

# Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inani leShumi elinanye

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## Inani Leshumi elinanye

Isigidimi semvula yokugqibela sisilumkiso sokuvalwa kwexesha lovavanyo okusondelayo, sidibene nobizo lokuzilungiselela buqu. Ezo ngcamango zimbini zimelwe kwizahluko zeshumi neshumi elinanye zombono kaIsaya, yaye zimelwe ngolo hlobo kumxholo wesigidimi sikaDaniyeli ishumi elinanye esatyhilwayo ngo-1989, nembali yaso efihlakeleyo etyhilwayo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, amelwe embonweni nguIsaya noonyana bakhe. Ezo migca mibini xa idityanisiwe zimela isilumkiso kuAhazi, omela amaLawodike ango “angenakuqonda” le migca mibini yangaphakathi neyangaphandle egubungele isiprofeto seBhayibhile.

UDaniyeli 11:11 nesiTyhilelo 11:11 zibeka phambi kwethu umfanekiso omnye wangaphakathi nowangaphandle, uDaniyeli emela okwangaphandle, nesiTyhilelo simela okwangaphakathi. Ezi “zahluko neendinyana” zimbini, ezangaphakathi nezangaphandle, zidibana ngqo nemiyalezo yangaphandle neyaphakathi yezahluko zeshumi neshumi elinanye, yaye zenza njalo kuIsaya 11:11.

UIsaya isahluko sesithandathu ngu-9/11 yaye ichonga ukuhlanjululwa nokuthanjiswa kukaIsaya njengomthunywa e-9/11. Ukususela kwisahluko sesixhenxe ukuya phambili kukho isishwankathelo somyalezo owafikayo e-9/11. Isahluko seshumi sichonga indima yeevesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, kuba yayingumyalezo owatyhilwayo ngexesha lesiphelo ngo-1989.

Isahluko seshumi elinanye sikaIsaya simele u-9/11 nokuthanjiswa kukaIsaya nomyalezo wakhe. Ivesi yokuqala inxulunyaniswa nevesi yeshumi ngo-“Yese,” yaye ivesi yeshumi ithi, “Ngaloo mini,” yaye ivesi yeshumi elinanye iqhubeka isithi, “Kuya kuthi ngaloo mini iNkosi iphinde isolule isandla sayo okwesibini, ukuze ibuyise intsalela yabantu bayo.”

Loo mini wawungowe-1850.

Kuphume intonga esiqwini sikaYese, kuhlume iSebe ezingcanjini zakhe; phezu kwakhe kuhlala uMoya kaYehova, uMoya wobulumko nokuqonda, uMoya wecebo namandla, uMoya wokwazi nowokoyika uYehova. Uya kumenza abe nokuqonda okukhawulezayo ekoyikeni uYehova; akayi kugweba ngokokubona kwamahlo akhe, engayi kugxeka ngokokuvayo kweendlebe zakhe; kodwa uya kugweba amahlwempu ngobulungisa, agwebe ngokuthe tye ngenxa yabathobekileyo bomhlaba; aya kuwubetha umhlaba ngentonga yomlomo wakhe, abulale abangendawo ngokuphefumla kwemilebe yakhe. Ubulungisa buya kuba ngumqamelo wesinqe sakhe, ukuthembeka kube ngumqamelo wezinqe zakhe. Ingcuka iya kuhlala nemvana,

ingwe ilale phantsi netakane; ithole nengonyama entsha nenkomo etyetyisiweyo zibe kunye, zikhokelwe ngumntwana omncinane. Inkomo nebhere ziya kudla kunye; amathole azo aya kulala kunye; nengonyama iya kudla iindiza njengenkomo. Usana olusancancayo luya kudlala emngxunyeni wenyoka, nomntwana olunyuliweyo abeke isandla sakhe emhadini wenamba. Aziyi kwenzakalisa, aziyi kutshabalalisa kuyo yonke intaba yam engcwele; kuba ihlabathi liya kuzala lulwazi ngoYehova, njengamanzi egubungela ulwandle.

11:10 Kwaye ngaloo mini kuya kubakho ingcambu kaYese, eya kuma ibe ngumqondiso ezizweni; iiNtlanga ziya kuyifuna; nendawo yakhe yokuphumla iya kuba yobuqaqawuli.

