

ISityhilelo sikaYesu Kristu - Inani Leshumi Elinesithandathu

Ukutyhilwa Kweendudumo Ezisixhenxe: Uhlatutyo Lobuprofeti lweSityhilelo nembali Efihlakeleyo

Jeff Pippenger
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Besibeka silandela uthotho lweziganeko zesiprofeto ezichongwa yimbali efihlakeleyo yeendudumo ezisixhenxe, emelwe kwiSityhilelo izahluko zeshumi elinanye ukuya kweleshumi elinesithathu. Asikafiki okwangoku kwinqanaba lokuphuhliswa kwezi ziganeko apho siya kubeka phezu kwazo imbali yophondo lobuProtestanti nophondo lweRiphabhlikhi. Kwangokunjalo asikakalungiseleli iqonga lokuqonda ukuze sichaze ngokuchanileyo indima ye-Islam kwisigidimi soKhalelo lwasezinzulwini zobusuku. Noko ke, kukho inyaniso ebaluleke kakhulu enxulumene nezi ziganeko, echaza into amele ayenze umntu xa eziqonda iinyaniso ezityhilwayo. Intsikelelo yeSityhilelo iquka uxanduva “lokugcina” ezo zinto zibhaliweyo.

Umgca wembali otyhilwayo uhambisa amandla okudala kaThixo kwabo baya kuva, bafunde, baze bazigcine ezo zinto zibhaliweyo kuwo. Ngako oko ke, lixesha lokuphuma ekuqwalaseleni kwethu ibali lokugqibela lesiprofeto likaIsaya, neseSityhilelo izahluko zeshumi elinanye ukuya kweleshumi elinesithathu, ukuze kumiswe ukubaluleka kwezi “ntsuku zintathu nesiqingatha” uEliya noMoses babefile esitratweni somgaqo omkhulu wolwazi, odlula entlanjeni yamathambo omileyo, afileyo. Esiza kukuchonga ngoku, ngumqondiso “wentlango.”

Kwinqaku lokugqibela sachonga amangqina amane esiprofeto omlandelelwano lweziganeko olumiswayo yimbali efihlakeleyo yeendudumo ezisixhenxe. Umgca womfanekiso kaKristu, umgca wamangqina amabini, umgca womfanekiso werhamncwa, nomgca wokumkani womntla wobuxoki.

Isiqingatha sesibini somgca kakumkani wobuxoki wasentla siqala ngokuxhotyiswa kwamandla kobupopu ngowe-538. Emva koko ubupopu, obungukumkani wobuxoki basemoyeni wasentla, bayinyathela phantsi iYerusalem yasemoyeni noSirayeli wasemoyeni iminyaka eliwaka namakhulu amabini anamashumi amathandathu.

Baya kuwela ngohlangothi lwekrele, bathinjwe basiwe kuzo zonke iintlanga; yaye iYerusalem iya kunyathelwa phantsi ziintlanga, kude kuzaliseke amaxesha eentlanga. Luka 21:24.

UYohane waxelelwa ukuba alinganise zombini ingcwele nomkhosi, kodwa waxelelwa kanjalo ukuba ashiye ngaphandle intendezezo, kuba yayinikwe iiNtlanga iminyaka eliwaka elinamakhulu mabini anamashumi amathandathu.

Ndaza ndanikwa ingcongolo efana nentonga; yaye ingelosi yema, isithi, Sukuma, ulinganise itempile kaThixo, nesibingelelo, nabo banqula kuyo. Ke kaloku intendezezo engaphandle kwetempile yishiye ngaphandle, ungayilinganisi; kuba inikwe iiNtlanga: yaye umzi ongcwele

ziya kuwunyathela ngeenyawo iinyanga ezimashumi mane anesibini. ISityhilelo 11:1, 2.

UYohane noLuka bangqina ukuba iiNtlanga “zinyathela ngeenyawo” “iYerusalem” “iinyanga ezimashumi mane anesibini.” UYohane uchaza ubude belo xesha, kanti uLuka uphawula isiphelo salo mbali. La mangqina mabini athetha ngombuzo okuDaniyeli isahluko sesibhozo, nevesi yeshumi elinesithathu.

