

Incwadi kaYoweli neCawa yama-Adventist oSuku lweSixhenxe yaseLawodikea - Inani Lamashumi Amane

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Ngokomfuziselo uPetros wayeseKesareya Filipi ngelixa lesithathu, esendleleni eya eKesareya Maritima nakwixesha lesithoba. NgokukaMateyu noMarko, kwiintsuku ezintandathu kamva, uPetros, uYakobi noYohane babeseNtabeni yoGuquko. ULuka uthi ziintsuku ezisibhozo, phakathi kwePanium neNtaba. Ukusuka emasangweni esihogo, eKesareya Filipi, kuse ekufeni komnqamlezo, kukho ukumisa endleleni eNtabeni yoGuquko. Amanyathelo amathathu ukusuka ePanium ukuya kumthetho weCawa. IKesareya ekuqaleni, iNtaba phakathi, neKesareya ekugqibeleni. Isihogo ekuqaleni, ukufa ekugqibeleni, nobuqaqawuli bukaThixo phakathi. Uvukelo lwe-alpha olumelwe ngamasango esihogo, novukelo lwe-omega olumelwe kukufa koNyana kaThixo.

ICesarea Filipi isisiseko, kuba kulapho uKristu awachonga khona iliwa aya kulakhela phezu kwalo ibandla Lakhe. INtaba yoGuquko isinyathelo sesibini, apho itempile igqitywa khona kuze kubekwe ilitye lentloko. Kwandula ukulandela isinyathelo sesithathu somgwebo emnqamlezweni.

Wathi kubo, Inene ndithi kuni, Bakhona abanye kwabemi apha abangayi kukuva ukufa, bade babubone ubukumkani bukaThixo bufike ngamandla. Kwathi emva kwemihla emithandathu uYesu wathabatha kunye naye uPetros, noYakobi, noYohane, wabanyusela entabeni ende, bebodwa bodwa; waguqulwa imbonakalo phambi kwabo. Iingubo zakhe zaba mhlophe zikhazimla kakhulu, zimhlophe njengomkhenkce; ngendlela ekungekho mgcobi emhlabeni onokuzimhlophelela ngolo hlobo. Kwabonakala kubo uEliya enoMoses; bencokola noYesu.

Waphendula ke uPetros wathi kuYesu, Mfundisi, kulungile ukuba sibe lapha; masenze izindlu zentente zibe ntathu; enye yeyakho, enye kaMoses, nanye kaEliya.

Kuba wayengazi ukuba makathini; kuba babesoyika kakhulu. Kwaye kwabakho ilifu elabagubungelayo: kwavakala ilizwi liphuma efini, lisithi, Lo nguNyana wam oyintanda: mveni yena. Kwangoko, bakuba bekhangelene macala onke, abazange baphinde babone mntu, ngaphandle kukaYesu yedwa kunye nabo. Kwaye ekwehleni kwabo entabeni, wabayalela ukuba bangaxeleli mntu izinto ababezibonile, ade uNyana woMntu avuke kwabafileyo. Bawagcina loo mazwi phakathi kwabo, bebuza omnye komnye ukuba kuthetha ukuthini ukuvuka kwabafileyo. Marko 9:1–10.

Entabeni, uPetros uceba ukwakhela uMoses, uKristu noEliya umnquba.

“UMoses wadlula ekufeni, kodwa uMikayeli wehla wamnika ubomi ngaphambi kokuba umzimba wakhe ubone ukubola. USathana wazama ukuwubamba umzimba, ewubanga

njengowakhe; kodwa uMikayeli wamvusa uMoses ekufeni waza wamsa ezulwini. USathana wamngxolisa kabuhlungu uThixo, emgweba njengongenabulungisa ngokuvumela ukuba ixhoba lakhe lithatyathwe kuye; kodwa uKristu akazange amkhalimele umchasi waKhe, nangona kwakungenxa yesilingo sakhe apho umkhonzi kaThixo waye wawa khona. Ngobulali wambhekisa kuYise, esithi, ‘iNkosi mayikukhalimele.’”

“UYesu wayebaxelele abafundi baKhe ukuba babekhona abanye ababemi kunye naYe abangayi kungcamla ukufa, bade babone ubukumkani bukaThixo busiza ngamandla. Ekuguqulweni kobuso esi sithembiso sazaliseka. Ubuso bukaYesu baguqulwa apho baza bakhazimla njengelanga. Izambatho zaKhe zazimhlophe, zimenezela. UMoses wayekhona ukuze amele abo baya kuvuswa kwabafuleyo ekubonakaleni kwesibini kukaYesu. Kwaye uEliya, owanyuswayo engakhange abone ukufa, wayemele abo baya kuguqulwa babe nokungafi ekufikeni kwesibini kukaKristu, baze banyuselwe ezulwini bengakhange babone ukufa. Abafundi babubona ngoloyiko nangokumangaliswa ubungangamsha obugqwesileyo bukaYesu kunye nelifu elababekelayo, baza baliva ilizwi likaThixo ngobungangamsha oboyikekayo, lisithi, ‘Lo nguNyana waM oyintanda; mveni Yena.’” Early Writings, 164.

