

ISityhilelo sikaYesu Kristu — Inani Isixhenxe

Ishwangusha Lesithathu nokuVuka koBukumkani beSixhenxe: Intsingiselo yesiProfeto yoMthetho weCawa

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Kwisahluko seshumi elinanye seSityhilelo, amangqina amabini anyuselwa ezulwini njengomqondiso kwangelo “lixha linye” apho “isahlulo seshumi sesixeko” siwa. Ngaloo lixa “oyeha lwesibini ludlulile; yaye yabona, oyeha lwesithathu luza ngokukhawuleza.” UbuSilamsi lixilongo lesixhenxe nalo olo yeha lwesithathu olufikayo ngelo “lixha” lenyikima yomthetho weCawa.

Beva ilizwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Baza benyukela ezulwini ngelifu; zaza iintshaba zabo zababona. Kwangelo lixa kwabakho inyikima enkulu; yaza yawa isahlulo seshumi sesixeko; kwaza kwabulawa kuloo nyikima abantu abangamawaka asixhenxe; baza abaseleyo boyika, baza banika uzuko kuThixo wezulu. Uye lwadlula ububi besibini; yabona, ububi besithathu buza ngokukhawuleza. Yaza yaxilonga ingelosi yesixhenxe; kwabakho amazwi amakhulu ezulwini, esithi, Izikumkani zeli hlabathi zibe zezikaNkosi yethu, nezikaKristu wayo; yaye iya kulawula ngonaphakade kanaphakade. Baza abadala abangamashumi amabini anesine, ababehli phambi koThixo ezihlalweni zabo zobukhosi, bawa ngobuso babo, banqula uThixo, besithi, Siyabulela kuwe, Nkosi Thixo Somandla, okhoyo, nowayekho, nozayo; ngokuba uzithabathele kuwe amandla akho amakhulu, walawula. Neentlanga zaba nomsindo, lwaza lwafika ulaka lwakho, nexesha labafileyo, ukuba bagwetywe, nokuba ubanike umvuzo abakhonzi bakho abaprofeti, nabangcwele, nabo baloyikayo igama lakho, abancinane nabakhulu; nokuba ubatshabalalise abo batshabalalisa umhlaba. Yaza yavulwa itempile kaThixo ezulwini, yaza yabonakala etempileni yakhe ityeya yomnqophiso wakhe; kwabakho imibane, amazwi, neendudumo, nenyikima, nesichotho esikhulu. IsiTyhilelo 11:12–19.

Amangqina amabini anyukela ezulwini ngelifu, nto leyo emele ngokwesiprofeto iqela leengelosi. Njengoko sele kucatshuliwe ngaphambili kwezi nqaku nanjengoko kufumaneka kwiTheyibhile zikaHabakuki, uSister White uchaza ukuba xa izigidimi ezizezomntu ngamnye ezimelwe yingelosi yokuqala, eyesibini neyesithathu zingena kwimbali yesiprofeto, ziboniswa njengeengelosi ezingatshatanga; kodwa isigidimi seMidnight Cry simelwa ziingelosi ezininzi. Amangqina amabini aphakanyiselwa ezulwini njengoko evakalisa isigidimi seMidnight Cry ngomkhosi weengelosi; ngoko ke athatyathwa anyuswe aye ezulwini “ngelifu.”

“Ngasekupheleni komyalezo wengelosi yesibini, ndabona ukukhanya okukhulu okuvela ezulwini kukhanyisa phezu kwabantu bakaThixo. Imitha yoko kukhanya yabonakala iqaqambile njengelanga. Ndaza ndeva amazwi eengelosi ekhwaza esithi, ‘Yabonani, uMyeni uyeza; phumani niye kumhlangabeza!’”

