

Iyure Lomgwebo LukaThixo Lifike—Inani Lokuqala

Umgwebo Wabaphilayo Nobaluleko Bobuprofeti be-9/11

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Kangangethuba, enyanisweni ukususela kwangoko emva ko-9/11, besisoloko sifundisa ngokungaguququkiyo ukuba umgwebo wabaphilayo waqalisa ngo-9/11. Sayiqonda le nyaniso kubungqina obuninzi beBhayibhile, obabuyixhasa buvela kumacala ahluke ngokupheleleyo. Ukususela ngoJulayi 2023, siye saqonda neenkukacha ezingakumbi zomgwebo wabaphilayo, owaqala ngo-9/11, xa kutheliswa neenkukacha ezafunyanwa kungekudala emva ko-9/11. Kutheni umgwebo wabaphilayo waqala ngo-9/11? Yintoni umgwebo wabaphilayo ngokweBhayibhile?

Kwisahluko sokuqala sencwadi yeSityhilelo, uphawu oluyintloko oluchazwa ngoKristu kukuba unguAlfa no-Omega, uQalo noSiphelo, uWokuqala noWokugqibela. Unika umzekelo waloo mpawu kanye yobume bakhe xa wayalela uYohane ukuba abhale izinto ezazikho, yaye ngokwenjalo uYohane wayeza kuba ebhala nezinto eziza kuza. UYesu usoloko ebonakalisa isiphelo ngesiqalo. Kunjalo kanye oko akuko.

IBhayibhile imchaza uYesu njengeLizwi. Incwadi yokuqala eBhayibhileni, iGenesis, ithetha “isiqalo.” Incwadi yokugqibela yeBhayibhile yincwadi yeSityhilelo, yaye iinyaniso ezathi zaqalwa ukubekwa kwincwadi yeGenesis ziphathwa kwincwadi yeSityhilelo. IGenesis yiAlfa, neSityhilelo siyiOmega, yaye kunye ziyiLizwi, kwaye iLizwi nguYesu, onguAlfa noOmega. Utyikityo lukaThixo, okanye igama laKhe, lubhaliwe phakathi kwaso sonke isiqendu sesiprofeto seBhayibhile. Olo tyikityo luqinisekisa ukuba ukukhanya okukweso siqendu kuyinyaniso.

Ukuba ukutolikwa kwesicatshulwa sesiprofeto akuthwali umtyikityo kaThixo, oligama laKhe, olisimilo saKhe; ngoko ke, olo toloko aluchanekanga. Kukho nezinye iimvavanyo ekufanele zisetyenziswe xa kutolikwa iLizwi likaThixo lesiprofeto, kodwa nokuba yeyiphi na imvavanyo umntu anokuyisebenzisa, loo mvavanyo imele ichazwe ngaphakathi kweLizwi likaThixo. Ukuba akukho zimvavanyo zenziwe ngabantu, ziya kuba mbalwa nokutolikwa okwenziwe ngabantu. Ngoko ke, ngoba? Kwaye yintoni? Ngaba umgwebo webhayibhile wabaphilayo waqala ngo-9/11?

Xa uKristu ezazisa Yena kwincwadi yeSityhilelo, Uzichaza njengoQalo nesiphelo, aze asebenzise umprofeti uYohane ukubonisa oko kufanekiselwa lolo phawu lwesimilo Sakhe. Uchaza isigidimi sencwadi yonke njengesityhilelo saKhe ngokwaKhe. Uyalela uYohane ukuba abhale oko kwakukho ngelo xesha ehlabathini likaYohane, yaye ngokwenza oko uYohane wayeya kuba ebhala oko kuya kubakho ekupheleni kwehlabathi. UYohane wayengomnye weenkokeli ezilishumi elinesibini ekuqaleni kwebandla lobuKristu, yaye ngenxa yoko uYohane ubonakalisa isiphelo sebandla lobuKristu, esimelwe ngabaliwaka elilikhulu namashumi amane anesine nangesihlewele esikhulu kwiSityhilelo isahluko sesixhenxe.

Ingqiqo yeBhayibhile yile: uYesu uliLizwi, ekwadalwa ngalo zonke izinto, iLizwi elalisoloko likho noYise, kwaye ukwanguye neBhayibhile, kuba uliLizwi likaThixo. Uphawu lokuqala lwesimilo sikaKristu olwaziswa kumyalezo wokugqibela weLizwi likaThixo kukuba Ubonakalisa isiphelo sento, ngesiqalo saloo nto ikwayinye. Ukuba le nyaniso ngesimilo sikaThixo ayisetyenziswa kufundo lomntu lweBhayibhile, akanako ngokwenene ukwazi ukuba yintoni na isigwebo sabaphilayo, nokuba saqala ngani na ngomhla we-9/11, yaye okona kubaluleke ngakumbi, ukuba kutheni sele sisondele esiphelweni.

Njengomzekelo womgaqo ka-Alfa no-Omega, uSirayeli wamandulo ungumfuziselo kaSirayeli wale mihla, nto leyo eyinyaniso yesiprofeto enokuthi ichazwe kwakhona ngolu hlobo: uSirayeli ongokoqobo ungumfuziselo kaSirayeli womoya. Nokuba ingavakaliswa njani na, bobabini uSirayeli wamandulo ongokoqobo noSirayeli wale mihla womoya banembali yokuqala nembali yokugqibela. Ezintathu kwezo mbali zine zidlulile, yaye ngoku sikwimbali yesine neyokugqibela.

Ezo zembali zintathu ezadlulayo zimela amangqina amathathu esizukulwana sokugqibela sembali yehlabathi. Ezo zembali zintathu ezadlulayo zichaza isizukulwana esimelwe njengesikhulu esilikumawaka alikhulu anamashumi amane anesine kwincwadi yeSityhilelo. Kukho neminye imigca yesiprofeto sembali ethetha kananjalo ngelikhulu elinamashumi amane anesine amawaka, kodwa inani lelikhulu elinamashumi amane anesine amawaka liqulethe umfuziselo wesiprofeto wokuba elo khulu linamashumi amane anesine amawaka ngabo bamelwa ngokwesiprofeto ngokuphindaphinda izizwe ezilishumi elinesibini zakwaSirayeli wakudala ongokoqobo, ngabafundi abalishumi elinesibini bakaSirayeli wangoku ongomoya.

