

Imbali Efihlakeleyo Yevesi Engamashumi Amane - Inani Lamashumi Amathathu Anesibini

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Umyalezo wesilumkiso encwadini kaHezekile “ngumqondiso wokungqingwa.” Xa ukungqingwa kwaqalayo, umfazi kaHezekile wafa, yaye uHezekile wayalelwa ukuba angalili ukufa kwakhe. Ukufa kwakhe, kuhamba kunye nokungamlileli kwakhe ukufa kwakhe, kwakufuzisela ukungqingwa nokutshatyalaliswa okusondelayo kweYerusalem. Izenzo zakhe nokufa kwakhe zimele umqondiso wesilumkiso, zifuzisela umqondiso wesilumkiso wexesha elizayo owabekwa phambili nguYesu, “njengesikizi sokuphanziswa.”

Ngoko ke, xa nithe nalibona isikizi lentshabalalo, ekwathethwa ngalo nguDaniyele umprofeti, limi endaweni engcwele, (ofundayo, makaqonde). Mateyu 24:15.

Xa imiqondiso yaseRoma yabekwa phakathi kwemida yetempile, amaKristu aseYerusalem kwakufuneka asabe emzini. Amangqina amabini omqondiso wokutshatyalaliswa kweYerusalem agxininisa ubunzulu bokuwuqonda kwangaphambili loo “mqondiso” ngaphambi kongqingo, yaye ukuphefumlelwa kukwachaza ngokucacileyo ukuba la mangqina mabini afumana “ukusetyenziswa kwawo okuthe ngqo ngakumbi” ngemihla yokugqibela. Ethetha ngesilumkiso sikaKristu sokutshatyalaliswa kweYerusalem ngokunxulumene noHezekile noYohane besembonweni wetempile, uDade White wabhala:

“Nangona ezi ziprofeto zazaliseka ngokuyinxenye ekutshatyalalisweni kweYerusalem, zinokusetyenziswa ngokuthe ngqo ngakumbi kwimihla yokugqibela.

“Simi emnyango weziganeko ezikhulu nezindilisekileyo. Isiprofeto sizaliseka ngokukhawuleza. INkosi isemnyango. Kungekudala kuza kuvuleka phambi kwethu ixesha eliya kutsala umdla ogqithisileyo kubo bonke abaphilayo. Iimpikiswano zexesha elidlulileyo ziya kuvuselelwa; kuya kuvela neempikiswano ezintsha. Iimeko eziya kwenzeka ehlabathini lethu azikaphuphiwa nokuphuphiwa.” Testimonies, umqulu 5, 753.

Kwisiqendu sesine, uHezekile wayalelwa ukuba enze ngomzimba umzekeliso owawugxininisa ‘umqondiso wongqingqo-mali wesixeko.’ UHezekile wenza ngomzimba umzekeliso izihlandlo ezihlanu encwadini yakhe, nto leyo abazalwana bakhe abangazange bavume ukuyibona. UHezekile wathetha izihlandlo ezihlanu kubazalwana bakhe, baza bala ukuva. Imizekeliso yakhe eyenziwayo ngemisebenzi nemiyalezo yakhe ibonakalisa udidi oluphindwe kahlanu lweentombi ezizizidenge ezala ukwamkela ukwanda ‘kolwazi’ olunxulunyaniswa nemizekeliso namazwi akhe. Loo mazwi nemizekeliso yayinxulumene ngokuthe ngqo nokutshatyalaliswa kweYerusalem, okune “kusetyenziswa okuthe ngqo ngakumbi kwimihla yokugqibela.”

Nawe ke, nyana womntu, thatha isitena, usibeke phambi kwakho, uze uzobe kuso isixeko, oko kukuthi iYerusalem: uze uyirhawule ngemingqingi, wakhe inqaba yokuyihlasela, uphose ungqameko lokuyihlasela; umise inkampu nxa manye nayo, uze ubeke iinkunzi zokudiliza macala onke ayo. Kananjalo, zithathele ipani yentsimbi, uyimise ibe ludonga lwentsimbi phakathi kwakho nesixeko; uze ubhekise ubuso bakho kuso, siya kurhangqwa, nawe usirhawule. Oku kuya kuba ngumqondiso kwindlu kaSirayeli.

Lala nawe ngecala lakho lasekhohlo, ubeke ububi bendlu kaSirayeli phezu kwalo; ngokwenani lemhla oya kulala ngalo phezu kwalo, uya kuthwala ububi babo. Kuba ndibeke phezu kwakho iminyaka yobubi babo ngokwenani lemhla, imihla emakhulu mathathu anamashumi asithoba; uya kuthwala ke ngoko ububi bendlu kaSirayeli. Ke kaloku, xa uyigqibile loo mihla, uze ulale kwakhona ngecala lakho lasekunene, uthwale ububi bendlu kaYuda iintsuku ezingamashumi amane; ndikumisele usuku ngalunye lube ngumnyaka. Ngako oko uya kubhekisa ubuso bakho ngakungqingwa lweYerusalem, nengalo yakho ibe ize, uprofete nxa manye nayo. Kanjalo, yabona, ndiya kukubopha ngemixokelelwane, ungabi nakuzijika usuke kwelinye icala uye kwelinye, ude uyigqibe imihla yokungqingwa kwakho. Hezekile 4:1–8.

Umqondiso

Igama elithi “uphawu” livela izihlandlo ezilithoba encwadini kaHezekile. Kwisahluko sesine, ukungqingwa kweYerusalem kululo “uphawu” kwindlu kaSirayeli. Kwisahluko seshumi elinesibini, uHezekile kwakhona “uluphawu” olubonakalisa ukungqingwa nokutshatyalaliswa kweYerusalem.

Nyana womntu, uhleli phakathi kwindlu enemvukelo, enamehlo okubona, kodwa ingaboni; ineendlebe zokuva, kodwa ingevi; ngokuba yindlu enemvukelo. Ngoko ke, wena nyana womntu, zilungiselele impahla yokufuduka, uhambe emini phambi kwamehlo abo; yaye uya kufuduka usuke endaweni yakho uye kwenye indawo phambi kwamehlo abo; mhlawumbi baya kuqonda, nangona beyindlu enemvukelo. Wandule ke ukukhupha impahla yakho emini phambi kwamehlo abo, njengempahla yokufuduka; uze uphume ngokuhlwa phambi kwamehlo abo, njengabaphuma besiya ekuthinjweni. Gqobhoza udonga phambi kwamehlo abo, uyikhuphe ngaloo ndlela. Phambi kwamehlo abo uya kuyithwala egxalabeni, uyikhuphe ngorhatya; uya kubugquma ubuso bakho, ukuze ungawuboni umhlaba; ngokuba ndikwenze umqondiso kuyo indlu kaSirayeli. Hezekile 12:2–6.

Xa indlu enemvukelo yabona lo mzekeliso wenziwe ngesenzo, ayazanga ukuba uthetha ukuthini, ngoko bacela uHezekile ukuba awuchaze.

