

ISityhilelo sikaYesu Kristu - Inani Leshumi

Imfazwe Ezulwini

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Impikiswano enkulu phakathi kukaKristu noLusifa (uMthwali woKhanya) yaqala ezulwini, yaye uThixo wavumela ixesha lovavanyo. Xa uLusifa wayesasaza imvukelo yakhe, kwavunyelwa ithuba lexesha ukuze iziqhamo zemvukelo yoMthwali woKhanya zibonakaliswe. Xa uThixo wagqiba ukuba ixesha lovavanyo liphelile, igama likaLusifa latshintsha ukusuka kuLusifa uMthwali woKhanya, laba nguSathana, uMchasi. KuSathana neengelosi ezazizimanye naye kwimvukelo yakhe, ixesha lovavanyo laliphelile, baza bagxothwa ezulwini, bagwetyelwa umlilo ongunaphakade.

Wandula ke athi nakwabakwesokhohlo, Mkani kum, nina baqalekisiweyo, niye emlilweni ongunaphakade, owawulungiselelwe uMtyholi nezithunywa zakhe. Mateyu 25:41.

Impikiswano enkulu phakathi kukaKristu noSathana, eyathi emva koko yafikelela eMyezweni wase-Eden, yaza kwakhona uThixo waquka ixesha lovavanyo. Xa uSathana wamangalela uThixo ngokuxoka ngako ukufa nangesiqhamo somthi, waza walukuhla uEva ukuba azimanye nemvukelo yakhe, kwaphinda kwavunyelwa ixesha ukuze iziqhamo zemvukelo kaSathana zibonakaliswe emhlabeni njengoko zazinjalo ezulwini. Apho uSathana wafumana elinye igama elongezelelweyo lokuba nguMtyholi, elithetha ukuthi “uMmangaleli”. Xa ixesha lovavanyo (labanyana baka-Adam abathe bazimanya nemvukelo kaSathana) liphela, abo bonyana baka-Adam baya kugwetyelwa emlilweni ongunaphakade.

Kwabakho imfazwe ezulwini: uMikayeli nezithunywa zakhe balwa nenamba; nenamba yalwa kunye nezithunywa zayo, ayoyisa; nendawo yazo ayabuya yafunyanwa ezulwini. Yaza yaphoswa phantsi inamba enkulu, loo nyoka yakudala, ekuthiwa nguMtyholi, noSathana, olahlekisa lonke ihlabathi; yaphoswa phantsi emhlabeni, nezithunywa zayo zaphoswa phantsi kunye nayo. IsiTyhilelo 12:7–9.

Imfazwe yasezulwini ekuqaleni kwempikiswano enkulu ibonakalisa imfazwe ekupheleni kwempikiswano enkulu, kuba uAlfa no-Omega basoloko bebonakalisa isiphelo sento, kunye nesiqalo sento. Inkcazo yemfazwe eyenzeka ezulwini yaziswa ngomqondiso omkhulu ezulwini.

Kwabonakala umqondiso omkhulu ezulwini; umfazi embethe ilanga, nenyanga iphantsi kweenyawo zakhe, yaye entloko yakhe kukho isithsaba seenkwenkwezi ezilishumi elinambini; yaye yena emithi, wadanduluka, esebuhlungwini bokuzala, ebuhlungu ukuze azale. ISityhilelo 12:1, 2.

Xa kusenzeka ungquzulwano lokugqibela lwembambano enkulu phakathi kukaKristu noSathana, ngoxa ixesha lovavanyo lisasebenza; ibala lemfazwe limelwe kwiSityhilelo sikaYesu Kristu njengelisemazulwini. Le nyaniso ngoku iyatyhilwa. Umpostile uPawulos uthetha ngamazulu amathathu.