Njengomnye umzekelo ka-Alpha no-Omega, iingelosi ezintathu zeSityhilelo isahluko seshumi elinesine zimela imbali yokuqala neyokuphela. Intshukumo yamaMillerite imela imbali yokuqala yeengelosi ezintathu, yaye intshukumo yabaliwaka elikhulu, amashumi amane anesine anesine imela imbali ekupheleni komyalezo wengelosi yesithathu. Intshukumo ye-alpha yabhengeza ukuvulwa komgwebo wophando ngomhla wama-22 ku-Oktobha, 1844. Intshukumo ye-omega yabhengeza ukuvulwa komgwebo wabaphilayo, ichaza ukuqala kwawo njengo-9/11.

Umzekelo wesithathu we-Alpha ne-Omega, oxhaswa lula luphefumlelo, kukuba ekuqaleni, kwintshukumo ye-alpha yamaMillerite, umzekeliso weentombi ezilishumi wazalisekiswa kanye ngoonobumba bawo. UDade White uchaza imbali yamaMillerite encwadini ethi, Imbambano Enkulu, kwimeko yaloo mzekeliso uzalisekiswa ngelo xesha. Ufundisa ukuba intshukumo ye-omega yabali likhulu elinamashumi amane anesine amawaka nayo iya kuwuzalisekisa umzekeliso weentombi ezilishumi kanye ngoonobumba bawo. Amangqina amathathu amafutshane kaKristu achonga isiphelo nesiqalo.

Ekuqaleni kukaSirayeli wamandulo, iNkosi yangena emnqophisweni namaHebhere njengoko kwakumelwe ligazi elalisemigubasini yeengcango, nto leyo ethi, kambe ke, ibe kukhankanyo lokuqala kanye loKhwelo lwasezinzulwini zobusuku eLizwini likaThixo. Ubhaptizo luphawu lobudlelane bomnqophiso noKristu, yaye uPawulos uyasifundisa ukuba amaHebhere aphuma eYiputa abhaptizelwa onke 'efini' naseLwandle 'oluBomvu'. Akuba engaphesheya kolwandle anikwa imana, ethi, phakathi kwezinye izinto, ibe luphawu lweSabatha yosuku lwesixhenxe

kumongo wokuba ibe luvavanyo.

“Imana” imele uvavanyo lwabo lokuqala, yaye xa basilelayo kuvavanyo lwabo lweshumi nolokugqibela xa bayigatya isigidimi sikaYoshuwa noKalebhi, iNkosi yaza yabagatyayo njengabantu bomnqophiso waYo, yaza yangena emnqophisweni noYoshuwa noKalebhi. Xa ekugqibeleni bangena eLizweni leDinga, isithethe solwaluko sasingazange senziwe phezu kwaloo madoda azalwa ngexesha leminyaka emashumi mane, kuba eso sithethe sapheliswa ekuvukeleni kwaseKadeshe, saza sabuyiselwa eKadeshe kanye phambi kokungena. Lo ngumqondiso woAlfa no-Omega.

Iminyaka engamashumi amane yokubhadula entlango yaqala ngemvukelo ngokuchasene nesigidimi sikaYoshuwa noKalebhi, yaza yaphela ngemvukelo kaMoses yokubetha iLiwa, ngaloo ndlela emele kakubi isimilo nomsebenzi kaThixo. Isiqalo sakwaSirayeli wamandulo sibonakalisa isiphelo sakwaSirayeli wamandulo.

Ekupheleni kukaSirayeli wamandulo, uYesu, njengo“Mthunywa woMnqophiso” kuMalaki isahluko sesithathu, weza ukuqinisekisa “umnqophiso” nabaninzi iveki enye, ukuzalisekisa uDaniyeli isahluko sesithoba. NjengoMthunywa woMnqophiso, uKristu wangena emnqophisweni nebandla lamaKristu kanye kwimbali apho wadlula ngakubantu bomnqophiso bangaphambili. Ekuqaleni kukaSirayeli wamandulo njengabantu bomnqophiso bakaThixo, iNkosi yadlula ngakubantu bomnqophiso bangaphambili yaza yangena emnqophisweni nabantu abatsha abanyuliweyo. Yenza kanye loo nto ekupheleni kukaSirayeli wamandulo.

Umfuziselo womnqophiso ngumtshato, yaye ukususela ekuzalweni kukaKristu kwada kwatshatyalaliswa iYerusalem ngo-70 AD, isiprofeto sibonakalisa uqhawulo-mtshato oluqhubekayo lukaThixo noSirayeli wamandulo ongokoqobo. Ngoko ke, uqhawulo-mtshato lwaba semthethweni nini na ngokwenene—ekuzalweni kwaKhe, ekufeni kwaKhe, ekuxulutyweni kukaStefano ngamatye, okanye ekutshatyalalisweni kweYerusalem?

“Ngeli xesha, abanquli ababevela kuzo zonke iintlanga babesondela etempileni eyayinikelwe kunqulo lukaThixo. Ikhazimla ngegolide nangamatye anqabileyo, yayiyimbonakalo yobuhle nobungangamsha. Kodwa uYehova wayengasafumaneki kuloo ndlu intle kangaka. UIsrayeli, njengesizwe, wayesele ezahlule kuThixo ngokungathi uqhawule umtshato naye. Xa uKristu, ekusondeleni esiphelweni somsebenzi waKhe wasemhlabeni, wajonga okokugqibela ngaphakathi etempileni, wathi, ‘Yabonani, indlu yenu ishiywe kuni iyinkangala.’ Mateyu 23:38. Kude kube ngelo xesha wayeyibiza itempile ngokuba yindlu kaYise; kodwa xa uNyana kaThixo waphuma kwezo ndonga, ubukho bukaThixo barhoxa ngonaphakade etempileni eyayakhiwe ngenjongo yozuko lwaKhe.” IZenzo ZabaPostile, 145.