“Oku kwakukhalela kwasezinzulwini zobusuku, okwakwakumele ukunika amandla kwisigidimi sengelosi yesibini. Izithunywa zezulu zathunyelwa zivela ezulwini ukuze zivuse

abangcwele ababedimazekile, zize zibaxhobisele umsebenzi omkhulu owawuphambi kwabo. Awona madoda ayenesiphiwo esikhulu ayengengawo awokuqala ukwamkela esi sigidimi. Izithunywa zezulu zathunyelwa kwabathobekileyo, abazinikeleyo, zaza zabanyanzela ukuba baphakamise isikhalo, ‘Yabonani, umyeni uyaza; phumani niye kumhlangabeza!’ Abo babebekelwe esi sikhalo bakhawuleza, baza ngamandla kaMoya oyiNgcwele basivakalisa esi sigidimi, baza bavusa abazalwana babo ababedimazekile. Lo msebenzi wawungemi kubulumko nasekufundeni kwabantu, kodwa emandleni kaThixo, yaye abangcwele baKhe abalivayo elo sikhalo babengenako ukulixhathisa. Abona babengabomoya kakhulu basamkela kuqala esi sigidimi, yaye abo babesakuba bekhokele emsebenzini ngaphambili baba ngabokugqibela ukusamkela nokunceda ekwandiseni isikhalo, ‘Yabonani, umyeni uyaza; phumani niye kumhlangabeza!’” Early Writings, 238.

Ngexesha lenyikima, etshabalalisa isahlulo seshumi sesixeko, kubulawa amadoda angamawaka asixhenxe. Inyikima ngumthetho weCawa eUnited States. Isixeko sibubukumkani esiprofetweni, yaye iUnited States isisahlulo esinye kweshumi sobukumkani beekumkani ezilishumi zeSityhilelo 17. IUnited States iwiswa yinyikima yomthetho weCawa ize iyeke ukuba bubukumkani besithandathu besiprofeto seBhayibhile, ize ke idlulele ekubeni ngukumkani oyintloko beekumkani ezilishumi, ubukumkani besixhenxe besiprofeto seBhayibhile, abaya kuvumelana ukunikela ubukumkani babo kubupopu, obungowesibhozo obuvela kwabasixhenxe.

Kwaye iimpondo ezilishumi ozibonileyo ngookumkani abalishumi, abangekabamkeli ubukumkani; kodwa baya kwamkela igunya njengookumkani iyure enye kunye nerhamncwa. Aba banjongo-nye, yaye baya kunikela amandla nobugorha babo kurhamncwa. Aba baya kulwa neMvana, yaye iMvana iya kuboyisa; kuba iyiNkosi yookhosi, noKumkani wookumkani; nabo banayo babiziweyo, bakhethiweyo, bathembekileyo. Waza wathi kum, Amanzi owabonileyo, apho lihleli khona ihenyukazi, ngabantu, nenkitha yabantu, neentlanga, neelwimi. Kwaye iimpondo ezilishumi ozibonileyo kurhamncwa, zona ziya kulithiya ihenyukazi, zilenze lingamanxuwa lize libe ze, zidle inyama yalo, zilitshise ngomlilo. Kuba uThixo ukufake ezintliziyweni zazo ukwenza ukuthanda kwakhe, nokuvumelana, nokunikela ubukumkani bazo kurhamncwa, ade azaliseke amazwi kaThixo. Kanjalo umfazi lowo umbonileyo sisixeko esikhulu eso, silawula phezu kookumkani behlabathi. IsiTyhilelo 17:12–18.

Ookumkani abalishumi beZizwe eziManyeneyo “bayavumelana” ukuba “banikele ubukumkani” babo behlabathi “kwirhamncwa.” “Bamoya mnye,” kanye njengoko “bacebisana ngazwinye bemvumelwano mnye” kwiNdumiso yamashumi asibhozo anesithathu. UAhabhi wayengukumkani wezizwe ezilishumi, owangena kubudlelane obungekho mthethweni bobuhenyu nehenyukazi laseTire kuIsaya wamashumi amabini anesithathu. Ubudlelane obungekho mthethweni buka-Ahabhi noIzebhele babungumfuziselo wobudlelane obungekho mthethweni bukaHerode noHerodiya ngexesha likaEliya, omelwe njengoYohane umBhaptizi. UHerode wayengummeli woBukhosi baseRoma, obuthi kuDanyeli isixhenxe, uBukhosi baseRoma buqulathe iimpondo ezilishumi. Iimpondo ezilishumi zazifanekisiwe bubukumkani buka-Ahabhi bezizwe ezilishumi, yaye zombini zinika ubungqina ngookumkani abalishumi beZizwe eziManyeneyo. Njengoko uAhabhi noHerode bemela urhulumente kwezo budlelane bungekho mthethweni, indima yabo

yayikukuphumeza intshutshiso yabawexuki ngenxa yehenyukazi laseTire, elicula iingoma zalo ekupheleni kweminyaka engamashumi asixhenxe yomfuziselo.

