

ISityhilelo sikaYesu Kristu — Inani Leshumi Elinesixhenxe

Ukuvusa Amathambo Omileyo: Ubizo oluya kubunyulu nakuKholo ngexesha lokuLinda

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Amathambo awomileyo alele efile esitratweni, athi akuva “ilizwi” lalowo ukhala entlango, enjenjalo ngenxa yokuba uMthuthuzeli efikile, ekuzalisekiseni isithembiso sikaYesu sokumthumela. Ekuphoxekeni kokuqala kwamaMillerite, amaMillerite aqonda ukuba ayekwixesha lokulibaziseka elikumzekeliso weentombi.

“Abo badana ithemba babona eBhayibhileni ukuba babekwixesha lokulibaziseka, nokuba bamele ukulinda ngenyameko ukuzaliseka kombono. Obo bungqina bunye obabakhokelela ekubeni bakhangele iNkosi yabo ngo-1843, babakhokelela ukuba balindele yona ngo-1844.”
Spiritual Gifts, volume 1, 153.

Abo baye bafuziselwa ngamaMillerites baphinda amava okudana kokuqala, yaye xa besenza oko, kufuneka baqonde ukuba nabo bakwixesha lokulibazisa lomzekeliso weentombi ezinyulu. Kuphela yimpembelelo yoMthuthuzeli ebavumelayo ukuba babone le nyaniso. Oko kuqonda, okuziswe nguMthuthuzeli, kumelwe sisiprofeto sokuqala awathi uHezekile wayalelwa ukuba asivakalise entilini yamathambo awomileyo, afileyo.

Wabuya wathi kum, Profeta phezu kwala mathambo, uthi kuwo, Nina mathambo omileyo, yivani ilizwi leNkosi. Itsho nje iNkosi uYehova kula mathambo ukuthi; Yabonani, ndiya kungenisa umphefumlo kuni, niphile. Ndiya kunibeka imisipha, ndinyuse inyama phezu kwenu, ndinigqume ngolusu, ndibeke umphefumlo kuni, niphile; nazi ukuba ndiyiNkosi. Ndaza ndaprofeta njengoko ndandiyalelwe; kwathi ndakuprofeta, kwabakho isandi, yabakho ke inyikima; aza amathambo asondelana, ithambo kwithambo lalo. Ndathi ndakukhangela, yabonakala imisipha nenyama zinyuke phezu kwawo, nolusu lwawagquma ngaphezulu; kodwa kwakungekho mphefumlo kuwo. Hezekile 37:4–8.

“Ingxolo” imela uMoya oyiNgcwele. Ngelo xesha iintombi kufuneka ziqonde ukuba zikwithuba lokulibaziseka. Imiyalelo yeBhayibhile ngoko bamele bakwenze abadimazekileyo xa beqonda ukuba bakwithuba lokulibaziseka mininzi kakhulu. UYeremiya ufundisa ukuba mabangaze babuyele “ebandleni labagculeli,” elithi, kumyalezo oya eFiladelfiya, libe yisinagoge likaSathana. Kananjalo kufuneka bahlule okuxabisekileyo kokungcolileyo. Okuxabisekileyo xa kuthelekiswa nokungcolileyo kunentsingiselo ephindwe kabini.

Ndazifundela ngokwam le yantlukwano yesiprofeto kwiminyaka eyadlulayo, xa ndandisenza ukusetyenziswa kwephupha likaWilliam Miller. Ndachaza ngokuchanekileyo amatye anqabileyo njengeenyano zeLizwi likaThixo, yaye amatye anqabileyo obuxoki njengeemfundiso ezonakeleyo. Emva koko kwaboniswa kum ukuba noJames White wayekhe wenza ukusetyenziswa