Nyana womntu, indlu kaSirayeli, le ndlu evukelayo, ayitshongo na kuwe ukuthi, Wenza ntoni na? Yithi kubo, Itsho iNkosi uYehova ukuthi, Lo mthwalo umalunga nenkosana eseYerusalem, nayo yonke indlu kaSirayeli ephakathi kwabo. Yithi, Mna ndingumqondiso kuni: njengoko ndenzileyo, kuya kwenziwa ngokunjalo kubo; baya kufuduswa, baye ekuthinjweni. Hezekile 12:9–11.

Ukurhangqwa kweYerusalem kungumqondiso kubantu bakaThixo ngemihla yokugqibela.

“Ngamnye kubaprofeti bamandulo wathetha kancinane ngexesha lakhe kunangexesha lethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke kaloku zonke ezo zinto zabehlela bona ngokuba bayimizekelo; zaza zabhalelwa ukulumkisa thina, esifikelwe ziziphelo zamaxesha.’ 1 Korinte 10:11. ‘Babetyhilelwe ukuba babengazisebenzeli bona, koko babesebenzela thina ngezinto enizixelwayo ngoku ngabo banishumayeza iindaba ezilungileyo ngoMoya oyiNgcwele othunyelwe evela ezulwini; ezo zinto izithunywa zezulu ezilangazelela ukuzikhangela.’ 1 Petros 1:12....”

“IBhayibhile iye yaqokelela yaza yadibanisa ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezikhulu nezenzo ezinzulu zembali yeTestamente eNdala bezisenzeka kwakhona, yaye zisasenzeka, ebandleni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

Olu suku Lunye

UEzekile, kumzekeliso owenziwayo “wokungqingwa nokutshatyalaliswa kweYerusalem,” ungumqondiso kubantu bakaThixo ngemihla yokugqibela.

Kwathi kwakhona ngomnyaka wesithoba, ngenyanga yeshumi, ngomhla weshumi wenyanga, ilizwi likaYehova lafika kum, lisithi, Nyana womntu, zibhalele igama lomhla, kwangulo mhla kanye; ukumkani waseBhabheli uzibeke nxamnye neYerusalem kwangalo mhla kanye.

Yenza umzekeliso kuyo indlu evukelayo, uthi kubo, Itsho iNkosi uYehova ukuthi: Bekani imbiza, ewe, yibekeni, nigalele amanzi kuyo; qokelelelani amaqhekeza ayo kuyo, onke amaqhekeza alungileyo, ithanga negxalaba; yizaliseni ngamathambo anyuliweyo. Thabathani awona anyuliweyo emhlambini, nibeke namathambo phantsi kwayo, niyibilise kakuhle, kuthambe namathambo ayo kuyo. Ngenxa yoko itsho iNkosi uYehova ukuthi: Yeha kuwo umzi wegazi, imbiza enobumdaka bayo phakathi kwayo, obungakhange buphume kuyo! Yikhupheni iqhekeza ngeqhekeza; makungaweli salo naliphi na iqashiso. Kuba igazi layo liphakathi kwayo; yalibeka phezu kwelitye elingenanto; ayilithululanga emhlabeni, ukuze ligutyungelwe luthuli; ukuze umsindo unyuke kuziswe impindezelo; ndilibeke igazi layo phezu kwelitye elingenanto, ukuze lingagutyungelwa.

Ngako oko itsho iNkosi uYehova ukuthi: Yeha kuwo umzi wegazi! Nam ndiya kwenza imfumba yomlilo ibe nkulu. Funjani iinkuni, nilayite umlilo, inyama mayityiwe iphele, niyifake kakuhle iziqholo, namathambo atshiswe. Wandule ke niwubeke ungenanto phezu kwamalahle awo, ukuze ubhedu bawo bushushu, butshise, nokuba ukungcola kwawo kunyibilike phakathi kwawo, ukuze ubulongwe bawo butshabalale. Uzidinisile ngobuxoki bakhe, ke ubulongwe bakhe obuninzi abuphume buphume kuye; ubulongwe bakhe buya kuba semlilweni. Ekungcoleni kwakho kukho amanyala; ngenxa yokuba ndikuhlambulule, ke wena awuhlanjululwanga, akusayi kuphinda uhlanjululwe ekungcoleni kwakho, ndide ndibeke phezu kwakho ubushushu bomsindo wam. Mna Yehova ndithethile; kuya kwenzeka, ndikwenzile; andiyi kubuya umva, andiyi kusindisa, andiyi kuzohlwaya ngokuzisola; ngokwendlela zakho, nangokwezenzo zakho, baya kukugweba, itsho iNkosi uYehova.

Lafika kum ilizwi likaYehova, lisithi, Nyana womntu, yabona, ndiyakususela umnqweno wamehlo akho ngesibetho; kanti ke akuyi kuzila, akuyi kulila, neenyembezi zakho aziyi kuhla. Ncama ukukhala, ungenzi sazilo ngabafuleyo; bopha isigqubuthelo sentloko yakho kuwe, ufake izihlangu ezinyaweni zakho, ungazigqumi iindevu zomlomo wakho, ungadli sonka sabantu. Ndathetha ke ebantwini kusasa; kwathi ngokuhlwa umfazi wam wafa; ndaza ndenza kusasa njengoko ndawiselwayo umthetho. Bathi abantu kum, Akuyi kusixelela na ukuba zithetha ntoni na ezi zinto kuthi, ekubeni usenza ngokunjenge?

Ndaza ndabaphendula ndathi kubo, Ilizwi likaYehova lafika kum lisithi, Thetha nendlu kaSirayeli, Uthi iNkosi uYehova; Yabonani, ndiya kuyingcolisa ingewe le yam, iqhayiya lamandla enu, into enqwenelekayo emehlweni enu, nento ethi imiphefumlo yenu iyisizele; noonyana benu neentombi zenu enibashiye emva baya kuwisa likrele. Nani niya kwenza njengoko ndenzileyo; aniyi kuzigquma iindevu zomlomo, ningadli sonka sabantu. Nezambatho zentloko yenu ziya kuba phezu kweentloko zenu, nezihlangu zenu zibe sezinyaweni zenu; aniyi kulila, aniyi kukhala; koko niya kubona ngenxa yobugwenxa benu, nincwine omnye komnye. Ngaloo ndlela uHezekile uya kuba ngumqondiso kuni; ngokwako konke akwenzileyo niya kwenza nani; xa oku kufika, niya kwazi ukuba ndiyiNkosi uYehova. Hezekile 24:1–24.

UEzekile ngumqondiso ochaza ukuqalwa kongqingo nokutshatyalaliswa kokugqibela kweYerusalem, kwaye emva koko; ukuthinjwa kwamalungu ecawa yama-Adventist oSuku lweSixhenxe yaseLawodike.

“Xa uKristu wayekhangela ezantsi esesencotsheni yeNtaba yeMinquma, wabona le meko yezinto ikho kulo lonke ibandla. Izilumkiso zehlela kubo bonke abalandela emanyathelweni abantu baseYerusalem, ababebenokukhanya okukhulu kangako. Aba bantu bamiselwe phambi kwethu njengesilumkiso. Ngokwala izilumkiso zikaThixo kule mihla yethu, abantu bayasiphinda isono saseYerusalem. INkosi iyakubona oko ummeli woluntu angakuboniyo, yaye angayi kukubona—isiphumo sawo onke amacebo oluntu eBattle Creek. Yenze konke oko uThixo ebenokukwenza. Idanyazise ukukhanya phambi kwamehlo abantu, ukuze izono zabo zingafiki emdeni apho inguquko ingenakuvakale. Kodwa ngenkqubo ende yokumka kwimigaqo ethe tye nelungileyo, abantu bazibeke apho ukukhanya nenyanyiso, ubulungisa nenceba, zingaqondwayo. Le ndlela yokwenza ibe yinxalenye kanye yendalo yabo.” Testimonies, umqulu 8, 68.

