

Incwadi kaYoweli neBandla labaSeventh-day Adventist laseLawodike - Inani leShumi

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Siphatha inxalenye yombono kaIsaya eqala kwisahluko sesixhenxe iqhubeke ide ifike ekupheleni kwesahluko seshumi elinesibini. Senza oku kuba ngowe-1850 “iNkosi yolula isandla sayo okwesibini, ukuba ibuthe” abantu bayo abaseleyo. Sibeka iimpawu zendlela zika-1844 ukuya ku-1863 endaweni yazo. ‘1850’ kunye nokubuthwa kwesibini yenye yezo mpawu zendlela.

Xa umbono kaIsaya uqala kwindima yokuqala yesahluko sesixhenxe, ngalo naliphi na ixesha ibinzana elifana nelithi “ngaloo mini” lisetyenziswa njengesalathiso, kufuneka libekwe ngaphakathi kummiselo wesiprofeto osele umiselwe kwisahluko sesixhenxe. Isitshixo sokuwahlula ngokuchanekileyo lo mbono kukukuqonda ukuba isiprofeto sisebenza phezu kwemigaqo yokuphinda nokwandisa, yaye lo mgaqo usebenza kulo mbono.

Iinyaniso ezahlukeneyo zobuprofeti ezichongiweyo embonweni kaIsaya, eziqala kwisahluko sesithandathu, zimele ukusondelwa kuzo ngokwembono yokuba “okokuqala nokona kubalulekileyo”, uIsaya umele umphefumlo owathanjiswayo ngomhla ka-9/11 ukuze avakalise ukuba imvula yasemva kwexesha ifikile. Kuloo meko ingcwelisiweyo, isahluko sesixhenxe sikaIsaya sibonisa kanye olo loyiko olwamelwa ngumprofeti kwisahluko sesithandathu xa wayebuzo lo mbuzo, “kuya kude kube nini” kuya kufuneka anikele umyalezo ka-9/11 ecaweni ewexukileyo ‘eyayinamehlo kodwa yala ukubona, neendlebe kodwa yala ukuva’?

Embonweni ukumkani okhohlakeleyo nosisidenge, uAhazi, uluphawu lomLaodike oya kungasamkeli isilumkiso somyalezo wemvula yamva, njengoko uvezwa ngabalindi abajongene noAhazi okhohlakeleyo nosisidenge, omelwe nguIsaya noonyana bakhe.

I-9/11 yafika kwimbali yesiprofeto kaDaniyeli 11:40, ngoko ke xa uIsaya ebekwa ku-9/11 kwisahluko sesithandathu, ubekwa ngokwesiprofeto ngaphakathi kwindima ye-40 kaDaniyeli 11, kodwa okona kubaluleke ngakumbi kukuba ubekwa ngaphakathi “kwimbali efihlakeleyo yendima ye-40.” Imbali efihlakeleyo yendima ye-40 yaqala xa loo ndima yazalisekiswa ngowe-1989 ngokuwiswa kweSoviet Union. Ukususela ngowe-1989 kuse ekufikeni komthetho weCawa wendima ye-41 kukho “imbali efihlakeleyo yendima ye-40” etyhilwa yiNgonyama yesizwe sakwaYuda ngaphakathi kanye kwalo “imbali efihlakeleyo.” Oko kuchaza, ekuqwalaseleni kwethu uIsaya emele umthunywa wemvula yamva emva ko-9/11, ukuba enye inxalenye yesigidimi semvula yamva asivakalisayo ngu—Daniyeli 11, iindima 41 ukuya ku-45.

Eme ngokwesiprofeto e-Isaya 9/11 kwisahluko seshumi, uveza isilumkiso sokuba esona sehlo silandelayo kanye sokwenzeka “ngummiselo ongendawo,” ongumthetho weCawa, kwaye omelwe kwindima yamashumi amane ananye kuDaniyeli ishumi elinanye. Umzekeliso ka-Isaya

womyalezo wemvula yasemva ubekwe ngaphakathi “kwembali efihlakeleyo” yendima yamashumi amane yasemva kwe-9/11. Ukuzaliseka kwendima yamashumi amane ngowe-1989 kubeka u-Isaya emva ko-1989, e-9/11 apho athanjiswa khona ngamalahle avela esibingelelweni. U-Isaya umele umthunywa oquka umyalezo wakhe iindima ezintandathu zokugqibela zikaDaniyeli ishumi elinanye.