Ndaza ndeva omnye ongcwele ethetha, yaza enye ingcwele yathi kuloo ngcwele ibithetha, Koda kube nini na umbono ongombingelelo wemihla ngemihla, nowokreko olwenza incithakalo, wokunikela ngendlu engcwele kwakunye nomkhosi ukuba kunyathelwe ngenyawo? Daniyeli 8:13.

Umbuzo ongobude bexesha ekwakufuneka ingcwele nomkhosi zinyathelwe phantsi, uchonga amagunya amabini atshabalalisayo awayeza kufezekisa isenzo sokunyathela phantsi iYerusalem, ethi kuDaniyeli imelwe “njengengcwele” kwanom “mkhosi.” Ukuqonda okuchanekileyo, okusisiseko kwale ndima, njengoko kuchaziwe nguJ. N. Andrews, kukuba le ndima ichonga amagunya amabini atshabalalisayo, awanyathela phantsi zombini ingcwele nomkhosi. Igunya lokuqala elitshabalalisayo elichongiweyo kule ndima libuhedeni, yaye elesibini bubupopu. Igama elithi “mkhosi,” yindlela kaDaniyeli yokubiza oko uYohane akuchaza “njengabanquli” etempileni, oko kukuthi eYerusalem.

“ZIKHO IZINTO EZIMBINI ‘EZINGAMABHODLO’ KUDANIYELI 8.—Le nyaniso yenziwe yacaca gca nguJosiah Litch kangangokuba sibeka amazwi akhe:

“‘Umbingelelo wemihla ngemihla’ lulufundo olukhoyo ngoku kwisicatshulwa sesiNgesi. Kodwa akukho nto injengombingelelo efaneka kweyantlandlolo. Oku kuyavunywa ngabo bonke. Lulucaciso olongeziweyo okanye ukutolikwa okubekwe kuso ngabaguquleli. Ufundo oluyinyaniso luthi, ‘eyemihla ngemihla nokunxaxha kwenkangala,’ imihla ngemihla nokunxaxha kudityaniswe kunye ngo-“kunye;” inkangala yemihla ngemihla nokunxaxha kwenkangala. Ngamandla amabini enza inkangala, awayemiselwe ukuyenza inkangala ingcwele nomkhosi.’—Prophetic Expositions, Volume 1, page 127.

“Kucacile ukuba ingcwele nomkhosi babeza kunyathelwa phantsi lidini lemihla ngemihla nokunxaxha okuyinkangala. Ukufundwa ngononophelo kwevesi 13 kuwulungisa lo mba. Kwaye le nyaniso imisa nenye, oko kukuthi: ezi nkangala zimbini zizimo ezibini ezikhulu ekuzo uSathana athe wazama ngazo ukubhukuqa unqulo nenjongo kaYehova. Amazwi kaMnu. Miller ngentsingiselo yale migomo mibini, nendlela awalandelayo yena ekufumaniseni loo ntsingiselo, anikelwa phantsi kwesihloko esilandelayo:”

“EZONA ZIBINI EZENZA INKANGALA BUBUQABA NOBUPAPA”

“‘Ndaqhubeka ndifunda, andafumana kungekho nanye enye imeko apho yona [eyemihla ngemihla] ifunyenwe khona, ngaphandle kwakuDaniyeli. Ndathi ke [ngoncedo lwe-concordance] ndathabatha la mazwi ayemi enxulumene nayo, athi, “susa;” uya kususa, “eyemihla ngemihla;” “ukususela kwixesha apho eyemihla ngemihla iya kususwa,” njalonzalo. Ndaqhubeka ndifunda, ndacinga ukuba andiyi kufumana kukhanya kulo mbhalo; ekugqibeleni, ndafika ku-2 Tesalonika 2:7, 8. “Kuba imfihlelo yokuchasa umthetho sele isebenza; kuphela

lowo uthintelayo ngoku uya kuqhubeka ethintela ade asuswe endleleni, aze andule ke lo ungendawo atyhilwe,” njalonjalo. Ndathi ndakufika kuloo ndinyana, owu! inyaniso yabonakala icace yaye izukile kangakanani na! Nantsi ke! Yiyo loo nto “eyemihla ngemihla!” Kaloku ngoku, uPawulos uthetha ntoni ngo “lowo uthintelayo ngoku,” okanye othintelayo? Ngo “mntu wesono,” nangalo “ungendawo,” kuthethwa ubuPopi. Kaloku, yintoni le ithintela ubuPopi ekutyhilweni? Kutheni, bubuhedeni; ke ngoko, “eyemihla ngemihla” imele ukuba ithetha ubuhedeni.’—Second Advent Manual, iphepha 66.” J. N. Andrews, The Sanctuary and the 2300 Days, 33, 34.