11:11 Kwaye kuya kuthi ngaloo mini, iNkosi iphinde yolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo eya kube isasele, iphume eAsiriya, naseYiputa, nasePatros, naseKushe, naseElam, naseShinare, naseHamati, naseziqithini zolwandle.

11:12 Uya kumisela iintlanga umqondiso, ahlanganise abagxothiweyo bakwaSirayeli, aqokelele ndawonye abachithachithiweyo bakwaYuda, ebathabatha ezimbombeni zone zehlabathi.

Kananjalo nomona kaEfrayim uya kusuka, neentshaba zakwaYuda ziya kunqunyulwa; uEfrayim akayi kuba namona ngoYuda, noYuda akayi kumkhathaza uEfrayim. Ke bona baya kubhabha phezu kwamagxa amaFilisti ngasentshonalanga; baya kubaphanga abo basempumalanga kunye; baya kubeka isandla sabo phezu koEdom noMowabhi; noonyana baka-Amon baya kubathobela.

INkosi iya kulitshabalalisa kuphele nya ulwimi lolwandle lwaseYiputa; yaye ngomoya wayo onamandla iya kunyikimisa isandla sayo phezu komlambo, iwubethe ube yimisinga esixhenxe, yenze abantu bawele benyawo zomileyo. Kwaye kuya kubakho indlela enkulu yentsalela yabantu bayo, eya kusala, evela eAsiriya; njengoko kwakunjalo kuSirayeli ngemini awenyuka ngayo ephuma ezweni laseYiputa. Isaya 11:1–16.

Ivesi yokuqala ithi, “Kuya kuphuma intonga esiqwini sikaYese, kuze kuhlume iSebe ezingcanjini zakhe; uMoya kaYehova uya kuhlala phezu kwakhe.” Inkcazo enamandla kaKristu iyaqhubeka, KODWA le nkcazo isebenza ngakumbi kwimihla yokugqibela kunasemihleni kaIsaya, kwanase mihleni awahamba ngayo uKristu phakathi kwabantu.

Ukufundwa ngononophelo kubonisa ukuba iindinyana zokuqala ukuya kwesithoba zonke ziziziphawu ezichazayo zikaKristu, yaye kwindinyana yeshumi kuthiwa, “Kuya kuvela intonga.” Akukho kunqunyulwa ekuqhubekeni kwengcinga ukusuka kwindinyana yokuqala kuse kuwo umgca ude ufike kwindinyana yeshumi. Indinyana yeshumi ithi, “kwangaloo mini,” nto leyo emele ukwenzeka kwangaloo mini inye njengakwindinyana yokuqala. Zombini indinyana yeshumi neyokuqala zichaza “ingcambu,” yaye ngokwenjenjalo zidibanisa ezo ndinyana zimbini umgca phezu komgca.

Ngokudibeneyo indinyana yokuqala neyeshumi zithi, “Kuya kuvela intonga esiqwini sikaYese, kuhlume isebe ezingcanjini zakhe: Kwaye ngaloo mini kuya kubakho ingcambu kaYese, eya kuma ibe ngumqondiso wezizwe; ziya kuyifuna iiNtlanga: nendawo yakhe yokuphumla iya kuba yozuko.”

“Intonga” luphawu lwegunya.

Waza wazala umntwana oyinkwenkwe, oya kuzilawula zonke iintlanga ngentonga yentsimbi; waza umntwana wakhe waxwetywa wasiwa kuThixo, nasesihlalweni sakhe sobukhosi. ISityhilelo 12:5.

“Intonga” luphawu lokukhethwa, ukwahlulwa, nokwahlukaniswa.

UMoses wazibeka iintonga phambi koYehova ententeni yobungqina. Kwathi ngengomso uMoses wangena ententeni yobungqina; yaye, khangela, intonga ka-Aron yendlu kaLevi yayihlume, yavelisa amahlumelo, yatyatyamba iintyatyambo, yaza yavelisa iiamangile. Waza uMoses wazikhupha zonke iintonga phambi koYehova wazisa kubo bonke oonyana bakaSirayeli; baza bakhangela, bathabatha elowo intonga yakhe. Wathi uYehova kuMoses, Yibuyise intonga ka-Aron phambi kobungqina, igcinelwe ukuba ibe ngumqondiso nxamnye nabavukeli; uze ukushenxise kuphele ukukrokra kwabo kum, ukuze bangafi. Wenza ke uMoses ngaloo ndlela; njengoko uYehova wayemyalele, wenza ngokunjalo. Numeri 17:7–11.

