

ISityhilelo sikaYesu Kristu - Inani Lesibhozo

Ukuzalwa Kwesizwe

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Umyalezo Wokukhala Kwasezinzulwini kobusuku ekuqaleni waphela ekuvulweni komgwebo wophando, yaye umyalezo Wokukhala Kwasezinzulwini kobusuku uyaphela, ekuvulweni komgwebo wokuphunyezwa. Ishwangusha lesithathu lobuSilamsi lizisa umgwebo phezu kweUnited States ngenxa yokupasiswa komthetho weCawa, yaye limela umgwebo oqhubekayo nowandayo phezu kwehlabathi liphela ngenxa yokwamkela kwabo owabo umthetho weCawa phantsi koxinzelelo lwamandla oluntu atshutshisayo, amelwe ngookumkani abalishumi abenze uhenyuzo noIzebhele, ihenyukazi laseTire.

“Njengoko iMelika, ilizwe lenkululeko yenkolo, iya kudibana noobuPapa ekunyanzeliseni isazela nasekunyanzeleni abantu ukuba bazukise isabatha sobuxoki, abantu bamazwe onke ehlabathini baya kukhokelwa ukuba balandele umzekelo wayo.” Testimonies, volume 6, 18.

Imfazwe yomthetho weCawa yangeCawa yempikiswano enkulu, ngoko ke iya kuba isiqalwe ngokupheleleyo. USathana ngoko uya kuvela ezenza uKristu.

“Ngommiselo onyanzelisa ukumiselwa koBupopu ngokwaphula umthetho kaThixo, isizwe sethu siya kuziqhawula ngokupheleleyo ebulungiseni. Xa ubuProtestanti buya kolula isandla sabo ngaphaya komsantsa ukuze bubambe isandla samandla obuRoma, xa buya kolula ngaphaya kwenzonzobila ukuze buhlanganise izandla noMoya wokusebenzisana nemimoya, xa, phantsi kwempembelelo yalo manyano luthathu, ilizwe lethu liya kukhanyela yonke imigaqo yoMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobupopu, ngoko siya kwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.” Testimonies, volume 5, 451.

Uwexuko lwesizwe lulandelwa yintshabalalo yesizwe.

“Abantu baseUnited States bebengabantu abathandwayo; kodwa xa bethintela inkululeko yonqulo, bencama ubuProtestanti, baze banike inkxaso kubuPopi, umlinganiselo wetyala labo uya kuzaliseka, yaye ‘uwexuko lwesizwe’ luya kubhalwa ezincwadini zezulu. Isiphumo solu wxuko siya kuba yintshabalalo yesizwe.” Review and Herald, May 2, 1893.

Ama-Adventist aseLawodike asisidenge adibanisa izandla namandla obupopu aze abhukuqwe, lo gama wona omnye umhlambi kaKristu oseseBhabhiloni usinda esandleni sobupopu.

Uya kungena nalo ezweni elizukileyo, aze amazwe amaninzi abhukuqwe; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, nenkokeli yabantwana bakwa-Amon. Daniyeli 11:41.

UbuSilamsi buhlasela ngequbuliso i-United States, njengoko ixilongo lesixhenxe lizisa ishwangusha lomgwebo ngenxa yokuwiswa komthetho weCawa.

Ndaza ndabona, ndeva ingelosi ibhabha phakathi kwezulu, isithi ngezwi elikhulu, Yeha, yeha, yeha, kwabahlali emhlabeni ngenxa yezinye izandi zexilongo zeengelosi ezintathu, ezisaza kuvuthelwa! ISityhilelo 8:13.

Umqondiso omela amangqina amabini kwisiTyhilelo seshumi elinanye ke uboniswa nguYohane kwisiTyhilelo isahluko seshumi elinesibini njengomfazi owambethe ilanga, yaye ubonakaliswa ngokwesiprofeto ngomfuziselo wesiqalo nesiphelo.

Kwaye kwabonakala umqondiso omkhulu ezulwini; umfazi embethe ilanga, inyanga iphantsi kweenyawo zakhe, yaye entloko yakhe kukho isithsaba seenkwenkwezi ezilishumi elinambini; yaye yena, ekhulelwe, wadanduluka, ebuhlungu ekuzaleni, ebetheka ziintlungu zokubeleka. Kwaye kwabonakala omnye umqondiso ezulwini; nanko inamba enkulu ebomvu, ineentloko ezisixhenxe neempondo ezilishumi, inezithsaba ezisixhenxe phezu kweentloko zayo. Umsila wayo warhola isahluko sesithathu seenkwenkwezi zezulu, waziphosa emhlabeni; yaye inamba yema phambi komfazi owayesele eza kubeleka, ukuze imginge umntwana wakhe kwakamsinya akuba ezelwe. Waza wazala umntwana oyinkwenkwe, lowo wayeza kulawula zonke iintlanga ngentonga yentsimbi; yaye umntwana wakhe wathatyathwa wenyuselwa kuThixo nasesihlalweni sakhe sobukumkani. ISityhilelo 12:1–5.