AmaNgqina AmaBini ka-Alfa no-Omega

UEzekile wayenziwa sisimumu ngokungummangaliso, yaye waxelelwa ukuba xa iYerusalem iwile, wayeya kuphinda abe nako ukuthetha, yaye ngoko wayeya kuba “ngumqondiso.” Ukungayi kukaHezekile esililweni ngenxa yokufa komkakhe kwaphawula umqondiso we-alpha ekuqaleni kongqingo, yaye ukuvulwa komlomo kaHezekile xa iYerusalem yawayo kwaba ngumqondiso we-omega. Ungqingo kude kuse ekutshatyalalisweni kwalo luphawulwa ngumqondiso ekuqaleni nasekupheleni. Kulo mzekeliso mnye, ubungqina besibini bomqondiso we-alpha nowe-omega bumelwe kukufa “komnqweno wamehlo kaHezekile” njenge-alpha, yaye ukufa “komnqweno wamehlo” wabantu kungumqondiso we-omega weso sithuba. Ixesha lonyaka onesiqingatha lithwala amangqina amabini e-alpha ne-omega. Ukufa komfazi kaHezekile kwakumela ukuthinjwa

nokunyathelwa phantsi komkhosi, yaye ukufa kwe-omega kweYerusalem kwakumela ukunyathelwa phantsi kwengcwele.

Ngoko ke uHezekile ngumqondiso kuni; ngokwako konke akwenzileyo niya kwenza nani; yaye xa oku kuthe kwenzeka, niya kwazi ukuba ndinguYehova uThixo. Kananjalo wena, nyana womntu, akuyi kuba ngaloo mini xa ndibathabathela amandla abo, uvuyo lobuqaqawuli babo, into enqwenelwa ngamehlo abo, nento ababeka kuyo iingqondo zabo, oonyana babo neentombi zabo, ukuba lowo usindileyo ngaloo mini uya kuza kuwe, ukuze ukuve ngeendlebe zakho? Ngaloo mini umlomo wakho uya kuvuleka kuye osindileyo, uthethe, ungabi saba sisimumu; yaye uya kuba ngumqondiso kubo; nabo baya kwazi ukuba ndinguYehova. Hezekile 24:24–27.

Ukufa Okuthandathu

Ukufa komfazi kaHezekile kuphawula ukuqala kongqingo nokufa kweYerusalem, ethi ngokwesiprofeto ibe ngumtshakazi kaKristu, yaye kubonakalisa umthetho weCawe oza kufika kungekudala, owandulelwa lithuba elimelwe lolu ngqingo. Ithuba longqingo nentshabalalo ziziphawuli zendlela ezibini ezahlukileyo, nangona zinxulumene ngokuthe ngqo. Ungqingo lithuba lexesha, yaye intshabalalo yindawo ethile exesheni. Intshabalalo ngumthetho weCawe owandulelwa lithuba lokubunjwa komfanekiso werhamncwa. Ithuba lomfanekiso werhamncwa liphela ngophawu lwerhamncwa. Xa uYesu wayechaza umqondiso wentshabalalo yeYerusalem kuMateyu amashumi amabini anesine, Wabhekisela kwanakwimihla kaNowa.

Kodwa njengokuba yayinjalo imihla kaNowa, kuya kuba njalo nokubuya koNyana woMntu. Kuba njengokuba ngemihla eyayiphambi konogumbe babesidla, besela, betshata, bendisa, kwada kwayimini awangena ngayo uNowa emkhombeni, bengazi kwade kwafika unogumbe, wabakhukulisa bonke; kuya kuba njalo nokubuya koNyana woMntu. Mateyu 24:37–39.

Ngemihla kaNowa, umnyango wobabalo wavalwa, ngaloo ndlela ufanekisela umthetho weCawa oza kufika kungekudala, nawo ofanekiselwa kukuvalwa komnyango ngo-Oktobha 22, 1844. Ixesha elisusela kwintlanganisano yenkampu yaseExeter ka-Agasti 12–17 ngowe-1844, limela ixesha lesiprofeto elikhokelela emnyango ovaliweyo.

Ngemihla kaNowa, uNowa wayemele ingelosi yesithathu, yaye ingelosi yesithathu yafika kumnyango ovaliweyo ka-Oktobha 22, 1844. Ngemihla kaNowa, eyathi ngokukaYesu iya kuba “njengokuza koNyana womntu,” iingelosi ezintathu zeSityhilelo ishumi elinesine zakhokelela kumnyango ovaliweyo. UWilliam Miller wayemele isigidimi sengwelelosi yokuqala, yaye wafanekiswa nguEnoki ngemihla kaNowa. UYuda uchaza isigidimi sikaEnoki njengento ehambelana nesigidimi sikaMiller.

NoEnoki naye, owesixhenxe ukususela kuAdam, waprofeta ngabo, esithi, Yabonani, iNkosi iyeza namashumi amawaka abangcwele bayo, Ukuze iphumeze umgwebo phezu kwabo bonke, nokuba ibatyhole bonke abangahloneli Thixo phakathi kwabo ngazo zonke izenzo zabo zokungahloneli Thixo abazenzileyo ngokungahloneli Thixo, nangezawo onke amazwi abo alukhuni athe abonani abangahloneli Thixo bawathetha ngokuchasene nayo. Yuda 1:14, 15.

Isigidimi sengelosi yokuqala sikaMiller sabhengeza “umgwebo” njengoko wawufuziselwe sisigidimi sikaEnoki. Ukuqala kukaEnoki kuphawulwe ngokuba “ngowesixhenxe kuAdam.” Isigidimi sikaMiller saqala saza saphela ngokufika “kwamaxesha asixhenxe” nxamnye nobukumkani basentla, yaye kwiminyaka engamashumi amane anesithandathu kamva ingelosi yesithathu yafika ngo-Oktobha 22, 1844, xa “amaxesha asixhenxe” nxamnye nobukumkani basemazantsi azalisekiswa. Bobabini uEnoki noMiller, ababengabathunywa bexesha lomgwebo, baqala ngenani lesixhenxe lichongwa. Ixesha elaqala ngoEnoki, owesixhenxe, laphela ngeentsuku ezisixhenxe apho izilwanyana zangena emkhombeni de ucango lwavalwa ngamandla angaphezu kwendalo. UYesu usoloko ebonakalisa isiphelo ngokuqala.

UEnoki wazala uMethusela, owathi naye wazala uLameki. ULameki noMethusela bamele isigidimi sengelosi yesibini kwanangesigidimi sesikhalo sasezinzulwini zobusuku. Isikhalo sasezinzulwini zobusuku saqhubekeka sada saya kumnyango ovaliweyo, yaye ngaloo ndlela simelwe nguMethusela owafa ngonyaka wonogumbe. ULameki wayemele isigidimi sengelosi yesibini, yaye uLameki wafa kwiminyaka emihlanu phambi konogumbe. Loo minyaka mihlanu ukusukela ekufeni kukaLameki kuse ekufeni kukaMethusela, xa ucango lwavalwayo, yayifuzisela ukufa komtshakazi kaHezekile okuphawula ukuqala kwexesha elakhokelela ekufeni komtshakazi kaKristu omelwe nguMethusela.