Intonga ka-Aron eyahlumayo ichonga “intonga” ngexesha lemvula yasemva, kuba eka-Aron yayiyeyona “ntonga” yodwa eyahluma phakathi kwezi “ntonga” zilishumi elinesithathu. Ukuhluma kwazo kungumfuziselo wexesha lemvula yasemva xa uThixo eya kubonakalisa umahluko phakathi kwezi “ntonga” zilishumi elinambini ezivukelayo ezithi zinomyalezo wemvula yasemva, yaye njengoko kukwabonisiwe ngombonakaliso kaEliya womlilo ophawula umahluko phakathi kwenyaniso nobuxoki. “Intonga” ikwaluphawu lomlinganiselo nesigwebo.

Ndanikwa ingcongolo efana nomsimelelo; yaza ingelosi yema isithi, Vuka, uwulinganise umzi kaThixo, nesibingelelo, nabo banqulayo kuwo. ISityhilelo 11:1.

“Intonga” iphuma esiqwini sikaJese, yaye “uJese” uthetha ukuthi ‘ukuma ubonakale,’ njengoko iziphawuli zendlela zisenza kwisiprofeto seBhayibhile. UFarezi wayeyeyona “ngcambu” yokwenene kaJese, yaye uFarezi uthetha “umsantsa, ukuqhekeza uphume okanye ukusasaza.” UFarezi yingcambu okanye isiqalo somnombo wegazi likaJese. “Ingcambu kaJese” ngoko ke iluphawu lwe-alpha uFarezi, yaye i-omega nguJese, isiqalo nesiphelo. Ingcambu kaJese iqala ngokusasazeka (uFarezi) yaye iphelela kwisiphawuli sendlela somntu omileyo. Amadoda amileyo ngokwesiprofeto aphawula ubukumkani. Ebhayibhileni uFarezi uqala umnombo wegazi, kungekho nxulumano phambi kokungeniswa kwakhe, yaye igama lakhe lithetha ukuqhekeka, ngoko ke ingxelo yomlibo wakhe negama lakhe zimchonga uFarezi njengesiqalo, zisenza uJese abe sisiphelo. UMelkitsedeke naye ungumlinganiswa weBhayibhile ochongiweyo njengongenamnombo wangaphambili, njengoko kunjalo ngoFarezi. Ingcambu kaFarezi iqulethe inyaniso yokuba umele ububingeleli bukaMelkitsedeke, lowo uAbraham wamhlawulela izishumi.

Ucwangco lukaMelkitsedeke lulucwangco lobubingeleli bukaKristu.

Apho umanduleli wethu angenele khona ngenxa yethu, uYesu, owenziwe umBingeleli oMkhulu ngonaphakade ngokwendlela kaMelkitsedeke. Hebhere 6:20.

Ingcambu kaJessie yayibubingeleli bukaMelkitsedeke, yaye isiqalo simele ukubonakalisa isiphelo. UJessie umele iqela lokugqibela lobubingeleli bukaMelkitsedeke eliya kusukuma, elithe

ngokukaIsaya laba ngumqondiso ezizweni.

“Isiqu” lithetha ‘ukugawula phantsi (imithi); umthi osikiweyo okanye isiphunzi somthi (njengomthi owiswe phantsi okanye otyaliweyo),’ yaye “isiqu” sikhula siphuma ebukumkanini obudlulweyo njengoko kwaba njalo ngoNebhukadenetsare kuDanilyeli isahluko sesine. Umthi, ngokwesiprofeto, ubukumkani; yaye xa ubukumkani buphela, loo mthi ugawuliwe phantsi.