Ekuzalisekiseni “kwamaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu, ubuhedeni bayinyathela phantsi ingcwele nomkhosi iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, yaza ke impopoma yenza kwa lowo msebenzi eminye iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Ubupopu babeyinyathele phantsi iYerusalem iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu ngokukaLuka nangoYohane, kwada kwaba bubupopu bamkela inxeba labo elibulalayo ngo-1798. Ukususa iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu ku-1798 kufikelela ku-538. Ukususa iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu ku-538 kufikelela ku-723 BC, xa iAsiriya, ukumkani wasentla ongokoqobo ngelo xesha, yathimba ubukumkani basentla bakwaSirayeli yabusa ebukhobokeni.

UYohane ubhekisa kuphela kwiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu apho ubupopu banyhasha phantsi ingcwele nomkhosi, kodwa uLuka ubhekisa kuzo zombini izigaba zeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu apho ubuhedeni nobupopu banyhasha phantsi iYerusalem, kuba uthi “de amaxesha eeNtlanga azaliseke.” ULuka uchaza ukunyhashwa phantsi kweYerusalem njengento engaphezu “kwexesha” elinye, kuba uyibiza ngokuba kukuzaliseka “kwamaxesha” eeNtlanga.

Kambe ke, ngowe-1856, ubuMillerite Adventism baba ngabakaLawodike, yaye kwiminyaka esixhenxe kamva bayala inyaniso “yamaxesha asixhenxe” kaLevitikus 26, ngoko ke akunakwenzeka ukuba ubuAdventism bubone ezi nyaniso zilula zeBhayibhile. Inyaniso endiyichazayo yeyokuba imbali efihlakeleyo yeendudumo ezisixhenxe, echaza iimpawu zendlela ezintathu, nexesha eliphakathi kophawu lwendlela lokuqala nolwesibini, ize ke kubekho ixesha lesibini phakathi kophawu lwendlela lwesibini nolwesithathu, imelwe ngaphakathi komgca wesiprofeto wokumkani womntla wobuxoki.

Loo mgca waqala ngo-723 BC, xa ubukumkani basemantla bakwaSirayeli bangena ebukhobokeni ezandleni zokumkani waseAsiriya, ukumkani wokwenene wasemantla. Kwandula ke ngowe-538, ukumkani wasemantla ongokomoya wanikwa amandla, waza wayinyathela phantsi iYerusalem yokomoya eminye iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, de wafumana inxeba elibulalayo ngowe-1798. Ukususela ngo-723 BC kude kube ngowe-538, amagunya awayebambe uSirayeli ephantsi kolawulo ayesoloko engamagunya obuhedeni.

Umgca kaKristu uchaza ukuthanjiswa kokumkani wokwenene wasemantla ekubhaptizweni kwaKhe ngonyaka wama-27, yaye emva kweentsuku ezilishumi elinamabini namakhulu amathandathu ezingokwesiprofeto, wabethelelwa emnqamlezweni. Emva koko abafundi baKhe

banikwa amandla okushumayela isigidimi sokumkani wokwenene wasemantla, kwada kwaba kukuxulutywa ngamatye kukaStefano ngonyaka wama-34. Ekuphela kwexesha uKristu angazange ahambe ngalo kuzo zonke iintsuku ezilishumi elinamabini namakhulu amathandathu zenkonzo yaKhe, kwakuxa wayekhwele engena eYerusalem kuloo ngeno loloyiso. Ngoko ke wayinyhasha iYerusalem iintsuku ezilishumi elinamabini namakhulu amathandathu, njengoko benjenjalo nabafundi baKhe emva komnqamlezo. Yomibini le migca, eyokumkani womgunyathi wasemantla nekaKristu, ukumkani wokwenene wasemantla, yayinyhasha iYerusalem nomkhosi iintsuku ezilishumi elinamabini namakhulu amathandathu.