“Ookumkani nabalawuli neerhuluneli bazibeke phezu kwabo uphawu lomchasi-kristu, yaye bamelwe yinamba eya kulwa nabangcwele—abo bagcina imithetho kaThixo nabano kholo lukaYesu.” Testimonies to Ministers, 38.

Ngomthetho weCawa umhla weSonto, irhamncwa lomhlaba liyayeka ukulawula njengobukumkani besithandathu besiprofeto seBhayibhile, kuba lisandul’ ukukrexeza noYezebhele, lize ke lithabathe ubunkokeli beZizwe eziManyeneyo. Emva koko linyanzela ihlabathi lonke ukuba limise umfanekiso werhamncwa ehlabathini lonke, njengoko lalike lakwenza ngaphambili ngomthetho weCawa umhla weSonto kwisizwe salo.

Kwaye uyabalahlekisa abo bahleli emhlabeni ngemiqondiso awayenikwe amandla okuyenza phambi kwerhamncwa; esithi kwabo bahleli emhlabeni mabalenzele umfanekiselo irhamncwa, elo lalinamanxeba ekrele, lasuka laphila. Kwaye wanikwe amandla okunika umoya umfanekiselo werhamncwa, ukuze umfanekiselo werhamncwa uthethe, wenze nokuba bonke abo bangayi kuwunqula umfanekiselo werhamncwa babulawe. Kwaye ubangela bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka, ukuba bamkeliswe uphawu esandleni sabo sokunene, okanye emabunzini abo: nokuba kungabikho namnye unokuthenga nokuthengisa, ngaphandle kwalowo unophawu, okanye igama lerhamncwa, okanye inani legama lalo. ISityhilelo 13:14–17.

UAhazi, uHerode, ookumkani abalishumi boBukhosi baseRoma nookumkani abalishumi boManyano lweZizwe bamele inamba eya kulwa nabangcwele, kuba kusoloko kungumthandi kaYezebhele ozalisekisa intshutshiso yabo uYezebhele ababiza ngokuba ngabawexuki.

“Ngaloo ndlela lo gama inamba, ikakhulu, imela uSathana, ikwangumfuziselo, ngengqiqo yesibini, weRoma yobuqaba.” Imbambano Enkulu, 439.

Ngexesha lenyikima yomthetho weCawa kukho amadoda “angangamawaka asixhenxe” “abulawiweyo.” KuDaniyeli ishumi elinanye, kwindima yamashumi amane ananye, kuthiwa “abaninzi bayawiswa.” Abo bawiswayo xa kufika umthetho weCawa, bangama-Adventist eSabatha osuku lwesixhenxe aseLawodike angazilungiselelanga iingxaki ezizayo. Inani elithi “amawaka asixhenxe” limela intsalela yabantu bakaThixo. UThixo waxelela uEliya, ngexesha lengxaki yaseNtabeni yeKarmele, emele ingxaki yomthetho weCawa, ukuba kwakukho “amawaka asixhenxe kwaSirayeli” angazange aguqe ngedolo kuBhahali. Umpostile uPawulos uphawula ngale nto.

Ngoko ke ndithi, UThixo ubalahlile na abantu bakhe? Makungabi njalo. Kuba nam ndingumSirayeli, ndingowembewu ka-Abraham, ndingowesizwe sakwaBhenjamin. UThixo akabalahlanga abantu bakhe awabaziyo ngenxa engaphambili. Aniyazi na oko isibhalo sikutshoyo ngoEliya? indlela amthandazela ngayo kuThixo ngokuchasene noSirayeli, esithi, Nkosi, bababulele abaprofeti bakho, bazidilizile izibingelelo zakho; ndasala mna ndedwa, yaye bafuna ubomi bam. Kodwa impendulo kaThixo ithini kuye? Ndizigcinele amadoda angamawaka asixhenxe, angaguqanga ngedolo emfanekisweni kaBhahali. Kwangokunjalo ke

nangeli xesha langoku kukho intsalela ngokonyulo lobabalo. Roma 11:1–5.