Ngomso olandela uNgeno loLoyiso uKristu wavakalisa ukuba indlu yomYuda yayiyinkangala, yaye uqhawulo-mtshato lwagqitywa. Ngoko ke, uqhawulo-mtshato lwagqitywa ekutshoneni kwelanga ngomhla woNgeno loLoyiso.

“IYerusalem ibingumntwana wenkathalelo yaKhe, yaye njengokuba uyise onothando elilela unyana onxaxhileyo, kwangokunjalo noYesu walilela isixeko esithandekayo. Ndingakunikela njani? Ndingakubona njani unikelwe entshabalalweni? Ndimele na ukukuyeka, ukuze uzalise

indebe yobugwenxa bakho? Umphefumlo omnye unexabiso elikhulu kangangokuba, xa uthelekiswa nawo, ihlabathi nehlabathi zitshona ekungabalulekini; kodwa apha kwakukho uhlanga luphela olwalufanele lulahleke. Xa ilanga elalisele lisingisa entshonalanga ngokukhawuleza lalisakuba linyamalele ezulwini, usuku lobabalo lwaseYerusalem lwaluba seluphelile. Ngexesha olo udwendwe lwalumi encotsheni ye-Olivet, kwakungakabi semva kwexesha ukuba iYerusalem iguquke. Ingelosi yenceba ngelo xesha yayisonga amaphiko ayo ukuze yehle isuka etroneni yegolide inike indawo ubulungisa nomgwebo oseluzayo ngokukhawuleza. Kodwa intliziyo enkulu kaKristu yothando yayisabongoza ngenxa yeYerusalem, eyayizidele inceba zaKhe, yazijongela phantsi izilumkiso zaKhe, kwaye yayisele iza kungcolisa izandla zayo ngegazi laKhe. Ukuba iYerusalem ibinokuguquka nje, kwakungakabi semva kwexesha. Xa imitha yokugqibela yelanga elitshonayo ibisahleli phezu kwetempile, nenqaba, nencochoyi, ibingayi na ingelosi ethile elungileyo iyikhokelele kuthando loMsindisi, ize iyithintele intshabalalo yayo? Sixeko sihle kodwa singengewe, esamxuluba amatye abaprofeti, esamala uNyana kaThixo, esasizivalela ngokungaguquki kwaso kwimixokelelwane yobukhoboka,—imini yaso yenceba yayisele iphantse yaphela!”

“Kwakhona uMoya kaThixo uthetha neYerusalem. Phambi kokuba usuku luphele, kunikelwa obunye ubungqina ngoKristu. Ilizwi lobungqina liyaphakanyiswa, lisabela kubizo oluvela kwixesha elidlulileyo lesiprofeto. Ukuba iYerusalem iya kuluva ubizo, ukuba iya kumamkela uMsindisi ongena emasangweni ayo, isenokusindiswa.”

“Tingxelo zifikile kubalawuli baseYerusalem zokuba uYesu usondela esixekweni ekhatshwa sisihlwele esikhulu sabantu. Kodwa abanalo ulwamkelo loNyana kaThixo. Besoyika, baphuma baya kumhlangabeza, benethemba lokusichithachitha isihlwele. Xa udwendwe seluza kwehla iNtaba yemiNquma, luyathintelwa ngabalawuli. Babuza unobangela wolo vuyo lwesiphithiphithi. Njengoko bebuza besithi, ‘Ngubani lo?’ abafundi, bezaliswe ngumoya wokuphefumlelwa, bawuphendula lo mbuzo. Ngezivakalisi ezicokisekileyo nezinamandla baphinda iziprofeto ezingoKristu:

“UAdam uya kukuxelela, Yimbewu yomfazi eya kutyumza intloko yenyoka.

“Buza ku-Abraham, uya kukuxelela, Ngu ‘Melkitsedeke, uKumkani waseSalem,’ uKumkani woXolo. Genesis 14:18.

“UYakobi uya kukuxelela athi, UnguShilo wesizwe sakwaYuda.

“uIsaya uya kukuxelela, ‘uImanuveli,’ ‘Omangalisayo, uMcebisi, uThixo onamandla, uYise ongunaphakade, iNkosana yoXolo.’ UIsaya 7:14; 9:6.

“UYeremiya uya kunixelela, iHlumelo likaDavide, ‘uYehova Ubulungisa Bethu.’ Yeremiya 23:6.”

“UDaniyeli uya kukuxelela, Nguye uMesiya.

“UHoseya uya kukuxelela athi, ‘NguYehova, uThixo wemikhosi; uYehova sisikhumbuzo saKhe.’ UHoseya 12:5.

“UYohane uMbaptizi uya kunixelela athi, Ungu ‘iMvana kaThixo, esusa isono sehlabathi.’ Yohane 1:29.

“UYehova omkhulu uvakalise esesihlalweni Sakhe sobukhosi, wathi, ‘Lo nguNyana Wam oyintanda.’ Mateyu 3:17.

“Thina, abafundi baKhe, siyavakalisa sisithi, Lo nguYesu, uMesiya, iNkosana yobomi, uMkhululi wehlabathi.”

“Kwaye umphathi wamandla obumnyama uyamamkela Yena, esithi, ‘Ndiyakwazi wena ukuba ungubani na, uyiNgcwele kaThixo.’ Marko 1:24.” Ulangazelelo Lwamaxesha Onke, 577–579.