Umi phezu kwenyanga, yaye wembethe ilanga. Inyanga ibonakalisa ilanga, ngoko ke ngokwesiprofeto imela ilanga. Iinkwenkwezi ezilishumi elinesibini esithsabeni sakhe zimele izizwe ezilishumi elinesibini zikaSirayeli wamandulo ekuqaleni kukaSirayeli wamandulo, zona ezimela ngokomfuziselo abafundi abalishumi elinesibini ekupheleni kukaSirayeli wamandulo. Iinkwenkwezi ezilishumi elinesibini, ezingabafundi abalishumi elinesibini ekupheleni kukaSirayeli wamandulo, zikwangabapostile abalishumi elinesibini ekuqaleni kukaSirayeli wanamhlanje. Ngoko ke zikwamela ngokomfuziselo ikhulu elinamashumi amane anesine amawaka ekupheleni kukaSirayeli wanamhlanje, abangabafundi nabapostile. Ekuqaleni kwembali apho abafundi bemela ngaxeshanye ukuphela kukaSirayeli wamandulo, yaye abapostile isiqalo sikaSirayeli wanamhlanje, umfazi ongulo ibandla wayekhulelwe nguKristu. Yena “ngumntwana oyinkwenkwe” owayeza kunyuselwa kuThixo emva kokufa nokuvuka kwaKhe.

Ngoko ke, umfazi lo ukwamelisela ukuzalwa kwamawaka alikhulu anamashumi amane anesine, nawo anyukela ezulwini emva kokuvuswa entilini yokufa. Xa sele besezulwini, naye uya kuthi azale omnye umntwana, omela omnye umhlambi ophuma eBhabheli ngexesha lomthetho weCawa.

Phambi kokuba abe nenimba, wazala; phambi kokuba kufike iintlungu zakhe, wakhululwa umntwana oyinkwenkwe. Ngubani okhe weva into enjalo? Ngubani okhe wabona izinto ezinjalo? Lingazala na ihlabathi ngemini enye? Okanye kungazalwa na uhlanga ngaxeshanye? Kuba kwathi kwakuba uZiyon enenimba, wabazala abantwana bakhe. Ndingenza na ndifike ekuzaleni, ndingabangeli ukuzala? utsho uYehova; ndingenza na ukuba kuzalwe, ndize ndisivale isizalo? utsho uThixo wakho. Isaya 66:7–9.

Ngexesha lolawulo lwerhamncwa lasemhlabeni, uhlanga luzalwa ngaxeshanye. Olo hlanga ngabalikhulu elinamashumi amane anesine amawaka, kuba ngabona babonakalisa ngokugqibeleleyo isimilo sikaKristu. Ngabo abo bafanekiswa nguYesu “umntwana oyinkwenkwe.” Ngabo “umntwana oyinkwenkwe” kaIsaya, ozalwa ngaphambi kokuba umfazi angene ekubelekeni. Amathambo awomileyo afileyo ihlabathi elavuya ngawo xa babulawa lirhamncwa eliphuma enzonzobileni, aya kuthuthuzelwa eYerusalem, aze emva koko avuye kunye nomfazi ozala “umntwana oyinkwenkwe.” Bakhutshwa ngaphambi kokuba abe neentlungu zokubeleka, aze ke abe neentlungu zokubeleka aze azale abanye “abantwana” bakhe, njengoko ke ngelo xesha iiNtlanga zisabela kwisigidimi sengelosi yesithathu njengomlambo oqukuqelayo, njengoko isigidimi siwugubungela umhlaba wonke njengeliza elikhulu lolwandle. Bazalwa phakathi kwengxaki enkulu, emele iintlungu zakhe zokubeleka. Umfazi weSityhilelo seshumi elinesibini, enyanisweni, unamawele. Abazalwa kuqala ngabalikhulu elinamashumi amane anesine amawaka abachongwa njengeziqhamo zokuqala, kanti iiNtlanga ziyinqokelela enkulu yesivuno sasehlotyeni.