Ubuhedeni babuyinkohliso yenkqubo yonqulo yenkonzo yengcwele yasemhlabeni yamaYuda angokoqobo, yaye upapa buyinkohliso yenkqubo yonqulo yenkonzo yengcwele yasezulwini yamaYuda omoya. Iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yobuhedeni, yayihambelana neentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu zikaKristu, yaye iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yopapa, yayihambelana neentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu zabafundi.

Ngamnye kule migca mibini uqulethe isakhiwo esinye kanye sesiprofeto sembali efihlakeleyo yeendudumo ezisixhenxe, eyaqala ukutyhilwa esidlangalaleni ngoJulayi, 2023. Oku kutyhilwa kwafezekiswa ngokuyinxenye ngokuqatshelwa kokudana kokuqala kwentshukumo yamaMillerite. Oko kudana kwabo kokuqala kwangenisa ixesha elabizwa ngokuba “lixesha lokulibazisa” emzekeliseni weentombi ezilishumi. “Ixesha lokulibazisa” laphela kwintlanganiso yenkampu yase-Exeter, eNew Hampshire, xa isigidimi soKhalelo Lwasezinzulwini Zobusuku sasisekwe ngokupheleleyo. Intlanganiso yenkampu yase-Exeter yaba luphawu lwesibini, olwaza ke lwangenisa ixesha apho isigidimi soKhalelo Lwasezinzulwini Zobusuku savakaliswayo, de kwafika uphawu lwesithathu lomgwebo nokudana kokugqibela.

Iimpawu zendlela ezintathu zazingukudana kokuqala, isigidimi soKhwelo lwasezinzulwini zobusuku, nokudana kokugqibela. Ezo mpawu zendlela zintathu zingqinelana negama lesiHebhere elithi “inyaniso,” elimele unobumba wokuqala, oweshumi elinesithathu, nowokugqibela wealfabhethi yesiHebhere. Into yokuba owokuqala nowokugqibela bobabini babe zizidano imele umqondiso ka-Alfa no-Omega.

Akukho mfanekiselo uthe ngqo weentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu kwimbali yamaMillerite, kanti ke imbali yamaMillerite yimbali yentshukumo yokuqala, yaye ngenxa yoko iyintsholo yentshukumo yokugqibela. Imbali yokudana kokuqala kwentshukumo yokugqibela yaqala ngoJulayi 18, 2020, yaye ibonakaliswa kwiSityhilelo isahluko seshumi elinanye. KwiSityhilelo isahluko seshumi elinanye, amangqina amabini ayabulawa, nto leyo ephawula ukudana kokuqala kwentshukumo yokugqibela, okwakuyintsholo eyabonakaliswa yintsukumko yokuqala.

KwisiTyhilelo ishumi elinanye ukuphoxeka kwangenisa ixesha leentsuku eziliwaka namakhulu amabini anamashumi amathandathu apho izidumbu zabo zaye zaba sesitratweni, ngaloo ndlela kuphawulwa ixesha lokulibaziseka lomzekeliso. Ekubuyeni kwabo ebomini baphakanyiswa

njengomqondiso kwangelo lixa linye njengomgwebo womthetho weCawa. Imbali yamangqina amabini iquka ixesha elingumfuziselo leentsuku eziliwaka namakhulu amabini anamashumi amathandathu.

Iinkcukacha zentshukumo yengelosi yesithathu kwimbali efihlakeleyo yeendudumo ezisixhenxe zinika ukucaciswa okuninzi ngakumbi kuneminye imigca ehambelayo, kodwa umgca wengelosi yesithathu, umgca wokumkani wokwenyaniso wasemantla, nomgca wokumkani wobuxoki wasemantla, yonke inazo ezo mpawu zifanayo zesiprofeto zendawo yokuqala, ezilandelwa lixesha elifikelela kwindawo ephakathi, elo ke lilandelwa lixesha elifikelela emgwebeni kwindawo yokugqibela.