Amagama athi “iwaka elisixhenxe” amele intsalela yabantu bakaThixo, kodwa kufuneka kuthathelwe ingqalelo umxholo apho achongwa khona ngokomfuziselo. Amadoda abhukuqwayo kukuzamazama komhlaba komthetho weCawa yangeCawa ayintsalela yama-Adventist oSuku lweSixhenxe angathembekanga, athi apho ngelo xesha, athinjwe yiBhabheli yokomoya yanamhlanje. Kwimbali yesiprofeto kaSirayeli wamandulo ongokwenyama, xa iBhabheli yaphanzisa iYerusalem okwesibini kwezi zihlandlo zintathu, kwakukho intsalela “yewaka elisixhenxe” yamadoda “anobugorha” “elizwe” eyathinjwayo.

Wamthabatha uYehoyakin, waya naye eBhabheli, nonina wokumkani, nabafazi bokumkani, namagosa akhe, namagorha elizwe; abo wabasa ekuthinjweni, ebakhupha eYerusalem ebawe eBhabheli. Nawo onke amadoda anobukroti, angamawaka asixhenxe, neengcibi nabasebenzi bentsimbi abangamawaka, bonke abo babenamandla, befanele imfazwe, nabo ukumkani waseBhabheli wabasa bethinjiwe eBhabheli. Ukumkani waseBhabheli wenza uMataniya, umninawa kayise, waba ngukumkani esikhundleni sakhe, walitshintsha igama lakhe laba nguZedekiya. 2 Kumkani 24:15–17.

Xa amadoda anamandla aseYerusalem ebhukuqwa yinyikima yomthetho weCawa, “uyeza kamsinya ububi besithathu. Yasuka yavuthela ingelosi yesixhenxe.” Ububi besithathu luxilongo lwesixhenxe oluvuthelwa yingelosi yesixhenxe. “Ngeyure” yalo “nyikima” yomthetho weCawa—iSilamsi siyahlasela!

Olunye lweempawu eziphambili zobuSilamsi kwintshabalalo yokuqala neyesibini, yayiyinyaniso yembali yokuba indlela yabo yokulwa yayahlukile kumaqhinga aqhelekileyo emfazwe awayesetyenziswa kwimbali ngexesha abazalisekisa ngalo indima yabo yesiprofeto. Indlela yabo yokulwa yayikukuhlasela ngesiquphe nangokungalindelekanga. Igama elithi “assassin” lithatyathwe kwiindlela ezazisetyenziswa ngamaqhawe amaSilamsi ngelo xesha lembali. Uhlasele lwawo lwalunjengolwamaKamikaze aseJapan kwiMfazwe Yehlabathi YesiBini. Amaqhawe amaSilamsi ayelindele ukufa xa ebulala umntu awayejolise kuye. Ngenxa yesi sizathu, umkhwa oqhelekileyo kula maqhawe yayikukuzilungiselela ukufa ngokunxila nge-hashish ngaphambi kohlaselo lwawo, ukuze kuncitshiswe uloyiko lokufa. Xa ehlasela amaxhoba awo, oko kwakusenzeka ngesiquphe nangokungalindelekanga, yaye ukuxhomekeka kwawo kwi-hashish ukuze afumane imeko yengqondo efunekayo, kudityaniswe nohlasele oluyimfihlo, kwaba sisiseko se-etymology segama elithi “assassin,” ngenxa yonxulumano lwalo negama elithi hashish.

Ishwangusha lesithathu nexilongo lesixhenxe “liza ngokukhawuleza.”