UEnoki wayemela umfanekiso wesithunywa sokuqala esafikayo ngo-1798, uLameki wayemela umfanekiso wesithunywa sesibini esafikayo ngoAprili 19, 1844, yaye uMethusela wayemela umfanekiso wesikhalo sasezinzulwini zobusuku ukusuka e-Exeter kuse kuse emnyango ovaliweyo kaOktobha 22, 1844, owawumelwe ngomfanekiso nguNowa. Iminyaka emihlanu ukusuka ekufeni kukaLameki kuse ekufeni kukaMethusela yayimela umfanekiso wonyaka onesiqingatha ukusuka ku-587 BC kuse ku-586 BC. Loo minyaka mihlanu ukusuka kuLameki ukuya kuMethusela imela umfanekiso weminyaka emihlanu ukusuka ku-1448 kuse ku-1453.

Ngomhla wama-31 kuOktobha, 1448, uJohn Palaiologos wasweleka, waza umntakwabo, uConstantine weshumi elinanye, (uConstantine wokugqibela) wafuna imvume yokunyukela etroneni yaseRoma yasempuma kwigunya lamaSilamsi lamaTurkey. Ukuzithoba kwakhe ngomhla wama-27 kuJulayi, 1299, kwazalisekisa eyesibini ikhulu elinamashumi amahlanu eminyaka yeSityhilelo sesithoba echazwe kwindima yeshumi. Kwiminyaka emihlanu emva kokufa kukaJohn Palaiologos, umntakwabo uConstantine weshumi elinanye wasweleka phezu kweendonga zaseConstantinople njengoko uMehmed II wayoyisa ubukhosi baseByzantium baseRoma yasempuma. UMehmed liguqulelo lesiTurkey likaMohammed, ngoko ke ukufa kukaMohammed wokuqala ngo-632, okwaqalisa isiprofeto sokuqala seminyaka elikhulu elinamashumi amahlanu seSityhilelo sesithoba, (esifumaneka kwindima yesihlanu), nesaphela ngokufa kukaConstantine wokugqibela ezandleni zika ‘Mohammed wesibini’ kwiminyaka engamakhulu asibhozo anamashumi amabini ananye kamva. Kwiminyaka emihlanu ngaphambi kokufa kwakhe uMohammed wayexele kwangaphambili ukubhubha kweRoma, yaye kwazalisekiswa ngumTurkey ogama linguMohammed wesibini.

UKonstantine wokugqibela, oweshumi elinanye, wafa emfazweni yaseConstantinople, ngaloo ndlela echaza ngokucacileyo iminyaka emihlanu ukusuka ekufeni komntakwabo uJohn ukuya

ekufeni kwakhe. Le minyaka mihlanu yafanekiswa yiminyaka emihlanu ukusuka ekufeni kukaLameki, unyana, ukuya ekufeni kukaMethusela, uyise, kwiminyaka emihlanu kamva xa ucango lwavalwa phezu komkhombe. Ngaloo ndlela, ukufa komtshakazi kaHezekile kwafanekiswa kukufa kukaLameki, yaye kunye zibonelela ngobungqina bokufa kukaJohn Palaiologos ngowe-1448. Ukufa okwalandelayo kukaMethusela kuhambelana nokufa komtshakazi kaKristu nokutshatyalaliswa kweYerusalem ngowe-586 BC, yaye kunye kuhambelana nokufa kukaConstantine oweshumi elinanye.

Amangqina amathathu exesha lesiprofeto eliqala lize liphele ngokufa, abonisa ixesha lokwakhiwa komfanekiso werhamncwa ogqityezelwa ngophawu lwerhamncwa, yaye liyahambelana nokubhengezwa kwesikhalo sasezinzulwini zobusuku kwimbali yamaMillerite nokwakhiwa komfanekiso werhamncwa ogqityezelwa ngophawu lwerhamncwa kwimbali yethu yangoku. Xa uphawu lwerhamncwa luzaliseka emthethweni weCawa oza kufika kungekudala, “ukuthetha” kwesiprofeto kuyafika kuvumelana noHezekile ekubeni wakwazi “ukuthetha” ngokwentando yakhe xa iYerusalem yatshatyalaliswayo.

Ukuthetha

Ngexesha lomthetho weCawa, ofuziselwe kukutshatyalaliswa kweYerusalem, ukuthetha kwesiprofeto kwe-United States kuphawulwa njengokuba umprofeti wobuxoki ethetha njengenamba.

Ndaza ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinamaphondo amabini anjengawemvana, lathetha njengenamba. ISityhilelo 13:11.

Ngexesha lomthetho weCawa, uBhileham ulibetha ithokazi lakhe okwesithathu, yaye ithokazi lize lithethe.

Yaza uYehova wawuvula umlomo we-esile, laza lathi kuBhileham, Ndenzeni na kuwe, ude undibethe ezi zihlandlo zontathu? Wathi uBhileham kulo esileni, Kungenxa yokuba undigculele; akwaba bekukho ikrele esandleni sam, kuba ngoku bendiya kukubulala. Laza i-esile lathi kuBhileham, Andinguye na i-esile lakho, okhwele kulo kususela oko ndaba ngowakho kwada kwanamhlanje? Ndakha ndanesiko na ukwenza ngolo hlobo kuwe? Wathi yena, Hayi. Numeri 22:28–30.

Umprofeti wobuxoki uthetha ngexesha lomthetho weCawa, yaye ne-Islam nayo ithetha ngexesha lomthetho weCawa. Zombini, ngokwesiprofeto, zingabaprofeti bobuxoki. Ngexesha lomthetho weCawa, “umbono” kaHabakuki owawulibazisekile, uyathetha.

Kuba umbono uselixesha elimisiweyo, kodwa ekupheleni uya kuthetha, angaxoki; nokuba uyalibala, mlinde; ngokuba uya kufika inene, akayi kulibala. Habhakuki 2:3.

UHabakuki ungumprofeti oyinyaniso othetha ngokuchaseneyo nabaprofeti bobuxoki. ‘Umbono’ kaHabakuki uthetha ngomlomo kaHezekile, owayekade esisimumu, othi emva koko umlomo wakhe uvulwe. Isithembiso sokuba ngumlomo kaThixo sanikwa uYeremiya.

Kungani na intlungu yam ingapheli, nesilonda sam singanyangeki, esalayo ukuphiliswa? Uya kuba kum na ngokwenene njengoxoki, nanjengamanzi asilelayo? Ngenxa yoko itsho iNkosi ukuthi, Ukuba uyabuya, ndiya kukubuyisa kwakhona, ume phambi kwam; yaye ukuba ukhupha okunqabileyo kokungento, uya kuba njengomlomo wam; mababuyele kuwe bona, ke wena ungabuyeli kubo. Yeremiya 15:18, 19.