Iintsuku eziliwaka namakhulu mabini anamashumi amathandathu ziyinxalenye ephambili yembali efihlakeleyo yeendudumo ezisixhenxe. Iintsuku eziliwaka namakhulu mabini anamashumi amathandathu zimelwe ngokomfuziselo “njengentlango” kwisiTyhilelo isahluko seshumi elinesibini.

Umfazi wasabela entlango, apho anendawo ayilungiselwe nguThixo, ukuze amondle khona iwaka elinamakhulu amabini anamashumi amathandathu eentsuku. ISityhilelo 12:6.

Ibandla lasabela entlango ukuze lisinde ekunyathelweni phantsi ligunya lobupopu iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Ivesi yeshumi elinesine inika obunye ubungqina.

Kwaye umfazi wanikwa amaphiko amabini okhozi olukhulu, ukuze abhabhe aye entlango, endaweni yakhe, apho ondliwa khona ixeshana, namaxeshana, nesiqingatha sexesha, kude nobuso benyoka. IsiTyhilelo 12:14.

Ibandla lasabela ekutshutshisweni yinyoka nompapasi iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, yaye ngenxa yoko “intlango” ingumfuziselo weentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. Elo nani livela ngokungqalileyo izihlandlo ezisixhenxe ezincwadini zikaDaniyeli neSityhilelo, kodwa limelwe ngezinye iindlela ezininzi eZibhalweni. Kwimeko nganye, limela “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu.

Nokuba yayikukuba ubuhedeni bunyathele phantsi ingwele nomkhosi ukususela ku-723 BC kuse kumnyaka ka-538, okanye ubupopu bunyathele phantsi iYerusalem yokomoya nabakhonzi abakuyo, oko kwakungumzekeliso wokuchithachithwa kwabantu bakaThixo, okwaziswa kukwaphulwa ngabantu bakaThixo komnqophiso “weesabatha zomhlaba” njengoko umelwe kwiLevitikus izahluko ezingamashumi amabini anesihlanu nezingamashumi amabini anesithandathu. Kwisahluko samashumi amabini anesithandathu kubizwa ngokuba yimbambano yomnqophiso kaThixo.

Yaye ndiya kunizisela ikrele, eliya kuphindezela impikiswano yomnqophiso wam; yaye xa nithe nahlanganisana phakathi kwemizi yenu, ndiya kuthumela ubhubhane phakathi kwenu; nani niya kunikelwa esandleni sotshaba. Levitikus 26:25.

Uvukelo nxamnye nomnqophiso kaThixo lwazisela abantu bakaThixo ubukhoboka nokuchithachithwa okubonakaliswa njenge “ingxabano yomnqophiso wam.” Ukungasiqondi isohlwayo, uDaniyeli asibiza ngokuba “sisiqalekiso” nango “sifungo” sikaMoses, esikwabizwa ngokuba “yingxabano yomnqophiso wam,” kumfamekisa umntu ekuboneni intsingiselo enzulu ngakumbi yomsebenzi kaKristu njengoko umelwe kwisahluko sesithoba sikaDaniyeli. Uvavanyo olungaguquguqukiyo lwabantu bakaThixo abakubumfama baseLawodike ezibhalweni zikaEllen White kukuba abakwazi “ukuqiqa besuka kunobangela, besiya kwisiphumo.” Unokuzibanga ukuba uyayiqonda iminyaka eliwaka namakhulu amabini anamashumi amathandathu yamaXesha oBumnyama, kodwa ukuba akuwazi “unobangela” waloo kunyathelwa phantsi, uyimfama.

Yaye uya kuqinisa umnqophiso nabaninzi iveki enye; yaye phakathi evekini uya kubangela ukuba umbingelelo nomnikelo kuphele, yaye ngenxa yokwanda kwezinto ezizizotho uya kuyenza ibe yinkangala, kude kuse ekugqityweni; noko kumisiweyo kuya kugalelwa phezu kwaleyo yinkangala. Daniel 9:27.