kwephupha likaWilliam Miller, yaye ekusetyenzisweni kwakhe wachaza amatye anqabileyo njengabantu bakaThixo abanyanisekileyo, aze amatye anqabileyo obuxoki wawachaza njengabantu abavuma inyaniso ngobuxoki. Xa ndaphanda oko uJames White wayekufundisile ngeli phupha, ndaqonda ukuba sobabini sasichanile. Amatye anqabileyo anokumela abanyanisekileyo bakaThixo, aze amatye anqabileyo angengowokwenene amele abanganyanisekanga, kodwa amatye anqabileyo anokumela neenyano zeLizwi likaThixo, aze amatye anqabileyo angengowokwenene abe ziimfundiso zobuxoki. UJames White wasebenzisa iphupha likaMiller kwimbali awayephila kuyo ngelo xesha, kodwa mna ndalisondelelo phupha njengembali yemihla yokugqibela. Ngokudibeneyo, ezo zicelo zimbini zibonisa ukuba abantu baba yinto abayikholelwayo, yaye ukuba bakhetha ukunamathela kwiimfundiso eziphosakeleyo, baya kutshayelwa baphume ngefestile yindoda yebhrashi yothuli, kunye neemfundiso abaye badityaniswa nazo. Siyile nto siyityayo.

Xa abo badanileyo befumana ukuba bakwixesha lokulibala, ngokukaYeremiya bamele ukwahlula okunqabileyo kokungento yanto.

“Kunjani na ukuba abantu abalwa nxamnye norhulumente kaThixo babe nokuzuzisa ubulumko abathi ngamanye amaxesha babubonakalise? USathana ngokwakhe wafundiswa ezinkundleni zasezulwini, yaye unolwazi lokulungileyo kwanobubi. Uxuba okuxabisekileyo nokungcolileyo, yaye koko kuko okumnika amandla okukhohlisa. Kodwa ngenxa yokuba uSathana ezambathise ngeengubo zokuqaqamba kwasezulwini, siya kumamkela na njengengelosi yokukhanya? Umhendi unabathunywa bakhe, abafundiswe ngokweendlela zakhe, baphefumlelwe ngumoya wakhe, yaye bafanelekele umsebenzi wakhe. Siya kusebenzisana nabo na? Siya kuyamkela na imisebenzi yabathunywa bakhe njengeyimfuneko ekufumaneni imfundo?” Ministry of Healing, 440.

Okuxabisekileyo nokungento imele inyaniso nempazamo. Kwanjalo imele iindidi ezimbini zabantu.

“Noko ke isiseko sikaThixo simi siqinile, sinolu phawu, INkosi iyabazi abo bangabaYo. Kanjalo, Makaphume ebugwenxeni wonke umntu obiza igama likaKristu. Ke endlwini enkulu akubikho zitya zegolide nezesilivere kuphela, kodwa zikhona nezezinkuni nezezodongwe; ezinye zezembeko, ezinye zezokungahlonelwa.’ ‘Indlu enkulu’ imele iBandla. EBandleni kuya kufunyanwa abangcolileyo kwakunye nabaxabisekileyo. Umnatha ophoswe elwandle uqokelela kokubini okulungileyo nokubi.” Review and Herald, February 5, 1901.

UYeremiya wayalelwa ukuba, ukuba uya kubuya, kufuneka azahlule kwiintombi ezizizidenge, yaye kufuneka kananjalo azahlule kwiimfundiso eziphosakeleyo zeentombi ezizizidenge. Ikhulu elinamashumi amane anesine amawaka ngabo bafikelela kumanyano olugqibeleleyo. UYeremiya umele umsebenzi ekufuneka uwufezekisile abo babizelwe ukutywinwa ngomyalezo wesibini kaHezekile wemimoya emine, ukuba baza kuba “ngumlomo” kaThixo, xa umbono uthetha. Umbono wathetha kwimbali yamaMillerite xa umgwebo wafikayo, yaye uthetha kwimbali yekhulu elinamashumi amane anesine amawaka xa irhamncwa lomhlaba lithetha, yaye umgwebo wesoye sesithathu ufika. Emva koko abo bawufezekisileyo umsebenzi ochongwe nguYeremiya bayaphakanyiswa njengabalindi bakaThixo.