Vuya nivuye kunye neYerusalem, nibe nemihlali kunye nayo, nonke nina niyithandayo; vuya ngovuyo kunye nayo, nonke nina niyililelayo; ukuze nincancise, naneliswe ngamabele entuthuzelo yayo; ukuze nimunce, nyoliswe bubuninzi bozuko lwayo. Kuba itsho iNkosi ukuthi, Khangelani, ndiya kuyolulela uxolo njengomlambo, nozuko lweentlanga njengomfula ophuphumayo; ngoko niya kuncanca, nithwalwe emacaleni ayo, nikhwetywe emadolweni ayo. Njengomntu othuthuzelwa ngunina, ndiya kunithuthuzela ke mna; nani niya kuthuthuzelwa eYerusalem. Xa nikubona oku, intliziyo yenu iya kuvuya, namathambo enu aya kuchuma njengengca; nesandla seNkosi siya kwaziwa kubakhonzi bayo, nomsindo wayo kwiintshaba zayo. Isaya 66:10–14.

Abo “balileyo” ngenxa yeYerusalem ngabo bancwina baze bakhale ngenxa yamasikizi enziwa phakathi kwayo, nabaye batywinwa, yaye batywinwa ngaphambi komthetho weCawe. Ngoku sikumsebenzi “wokuvala webandla,” ongamaxesha okugqibela okutywinwa kwekhulu elinamashumi amane anesine amawaka.

“Abantu bakaThixo bokwenyaniso, abanomoya womsebenzi weNkosi nowosindiso lwemiphefumlo ezintliziweni zabo, baya kuhlala bewubona umoni kwimeko yawo yokwenene, enobubi bawo njengomoni. Baya kusoloko bem kwicala lokuphatha izono ngokunyaniseka nangokuthetha ngokucacileyo, izono ezirhawuza ngokulula abantu bakaThixo. Ngokukodwa emsebenzini wokugqibela webandla, ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka abaya kuma bengenabala phambi kwetrone kaThixo, baya kuziva nzulu ngakumbi izono zabantu bakaThixo abavuma ukumazi. Oku kubonakaliswe ngamandla ngumzekeliso womprofeti ngomsebenzi wokugqibela phantsi komfanekiso wamadoda, ngalinye liphethe isixhobo sokubulala esandleni salo. Omnye umntu phakathi kwawo wayembethe ilinen, enengqayi yeinki yombhali ecaleni kwakhe. ‘Yathi iNkosi kuye, Hamba phakathi komzi, phakathi kweYerusalem, ubeke uphawu emabunzini amadoda ancwina aze akhale ngenxa yazo zonke izinyangiso ezenziwa phakathi kwawo.’” Testimonies, volume 3, 266.

Abo “bancwina baze bakhale” bayatywinwa itywina phambi kokuba iingelosi ezitshabalalisayo, ezinezixhobo zokuxhela, zidlule ecaweni, emelwe yiYerusalem.

“Umyalelo ngulo: ‘Dlula phakathi esixekweni, phakathi eYerusalem, ubeke uphawu emabunzini amadoda ancwinayo nalilayo ngenxa yawo onke amasikizi enziwayo phakathi kwaso.’ Aba bancwinayo, balilayo babebambe phambili amazwi obomi; babekhalimelile, baluleke, babongoze. Abanye ababemhlazisa uThixo baguquka baza bazithoba iintliziyo zabo phambi kwaKhe. Kodwa uzuko lweNkosi lwalumkile kuSirayeli; nangona abaninzi babesaqhubeka neentlobo zenkonzo, amandla nobukho baYo babungekho.”

“Ngexesha xa ingqumbo yaKhe iya kuphuma ngezigwebo, aba balandeli bakaKristu bathobekileyo, abazinikeleyo, baya kwahlulwa kwabanye bonke abantu behlabathi ngentlungu yemiphefumlo yabo, ebonakaliswa ngokulila nokukhala, ngokukhalimela nangokulumkisa. Lo gama abanye bezama ukugubungela ububi obukhoyo, baze baxolele ubungendawo obukhulu obuxhaphake kuyo yonke indawo, abo banenzondelelo ngozuko lukaThixo nothando lwemiphefumlo abayi kuthula ukuze bafumane ukuthandwa nangubani na. Imiphefumlo yabo elilungisa iyakhathazeka imihla ngemihla ngenxa yemisebenzi nengxoxo engcwele ingeyiyo yabangendawo. Abanawo amandla okumisa umfula obaleka ngamandla wobugwenxa, yaye ngenxa yoko bazaliswa lusizi noloyiko. Bakhalela phambi kukaThixo xa bebona inkolo idelelwa kwezona zindlu zabo kanye abo baye baba nokukhanya okukhulu. Bayazila baze bacinezele imiphefumlo yabo kuba ikratshi, ukubawa, ukuzingca, nenkohliso phantse yazo zonke iintlobo, zikho ecaweni. UMoya kaThixo, oshukumisela ekukhalimeleni, uyanyathelwa phantsi kweenyawo, lo gama abakhonzi bakaSathana bevuyisana. UThixo uyahlaziswa, inyaniso yenziwa ingabi namsebenzi.”