Ukuqinisekisa kukaKristu umnqophiso kunxulumene ngokuthe ngqo “nengxabano yomnqophiso waKhe.” Ubude bexesha “lesiqalekiso” babuyiminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, yaye ubude bexesha lokuba uKristu aqinisekise kanye loo mnqophiso babuziintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini. Ngokungqinelana negama lesiHebhere elithi “inyaniso,” elinika isakhiwo sembali efihlakeleyo yezandi ezisixhenxe, iveki yesiprofeto awayeza kuyqinisekisa ngayo uKristu umnqophiso waKhe yayineempawu ezintathu zendlela ezimelwe ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela boonobumba besiHebhere.

Uphawu lokuqala lweveki yayilubhaptizo lwaKhe, uphawu lwesibini lwalungumnqamlezo, yaye olokuqibela lwalukukufa kukaStefano. Ukwala ukubona “amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu, njengoko iingelosi zasezulwini zamkhokelayo uWilliam Miller ukuba awabone “amaxesha asixhenxe,” kususa amandla okubona ngokupheleleyo kanye eso siprofeto apho uKristu waphalaza igazi laKhe waza waqinisekisa kanye umnqophiso abawawulayo abantu baKhe bamandulo bokwenyama. Wonke umntu oya kusindiswa ekugqibeleni uya kuba nokuqonda okuyinxalenye nokungaphelelanga kwe“nyaniso.” Kodwa akukho namnye osindiswayo owalayo ngabom ukubona “inyaniso.” Inye kuphela indlela eya kuYise, yaye loo ndlela ikukuYesu, yaye uYesu “uyinyaniso.”

Le yinto yokuqonda efanele ukucingisiswa, kuba ithetha ngomnqophiso kaLevitikus amashumi amabini anesihlanu namashumi amabini anesithandathu. “Isiqalekiso” sawo “amaxesha asixhenxe” saziswa phezu koSirayeli wamandulo ongowokoqobo ngenxa yokungavumi kwabo ukuphumeza imigaqo yokuvumela umhlaba uphumle, nokuzalisekisa imiyalelo yeJubili. Yayisisono sokungakwenzi oko kufaneleyo. Isiqalekiso saziswa phezu kwabo ngenxa yokuba babeshiyile umsebenzi ababewalelwe ukuwenza, kungekhona ngenxa yokuba babewaphule ngokungqalileyo umthetho, onjengokuthi uze ungabulali okanye uze ungebi. Basuka nje bayityeshela imigaqo enxulumene nokuvumela umhlaba uphumle. Ama-Adventist angayamkeliyo nje “amaxesha asixhenxe” (awathi iingelosi zamkhokelela uWilliam Miller ukuba awafumanise) ngenxa yaso nasiphi na isizathu esingangwaliswanga, awakhe nje azinika ixesha lokuphanda inyaniso

ngokwenene, aze ngaloo ndlela enza olo hlobo lunye lovukelo lokungakwenzi oko kufaneleyo ngokungayihoyi kanye loo nkcazelo yomnqophiso eyayingahoywanga nguSirayeli wamandulo ongowokoqobo. Isiqalo sibonakalisa isiphelo.

Iintsuku eziliwaka namakhulu mabini anamashumi amathandathu ezikwiSityhilelo seshumi elinesibini ezichazwa njenge “ntlango,” zingumqondiso “wamaxesha asixhenxe.” Zombini iintsuku eziliwaka namakhulu mabini anamashumi amathandathu zobulungiseleli bukaKristu, neentsuku eziliwaka namakhulu mabini anamashumi amathandathu zobulungiseleli babafundi, zimele iveki yonke apho umnqophiso wawuqinisekiswa khona. Zombini iminyaka eliwaka namakhulu mabini anamashumi amathandathu apho ubuhedeni babunyathela abantu bakaThixo phantsi, neminyaka eliwaka namakhulu mabini anamashumi amathandathu apho ubupapa babunyathela abantu bakaThixo phantsi, zimele ngokupheleleyo “amaxesha asixhenxe” esiqalekiso sikaMoses.