INTaba yoTshintsho loBume ichaza iminquba emithathu. Umnquba kaMoses ekuqaleni kwaSirayeli wamandulo, umnquba kaKristu njengoko umelwe kukuzalwa kwakhe enyameni, kwanomnquba olikhulu elinamashumi amane anesine amawaka njengoko umelwe nguEliya. Elo likhulu elinamashumi amane anesine amawaka ngabo bangayi kungcamla ukufa, bade bakubone ukuBuya kweSibini kukaKristu. INTaba ichaza loo ndawo apho itywina licinezela phezu kwelikhulu elinamashumi amane anesine amawaka.

Intente yabangamawaka alikhulu anamashumi amane anesine amawaka iyamisela ngomthendeleko weentente ongumfuziselo wokwenene. INTaba ichaza abo bangakungcamliyo ukufa, ize iveze amangqina amathathu okokuba xa bebona uzuko lukaThixo entabeni, lowo ngumthendeleko weentente ongumfuziselo wokwenene.

Bavuswa njengomnquba kaEliya, owaqalayo ukwakhiwa ngo-2023, xa bobabini uMoses noEliya bavuswayo. Kuqala kwabekwa isiseko, oko kukuthi esona siseko sodwa sinokubekwa, yaye eso siseko nguKristu, ilitye lembombo nelitye lesiseko. Emva koko kubekwa ilitye lentloko, elimele ukutywinwa kwekhulu elinamashumi amane anesine amawaka njengoko limelwe eNtabeni yoGuquko. Entabeni uPetros, uYakobi noYohane bamele abo ngokwenene abangayi kungcamla kufa. UPetros kamva wabhala ukuba ubukumkani bababingeleli ngababo bangcamlileyo ukuba iNkosi ilungile, yaye ababeyindlu yomoya. Bangcamla ubomi, ngoko ke abayi kungcamla kufa.

ukuba kambe ningcamle ukuba iNkosi inobabalo. Nisondelela kuye, njengakwilitye eliphilileyo, elaliweyo okunene ngabantu, kodwa linyuliwe nguThixo, lixabisekile; nani ke, njengamatye aphilileyo, nakhiwa nibe yindlu yokomoya, ububingeleli obungcwele, ukuze nibingelele imibingelelo yokomoya, eyamkekileyo kuThixo ngoYesu Kristu. Ngenxa yoko kukwaqulethwe esiBhalweni ukuthi, Yabonani, ndibeka eZiyon ilitye lembombo eliyintloko, elinyuliweyo, elixabisekileyo; nalowo ukholwayo kuye akayi kudaniswa. 1 Petros 2:3–6.

Igama eliguqulelwe ngokuthi “badidekile” lithetha ukuthi “ukuba neentloni.” Intsalela imelwe nguPetros, yaye uvuyo lwabo luyathelekiswa nabo bayalayo umyalezo wemvula yamva. Isitshixo

sabalikhulu elinamashumi amane anesine amawaka, kuba uPetros wanikwa “izitshixo” zobukumkani, “litye lembombo eliyintloko” elabekwa eSiyon. Elo litye liyamangalisa emehlweni amalungisa, yaye litye lesikhubekiso kwizinxila zakwaEfrayim.

Ilitye abalaxhi balalayo sele liyintloko yembombo. Oku kwenziwe nguYehova; kuyamangalisa emehlweni ethu. IiNdumiso 118:22, 23.

UYesu waphawula ngezi ndinyana ekuphetheni komzekeliso wesidiliya.

UYesu wathi kubo, Anizange na nifunde eziBhalweni ukuthi, Ilitye abalakhayo abalalayo, lona elo liye laba yintloko yekona; oku kwenziwe yiNkosi, yaye kuyamangalisa emehlweni ethu? Ngenxa yoko ndithi kuni, UBukumkani bukaThixo buya kususwa kuni, bunikwe uhlanga oluvelisa iziqhamo zabo. Naye lowo uwela phezu kweli litye uya kwaphuka; ke lowo liya kuwela phezu kwakhe, liya kumchoboza abe luthuli. Ke kaloku, bakuva ababingeleli abakhulu nabaFarisi imizekeliso yakhe, baqonda ukuba uthetha ngabo. Kodwa xa babefuna ukumbamba, baloyika isihlewele, ngokuba sasimbamba njengomprofeti. Mateyu 21:42–46.