“Abo bangavi buhlungu ngenxa yokuhla kwabo ngokwasemoyeni, bengalileli izono zabanye, baya kusala bengenatywina likaThixo. INkosi iyabagunyazisa abathunywa bayo, amadoda anezixhobo zokubulala ezandleni zawo: ‘Dlulani emva kwakhe phakathi komzi, nibulale: iliso lenu malingasindisi, ningabi nanceba; xhelani niphelelise abadala nabaselula, neentombi, nabantwana abancinane, nabafazi; kodwa ningasondeli nakomnye umntu okuphezu kwakhe uphawu; niqale engcweleni Yam. Baza ke baqala ngamadoda amadala ayengaphambi kwendlu.

“Apha sibona ukuba ibandla—ingcwele yeNkosi—laba lelokuqala ukuva isibetho sengqumbo kaThixo. Amadoda amadala, abo uThixo wayebanike ukukhanya okukhulu nababesime njengabagcini bezinto zokomoya zabantu, ayengcatshile intembeko yawo. Ayesamkele isikhundla sokuba akufuneki silindele imimangaliso nokubonakaliswa okucacileyo kwamandla kaThixo njengakwimihla yangaphambili. Amaxesha atshintshile. La mazwi aqinisa ukungakholwa kwawo, aze athi: INkosi ayiyi kwenza okulungileyo, yaye ayiyi kwenza okubi. Inenceba kakhulu ukuba ihambele abantu bayo ngomgwebo. Ngaloo ndlela ‘Uxolo nokhuseleko’ sisikhalo samadoda angasoze aphinde aphakamise ilizwi lawo njengexilongo ukuze abonise abantu bakaThixo ukreqo lwabo nendlu kaYakobi izono zayo. Ezi zinja ezizizimumu ezingafunanga kukhonkotha zezona ziva impindezelo enobulungisa kaThixo okhubekileyo. Amadoda, iintombi, nabantwana abancinane batshabalala bonke kunye.”

Testimonies, volume 5, 210, 211.

UIsaya 40 uqala ngokusebenzisa umfuziselo wokuphindwa kabini, oluphawu lwesiprofeto lomyalezo weSikhalo Sasezinzulwini Zobusuku, ongumyalezo wesibini odibanayo nomyalezo wokuwa kweBhabhiloni. Ukuwa kweBhabhiloni kuphindwa kabini xa kubonakaliswa ngokwesiprofeto. Eli binzana lithi, “Iwile iBhabhiloni, iwile.”

Kwalandela enye ingelosi, isithi, Iwile, iwile iBhabhiloni, eso sixeko sikhulu, ngokuba sazisela zonke iintlanga iwayini yengqumbo yohenyuzo lwaso. IsiTyhilelo 14:8.

Kukho ukuwa okubini kweBhabhiloni yokwenyani eBhayibhileni, yaye kukho ukuwa okubini kweBhabhiloni yokomoya eBhayibhileni. Ngokudibeneyo zimele amangqina amane embali achaza iimpawu zesiprofeto zokuwa kweBhabhiloni.

Wakhwaza ngamandla ngezwi elikhulu, esithi, Iwile, iwile iBhabhiloni enkulu; yaza yaba yindawo yokuhlala yeedemoni, nentolongo yayo yonke imimoya engcolileyo, nomkhombe wayo yonke intaka engcolileyo nenyanyekayo. ISityhilelo 18:2.

IBhabheli yokoqobo yawa njengeBhabheli ngexesha likaNimrodi, yaye neBhabheli yokoqobo yawa ngexesha likaBheleshatsare. IBhabheli yokomoya yawa ngowe-1798, yaye ukuwa kwayo kokugqibela kubonakaliswa ngokuphindaphindiweyo eziBhalweni. Ngenxa yesi sizathu, umyalezo wokuwa kweBhabheli uqulethe umfuziselo wobuprofeti wokuphindwa kabini. Ekuweni kweBhabheli kukho ukuphindwa kabini, kodwa kukwakho nezinye izizathu ezibini eziphambili zobuprofeti zale meko yokuphindwa kabini.