UIsaya utsho ngokuthe ngqo ukuba yena nabantwana bakhe bangabemiqondiso nezimanga. Kwisahluko sesixhenxe ivesi yesithathu uIsaya nonyana wakhe bakwindlela yomjelo ophuma echibini elingasentla ecaleni kwendlela enkulu ekufuphi nentsimi yomhlambi. UIsaya uveza isigidimi semvula yasemva awayethanjiselwe ukusivakalisa kwisahluko sesithandathu, yaye umi kwiimpawu ezintathu zemvula yasemva kwanokuba ekunye nomntwana wakhe uShearjashub. Umjelo wechibi elingasentla uyintsingiselo yesiprofeto ebhekisa kwimibhobho emibini ezaliswe ngeoli yegolide awayichaza uZekariya, yaye uDade White athethe ngayo rhoqo; leyo ichaza isigidimi esivela kumjelo wechibi elingasentla kwisigidimi semvula yasemva.

Umbhobho kaIsaya uqhagamshelana nemibhobho emibini kaZekariya, yaye amagqabaza kaEllen White adibanisa uZekariya nomzekeliso weentombi ezilishumi. UIsaya uthotywa abe eluthulini kwisahluko sesithandathu xa ebona uzuko lweNkosi. Uyavuma ukuthwala isigidimi esimelwe kwivesi yesithathu njengesigidimi esikhanyisa umhlaba ngozuko lukaThixo. Yaye uyahlanjululwa ngelahle elithatyathwe esibingelelweni, aze emva koko abe emi echibini elidalwe ngamanzi avela echibini eliphezulu. Kwisahluko samashumi amabini anesibhozo uIsaya usichaza isigidimi semvula yasemva njenge “umgca phezu komgca,” yaye kwivesi yesithathu ichibi eliphezulu limele imigca emininzi yesiprofeto.

UIsaya, emele umphefumlo okwi-9/11, ebeya kuma kuphela apho ioli yegolide ihla ivela echibini elingasentla, ukuba kuphela loo mphefumlo ebebuza indlela elungileyo ekhokelela kwindlela yakudala kaYeremiya, eyiyo “uhola wendlela (indlela) osemasimini somhlambi” kaIsaya, apho kufumaneka khona “ukuphumla” kukaYeremiya. Isigidimi semvula yasemva sikaIsaya sisekelwe kungekuphela kuphela emgceni weentombi ezilishumi, emgceni wemibhobho emibini yegolide kaZekariya, nasemgceni wendlela yakudala kaYeremiya; kanaanjalo uIsaya umi “emasimini somhlambi,” apho uMthunywa woMnqophiso ehlambulula aze asulungekise oonyana bakaLevi njengesilivere negolide.

Ngumsebenzi wobuprofeti olula kakhulu ukuzisa eminye imigca kwivesi yesithathu yesahluko sesixhenxe. Ioli kaZekariya neentombi ezilishumi zinxulumana neleli likaYakobi kunye neendinyana ezimbini zokuqala zeSityhilelo, kuba zonke zithetha ngenkqubo yonxibelelwano phakathi koThixo nomntu. Umendo wakudala kaYeremiya uquka “umlindi” ovuthela isigodlo, into athe ukukuva ukumkani ombi nolisidenge uAhazi ala. Eso sigodlo sitsalela zonke izigodlo zobuprofeti, kwakunye nabalindi bobuprofeti, “endleleni enkulu” kaIsaya, apho uIsaya nonyana wakhe bema khona ukuze badlulise isigidimi kwinkokeli yaseLawodike.

UIsaya nonyana wakhe uShearjashub, ogama lakhe lithetha ukuthi “intsalela iya kubuya,” beme kunye, yaye babonakalisa ukubhengezwa kwesigidimi semvula yasemva esafika ngomhla we-9/11. Baya kudibana nokumkani ongendawo uAhazi, yaye njengotata nonyana bamele umqondiso

we-alpha ne-omega, umgaqo oyintloko wendlela yokusebenza ethi “umgca phezu komgca.” “Umgca phezu komgca” ngumgaqo owawufanekiselwa ngumgaqo wamaMillerite othi “usuku/unyaka.”

Ngomhla we-11 ka-Agasti, 1840 kwazaliseka isiprofeto esingoSilamsi sosizi lwesibini lweSityhilelo sesithoba, yaye kwaqinisekiswa umgaqo kaMillerite “wosuku/unyaka”, ngaloo ndlela kusomelezwa uqikelelo lukaMiller olumalunga no-1843 olwalusekelwe kumgaqo wosuku/unyaka. Ngomhla we-11 kaSeptemba, 2001 kwazaliseka isiprofeto esingoSilamsi sosizi lwesithathu lweSityhilelo isithoba, ishumi neleshumi elinanye, yaye kwaqinisekiswa umgaqo we-alpha (8-11-1840) nowe-omega (9/11) njengoko ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla xa izakhiwo ezikhulu zaseNew York zawa—kanye njengoko ingelosi enamandla yeSityhilelo seshumi yehla ngomhla we-11 ka-Agasti, 1840 xa kwazaliseka i-alpha eyayifuzisela i-omega.