Xa iNkosi ithumela uMthuzeli ukuba avuse abadimazekileyo ekufeni kwabo, ichaza umsebenzi wokuhlanjululwa abamele ukuwufeza ukuba baza kuba zizithethi zayo kwingxaki yomthetho weCawa. UIsaya uyavumelana nengcebiso kaYeremiya.

Hayi indlela ezintle ngayo ezintabeni iinyawo zalowo uzisa iindaba ezilungileyo, ovakalisa uxolo; ozisa iindaba ezilungileyo zokulungileyo, ovakalisa usindiso; othi kwiZiyon, UThixo wakho uyalawula! Abalindi bakho baya kuphakamisa izwi; ngazwi linye baya kuvuma kunye: kuba baya kubona ubuso ngobuso, xa iNkosi ibuyisela iZiyon. Gqabhukani nivuye, nivume kunye, nina manxuwa aseYerusalem: kuba iNkosi ibathuthuzele abantu bayo, iyikhulule iYerusalem. Isaya 52:7–9.

Abo “bazisa iindaba ezilungileyo” nabavakalisa “uxolo nosindiso” baphakamisa “amazwi abo kunye,” kuba “baya kubona ngamehlo nangamehlo.”

“Abanye abambalwa ndaboniswa njengabamanyanisa impembelelo yabo kunye nabo endibakhankanyileyo, yaye kunye benza konke abanako ukurhwebesha bemke emzimbeni baze babangele ukudideka; yaye impembelelo yabo izisa inyaniso kaThixo ekudeleleni. UYesu neengelosi ezingcwele bazisa phezulu baze bamanyanise abantu bakaThixo elukholweni olunye, ukuze bonke babe nengqondo enye nesigwebo sinye. Kwaye ngoxa beziswa emanyanweni lokholo, ukuze babone ngamehlo-nye iinyaniso ezinzulu, ezibalulekileyo zeli xesha, uSathana usebenza ukuchasa ukuqhubela kwabo phambili. UYesu usebenza ngezixhobo zaKhe ukuqokelela nokumanyanisa. USathana usebenza ngezixhobo zakhe ukusasaza nokwahlula. ‘Kuba, yabona, ndiya kuyalela, ndiyihluze indlu kaSirayeli phakathi kwazo zonke iintlanga, njengoko kuhluzwa umbona esisefeni, kanti akuyi kuwela emhlabeni nelona khozo lincinane.’”

“UThixo ngoku uyabavavanya aze abaqinisekise abantu baKhe. Isimilo siyaphuhliswa. Ingelosi zilinganisa ixabiso lokuziphatha, zize zigcine ingxelo ethembekileyo yazo zonke izenzo zabantwana babantu. Phakathi kwabantu bakaThixo abavuma ukuba bangabaKhe kukho iintliziyo ezonakeleyo; kodwa baya kuvavanywa baqinisekise. Lowo Thixo ufunda iintliziyo zomntu wonke uya kuzityhila izinto ezifihlakeleyo zobumnyama apho zisoloko zingasolwa khona kangako, ukuze kususwe izikhubekiso eziye zathintela inkqubela yenyano, aze uThixo abe nabantu abacocekileyo nabangcwele bokuvakalisa imimiselo nezigwebo zaKhe.

“INkosi yomkhosi yosindiso lwethu ikhokelela abantu bayo inyathelo ngenyathelo, ibahlambulule yaye ibalungiselele ukuguqulelwa, ize ishiye ngasemva abo bathanda ukuzikhupha emzimbeni, abangavumiyo ukukhokelwa, nabanelisekileyo ngobulungisa babo. ‘Ukuba ke ngoko ukukhanya okukuwe kububumnyama, bobungakanani na obo bumnyama!’ Akukho nkohliso inkulu enokulukuhla ingqondo yomntu ngaphezu kwaleyo ikhokelela abantu ekuthandeni umoya wokuzithemba, bakholelwe ukuba balungile yaye basekukhanyeni, ngoxa besuka kubantu bakaThixo, kwaye ukukhanya abakunyamekelayo kububumnyama.”
Testimonies, volume 1, 332, 333.