Isizathu sesibini sesokuba, njengomyalezo, umele umyalezo odityaniswa ngomyalezo wesibini. Umele imiyalezo emibini. Kukho nezinye iinyaniso ezibalulekileyo ezinxulumene nentsingiselo nolwakhiwo lomyalezo wengelosi yesibini, kodwa apha siqaphela nje ukuba ibali lokugqibela lesiprofeto likaIsaya, eliqala kwisahluko samashumi amane, liqala ngokuphindwa kabini komfuziselo woMthuthuzeli, awathe uKristu wathembisa ukuwubonelela abantu baKhe, ngoxa wayelibele engcwele yasezulwini.

Thuthuzelani, thuthuzelani abantu bam, utsho uThixo wenu. Thethani ngentuthuzelo eYerusalem, nikhwaze kuye, ukuba ukuphalisana kwakhe kuphelile, nokuba ubugwenxa bakhe buxolelwe; kuba uthe wamkela esandleni seNkosi okuphindwe kabini ngenxa yezono zakhe zonke. Isaya 40:1, 2.

Akukho ndawo yimbi eBhayibhileni ethetha ngokungqalileyo ngakumbi ngalo mba wesimilo sikaKristu njengoAlfa no-Omega, njengale ndawo ikwiIsaya isahluko samashumi amane de kube sekupheleni kwencwadi. NjengoAlfa no-Omega, uKristu ubeka utyikityo lwegama laKhe njengoAlfa no-Omega phezu kwale ndawo, kuba xa ufika ekupheleni kweIsaya, uphinda abhekise kuMthuthuzeli, kuba uKristu uliLizwi, yaye unguqalo nesiphelo.

Utsho uYehova ukuthi, Izulu liyitrone yam, nomhlaba sisihlalo seenyawo zam: iphi na indlu eniya kundakhela yona? iphi na nendawo yokuphumla kwam? Kuba zonke ezo zinto zisandla sam esazenzayo, zaza zonke ezo zinto zabakho, utsho uYehova; ke yena lo mntu ndiya kukhangela kuye, kuye ohluphekileyo, onomoya owaphukileyo, nongcangcazelayo ngelizwi lam. Obulala inkomo unjengobulala umntu; obingelela imvana unjengonqumla intamo yenja;

osondeza umnikelo unjengonikelela igazi lehagu; otshisa isiqhumiso unjengosikelela isithixo. Ewe, bakhethe ezabo iindlela, nomphefumlo wabo uyakholiswa zizinto zabo ezinezotho. Nam ndiya kukhetha iinkohliso zabo, ndizise phezu kwabo izinto abazoyikayo; ngokuba ndathi ndakubiza, akwabakho uphendulayo; ndathi ndakuthetha, abevanga; kodwa benza okubi emehlweni am, bakhetha oko ndingakuvuyelanga. Isaya 66:1–4.

Kuphakanyiswa umbuzo othi, ngabantu bakaThixo bamakhé indlu enjani na kuye? Ngaba bamisa indlu kaPetros yokomoya, okanye indlu yesikhungu sikaSathana? UThixo uchaza ukuba indlu ayakhayo yenziwe ngabo “abahluphekileyo nabanomoya ozisolayo,” kwanabo “banyikimayo” “elizwini” lakhe. Ubabeka ngokuchaseneyo abo banyikimayo elizwini lakhe nolunye udidi olunikezela ngeminikelo engahlambulukanga, abo bakhethe eyabo indlela. Abo bolu didi banikela ngeminikelo engahlambulukanga baya kufumanisa, njengoko kwenzayo amaYuda, ukuba indlu yabo iya kushiyelwa kubo iyintlango.

Bonke abaprofeti bathetha ngokuphela kwehlabathi, yaye lo ngumzekeliso womahluko phakathi kwezilumko, ezingcangcazelayo eLizwini laKhe, neziziziyatha ezinikezela amasikizi kuThixo, amasikizi athe imiphefumlo yazo iwathanda. Ngenxa yesi sizathu, uThixo uya kunyulela iintombi zaseLawodike eziziziyatha iinkohliso, leyo nkohliso umpostile uPawulos ayichazayo njengento eziswa kukwamkela “ubuxoki.”

“Uboxoki” luphawu oluthile kwimbali yobu-Adventist, yaye bamkelwa ngabakhi ngo-1863, baza bakha phezu kwabo kuyo yonke imbali yobu-Advent. Yayibubuxoki obavelisa isiseko sobuxoki, yaye apho baqalisa ukwakha itempile yobuxoki eyinkohliso. Umsebenzi wabo wokulingisa itempile yenyano uqhubeka de kube “yimihla yokugqibela.” UIsaya ubeka umxholo wesahluko samashumi amathandathu anesithandathu phakathi kokwahlulwa kweentombi eziziingqondi neezizizidenge. UIsaya uchonga imbali yesiprofeto awayiphawulayo kwivesi yokuqala kaIsaya amashumi amane xa uKristu wathembisa ukuthumela uMthuthuzeli kwiintsuku ezintathu ezinesiqingatha ezingokomfuziselo emva kokudana kukaJulayi 18, 2020.