“Umpostile uPawulos, kusekuqaleni kwamava akhe obuKristu, wanikwa amathuba akhethekileyo okufunda intando kaThixo ngokubhekisele kubalandeli bakaYesu. ‘Wanyuselwa waya ezulwini lesithathu,’ ‘wangeniswa eparadesi, weva amazwi angathethekiyo, ekungekho mthethweni ukuba umntu awathethe.’ Naye ngokwakhe wavuma ukuba wanikwa ‘imibono nezityhilelo’ ezininzi ‘eziqhamka eNkosini.’ Ukuqonda kwakhe imigaqo yenyano yeendaba ezilungileyo kwakulingana nokwabo ‘bapostile abona babalaseleyo.’ 2 Korinte 12:2, 4, 1, 11. Wayenokuqonda okucacileyo, okupheleleyo ‘kobubanzi, nobude, nobunzulu, nokuphakama’ ‘kothando lukaKristu olugqithayo ekwazini.’ Efese 3:18, 19.” IZenzo zabaPostile, 469.

Imfazwe ekuqaleni kwempikiswano enkulu yaqala ezulwini lesithathu, yaye imfazwe ekupheleni kwempikiswano enkulu iphelela ezulwini lokuqala. Kukho amazulu amathathu, elokuqala lilo izulu elimele umoya ojikeleze iplanethi yomhlaba. Izulu lesibini lilanga, inyanga, neenkwenkwezi. Izulu lesithathu yilo uDade White awalubiza ngokuba “yiparadesi,” yaye limele indawo yetrone kaThixo. Kuse kanye phambi kobukho beziko lolawulo likaThixo apho uMphathi woKhanya, uLusifa, waqalisa uvukelo lwakhe.

Izulu lesithathu yilapho abanye abaprofeti, kuquka noDade White, baye bathatyathwa khona embonweni. Xa uPawulos wayelapho, waboniswa imbali yokuvuka kwamathambo awomileyo afileyo awayebulewe esitratweni ngoJulayi 18, 2020, neziganeko ezalandelayo ngokuzalwa kwekhulu elinamashumi amane anesine amawaka. UPawulos wathintelwa ekwabelaneni ngaloo mbali, kuba loo mbali yayimelwe njengembali ekungekho mthethweni “ukuyithetha.” UPawulos wasweleka kancinane ngaphezu kweminyaka engamashumi amathathu ngaphambi kokuba uYohane uMtyhileli afumane umbono weSityhilelo sikaYesu Kristu. UYohane, njengoko kwakunjalo ngoPawulos, weva oko “kwathethwayo” ziindudumo ezisixhenxe, yaye naye waxelelwa ukuba angakubhali oko “kwathethwayo.” Oko “kwathethwayo” ziindudumo ezisixhenxe kwakufanele kuhlale kutywiniwe kude kube sekupheleni kweentsuku ezintathu ezinesiqingatha ezingumfuziselo, ezo amangqina amabini ayefile ngazo esitratweni.

Kwathi ke zakuthetha izandi zazo iindudumo ezisixhenxe, ndandiza kubhala; ndeva ilizwi livela ezulwini lisithi kum, Zitywine izinto ezo zithethwe ziindudumo ezisixhenxe, uze ungazibhali. ISityhilelo 10:4.

Bonke abaprofeti bayangqina “ngeentsuku zokugqibela” zomgwebo wophando, yaye ezo “ntsuku zokugqibela” zaqala ngokukodwa ngomhla we-11 kuSeptemba 2001, yaye ngoku sele zifikelele kwinqanaba apho ukutywinwa kuqalayo. Ukutywinwa kuqala ekupheleni kweentsuku ezintathu ezinesiqingatha ezingokomfuziselo apho amangqina amabini abuleweyo ayelala esitratweni. Bonke abaprofeti bayavumelana omnye nomnye. UPawulos wabona ibala lemfazwe lemfazwe yokugqibela yovavanyo, eyenzeka ezulwini lokuqala. Ibala lemfazwe yemfazwe yokugqibela yovavanyo, eyenzeka ngaphakathi kwezulu lokuqala, lihambelana nebala lemfazwe yemfazwe yokuqala yovavanyo, eyenzeka ezulwini lesithathu. Kusenokubonakala kungayomfuneko ukuchaza amabala emfazwe njengeemfazwe zexesha lovavanyo, kodwa uSathana, owayengumchasi kaKristu emfazweni wokuqala nowangumchasi wamakhulu alikhulu anamashumi amane anesine amawaka emfazweni wokugqibela, uyazi ukuba ixesha lakhe lifutshane. Uyazi ukuba yimfazwe emiselwe ngaphakathi kwebala lexesha lovavanyo. Thina ke

siyakwazi na?

