

ISityhilelo sikaYesu Kristu - Inani Leshumi Elinesine

Uphawu Lwesixhenxe

Jeff Pippenger

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Imfazwe yokulingwa yeengelosi, eyaqala ngoLucifer ezulwini lesithathu emelwe kwisiTyhilelo isahluko seshumi elinesibini, ifuzisela imfazwe yokulingwa yabantu neengelosi, ephela ezulwini lokuqala. Xa uSathana neengelosi zakhe bagxothwayo ezulwini lesithathu, uSathana wavula umgea omtsha wedabi emyezweni wase-Eden. Njengakwimfazwe yezulu lesithathu noLucifer, uThixo wamisela kanjalo ixesha lokulingwa loluntu. Imfazwe ezulwini lokuqala eqala ngokwenene kumthetho weCawa oza kuza kungekudala imele ukuphela kwexesha lokulingwa koluntu.

KwiZityhilelo izahluko zeshumi elinesibini neshumi elinesithathu kumelwe inamba, irhamncwa, nomprofeti wobuxoki. Ngokwesiko, loo magunya mathathu aqondwa ukuba amele ikakhulu imbali edlulileyo yaloo magunya mathathu, kodwa uYohane waxelelwa ukuba abhale “izinto eziya kubakho,” yaye yonke incwadi yeSityhilelo ithetha “ngeentsuku zokugqibela,” ngoko ke sisebenzisa umgaqo weBhayibhile wokuba isiphelo siboniswa sisiqalo, yaye sisebenzisa imifuziselo yeSityhilelo njengenyaniso yangoku, kungekhona inyaniso yexesha eladlulayo.

USathana uchongiwe kokubini emfazweni awayiqalayo ezulwini lesithathu, nakwidabi lokuqala awalizisela abantu emyezweni wase-Eden, njengosebenzisa “ukuhipnotiza” ukuze adlulise imiyalezo yakhe eyonakeleyo, ukuze aphumeze imfazwe yakhe.

“USathana wamlinga uAdam wokuqala e-Eden, yaye uAdam waqiqa notshaba, ngaloo ndlela emnika ithuba lokumoyisa. USathana wasebenzisa amandla akhe okulukuhla ngengcinga phezu koAdam noEva, yaye la mandla wazama ukuwasebenzisa phezu kukaKristu. Kodwa emva kokuba ilizwi lesiBhalo licatshuliwe, uSathana waqonda ukuba wayengenalo naliphi na ithuba lokoyisa.

“Amadoda nabafazi mabangafundi inzululwazi yokuba iintliziyo neengqondo zabo bahlangana nabo zingathinjwa njani. Le yinzululwazi efundiswa nguSathana. Simele ukuchasa yonke into enjalo. Asimele ukungenelela kumandla okutsaleka kwengqondo nasekuhoyipnotizweni—inzululwazi yalowo walahlekelwa yimeko yakhe yokuqala waza wagxothwa kwiinkundla zasezulwini.” *Mind, Character and Personality*, 713.

“inzululwazi efundiswa nguSathana” iye yagqityezelwa ngabarhwebi beeglobalist, yaye iqhutywa “ngomgwaqo omkhulu wolwazi” “ngemihla yokugqibela.” USathana nguyise wobuxoki, yaye iingxilimbela zeendaba azikhuthazi ubuxoki kuphela, kodwa zikwasusa inyaniso ekubeni ibonwe, zilandela abo bazigqala njengabaqhekeki, yaye zisebenzisa olona hlobo luphucukileyo lokulalisa ngengqondo olwakha lwasetyenziswa embalini yeplanethi yomhlaba. Imfazwe eyaqala ezulwini lesithathu igxininisa olu phawu lwemfazwe kaSathana, ukuze abathembekileyo abaphilayo xa

imfazwe yezulu lokuqala iqalisa babe sele belumkisiwe ngenxa yolwazi lwegaphambili. Xa siqonda ukuba iziko lolawulo leworldwide web, nomgwaqo omkhulu wolwazi, lilawulwa yaye lilondolozwa eUnited States, sifumana umbono wokuba kuthetha ukuthini ukuba iUnited States ibiza umlilo wehla uvela ezulwini ize ikhohlise ihlabathi liphela. “Umlilo” encwadini yesiTyhilelo umele isigidimi.