Nabani na owamkela umyalezo osisiseko, uya kwaphulwa; kuba iLiwa nguKristu, yaye umsebenzi wevangeli kukuthoba umntu ade afike eluthulini.

“Kuyintoni ukugwetyelwa ngokholo? Ngumsebenzi kaThixo wokubeka uzuko lomntu eluthulini, nokwenzela umntu oko kungekho emandleni akhe ukuba azenzele kona. Xa abantu bebona ukungabi nto kwabo ngokwabo, balungiselelwa ukwambathiswa ngobulungisa bukaKristu. Xa beqala ukudumisa nokuphakamisa uThixo imini yonke, ngoko ngokubukela bayaguqulwa babe ngumfanekiso omnye. Kuyintoni ukuzalwa ngokutsha? Kukutyhilela umntu oko kuyinyaniso ngemvelo yakhe, ukuba kuye ngokwakhe akaxabisekanga.” Manuscript Releases, umqulu 20, 117.

Nabani na owalayo ilitye lembombo uyatshatyalaliswa, njengoko kwenzeka kuSirayeli wamandulo ekuzalisekeni kokusetyenziswa kukaYesu komzekeliso wesidiliya. AmaYuda amlahla uKristu, aza amlahlayo noMoses, kuba ukuba ayekhohliwe nguMoses, ngewayekhohliwe nakuKristu. Awala umthetho kaThixo, efundisa njengezimfundiso imithetho yabantu. UKristu, uMoses, noMthetho bonke bangumqondiso weziseko, yaye uKristu nguye kuphela isiseko esinokubekwa; kodwa uKristu njengesiseko umelwe ngemiqondiso emininzi. UMoses noMthetho bobabini bayimizekelo yale nyaniso. UKristu nguye kuphela isiseko, kodwa oku kuthetha kuphela ukuba ezinye iziseko ezikwilizwi laKhe lesiprofeto zingumqondiso nje wenxenye ethile yesimilo saKhe.

Kuba akukho namnye umntu unokubeka esinye isiseko ngaphandle kweso sele sibekiwe, esinguYesu Kristu. 1 Korinte 3:11.

UYesu uliLizwi, yaye ngenxa yoko imithetho engaphakathi kweLizwi laKhe imela Yena ngokwaKhe. Kungenxa yoko le nto uDade White ebhala ukuba iMithetho eliShumi yikopi echanileyo yesimilo sikaKristu. UngowokuQala nowokuGqibela, yaye xa emelwa ngolu hlobo oku kubonisa ukuba uKristu usoloko ebonakalisa isiphelo sento kunye nesiqalo sento. NjengeLizwi, ukwanguye “iNyaniso,” yaye inyaniso sisakhelo sobuprofeti. UnguNgonyama yesizwe sakwaYuda xa etywina yaye evula itywina leLizwi laKhe. Ukwangulilitye lembombo eliba lilitye lesiciko.

Ilitye lembombo lingumfuziselo nje waKhe njengesiseko, okanye unobumba wokuqala wegama lesiHebhere elithi “inyaniso.” Ilitye lesiciko ngumsebenzi wesithsaba etempileni, yaye xa lihambelaniswa nesakhelo senyaniso, ilitye lesiciko linamandla aphindwe amashumi amabini anesibini ngaphezu kwelitye lembombo. Into emangalisayo emehlweni abo baye bangcamla ukuba iNkosi ilungile, yindlela imigaqo yesakhelo senyaniso ehambelana ngayo nelitye lembombo nelitye lesiciko ukuchonga esinye sezitshixo zobuprofeti ezanikwa uPetros.

Unobumba, unobumba lokuqala, bunye, kodwa i-omega, unobumba wokugqibela, ngamashumi amabini anesibini. Iigugu zikaMiller zakhanya njengelanga, kodwa xa indoda enebhrashi yokususa uthuli yaqokelela ezo gugu ndawonye, zaba qaqamba ngokuphindwe kalishumi. Ukuqonda ukuba isiphelo somgca wesiprofeto siyafana nesiqalo somgca wesiprofeto, kodwa sinamandla ngakumbi kunaso, “kuyamangalisa.” Yinxalenye yesimilo sikaKristu; sesinye sezitshixo ezanikwa uPetros ukuze abophe ikhulu elinamashumi amane anesine amawaka.

“Indlu yokomoya” kaPetros yibhokisi yephupha likaWilliam Miller, yaye ikwayindlu kaMalaki yokugcina izishumi neminikelo. Xa iifestile zezulu zivulwa, elinye iqela likhutshelwa ngaphandle kwegumbi, lize elinye iqela liphoselwe ebhokisini, linikwe izambatho ezimhlophe zelinen zecawe kaThixo eyoyisayo.