Ngo-1840, ingelosi enamandla yehla yaza yanika amandla kwisigidimi sengwele yokuqala. AmaProtestanti eso sizukulwana avavanywa ngoko, aza agqibela enegama lokuvukela elincanyathiselwe kuwo xa ayebizwa ngokuba ziintombi zaseBhabheli. Negama likaLusifa latshintsha ngexesha lovavanyo lwakhe lwexesha lokucekwa. Ingelosi enamandla eyehla ngo-1840 yayiyimfuziselo yengelosi enamandla yesiTyhilelo seshumi elinesibhozo eyehla ngoSeptemba 11, 2001. Umgwebo wophando wawungakaqali ngo-1840, kuba wawusekho kwiminyaka emine ezayo, kodwa amaProtestanti asabonisa umfanekiso wesiprofeto womgwebo wabaphilayo, kuba xa ingelosi yehla ngo-1840, ixesha lawo lovavanyo lokucekwa laqala. Xa ingelosi yesiTyhilelo seshumi elinesibhozo yehla ngo-2001, umgwebo ezulwini watshintsha usuka kumgwebo wabafileyo waya kumgwebo wabaphilayo.

Ngomhla we-18 Julayi 2020, kwafika ukuphoxeka kokuqala kwentshukumo yesithunywa sesithathu, okufanekiselwa kukuphoxeka kokuqala kwentshukumo yesithunywa sokuqala. Kwintshebezo yokuqala, inkqubo yokuvavanywa kwamaProtestanti yaphela kumqondiso wokuqala wokuphoxeka, yandula ke yaqala ukuvavanywa kwentshukumo yokuqala. Ngomhla we-18 Julayi 2020, inkqubo yomgwebo yathabatha elinye inyathelo yaya phambili, kuba isigidimi esasiza kufika ekupheleni kwentlango yeentsuku ezintathu ezinesiqingatha sasingayi kuba kukuzaliseka okugqibeleleyo nokokugqibela kwesigidimi seSikhalo Sasebusuku kuphela, kodwa sasiza kuphawula ngokwesiprofeto nokufika kokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Laza uzuko lukaThixo kaSirayeli lwenyuka lusuka phezu kwekerubhi, apho lwalukho khona, laya embundwini wendlu. Waza wabiza indoda eyayinxibe ilinen, eyayinxoxa yeinki yombhali ecaleni kwayo; Yathi iNkosi kuyo, Hamba phakathi komzi, phakathi kweYerusalem, ubeke uphawu emabunzini amadoda ancwina, akhala ngenxa yazo zonke izinyangiso ezenziwa phakathi kwawo. Hezekile 9:3, 4.

Inkqubo yokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka yaqala ekuzalweni kwawo, nto leyo eyayikwangukuvuka kwawo. Umyalezo wemimoya yomine uzisa amathambo awomileyo afileyo ebomini, yaye umyalezo wemimoya yomine ngumlayezo wokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. UPawulos noYohane bobabini balubona baluva kanye olu bali-mbali siphila kulo ngoku, imbali “abathi abaprofeti abaninzi namadoda amaninzi angamalungisa banqwenela ukuyibona.” Imbali yentshukumo enamandla yengelosi yesithathu, eyayifanekiselwe yintshukumo enamandla yengelosi yokuqala.

“Yonke imiyalezo eyanikelwayo ukusukela ngowe-1840–1844 imele ukwenziwa inamandla ngoku, kuba baninzi abantu abalahlekelwe kukuma kwabo. Imiyalezo imele iye kuzo zonke iicawa.

“UKristu wathi, ‘Asikelelekile amehlo enu, kuba ebona; neendlebe zenu, kuba zisiva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda amalungisa abanqwenelayo ukuzibona ezo zinto nizibonayo, kodwa abazibonanga; nokuva ezo zinto nizivayo, kodwa abazivanga’ [Mateyu 13:16, 17]. Asikelelekile amehlo awazibonayo izinto ezabonwayo ngo-1843

nango-1844.

“Isigidimi sanikwa. Kwaye makungabikho kulibaziseka ekuphindaphindeni isigidimi, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokugqibela umele wenziwe. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikwa, ngokumiselwa nguThixo, isigidimi esiya kukhula sibe sisikhalo esikhulu. Ke ngoko uDaniyeli uya kuma esabelweni sakhe, ukuze anike ubungqina bakhe.” Manuscript Releases, umqulu 21, 437.