Asinguye uIsaya nonyana wakhe kuphela abamela umgaqo oyintloko othi “umgca phezu komgca,” kodwa bakwamele nesigidimi sikaEliya, esimele isigidimi esibonakaliswa ngobudlelane bukatata nabantwana bakhe. Isigidimi sikaEliya, esivakaliswa kanye phambi komhla omkhulu nowoyikekayo weNkosi, sichaza isigidimi esifika kanye phambi kokuba kuqalise izigwebo zikaThixo zokuphumeza. Izigwebo zikaThixo zokuphumeza zimele ixesha elingu “umhla omkhulu nowoyikekayo weNkosi.” Elo xesha liqala ngomthetho weCawa lize liqhube de kube zizibetho ezisixhenxe zokugqibela. Ixesha liqala ngomthetho weCawa lize liphele ngezibetho ezisixhenxe zokugqibela. Isigidimi sikaEliya ngoko sisekelwe kumgaqo we-alpha ne-omega, sidityaniswe nesilumkiso sokusondela kokuvalwa kwexesha lovavanyo. Kunye nesigidimi sikaEliya kukho nemigca eyahlukene yesiprofeto esekelwe kuEliya, kuba uEliya, ngokukaYesu, wayemele uYohane uMbaptizi, yaye bobabini uEliya noYohane, ngokukaDade White, babemele uWilliam Miller, yaye kunye uEliya noYohane uMbaptizi bamele omabini amakhulu alikhulu anamashumi amane anesine amawaka (uEliya), kwakunye nesihlewele esikhulu kwiSityhilelo sesixhenxe (uYohane).

UYesaya nonyana wakhe beme ezindleleni zamandulo, eziyiziseko, yaye bamkela ioli yegolide, kuba baziintombi ezizizilumko ezidlula kwinkqubo yokuhlanjululwa yomhlambi wokuhlamba impahla, eyazalisekiswa ngo-Oktobha 22, 1844, imela kwangaphambili umthetho weCawa. UYesaya nentsalela ebuyayo, (kuba yiyo intsingiselo yegama lonyana wakhe elinguShearjashub), bamele intsalela “ebuyela” ezindleleni zamandulo ngomhla ka-9/11. Ubudlelwane botata nentsalela, obukwangobudlelwane be-alpha ne-omega, obukwangobudlelwane bukaEliya “beentliziyo zooyise nabantwana,” buchaza ukuba uBawo uMiller nobudlelwane bakhe nentshukumo yentsalela yengelosi yokuqala yayiyintshukumo ye-alpha yaseFiladelfiya. Kwintshukumo ye-alpha uBawo uMiller wachongwa njengoEliya noYohane uMbaptizi, lowo uYesu wamchaza njengomthunywa owalungisa indlela yoMthunywa womnqophiso. Zonke ezo nzaliseko zesiprofeto kwimbali ye-alpha yeengelosi yokuqala neyesibini ziphindwa kwimbali ye-omega yengelosi yesithathu.

Kukho izibakala ezibaluleke ngakumbi malunga nomzekeliso kaIsaya embonweni, kodwa apha sichonga nje ukuba uIsaya uchonga ngokungqalileyo iinyaniso ezahlukahlukeneyo ezenza undoqo

wesigidimi semvula yamva ye-9/11. Yonke le migca sisandul' ukuyixoxa, yaye kakade mininzi eminye, ifumaneka kwindima yesithathu yesahluko sesixhenxe.

Kwivesi yesibhozo inyaniso yesiprofeto iya isomelela njengoko ichaza isitshixo esivula “imbali efihlakeleyo yevesi yamashumi amane,” yaye okumangalisayo kukuba eso sitshixo sichazwa kanye kwakweso vesi inye apho kuphawulwa ukuqala kwazo zombini iziprofeto zexesha zeminyaka engama-2520.

Kuba intloko yeSiriya yiDamasko, nentloko yeDamasko inguRezini; yaye kwisithuba seminyaka emashumi mathandathu anesihlanu uEfrayim uya kwaphulwa, ukuze angabi sabantu. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ingunyana kaRemaliya.

Ukuba aniyi kukholwa, inene anisayi kuzinziswa. Isaya 7:8, 9.