Yivani ilizwi likaYehova, nina nithuthumela ngenxa yelizwi lakhe; Abazalwana benu abanithiyileyo, abanixothileyo ngenxa yegama lam, bathi, Makazukiswe uYehova; kodwa uya kubonakala ekuvuyeni kwenu, baze bona bahlazeke. Ilizwi lesiphithiphithi livela esixekweni, ilizwi livela etempileni, ilizwi likaYehova obuyekezayo iintshaba zakhe. Isaya 66:5, 6.

Ukususela ngowe-1798 ukuya kowe-1844, kwintshukumo yamaMillerite, iNkosi yakha itempile yomoya eyathi, njengomthunywa womnqophiso, yeza ngesiquphe kuyo ngowe-1844. INkosi yakha itempile yomoya kwintshukumo yamakhulu alikhulu anamashumi amane anesine amawaka, ukuze ize ngesiquphe ingene emnqophisweni naloo tempile. UPetros, kwincwadi yakhe yokuqala, isahluko sesibini, uyibiza loo tempile ngokuba “yindlu yomoya.” Abo “balivayo ilizwi leNkosi” ngabo abo uYohane abhekisa kubo kwisiTyhilelo xa esithi abo balivayo “basikelelekile.” Bangumqondiso, kuba umqondiso wenziwe “ngabagxothiweyo bakwaSirayeli.” AmaLawodike aziziyatha aya kuba neentloni xa iNkosi izizukisa kubaFiladelfiya abangcangcazelayo eLizwini layo, yaye iLizwi layo “liyinyaniso.”

Amazwi amathathu avakalayo ngexesha apho izilumko nezizidenge zahlulwa kolunye udidi, avela “esixekweni,” “etempileni,” naku “Yehova obuyisela impindezelo.” “Ilizwi” lokuqala elivela esixekweni “ilizwi lengxolo,” yaye “ingxolo” kukufika koMthuthuzeli oza ngesiquphe.

Kwathi, xa imini yePentekoste yayizele ngokupheleleyo, bonke babemxhelo mnye ndaweni-nye. Kwaza ngequbuliso kwavakala isandi esivela ezulwini, ngathi sesomoya onamandla ovuthuzayo, saza sayizalisa yonke indlu ababehleli kuyo. Kwabonakala kubo iilwimi ezahlukeneyo, ngathi zezomlilo, zaza zahlala phezu kwalowo nalowo kubo. IZenzo 2:1-3.

Igama eliguqulelwe ngokuthi “isandi” kwiZenzo isahluko sesibini, umqolo wesibini, lithetha “ingxolo,” kwanom “amarhe.” “Amarhe,” sisiprofeto. “Isandi” okanye “ingxolo” ephuma “esixekweni” imelwe “ngumoya onamandla.” “Ilizwi lengxolo elivela esixekweni,” “ngamarhe” okanye ngumyalezo wesiprofeto wobuSilamsi ophawula ukufika koMthuthuzeli entilini yamathambo awomileyo awabulawelwa “esitalatweni sesixeko esikhulu, esithi ngokomoya kuthiwe yiSodom neYiputa, nalapho iNkosi yethu yabethelelwa emnqamlezweni.”

Kwisahluko samashumi amane sikaIsaya, “ilizwi” elaliza kulungiselela indlela “yomthunywa womnqophiso,” labuza ukuba nguwuphi umyalezo elimele “liwukhwaze.” Laxelelwa ukuba “likhwaze” umyalezo wobuSilamsi. KwiZenzo, “isandi” esazalisa “indlu” kaPetros yokomoya sasiyiyo “impepho enamandla evuthuzayo,” ethi kuHezekile amashumi amathathu anesixhenxe, yavela kwimimoya emine yobuSilamsi.

Ilizwi lengxolo elivela esixekweni, ilizwi elivela etempileni, ilizwi likaYehova elibuyekeza iintshaba zakhe. Isaya 66:6.