Umfuziselo weSityhilelo isahluko seshumi elinesithathu, nendima yeshumi elinesithathu, utsalwa emfazweni yaseNtabeni iKarmele apho abaprofeti bakaBhahali nabaprofeti bemimango, babengakwazi ukubizela umlilo ukuba wehle uphuma ezulwini ukuze kuqinisekise ukuba uBhahali noAshtaroti bangoothixo bokwenyaniso. UBhahali, enguthixo oyindoda, noAshtaroti enguthixokazi, bamele umfanekiselo werhamnawa, olo dibaniso lungengcwele lweceawe norhulumente. Babengabaprofeti bakaIzebhele, owayekubudlelwaneni obungengcwele noAhabhi. Abo mangqina mabini esiprofeto omfanekiselo werhamnawa kwibali leNtaba iKarmele, achaza indima ye-United States ekuqaleni ekwenzeni umfanekiselo wenkqubo yobupopu e-United States, yaye emva koko ehlabathini. “Umlilo” waseKarmele wawumele ube bubungqina bokuba ngubani na ngokwenene uThixo oyinyaniso. Wawumela isityhilelo esivela ezulwini esichaza uThixo oyinyaniso, yaye kwa lo mba mnye ukho xa i-United States ibizela umlilo ukuba wehle uphuma ezulwini.

Encwadini kaIsaya, uThixo ozazisa isiphelo kwasekuqaleni, ubhekisa kanye kwindawo yeNtaba iKarmele yakudala, kwanakwimeko yesiprofeto emelweyo xa iUnited States ihlisela umlilo uphuma ezulwini.

Veza ityala lenu, utsho uYehova; nizise izizathu zenu ezinamandla, utsho uKumkani kaYakobi. Mabase bazizise, basibonise oko kuya kwenzeka; mababonise izinto zangaphambili, ukuba ziyintoni na, ukuze siziqwalasele, sazi nesiphelo sazo; okanye basixelele izinto ezizayo. Bonisani izinto eziya kuza emva koku, ukuze sazi ukuba ningoothixo; ewe, yenzani okulungileyo, okanye nenze okubi, ukuze simangaliswe, sikubone kunye oko. Yabonani, aninto yanto, nomsebenzi wenu ulilize; ulisikizi lowo uninyulayo. Ndivuse omnye ophuma entla, yaye uya kuza; ephuma ekuphumeni kwelanga uya kubiza egameni lam; yaye uya kuwanyathela amakhosi ngokungathi lunodaka, njengoko umbumbi enyathela udongwe. Ngubani na owakuvakalisayo kwasekuqaleni, ukuze sazi? nangaphambi kwexesha, ukuze sithi, Ulilungisa? Ewe, akukho ubonisayo; ewe, akukho uvakalisayo; ewe, akukho uva amazwi enu. Owokuqala uya kuthi eZiyon, Yabonani, yabonani bona; yaye ndiya kunika iYerusalem ozisa iindaba ezilungileyo. Isaya 41:21–27.

Kwidabi lezulu lokuqala eliqala ngexesha lomthetho weCawa ondelayo, iUnited States, kwakunye noSathana ngokwakhe, baya kuvunyelwa ukuba “bavelise” “ityala” labo, yaye baya kuthoba umlilo uvela ezulwini bezama ukungqina ukuba uthixo kaIzebhele unguThixo oyinyaniso. Ihlabathi liya kunyanzelwa ukuba lamkele uphawu lomhla wonqulo waloo thixo. Umlilo othotywayo uvela ezulwini, udlula “kwindlela enkulu yolwazi” usiya kubo bonke abantu, ngumsebenzi “ongento yanto,” yaye lowo ukhetha umyalezo odluliselwa ngeso sixhobo “sisinyangiso.”