Umzekeliso kaIsaya womyalezo wemvula yasemva uquka “izihlandlo ezisixhenxe” zikaMoses, kuba isiprofeto seminyaka engamashumi amathandathu anesihlanu sevesi yesibhozo sichaza indawo yokuqala yokusasazwa kweminyaka engama-2520 kobukumkani basentla nakobasemzantsi bakwaSirayeli. Kule vesi inye kanye kufumaneka isitshixo esijikayo imigca emithathu yesiprofeto yokuwa kweSoviet Union ngowe-1989 kuDaniyeli ishumi elinanye ivesi yamashumi amane, kunye nevesi yeshumi kaDaniyeli ishumi elinanye, kwakunye nevesi yesibhozo kaIsaya isibhozo. Ngale migca mithathu (Isaya 8:8, Daniyeli 11:10, 40), isitshixo “ziintloko” zeevesi zesibhozo nezesithoba. Xa isitshixo “seentloko” sisetyenziswa kwezo vesi zintathu zihambelanayo, ucango lwembali yeMfazwe yaseUkraine neMfazwe Yehlabathi III esondela ngokukhawuleza luyavuleka. Xa olo cango lwesiprofeto luvuliwe, iivesi zeshumi elinanye ukuya kweleshumi elinesithandathu zikaDaniyeli ishumi elinanye ziye zibonakale ziyimbali ehambelanayo nevesi yamashumi amane kaDaniyeli ishumi elinanye emva kokuwa kweSoviet Union ngowe-1989. Ukuvulwa “kwembali efihlakeleyo yevesi yamashumi amane” kuyinyaniso engomnye kwabambalwa abakhethiweyo abachazwa njengabatyhiliweyo ngokunxulumene nokutyhilwa kweSityhilelo sikaYesu Kristu kanye ngaphambi kokuvalwa kwexesha lovavanyo.

Ivesi yokuqala yesahluko sesibhozo sikaIsaya iqala ngegama elithi, “Ngaphezu koko,” nto leyo ebonisa ukuba isahluko sesibhozo simele ukutyhutyha phezu kwesahluko sesixhenxe. Ngaphandle kokuba igama lokuqala lingu “ngaphezu koko,” isahluko sesibhozo ivesi yesithathu sidityaniswa nevesi yesithathu yesahluko sesixhenxe njengengqina lesibini lokuba ezi zahluko zibini zimele ukusetyenziswa umgca phezu komgca. Zombini ezi vesi “zesithathu” zichaza omnye woonyana bakaIsaya, amagama abo omabini athetha ngesigidimi sesiprofeto esingaphakathi kwebali. UShearjashub uthetha ukuthi “intsalela iya kubuya,” yaye uMahershalalhashbaz uthetha ukuthi “ukhawuleza ekuphangaeni.” UShearjashub ukhankanywa kuqala, kulandele uMahershalalhashbaz (elona gama lide eBhayibhileni). I-alpha emelwe ngu-“1” incinane, yaye kule meko ide ichongwe njenge “ntsalele,” yaye i-omega emelwe ngu-“22” inkulu ngakumbi, yaye imelwe lelona gama likhulu eBhayibhileni ngoxa ifuzisela iintshukumo ezikhawulezayo zomthetho weCawa.

Intsalela ye-alpha, emelwe nguShearjashub, ikunye noyise uIsaya kwivesi yesithathu. Ndawonye bayialfa ne-omega, yaye bemi endaweni eyakhiwe ziimbekiselo ezintathu ezahlukeneyo zemvula

yasemva.

Wathi uYehova kuIsaya, Hamba ngoku uye kuhlangebeza uAhazi, wena noSheyari-yashub unyana wakho, ekupheleni komjelo wedama elingasentla endleleni eya entsimini yomhlambi. Isaya 7:3.

UIsaya uluphawu lwabalikhulu elinamashumi amane anesine amawaka, yaye ekumeleni ubizo luka-9/11, uIsaya ukwamela kanjalo ubizo lukaJulayi 2023. Ngo-9/11 uIsaya ungumLaodikeya omelwe nguYakobi umthathi-sikhundla, lowo wayeza kuthabatha ubuzibulo bukaEsawu njengoko i-Adventism igabha iphuma emlonyeni weNkosi, yaye ngo-2023 uIsaya umele uSirayeli umoyisi. UIsaya umele lowo wayesazisa isigidimi sikaThixo aze avuswe ekuqondeni inyaniso yokuba ungumLaodikeya, aze ke amalahle amhlambulule abe ngumFiladelfiya.