Ibinzana elithi “uzisa iindaba ezilungileyo” liphindwa kabini kweso siqwenga sikaIsaya ukuze kuchongwe imbali yeSikhalo Sasezinzulwini Zobusuku, kwananjengoko zisenza neendinyana

ezikhokelela kwinkcazo kaIsaya yomanyano oluphunyezwayo xa okuxabisekileyo kwahlulwa kokungcolileyo.

Vuka, vuka; yambatha amandla akho, wena Ziyon; yambatha izambatho zakho ezintle, wena Yerusalem, umzi ongcwele; kuba akusayi kuphinda kungene kuwe ongalukileyo nongcolileyo. Zivuthulule eluthulini; suka ume, uhlale phantsi, wena Yerusalem; zikhulule kwimixokelelwane yentamo yakho, wena ntombi ithinjiweyo yaseZiyon. Isaya 52:1, 2.

UYeremiya umele abo bakwinkxwaleko yokuqala, abaqondayo ukuba bakwixesha lokulibazisa. UIsaya uyalela abo bantu banye ukuba “vukani, vukani.” Bayavuka baze ekugqibeleni bafikelele kwinqanaba apho kungasayi kuphinda kubekho bangalukanga nabangahlambulukanga ecaweni kaThixo, kuba baya kube bewufezile umsebenzi wokwahlula okunqabileyo nokungendawo. “INKosi ingathanda ukuba ibandla layo lihlambuluke, phambi kokuba izigwebo zayo zehle ngokubonakala ngakumbi phezu kwehlabathi.”

“Sisondele ngokukhawuleza ekuvalweni kwembali yalo mhlaba. Isiphelo sisondele kakhulu, sisondele ngakumbi kunokuba abaninzi becinga, yaye ndiziva ndinyanzeliswa ukuba ndigxininise kubantu bethu imfuneko yokufuna iNkosi ngokunyanisekileyo. Abaninzi balele, yaye kunokuthini na okuthethwayo ukuze bavuswe ebuthongweni babo benyama? INkosi ingathanda ukuba ibandla layo lihlambuluke, phambi kokuba izigwebo zayo zehle ngokubonakala ngakumbi phezu kwehlabathi.”

“Ngubani na onokumelana nomhla wokuza kwakhe? yaye ngubani na oya kuma xa ebonakala? kuba unjengomlilo womnyibilikisi, unjengesepha yabahlambi: yaye uya kuhlala njengomnyibilikisi nomhlambululi wesilivere; aze abahlambulule oonyana bakaLevi, abacokise njengegolide nesilivere, ukuze banikele kuYehova umnikelo wobulungisa.”

“UKristu uya kususa sonke isigqubuthelo sokuzenzisa. Akukho kudityaniswa kwenyaniso nobuxoki kunokumkhohlisa. ‘Unjengomlilo womcoci wesinyithi,’ esahlula okunqabileyo kokungendawo, intlenga egolide.”

“NjengamaLevi, abantu abanyuliweyo bakaThixo bahluliwe nguye ngenxa yomsebenzi wakhe okhethekileyo. Wonke umKristu oyinyaniso uphethe iziqinisekiso zobubingeleli. Ubekwe esidimeni ngoxanduva olungcwele lokumela ehlabathini isimilo sikaYise oseZulwini. Makawaqwalasele kakuhle amazwi athi, ‘Ngoko yibani ngabagqibeleleyo, njengokuba uYihlo osezulwini egqibelele.’”

“Kodwa kuni nina niloyikayo igama lam kuya kuniphumela iLanga loBulungisa, linokuphilisa emaphikweni alo; nani niya kuphuma, nize nikhule njengamathole asesibayeni. Naniya kubanyathela phantsi abangendawo; ngokuba baya kuba luthuthu phantsi kweentende zeenyawo zenu ngemini endiya kwenza ngayo oku, utsho uYehova wemikhosi.”