Ngexesha lomthetho weCawa, iinyanga ezisithoba zokungathethi kukaZakariya zaphela xa wathethayo, waqinisekisa ukuba igama lonyana wakhe limele ukuba nguYohane. UZakariya wayemele ubunkokeli obungakholwayo ilizwi lesithunywa sesithathu, yaye uYohane wayemele intshukumo kaEliya, ibandla elaliza kwazisa ukuBuya kweSibini kukaKristu.

Waza uZakariya wathi kwingelosi, Ndingakukwazi njani na oku? kuba ndiyindoda endala, nomfazi wam usekhulile kakhulu. Yasuka ingelosi yamphendula yathi kuye, NdinguGabriyeli, omi phambi koThixo; ndithunyiwe ukuba ndithethe kuwe, ndikwazise ezi ndaba zilungileyo. Kwaye, yabona, uya kuba sisimumu, ungabi nako ukuthetha, kude kube ngumhla ezi zinto ziya kuzaliseka ngawo, ngenxa yokuba ungakholwanga ngamazwi am, aya kuzaliseka ngexesha lawo.

Kwaye abantu babemlindile uZekariya, bakhwankqiswa kukuba walibazisa kangaka etempileni. Wathi ke akuphuma, akaba nako ukuthetha kubo; baza baqonda ukuba ubone umbono etempileni; kuba wayebabonisa ngezandla, waza wahlala esisidenge. Luka 1:18–22.

UZekariya wayengowecandelo lesibhozo lababingeleli.

Ngemihla kaHerode, ukumkani wakwaYuda, kwakukho umbingeleli othile, ogama linguZekariya, owawengowecandelo lika-Abhiya; nomkakhe wayengowentombi zika-Aron, yaye igama lakhe lalinguElizabhete. Bobabini babengamalungisa phambi koThixo, behamba kuyo yonke imithetho nemimiselo yeNkosi bengenakusoleka. Ke bona babengenamntwana, ngokuba uElizabhete wayeyinyumba, yaye bobabini ngoku babesele bebadala kakhulu ngeminyaka. Kwathi ke, xa wayesenza umsebenzi wobubingeleli phambi koThixo ngokolandelelwano lwecandelo lakhe, ngokwesithethe somsebenzi wobubingeleli, isabelo sakhe saba kukutshisa isiqhumiso ekungeneni kwakhe etempileni yeNkosi. Kananjalo isihlwele sonke sabantu sasisemthandazweni ngaphandle ngexesha lesiqhumiso. Luka 1:5–10.

Bonke abaprofeti bamele imihla yokugqibela, yaye uZekariya wangena etempileni, njengoko wenzayo noHezekile. Wayengowesibhozo isahlulo sababingeleli, oku kuphawula umfuziselo wemiphefumlo esibhozo eyayisemkhombeni kaNowa eyasuka kwihlabathi elidala yaya kwelitsha. Bobabini yena nomfazi wakhe babengenasiphoso, kodwa uZekariya wayeza kuwathandabuza amazwi kaGabriyeli. Intshukumo kaMillerite yaqala injengeya yaseFiladelfiya (engenakusolekwa) kodwa yatshintshela kweyaseLawodike ngo-1856. Ngemihla yokugqibela, isigidimi sengelosi sisigidimi sengwelezana yesithathu, yaye isigidimi sikaGabriyeli kuZekariya simele isigidimi sengwelezana yesithathu kwanangesigidimi sikaEliya, njengoko simelwe nguYohane umBhaptizi.

Kwabonakala kuye isithunywa seNkosi simi ngasekunene lesibingelelo sokuqhumisa isiqhumiso. Wathi ke uZakariya akusibona, waxhalaba, lwaza uloyiko lwamehlela. Saza isithunywa sathi kuye, Musa ukoyika, Zakariya; kuba umthandazo wakho uviwe; nomkakho

uElizabhete uya kukuzalela unyana, umbize ngegama elinguYohane. Kwaye uya kuba novuyo nemihlali; yaye baninzi abaya kuvuya ngokuzalwa kwakhe. Kuba uya kuba mkhulu emehlweni eNkosi, angaseli wayini nasiselo sinxilisayo; aze azalise uMoya oyiNgewe, kwasekuzalweni kwakhe esesizalweni sikanina. Kwaye uya kubuyisela abaninzi koonyana bakaSirayeli eNkosini uThixo wabo. Uya kuhamba phambi kwakhe ngomoya nangamandla kaEliya, ukuze aguqulele iintliziyi zooyise ebantwaneni, nabangevayo kubulumko bamalungisa; alungiselele iNkosi abantu abalungisiweyo. Wathi ke uZakariya kuso isithunywa, Ndiya kwazi ngantoni na oku? kuba ndiyindoda endala, nomkam sele emdala kakhulu. Saza isithunywa saphendula, sathi kuye, NdinguGabriyeli, omi phambi koThixo; ndithunyiwe ukuba ndithethe kuwe, ndikuxelele ezi ndaba zilungileyo. Luka 1:11–19.

UZekariya wakuthandabuza ukuba isigidimi sikaEliya ozayo sasiza kuzaliseka.

Yabonani, ndinithumela uEliya umprofeti, ingekafiki imini enkulu neyoyikekayo kaYehova; yaye uya kuyibuyisela iintliziyi yooyise ebantwaneni, nentliziyi yabantwana kooyise babo; hleze ndize ndilibethe ihlabathi ngesiqalekiso. Malaki 4:5, 6.

USista White, kumxholo wokutywinwa kukaHezekile wesahluko sesithoba, uchaza isizathu sokuba ubunkokeli bebandla lamaSeventh-day Adventist laseLawodike bube bumeliselwe kukungakholwa kukaZakariya.

“Iqela labantu abangaziva bekhathazekile ngenxa yokudodobala kwabo ngokomoya, nabangazilileli izono zabanye, liya kushiya lingenalo itywina likaThixo. INkosi ithuma abathunywa bayo, amadoda aneentonga zokubulala ezandleni zawo: ‘Hambani emva kwakhe phakathi komzi, nibethe: iliso lenu malingasindisi, ningabi nanceba: bulalani niphelise, abadala nabaselula, neentombi, nabantwana abancinane, nabafazi: kodwa ningasondeli nakanye kuye nawuphi na umntu okuphezu kwakhe kukho uphawu; niqale ke engcweleni yaM. Baza baqala kumadoda amakhulu ayengaphambi kwendlu.’”

“Apha siyabona ukuba ibandla—ingewe yeNkosi—laba lelokuqala ukuva isibetho somsindo kaThixo. Amadoda amakhulu, abo uThixo wayebanike ukukhanya okukhulu, nabema njengabagcini bezilangazelelo zokomoya zabantu, ayephule ukuthembeka kwawo. Ayethathe indawo yokuba akufuneki sikhangele imimangalisano nokubonakaliswa okucacileyo kwamandla kaThixo njengakwimihla yangaphambili. Amaxesha atshintshile. La mazwi ayaluqinisa ukungakholwa kwawo, aze athi: INkosi ayiyi kwenza kulunga, yaye ayiyi kwenza bubi. Inenceba kakhulu ukuba izelele abantu bayo ngomgwebo. Ngalo ndlela ‘Uxolo nokhuseleko’ sisikhalo samadoda angasoze aphinde aphakamise ilizwi lawo njengexilongo ukubonisa abantu bakaThixo izikreko zabo nendlu kaYakobi izono zayo. Ezi zinja ezizizimumu zingafuniyo kukhonkotha zezona ziva impindezelo efanelekileyo kaThixo ocaphukisiweyo. Amadoda, iintombi, nabantwana abancinane batshabalala bonke kunye.”
Testimonies, volume 5, 211.