“UIsaya wayenombono omangalisayo wozuko lukaThixo. Wabona ukubonakaliswa kwamandla kaThixo, yaye emva kokubona ubungangamsha baKhe, kweza kuye umyalezo wokuba ahambe aye kwenza umsebenzi othile. Waziva engafaneleki kwaphela kuloo msebenzi. Yintoni eyamenza wazigqala njengongafanelekanga? Ngaba wazibona engafanelekanga ngaphambi kokuba abe nombono wozuko lukaThixo?—Hayi; wayezicingela ekwimeko yobulungisa phambi koThixo; kodwa xa uzuko lweNkosi yemikhosi lwayihilwa kuye, xa wabona ubungangamsha obungenakuchazwa bukaThixo, wathi, ‘Ndilahlekile; ngokuba ndingumntu onemilebe engahlambulukanga, yaye ndihlala phakathi kwabantu abanemilebe engahlambulukanga; kuba amehlo am ayibonile iKumkani, iNkosi yemikhosi. Yandula ke enye yeeserafi yandibhabhela, inesahle esivuthayo esandleni sayo, eyayisithabathile ngengcongolo esibingelelweni, yandichukumisa emlonyeni, yathi, Khangela, oku kuchukumise imilebe yakho; yaye ubugwenxa bakho bususiwe, nesono sakho sihlanjululwe.’ Lo ngumsebenzi ekufuneka, njengabantu ngabanye, siwenzelwe. Sifuna isahle esivuthayo esivela esibingelelweni sibekwe emilebeni yethu. Sifuna ukuva ilizwi lisithi, ‘Ubugwenxa bakho bususiwe, nesono sakho sihlanjululwe’” Review and Herald, Juni 4, 1889.

Ukuthi “kuya kude kube nini” ku-Isaya isahluko sesithandathu kungumfuziselo osuka ku-9/11 usiya kumthetho weCawa, yaye isahluko sesithandathu sisimeliso sika-9/11. Izahluko zesixhenxe ukuya kwesithoba ziveza umyalezo awawunikwa nguIsaya kubunkokeli obuwxukileyo bakwaYuda, kwakunye nomzekeliso owenzeka ngexesha lokutywinwa kwabaliwaka elinamakhulu amane anamashumi amane anesine, xa amanxila akwaEfrayim ekhubeka. Kulo mbono mnye uIsaya ubhala athi:

Yabonani, mna nabantwana endibaphe nguye uYehova singabemiqondiso nangemimangaliso kwaSirayeli evela kuYehova wemikhosi, ohleli entabeni yeZiyon. Isaya 8:18.

UYesaya nabantwana bakhe bayimiqondiso ngaphakathi kweemfihlelo ezifumaneka kwizahluko zesixhenxe ukuya kwesithoba. Izahluko zesixhenxe ukuya kwesithoba ziyindawo ekubhekiswa kuyo kuwo wonke umbono, ngokubhekisele nakuphi na ukukhankanywa “kwalo mhla” okanye “ngelo xesha.” Ivesi yeshumi elinesibhozo ichaza ukuba uYesaya noonyana bakhe bayimiqondiso, yaye iivesi ezingqonge ivesi yeshumi elinesibhozo zibonisa ixesha ekufanele ukuba loo miqondiso iqondwe ngalo.

Kwaye abaninzi phakathi kwabo baya kukhubeka, bawe, baphulwe, babanjiswe sisirhintyelo, bathinjwe. Qhoboshela ubungqina, ulitywine umthetho phakathi kwabafundi bam. Ke ndiya kulinda eNkosini, efihla ubuso bayo endlwini kaYakobi, ndikhangele kuyo.

Yabonani, mna nabantwana endibanikwe nguYehova, singabemiqondiso nemimangaliso kwaSirayeli, evela kuYehova wemikhosi, ohleli entabeni yeZiyon. Isaya 8:15–18.

Abo “balindela eNkosini” bamelwa nguIsaya noonyana bakhe ababini. Ngabo abo iNkosi eyabafihlela “ubuso bayo,” nto leyo eluphawu lwabo bavukayo kwiimfuno zomthandazo weLevitikus amashumi amabini anesithandathu, emva kukaJulayi 2023. Bavukela ekuqondeni into yokuba uvumo lwabo kufuneka luquke ukuba iNkosi yahamba ichasene nabo, oko kukuthi, yabafihlela ubuso bayo.

“Ukubopha ubungqina, ukutywina umthetho” kukutywinwa kwekhulu elinamashumi amane anesine amawaka, athe athelekiswa “nabaninzi.” “Abaninzi” babiziwe, kodwa bambalwa abanyuliweyo. Abaninzi bathelekiswa noIsaya noonyana bakhe ababini, abamelwa njengabambalwa. “Abaninzi” baziintombi ezintlanu ezizizidenge, yaye ngenxa yesi sizathu izinto ezintlanu ziyabehlela, “bayakhubeka, bawe, baqhekeke, babanjiswe, bathinjwe.” Bayakhubeka ngenxa yokuba bewalile umyalezo wemvula yasemva kwexesha.