“‘Khumbulani umthetho kaMoses, umkhonzi wam, endamwisela umthetho eHorebhe ngenxa kaSirayeli wonke, ndawonye nemimiselo nemigwebo. Yabonani, ndonithumela uEliya umprofeti, ingekafiki imini enkulu neyoyikekayo kaYehova; yaye uya kuyibuyisela intliziyo yoobawo kubantwana, nentliziyo yabantwana koobawo, hleze ndize ndilihlabe ihlabathi ngesiqalekiso.’” Review and Herald, November 8, 1906.

Abo babambelele kwiimfundiso zobuxoki baya kwahlulwa kwimbali eqala “ngelizwi” elikhwaza entlango. Abo bangavumiyo ukuvumela amandla kaThixo okudala ukuba avelise amava obuqu angcwalisiweyo, baya kwahlulwa “kwigolide” kwimbali eqala “ngelizwi” elikhwaza entlango. Baya kuhlala bengamaLawodike, kanye kanye kwindawo apho iLawodike igqitha iye eFiladelfiya.

Umsebenzi wokwahlula okunqabileyo kokuyimfanele koko kungento yanto phantse ngokupheleleyo ngumsebenzi womthunywa womnqophiso, oza ngequbuliso ukuze ahlambulule oonyana bakaLevi, kodwa nathi kufuneka sithabathe inxaxheba.

Ngoko ke, zintanda zam, njengoko nihlale nilulamela, kungekhona kuphela ebusweni bam, kodwa ngoku ngakumbi kakhulu ekungabikho kwam, sebenzeleni usindiso lwenu ngoloyiko nangokungcangcazela. Kuba nguThixo osebenza kuni kokubini, ukuthanda nokwenza ngokokukholiswa kwakhe okulungileyo. Zonke izinto zenzeni ningakrokri ningaphikisani; ukuze nibe ngabangenakusoleka nabangenabubi, ningabantwana bakaThixo, abangenakugxekwa, phakathi kwesizukulwana esigobileyo nesonakeleyo, enikhanya phakathi kwaso njengezikhanyiso ehlabathini. Filipi 2:12–15.

UYeremiya waxelelwa ukuba ahlukane okuxabisekileyo kokungendawo, ukuba wayenqwenela ukuba sisithethi sikaThixo emgwebeni ozayo. Inyaniso yokuba uYeremiya wayesiva icebo likaThixo kuye yabonakalisa ukuba ubukho boMthuzeli babusele bufumaneka kuye, ukuba wayekhetha ukuthabatha lo msebenzi.

“Umsebenzi wokufumana usindiso ngowobudlelane bokusebenzisana, umsebenzi odibeneyo. Kufuneka kubekho intsebenziswano phakathi koThixo nomoni oqukayo. Oku kuyimfuneko ekubunjweni kwemigaqo elungileyo esisimweni somlinganiswa. Umntu umele enze imigudu enyamekileyo yokoyisa oko kumthintelayo ekufikeleleni ekugqibeleleni. Kodwa uxhomekeke ngokupheleleyo kuThixo ukuze aphumelele. Umzamo womntu ngokwawo awonelanga. Ngaphandle koncedo lwamandla obuThixo awunamsebenzi. UThixo uyasebenza, nomntu uyasebenza. Ukumelana nesihendo kufuneka kuvele emntwini, omele atsale amandla akhe kuThixo. Kwelinye icala kukho ubulumko obungenasiphelo, imfesane, namandla; kwelinye kukho ubuthathaka, ubunesono, nokungabi nakuzinceda ngokupheleleyo.

“UThixo unqwenela ukuba sibe nolawulo phezu kwethu. Kodwa Akanakusiza ngaphandle kwemvume yethu nentsebenziswano yethu. UMoya ongcwele usebenza ngamandla nangobuchule obanikwe umntu. Ngokwethu, asinako ukuzisa iinjongo neminqweno notyekelo ekuvumelaneni nentando kaThixo; kodwa ukuba ‘siyavuma ukwenziwa ukuba sivume,’ uMsindisi uya kusenzela oku, ‘Ewisa phantsi iingcinga ezize, nayo yonke into ephakamileyo eziphakamisayo ichasene nokumazi uThixo, ethimba zonke iingcinga ukuba zithobele uKristu.’ 2 Corinthians 10:5.” Acts of the Apostles, 482.