Umxholo oyintloko wemfazwe yokuqala kaLusifa ezulwini yayikunxibelelwano.

Wayengumphathi wokukhanya, nowasebenzisa isikhundla sakhe ukutyhilizela impazamo ezingqondweni zeengelosi ezingcwele. Sixelelwa ukuba iingelosi ezazamkela iingcamango zakhe zokuvukela, azizange ziqonde nokuba nguLusifa owazilukhlayo ukuba zicinge ezo zinto ekugqibeleni zazicinga ngoThixo. Wayenobuqhophololo obukhulu, kanye njengoko wayenjalo kuEva emyezweni, kangangokuba iingelosi ezazikhe zangcwele zaza zakholwa ukuba iingcinga uSathana awayezityalile ezingqondweni zazo, yayizezazo iingcinga zokuqala. Ezo mbewu, ekugqibeleni, zavelisa isiqhamo sentshabalalo engunaphakade.

Imfazwe yokugqibela, eyenzeka ezulwini lokuqala, sele iza kuqalisa, yaye ayingomcimbi wokulukuhlwa kwezithunywa ezingcwele, kananjalo ayingomcimbi wokulukuhla kukaSathana uEva, koko imalunga nokulukuhla kwakhe lonke uluntu ngenkqubo yonxibelelwano eyonakalisiweyo emelwe ngokungathi isemazulwini. Imalunga neWebhu yeHlabathi liphela uSathana ayisebenzisayo ukutyala iingcamango ebantwini, bengazi abo bantu ukuba bakholwe ubuxoki, yaye ngokwenjalo babonakalise ukuba abayithandi inyaniso. Yayingumpostile uPawulos owabeka phambili ukuba “ngemihla yokugqibela” abantu baya kwamkela ubuxoki, ngenxa yokuba babengenalo uthando lwenyaniso. Ngapha koko, wayelibone kanye elo bali lembali apho lo msebenzi umangalisayo kaSathana ufezekiswa khona.

Ukuhendwa koluntu kuphunyezwa ngabo bathanda ulawulo lwehlabathi beZizwe eziManyeneyo, abangamandla enamba. Aba bathanda ulawulo lwehlabathi beZizwe eziManyeneyo, ngokwesiprofeto, baquka ookumkani nabarhwebi. Ookumkani ngoorhulumente, yaye iinkulu zobugcisa bezobuchwephesha kunye noosozigidi bamazwe ngamazwe ngabarhwebi.

Imfazwe iqala kumthetho weCawa, apho ngelo xesha i-United States iba ngukumkani ophambili kubo ookumkani abalishumi. I-United States ke ngoko isuke yathetha njengerhamncwa, ngaloo ndlela iphawula ukuphela kobukumkani besithandathu berhamncwa lomhlaba. Emva koko iphume iye kulahlekisa ihlabathi liphela ngemimangaliso emele iyenze phambi kwerhamncwa, imimangaliso emelwe njengokuhlisa umlilo uvela ezulwini.

Wenza imimangaliso emikhulu, wada wenza umlilo wehla uvela ezulwini, usihla emhlabeni phambi kwabantu. ISityhilelo 13:13.

Xa amathambo awomileyo abafuleyo abavusiweyo, awayebulewe esitratweni, ephakanyiselwa ezulwini njengomqondiso, ngaxeshanye kubakho nomnye umqondiso ezulwini.

Kwabonakala omnye ummangaliso ezulwini; yaye yabonakala inamba enkulu ebomvu, ineentloko ezisixhenxe neempondo ezilishumi, inezithsaba ezisixhenxe phezu kweentloko

zayo. ISityhilelo 12:3.

Inamba enkulu ebomvu nguSathana, kodwa ikwangobuRoma bobuhedeni.

“Ngaloo ndlela, nangona inamba, ngokuyintloko, imela uSathana, ikwangumfuziselo, ngengqiqo yesibini, weRoma yobuhedeni.” Imbambano Enkulu, 439.