“Ngokunyanisekileyo nangokusesidlangalaleni abantu bakwaYuda babebophe izifungo zabo zokuthobela umthetho kaThixo. Kodwa xa impembelelo kaEzra noNehemiya yayirhoxisiwe okwethutyana, babebaninzi abamshiyayo uYehova. UNehemiya wayebuyele ePersi. Ngexesha lokungabikho kwakhe eYerusalem, ububi bangena ngobuqhophololo obabusongela ukuguqula isizwe. Abanquli-zithixo abazange bazuze indawo yokuma kuphela esixekweni, kodwa ngobukho babo bawangcolisa kwanamaziko etempile ngokwawo. Ngokutshata neentlanga, ubuhlobo babusekwe phakathi kukaEliyashibhi umbingeleli omkhulu noTobhiya umAmon, utshaba olukhulu lukaSirayeli. Ngenxa yalo manyano lungwele, uEliyashibhi wayemvumele uTobhiya ukuba ahlale egumbini elalinxulumene netempile, elalisakuba lisetyenziswa njengendawo yokugcina izishumi neminikelo yabantu.”

“Ngenxa yenkohlakalo nobuqhophololo bama-Amoni namaMowabhi ngakumaSirayeli, uThixo wayethe ngenkcazelo kaMoses mabavalelwe ngaphandle ngonaphakade ebandleni labantu baKhe. Bona kwiDuteronomi 23:3–6. Ngokuchasa eli lizwi, umbingeleli omkhulu wayezikhuphile iminikelo eyayigcinwe egumbini lendlu kaThixo, ukuze enze indawo yalo mmeli wohlanga olwalugwetyiwe. Akunako ukubonakaliswa ukudelela uThixo okukhulu kunoku kunikwa olu lubabalo kulo lutshaba lukaThixo nenyaniso yaKhe.”

“Ekubuyeni kwakhe evela ePersi, uNehemiya wafumanisa oku kungcoliswa kukhaliphileyo, waza wathabatha amanyathelo akhawulezileyo okugxotha loo mngeni. ‘Ndabuhlungu kakhulu,’ utsho yena; ‘ngenxa yoko ndazikhuphela ngaphandle zonke izinto zendlu kaTobhiya egumbini. Ndaza ndalaya, baza bahlambulula amagumbi: ndaza ndabuyisela khona kwakhona izitya zendlu kaThixo, kunye nomnikelo wokudla nesiqhumiso.’”

“Yayingekuphela nje ekubeni itempile ihlanjelwe, kodwa neminikelo yayisetyenziswe gwenxa. Oku kwakuthande ukudimaza ukupha ngesisa kwabantu. Babephulukene nenzondelelo nobushushu bomoya, yaye babengathandi ukuhlawula izishumi zabo. Oovimba

bendlu kaYehova babengagwaliswanga kakuhle; abaninzi kwiimvumi nabanye ababebandakanywe enkonzweni yetempile, bengafumani nkxaso yaneleyo, bawushiya umsebenzi kaThixo baya kusebenza kwenye indawo.

“UNehemiya waqalisa ukusebenza ukuze alungise ezi zixhaphazo. Wabahlanganisa abo babeshiye inkonzo yendlu yeNkosi, ‘wababeka ezindaweni zabo.’ Oku kwabakhuthaza abantu ngokuzithemba, yaye wonke uYuda wazisa ‘isishumi sengqolowa neawayini entsha neoli.’ Amadoda ‘awayebalwe njengathembekileyo’ enziwa ‘abagcini bobutyebi phezu kweendawo zokugcina ubutyebi,’ ‘kwaye umsebenzi wawo wawukukwabela abazalwana bawo.’” Prophets and Kings, 669, 670.

Xa uNehemiya “wamkhuphela ngaphandle uTobhiya,” wayengumfuziselo ongaphambili kaKristu egxotha abatshintshi bemali ngaphandle kwakwaloo tempile inye. Yayingeyiyo nje itempile ngokwayo, kodwa lelona gumbi itempileni apho kwakuqokelelwa khona izishumi. Xa uEliyakim waseFiladelfiya wangena esikhundleni sikaShebhena waseLawodike, uShebhena wayengunondyebo owaphoswa emasimini akude.

Utsho iNkosi uThixo wemikhosi ukuthi, Hamba, uye kulo mgcini-butyebi, kuShebhena lo uphethe indlu, uthi, Unantoni na apha? yaye unabani na apha, ude uzikrobele ingcwaba apha, njengokroba ingcwaba phezulu, ezigrumbela indawo yokuhlala eliweni? Yabona, uYehova uya kukuthabatha akuse ekuthinjweni okunamandla, akugqume ngenene. Uya kukusonga ngogonyamelo, akujulele njengombhoxo ezweni elibanzi; uya kufela khona, neenqwelo zobuqaqawuli bakho zibe lihlazo kwindlu yenkosi yakho. Ndiya kukugxotha esikhundleni sakho, akuwisa phantsi kweso sikhundla sakho.