Kuba ngomlomo othintithayo nangezinye iilwimi uya kuthetha kwaba bantu. Athi kubo, Le yindawo yokuphumla eninokuphumlisa ngayo odiniweyo; naku ukuhlaziyeka; kanti abazanga beve. Kodwa ilizwi likaYehova laba kubo, umthetho phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha kancinane, naphaya kancinane; ukuze bahambe, bawe ngomva, baphuke, babanjiswe ngomgibe, baze bathinjwe. Isaya 28:11–13.

Ngexesha lokutywinwa lesahluko sesibhozo uIsaya uchaza ukuwa kwabakhohlakeleyo, abafanekiselwa nguAhazi, yaye uchonga elo qela linye kwivesi yeshumi elinesithathu yesahluko samashumi amabini anesibhozo. Isizathu sokuba “bawe” kukuba bayala isigidimi semvula yamva, esasikubo “umgca phezu komgca,” size sinikelwe ngabo bafanekiselwa njengabanemilebe ethintithayo. AmaYuda aphikisanayo ngePentekoste atyhola abafundi ngokunxila kuba ayengenako ukusiqonda isigidimi. Ezingqondweni zawo sasinikelwa yimilebe ethintithayo.

Kwivesi yesithathu sesahluko sesixhenxe, uIsaya ungualfa ongowesiprofeto kunyana wakhe uShearjashub, lowo ke yena enguomega ngokunxulumene noyise, kodwa ekwangualfa ngokunxulumene nomntakwabo. Njengabameli bakaAlfa noOmega bema apho imibhobho emibini yegolide evela engcweneni yasezulwini isenza ichibi, kanye ecaleni kwendlela enkulu yomendo wakudala kaYeremiya entsimini apho ilinen iguqulwa isuke kumabala ibe mhlophe qwa njengoko uMthunywa woMnqophiso ehlabulula oonyana bakaLevi, kwakunye noIsaya noShearjashub. Xa sele bekhona apho, uzisa phambi kokumkani ongendawo noyisidenge uAhazi umyalezo womendo wakudala kaMoses othi “kasixhenxe” kaLevitikus amashumi amabini anesithandathu, nto leyo emisa kwakwesi sahluko sinye ukuba “intloko” ingukumkani, okanye ubukumkani bokumkani, okanye isixeko esilikomkhulu sobukumkani.

Eso sitshixo sivula ukukhanya kweLizwi likaThixo ukuze iMfazwe yaseUkraine eyaqala ngowama-2014 ibonwe njengesihloko sesiprofeto seBhayibhile esibonakaliswa njengesenziwa ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka kunye nembali yabongameli abathathu bokugqibela baseUnited States. Umyalezo wemvula yamva ubonakaliswa nguIsaya kwizahluko zeshumi nezeshumi elinanye, yaye uchaza imbali yangaphakathi neyaphandle yeendima ezintandathu zokugqibela zikaDaniyeli ishumi elinanye. Indima yokuqala, indima yamashumi amane, iboniswa nguIsaya kwizahluko zesithandathu ukuya kwesithoba, yaye ke kwizahluko zeshumi nezeshumi elinanye kubekwa phambili umyalezo owatyhilwayo ngowe-1989 kwiimbali zawo zangaphakathi nezangaphandle. Yonke into ephambili yomyalezo wemvula yamva ibonakaliswa embonweni.

Iivesi zokugqibela zesahluko seshumi zichaza imbali yesiprofeto efanayo naleyo imelwe ziivesi zokugqibela zesahluko seshumi elinanye. Isahluko seshumi singokwangaphandle, kanti eseshumi elinanye singokwangaphakathi. Encwadini yeSityhilelo, amabandla asixhenxe ngawangaphakathi, kanti amatywina ngawangaphandle. Kwiiivesi zokugqibela zesahluko seshumi, amandla opopu ayawangawangisa isandla sawo nxamnye neYerusalem kwisiqendu esihambelanayo namandla opopu afika esiphelweni sawo engenamncedi kwaphela kwivesi yamashumi amane anesihlanu kaDaniyeli ishumi elinanye.