UZakariya wayithandabuza isigidimi sengelosi yesithathu, esisisigidimi sikaEliya esiphinda imbali kaYohane uMbaptizi kwakunye nembali kaWilliam Miller.

Iinyanga Ezintlanu

UElizabeth wayifihla ukukhulelwa kwakhe iinyanga ezintlanu.

Ke kaloku emva kwaloo mihla umfazi wakhe uElisabhete wakhulelwa, wazifihla iinyanga ezintlanu, esithi, Itshilo njalo iNkosi kum ngemihla ekhe yandikhangela ngayo, ukuze isuse ihlazo lam phakathi kwabantu. Kanti ngenyanga yesithandathu isithunywa uGabriyeli sathunywa nguThixo saya emzini waseGalili, ogama linguNazarete. Luka 1:24–26.

UZekariya wayengowomjikelo wesibhozo wababingeleli, nto leyo ihambelana nolwaluko lonyana wakhe uYohane ngomhla wesibhozo, xa uZekariya wayeya kuphinda athethe. Yena nonyana wakhe uYohane bamele imiphefumlo esibhozo eyayisemkhombeni kaNowa, eyafihlwayo ekufeni okwaziswa ngamanzi omkhukula iinyanga ezintlanu, okanye iintsuku ezilikhulu elinamashumi amahlanu. Ezo ntsuku zilikhulu elinamashumi amahlanu zokukhulelwa nezamanzi omkhukula zihambelana namaxesha amabini eenyanga ezintlanu akuSityhilelo sesithoba.

UZekariya nonyana wakhe uYohane nabo bamele ixesha apho ibandla lesixhenxe laseLawodike litshintshela kwibandla lesibhozo laseFiladelfiya. Ukususela kwinkonzo kaZekariya ngexesha lesahlulo sesibhozo ukuya ekwalukweni konyana wakhe uYohane ngomhla wesibhozo, oko kumele ixesha lesiprofeto apho inani lesibhozo lichaza isiqalo nesiphelo. Ngaphakathi kwelo xesha lesiprofeto kukho ixesha leenyanga ezintlanu elimela ixesha lokufihlwa.

“Ukuthetha” kwesiprofeto kuchonga umthetho weCawa oza kufika kungekudala, ngoko ke uZakariya uthetha ngexesha lomthetho weCawa, xa unyana wakhe etywyatyushwa, njengoko kumelwe sisenzo solwaluko. Kulo mbali, phambi komthetho weCawa xa uZakariya ethetha, ekupheleni kweenyanga ezintlanu, ngenyanga yesithandathu uMariya utyelela uElisabhete, yaye uMoya oyiNgcwele uthambisa uElisabhete, lowo njengomfazi omele ukuthanjiswa kwebandla likaThixo kwiinyanga ezine kwangaphambili ngaphambi komthetho weCawa oza kufika kungekudala.

Waza wasuka uMariya ngaloo mihla, waya ngokukhawuleza ezweni leentaba, emzini wakwaYuda; waza wangena endlwini kaZekariya, wabulisa uElisabhete. Kwathi ke, akuva uElisabhete ukubulisa kukaMariya, lwaxhuma usana esizalweni sakhe; waza uElisabhete wazaliswa nguMoya oyiNgcwele; wathetha ngezwi elikhulu, wathi, Usikelelekile wena phakathi kwabafazi, usikelelekile nesiqhamo sesizalo sakho. Kutheni na ukuba oku kundehlele, ukuba unina weNkosi yam eze kum? Kuba, khangela, lithe lakufika ilizwi lokubulisa kwakho ezindlebeni zam, lwaxhuma ngovuyo usana esizalweni sam. Usikelelekile ke lowo wakhulwayo; kuba kuya kubakho ukuzaliseka kwezo zinto wazixelelwayo yiNkosi. Luka 1:39–45.

Ekupheleni kweenyanga ezintlanu, uElisabhete wathetha noMariya “ngelizwi elikhulu,” emdumisa ngenxa yokukholwa kwakhe umyalezo kaGabriyeli, lowo kuthi ngemihla yokugqibela ube ngumyalezo wengelosi yesithathu. Umyeni kaElisabhete, uZakariya, wayengakhulwanga, kodwa kungenguye uMariya. UMarya wawuva umyalezo kaGabriyeli kwiinyanga ezintlanu emva kukaZakariya, ngoko ke ukukholwa kwakhe kwingelosi yesithathu kuphawulwa njengokufikayo emva kokutyhilwa komyalezo ofihlakeleyo weenyanga ezintlanu. Umyalezo ofihlakeleyo weenyanga ezintlanu ngemihla yokugqibela ziinyanga zokuqala ezintlanu zeSityhilelo 9:5.

UMariya umele ibandla lemihla yokugqibela elamkela umyalezo wengelosi yesithathu, oquka ukutyhilwa okukhethekileyo kweenyanga ezintlanu kanye ngaphambi kokuba kufike ukuthethwa komthetho weCawa osondeleyo ukuza, malunga neenyanga ezine kamva.

Kwiimpawu zendlela zotyalelo lukaMariya intshukumo yezithunywa zokuqala nezesibini, emelwe nguZakariya noElizabhete, idibana nentshukumo yesithunywa sesithathu emelwe nguMariya noYosefu. UZakariya umele igosa eliphuma ecaweni eyayingakholwa sisigidimi sesithunywa sesithathu, yaye uYosefu, umchweli, umele intshukumo emelwe ngumsebenzi ozixhasayo. UbuAdventist buphela njengoko baqalayo, yaye baqala njengentshukumo, kungekhona njengesakhiwo secawa esilungelelanisiweyo. Intshukumo yamakhulu alikhulu anamashumi amane anesine amawaka, emelwe nguYosefu, uMariya noKristu, zizizalamane ezithe ngqo zentshukumo yamaMillerite emelwe nguZakariya, uElizabhete noYohane, yaye ukungakholwa kuka-1863 kumelwe nguZakariya. U-1863 umele ukungakholwa kwizigidimi zezithunywa zokuqala nezesibini, yaye intshukumo yesithunywa sesithathu imele ukholo lukaMariya.

“Izithunywa zezulu zathunyelwa ukuba zincede ingelosi enamandla evela ezulwini, ndaza ndeva amazwi awayengathi avakala kuyo yonke indawo, ‘Phumani kulo, bantu bam, ukuze ningabi ngabathabathi nxaxheba kwizono zalo, nize ningamkelwa zizibetho zalo. Kuba izono zalo zifikelele ezulwini, yaye uThixo uzikhumbule iintloni zalo.’ Lo myalezo wabonakala ungolungelelo kumyalezo wesithathu, uhlanganisana nawo njengoko isikhalo sasezinzulwini zobusuku sahlanganisana nomyalezo wengelosi yesibini ngowe-1844. Uzuko lukaThixo lwahlala phezu kwabangcwele abanyamezelayo nabalindileyo, baza bona ngokungoyiki banikela isilumkiso sokugqibela esinyanisekileyo, bevakalisa ukuwa kweBhabheli yaye bebiza abantu bakaThixo ukuba baphume kulo ukuze basinde kwintshabalalo yalo eyoyikekayo.”
Early Writings, 277.