Ngokunjalo, ngomhla wama-22 Oktobha 1844, umthunywa womnqophiso weza “ngequbuliso” etempileni yaKhe. USister White wachaza “ukuqubulisa” kokufika komthunywa womnqophiso, ebonisa ukuba ukuza kwaKhe kwakukho “kungalindelekanga.” Ngoko ke zonke ezo “ziza” zone ezazalisekiswa ngomhla wama-22 Oktobha 1844 zazingalindelekanga yaye ziqubulisa.

“Ukuza kukaKristu njengombingeleli wethu omkhulu ukuya kweyona ndawo ingcwele, ukuze kuhlanjululwe ingcwele, okuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuYe Omdala Weemihla, njengoko kubekwe kuDaniyeli 7:13; nokuza kweNkosi etempileni yaYo, njengoko

kwaxelwa kwangaphambili nguMalaki, zizichazo zesiganeko esinye; yaye oku kukwamelwe kukuza komyeni emtshatweni, njengoko kuchazwe nguKristu emzekeliswa weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 426.

Umzekeliso weentombi ezilishumi uphindwa kanye ngoonobumba bawo, ngenxa yoko zonke “ukuza” ezine ezazalisekiswa ngo-Oktobha 22, 1844, ziya kuphinda zizalisekise kanye ngoonobumba bawo kwakhona ngexesha lwenyikima eyiyo umthetho weCawa. Ethetha ngomzekeliso weentombi, uDade White wongeza kubungqina obuchonga ubukhawulezi nokungalindeleki okufuziselwa kwinyikima yomthetho weCawa, eyona nto iyinzaliseko egqibeleleyo yeSikhalo Saphakathi Kobusuku.

“Isimilo sityhilwa yintlekele. Xa ilizwi elinyanisekileyo lavakalisa phakathi kobusuku lathi, ‘Nanko umyeni esiza; phumani niye kumhlangabeza,’ iintombi ezazilele zavuswa ebuthongweni bazo, kwaza kwabonakala ukuba ngoobani ababelungiselele eso siganeko. Omabini amaqela afunyanwa engalindelanga, kodwa elinye lalilungiselele loo meko ingxamisekileyo, laza elinye lafunyanwa lingenalungiselelo. Isimilo sityhilwa ziimeko. Iimeko ezingxamisekileyo zikhupha ubunyani besimilo. Intlekele ethile yesiqophe nengalindelekanga, ukufelwa, okanye ingxaki, isifo esingalindelekanga okanye intlungu, into ethile ezisa umphefumlo ubuso ngobuso nokufa, iya kukhupha obona bunzulu bangaphakathi besimilo. Kuya kubonakaliswa ukuba lukhona na okanye alukho ukholo lokwenyaniso kwizithembiso zelizwi likaThixo. Kuya kubonakaliswa ukuba umphefumlo uxhaswa ngobabalo na okanye awuxhaswa, nokuba kukho ioli esityeni kunye nesibane kuso.”

“Amaxesha ovavanyo afikela bonke. Siziphatha njani na phantsi kovavanyo nokuqinisekiswa nguThixo? Ingaba izibane zethu ziyacima? okanye sisazigcina zisavutha? Silungiselelwe na yonke imeko engxamisekileyo ngoqhagamshelwano lwethu naYe, ozaliswe lubabalo nenyano? Iintombi ezintlanu ezizizilumko zazingekwazi ukwabela iintombi ezintlanu eziziziyatha isimilo sazo. Isimilo kufuneka sakhawe sithi ngabanye ngabanye.” Review and Herald, October 17, 1895.

Ngexesha lenyikima yomthetho weCawa, i-United States iyeka ukuba bubukumkani besithandathu besiprofeto seBhayibhile. Intsalela yamawaka asixhenxe ama-Adventist aseLawodike aya kuba engalungiselelanga ingxaki, iya kubonakalisa isimilo esilungiselelwe uphawu lwerhamncwa. Kwandule ke ubuSilamsi bufike ngesiqophe nangokungalindelekanga, kuba “uyeza ngokukhawuleza owesithathu umshikashika” xa “isithunywa sesixhenxe” sivuthela!