Iintsuku ezintathu ezinesiqingatha zeSityhilelo ishumi elinanye, xa amathambo awomileyo efile esitalatweni, ngumfuziselo “wentlango,” yaye “intlango” imele “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu. Ekupheleni kokuchithachithwa kweentsuku ezintathu ezinesiqingatha, abo babizelwe ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka mabavuke “bavuke” baze “bavuthulule uthuli.” USister White uthi, “INKosi ingathanda ukuba ibandla laYo lihlambuluke, ngaphambi kokuba izigwebo zaYo zehle ngendlela ebonakalayo

ngakumbi phezu kwehlabathi.”

Ngokunxulumene “nebandla elihlanjululweyo” ubhekisa kwinkqubo yokwahlula kaYeremiya esusa “ixabisekileyo kokungcolileyo.” Ukwaxulumanisa oku nesahluko sesithathu sikaMalaki, apho umthunywa elungiselela indlela yomthunywa womnqophiso. Umthunywa olungiselela indlela “ilizwi lomemezayo entlango” likaIsaya. Umthunywa womnqophiso nguKristu, olungiselela ukungena emnqophisweni kunye nekhulu elinamashumi amane anesine amawaka, abo “njengabaLevi,” “abekelwe bucala nguye ngenxa yomsebenzi wakhe okhethekileyo.” Emva koko ubachaza njengababingeleli, aze acaphule uYesu othi, “Ngoko ke yibani ngabagqibeleleyo, njengokuba uYihlo osemazulwini egqibelele.”

Kukho inkqubo yokuhlanjululwa ephawulwayo ekupheleni kwexesha lokulibaziseka, kuba iNkosi inomsebenzi okhethekileyo ekufuneka ufezwe likhulu elinamashumi amane anesine amawaka, yaye Iya kuba nebandla elihlanjululiweyo ngaphambi kokuba “izigwebo zakhe zehle phezu kwehlabathi ngokubonakalayo ngakumbi.” Izigwebo zakhe sele zikhona ehlabathini, kodwa ngexesha lomthetho weCawe, “izigwebo zikaThixo ezitshabalalisayo” ziqalisa ukuhla.

Ezo zigwebo “lixesha lenceba kwabo bangazange bayazi inyaniso.” Kodwa akukho nceba kwezo zigwebo kwabo bangazange bafune ukungena kwinkqubo yokuhlanjululwa efunekayo. “Izigwebo,” ezithi “ziwe ngokuphawulekayo ngakumbi,” zibonakalisa izigwebo ezizimpawu. Zimele umqondiso, yaye uMoya oyiNgcwele usebenzisa isiphithiphithi nokudideka okuziswe zezo zigwebo, ukuphawula umahluko phakathi kwabo bagcina “usuku lokuphumla olungelolwenene” nabo “abagcina iSabatha yeNkosi ngenkathalo yesazela,” kuba le kuphela kwendlela “ihlabathi elinokulumkiswa ngayo.” Izigwebo ezizimpawu ziyimvelaphi uMoya oyiNgcwele ayisebenzisayo ukukhokela abantwana bakaThixo abaseBhabheli, ukuba baqonde umqondiso womkhosi wamakhulu alikhulu anamashumi amane anesine amawaka.

Kodwa uDade White akabhekiseli nje kuphela kwisahluko sesithathu sikaMalaki, ukwaquka neendinyana zokugqibela zencwadi kaMalaki isahluko sesine, aze aphinde abhekisele “elizwini” elaliza kulungisa indlela yomthunywa womnqophiso. Ezo ndinyana zokugqibela azithethi ngokulungiselelwa komthunywa womnqophiso, zithetha ngokukhumbula umthetho kaMoses, nangokubuyiselwa kweentliziyo zooyise kubantwana nezabantwana kooyise. “Ilizwi” kuqala lilungiselela uKristu, njengomthunywa womnqophiso, ukuba eze ngesiqophe etempileni yaKhe aze ahlambulule abantu baKhe abaphoxekileyo abathe bavuswa, ukuze bakwazi ukuwufeza umsebenzi womqondiso. Emva koko uMalaki uthetha ngenye inkalo yomsebenzi “welizwi.”