KwiSityhilelo ishumi elinanye, emva kweentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, amathambo afileyo abuyiselwa ebomini ukuze angene emnqophisweni njengamawaka alikhulu anamashumi amane anesine. Kodwa ukuze bafezekise olo lwalamano lomnqophiso, kuyafuneka ukuba bazalisekise imiqathango yomnqophiso, kanye njengoko uDanyeli wenzayo kwisahluko sesithoba. Imiqathango yomnqophiso “wamaxesha asixhenxe” iqulethe imiyalelo ecacileyo kwabo bazifumanayo besemhlabeni wotshaba. Xa abo bavukela ekuqondeni inyaniso yokuba basasaziwe benqwenela ukubuyela eNkosini, iLevitikus amashumi amabini anesithandathu inika imiyalelo yendlela abamele ukubuyela ngayo.

Abo basaseleyo kuni baya kubhanga ngenxa yobugwenxa babo emihlaben' yeentshaba zenu; kananjalo baya kubhanga kunye nabo ngenxa yobugwenxa booyise. Ukuba baya kuvuma ubugwenxa babo, nobugwenxa booyise, nokunxaxha kwabo abakunxaxhela kum ngako, kwanokuba bahambe ngokundichasa; nokuba nam ndahamba ngokubachasa, ndabangenisa ezweni leentshaba zabo; ukuba ke ngoko iintliziyi zabo ezingaluswanga zithotywa, baze ngelo xesha bamkele isohlwayo sobugwenxa babo: ndiya kwandula ndikhumbule umnqophiso wam noYakobi, ndikhumbule nomnqophiso wam noIsake, ndikhumbule nomnqophiso wam noAbraham; ndize ndilikhumbule ilizwe. Levitikus 26:39–42.

Intetho ethi “ukuphela” esiBhalweni ithetha ukunyibilika, ukonakala nokutshatyalaliswa kuphele. Ukuphela kukudodobala ude ube ngamathambo omileyo afileyo. Yaye lo myalelo uchaza ukufa, kuba umela abo bavuswayo baqonde imeko yabo njengabaku “elizweni leentshaba zenu.”

Utshaba wokugqibela oya kutshatyalaliswa kukufa. 1 Korinte 15:26.

NgoJulayi 18, 2020, ukuphoxeka kokuqala kwenzeka kwintshukumo yengelosi yesithathu. Kuye kwafaniswa nazo zonke ezinye iimpoxeko zokuqala kwimigca engcwele yohlaziyo lwesiprofeto. UHezekile isahluko samashumi amathathu anesixhenxe uchaza abantu bakaThixo ngemihla yokugqibela njengabaye bachithwa, bonakaliswa, baza bapheliswa de baba nje yintili yamathambo omileyo afileyo. Basezweni lotshaba, elilizwe lokufa. KwiSityhilelo ishumi elinanye, amangqina amabini abulawa aza ashiywa esitratweni. Bonke abaprofeti bayavumelana omnye nomnye. Ngoko ke uMoses uthetha kwabo bafuleyo esitratweni esinqumla intili kaHezekile. Kwimeko yabo

yokuphoxeka banikwa imiyalelo ngoYeremiya.

Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndiya kukubuyisa kwakhona, yaye uya kuma phambi kwam; yaye ukuba ukhupha okunqabileyo kokungento yanto, uya kuba njengomlomo wam; mababuyele kuwe; kodwa wena ungabuyeli kubo. Yeremiya 15:19.

UYeremiya uxelelwa ukuba, ukuba unqwenela ukuthetha egameni likaThixo, umele abuyele, yaye ekwenzeni oko umele ahlule okuxabisekileyo kokungendawo. Umxholo wale ndima uchaza ukuba abo bangendawo ngabo angamelanga abuyele kubo. Xa emelwe kule ndima njengokwisimo sakhe sokudana, uchaza ukuba wayeyedwa.

Andahlala ebandleni labagculeli, andavuya; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalise ngumsindo. Yeremiya 15:17.

UYeremiya wayengahlali “embuthanweni wabagculeli,” kuba wayehleli yedwa. Wayengamele abuyele kwabangendawo, abangumbuthano wabagculeli. Ngowe-1863, ubu-Adventism baqalisa ukubuyela “embuthanweni wabagculeli” xa babuyela kwindlela yokusebenza esebhayibhileni yeentombi zaseBhabheli ukuze balahle u“maxesha asixhenxe” kaMoses. Kodwa uYeremiya uthetha ngokukodwa ngeentsuku zokugqibela, kunembali yamaMillerite. Xa abo base ntlanjani yamathambo afileyo bevuswa baqonde ukuba bakwilizwe lotshaba, mabangaze babuyele kwabo bavuyayo ngokufa kwabo esitratweni. Elo qela linokubuyela kuYeremiya, kodwa yena akanakubuyela kubo.

