abe ngumgibe nesirhintyelo kubemi baseYerusalem. Yaye abaninzi phakathi kwabo baya kukhubeka, bawe, baphuke, babanjiswe, bathinjwe.”

“Ihlabathi liqonga lemidlalo yeqonga. Abadlali, abangabemi balo, balungiselela ukudlala indima yabo kumdlalo omkhulu wokugqibela. UThixo akasabonwa. Kwiindimbane ezinkulu zoluntu akukho bumanyano, ngaphandle kokuba abantu bemanzana ukuze bafezekise iinjongo

zabo zobuqu. UThixo ubhekile. Iinjongo zakhe ngokubhekiselele kubalawulwa bakhe abavukelayo ziya kuzalisekiswa. Ihlabathi alinikwanga ezandleni zabantu, nangona uThixo evumela iziqalelo zengxubakaxaka nokungacwangciseki ukuba zilawule okwethutyana. Amandla aphuma ezantsi ayasebenza ukuzisa iziganeko ezinkulu zokugqibela kulo mdlalo,—uSathana esiza njengoKristu, esebenza ngako konke ukulukuhla kokungalingisa kwabo bazibophelela kunye kwimibutho efihlakeleyo. Abo banikezela kwinkanuko yokumanyana basebenza bezalisekisa amacebo otshaba. Unobangela uya kulandelwa sisiphumo.”

“Isikreko siphantse safikelela emideni yaso. Isiphithiphithi sizalise ihlabathi, yaye kungekudala uloyiko olukhulu luza kuwela phezu koluntu. Isiphelo sikufuphi kakhulu. Thina siyaziyo inyaniso sifanele ukuba silungiselela oko kuza kuthi kungekudala kuqhamuke phezu kwehlabathi njengommangaliso ogqugqisayo.” Review and Herald, Septemba 10, 1903.

“Izinto zokudideka nezingalawulekiyo” ziyenziwa njengesiqhamo senkqubo leyo uDade White ayichaza ngokuba “yimfundo ephakamileyo,” nekwayiyo ayichaza ngokuba “yimfihlelo yobugwenxa.” Itempile yeParthenon yaseNashville iluphawu lwemfundo yobuxoki ngoku evelisa “ukudideka nezingalawulekiyo” okuthi “kulawule okwethutyana.” Iibhola zomlilo phezu kweNashville ziziswa yiSilamsi, yaye zimele umgwebo kaThixo phezu “komthi wokwazi okulungileyo nokubi.” Xa iNashville ibethwa, liqala ixesha elifutshane lokuvakaliswa kwesikhalo sasezinzulwini zobusuku, yaye oko kukhokelela kumthetho weCawa, apho “umfelandawonye” ombi kaIsaya wenza intshukumo yawo yokugqibela njengoko ihlabathi linyanzelwa ukuba lamkele urhulumente wehlabathi omnye, ochongwe njengomfanekiso werhamncwa kwiSityhilelo seshumi elinesithathu. Ukuchongwa kukaIsaya kwaloo mfelandawonye ubi kuyahambelana nokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Musani ukuthi, Umfelandawonye, kubo bonke abo abantu baya kuthi kubo, Umfelandawonye; ningakoyiki ukoyika kwabo, ningabi nabugwala. Menzeni iNkosi yemikhosi ibe ngcwele; mayibe yona ukoyika kwenu, mayibe yona ukunkwanya kwenu. Yaye iya kuba yindawo engcwele; kodwa ibe litye lokukhubekisa, neliwa lesikhubekiso kuzo zombini izindlu zakwaSirayeli, ibe ngumgibe nomnatha kubemi baseYerusalem. Kwaye abaninzi phakathi kwabo baya kukhubeka, bawe, baphulwe, babanjiswe ngomgibe, bathinjwe.

Bopha ubungqina, ulutywine umthetho phakathi kwabafundi bam. Ndiya kumlinda uYehova, ofihlela indlu kaYakobi ubuso bakhe, ndize ndimkhangele. Yabonani, mna nabantwana endibanikwe nguYehova singabemiqondiso nezimanga kwaSirayeli, zivela kuYehova wemikhosi, ohleli entabeni yeZiyon. Xa besithi kuni, Funani kwabanemimoya eqhelekileyo, nakwizangoma ezitswinayo nezimbombozelayo, abantu abafanele yini ukufuna kuThixo wabo? ngenxa yabaphilileyo kwababuleweyo? Kumthetho nakubungqina; ukuba abathethi ngokweli lizwi, kungenxa yokuba akukho kukhanya kubo. Isaya 8:12–20.