Kule mfazwe, ikhulu elinamashumi amane anesine amawaka, yaye emva koko isihlewe esikhulu, ziya kuba ngamangqina kaThixo kwingxoxo yokuba ngubani uThixo oyinyaniso. Imiyalezo echanjiswa macala omabini emfazweni imelwe “ngumlilo.” Zonke iintlanga ziya kuhlanganiswa ukuze kugqitywe ukuba ngubani uThixo oyinyaniso, yaye kuya kubakho iindidi ezimbini zamangqina ukuze kumiselwe “inyaniso.”

Maziqokelelwe ndawonye zonke iintlanga, ziqokelelwe nabantu; ngubani phakathi kwazo onokukuvakalisa oku, aze asibonise izinto zangaphambili? mabase izicaka zabo zibe ngamangqina, ukuze bagwetyelwe bengamalungisa; kungenjalo mabeve, bathi, Kuyinyaniso. Nina ningamangqina am, utsho uYehova, nomkhonzi wam endimnyulileyo; ukuze nindazi, nikholwe ndim, niqonde ukuba ndinguye: ngaphambi kwam akuzange kubunjwe thixo, yaye akuyi kubakho namnye emva kwam. Mna, ndinguYehova; yaye ngaphandle kwam akukho msindisi. Ndivakalisile, ndasindisa, ndabonisa, kungekho thixo wasemzini phakathi kwenu; ngako oko nina ningamangqina am, utsho uYehova, okokuba ndinguThixo. Isaya 43:9–12.

Ukubonakaliswa kokugqibela kweNtaba yeKarmele, kunamangqina kaSathana namangqina kaThixo. Lo mbonakaliso ngowokungqina ukuba ngubani na uThixo oyinyaniso, kodwa amangqina athembekileyo kaThixo afanele ukungqina ntoni?

Utsho ke uYehova, uKumkani wakwaSirayeli, noMkhululi wakhe, uYehova wemikhosi, ukuthi, Ndim owokuqala, ndingowokugqibela; ngaphandle kwam akukho Thixo. Ngubani na, onjengam, onokumemeza, akuxele, akumise kakuhle phambi kwam, ekubeni ndamisayo abantu bamandulo? nezinto ezizayo, neziya kuza, mabazibonakalise kubo. Musani ukoyika, ningabi nankwantyo; andikuxelelanga na kwangelo xesha, ndaza ndakuvakalisa? nani ningamangqina am. Ukho na uThixo ngaphandle kwam? Ewe, akukho liwa; andazi nalinye. Abenzi bomfanekiso oqingqiweyo bangamampunge bonke; nezinto zabo abazithandayo azisayi kubanceda; nabo ngokwabo bangamangqina azo; ababoni, abazi; ukuze badane. Isaya 44:6–9.

Abathembekileyo kwimpixano yokugqibela yeNtaba yeKarmele bamele ukungqina inyaniso yokuba uThixo ungowokuqala nowokugqibela. UnguThixo “owamisa abantu bamandulo,” ukuze abonakalise “izinto ezizayo.” AmaNgqina kaThixo amele ukuveza iSityhilelo sikaYesu Kristu esityhilwe kanye phambi kwedabi lokugqibela leNtaba yeKarmele.

Umyalezo kaSathana weNtaba yeKarmele umelwe njengomlilo owehla uphuma ezulwini.

Yaye esenza imimangaliso emikhulu, ade enze umlilo wehle uvela ezulwini, uze emhlabeni phambi kwabantu, ISityhilelo 13:13.

Le ndinyana ichaza imimangaliso eyenziwa yi-United States ngenzululwazi yale mihla ye-hypnotism, edluliselwa eluntwini “kwindlela enkulu yolwazi olusasazwayo.” Kodwa le ndinyana ikwathetha nangokubonakala kukaSathana ngokwakhe xa ezenza uKristu.