Inyoka nguSathana, yaye kusetyenziso lwesibini inyoka imela iRoma yobuhedeni. Kwimbali yokuzalwa kukaKristu, inyoka yeRoma yobuhedeni imelwe; kodwa ukusetyenziswa kwesiprofeto okugqibeleleyo kwenyoka kuse “kwiintsuku zokugqibela.” “Kwiintsuku zokugqibela” inyoka imelwe ngookumkani abalishumi beZizwe eziManyeneyo. Ababonakali kwimbali yokuzalwa kukaKristu, kodwa kwimbali yokuzalwa kwekhulu elinamashumi amane anesine amawaka, ekwathi ukuzalwa kwabo kwafuziselwa kukuzalwa kukaKristu.

“Ookumkani nabalawuli neerhuluneli bazibeke phezu kwabo uphawu lomchasi-Kristu, yaye bamelwe yinamba eya kwenza imfazwe nabangewe—nabo bagcina imiyalelo kaThixo nabanoKholo lukaYesu.” Testimonies to Ministers, 38.

Impondo ezilishumi zedragoni zingumqondiso womanyano lwayo; iintloko zalo ezisixhenxe, ezinezithsaba phezu kwazo, ziyalichaza njengentloko yesixhenxe yobukumkani obusibhozo besiprofeto seBhayibhile, njengoko kubonisiwe kokubini emfanekisweni kaNebhukadenetsare kuDaniyele isahluko sesibini, kwanasezintloko ezisibhozo zeSityhilelo isahluko seshumi elinesixhenxe. IZizwe eziManyeneyo “ngomnye umqondiso omangalisayo ezulwini,” kanye ngelo xesha xa ibhanile, ethe yazalwa esitratweni esinqumla umwonyo wamathambo awomileyo afileyo, iphakanyiselwa ezulwini. Idragoni nomfazi babonakala njengemimangalisayo ezulwini ngexesha lomthetho weCawa, nto leyo ekwayiloo ndawo kanye apho irhamncwa lolwandle lobuKatolika nalo “limangalelwa lilandelwe.”

Ndabona enye yeentloko zalo ngathi inenxeba lokufa; yaza yalulama inxeba layo lokufa; laza lonke ihlabathi lamangaliswa lalandela elo rhamncwa. IsiTyhilelo 13:3.

Ihlabathi liyamangaliswa lirhamncwa lolwandle lobupopu, “emva kokuba” inxeba lalo elibulalayo liphilisiwe, yaye liphiliswa emthethweni weCawa eUnited States. Umqondiso, inamba, nerhamncwa konke kuyamangaliswa, kuqalwa emthethweni weCawa eUnited States. Umprofeti wobuxoki ubonakalisa ezona zimangalisayo zikaSathana zibaluleke kakhulu kwangelo xesha linye, kuba kungoko nangoko emva komthetho weCawa, apho umprofeti wobuxoki esandula ukuqala ukuthetha “njengenamba,” athi aphume aye kulahlekisa ihlabathi liphela, yaye ukufeza kwakhe olo lahleko ulwenza evela ezulwini.

Ndaza ndabona elinye irhamncwa linyuka livela emhlabeni; lalinamaphondo amabini anjengewundlu, laza lathetha njengenamba. Lenza lonke igunya lerhamncwa lokuqala phambi kwalo, laza lawenza umhlaba nabo bahlala kuwo ukuba banqule irhamncwa lokuqala, elaliphilisiwe inxeba lalo elibulalayo. Lenza imiqondiso emikhulu, ngokokude lenze nomlilo wehle uphuma ezulwini, usiya emhlabeni phambi kwabantu. ISityhilelo 13:11–13.

Imfazwe eyaqala ezulwini lesithathu, iphela ezulwini lokuqala. Umanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki luchongwa yiBhayibhile nanguMoya

wesiProfeto njengomfelandawonye wobubi. Ngexesha lomthetho weCawa, umanyano oluphindwe kathathu luqalisa ukukhokela ihlabathi liphela emfazweni nxamnye nomfazi, njengoko lusondela eArmagedon. Ngexesha lomthetho weCawa, luthabatha iindawo zalo kwidabi lezulu lokuqala, luze ke loyiswe! Njengoko iRoma inyukela emandleni izihlandlo ezithathu kwimbali yehlabathi, isoloko yoyisa kuqala utshaba lwayo, emva koko umlingane wayo, emva koko ixhoba layo, ize ke iwe.