Ukudityaniswa kwemyalezo emibini kumelwe kukutyelana kukaMariya noElisabhete, yaye elo nqanaba lafika xa iinyanga ezintlanu ezifihlakeleyo zityhilwa. Elo nqanaba kulapho iziprofeto ezibini zidibana khona zize zivakaliswe kunye. Esinye savakaliswa nguElisabhete, esinye savakaliswa nguMariya. Ukudityaniswa kwemyalezo emibini kuchaza ixesha apho isikhalo saphakathi kobusuku sidibana nomyalezo wesithunywa sesibini, yaye oko kwenzeka kwimbali yamaMillerite entlanganisweni yenkampu yase-Exeter.

Emva kokuba uElisabeth, kwalandela noMariya, benike izibhengezo zabo, “uMariya wahlala naye ngathi ziinyanga ezintathu, wabuya waya endlwini yakhe.” Luka 1:56. Ixesha leentsuku ezingamashumi amathandathu anesithandathu ukusukela e-Exeter ukuya kutsho kuOktobha 22, 1844 limelwa zezo nyanga zine, ezaphela kumthetho weCawa osondeleyo, xa wathethayo uZakariya. Ezo nyanga zine zimele ixesha lokubhengezwa kwesigidimi sokukhala kwaphakathi kobusuku, esifika emva kwesigidimi seenyanga ezintlanu ezifihlakeleyo.

Imiyalezo emibini kwimbali yamaMillerite yayiyeyengelosi yokuqala neyesibini, yaye umyalezo wengelosi yokuqala waxhotyiswa kukuzaliseka kwesiprofeto sexesha esaqala ngexesha leenyanga ezintlanu, elalifihlakele ngokuyinxenye kwada kwasele iintsuku ezilishumi ngaphambi kokuzaliseka kwaso ngo-Agasti 11, 1840, njengoko kwacaciswa nguJosiah Litch. Ukuxhotyiswa komyalezo wengelosi yesibini kwakukulungelelaniswa koqikelelo olungalunganga luka-1843,

olwenzeka kwintlanganiso yenkampu yase-Exeter, njengoko kwacaciswa nguSamuel Snow.

Ukubhengezwa komyalezo ophindwe kabini wesikhalo sasezinzulwini zobusuku kuboniswa njengexesha elifutshane ngaphambi kokuba umnyango uvalwe, nto leyo ethi kwibali likaNowa yavula ixesha leenyanga ezintlanu elaphela xa umkhombe wema phezu kwentaba yeArarati. Ixesha lokubhengezwa kwesikhalo sasezinzulwini zobusuku liza emva kokutyhilwa kweenyanga ezintlanu ezifihlakeleyo, ezafika kwiintsuku ezilishumi ngaphambi koAgasti 11, 1840, yaye likwafika emva kokuba iNkosi isusile isandla saYo kwimifuziselo eyayiyigqumile phezu kwetshathi ka-1843. Iintsuku ezilishumi zika-Agasti 1 ukuya ku-11 ziyahambelana neentsuku ezingamashumi amathandathu anesithandathu ukusuka e-Exeter ukuya ku-Okthobha 22, 1844, yaye ubungqina obuphindwe kabini buchaza ukutyhilwa kweenyanga ezintlanu ezifihlakeleyo, okukhatshwa kukulungiswa kwesibhengezo esingachanekanga esavelisa ukuphoxeka kokuqala, yaye kwenzeka xa uMariya edibana aze ambulise uElisabeth kwinyanga yesithandathu.

Ngexesha lomthetho weCawa, i-United States ithetha njengenamba, i-esile yobuSilamsi iyathetha, yaye umbono kaHabakuki uthetha ngomlomo kaYeremiya, kaZekariya nokaHezekile. Ngexesha lomthetho weCawa uHezekile ungumqondiso, ngaloo ndlela emela ibhanile ephakanyiswayo ngexesha lomthetho weCawa. Izibhalo ezibini kwezilithoba zegama elithi ‘umqondiso’ encwadini kaHezekile zichaza “iSabatha” njengomqondiso wokungcwaliswa omela ukudityaniswa koButhixo nobuntu.

Kodwa ndasebenza ngenxa yegama lam, ukuze lingahlaziswa phambi kweentlanga, ababephakathi kwazo, emehlweni azo endazazisa kuzo, ekubakhupheni kwilizwe laseYiputa. Ngenxa yoko ndabakhupha kwilizwe laseYiputa, ndabasa entlango. Ndabanika imimiselo yam, ndabazisa izigwebo zam, athe umntu ukuba uyazenza, uya kuphila ngazo.

Ngaphezu koko ndabanika neesabatha zam, ukuba zibe ngumqondiso phakathi kwam nabo, ukuze bazi ukuba ndinguYehova obenza ngcwele. Kodwa indlu kaSirayeli yandivukela entlango: ayihambanga ngemimiselo yam, yazidela izigwebo zam, ezo athe umntu wakwenza, aphile ngazo; yaza yazihlambela kakhulu iisabatha zam. Ndaza ndathi, Ndiya kuthulula ubushushu bam phezu kwabo entlango, ndibagqibe. Kodwa ndasebenzela ngenxa yegama lam, ukuze lingahlaziswa phambi kweentlanga, emehlweni azo ndabakhupha. Kananjalo ndabaphakamisela isandla sam entlango, ukuba andiyi kubangenisa ezweni endabanika lona, elibaleka ubisi nobusi, lona eliyintozobuhle yamazwe onke; ngenxa yokuba bazidela izigwebo zam, abahambanga ngemimiselo yam, bazihlambela iisabatha zam; kuba intliziyo yabo yalandela izithixo zabo. Noko ke iliso lam labasindisa ekubatshabalaliseni, andabaphelisa entlango. Ndithe ke kubantwana babo entlango, Ze ningahambi ngemimiselo yooyihlo, ningagcini izigwebo zabo, ningazihlambeli ngezithixo zabo. NdinguYehova uThixo wenu; hambani ngemimiselo yam, nizigcine izigwebo zam, nizenze; nizingcwalise iisabatha zam; zibe ngumqondiso phakathi kwam nani, ukuze nazi ukuba ndinguYehova uThixo wenu. Hezekile 20:9–20.

UEzekile umele umqondiso womkhosi wamawaka alikhulu anamashumi amane anesine amawaka, yaye uphawu lobuThixo obudityaniswe nobuntu “ziisabatha” zeNkosi. UEzekile ngumqondiso ekuqaleni kongqingo, yaye ungumqondiso ekutshatyalalisweni kweYerusalem, xa ephakanyiswa

njengomqondiso womkhosi. Ekuqaleni kongqingo, abo balayo ukubona nokuva, abangcolisa “iSabatha” zaYo, nabo bangumqondiso.