“Ingelosi edibana ekuvakalisweni kwesigidimi sengelosi yesithathu iya kukhanyisa umhlaba wonke ngozuko lwayo. Apha kuxelwa kwangaphambili umsebenzi wobubanzi behlabathi lonke nowamandla angazange aqheleke. Intshukumo yokubuya kukaKristu ka-1840–44 yaba yimbalasane yozuko yamandla kaThixo; isigidimi sengwele yokuqala sathwalwa saya kuzo

zonke izikhululo zobuvangeli emhlabeni, yaye kwamanye amazwe kwabakho owona mdlamkhulu wenkolo owakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi zinto ziya kugqwethwa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengwele yesithathu.

“Umsebenzi uya kufana nalowo woMhla wePentekoste. Njengokuba ‘imvula yokuqala’ yanikwa, ekuthululweni koMoya oyiNgcwele ekuqaleni kweendaba ezilungileyo, ukuze kubangele ukuhluma kwembewu exabisekileyo, kwangokunjalo ‘imvula yokugqibela’ iya kunikwa ekupheleni kwazo ukuze kuvuthwe isivuno. ‘Siya kwandula ke ukwazi, ukuba sithe sazingisa ukumazi uYehova: ukuphuma kwakhe kulungisiwe njengokusa; uya kuza kuthi njengemvula, njengemvula yamva nemvula yokuqala emhlabeni.’ Hoseya 6:3. ‘Yibani nemihlali ke, bantwana baseZiyon, nivuye kuYehova uThixo wenu; ngokuba uninike imvula yokuqala ngomlinganiselo, yaye uya kuninisa imvula, imvula yokuqala nemvula yokugqibela.’ Yoweli 2:23. ‘Ngemihla yokugqibela, utsho uThixo, ndiya kuthulula uMoya wam phezu kwayo yonke inyama.’ ‘Kuya kuthi ke bonke abaya kulinqula igama leNkosi basindiswe.’ IZenzo 2:17, 21.”

“Umsebenzi omkhulu weendaba ezilungileyo awuyi kugqitywa ubonakalisa amandla kaThixo ngaphantsi kunaloo nto eyawuphawula ekuqaleni kwawo. Iziprofeto ezazalisekiswa ekuthululweni kwemvula yokuqala ekuvulweni kweendaba ezilungileyo, ziya kuphinda zizalisekiswe emvuleni yokugqibela ekupheleni kwazo. Nazi ‘amaxesha okuhlaziya’ awathi kuwo umpostile uPetros wajonga phambili xa wayesithi: ‘Guqukani ke ngoko, nibuyele kuThixo, ukuze izono zenu zicinywe, ukuze kufike amaxesha okuhlaziya avela ebusweni beNkosi; yaye Iya kuthuma uYesu.’ IZenzo 3:19, 20.

“Abakhonzi bakaThixo, ubuso babo bukhanyiswe bukhazimla kukuzinikezela okungcwele, baya kukhawuleza ukusuka kwindawo baye kwenye bevakalisa isigidimi esivela ezulwini. Ngamawaka amazwi, kuwo wonke umhlaba, isilumkiso siya kunikelwa. Imimangaliso iya kwenziwa, abagulayo baya kuphiliswa, yaye imiqondiso nezimanga ziya kulandela abakholwayo. USathana naye uyasebenza, ngemimangaliso yobuxoki, ade athobe umlilo uvela ezulwini phambi kwabantu. IsiTyhilelo 13:13. Ngaloo ndlela abemi bomhlaba baya kuziswa ekubeni bathabathe icala labo.” The Great Controversy, 611, 612.

Xa sifikelela kwixesha apho uSathana abiza umlilo ukuba wehle uphuma ezulwini, “abemi bomhlaba baya kuziswa ukuba bathabathe ukuma kwabo.” Ngelo xesha, ubungqina bukaThixo “buya kukhawuleza busuke kwindawo buye kwenye ukuvakalisa umyalezo ovela ezulwini. Ngezandi zamawaka, kuwo wonke umhlaba, isilumkiso siya kunikelwa.” Umsebenzi abawufeza amangqina kaThixo “uya kufana nalowo woMhla wePentekoste,” xa “ingelosi edibanayo ekuvakaliseni umyalezo wengilosi yesithathu iya kuwukhanyisa umhlaba wonke ngozuko lwayo.” NgePentekoste, umlilo wawungumqondiso wokuthululwa koMoya oyiNgcwele, yaye umlilo ukwanguwo nomqondiso wokuthululwa komoya ongengcwele kaSathana.