“Isiqu” kwesi sicutshulwa siphuma esiphunzini—asingophumi kwisebe elingasentla. Kuphuma ebukumkanini bangaphambili obumelwe sisiphunzi, “intonga,” engumfuziselo wegunya, kwaye elo gunya lisekelwe ekubeni na “intonga” ithwala “iimbewu neentyatyambo” zomyalezo wemvula yamva. Elo gunya livela ebukumkanini bangaphambili, obuthe banqunyulwa phantsi.

“Ingcambu” “yingcambu kaYese,” yaye “isiqu” esiphuma “esiphunzini” siphuma “esiphunzini” ezineengcambu ezizingcambu kaYese. Isiqu esivelisa igunya siphuma esiphunzini, kodwa iHluma liphuma engcambini—kwaye ingcambu ngumqondiso. Ingcambu sisiqalo, yaye isiphelo liliHluma.

Igama elithi “branch” lithetha umlindi okanye uphawu lwendlela. UIsaya usazisa ukuba iSebe lifika ngexesha lomthetho weCawa.

Ngaloo mini abasetyhini abasixhenxe baya kubambelela endodeni enye, besithi, Siya kudla isonka sethu, sinxibe izambatho zethu: kuphela masibizwe ngegama lakho, ukuze kususwe ihlazo lethu. Ngaloo mini ihlumelo likaYehova liya kuba lihle, libe nozuko, nesiqhamo somhlaba sibe sesigqwesileyo, sibe sihle kwabo basindileyo bakwaSirayeli. Kothi ke lowo ushiyekileyo eZiyon, nalowo useleyo eYerusalem, abizwe ngokuba ungewele, wonke obhaliweyo phakathi kwabaphilayo eYerusalem: xa iNkosi iya kuba ihlambe ukungcola kweentombi zaseZiyon, yaza yalihlambulula igazi laseYerusalem phakathi kwaso ngomoya womgwebo, nangomoya wokutshisa. Isaya 4:1–4.

“Indoda enye” ezibambelelayo abafazi abasixhenxe ngupopu, othi emthethweni weCawa abe ngowesibhozo ophuma kwabasixhenxe, ekopa ngokungeyonyani imiphefumlo esi-8 eyayisemkhombeni. Emthethweni weCawa, “ngaloo mini” “ihlumelo likaYehova liya kuba lihle, libe nobuqaqawuli” “xa uYehova eya kube ehlabile ukungcola kweentombi zaseZiyon, aze ahlambulule igazi laseYerusalem phakathi kwaso ngomoya womgwebo, nangomoya wokutshisa.” Ukuhlambulula ngomoya womgwebo nangowokutshisa kufezekiswa nguMthunywa woMnqophiso kuMalaki 3 emthethweni weCawa. “Ihlumelo elihle” ngabaliwaka alikhulu anamashumi amane anesine, abangaphumi esiphunzini, kodwa engcambini kaYese, engumqondiso.

Igunya labo limelwe yintonga eyaphuma kwisebe lobukumkani obuwileyo. Ubukumkani basePhiladelphia bawa ukusuka ngowe-1856 ukuya kowe-1863, yaye igunya elamiselwa kobo buukumkani buwile limiselwa kwakhona ngexesha lomthetho weCawa. Xa isebe eliluphawu liphakanyiswa, intshukumo yaseLaodikea yabaliwaka elinamakhulu amane anamashumi amane anesine iyaguquka iye kwintshukumo yasePhiladelphia yabaliwaka elinamakhulu amane anamashumi amane anesine. Kungelo xesha ke apho igunya, okanye intonga, eyaphuma kubukumkani bamaMillerite okanye basePhiladelphia limelwa sisitshixo esibekwa phezu kukaEliyakim kuIsaya 22:22.

Ndobeka phezu kwegxalaba lakhe isitshixo sendlu kaDavide; avule, kungabikho mntu uya kuvala; avale, kungabikho mntu uya kuvula. Isaya 22:22.

Le ndinyana iphawula umhla wama-22 Oktobha 1844 yaye ichaza uEliyakim njengofumana “isitshixo.” Kwiindinyana ezimbini ezingaphambili igunya laseLawodike lithatyathwa kuShebhena lize linikwe uEliyakim. Ngexesha lomthetho weCawa igunya elakhe lanikwa abantu bomnqophiso abanyuliweyo liyathatyathwa kubukumkani bobuAdventist boSuku lweSixhenxe baseLawodike lize linikwe ubukumkani bentshukumo yaseFiladelfiya yabaliwaka elinamakhulu amane anamashumi amane anesine—obubukumkani bozuko.