Ndabona oomoya abathathu abangcolileyo abafana namasele bephuma emlonyeni wenyoka enkulu, bephuma emlonyeni werhamncwa, bephuma emlonyeni womprofeti wobuxoki. Kuba bangoomoya beedemon, abenza imimangaliso, abaphumela kookumkani bomhlaba nabowehlabathi lonke, ukuze babaqokelele emfazweni yaloo mini inkulu kaThixo uSomandla. Yabonani, ndiyeza njengesela. Unoyolo lowo uphaphileyo, ezigcinayo izambatho zakhe, hleze ahambe ze, babubone ubuhlazo bakhe. Waza wabaqokelela ndawonye kwindawo ebizwa ngolwimi lwesiHebhere ngokuba yiArmagedon. IsiTyhilelo 16:13–16.

“Imfazwe ezulwini” “ngemihla yokugqibela” asiyonto yesifaniso, yimfazwe yonxibelelwano eqhutyelwa emazulwini. Emlonyeni wenamba, emlonyeni werhamncwa, nasemlonyeni womprofeti wobuxoki kuphuma “oomoya beedemon” abasebenza “imimangaliso.” Igama elithi “umoya” lithetha impefumlo, yaye impefumlo luphawu lomyalezo. Umpefumlo kaHezekile amashumi amathathu anesixhenxe uwazisa ebomini amathambo afileyo, yaye ukwenza oko ngokuzisa umyalezo wobuSilamsi, obumelwe eBhayibhileni njengomoya wasempuma. “Umoya,” “umoya” kunye “nempefumlo” ligama elinye eliguqulelwe kula magama mathathu esiNgesi, kokubini kwisiHebhere nakwisiGrike.

“UThixo unokuphefumlela ubomi obutsha kuwo wonke umphefumlo onqwenela ngokunyanisekileyo ukumkhonza, yaye angachukumisa imilebe ngelahle elivuthayo elisuswe esibingelelweni, aze ayenze ibe nobuciko bokuvakalisa iindumiso zaKhe. Amawaka amazwi aya kuzaliswa ngamandla okuthetha iinyaniso ezimangalisayo zeLizwi likaThixo. Ulwimi oluthintithayo luya kukhululwa, yaye abanentloni baya kwenziwa bomelele ukuze banikele ubungqina benyaniso ngenkalipho. Wanga iNkosi ingabanceda abantu baYo ukuba bayihlambulule itempile yomphefumlo kuko konke ukungcola, baze balondoloze unxulumano olusondeleyo ngolo hlobo naYo, ukuze babe ngabathabatha inxaxheba kwimvula yamva xa iya kuthululwa.” Review and Herald, Julayi 20, 1886.

“Imimoya” ephuma emlonyeni wenamba, ephuma emlonyeni werhamncwa, nephuma emlonyeni womprofeti wobuxoki, imele izigidimi zikaSathana. Kwidabi lokuqala ezulwini lesithathu—kwakukho unxibelelwano olonakeleyo njengoko lwalumelwe ngumphathi wokukhanya owonakeleyo. Kwidabi lokugqibela ezulwini lokuqala—kuphinde kube kanye kwakhona, unxibelelwano olonakeleyo. Olo nxibelelwano olonakeleyo uSathana awalusebenzisayo emfazweni wezulu lesithathu, noluzakusetyenziswa kwakhona emfazweni wezulu lokuqala, yayikukumemeserisa, ekuthiwa kumaxesha anamhlanje yihipnosi.

“Amadoda nabafazi mabangafundi inzululwazi yokuba bathintele njani baze bathimbe iingqondo zabo banxulumana nabo. Le yinzululwazi efundiswa nguSathana. Simele sixhathise yonke into enjalo. Asimele sidlale ngemizamo yokuthakatha ngengqondo

nangehypnotism—inzululwazi yalowo waphulukana nendawo yakhe yokuqala waza wagothwa ezinkundleni zasezulwini.” Umbhalo-ngqangi 86, 1905.