Emva kokuba uYohane emele ikhulu elinamashumi amane anesine amawaka nesihlewele esikhulu kwiSityhilelo isahluko sesixhenxe, uchaza ukuvulwa kwetywina lesixhenxe nelokugqibela. Itywina lokugqibela, okanye lesixhenxe, limela ukutyhilwa kweSityhilelo sikaYesu Kristu,

kwaneso siprofeto sodwa encwadini yeSityhilelo esasimele ukutyhilwa kanye phambi kokuba kuvalwe ixesha lovavanyo. Itywina lesixhenxe, iindudumo ezisixhenxe, neSityhilelo sikaYesu Kristu zonke ziyimiqondiso yenyano enye, etyhilwayo kanye phambi kokuba kuvalwe ixesha lovavanyo. ISityhilelo sikaYesu Kristu sigxininisa isimilo sikaKristu namandla akhe okudala njengoAlfa noOmega. Iindudumo ezisixhenxe zichaza imbali apho ikhulu elinamashumi amane anesine amawaka etywinwa khona, kanti itywina lesixhenxe lichaza ukuthululwa koMoya oyiNgcwele ngelo xesha lembali xa amangqina amabini evuswa aze amkele amandla okudala “enyano” kaThixo, adluliselwa evela kuYise, aye kuNyana, aye kuGabriyeli, aye kumprofeti, esiya kwabo bakhetha ukufunda, ukuva, nokugcina amandla aqulethwe kuyo.

Kwaye xa wayeluvulile uphawu lwesixhenxe, kwabakho ukuthula ezulwini okungangesiqingatha seyure. Ndaza ndabona izithunywa zezulu ezisixhenxe ezazimi phambi koThixo; zaza zanikwa zona iixilongo ezisixhenxe. Kweza nesinye isithunywa sezulu, sema esibingelelweni, siphethe isitshisi segolide; sanikwa isiqhumiso esininzi, ukuba asinikele kunye nemithandazo yabo bonke abangcwele phezu kwesibingelelo segolide esasiphambi kwetrone. Waza umsi wesiqhumiso, owawuhamba nemithandazo yabangcwele, wenyuka phambi koThixo, uphuma esandleni sesithunywa sezulu. Saza isithunywa sezulu sathabatha isitshisi, sasisalisa ngomlilo wesibingelelo, sawuphosa emhlabeni; kwabakho amazwi, neendudumo, nemibane, nenyikima yomhlaba. ISityhilelo 8:1–5.

Kwezo ndima, “iingelosi ezisixhenxe” “zema phambi koThixo” ziphethe “amaxilongo asixhenxe.” Ezo ngelosi zisixhenxe zamaxilongo ngokwesiko ziqondwe ngokuchanekileyo ukuba zimele izigwebo zikaThixo ezichasene neRoma ngenxa yokunyanzeliswa konqulo lweCawa. IRoma yobuhedeni, phantsi kukaConstantine, yamisela umthetho wokuqala weCawa ngonyaka wama-321, yaye ngonyaka wama-330, ubukumkani bakhe bohlulwa baba yimpuma nentshona. Ukususela ngelo xesha amaxilongo amane okuqala aqalisa ukuvakala, yaye amela imikhosi yembali eyakhutshelwa nxamnye nobukumkani bakhe, neyathi ngonyaka wama-476 yashiya isixeko saseRoma singenakuphinda sibe nomlawuli ongumRoma phezu kwaso, eso sixeko sasisisimbolo samandla nozuko lweRoma. Xa upopu wamisela umthetho weCawa kwiBhunga laseOrleans ngonyaka wama-538, uMohammed wavuselwa ukuzisa isigwebo nxamnye necawa yaseRoma, njengoko kumelwe lixilongo lesihlanu nelesithandathu, awayekwangowokuqala nowesibini umaye, yaye amela ubuSilamsi. Nangona ukuqonda kwesintu ngaloo maxilongo kuchanekile, achazwa kweso sicutshulwa apho eziswe khona kwiSityhilelo sesithoba ngokuba “zizibetho.”