Wathi kubo, Ke, nina nithi ndingubani na? Waphendula uSimon Petros wathi, Wena unguKristu, uNyana woThixo ophilileyo. Waphendula ke uYesu wathi kuye, Unoyolo wena, Simon Barjona; ngokuba inyama negazi azikutyhilelanga oku, koko nguBawo osemazulwini. Kwaye nam ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; kwaye amasango esihogo akayi kuloyisa. Yaye ndiya kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oyibophayo emhlabeni iya kuba ibotshiwe emazulwini; yaye nantoni na oyikhululayo emhlabeni iya kuba ikhululwe emazulwini. Mateyu 16:16–19.

Intonga yegunya, emelwe njengesitshixo esanikwa uPetros, ibekwa egxalabeni likaEliyakim kuIsaya 22:22. UPetros umele isebe lamawaka alikhulu anamashumi amane anesine angena emnqophisweni noKristu kanye ngaphambi komthetho weCawa. Kulo mhlathi uPetros useKesareya Filipi, eyiyo iPanium yeevesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu zikaDanyeli ishumi elinanye. Igama lakhe liyatshintshwa, limela ubudlelwane bomnqophiso, yaye igama elithi Petros, xa lisondelelwa ngokuphindaphinda indawo yenani yonobumba ngamnye, lilingana no-144,000. Igunya, okanye intonga, okanye isitshixo esibekwa kuEliyakim xa uShebhena ephoswa entsimini njengebhola, yaye siyiyo “intonga” ephuma kwisiphunzi soBuvangeli beAdventism yamaMillerite yaseFiladelfiya esanqunyulwayo ukusukela ngowe-1856 kwada kwaya kutsho kowe-1863.

UPetros wamkela igunya labantu bomnqophiso kaThixo ekwahlulweni kwengqolowa nomdiza, kuba ingqolowa imele ukuphakanyiswa ibe ngumnikelo wesonka sokutshangatshangiswa sePentekoste. Umdiza kuqala uyahlulwa, njengoko kubonakaliswa ligwele elalikwizonka zokutshangatshangiswa zePentekoste lisuswa ngenkqubo yokubhaka. Igunya lentonga okanye lesitshixo livela kwisiphunzi sobukumkani obuwoyileyo, yaye isebe elingumqondiso livela kwingcambu kaYese yaye likwayingcambu kaYese, kuba uYesu ubonakalisa isiphelo sento ngesiqalo sento. Ingcambu sisiqalo, yaye isebe sisiphelo. Le ndlela yokusetyenziswa kwesiprofeto ayinakuqondwa ngamaYuda aphikisanayo exesha likaKristu okanye anamhlanje, kuba ingumgaqo oyintloko wendlela yokusebenza kwemvula yasemva, yaye ikwabonakaliswa njengesitshixo sendlu kaDavide. Isitshixo sivula umnyango wendlu kaDavide owawutshixiwe. Isitshixo sivula umnyango oya kwingcwele yasezulwini, indlu kaDavide. I-alpha ka-Oktobha 22, 1844, iphinda yenzeke kwi-omega yomthetho weCawa.

UDavide, unyana kaYese, ubhala iqhina elamisela isiphelo sayo nayiphi na ingxoxo eyongezelekileyo namaYuda aphikisanayo ngemihla kaKristu, ngaloo ndlela ephawula isiphelo sobungqina baKhe kumaYuda.

INdumiso kaDavide. UYehova wathi eNkosini yam, Hlala ngasekunene kwam, ndide ndizenze iintshaba zakho isihlalo seenyawo zakho. UYehova uya kuthumela intonga yamandla akho iphuma eZiyon: lawula phakathi kweentshaba zakho. Abantu bakho baya kuzinikela ngentliziyo evumayo ngemini yamandla akho, benxibe ubuhle bobungcwele, bevela esizalweni sokusa: unombethe wobutsha bakho. UYehova ufungile, akayi kubuya umva, Wena ungumbingeleli ngonaphakade ngokohlobo lukaMelkitsedeke. IiNdumiso 110:1–4.