Kwafika ke kum amadoda amakhulu akwaSirayeli kum, ahlala phambi kwam. Ilizwi leNkosi lafika kum, lisithi, Nyana womntu, la madoda amise izithixo zawo entliziyweni yawo, abeka isikhubekiso sobugwenxa bawo phambi kobuso bawo; ndimele na ukubuzwa konke konke ngawo? Ngako oko thetha kuwo, uthi kuwo, Itsho iNkosi uYehova ukuthi: Wonke umntu wendlu kaSirayeli omisa izithixo zakhe entliziyweni yakhe, abeke isikhubekiso sobugwenxa bakhe phambi kobuso bakhe, aze eze kumprofeti; mna Yehova ndiya kumphendula lowo uzayo ngokobuninzi bezithixo zakhe; ukuze ndiyibambe indlu kaSirayeli entliziyweni yayo, ngenxa yokuba bonke bemkile kum ngenxa yezithixo zabo.

Ngoko yithi kwindlu kaSirayeli, Itsho iNkosi uYehova ukuthi; Guqukani, nijike emifanekisweni yenu; nibuyise nobuso benu kuzo zonke izinto zenu ezizizothethe. Kuba wonke umntu wendlu kaSirayeli, nokuba ngowasemzini ophambukela kwaSirayeli, ozahlulayo kum, amise imifanekiso yakhe entliziyweni yakhe, abeke isikhubekiso sobugwenxa bakhe phambi kobuso bakhe, aze eze kumprofeti ukuba andibuze ngaye; mna Yehova ndiya kumphendula ngokwam: Ndiya kumisa ubuso bam nxamnye naloo mntu, ndimenze umqondiso nesaci, ndimnqumle embindini wabantu bam; nazi ke ukuba ndinguYehova. Ke ukuba umprofeti uyalahlekiswa akuba ethethe ilizwi, mna Yehova ndimlahlekisile loo mprofeti, ndolule isandla sam phezu kwakhe, ndimtshalalise embindini wabantu bam, amaSirayeli. Baya kuthwala ke isohlwayo sobugwenxa babo: isohlwayo somprofeti siya kufana nesohlwayo salowo ubuzayo kuye; ukuze indlu kaSirayeli ingabi saphambuka kum, ingabi saphinda izenze inqambi ngazo zonke izikreko zayo; koko ibe ngabantu bam, nam ndibe nguThixo wabo, itsho iNkosi uYehova. Hezekile 14:1-11.

ENashville, abo bangaphakathi kwibandla lamaSeventh-day Adventist laseLawodike, abangakhohlwanga njengoko wenzayo uZakariya; abo “bathabatha isimo sokuba akufuneki silindele imimangalisano nokubonakaliswa okucacileyo kwamandla kaThixo njengakwimihla yangaphambili,” njengoko kwakumelwe ngu-1840 ukuya ku-1844, baya kujamelana nabo bangaphandle kobu-Adventism ngokubhekisele ekubeni kutheni basilela ukunika isilumkiso. Bona baba “ngumqondiso” wesigidimi sobuxoki soxolo nonqabiseko, esiphawula ukwahlulwa kwezilumko neziyatha njengoko kumelwe ziintente ezimbini ezichaseneyo kwintlanganisano yenkampu yaseExeter. Baphethe “umqondiso” wonqulo-zithixo nowokuvukela, lo gama uHezekile ethwala isigidimi esiyinyaniso sesilumkiso sobuprofeti. Ekupheleni kongqingo, xa iYerusalem itshatyalaliswa, emele umthetho weCawa, umqondiso wokuvukela uluphawu lwerhamncwa, yaye umqondiso wokuthobela ulutywino lukaThixo.

Ithuba livalwe ngokupheleleyo kwi-Adventism ngexesha lomthetho weCawa, yaye kukho umqondiso wamalungisa nowabangendawo abaphawulwayo apho. Ukuvalwa kwethuba ngexesha lomthetho weCawa oza kufika kungekudala kufanekisela ukuvalwa kwethuba xa uMikayeli esukuma, yaye apho umqondiso wokufa kwezihlwele uvezwa nguGogi noMagogi.

Ke nabahambi abadlula kulo ilizwe, xa nabani na ebona ithambo lomntu, uya kumisa umqondiso ecaleni kwalo, ade abo bangcwabi balingcwabe entilini yaseHamongog. Kananjalo

negama lesixeko liya kuba yiHamonah. Ngaloo ndlela baya kulihlambulula ilizwe. Hezekile 39:15, 16.

Umqondiso womnqophiso uchongiwe kwisahluko samashumi amathathu anesixhenxe sikaHezekile apho intili yamathambo afileyo ibuyiselwa ebomini, zize iintonga ezimbini zidityaniswe. Amathambo abuyiselwa ebomini ngesigidimi seSilamsi, esimelwe yimimoya emine, ngaloo ndlela esifuzisela u-11 Agasti 1840. Iintonga ezimbini zidityaniswa zibe nye, ngaloo ndlela zimela ukudityaniswa kwesigidimi sengelosi yesibini kunye nesigidimi sokukhala kwasezinzulwini zobusuku. Amathambo angukumiselwa ngamandla kwesigidimi sengelosi yokuqala, yaye iintonga ezimbini zingukumiselwa ngamandla kwesigidimi sengelosi yesibini. Emva koko abantu bakaThixo bangabantu baKhe abanyuliweyo bomnqophiso bemihla yokugqibela, abamelwa nguYohane, njengamawaka alikhulu anamashumi amane anesine.

Ngaphezu koko ndiya kwenza umnqophiso woxolo nabo; uya kuba ngumnqophiso ongunaphakade nabo; ndibamise, ndibandise, ndimise ingcwele yam phakathi kwabo ngonaphakade. Umnquba wam nawo uya kuba nabo; ewe, ndiya kuba nguThixo wabo, bona ke baya kuba ngabantu bam. Iintlanga ziya kwazi ukuba mna, Yehova, ndingoyingcwalisa uSirayeli, xa ingcwele yam iya kuba phakathi kwabo ngonaphakade. Hezekile 37:26–28.

Umanyano bobuThixo nobuntu bumelwe ngeendlela ngeendlela ngaphakathi kweLizwi likaThixo, yaye omnye umzekeliso kukuba “inqaba yomphefumlo” ekwindalo ephakamileyo yomntu inxulunyaniswa nenkaba yenqaba yengcwele kaThixo. Xa igumbi letrone lasezulwini, elimela inqaba kaThixo, limanyaniswa nenqaba yendalo ephakamileyo yomntu, abantu bakaThixo “bayangcwaliswa,” aze ahlale “phakathi kwabo ngonaphakade.”

Emva kwesahluko samashumi amathathu anesixhenxe uHezekile ubeka izahluko zamashumi amathathu anesibhozo namashumi amathathu anesithoba, apho athetha ngoGogi noMagogi njengemiqondiso yomanyano loluntu olungaphandle kwabantu bomnqophiso abanyuliweyo bakaThixo. Kwisahluko samashumi amane, abantu bomnqophiso besahluko samashumi amathathu anesixhenxe babonakaliswa njengetempile ezalisa umhlaba wonke. Izahluko zamashumi amathathu anesibhozo ukuya kwamashumi amane zimele ukuvuka kwabantu bomnqophiso bakaThixo ngemihla yokugqibela, njengoko kubonakaliswa ngamanani 38 no-40.

Siya kuqhubekeka kwezi zinto kwinqaku elilandelayo.