Kothi ke ngoko ngolo suku, ndiya kubiza umkhonzi wam uEliyakim unyana kaHilekiya: ndiya kumnxibisa ngengubo yakho, ndimqinise ngebhanti lakho, yaye ndiya kumphathisa ulawulo lwakho esandleni sakhe; kwaye uya kuba nguyise kubemi baseYerusalem, nakwindlu yakwaYuda. Isitshixo sendlu kaDavide ndiya kusibeka egxalabeni lakhe; ngokunjalo uya kuvula, kungabikho uya kuvula; yaye uya kuvula, kungabikho uya kuvula.

Ndiya kumbethe njengosikhonkwane endaweni eqinileyo; abe yitrone yozuko endlwini kayise. Kwaye baya kuxhoma phezu kwakhe lonke uzuko lwendlu kayise, inzala namasebe ayo, zonke izitya ezincinane, kwa kwizitya zeendebe kuse kuwo onke amabhotile amakhulu. Ngaloo mini, utsho uYehova wemikhosi, usikhonkwane olumbethelelweyo endaweni eqinileyo luya kususwa, lugawulwe, luwe; nomthwalo owawuphezu kwalo uya kunqunyulwa; kuba uYehova utshilo. Isaya 22:15–22.

Ngomhla uShebhena osisidenge waseLawodike aya kukhutshelwa ngaphandle, uEliyakim unikwe ulawulo lwebandla eloyisileyo. Xa uKristu eyicoca itempile yamakhulu alikhulu anamashumi amane anesine amawaka, eyisusa kwinkunkuma ebigqume amatye axabisekileyo, ubonakalisa ukuba uya “kubagquma” abo bamelwe nguShebhena. Phambi kokuba kuvulwe iifestile zezulu amatye axabisekileyo ayegqunywe yinkunkuma, yaye xa inkunkuma ikhutshelwa ngaphandle, inkunkuma ke igqunywa lihlazo. Iphupha likaWilliam Miller lichaza ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka.

Ibhokisi, yindawo yokugcina kaMalaki, yindlu yokomoya kaPetros, nomnquba kaEliya awayefuna ukuwakhayo uPetros. Indoda enebrashi yothuli ibonakalisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka xa Ephosa amatye anqabileyo ebhokisini. UMalaki uchaza uvavanyo oluqinisekisa ukuba abantu bakaThixo babuye ngenene kuye.

Bandula ke abo boyikayo uYehova bathetha rhoqo omnye nomnye; waza uYehova waphulaphula, wayiva loo nto, kwaza kwabhalwa incwadi yokukhumbuza phambi kwakhe ngenxa yabo boyikayo uYehova, nabacinga ngegama lakhe. Kwaye baya kuba ngabam, utsho uYehova wemikhosi, ngaloo mini xa ndiqokelela ubuncwane bam; ndibasindise, njengokuba umntu emsindisa unyana wakhe omkhonzayo. Nize nibuye, nahlule phakathi kwelungisa nomenzi-bubi, phakathi komkhonzi kaThixo nalowo ungamkhonziyo. Malaki 3:16–18.

Ukubuya lilizwi elingundoqo kulo mbhalo, kuba uThixo ubiza abantu Bakhe ukuba babuyele kuYe, kodwa ukwacela umngeni kwabo bantu ukuba bamvavanye, ngokubuyisa izishumi neminikelo, yaye kukho nexesha apho amalungisa aya “kubuyela,” aze ngokwenjenjalo “aqonde” umahluko phakathi kwezilumko neziziyatha. Abo babemoyika uYehova, nabcinga ngegama Lakhe, ngabo abamele ukuba babe ngumqondiso wamakhulu amane anamashumi amane anesine amawaka.

Ukoyika uYehova luluvavanyo lokuqala, ngoko ke xa ivesi yeshumi elinesithandathu isithi, “ngoko ke” abo babemoyika uYehova, ibhekisa emva embalisweni wesiprofeto.

“Amazwi enu abe lukhuni ngokuchasene nam,” utsho uYehova. “Kanti nina nithi, ‘Sithethe ntoni na kangaka ngokuchasene nawe?’ Nithe, ‘Lilize ukukhonza uThixo; yaye yintoni na inzuzo yokuba sigcine umyalelo wakhe, nokuba sihambe sisentlungwini phambi koYehova wemikhosi? Ke ngoku sithi abanekratshi banoyolo; ewe, abo benza ububi bayaphakanyiswa; ewe, nabo bamlingayo uThixo bayasindiswa.’” Malaki 3:13–15.