UPalmoni wagqiba kwelokuba abeke esi sicutshulwa kwiNdumiso 110, nto leyo, kambe ke, elinye inani kwihlabathi lemathematika elaziwayo njengenani elikhethekileyo. Isiqingatha sika-“220” neshumi eliphindwe ngo-“11” singakhokelela umphefumlo ekulindeleni ukuba inani elingu-“110” liphethe ukubaluleka okuthile, yaye kunjalo—kananjalo nesi sicutshulwa ngokwaso. Yingoma kaDavide, yaye uDavide ungumfuziselo wekhulu elinamashumi amane anesine amawaka, ngoko ke yivesi ephuma engomeni yesidiliya, eyingoma kaMoses neyeMvana. Ichaza ixesha apho abalimi bangaphambili besidiliya bedlulwayo baza isidiliya sinikwe ikhulu elinamashumi amane anesine amawaka. Xa oko kusenzeka, iba “yimini yamandla akho” ehambelana namandla ePentekoste encotsheni yexesha lePentekoste.

Abantu bakaThixo baya “kukulungela” ngomhla bevela “esizalweni sokusa,” benayo “umbethe wobutsha bakho.” Ukuzalwa ngokutsha ngumzekeliso woguquko nobomi. Ikhulu elinamashumi amane anesine amawaka lakhutshwa esizalweni ngoJulayi ka-2023, baza bazalwa benombethe wobutsha babo, kuba bazalelwa kwisigidimi sesiKhalo saseBusuku, esathi senzeka nakwaMillerites ekuqaleni, okanye “ebutsheni” babo. Ngumbethe ofanayo, kuba kukuphindwa kwembali ye-alpha ngaphakathi kwembali ye-omega. Ngalo “mhla wabo” ‘wokuxhotyiswa ngamandla,’ xa uShebna egxothwa “esikhundleni” sakhe, “kwimeko” yakhe, aze atsitswe “ezantsi,” uEliyakim, ikhulu elinamashumi amane anesine amawaka lenziwa ababingeleli be-omega, kuba benziwa ngokommiselo kaMelkitsedeke, kuba ikhulu elinamashumi amane anesine amawaka aliyi kukuva ukufa, okanye njengangoMelkitsedeke bangababingeleli ngonaphakade.

“Ngosuku lwamandla akhe” iNkosi iya kuthumela “intonga yamandla aYo iphume eZiyon.” Igunya lobukumkani baYo, bobabini ubabalo (ukugwetyelwa) nozuko (ukungcwaliswa), libekwe phezu kwabo banxiba isithsaba saYo sozuko, kuba bamele ubukumkani baYo. Bathunyelwa bephuma eZiyon, kuba intsingiselo yeZiyon imele umqondiso wamawaka alikhulu anamashumi amane anesine.

Ke kaloku xa abaFarisi babehlanganisene, uYesu wababuza, esithi, Nicinga ntoni ngoKristu? Ungunyana kabani na? Bathi kuye, Ungunyana kaDavide.

Wathi kubo, Kutheni na ngoko uDavide, eseMoyeni, embiza ngokuba yiNkosi, esithi, INkosi yathi eNkosini yam, Hlala ngasekunene kwam, ndide ndizenze iintshaba zakho isihlalo seenyawo zakho? Ukuba ke uDavide embiza ngokuba yiNkosi, unokuba njani na enguNyana wakhe?

Kwaye kwakungekho mntu unako ukumphendula ngelizwi elinye; kungekho namnye owaba nesibindi, ukususela ngaloo mini ukuya phambili, sokumbuza eminye imibuzo. Mateyu

24:41–46.

Ubudlelwane buka Davide obuprofeti noKristu ngokwemiba ye-alpha ne-omega—isiqalo nesiphelo—ngowona mthetho uphambili wendlela ethi “umgca phezu komgca,” yaye loo mthetho wawungenakuqondwa ngamaYuda aphikisanayo, njengokuba ngokunjalo umAdventist woSuku lweSixhenxe waseLawodike engakwazi ukuqonda ukuba imbali yamaMillerite ngexesha lomyalezo wesiKhulo sasezinzulwini zobusuku yayiyindawo apho umbethe wezulu wagalelwa khona ebusheni bobuAdventist. “Umbethe” wobutsha bakho uphezu kwamakhulu alikhulu anamashumi amane anesine amawaka, yaye waqalisa ukufefeza ngomhla we-9/11, yaye umthetho weCawa ngulo “mhla wamandla,” xa intsalela ithanjiswa njengababingeleli ngokolungiselelo lukaMelkitsedeke.