Ulumekiselo lwenziwa ehlabathini namhlanje ziingxilimbela zetekhnoloji ngothungelwano lwewebhu lwehlabathi lonke, olusebenzisa oko kubizwa ngokuba yinzululwazi yentengiso yale mihla, kodwa enyanisweni oluyeyona nkqubela ifikeleleyo yenzululwazi yakudala kaSathana yolumekiselo. Abo baxhasa ulawulo lwehlabathi, iingxilimbela zetekhnoloji nebhiliyoni bafuna ukubambisa ixhoba labo “kumnatha” wenkohliso osele umiselwe kwihlabathi lonke. Ukuba uthanda, yimikhankaso kaSathana yePsyOps phezu kwehlabathi liphela. Yimiyalezo kaSathana ekhokelela ihlabathi eArmagedon, yaye loo miyalezo kaSathana ibhengezwa ezulwini kanye ngelo xesha linye iingelosi ezintathu zibhengeza umyalezo kaKristu ezulwini.

Ndaza ndabona enye ingelosi ibhabha phakathi kwezulu, inevangeli engunaphakade ukuba iyishumayeke kwabahleli emhlabeni, nakuzo zonke iintlanga, nezizwe, neelwimi, nabantu, isithi ngezwi elikhulu, Moyikeni uThixo, nimnike uzuko; kuba lifikile ilixa lomgwebo wakhe; nize ninqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi. Yalandela enye ingelosi, isithi, Iwile, iwile iBhabheli, eso sixeko sikhulu, ngokuba sazisela zonke iintlanga iwayini yengqumbo yombulo waso. Yaza ingelosi yesithathu yabalandela, isithi ngezwi elikhulu, Ukuba kukho bani unqula irhamncwa nomfanekiso waso, aze amkele uphawu lwalo ebunzini bakhe, nokuba sesandleni sakhe, naye uya kusela iwayini yengqumbo kaThixo, egalelwe ingaxutywanga endebeni yomsindo wakhe; yaye uya kuthuthunjiswa ngomlilo nesalfure phambi kweengelosi ezingcwele, naphambi kweMvana; nomsi wokuthuthunjiswa kwabo unyuka use kuwo onke amaphakade; yaye abanakuphumla imini nobusuku abo banqula irhamncwa nomfanekiso waso, nabani na owamkela uphawu lwegama laso. ISityhilelo 14:6–11.

“Imimoya” ephuma kwilungu ngalinye lomanyano oluphindwe kathathu, iphuma emilonyeni yazo. Ukuthetha kwesizwe sisenzo sikarhulumente waso.

“Ukuthetha kwesizwe kusisenzo sabasemagunyeni baso bomthetho nabogwebo.” Imbambano Enkulu, 443.

UYeremiya wathenjiswa ukuba, ukuba wayeya kwahlula ingqolowa emakhobokeni, aze angabuyeli emakhobokeni (nangona amakhowe ayenokubuyela kuye), uThixo wayeya kumenza “umlomo” waKhe.

Andihlalanga ebandleni labagculeli, andavuya nokuvuya; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalisile ngumsindo. Yini na intlungu yam ingapheliyo, nesilonda sam singanyangekiyo, esingavumiyo ukuphiliswa? Uya kuba na kum ngowobuxoki ngokupheleleyo, njengamanzi asilelayo? Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndoba ndibuyisa wena, ume phambi kwam; kwaye ukuba ukhupha okunqabileyo kokungendawo, woba ngumlomo wam; mababuyele kuwe bona; ke wena ungabuyeli kubo. Yeremiya 15:17–19.

UYeremiya umele amaMillerite ekudanisweni kwawo kokuqala, awacinga ukuba uThixo uxokile. UThixo wayengaxokanga; wabamba nje isandla saKhe phezu kwempazamo eyayikwitshathi

ka-1843. UYeremiya wanikwa isithembiso, njengoko nabo badana ngoJulayi 18, 2020, benikwe isithembiso; sokuba, ukuba bangazahlula kubantu abazizidenge nakwiimfundiso zikaSathana ezazikho ngaphambi kokudana, ngoko iNkosi yayiya kumenza uYeremiya, nabo abamelwa nguye, “umlomo” waYo. Itshathi ka-1843 yayiveliswe ukuzalisekisa umyalelo wokwenjenjalo kuHabhakuki isahluko sesibini.