Imbali yokungena kukaKristu ngoloyiso yayingumfuziselo wembali yeSikhalo Saphakathi Kwamazinyo ngexesha lamaMillerite. Isicatshulwa esivela kuDade White sibonisa ukuba xa ukungena kwaqalayo abantu bangena phantsi kokuphefumlelwa nguMoya oyiNgcwele, kwaza emva koko uKristu wema walila ngenxa yeYerusalem. Emva koko waqhubeka nokungena kwakhe, aze ke ajamelane nobunkokeli bamaYuda. Ndingathanda ukwahlula iimpawu ezithile zeli bali ukuze ndichonge iimpawu zendlela eziphindwa kwimbali yamaMillerite. Kodwa kuqala ndifuna ukwenza inqaku malunga nesiqalo nesiphelo. Oko sisandul’ ukukucaphula kuDade White kumela isiphelo sesahluko, yaye ukuvulwa kwesahluko esilandelayo kuthetha oku kulandelayo.

“Ukukhwela kukaKristu ngokoyisa esiya eYerusalem kwakusisithunzi esifipheleyo sangaphambili sokuza kwaKhe emafini ezulu enamandla nozuko, phakathi koyiso lweengelosi novuyo lwabangcwele. Ngoko ke aya kuzaliseka amazwi kaKristu kubabingeleli nakubaFarisi athi: ‘Aniyi kuba nisandibona ukususela ngoku, kude kube nithi, Usikelelwe lowo uzayo egameni leNkosi.’ Mateyu 23:39. Embonweni wesiprofeto uZekariya waboniswa loo mini yoloyiso lokugqibela; yaye wabona kwanentshabalalo yabo abathi ekufikeni kokuqala bamala uKristu: ‘Baya kukhangela kum lowo bamhlabileyo, bamlilele, njengokulilela okuphela konyana; babe nobukrakra ngaye, njengobukrakra ngowamazibulo.’ Zekariya 12:10. Lo mbono uKristu wawubona kwangaphambili xa wayekhangele isixeko, wasililela. Enxubeni yethutyana yaseYerusalem wabona intshabalalo yokugqibela yaloo bantu babenetyala ngegazi loNyana kaThixo.”

“Abafundi bakubona ukutya kwamaYuda kuKristu, kodwa babengekaboni ukuba kwakusaya kukhokelela entwenini. Babengekaqondi imeko yokwenene kaSirayeli, bengakuqondi nokuphindezelwa okwakuza kwehlela iYerusalem. Oku uKristu wakuvula kubo ngesifundo esibonakalayo esasinentsingiselo enkulu.

“Isibheni sokugqibela eYerusalem sasibe lilize. Ababingeleli nabalawuli babesivile isandi sesiprofeto sexesha eladlulayo siphindwa sisihlwele, siphendula umbuzo othi, ‘Ngubani lo?’ kodwa abasamkelanga njengelizwi loPhefumlelo. Ngomsindo nangokumangaliswa bazama ukusithulisa isihlwele. Kwakukho amagosa amaRoma phakathi kweso sihlwele, yaye kuwo iintshaba zaKhe zamtyhola uYesu njengenkokeli yemvukelo. Zamchaza njengosele eza kuthabatha ulawulo lwetempile, aze alawule njengokumkani eYerusalem.” The Desire of Ages, 580.

Ingongoma endingandingafuni ukuyiphosa yeyokuba ukuNgena kukaKristu eYerusalem ngokoyisa akufanekiseli kuphela isiBhengezo saphakathi kobusuku kwimbali yamaMillerite, kodwa kukwafuzisela nesiphelo sehlabathi. Kunxulumene nokubuya kukaKristu ekuqaleni kweminyaka eliwaka yesahluko samashumi amabini seSityhilelo, kwaye kukwanxulumene nokubuya kwaKhe neYerusalem eNtsha ekupheleni kweminyaka eliwaka. Kukwanxulumene nokufa kwabakhohlakeleyo ekubuyeni kwaKhe kwesibini, kwanogwebo lwabo lokugqibela ekupheleni kweminyaka eliwaka. Ukuvulwa komhlathi wokugqibela kuthi, “Isibongozo sokugqibela eYerusalem sasenziwe ilize. Ababingeleli nabalawuli babeyivile ilizwi lesiprofeto lexesha eladlulayo livakaliswa sisihlewe, ekuphenduleni umbuzo othi, ‘Ngubani lo?’ kodwa abalazamkelanga njengelizwi leMpembelelo eNgcwele.”

Isibongo sokugqibela saba lilize, yaye eso sibongo samelwa njenge “lizwi lesiprofeto lexesha elidlulileyo.” Isihlewe ngemihla kaKristu salikhaba isibongo saso sokugqibela, kuba salikhaba icebiso likaYeremiya lokubuyela ezindleleni zakudala. Kananjalo salala indlela yomgca phezu komgca, kuba abafundi babewuphendule umbuzo othi “Ngubani lo,” ngokudibanisa amangqina aliqela ndawonye, umgca phezu komgca, apha kancinane nalaphaya kancinane.

Xa uKristu eqalisa ukungena eYerusalem, uyema endleleni. Oku kuqala ngokuzaliseka kwesiprofeto njengoko abafundi besiya kuthabatha iesile ukuze uKristu alikhwele. Wayengazange akhwele silwanyana, kwaye nesilwanyana eso sasingazange sikhwelwe. Ingqiqo ibonakalisa ummangaliso, kuba sesiphi na isilwanyana esivumela umkhweli okokuqala, yaye ngubani na owaziyo ukulawula ukukhwela iesile elingazange lenze oko ngaphambili. Oku kuyafana nexesha amaFilisti abeka ngalo umnikelo enqwelweni, kunye neTyeya, aza abopha neenkomo ezimbini ezazincancisa amathole, nezingazange zirhuqe nqwelwana ngaphambili, zaza ngoko nangoko zawashiya amathole zaza zaqalisa uhambo lokubuyisela iTyeya kumaHebhere. ITyeya isendleleni eya eYerusalem, yaye xa ekugqibeleni uDavide eyingenisa eYerusalem, wayemfuzisela ukungena kukaKristu koloyiso.