Iizayo ezine “zokuza” ezathi zonke zazaliseka ngo-Oktobha 22, 1844, zaphindwa ke ngoko. Ukuza kokuqala kwachonga ukuvulwa komgwebo, ekuzalisekiseni kukaDaniyeli isahluko sesibhozo ivesi yeshumi elinesine. Kwaqinisekisa umyalezo wengelosi yokuqala owavakalisa ukuba “ixesha” lomgwebo waKhe lifikile. Oko kuzaliseka kufanekisa “ixesha” lwenyikima, oluqala ngomthetho weCawa, yaye lulo “ixesha” apho ubuSilamsi buzisa “umgwebo waKhe” phezu kweUnited States ngenxa yokuwiswa komthetho weCawa.

Umthunywa womnqophiso kuMalaki isahluko sesithathu, weza ngesiqophe etempileni awayeyivusile kwiminyaka engamashumi amane anesithandathu ukususela ku-1798 ukuya ku-1844, ukuze angene emnqophisweni kunye “nabaLevi” bembali yamaMillerite.

Ekuzamazameni komhlaba komthetho weCawa, umthunywa womnqophiso uza ngesiqophe ukuba angene etempileni yamathambo awomileyo abafuleyo avusiweyo, ukuze angene emnqophisweni kunye “nabaLevi” bembali yabaliwaka elinamakhulu alikhulu anamashumi amane anesine.

Ngexesha lwenyikima yomthetho weCawa iNyana womntu uza kuYise ukuze amkele ubukumkani ngokuzalisekiswa kukaDaniyeli isahluko sesixhenxe ivesi yeshumi elinesithathu, njengoko Wenzayo ngo-Oktobha 22, 1844, kuba “ngexesha” lenyikima kukho “amazwi ezulwini,” avakalisa ukuba “izikumkani zeli hlabathi zibe zizikumkani zeNkosi yethu, nezikaKristu wayo; kwaye uya kulawula ngonaphakade kanaphakade. Kwaye abadala abangamashumi amabini anesine, ababesehleli phambi koThixo ezihlalweni zabo, bawa ngobuso babo, banqula uThixo, Besithi, Siyabulela kuwe, O Nkosi Thixo Somandla, okhoyo, nowayekhona, nozayo; ngokuba uzithabathele kuwe amandla akho amakhulu, walawula.”

Ngeyure yenyikima-mhlaba, xa umgwebo waKhe ufikile, naxa amangqina amabini awayevusiwe ngaphambili esitratweni apho ayebulewe khona emile ngeenyawo. Emva koko, njengomkhosi onamandla, anyuselwa ezulwini, lo gama intsalela yamawaka asixhenxe ama-Adventist aseLawodike ibhukuqwa. Ingqolowa ehlaniphiweyo ngoko nangoko yahlulwa kumakhula azizidenge. UKristu ke ayamkela ubukumkani baKhe, yaye ixilongo lesixhenxe livakala, elikwanguloyena usizi lwesithathu, olufika ngesiqophe nangokungalindelekanga; kwandule ke “iintlanga” “zibe nomsindo, nengqumbo yakho ifikile.”

Ukucaphukiswa kweentlanga yindima yesiprofeto yamaSilamsi, yaye kuqala ngelixa lonyikima womhlaba kuze kuqhubeka de kufike ukuphela kwexesha lovavanyo loluntu neentlekele ezisixhenxe zokugqibela, ezimelwe ngamazwi athi, “ingqumbo yakho ifikile.” Phakathi komthetho weCawa eUnited States nokuphela kwexesha lovavanyo, apho ingqumbo kaThixo ibonakaliswa khona kwiintlekele ezisixhenxe zokugqibela—isibetho sesithathu, umqondiso wamaSilamsi; ixilongo lesixhenxe, umqondiso wamaSilamsi; nokucaphukiswa kweentlanga, umqondiso wamaSilamsi; kunikela amangqina amathathu omfuziselo okokuba umyalezo Wokukhala Kwamaphakathi Ebusuku uyinzaliseko yokufika kwamaSilamsi ngexesha lomthetho weCawa.