Kuphuma kwisiphunzi soBu-Adventist beSixhenxe bamaLaodike (ibandla elilwayo) isebe (ibandla eloyisayo), kanti engcanjini kaYese, ikhulu elinamashumi amane anesine amawaka—lilo isebe lesiqhamo esizukileyo esiphakanyiswe njengomnikelo ojikajikwayo ngemini yamandla akhe.

Siya kuqhubekeka nezi nginga kwinqaku elilandelayo.

“IMizekeliso Enye”

“Epreli 1, 1850 Kwi ‘Mhlambi Mncinane.’”

“Bazalwana abaThandekayo.—INkosi yandinika umbono, ngomhla wama-26 kuJanuwari, endiya kuwubalisa. Ndabona ukuba abanye babantu bakaThixo babengenangqondo kwaye belele; yaye babevukile isiqingatha kuphela, bengaliqondi ixesha esiphila kulo ngoku; nokuba ‘indoda’ enalo ‘ibrashi yokutshayela uthuli’ yayisele ingenile, yaye abanye babesengozini yokutshayelwa kude. Ndacenga uYesu ukuba abasindise, abaxolele okwethutyana, aze abavumele bayibone ingozi yabo eyoyikekayo, ukuze bazilungiselele ngaphambi kokuba kube ngonaphakade kusemva kwexesha. Ingelosi yathi, ‘Intshabalalo iyeza njengovuthuza-moya onamandla.’ Ndacenga ingelosi ukuba ibe nenceba kwaye isindise abo babelithanda eli hlabathi, benamathele kwizinto zabo, yaye bengavumi ukuzikhulula kuzo, bazincame ukuze bakhawulezise izithunywa endleleni yazo ekondleni izimvu ezilambileyo, ezazitshabalala ngenxa yokuswela ukutya kokomoya.”

“Njengoko ndandibona imiphefumlo elusizi isifa ngenxa yokuswela inyaniso yangoku, yaye abanye ababevuma ukuba bayayikholelwa inyaniso babeyiyeka ife, ngokubamba iindlela eziyimfuneko zokuqhubekisela phambili umsebenzi kaThixo, loo mbono wawubuhlungu gqitha, ndaza ndacela kwingelosi ukuba iyisuse kum. Ndabona ukuba xa umsebenzi kaThixo wawufuna inxenye yempahla yabo, njengaloo mfana uselula weza kuYesu, [Mateyu 19:16–22.] bahamba bemka belusizi; nokuba kungekudala isibetho esiphuphumayo siya kudlula phezu kwabo size sitshaye kude konke abanako, yaye ngoko kuya kuba semva kwexesha ukubingelela ngeempahla zasemhlabeni, nokuzigcinela ubutyebi ezulwini.

“Ndandaza ndabona uMhlawuleli ozukileyo, emhle, enothando, ukuba washiyayo amazwe ozuko, weza kulo mhlaba umnyama nonesizungu, ukuze anikele ngobomi bakhe obuxabisekileyo aze afe, ilungisa ngenxa yabangengomalungisa. Wathwala ukugculelwa okukrakra nokutyatyambiswa, wanxiba isithsaba sameva esilukiweyo, waza wabila amathontsi

amakhulu egazi emyezweni; lo gama umthwalo wezono zehlabathi lonke wawuphezu kwakhe. Ingelosi yabuza, ‘Ngenxa yantoni?’ Owu, ndabona ndaza ndazi ukuba kwakungenxa yethu; ngenxa yezono zethu wabandezeleka konke oku, ukuze ngegazi lakhe elixabisekileyo asihlangule asibuyisele kuThixo.