UMalaki uthi, “kwaye ngoku sibabiza ngokuba banoyolo abanekratshi.” Amanxila akwaEfrayim abizwa ngokuba “sisithsaba sokukratsha,” yaye ayenovuyo xa ayecinga ukuba uMoses noEliya, abo baprofeti babini babebathuthumbisa, babefile. Ayenovuyo olungako, kangangokuba athumela izipho omnye komnye.

Kwaye izidumbu zabo ziya kulala esitratweni seso sixeko sikhulu, esithi ngokwasemoyeni sibizwe ngokuba yiSodom neYiputa, apho nayo iNkosi yethu yabethelelwa emnqamlezweni. Kwaye abo baphuma ebantwini nasezizalwaneni nasezilwimini nasezintlangeni baya kuzibona izidumbu zabo iintsuku ezintathu nesiqingatha, bangavumi ukuba izidumbu zabo zibekwe emangcwabeni. Kwaye abo bahlala emhlabeni baya kuvuya ngenxa yabo, bavuyele, bathumelelane izipho; ngokuba aba baprofeti babini babebathuthumbisa abo bahlala emhlabeni. ISityhilelo 11:8–10.

Abaneqhayisayo bonwabile ukususela ngomhla we-18 kuJulayi, 2020 ukuya kutsho ku-2023. Ngomhla we-18 kuJulayi, 2020 isigidimi sasithe “qwabalala” nxamnye ne “Nkosi.” Ngomhla we-18 kuJulayi, 2020 asizange siqonde ukuba sasithethe kakubi gqitha kangakanani na nxamnye noThixo neLizwi laKhe. Sidanile, sangena exesheni lokulinda njengoko limelwe sisililo esithi, “Kulilize ukukhonza uThixo; kunenzuzo yintoni na ukuba sigcine ummiselo wakhe, nokuba

sihambe sisentlungwini phambi kweNkosi yemikhosi?" Oku kuyahambelana nesililo sikaYeremiya, xa ebonakalisa ukudana kokuqala.

Andizange ndihlale embuthanweni wabagculeli, ndingavuyi; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalisile ngumsindo. Yini na intlungu yam ihleli ihleli, nesilonda sam singanyangekiyo, esingavumiyo ukuphiliswa? Woba ngowobuxoki kum na, ube njengamanzi asilelayo? Yeremiya 15:17, 18.

Amazwi ethu ayenesibindi ngoqikelelo lukaJulayi 18, 2020, yaye ngelo xesha sasingekazi ukuba sivukele kakubi kangakanani na. Ekudaneni ixesha lokulibala laliqalile, ngoxa elinye iqela lalilila nelinye iqela lavuya. Kulo mongo uMalaki uthi:

Ngoko abo babemoyika uYehova bathetha rhoqo omnye nomnye; uYehova waphulaphula, wakuvuya ukuva oko, kwaza kwabhalwa phambi kwakhe incwadi yesikhumbuzo ngenxa yabo babemoyika uYehova, nabecinga ngegama lakhe. Kwaye baya kuba ngabam, utsho uYehova wemikhosi, ngaloo mini xa ndiqokelela ubuncwane bam; ndibasindise, njengoko umntu esindisa unyana wakhe olungiselela yena.

Niya kubuya nibuye nahlule phakathi kwelungisa nongendawo, phakathi kwalowo ukhonza uThixo nalowo ungamkhonzanga. Malaki 3:16–18.

Ngo-2024, uvavanyo olusisiseko olwalumelwe kukoyika uYehova lwafika. Kwabonakaliswa iindidi ezimbini kolo vavanyo, yaye iqela elalibumba ezo ndidi zimbini lalithetha rhoqo omnye nomnye kwiintlanganiso eziqhelekileyo ze-Zoom, kuzo zonke ezo ntsuku zintathu nesiqingatha. INkosi yaphulaphula iingxoxo zabo. Udidi olwalumoyika uYehova lwalucamngca ngegama laKhe; uPalmoni, iNgonyama yesizwe sakwaYuda, uAlfa no-Omega, iNyaniso, iLizwi, iSazi seelwimi esiMmangaliso, ilitye lembombo nelitye lentloko, iMvana, uMbingeleli oMkhulu waseZulwini, iTempile, iLiwa. Abo bangena kuloo ncwadi bamiselwe ukuba babe zijuweli esithsabeni esimele umqondiso wobukumkani bozuko. Xa ezakuzilungisa ezo juweli, baya kubuya, bahlule phakathi kwelungisa nongendawo. Xa eziphosa ezo juweli ebhokisini, kungelo xesha ke kuya kwahlulwa ukuba ngubani osisidenge nokuba ngubani osisilumko.