Njengakwintshukumo yamaMillerite ekuqaleni, umyalezo wesiKhulo saphakathi kobusuku wawusisilungiso sesiprofeto esasilelayo. Kwimbali yamaMillerite, ukusilela kwakukokwenzeka kwesiganeko esasixelwe ukuba siya kwenzeka. Kwimbali yamaMillerite ekuqaleni, amaFiladelfiya azisa uqikelelo lwawo olwalusilele, kuba uThixo wabamba isandla saKhe phezu kwempazamo ekwitshathi ka-1843.

Kumbutho yaseLawodike ekupheleni kweFuture for America, uThixo akazange asolule isandla saKhe phezu kwempazamo. Yayizizandla zabantu ezagquma inyaniso yokuba ixesha lalingasafanele kusetyenziswa kwakhona ekusetyenzisweni kwesiprofeto. Izandla zabantu zimela imisebenzi yabantu.

Kwintshukumo yokugqibela yabali likhulu elinamashumi amane anesine amawaka, impazamo yokusebenzisa ixesha yayisisono, kuba ukusetyenziswa kwexesha lesiprofeto kwakungasafanele kusetyenziswe. Olo setyenziso lwexesha olunesono lwafaniswa nguMoses ekungahoyeni umyalelo kaThixo wokwalusa unyana wakhe, yaye lwafaniswa ngu-Uza ekungahoyeni umyalelo kaThixo

wokuba ngababingeleli bodwa ababenokuvunyelwa ukuphatha ityeya. Yayingengantando yeNkosi ukuba nalinye kula manyathelo anesono okanye ukungasebenzi okunesono kuzalisekiswe ngabantu bakaThixo. Isono sinenkcazo enye kuphela, yaye kukwaphulwa komthetho. UMoses wawaphula umthetho kaThixo wolwaluko, u-Uza wawaphula umthetho kaThixo wengcwele, yaye le ntshukumo yawaphula umthetho kaThixo wesiprofeto. UIsrayeli wamandulo wenziwa abagcini bomthetho kaThixo, yaye intshukumo ye-Advent ekuqaleni kwayo nasekupheleni kwayo yenziwa kwangabo abagcini beenyaniso zikaThixo zesiprofeto.

Ekubandezelekeni kwakhe, uZipora ngoko nangoko walwenza ngokwakhe isenzo sokwalusa unyana wabo, ngaloo ndlela emela inguquko abo babebandakanyekile kulo mbutho ababefanele bayibonakalise kwangoko ngenxa yokungenzi kwesono kokuvumela ukusetyenziswa kwexesha kuhlanganiswe nesigidimi. NoDavide ngokunjalo ubonakalisa inguquko enzulu ngenxa yesenzo sika-Uza. Ukuze umbutho uphikise ngelithi ukusetyenziswa kwexesha kuqikelelo lukaJulayi 18, 2020 kwakuchanile ngandlel' ithile, nokuba ngandlel' ithile kwakuyintando kaThixo, kukuphikisa ngelithi uMoses noZipora babengafanele ngokwenene ukugcina imithetho ecacileyo kaThixo, nokuba uThixo wayengakhathali ngenene nokuba u-Uza wayelichukumisile ityeya. UJulayi 18, 2020 wawuqikelelo lobuxoki, yaye into eyayibubuxoki yayiyinto yexesha.

Ezi nyaniso ziya kuhloliswa ngakumbi kwinqaku elilandelayo.

“INkosi indibonisile ukuba isigidimi sengelosi yesithathu simelwe kukuhamba, kwaye sivakaliswe kubantwana beNkosi abathe saa, yaye asimele sixhonywe exesheni; kuba ixesha alisayi kuphinda libe luvavanyo kwakhona. Ndabona ukuba abanye babesiba novuselelo olungelulo oluvela ekushumayeleni ixesha; ukuba isigidimi sengelosi yesithathu sasinamandla ngaphezu koko ixesha elinokukwenza. Ndabona ukuba esi sigidimi sinokuma phezu kwesiseko saso ngokwaso, nokuba asidingi xesha ukuze sisiqinise, nokuba siya kuhamba ngamandla amakhulu, senze umsebenzi waso, yaye siya kunqunyulwa sifutshane ngobulungisa.”
Experience and Views, 48.