“Ndaphinda ndaboniswa abo babengavumi ukuncama iimpahla zeli hlabathi ukuze kusindiswe imiphefumlo etshabalalayo, ngokuyithumelela inyaniso, ngoxa uYesu emi phambi koYise, ebhenela ngegazi lakhe, ngeentlungu zakhe, nangokufa kwakhe ngenxa yabo; kwanokuba abathunywa bakaThixo babemi belindile, bekulungele ukubathwalela inyaniso esindisayo ukuze batywinwe ngotywino loThixo ophilileyo. Kwakunzima kwabanye ababebanga ukuba bayayikholwa inyaniso yangoku, nokuba benze into encinane kangako njengokunikezela kubathunywa imali kaThixo ngokwakhe, awayeboleke yona kubo ukuba babe ngabagcini bayo.”

“Ke kaloku uYesu obebandezelekile, idini lakhe nothando lwakhe olwalunzulu kangako, kangangokuba wanikela ubomi bakhe ngenxa yabo, waphinda waboniswa phambi kwam; kwaza emva koko kwaboniswa ubomi babo babebanga ukuba bangabalandeli bakhe, benobutyebi beli hlabathi, baza bakugqala njengento enkulu kakhulu ukunceda umsebenzi wosindiso. Ingelosi yathi, ‘Banokungena na ezulwini abanjenjalo?’ Enye ingelosi yaphendula yathi, ‘Hayi, soze, soze, soze. Abo bangenamdla emsebenzini kaThixo emhlabeni, abanakuze bacule ingoma yothando olukhululayo phezulu.’”

“Ndabona ukuba umsebenzi okhawulezileyo uThixo awayewenza emhlabeni wawuza kunqunyulwa kungekudala ngobulungisa, nokuba abathunywa abakhawulezayo bamele bakhawuleze baqhubeka nendlela yabo ukuze bakhangele umhlambi osasazekileyo. Ingelosi yathi, ‘Ngaba bonke ngabathunywa? Hayi, hayi, abathunywa bakaThixo banesigidimi.’”

“Ndabona ukuba umsebenzi kaThixo ubuthintelwe, yaye uhlazisiwe, ngabathile ababehamba bengenamyalezo uvela kuThixo. Abanjalo kuya kufuneka baphendule kuThixo ngedola nganye abayisebenzisileyo ekuhambeni kwiindawo ababengengowabo umsebenzi ukuya kuzo; kuba loo mali ngeyanceda ekuqhubeleni phambili umsebenzi kaThixo, yaye ngenxa yokunqongophala kwayo, imiphefumlo iye yalamba yaza yafa ngenxa yokuswela ukutya kokomoya, obabunokunikwa yona ngabathunywa bakaThixo ababiziweyo nabanyuliweyo ukuba babenazo iindlela.”

“Ukungcangcazela okunamandla kuqalile, yaye kuya kuqhubeka, kwaye bonke baya kushukunyiswa bakhutshwe abangathandiyo ukubambelela nokuma bengagungqi ngenxa yenyaniso, nokuzincama ngenxa kaThixo nomsebenzi wakhe. Ingelosi yathi, ‘Niyacinga na ukuba ukho oya kunyanzeliswa ukuba azincame? Hayi, hayi. Kumele kube ngumnikelo wokuzithandela. Kuya kuthabatha konke ukuthenga intsimi.’—Ndakhala kuThixo ukuba abasindise abantu bakhe, abanye babo babesifa amandla yaye besifa.”

“Ndabona ukuba abo banamandla okusebenza ngezandla zabo, baze bancedise ekuxhaseni umsebenzi, babesemngciphekweni wokuphendula ngawo loo mandla kanye njengokuba abanye babesemngciphekweni wokuphendula ngobutyebi babo.

“Ndaandula ndabona ukuba izigwebo zikaThixo uSomandla zazisiza ngokukhawuleza. Ndambongoza ingelosi ukuba ithethe ngolwimi lwayo ebantwini. Yathi yona, ‘Zonke iindudumo nemibane yaseNtabeni yeSinayi bezingayi kubashukumisa abo bangayi kushukunyiswa ziinyaniso ezicacileyo zelizwi likaThixo; kanaanjalo nesigidimi sengelosi besingayi kubavusa.’” Review and Herald, April 1, 1850.