Kuthe nje ukuba uKristu ehleli phezu kwedonki, abantu baqalisa ukwaleka indlela ngeengubo zabo, besika amasebe ompalma, kwaza izandi zokukhwaza zamemeza, zisithi, “Hosana kuNyana kaDavide: Makabongwe Lowo uzayo egameni leNkosi! Hosana kwezona ziphezulu.” (Mateyu 21:9) Iinkokeli ziyachasana noko zize zibize ukuba uYesu awuthulise umhlambi. Baqhubeka, waza uYesu wema walila ngenxa yoluntu olulahlekileyo, olumelwe yiYerusalem. Emva koko umngcelele waqhubeka, zaza iinkokeli zaphinda zangenelela, zifuna ukwazi ukuba ungubani na uYesu. Ke kaloku abafundi basabela ngobungqina babaprofeti, umgca phezu komgca.

Imbali esiyiqwalaselayo ngoku sandulelwa luvuko lukaLazaro, oluphawula ukuphoxeka kokuqala kumgca wesiprofeto oboniswe kumzekeliso weentombi ezilishumi, kwanango-Uza ukuchukumisa iTyeya, kumgca wokungena kukaDavide ngoloyiso eYerusalem. Ukuphoxeka kokuqala kunxulumene nexesha lokulibala, yaye uKristu walibala akakuva okokuqala ukuba uLazaro uyagula, kanye njengokuba noDavide walibala ngokuyishiya iTyeya apho u-Uza wafela khona de wayiphinda wayithabatha kamva. ULazaro wafa, waza emva koko wavuswa. ULazaro nguye othi emva koko akhokele iesile uYesu alikhwelayo ekungeneni eYerusalem.

Kwimbali yamaMillerite, isithunywa sesibini safika ngomhla we-19 kuAprili, 1844, ekudanisweni kokuqala, okwaphawula ukuqala kwexesha lokulibaziseka. Emva koko uSamuel Snow waqalisa ukuphuhlisa ngokuthe ngcembe umyalezo weSikhalo Saphakathi Kobra. Uphuhliso oluqhubekayo lwaloo myalezo lumelwe kukungena kukaKristu eYerusalem. Ukuqhubeka komsebenzi kaSnow kukwamelwe ziihambo zeTyeya, ukusuka kumaFilisti, iye enqwelweni, iye kuUza, yaye ekugqibeleni iye eYerusalem.

Ukungena kunesibhengezo sokuqala sabantu xa iinkokeli zaxelela uKristu ukuba athulise isihlwele, kwalandela ukulila kukaKristu, emva koko kwabakho isibhengezo sabafundi xa iinkokeli ezinenkani zabuza ukuba ungubani na uKristu. Ukubonakaliswa kwempemfumelelo phakathi kwabantu okwavelisa impendulo yokuqala yeenkokeli ezinenkani kuphindaphindwa ngabafundi xa bavelisa, “umgca phezu komgca,” inkitha yamangqina esiprofeto aphuma kwixesha elidlulileyo. Xa ilanga latshonayo ngaloo mini, uSirayeli wamandulo waqhawulwa umtshato noThixo.

Kulo mbali sixelelwa ukuba abafundi babengaluoqondi “ugqithiselo lwesohlwayo olwalumele ukuhla phezu kweYerusalem.” “Isigwebo” esasimele “ukuhla phezu kweYerusalem” sabonakaliselwa abafundi “ngomzekeliso obalulekileyo osisifundo.” Lo mzekeliso ubalulekileyo osisifundo yayikukuqalekiswa komkhiwane. Ukutshatyalaliswa kweYerusalem, ababengakaluoqondi abafundi, kwabonakaliswa kukuqalekiswa komkhiwane, kwakwanjalo nangomzekeliso uKristu awayewufundisile ngaphambili ngomkhiwane.

“Isilumkiso sesamaxesha onke. Isenzo sikaKristu sokuwuqalekisa umthi owawudalwe ngamandla aKhe simi njengesilumkiso kuwo onke amabandla nakubo bonke amaKristu. Akukho bani unokuwuphila umthetho kaThixo engakhonzi abanye. Kodwa baninzi abangabuphiliyo ubomi bukaKristu benceba nobokungazingci. Abanye abacinga ukuba bangamaKristu abalaseleyo abaqondi ukuba kuthethwa ngantoni na xa kusithiwa yinkonzo kaThixo. Baceba baze bafunde ukuze bazikhohise ngokwabo. Benza kuphela ngokubhekisele kubo ngokwabo. Ixesha lixabisekile kubo kuphela kangangoko benokuzihlanganisela kona. Kuyo yonke imicimbi yobomi le yiyo injongo yabo. Abakhonzi ngenxa yabanye, koko ngenxa yabo ngokwabo. UThixo wabadala ukuba baphile ehlabathini apho inkonzo yokungazingci imele ukwenziwa. Wabamisela ukuba bancede abanye abantu babo ngazo zonke iindlela ezinokwenzeka. Kodwa isiqu sikhulu kakhulu kubo kangangokuba abakwazi kubona nantoni na yimbi. Abanabudlelane noluntu. Abo baphila ngolo hlobo ngenxa yesiqu bafana nomkhiwane, owawenza lonke ibango lokuba uyinto, kodwa ungenasiqhamo. Bayayigcina imilo yonqulo, kodwa bengenaguquko nangaphandle kokholo. Ngokuzibiza kwabo bayawuhlonela umthetho kaThixo, kodwa ukuthobela akukho. Bathi, kodwa abenzi. Kwisigwebo esabhengezwa phezu komkhiwane uKristu ubonakalisa indlela ayithiye ngayo emehlweni aKhe le nkohliso ililize. Uvakalisa ukuba umoni ovulekileyo akanatyala kangako njengalowo uzibiza ngokuba ukhonza uThixo, kodwa engavelisi siqhamo kuzuko lwaKhe.”

“Umzekeliso womthi womkhiwane, owathethwa ngaphambi kotyelelo lukaKristu eYerusalem, wawunxulumene ngokuthe ngqo nesifundo awasifundisayo ekuqalekiseni umthi ongenasiqhamo.” *The Desire of Ages*, 584.