UMalaki ubhala athi:

Buyelani kum, nam ndiya kubuyela kuni,

Kodwa nina nathi, Siza kubuyela ngantoni na?

Zisani zonke izishumi endlwini yokugcina, ukuze kubekho ukudla endlwini yam, nindivavanye ngoku ngale nto, utsho uYehova wemikhosi, ukuba andiyi kunivulela iifestile zezulu, ndinithululele intsikelelo, ukuze kungabikho ndawo yaneleyo yokuyamkela.

Uvimba-zinto yibhokisi, yaye izishumi ziziintombi ezilumkileyo. Uvimba-zinto uliLizwi likaThixo elibekwe kwisakhelo esitsha senyaniso. Amatye anqabileyo aphoswa kuloo bhokisi ziinyaniso ezinxulumene nomyalezo wesikhalo sasezinzulwini zobusuku. Izishumi zazigcinwa kwigumbi elithile etempileni, njengoko kubonisiwe ekuhlanjululweni kukaNehemiya. Ibhokisi novimba-zinto, okanye indlu yokomoya kaPetros, zimele itempile kaThixo, yaye amatye

anqabileyo amele iitempile zobuntu ezidityaniswe noButhixo kwindawo efihlakeleyo yoPhezukonke. Abathunywa abangabantu abanakwahlulwa kumyalezo wobuThixo. Amatye anqabileyo ngabathunywa bakaThixo, yaye kwangaxeshanye angumyalezo abawuvakalisayo. Impembelelo iphindaphinda ichaze umyalezo nomthunywa bedityanisiwe.

“UThixo ulubize ibandla laKhe ngale mihla, njengoko wabiza amaSirayeli amandulo, ukuba lime njengokukhanya emhlabeni. Ngomkhonto onamandla wenyano, imiyalezo yengelosi yokuqala, yesibini, neyesithathu, ubahlule emabandleni nakwihlabathi ukuze abasondeze kufuphi kuYe ngobungcwele. Ubenze abagcini bomthetho waKhe, waza wabanikela iinyano ezinkulu zesiprofeto zale mihla. Njengamazwi angcwele awathembisa amaSirayeli amandulo, ezi ziyinqiniseko engcwele emele ukwaziswa ehlabathini. Iingelosi ezintathu zeSityhilelo 14 zimela abantu abamkela ukukhanya kwemyalezo kaThixo, baze baphume njengabameli baKhe ukuze bavakalise isilumkiso kubo bonke ubude nobubanzi bomhlaba. UKristu uthi kubalandeli baKhe: ‘Nina nilukhanyiselo lwehlabathi.’ Kumphefumlo wonke owamkela uYesu umnqamlezo waseKalvari uthetha usithi: ‘Khangelana ixabiso lomphumlo: “Hambani niye ehlabathini lonke, nishumayele iindaba ezilungileyo kuyo yonke indalo.” Akukho nto emele ukuvunyelwa ukuba ithintele lo msebenzi. Ngowona msebenzi ubaluleke ngaphezu kwayo yonke into ngeli xesha; emele ufikelele kude njengonaphakade. Uthando awathi uYesu walubonakalisa kwimiphumlo yabantu ngedini awalenzayo ngenxa yokuhlangulwa kwabo, luya kuba ngamandla aqhubayo kubo bonke abalandeli baKhe.” Testimonies, volume 5, 455.

Kweli nqaku lilandelayo siza kuqalisa ukuzidibanisa ezi ngcamango.

“Ebudeni beminyaka engamashumi amahlanu yokugqibela yobomi bam, ndibe namathuba axabisekileyo okufumana amava. Ndibe namava kwisigidimi sengelosi yokuqala, eyesibini, neyesithathu. Iingelosi zimelwe njengezibhabha esibhakabhakeni phakathi, zivakalisa ehlabathini isigidimi sesilumkiso, yaye zinokunxulumana okuthe ngqo nabantu abaphila kwimihla yokugqibela yembali yalo mhlaba. Akukho bani ulivayo ilizwi lezi ngelosi, kuba ziluphawu lokumela abantu bakaThixo abasebenza ngokuvisisana neyunivesi yasezulwini. Amadoda nabafazi, abakhanyiselwe nguMoya kaThixo baza bangcwaliswa ngenyano, bavakalisa ezi zigidimi zintathu ngokulandelelana kwazo.”

“Ndibe nenxaxheba kulo msebenzi uzukileyo. Phantse onke amava am obuKristu adityaniswe nawo. Kukho abo basaphilayo ngoku abanamava afana nawam. Bayiqondile inyano evulekayo yeli xesha; bahambile benyathelana noMkhokeli omkhulu, iNtloko yomkhosi weNkosi.