Ke bona abanye abantu, abangabulawanga zezi zibetho, abazange baguquke emisebenzini yezandla zabo, ukuze bangakhonzi iidemon, nezithixo zegolide, nezesilivere, nezesinyithi sobhedu, nezamatye, nezezinkuni; ezingakwaziyo ukubona, nokuva, nokuhamba; kwaye abazange baguquke ekubulaleni kwabo, nasekubhuleni kwabo, nasembulalweni yabo, nasekubeni kwabo. ISityhilelo 9:20, 21.

Ukuzaliseka okugqibeleleyo nokokugqibela kweexilongo ezisixhenxe zizibetho ezisixhenxe zokugqibela zeSityhilelo isahluko seshumi elinesithandathu. Kwanokuphonononga nje ngokukhawuleza iimpawu zesiprofeto zeexilongo ezisixhenxe zeSityhilelo isahluko sesithoba

kubonisa ukuba zineempawu ezifanayo nezezibetho ezisixhenxe zokugqibela. Ukuvulwa kwetywina lesixhenxe kwenzeka kwimbali ngexesha apho ixesha lovavanyo sele liza kuvalwa, yaye ingqumbo kaThixo, njengoko imelwe zizibetho ezisixhenxe zokugqibela, sele iza kuthululwa.

Xa uKristu, njengeNgonyama yesizwe sakwaYuda, “wavula itywina lesixhenxe,” kweza ingelosi yema esibingelelweni, inomsengele wegolide; yaza yanikwa yona intyatyambo eninzi yesiqhumiso, ukuze iyinikele kunye nemithandazo yabo bonke abangcwele phezu kwesibingelelo segolide esasingaphambi kwetrone. “Waza umsi wesiqhumiso, owawuhamba nemithandazo yabangcwele, wenyuka waya phambi koThixo uphuma esandleni sengwelelosi.” Ukuthululwa koMoya oyiNgcwele ngePentekoste kwandulelwa ngumthandazo wobunye wamakholwa awayebuthene eYerusalem.

“Imvuselelo yonqulo lokwenyaniso phakathi kwethu yeyona inkulu kwaye eyona ingxamisekileyo kuzo zonke iimfuno zethu. Ukuyifuna oku kufanele kube ngumsebenzi wethu wokuqala. Kufuneka kubekho umzamo onyanisekileyo wokuzusa intsikelelo yeNkosi, kungekhona ngenxa yokuba uThixo engathandi ukusithululela intsikelelo yaKhe, kodwa ngenxa yokuba thina singekakulungeli ukuyamkela. UBawo wethu wasezulwini ukulungele ngakumbi ukunika abo bamcelayo uMoya waKhe oyiNgcwele, kunokuba abazali basemhlabeni bekulungele ukunika iziphondo ezilungileyo kubantwana babo. Kodwa ngumsebenzi wethu, ngokuvuma izono, ngokuzithoba, ngokuguquka, nangomthandazo onyanisekileyo, ukuzalisekisa imiqathango athe uThixo wathembisa phantsi kwayo ukusinika intsikelelo yaKhe. Imvuselelo inokulindelwa kuphela njengempendulo yomthandazo.”
Selected Messages, incwadi 1, 121.

Ukuvulwa kwetywina lesixhenxe kuchaza ukutywinwa kwabalikhulu elinamashumi amane anesine amawaka. Ukutywinwa kuqalwa ngumthandazo, kodwa kungekhona nje ngumsebenzi womthandazo kuphela, koko ngumthandazo othile. Lo mthandazo uthile uchazwe kwincwadi kaDaniyeli, ethi ke yona, kambe, ibe ikwayincwadi yesiTyhilelo.