Emva kongqzulwano lokugqibela neenkokeli, uYesu wemka waya kuthandaza ubusuku bonke, wandula ke kusasa, njengoko wayedlula ngakumthi womkhiwane, wawuqalekisa.

“Yayingeloxesha lamakhiwane avuthiweyo, ngaphandle kweendawo ezithile; yaye kwiinduli eziphakamileyo ezijikeleze iYerusalem kwakunokuthiwa ngenyaniso, ‘Ixesha lamakhiwane lalingekafiki.’ Kodwa emasimini emithi yeziqhamo awafikayo uYesu, umthi omnye wabonakala ngathi uphambili kuneminye yonke. Wawusele ugutyungelwe ngamagqabi. Yindalo yomthi womkhiwane ukuba ngaphambi kokuba amagqabi avuleke, isiqhamo esikhulayo sivele. Ngenxa yoko lo mthi wawuzele ngamagqabi wawunika isithembiso sesiqhamo esikhule kakuhle. Kodwa ukubonakala kwawo kwakukhohlisa. Akukhangela amasebe awo, ukusuka kwelona sebe lisezantsi kuse kwelona hlumelo liphezulu, uYesu akafumananga ‘nto ngaphandle kwamagqabi.’ Wawuyintabalala yamagqabi okuzigwagwisa, kungekho nto yimbi.”

“UKristu wathetha isigwebo esitshabalalisayo nxamnye nayo. Wathi, ‘Makuze kungabikho mntu udla siqhamo kuwe ngonaphakade ukususela ngoku.’ Ngentsasa elandelayo, xa uMsindisi nabafundi baKhe babebuye besendleleni eya esixekweni, amasebe atshabalele namagqabi ajingayo atsala ingqalelo yabo. ‘Mfundisi,’ watsho uPetros, ‘khangela, umkhiwane lowo wawuqalekisayo ubunile.’”

“Isenzo sikaKristu sokuwuqalekisa umthi womkhiwane sabamangalisa abafundi. Kwabonakala kubo singahambelani neendlela zakhe nemisebenzi yakhe. Amaxesha amaninzi babemvile evakalisa ukuba akazanga kugweba ihlabathi, kodwa ukuze ihlabathi ngosindiswe ngaye. Bawakhumbula amazwi akhe athi, ‘UNyana womntu akezanga kutshabalalisa ubomi babantu, kodwa ukubusindisa.’ Luka 9:56. Imisebenzi yakhe emangalisayo yayenzelwe ukubuyisela, ingaze itshabalalise. Abafundi babemazi kuphela njengoMbuyiseli, uMphilisi. Esi senzo sasimi sodwa. Yayiyintoni injongo yaso? bazibuza.”

“UThixo ‘uyakholiswa yinceba.’ ‘Ndidla ubomi bam, itsho iNkosi uYehova, andikuthandi ukufa kongendawo.’ Mika 7:18; Hezekile 33:11. KuYe umsebenzi wentshabalalo nokuvakaliswa komgwebo ‘ngumsebenzi ongaqhelekanga.’ Isaya 28:21. Kodwa kungenxa yenceba nothando athi asuse isigqubuthelo kwixesha elizayo, aze atyhilele abantu iziphumo zendlela yesono.”

“Ukuthukwa komthi womkhiwane kwakungumzekeliso owenziwa ngesenzo. Loo mthi ungavelisiyo, uqhayisa ngamagqabi awo azizidla kanye phambi kukaKristu, wawungumfuziselo wesizwe samaYuda. UMsindisi wayenqwenela ukukwenza kucace kubafundi baKhe unobangela nokuqiniseka kwentshabalalo kaSirayeli. Ngenxa yale njongo wawunika loo mthi iimpawu zokuziphatha, waza wawenza umchazi wenyano yobuthixo. AmaYuda ayemi ecacile, ehluke kuzo zonke ezinye iintlanga, ebanga ukuthembeka kuThixo. Ayethandwe ngokukhethekileyo nguYe, yaye ayebanga ubulungisa obugqithileyo kunabo bonke abanye abantu. Kodwa ayengcoliswe kukuthanda ihlabathi nangokunyolukela inzuzo. Ayeqhayisa ngolwazi lwawo, kodwa ayengayazi into efunwa nguThixo, yaye ayezele luhanahaniso. Njengomthi ongavelisiyo, ayesasaza amasebe awo azizidla phezu, echumile ngokubonakala, emhle emehlweni, kodwa evelisa ‘amagqabi kuphela.’ Inkolo yamaYuda, netempile yayo ezukileyo, izibingelelo zayo ezingcwele, ababingeleli bayo abathwele

iminqwazi yobubingeleli, nezithethe zayo ezimangalisayo, yayintle ngenene ngenkangeleko yangaphandle, kodwa ukuthobeka, uthando, nobubele kwakungekho.” Ulangazelelo Lweeminyaka, 581, 582.

Saqalisa ngokuphakamisa imibuzo emibini esikwindlela yokuyiphendula. Leyo mibuzo yayisithi, “Kwakutheni ukuze umgwebo wabaphilayo uqale ngomhla ka-9/11? Yintoni umgwebo wabaphilayo ongokweBhayibhile?”

Le migca mibalwa yesiprofeto esisandul’ ukuyibeka iyizingqina zeBhayibhile zomgwebo wabaphilayo. Le migca yesiprofeto ithetha okungaphezulu kakhulu kunjengaye—“A, B, C’s” zomgwebo kuphela, kodwa kuqala siphendula imibuzo ye-9/11 nomgwebo wabaphilayo.

“‘Ndabona,’ utsho umprofeti uDaniyeli, ‘kwada kwabekwa iitrone, waza Lowo wayeyiNqina leMihla wahlala phantsi: isambatho saKhe sasingamhlophe njengekhephu, neenwele zentloko yaKhe zinjengoboya obusulungekileyo; itrone yaKhe yayingamadangatye omlilo, namavili ayo engumlilo ovuthayo. Kwaphuma umlambo womlilo, uphuma phambi kwaKhe: amawaka ngamawaka ayemkhonza, namawaka alishumi aphindwe kalishumi amawaka ayemi phambi kwaKhe: kwamiselwa umgwebo, zaza iincwadi zavulwa.’ Daniyeli 7:9, 10, R.V.