“Yayibubungqina obumanyeneyo babahlohli namaphephandaba eSecond Advent, xa babemi ‘elukholweni lokuqala,’ bokuba ukupapashwa kwetshathi kwakukukuzaliseka kukaHabakuki 2:2, 3. Ukuba itshathi yayisisifundo sesiprofeto (kwaye abo bayikhanyelayo bayalushiya ukholo lokuqala), ngoko kulandela ukuba u-457 BC yayingunyaka ekwakuza kuqalwa kuwo ukubala iintsuku ezingama-2300. Kwakuyimfuneko ukuba u-1843 abe lixesha lokuqala elapapashwayo ukuze ‘umbono’ ‘ulibaziseke,’ okanye ukuze kubekho ixesha lokulibaziseka, ekulo iqela leentombi laliza kozela lize lilale phezu kwesihloko esikhulu sexesha, kanye phambi kokuba livuswe siSikhalo Sasezinzulwini Zobusuku.” James White, Second Advent Review and Sabbath Herald, Volume 1, Number 2.

INkosi, ngoHabakuki, yayalela amaMillerite ukuba avelise itshathi ka-1843, yaye yayiqulethe impazamo iNkosi eyasibekela ngesandla saYo. Kungako uYeremiya esithi ukuphoxeka kwakhe kwakungenxa yesandla sikaThixo. Xa, emva kokuphoxeka, iNkosi yakhokela amaMillerite ukuba abuyele kwisahluko sesibini sikaHabakuki, babona isithembiso sokuba, nangona umbono uya kulibazisa, bafanele ukuwulinda, kuba awuyi kuxoka, yaye ekupheleni uya “kuthetha”.

Umbono “uthethayo” wawumela umxholo wesigidimi sobuprofeti, yaye isithembiso kuYeremiya sasisithi, ukuba wayenokuzikhulula ekudanisekeni, abuyele kwinzondelelo ngesigidimi awayenayo ngaphambi kokudaniseka, yaye ukuba wayenokwenza umahluko phakathi kwengqolowa namakhoba, wayeza kuba “ngumlomo” kaThixo, aze avakalise isigidimi soKhwelo lwasezinzulwini zobusuku.

Kuba umbono usesele ixesha elimisiweyo; kodwa ekupheleni uya kuthetha, ungaxoki. Nakuba ulibala, wulinde; kuba uya kufika okunene, akayi kulibala. Habhakuki 2:3.

Abo bamelwe nguYeremiya, kokubini kwintshukumo yengelosi yokuqala neyesithathu, abazalisekisa umyalelo wokubuya, baya kuba “ngumlomo” weNkosi emfazweni nxaanye nomfelandawonye wobubi, kumabala edabi ezulu lokuqala. Baya kuvakalisa isigidimi seMidnight Cry. Abo bamelwe nguYeremiya ngoku beva “ilizwi” entlango. Iintsuku ezintathu nesiqingatha ezingokomfuziselo ziluphawu lwentlango yesiprofeto.

Iilizwi lalowo ukhalayo entlango lisithi, Lungisani indlela kaYehova, nilolonge entlango umendo omkhulu kaThixo wethu. Zonke iintili ziya kuphakanyiswa, nazo zonke iintaba neenduli ziya kuthotywa; ezigoso ziya kwenziwa zithe tye, neendawo ezimagqagala zibe licaba. Buya kutyhilwa ubuqaqawuli bukaYehova, yaye yonke inyama iya kububona kunye: kuba umlomo kaYehova utshilo oko. Isaya 40:3–5.

Siya kuya kuqhubeka nokuqwalasela kwethu idabi lokugqibela lemfazwe yovavanyo, eyaqala ezulwini lesithathu yaze yaphela ezulwini lokuqala, kwinqaku elilandelayo.

Banduluka ke bonke amaMidiyan, nama-Amaleki, nabantwana basempuma, bawela, bamisa intente entilini yakwaYizereli. Wathi ke uMoya kaYehova wamgubungela uGidiyon; wavuthela isigodlo, yaza indlu ka-Abihazeri yahlanganiselwa ukumlandela. Wathuma izigidimi kulo lonke uManase; naye wahlanganiselwa ukumlandela; wathuma izigidimi kuAshere, nakuZebhulon, nakuNafetali; benyuka beza kubahlangabeza. ABagwebi 6:33–35.