“Ekubhengezweni kwezi zigidimi, yonke imiqathango yesiprofeto izalisekile. Abo babanelungelo lokuthabatha inxaxheba ekubhengezeni ezi zigidimi bazuze amava axabiseke kakhulu kubo; yaye ngoku, xa siphakathi kweengozi zale mihla yokugqibela, xa kuya kuviwa amazwi macala onke esithi, ‘Nanku uKristu,’ ‘Nantsi inyano’; logama umthwalo wabaninzi ikukushukumisa isiseko sokholo lwethu esasisikhokele ukuba siphume kwiicawa nasehlabathini ukuze sime njengabantu abakhethekileyo ehlabathini, njengoko kwaba kuYohane ubungqina bethu buya kuthwalwa:

“Oko kwakukho kwasekuqaleni, esakuvayo, esakubonayo ngamehlo ethu, esakukhangelayo, nezandla zethu zakuchukumisayo, ngokuphathelele kwiLizwi lobomi;... oko sikubonileyo nesikuvileyo sikuxelisa kuni nani, ukuze nani nibe nobudlelane nathi.’

“Ndiyazingqina izinto endizibonileyo, izinto endizivileyo, izinto ezichukunyiswe zizandla zam ngoLizwi loBomi. Kwaye obu bungqina ndiyazi ukuba buvela kuYise nakuNyana. Sibone, kwaye siyangqina, ukuba amandla oMoya oyiNgcwele aye ahamba nokwaziswa kwenyaniso, elumkisa ngosiba nangelizwi, enika izigidimi ngokulandelelana kwazo. Ukukhanyela lo msebenzi kuya kuba kukukhanyela uMoya oyiNgcwele, yaye kuya kusibeka phakathi kwelo qela limkileyo elukholweni, lilalela oomoya abalahlekisayo.”

“Utshaba luya kusebenzisa yonke into luyenze isebenze ukuze luncothule ukuthembela kwamakholwa kwiintsika zokholo lwethu ezikwizigidimi zexesha elidlulileyo, ezisibeke phezu kweqonga eliphakamileyo lenyaniso engunaphakade, nezithe zamisa zaza zanika isimilo umsebenzi. INkosi uThixo wakwaSirayeli ibakhokele abantu baYo, ibatyhilela inyaniso enemvelaphi yasezulwini. Ilizwi laYo livakele, yaye lisavakala, lisithi, Qhubekani nisuka emandleni nisiya emandleni, nisuka elubabalweni nisiya elubabalweni, nisuka eluzukweni nisiya eluzukweni. Umsebenzi uya usomelela yaye uya usanda, kuba iNkosi uThixo wakwaSirayeli ilukhuselo lwabantu baYo.”

“Abo babambebele inyaniso ngokwethiyori kuphela, ngokungathi bayichukumisa nje ngeencam zeminwe yabo, abangayizisanga imigaqo yayo engcweleni yangaphakathi yomphefumlo, kodwa beyigcinile inyaniso ephilisayo enkundleni engaphandle, abasayi kubona nto ingcwele kwimbali yakudala yaba bantu eyenze baba yile nto bayiyo, yaza yabamisela njengabasebenzi abazingisayo, abazinikeleyo, abangabathunywa bevangeli ehlabathini.

“Inyaniso yeli xesha ixabisekile, kodwa abo iintliziyo zabo zingakhange zaphulwe kukuwela phezu kwelitye, uKristu Yesu, abayi kuyibona, bengayi kuyiqonda into eyinyaniso. Baya kwamkela oko kukholisa ezabo iingcamango, baze baqalise ukwakha esinye isiseko kuneso sabekwayo. Baya kuthomalalisa amampunge abo nokuzihlonela kwabo, becinga ukuba bayakwazi ukususa iintsika zokholo lwethu, baze bazibeke endaweni yazo iintsika abaziyile ngokwabo.

“Oku kuya kuqhubeka nje kuphela logama ixesha lisaqhubeka. Nabani na oye waba ngumfundi osondeleyo weBhayibhile uya kubona aze aqonde indawo enzulu nengcwele yabo baphila kwimiboniso yokugqibela yembali yalo mhlaba. Baya kuva ukunganeli kwabo nobuthathaka babo, baze benze owona msebenzi wabo wokuqala ukuba bangabi nenkangeleko nje yobuthixo kuphela, koko babe nonxulumano oluphilayo noThixo. Abayi kuba nabuganga bokuphumla ade uKristu abunjwe ngaphakathi kubo, ithemba lozuko. Isiqu siya kufa; ikratshi liya kugxothwa emphefumlweni, kwaye baya kuba nobulali nobumnene bukaKristu.”

Notebook Leaflets, 60, 61.