Isicatshulwa esivela kuDade uWhite sibonisa ukuba ixesha “lesiphithiphithi nokungahleleki” likhokelela ekubeni “uSathana eze njengoKristu.” USathana ubonakala ezilinganisa noKristu ngexesha lomthetho weCawa.

“Ngommiselo onyanzelisa ukumiselwa kobuPapa ngokwaphula umthetho kaThixo, uhlanga lwethu luya kuziqhawula ngokupheleleyo nobulungisa. Xa ubuProtestanti buya kolula isandla sabo bunqumle umsantsa ukuze bubambe isandla samandla aseRoma, xa buya kuwela ngaphaya kwenzonzobila ukuze bubambisane noMoya, xa, phantsi kwempembelelo yalo manyano luphindwe kathathu, ilizwe lethu liya kukhanyela yonke imigaqo yoMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobuPapa, ngoko siya kwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sikufuphi.” Testimonies, volume 5, 451.

Ixesha “lokudideka nesiphithiphithi” livela ngaphambi komthetho weCawa. Kanye phambi komthetho weCawa, ngexesha elifanekiselwa yintlanganiso yenkampu yase-Exeter nangeentsuku ezilishumi egumbini eliphezulu ngaphambi kwePentekoste, ikhulu elinamashumi amane anesine amawaka limele “basondele ndawonye, bazalwana noodade bam, ... babopheleleke noKristu.” Ukutywinwa kwenzeka ngaphambi komthetho weCawa, yaye kuloo mbali loo mdibaniselwano wobubi uqala umsebenzi wawo wokugqibela wokumisela urhulumente wehlabathi omnye.

Ngexesha lokutywinwa uKristu uya kuba yingcwele yokusabela yamalungisa, kodwa abe lilitye lokukhubekisa kwabangendawo. Uya kuba “ngumgibe nesibatha kubemi baseYerusalem,” abangabo abo “baninzi” abawayo, kodwa kwabo bambalwa batywiniweyo “Yena” uya kuba “luloyiko” lwabo.

“Ukoyika” uThixo yinto uEva awayeswele, yaye abo bamoyikayo uThixo banohlobo olwahlukileyo loloyiko kunoloyiko olwehlela abaninzi abakhubekayo. Ezi ntlobo zimbini zoloyiko ziphawula abo badlulayo nabo basilelayo kwinkqubo yokuvavanywa. Abo badlulayo bayatywinwa, abo bangadluliyo bamelwa linani lesihlanu, kuba “bakhubeka, bawe, baqhekeke, babanjiswe ngomgibe, bathinjwe.” Ixesha lokutywinwa, elimelwe njengelisenzeka ngaphambi komthetho weCawa, xa kukho ixesha lesiphithiphithi nokungahleleki, kuxa umzekeliso weentombi ezilishumi uzalisekiswa.

Abambalwa abatywiniweyo, ngokuchaseneyo nabaninzi abakhubekayo, ngabo “balindela” iNkosi; ngaloo ndlela bechaza ezo ntombi ziziingqondi “ezazilindile.” Kukho nokulinda okungokuprofeta okungcwalisekileyo nokungangcwalisekanga phakathi kwezi ndidi zimbini zeentombi, okuhambelana neentlobo ezimbini zoloyiko.