“Ngalo ndlela kwaboniswa embonweni womprofeti loo mini inkulu nenobungwele, xa izimilo nobomi babantu zaziya kudlula phambi koMgwebi womhlaba wonke ukuze zihlolwe, aze umntu ngamnye abuyekezwe ‘ngokwemisebenzi yakhe.’ Owasendulo ngemihla nguThixo uYise. Uthi umdumisi: ‘Iintaba zingekazalwa, ungekawenzi umhlaba nehlabathi, kwasephakadeni kude kuse ephakadeni, unguThixo.’ INdumiso 90:2. Nguye, umthombo wako konke ukuphila, nomthombo wawo wonke umthetho, oza kongamela ekugwebeni. Kwaye iingelosi ezingcwele, njengabalungiseleli nanjengamangqina, ngokwenani ‘elilishumi lamawaka aphindwe kalishumi lamawaka, namawaka ngamawaka,’ ziyabakho kule nkundla inkulu.”

“‘Yaye, nanko kusiza omnye onjengoNyana woMntu enamafu asezulwini, weza kuMdala weMihla, baza bamsondeza phambi kwaKhe. Wanikwa ubukhosi, nozuko, nobukumkani, ukuze bonke abantu, iintlanga, neelwimi, bamkhonze: ubukhosi baKhe bubukhosi obungunaphakade, obungayi kudlula.’ Daniyeli 7:13, 14. Ukuza kukaKristu okuchazwe apha asikokubuya kwaKhe kwesibini emhlabeni. Uza kuMdala weMihla ezulwini ukuze amkele ubukhosi nozuko nobukumkani, aya kunikwa Yena ekupheleni komsebenzi waKhe njengomlamli. Koku kuza, kungekhona ukufika kwaKhe kwesibini emhlabeni, okwaxelwa kwangaphambili kwisiprofeto ukuba kuya kwenzeka ekupheleni kweentsuku ezingama-2300 ngowe-1844. Ehamba neengelosi zasezulwini, uMbingeleli wethu Omkhulu ungena kweyona Ngewele yeeNgcwele, aze apho abonakale phambi kobukho bukaThixo ukuze abandakanyeke kwimisebenzi yokugqibela yolungiselelo lwaKhe ngenxa yomntu—ukwenza umsebenzi womgwebo wophando nokwenza uxolelaniso ngenxa yabo bonke abo babonakaliswayo ukuba banelungelo leenzuzo zalo.

“Enkonzweni yomfuziselo, kuphela ngabo babeze phambi koThixo benokuvuma nokuguquka, nezono zabo ezathi, ngegazi ledini lesono, zadluliselwa engcweleni, ababenexaxheba enkonzweni yoMhla woCamagushelo. Ngokunjalo, ngemini enkulu yokucamagushela

kokugqibela nomgwebo wophando, amatyala aqwalaselwayo ngawabantu bakaThixo abavumayo ukuba bangabakhe kuphela. Umgwebo wabangendawo ngumsebenzi owahlukileyo nowohlukene ngokupheleleyo, kwaye wenziwa ngexesha elisemva. ‘Kuba umgwebo umele uqale endlwini kaThixo; yaye ukuba uqala kuqala kuthi, isiphelo sabo bangayithobeliyo iindaba ezilungileyo siya kuba yintoni na?’ 1 Petros 4:17.

“Incwadi zeengxelo ezulwini, ekubhaliswe kuzo amagama nezenzo zabantu, ziya kugqiba izigqibo zomgwebo. Utsho umprofeti uDaniyeli: ‘Kwamiselwa umgwebo, zavulwa neencwadi.’ Umbhali weSityhilelo, echaza kwa eso siganeko sinye, wongeza athi: ‘Kwavulwa nenye incwadi, eyincwadi yobomi; abafileyo bagwetywa ngokwezinto ezazibhalwe ezincwadini, ngokwemisebenzi yabo.’ ISityhilelo 20:12.”

“Incwadi yobomi iqulethe amagama abo bonke abakhe bangena enkonzweni kaThixo. UYesu wayalela abafundi baKhe wathi: ‘Vuyani, kuba amagama enu ebhaliwe ezulwini.’ Luka 10:20. UPawulos uthetha ngabasebenzi kunye naye abanyanisekileyo, ‘amagama abo asencwadini yobomi.’ Filipi 4:3. UDaniyeli, ekhangele phambili ‘kwixesha lembandezelo, elingazange libekho elinjalo,’ uvakalisa ukuba abantu bakaThixo baya kuhlangulwa, ‘wonke ubani oya kufunyanwa ebhaliwe encwadini.’ Yaye umbhali weSityhilelo uthi ngabo bodwa abaya kungena emzini kaThixo abo amagama abo ‘ebhaliwe encwadini yobomi yeMvana.’ Daniyeli 12:1; IsiTyhilelo 21:27.

“Incwadi yesikhumbuzo’ ibhalwa phambi koThixo, ekubhalwe kuyo izenzo ezilungileyo ‘zabamoyikayo uYehova, nabacinga ngegama lakhe.’ Malaki 3:16. Amazwi abo okholo, nezenzo zabo zothando, zibhalisiwe ezulwini. UNehemiya ubhekisela koku xa esithi: ‘Ndikhumbule, Thixo wam, ... ungazicimi izenzo zam ezilungileyo endizenzileyo ngenxa yendlu kaThixo wam.’ Nehemiya 13:14. Encwadini yesikhumbuzo sikaThixo sonke izenzo sobulungisa senziwa singafi. Apho sonke isilingo esichasiweyo, bonke ububi oboyisiweyo, onke amazwi encebisa ethambileyo athe avakaliswa, kubhalwa ngokuthembekileyo. Kwaye sonke izenzo sokuzincama, konke ukubandezeleka nentlungu enyamezelwe ngenxa kaKristu, kuyabhalwa. Umdumisi uthi: ‘Ukubhadula kwam ukubalile; beka iinyembezi zam embizeni yakho; azikho na encwadini yakho?’ INdumiso 56:8.”