UYohane kwiSityhilelo noDaniyeli encwadini yakhe bamele ikhulu elinamashumi amane anesine amawaka “ngemihla yokugqibela.” “Ngemihla yokugqibela” abo baza kuba ngamangqina kaThixo ngexesha lemfazwe yezulu lokuqala baya kungqina ngesiprofeto esityhilwayo kanye phambi kokuvalwa kwexesha lovavanyo. Oku kumelwe njengotywina lwesixhenxe kwiindinyana esizicingelayo ngoku. Imithandazo eza kwingelosi “enesitya segolide sokuqhumisela” imelwe ngumthandazo kaDaniyeli kwisahluko sesithoba sencwadi yakhe. Lowo mthandazo ngumthandazo okhethekileyo, owawuchazwe nguMoses ngokunxulumene nesiprofeto “samaxesha asixhenxe.” Lowo mthandazo uneenxalenye ezimbini, yaye uDaniyeli ubeka imeko yaloo mthandazo wakhe oneenxalenye ezimbini ngokwemigaqo “yesiqalekiso” nethi “yesifungo” sikaMoses. Incwadi zikaDaniyeli neSityhilelo ziyincwadi enye, yaye imigca efanayo yesiprofeto ekwincwadi kaDaniyeli iyaphakanyiswa kwincwadi yeSityhilelo.

Umthandazo ozisa ukuthululwa komlilo ongcwele ekuhambeni kwengelosi enamandla yesiTyhilelo seshumi elinesibhozo, ngumthandazo kaDaniyeli “wezihlandlo ezisixhenxe.” Ngumthandazo owahlisa ingelosi uGabriyeli ivela ezulwini ukuze ichazele uDaniyeli iziprofeto. Ekupheleni komthandazo wakhe, oquka iivesi ezingamashumi amabini zokuqala zikaDaniyeli

isahluko sesithoba, uGabriyeli wehla malunga nexesha lomnikelo wangokuhlwa. Imithandazo enyukayo eyamkelwa yingelosi enesitya segolide sesiqhumiso, yimithandazo enyuka xa ilanga litshona, ngokuhlwa “kwemihla yokugqibela.”

Yaye ke, ndakuba ndisathetha, ndithandaza, ndivuma isono sam nesono sabantu bakowethu amaSirayeli, ndinikelisa isibongozo sam phambi koYehova uThixo wam ngenxa yentaba engcwele yoThixo wam; ewe, ndakuba ndisathetha emthandazweni, kanye loo ndoda uGabriyeli, endandimbonile embonweni ekuqaleni, ifikile ngokubhabha ngokukhawuleza, yandichukumisa ngexesha lomnikelo wangokuhlwa. Daniyeli 9:20, 21.

Umthandazo kaDaniyeli wawuyisivumo sezono ezingezizo ezakhe kuphela, kodwa kwanezono zabantu bakaThixo. Umthandazo wakhe usisicwangciso esisisiseko somthandazo wenguquko onxulumene “namaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu.

Abo abaseleyo kuni baya kuphelelwa ngamandla ngenxa yobugwenxa babo emazweni eentshaba zenu; yaye nangenxa yobugwenxa boothixo babo baya kuphelelwa ngamandla kunye nabo. Ukuba bayazivuma izono zabo, nezono zooyise, nokona kwabo abakona ngako kum, kwanokuba bahambe ngokuchasana nam; nokuba nam ndihambe ngokuchasana nabo, ndabazisa ezweni leentshaba zabo; ukuba ke iintliziyo zabo ezingalukanga zithotywa, baze ke balwamkele isohlwayo sobugwenxa babo: ndiya kwandula ke ndikhumbule umnqophiso wam noYakobi, ndiwukhumbule nomnqophiso wam noIsake, ndiwukhumbule nomnqophiso wam noAbraham; ndilikhumbule nelizwe. Levitikus 26:39–42.

Emva kokuba uMoses echaze isohlwayo esinxulunyaniswa “namaxesha asixhenxe,” asibiza ngokuba “yingxabano” “yomnqophiso” kaThixo, uchaza oko abantu bakaThixo bafanele bakwenze ukuba, yaye xa, beqonda ukuba bangamakhoboka ezweni lotshaba, njengoko wayenjalo uDaniyeli. Kwakufuneka, njengoko uDaniyeli wayemele, bazivume izono zabo, kwanazo nezono zooyise babo.