Ukususela esitratweni apho iNkosi yethu yabethelelwa khona emnqamlezweni, uMthuthuzeli kuqala uxelela “ilizwi” lalowo udanduluka entlango ukuba umyalezo makube yintoni na. Emva koko umkhosi onamandla, oyitempile eyakhiweyo, njengoko wafuziselwa kwintshukumo yokuqala ukusuka kowe-1798 ukuya kowe-1844, uyawukhulisa lo mkhwazo. Intshukumo yaloo mkhosi unamandla, njengoko ibhengeza umkhwazo wobuSilamsi, ikhokelela “kwilizwi” lesithathu elichaza ilizwi likaThixo lomgwebo phezu kwe-United States ngenxa yokupasiswa komthetho weCawa. Kulapho iNkosi inika khona impindezelo. La mazwi mathathu alawulwa ngaphakathi kwisakhiwo sembali efihlakeleyo yeendudumo ezisixhenxe, emele oonobumba bokuqala, abaphakathi nabokugqibela begama lesiHebhere eladalwa nguMlwimi Omangalisayo, neliguqulelwa ngokuthi “inyaniso”. Le nto awunakuyicingela nje!

Ngokuhambelana nembali yesiprofeto ebesiyichonga, uIsaya emva koko uthetha ngokuzalwa kwesizwe.

Ngaphambi kokuba abe namanxeba okubeleka, wazala; ngaphambi kokuba kufike intlungu yakhe, wazala umntwana oyindoda. Ngubani na owakha weva into enjalo? ngubani na owakha wabona izinto ezinjalo? Lilo na ilizwe elinokuzala ngemini enye? okanye uhlanga lungazalwa ngaxeshanye? kuba kwakamsinya nje ukuba iZiyon ibe namanxeba okubeleka, yazala abantwana bayo. Ndingakuzisa na ekuzalweni, ndingabangeli ukuba kuzalwe? utsho uYehova; ndingabangela na ukuba kuzalwe, ndiluvale isizalo? utsho uThixo wakho. Isaya 66:7-9.

Isizwe esizalwa ngaphambi kokuba umfazi abe nenimba kutshanje besisesitalatweni, sifile yaye somile, lo gama ihlabathi liphela belivuyela iimeko zaso. Kodwa xa amangqina amabini ema, abo bebebhiyoza ngokufa kwaso boyika. Xa imizimba efileyo, eyomileyo, exheliweyo ima njengoluntu, bonke abathanda iYerusalem baya kuthi ngoko bavuye kunye nayo. Abo bathanda iYerusalem baquka kungekhona kuphela isizwe saloo likhulu elinamashumi amane anesine amawaka, kodwa kwanowomnye umhlambi kaThixo othi ngelo xesha ubizwe uphume eBhabheli. Uvuko oluvela ekuphoxekeni kukaJulayi 18, 2020, luzalisekiswa kukufika koMthuthuzeli, oya kwenza loo “mathambo” afileyo, omileyo, “achume njengomfuno.”

Vuyani kunye neYerusalem, nivuye kunye nayo, nonke niyithandayo; vuyani kakhulu kunye nayo ngovuyo, nonke niyililelayo; ukuze nincancise nize naneliswe ngamabele entuthuzelo yayo; ukuze nikhame, nize nivuyiswe yintabalala yobuqaqawuli bayo. Kuba utsho uYehova ukuthi, Yabonani, ndiya kuyolulela uxolo lube njengomlambo, nobuqaqawuli beentlanga bube njengomfula ophuphumayo; nize nincanciswe; nize nithwalwe emacaleni ayo, nize nicengcelezwwe emadolweni ayo. Njengomntu othuthuzelwa ngunina, ndiya kunithuthuzela nani; nize nithuthuzelwe eYerusalem. Xa nikubona oku, intliziyo yenu iya kuvuya, namathambo enu aya kuhluma njengengca; isandla sikaYehova siya kwazeka ngakubakhonzi bakhe, nomsindo wakhe ngakwiintshaba zakhe. Isaya 66:10–14.

UAlfa no-Omega ubeka isiphelo sebali lokugqibela likaIsaya kanye apho laqala khona ekuqaleni, ngokuchongwa kokufika koMthuthuzeli. Yaye njengoko kusoloko kunjalo, ngawo wonke umyalezo omela umyalezo kaEliya, ubekwa ngaphakathi komxholo wokuba iNkosi ibethe ihlabathi ngesiqalekiso.

Kuba, yabonani, iNkosi iya kuza ngomlilo, neenqwelo zayo zokulwa zinjengesaqhwithi, ukuze ibuyisele ingqumbo yayo ngomsindo ovuthayo, nokukhalimela kwayo ngamadangatye omlilo. Kuba iNkosi iya kumangalela yonke inyama ngomlilo nangekrele layo; yaye ababulawayo yiNkosi baya kuba baninzi. Abo bazingwalisayo, bazihlambululayo emiyezweni ngasemva komthi omnye phakathi, besidla inyama yehagu, nento enezothe, nempuku, baya kutshatyalaliswa kunye, itsho iNkosi. Kuba ndiyayazi imisebenzi yabo neengcinga zabo; kuya kwenzeka ukuba ndiya kuhlenganisa zonke iintlanga neelwimi; zize zifike, zibubone ubuqaqawuli bam. Isaya 66:15–18.