“‘Ke kaloku, xa umyeni walibazisayo, onke awo athi shwaka bubuthongo, alala.’ Ngokulibazisa komyeni kubonakaliswa ukudlula kwexesha ekwakulindelwe ngalo iNkosi, ukuphoxeka, nokubonakala kokulibaziseka. Ngeli xesha lokungaqiniseki, umdla wabangaphezulu nabantliziyo zimbaxa waqalisa kungekudala ukugungqa, neenzame zabo zadodobala; kodwa abo ukholo lwabo lwalwakhelwe phezu kolwazi lobuqu lweBhayibhile babenelitye phantsi kweenyawo zabo, elalingenakukukuhlwa ngamaza okuphoxeka. ‘Onke awo athi shwaka bubuthongo, alala;’ elinye iqela lalingakhathali yaye lalulahla ukholo lwalo, elinye iqela lona lilinde ngomonde de kunikwe ukukhanya okucace ngakumbi. Kanti ke ebusuku bovavanyo elo qela lamva labonakala ngathi, ngomlinganiselo othile, lilahlekelwa yinzondelelo nokuzinikela kwalo. Abantliziyo zimbaxa nabangaphezulu

babengasenakuxhomekeka elukholweni lwabazalwana babo. Lowo nalowo kufuneka eme okanye awe ngokwakhe.” Imbambano Enkulu, 395.

Abo balindayo ngendlela engcwalisiweyo bafanele babe “yimiqondiso nezimanga” njengoko bephakanyiswa njengomqondiso phambi kwehlabathi kumthetho weCawa, xa umba womthi wokwazi okulungileyo nokubi umele ulwazi “lwabanemimoya eqhelene nabo, nolwabathakathayo abapeepayo, nabambombolozayo” nolwazi oluchongwe ngu “mthetho nesingqino.” Olu luvavanyo olunye njengoko lwalunjalo kuEva noAdam. Siyayamkela na imfundo enyaniso ixutywe yaza yadityaniswa nempazamo, okanye sima phezu ko “Utsho uYehova,” kuba ukuba abathethi ngokweli Lizwi, kungenxa yokuba akukho kukhanya kubo. Imfundo eyinyaniso neyobuxoki ngumgea oyintloko wenyaniso kwimpixano enkulu phakathi kukaKristu noSathana. INashville luphawu lokuvukela iLizwi likaThixo, kanye njengokuba iSodom iluphawu lokuziphatha kakubi ngokwesini, nanjengokuba iNew York iluphawu lwamandla oqoqosho eUnited States, yaye iPentagon iluphawu lwamandla ayo omkhosi.

UPetros umi emnyango weebhola zomlilo zaseNashville, ePanium nasentabeni, nto leyo emele uvavanyo lwetempile. Uyaqonda ukuba ubu-Adventist boSuku lweSixhenxe baseLawodike buza kukhalinyelwa buhlaziswe xa iibhola zomlilo zisiwa, kwanokuba iNashville, iUnited States nehlabathi kufuneka balunyukiswe. Isigidimi sobuSilamsi siyangqina abathunywa kanye njengoko umlilo owehla eKarmele waqinisekisa ukuba uEliya wayengumprofeti wenyaniso. Kodwa isilumkiso esisiwa eNashville asibobobuSilamsi nje beshwangusha lesithathu, singasathethi ke ngohlobo lwezixhobo ezisetyenziswayo kolo hlaselo lothusayo. Isigidimi sesilumkiso kufuneka sichaze isizathu sokuba ubuSilamsi buvunyelwe ukuzisa umgwebo, umgwebo oqalisa ixesha apho amawaka ezixeko atshatyalaliswayo. Ukuchaza kwangaphambili ukuba ubuSilamsi buya kuvelisa uhlaselo lothusayo phezu kweNashville, kuya kuqinisekisa abathunywa, kodwa sisilumkiso esingaphelelanga ukuba yiyo kuphela into esiyenzayo.

Iibhola zomlilo zaseNashville zizigwebo zikaThixo eziqala ixesha elifutshane eliphela emthethweni weCawa, othi njengasekuqaleni kwelo xesha, nawo ube sisigwebo sikaThixo. UThixo waxelela uAdam noEva kwangaphambili ukuba luvavanyo luni na olo, nokuba ziya kuba yintoni na iziphumo xa benokungaphumeleli kulo. USista White uchaza ukubaluleka kokukwazi ukuqqa “ukusuka kwisizathu ukuya kwisiphumo,” yaye iBhayibhile ichaza ukuba “isiqalekiso” esingenasizathu “asiyi kufika.”

Njengentaka ekubhaduleni, nanjengenkonjane ekubhabheni, ngokunjalo isiqalekiso esingenasizathu asiyi kuza. IMizekeliso 26:2.