Xa lo mthandazo uthile usenziwa ngabo babizelweyo ukuba babe likhulu elinamashumi amane anesine amawaka, ingelosi ephethe isitya segolide sesiqhumiso iya kuthabatha “isitya sesiqhumiso, yaye” isizalise “ngomlilo wesibingelelo, isiphose emhlabeni: kwabakho amazwi, neendudumo, nemibane, nenyikima.” Umlilo ongcwele omela umyalezo “wenyaniso,” ngokwahlukileyo kumyalezo womgunyathi “womlilo,” lowo iUnited States noSathana bewuhlisa ezulwini, wenzeka ngexesha “lenyikima” elingumthetho weCawe.

Encwadini kaZekariya, saziswa ukuba uZerubhabheli wabeka kokubini isiseko nelitye eliyintloko letempile kwimbali yokwakhiwa kwakhona kwetempile neYerusalem emva kokubuya ebukhobokeni awayeyinxalenye yabo uDaniyeli.

Wandiphendula, wathetha kum, esithi, Eli lilizwi likaYehova kuZerubhabheli, lisithi, Akungenamandla, akungenagunya, kungoMoya wam, utsho uYehova wemikhosi. Ungubani na wena, ntaba inkulu? Phambi koZerubhabheli uya kuba lithafa; yena uya kukhupha ilitye eliyintloko ngemisindo yokuduma, bekhwaza besithi, Ubabalo, ubabalo malube kulo. Kwafika kwakhona ilizwi likaYehova kum, lisithi, Izandla zikaZerubhabheli zibeke isiseko sale ndlu; izandla zakhe nazo ziya kuyigqiba; uya kwandula ke ukwazi ukuba uYehova wemikhosi

undithumile kuni. Kuba ngubani na odelekileyo umhla wezinto ezincinane? Kuba baya kuvuya, balibone ilothe yokulinganisa esandleni sikaZerubhabheli kunye nabo basixhenxe; ngamehlo kaYehova lawo, ahambahambayo emhlabeni wonke. Zekariya 4:6–10.

UZerubhabheli uthetha “inzala yaseBhabheli,” yaye uluphawu lwesigidimi sengelosi yesibini, esathi, xa sidityaniswe nesigidimi soKhalelo lwasezinzulwini zobusuku, sabeka “isiseko” ekuqaleni kwentshukumo yoBuvangeli bokuBuya kukaKristu. UZerubhabheli ukwamele nokuphindwa kwesigidimi sengweosi yesibini kwintshukumo yokugqibela yoBuvangeli bokuBuya kukaKristu, kwintshukumo yeFuture for America, xa kubekwa “ilitye eliyintloko.”

Ihlabathi lavuya ngenxa yamangqina amabini awayebulewe entilini yamathambo awomileyo, esitratweni esingu “information super highway.” Xa la mangqina mabini abuyiselwa ebomini, ihlabathi lavesa uloyiko, aza amazulu avuya. UZakariya, njengabo bonke abaprofeti, uchaza “imihla yokugqibela” xa abantu bakaThixo bevuyayo. UZakariya usazisa ukuba bayavuya ekuvukeni kwamangqina amabini, xa bebona “abo basixhenxe.” “Abo basixhenxe” lelona gama linye lesiHebhere eliguqulelwe ngokuthi “izihlandlo ezisixhenxe” kuLevitikus amashumi amabini anesithandathu. Intshukumo yengelosi yokuqala yabeka ilitye lesiseko lezihlandlo ezisixhenxe zikaMoses, yaye loo “nyaniso” nayo imele ukuba ibe lilitye lentloko lentshukumo yengelosi yesithathu, nangona yalahlwayo ngowe-1863.

Xa iqondwa, izalisekiswe, yaye kwenziwe ngokuthandaza okufanelekileyo okuphindwe kabini, umlilo oyinyaniso uya kuphoswa emhlabeni, njengokuba kwakunjalo ngePentekoste.

Siza kuqhubeka sijongana nokuvulwa kwetywina lesixhenxe kwinqaku elilandelayo.