“Kukho nengxelo yezono zabantu. ‘Kuba uThixo uya kuwangenisa emgwebeni onke umsebenzi, kwanento yonke efihlakeleyo, nokuba ilungile, nokuba imbi.’ ‘Lonke ilizwi elingenamsebenzi abaya kulithetha abantu, baya kunika ingxelo ngalo ngemini yomgwebo.’ Utsho uMsindisi: ‘Ngamazwi akho uya kugwetyelwa, nangamazwi akho uya kugwetywa.’ INtshumayeli 12:14; Mateyu 12:36, 37. Iinjongo ezifihlakeleyo neentsusa zentliziyo ziyavela kwirejista engenasiphako; kuba uThixo ‘uya kuzikhanyisela izinto ezifihlakeleyo zobumnyama, abonakalalise namacebo eentliziyo.’ 1 Korinte 4:5. ‘Yabonani, kubhaliwe phambi kwam, ... izenzo zenu ezigwenxa, nezenzo ezigwenxa zooyihlo kunye, utsho uYehova.’ Isaya 65:6, 7.”

“Umsebenzi womntu wonke udlula uphononongwa phambi koThixo yaye ubhaliselwa ukuthembeka okanye ukungathembeki. Ngokuchasene negama ngalinye ezincwadini zasezulwini kubhalwa ngokuchaneka okoyikekayo onke amazwi angalunganga, zonke izenzo zokuzingca, yonke imisebenzi engazalisekiswa, nesono ngasinye esifihlakeleyo, kwakunye

nayo yonke inkohliso eyenziwe ngobuqhetseba. Izilumkiso okanye izikhalazo ezivela ezulwini ezityeshelweyo, amaxesha achithiweyo, amathuba angasetyenziswanga, impembelelo eyenziweyo yokulunga okanye yokubi, kunye neziphumo zayo ezifikelela kude, konke oku kubhalwa yingelosi ebhalayo.

“Umthetho kaThixo ngumlinganiso ekuya kuvavanywa ngawo izimilo nobomi babantu emgwebeni. Itsho indoda esisilumko: ‘Moyikeni uThixo, niyigcine imithetho yaKhe: kuba kuko konke okufanele kwenziwe ngumntu oko. Kuba uThixo uya kuwungenisa wonke umsebenzi emgwebeni.’ INtshumayeli 12:13, 14. Umpostile uYakobi ululeka abazalwana bakhe esithi: ‘Thethani ngokunjalo, nenze ngokunjalo, njengabaza kugwetywa ngomthetho wenkululeko.’ UYakobi 2:12.”

“Abo baya kuthi ekugwebeni ‘babalwe befanele’ baya kuba nesabelo kuvuko lwamalungisa. UYesu wathi: ‘Ke bona baya kubalelwa ekubeni befanele ukuzuza elo hlabathi, novuko kwabafileyo, ... bayalingana neengelosi; yaye bangoonyana bakaThixo, bengabantwana bovuko.’ Luka 20:35, 36. Kwaye kwakhona uvakalisa ukuba ‘abo benze okulungileyo’ baya kuphuma ‘baye eluvukweni lobomi.’ Yohane 5:29. Abafileyo abangamalungisa abasayi kuvuswa de kube semva komgwebo apho babalwa befanele ‘uvuko lobomi.’ Ngenxa yoko abasayi kubakho ngokwabo enkundleni yomgwebo xa iingxelo zabo zihlolwa namatyala abo egqitywa.”

“UYesu uya kubonakala njengommeli wabo, ukuba abamele phambi koThixo. ‘Ukuba kukho umntu owonayo, sinoMmeli kuBawo, uYesu Kristu olilungisa.’ 1 Yohane 2:1. ‘Kuba uKristu akangenanga kwezona ndawo zingeweze zenziwe ngezandla, eziyimifanekiselo yezinyaniso; wangena ezulwini kanye, ukuze ngoku abonakale phambi koThixo ngenxa yethu.’ ‘Ngenxa yoko unako nokubasindisa ngokupheleleyo abo beza kuThixo ngaYe, ekubeni ehleli ephila ukwenza ukuthethelela ngenxa yabo.’ Hebhre 9:24; 7:25.

“Njengoko iincwadi zengxelo zivulwa emgwebeni, ubomi babo bonke abakholwe kuYesu buza phantsi kokuqwalaselwa phambi koThixo. Eqala ngabo baqala ukuhlala emhlabeni, uMmeli wethu uveza amatyala esizukulwana ngasinye esilandelelanayo, aze agqibe ngabaphilayo. Igama ngalinye liyakhankanywa, ityala ngalinye liphandwa ngenyameko. Amagama ayamkelwa, amagama ayaliwa. Xa kukho nabani na onezono ezisahleli ezincwadini zengxelo, ezingaguqukelwanga nezixolelweyo, amagama abo aya kucinywa encwadini yobomi, nengxelo yezenzo zabo ezilungileyo iya kucinywa encwadini yesikhumbuzo sikaThixo. INkosi yabhengeza kuMoses yathi: ‘Owonileyo kum, ndoya kumncima encwadini yam.’ Eksodus 32:33. Kwaye utsho umprofeti uHezekile ukuthi: ‘Xa ilungisa lithe lajika ekulungeni kwalo, lenza ubugwenxa, ... bonke ubulungisa balo elabenzayo abuyi kukhunjulwa.’ Hezekile 18:24.” Imbambano Enkulu, 479–483.

Siya kuqhubekeka nolu phononongo size siphendule imibuzo ephakanyisiweyo kwinqaku elilandelayo lolu ngcelele.