Iibhola zomlilo zaseNashville ziyiyo “impembelelo,” kunye “nesiqalekiso” esizayo. Umyalezo wesilumkiso umele uquke “unobangela.” Umyalezo womprofeti uYona wawungekho nje ekuchongeni intshabalalo eza kufika kwiintsuku ezingamashumi amane, kodwa wavelisa imvuselelo nohlaziyo kususela kukumkani kude kuye wonke ummandla wabemi. Okwachongwa kukuba ukumkani nabantu bakhe baguquka ezindleleni zabo ezimbi. UYona wayebaxelele ngentshabalalo ezayo, yaye wabaxelela ukuba yayisiza ngenxa yobomi babo obungendawo nobubi.

Kuba ilizwi lafikelela kukumkani waseNineve, wasuka etroneni yakhe, wakhulula isambatho sakhe, waziquma ngengubo erhabaxa, waza wahlala eluthuthwini. Waza wayalela ukuba kubhengezwe, kupapashwe kulo lonke elaseNineve ngommiselo wokumkani nowamanene akhe, esithi, Makungabikho mntu nasilwanyana, nkomo nazimvu, abangcamla nantoni na; mabangadli, bangaseli namanzi; kodwa umntu nesilwanyana mabagqunywe ngeengubo ezirhabaxa, bakhale ngamandla kuThixo; ewe, mababuye bonke umntu ngamnye endleleni yakhe embi, nakubundlobongela obusezandleni zabo. Yona 3:6–8.

UbuSilamsi lingamandla exilongo, yaye amaxilongo asixhenxe eSityhilelweni isahluko sesibhozo kuse kweseshumi elinanye, kwanasesahlukweni seshumi elinesithandathu, aneemfanelo ezithile ezikhethekileyo zesiprofeto. Amaxilongo amane okuqala ayeyizigwebo phezu kweRoma yobukhosi ngenxa yokuwisa umthetho wokuqala weCawa ngowe-321. Amaxilongo amabini alandelayo ayeyizigwebo phezu kweRoma yobupopu ngenxa yokuwisa umthetho weCawa ngowe-538. Amaxilongo asixhenxe eSityhilelweni isahluko sesibhozo kuse kweseshumi elinanye afuzisela izibetho ezisixhenxe zokugqibela zeSityhilelo isahluko seshumi elinesithandathu, ezisisigwebo sikaThixo phezu koluntu ngenxa yokunyanzeliswa kweCawa.

Umyalezo wesilumkiso waseNashville umele uchonge amanyathelo akhokelela kumthetho weCawa, yaye ngokusekelwe kubungqina besiprofeto, umgwebo ulandela, awanduleli unobangela. Umgwebo sisiphumo sokunyanzeliswa kweCawa. Amangqina amahlanu embali efihlakeleyo yevesi yamashumi amane esiyiqwalaselayo anika ubungqina obwahlukeneyo, kodwa ngokungafaniyo namangqina angabantu, yonke imigca yesiprofeto iyadibana. Ukuchonga amanyathelo omthetho wokugqibela weCawa eUnited States kufezekiswa xa uPetros edibanisa ubungqina bukaDonald Trump ukuze acacise isiphumo sebhola zomlilo zaseNashville.

Isilumkiso saseNashville ehlabathini sesokuba uThixo uqala umgwebo waKhe wokugqibela wabantu neentlanga ngelo xesha. Kwandula ke kuqale ixesha lokutshatyalaliswa kwezixeko, elikhawuleza likhokelele kumthetho weCawa, apho uwexuko lwesizwe lulandelwa yintshabalalo yesizwe. Emva koko uSathana uyafika eze kuzimela njengoKristu, yaye umanyano olubi luyasekwa njengoko ookumkani abalishumi bevuma ukunika ubukumkani babo kubaphangi babantu bakowenu, abamisela umbono. Isilumkiso saseNashville simelwe yimbali eyandulela iNashville, njengoko imelwe nguDonald Trump esenza umfanekiso werhamncwa. Isigidimi sikaTrump sisigodlo sesilumkiso esandulela iibhola zomlilo zaseNashville.

Siya kuqhubeka ngale miba kwinqaku elilandelayo.