Usaya kuhlala eNob ngaloo mini; uya kunikina isandla sakhe nxamnye nentaba yentombi yaseZiyon, induli yaseYerusalem. Yabonani, iNkosi, uYehova wemikhosi, iya kuwagawula amasebe ngoloyiko olukhulu; nabade ngokobukhulu baya kugawulwa, nabazingcayo baya kuthotywa. Yaye iya kuwagawula amahlathana ehlathi ngesinyithi, neLebhanon iya kuwa ngowamandla. Isaya 10:32–34.

Ukuphela kwesahluko seshumi kukuphela kwexesha lovavanyo lomntu, yaye kulapho nesiphelo sikaDaniyeli ishumi elinanye siphelela khona.

Kwaye uya kuzimisa iintente zebhotwe lakhe phakathi kweelwandle entabeni engewele ezukileyo; ukanti uya kufika esiphelweni sakhe, kungabikho namnye wokumnceda. Kwaye ngelo xesha uMikayeli uya kusukuma, inkosana enkulu emela abantwana babantu bakowenu; yaye kuya kubakho ixesha lembandezelo, elingazange libekho kwasukela ekubeni kubekho uhlanga kwada kwangelo xesha: yaye ngelo xesha abantu bakowenu baya kuhlangukwa, wonke ofunyanwa ebhaliwe encwadini. Daniyeli 11:45, 12:1.

Isahluko seshumi siqala kwivesi yokuqala “ngommiselo ongengowobulungisa” awuchaza uDade White njengomthetho weCawa.

Yeha kubo abo bamisela imimiselo engalunganga, nababhala inkxwaleko abayimisileyo. Isaya 10:1.

Isahluko seshumi siqala kumthetho weCawa, ongqamana nendinyana yamashumi amane ananye kaDaniyeli isahluko seshumi elinanye, yaye siphela ngokungqamana noMikayeli esukuma kwimbali yendinyana yamashumi amane anesihlanu kaDaniyeli ishumi elinanye.

“Kumiselwe isabatha lesithixo, njengoko umfanekiso wegolide wamiselwa emathafeni aseDura. Kwaye njengokuba uNebhukadenetsare, ukumkani waseBhabhiloni, wakhupha ummiselo wokuba bonke abangayi kuqubuda phantsi banqule lo mfanekiso mababulawe, kwangokunjalo kuya kwenziwa isibhengezo sokuba bonke abangayi kuyihlonela imfundiso yeCawa iya kuhlwaywa ngokuvalelwa entolongweni nangokufa. Ngaloo ndlela iSabatha yeNkosi inyathelwa phantsi kweenyawo. Kodwa iNkosi ivakalise yathi, ‘Yeha kwabo bamisela imimiselo engalungileyo, babhale nobunzima ababumiseleyo’ [Isaya 10:1]. [Zefaniya 1:14–18; 2:1–3, kucatshulwe.]” Manuscript Releases, umqulu 14, 91.

“Kunyikima okukhulu komhlaba” kweSityhilelo 11, okumela umthetho weCawa kwindinyana yeshumi elinesithathu, kukho imiqondiso emithathu yobuSilamsi enxulumene “nokunyikima komhlaba” okunyikimisa irhamncwa lomhlaba leSityhilelo 13, xa lithetha njengenamba. KuIsaya isahluko 10, umthetho weCawa umelwe “ngummiselo ongengobulungisa” ekuthiwe “yeha” phezu kwawo. “Kunyikima okukhulu komhlaba” kweSityhilelo 11 ukusuka kwindinyana yeshumi elinesithathu kuse ukuya kwindinyana yeshumi elinesibhozo ubuSilamsi baye besithathu buchongwa ngemiqondiso emine yobuSilamsi kunye nogwayimbo abalwenzayo nxamnye neUnited States ngexesha lomthetho weCawa; “Kwangelo lixa kwabakho ukunyikima okukhulu komhlaba,” kwaye “oye wesibini udlulile; yaye, khangela, uye wesithathu uyeza ngokukhawuleza. Yaza yavuthela ingelosi yesixhenxe” “zaza iintlanga zaba nomsindo.”

Isahluko seshumi sibonakalisa amandla opopu ukusuka kwindinyana yamashumi amane ananye kuDaniyeli ishumi elinanye kuse kwindinyana yamashumi amane anesihlanu, xa upopu efikelela esiphelweni sakhe. Indinyana yamashumi amane ayiyonxalenye yebali elikwisahluko seshumi, kuba uIsaya ubonakalisa “imbali efihlakeleyo” yendinyana yamashumi amane xa isigidimi semvula yokugqibela sinikezelwa kwibandla eliwileyo elifuziselwa nguAhazi. Isiphelo sesahluko seshumi elinanye sibonisa ukuhlangulwa kumandla opopu kwimbali efanayo.