Kodwa ukuba baza kubuya, nabo kufuneka bazalisekise imiyalelo eyanikwa nguMoses enxulumene ngokuthe ngqo “namaxesha asixhenxe.” Abo bafuleyo esitalatweni kwiSityhilelo seshumi elinanye, bafule iintsuku ezintathu ezinesiqingatha, nto leyo ngokwesiprofeto engu “yintlango.”

Kungenxa yoko le nto ukuvuka kokuqala kwabafuleyo kufezekiswa ngomyalezo obangela ukuba amathambo adityaniswe ndawonye, kodwa abasaphili. Kufuna umyalezo wemimoya emine, ongomyalezo wokutywina, ukuze ubaguqulele babe ngumkhosi onamandla. Umyalezo wokuqala obadibanisayo uvela “elizwini.”

Thuthuzelani, thuthuzelani abantu bam, utsho uThixo wenu. Thethani ngokuthuthuzela eYerusalem, nikhwaze kuyo, ukuba imfazwe yayo ifikelele esiphelweni, ukuba ubugwenxa bayo buxolelwe; ngokuba ifumene esandleni seNkosi okuphindwe kabini ngenxa yezono zayo zonke. Ilizwi lalowo ukhalayo entlango lithi, Lungisani indlela yeNkosi, yalathiseni entlango umendo omkhulu kaThixo wethu. Zonke iintili ziya kuphakanyiswa, zonke iintaba neenduli zithotywe; okugoso kuya kwenziwa kuthi tye, neendawo ezimagqagala zibe yithafa. Isaya 40:1-4.

Ilizwi livela entlango, engumfuziselo wokusasazwa kwamaxesha “asixhenxe.” Elo lizwi lisentlango, kuba noHezekile wathatyathwa wasiwa emfuleni wamathambo awomileyo. Wayengqina evela kanye kuloo mfula, kungekhona ekude.

Isandla seNkosi saba phezu kwam, sandikhupha ndasemoyeni weNkosi, sandibeka phantsi phakathi kwentili eyayizele ngamathambo. Hezekile 37:1.

Intili yintlango yeentsuku ezintathu nesiqingatha. Isithembiso selizwi sesokuba ubugwenxa beYerusalem buxolelwe, nokuba imfazwe yayo iphelile. Isithembiso simela ukutywinwa kwekhulu elinamashumi amane anesine amawaka okuzalisekiswa ngemihla yokugqibela. Kodwa ukuxolelwa kobugwenxa bayo kunxulunyaniswa nokwamkela kwayo “okuphindwe kabini” ngenxa yazo zonke izono zayo. Unyango olunikelwa nguMoses lufuna ukuvuma kungekuphela nje ubugwenxa babo, kodwa kwanobugwenxa booyise. Ukuba baya kuwuzalisekisa loo myalelo, ubugwenxa babo buya kuxolelwa.

Siza kuqhubekisa ezi nyaniso kwinqaku elilandelayo.

Ewe, wonke uSirayeli uwugqithile umthetho wakho, kwanokuphambuka, ukuze bangaliphulaphuli ilizwi lakho; ngenxa yoko isiqalekiso siphalazwe phezu kwethu, nesifungo esibhaliweyo emthethweni kaMoses umkhonzi kaThixo, ngokuba sonile kuye. Wawamisela amazwi akhe, awawathethayo ngathi, nangabagwebi bethu abasigwebayo, ngokusizisela ububi obukhulu; kuba phantsi kwezulu lonke akuzange kwenziwe njengoko kwenziwe eYerusalem. Njengoko kubhaliwe emthethweni kaMoses, bonke obu bubu busifikile; sekunjalo asenzanga kuthandaza phambi kweNkosi uThixo wethu, ukuze sibuye ezonweni zethu, siyiqonde inyaniso yakho. Daniyeli 9:11–13.