Ama-Adventist aziizi baseLawodike, abasemva “komthi” wolwazi lokulungileyo nokubi, okhoyo “embindini” “wegadi” yase-Eden, bazibanga ukuba bayazingwalisa yaye bayazihlambulula, kanti eneneni badla iimfundiso ezingcolileyo zaseBhabheli, baze bazifihle njengoko benza uAdam noEva ngenxa yezono ababezithanda gqitha ukuba bazincame. Baya kutshatyalaliswa kunye nazo zonke ezinye iintlanga. Bamelene ngokwahlukileyo nezilumko eziya kuba “luphawu.” “Uphawu” lulo “ibhanile,” emele iSabatha, yona engumqondiso weNkosi uThixo wakho oyena ungwalisa abantu baYo.

Ngenxa yoko oonyana bakaSirayeli baya kuwugcina umhla wesabatha, bawugcine umhla wesabatha kwizizukulwana zabo zonke, ube ngumnqophiso ongunaphakade. Ungumqondiso phakathi kwam noonyana bakaSirayeli ngonaphakade; kuba ngeentsuku ezintandathu uYehova wenza izulu nomhlaba, waza ngomhla wesixhenxe waphumla, waza wahlaziyeka. Eksodus

31:16, 17.

Abalumkileyo abafihlakalanga emva komthi wengqesho yokukholwa, kodwa baphakanyisiwe njengomqondiso, bebonakalisa uzuko lukaThixo kwimiboniso yokugqibela yempikiswano enkulu. Uzuko lwaKhe luyisimilo saKhe, yaye inxalenye yesimilo saKhe abayimelayo ehlabathini yiAlfa ne-Omega, isiqalo nesiphelo, owokuqala nowokugqibela, emelwa “njengeNyaniso.”

Ndiya kumisa umqondiso phakathi kwabo, ndithumele abasindileyo kubo kwiintlanga, eTarshishe, ePuli, naseLudi, abadubula ngesaphetha, eTubhali, naseYavan, eziqithini ezikude, ezingalivanga udumo lwam, nezingabubonanga ubuqaqawuli bam; zize zivakalise ubuqaqawuli bam phakathi kweentlanga. Zizise bonke abazalwana benu, bengumnikelo kuYehova, bevela kuzo zonke iintlanga, bekhwele amahashe, neenqwelo zokulwa, neenqwelwana, neemezile, nezilwanyana ezikhawulezayo, zize nentaba yam engcwele, iYerusalem, utsho uYehova, njengoko oonyana bakaSirayeli bezisa umnikelo ngesitya esihlambulukileyo endlwini kaYehova. Kubo ke ndiya kuthabatha abanye babe ngababingeleli nabaLevi, utsho uYehova. Kuba njengoko amazulu amatsha nomhlaba omtsha, endiwenzayo, aya kuma phambi kwam, utsho uYehova, koba njalo nembewu yenu negama lenu kuya kuma. Kothi ke, ukusuka ekuthwaseni kwenyanga entsha kuye kwenye, nokusuka kwisabatha kuye kwenye, inyama yonke ize kunqula phambi kwam, utsho uYehova. Baya kuphuma, bajonge izidumbu zamadoda andigqithileyo; kuba intshulube yawo ayiyi kufa, nomlilo wawo awuyi kucinywa; abe sisikizi enyameni yonke. Isaya 66:16–24.

Ibali lokugqibela lesiprofeto lika-Isaya liqala ngokufika koMthuzeli ngoJulayi ka-2023, yaye ibali liphelela kanye apho laqala khona. Lifika kwimbali efihlakeleyo yeendudumo ezisixhenxe etyhilwayo kanye phambi kokuba kuvalwe ixesha lovavanyo. Lichonga ukuphindaphindwa kwentshukumo yamaMiller ekuqaleni kunye nembali yentshukumo yekhulu elinamashumi amane anesine amawaka ekugqibeleni. Limele umyalezo wesiqalekiso ohamba nomyalezo kaEliya njengomyalezo womsebenzi wesiprofeto weSilamsi wokucaphukisa iintlanga njengoko usetyenziswa yiNkosi ukuzisa umgwebo “kuqala” phezu kweUnited States ngomthetho weCawa, yaye “ekugqibeleni” phezu kwehlabathi liphela, ngenxa yaloo mvukelo inye.

Siza kuqhubeka nokuqwalasela kwethu ibali lokugqibela likaIsaya kwinqaku elilandelayo.