INkosi iya kulutshabalalisa ngokupheleleyo ulwimi lolwandle lwaseYiputa; yaye ngomoya wayo onamandla iya kushukumisa isandla sayo phezu komlambo, iwubethe ube yimisinga esixhenxe, yenze abantu bawele benyawo zomileyo. Kwaye kuya kubakho indlela enkulu yentsalela yabantu bayo, abaseleyo, evela eAsiriya; njengoko kwakunjalo kuSirayeli ngemini awenyuka ngayo ephuma ezweni laseYiputa. Isaya 11:15, 16.

Isahluko seshumi sikaIsaya singowangaphandle, yaye isahluko seshumi elinanye singowangaphakathi wembali enye. Okungaphandle nokungaphakathi kuyahambelana ngokuninzi eLizwini likaThixo, yaye ezi zahluko zimbini zihambelanayo zimele isilumkiso sengelosi yesithathu njengoko simelwe nguIsaya. Isilumkiso sengelosi yesithathu siye sashwankathelwa ngeendlela ezininzi ngokuphefumlelwa, kodwa ulwahlulo oluluncedo kakhulu lwesilumkiso sengelosi yesithathu kukuba simele iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo, yaye sikwaxininisa imfuneko yokuzilungiselela komntu ngamnye. UIsaya isahluko seshumi ziziganeko, yaye isahluko seshumi elinanye sisilungiselelo.

“Iziganeko ezinxulumene nokuvalwa kwexesha lobabalo nomsebenzi wokulungiselela ixesha lembandezelo, zibekwe ngokucacileyo. Kodwa izihlwele ezininzi aziqondi ezi nyaniso zibalulekileyo ngaphezu kokuba zazingazange zityhilwe. USathana uhlala ephapheme ukuze

ahluthe yonke impembelelo eya kubenza babe nobulumko obusingise elusindisweni, yaye ixesha lembandezelo liya kubafumana bengalungiselelanga.

“Xa uThixo ethumela ebantwini izilumkiso ezibaluleke kangaka kangangokuba zimelwa njengoko zivakaliswa ziingelosi ezingcwele ezibhabhayo phakathi kwezulu, ufuna ukuba wonke umntu onesiphiwo samandla okuqiqa ayithobele loo myalezo. Izigwebo ezoyikekayo ezibhengezwe nxamnye nokunqulwa kwerhamncwa nomfanekiso walo (ISityhilelo 14:9–11), zimele ukukhokelela bonke ekufundeni ngenkuthalo iziprofeto ukuze bafunde ukuba yintoni na uphawu lwerhamncwa, nokuba bangakuphepha njani ukulwamkela. Kodwa izihlwele zabantu ziyazisusa iindlebe zazo ekuliveni inyaniso, zize ziphendukele kwiintsomi. Umpostile uPawulos watsho, ekhangele phambili kwimihla yokugqibela: ‘Kuya kufika ixesha xa bengayi kuyinyamezela imfundiso ephilileyo.’ 2 Timoti 4:3. Elo xesha lifike ngokupheleleyo. Izihlwele azifuni nyaniso yeBhayibhile, kuba iphazamisa iminqweno yentliziyo enesono, ethanda ihlabathi; yaye uSathana ubabonelela ngenkohliso eziyithandayo.

“Kodwa uThixo uya kuba nabantu emhlabeni abaya kuligcina iBhayibhile, neBhayibhile kuphela, njengomlinganiselo wazo zonke iimfundiso nesiseko sazo zonke iinguqu. Inginga zamadoda afundileyo, izigqibo zenzululwazi, iimfundiso ezibhaliweyo okanye izigqibo zamabhunga ecawa, zininzi kangangoko yaye zingavisisani njengoko zinjalo iicawa ezizimeleyo, ilizwi lesininzi—akukho nanye kwezi, nokuba zizonke, ekufuneka zithatyathwe njengobungqina obuxhasa okanye obuchasa naliphi na inqaku lokholo lwenkolo. Phambi kokuba samkele nayiphi na imfundiso okanye ummiselo, sifanele sifune inkxaso yayo kwelithi licacileyo, ‘Utsho uYehova.’”

“USathana usoloko ezama ukutsalela ingqalelo emntwini endaweni kaThixo. Ukhokela abantu ukuba bajonge koobhishophu, kubefundisi, nakoongjinalwazi bezakwalizwi, njengabakhokeli babo, endaweni yokuziphengululela iziBhalo ukuze bafunde uxanduva lwabo ngokwabo. Emva koko, ngokulawula iingqondo zezi nkokeli, unokuphembelela izihlwele ngokwentando yakhe.” The Great Controversy, 594, 595.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.