“Uya kubuyisela intliziyo yooyise ebantwaneni, nentliziyo yabantwana kooyise,” yaye uya kuwenza lo msebenzi ngokunxulumene nomthetho owanikelwa eHorebhe. U-Eliya, okwangulo “lizwi” likaIsaya, uya kuzichaza izono zabantu bakaThixo. Loo nto iyinxalenye yenkqubo yokuhlanjululwa. Inye kuphela inkcazo yesono, oko kukwaphula umthetho owanikelwa eHorebhe. UYohane umBhaptizi wayenguEliya, yaye umsebenzi wakhe wawubandakanya kanye loo ndawo.

Ngaloo mihla kwafika uYohane umBhaptizi, eshumayela entlango yaseYudeya, esithi, Guqukani; kuba ubukumkani bamazulu busondele. Kuba lo nguye owathethwayo ngumprofeti uEsaya, esithi, Izwi lomntu odandulukayo entlango, Lungisani indlela yeNkosi, nithe tye

iindlela zayo. Ke kaloku lo Yohane wayenengubo yoboya benkamela, nebhanti lesikhumba esinqeni sakhe; nokudla kwakhe kwakuyinkumbi nobusi basendle. Kwandula ke kwaphuma kuye iYerusalem, neYudeya yonke, nelizwe lonke elingqonge iYordan; baza babhaptizwa nguye eYordan, bevuma izono zabo. Ke kaloku, akubona abaninzi kubaFarisi nabaSadusi beza kubhaptizo lwakhe, wathi kubo, Nzalandini yamarhamba, ngubani onibonisileyo ukuba nisabele kumsindo ozayo?

Ngoko velisani iziqhamo ezilungele inguquko; yaye ningacingi ukuthi phakathi kwenu, SinoAbraham ongutata wethu; kuba ndithi kuni, uThixo unako ukuvusela uAbraham abantwana kula matye. Kananjalo ngoku nezembe selibekiwe engcanjini yemithi; ngoko ke wonke umthi ongavelisi siqhamo sihle uyagawulwa, uphoswe emlilweni. Mna okunene ndinibhaptiza ngamanzi ngenxa yenguquko; kodwa lowo uzayo emva kwam unamandla kunam, endingafanelekile nokuphatha izihlangu zakhe; yena uya kunibhaptiza ngoMoya oyiNgcwele nangomlilo. Ifolokhwe yakhe yokwela isesandleni sakhe, yaye uya kuwuhlambulula ngokupheleleyo umgangatho wakhe wokubhulela, ayiqokelele ingqolowa yakhe esibayeni; kodwa wona umququ uya kuwutshisa ngomlilo ongenakucinywa. Mateyu 3:1–12.

UYohane uMbhaptizi weza “entlango” yeentsuku ezintathu ezinesiqingatha zeSityhilelo seshumi elinanye, kuba bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela, kunemihla ababephila kuyo. Weza nomyalezo wokuba abantu baguquke esonweni, kuba ubukumkani bamazulu babusondele, kanye njengokuba iSityhilelo sikaYesu Kristu sivulwa xa “ixesha lisondele.” UYohane uMbhaptizi ubonakalisa umsebenzi “welizwi,” kuba ngokukaYesu, wayekwanguEliya owayeza kuza.

Kuba bonke abaprofeti nomthetho baprofeta kwada kwafika uYohane. Ke kaloku ukuba nithanda ukukwamkela, nguye lo uEliya obemelwe kukuza. Lowo uneendlebe zokuva makeve. Mateyu 11:13–15.

UYesu uchaza ukuba ubuwena bobuprofeti bukaYohane umBhaptizi babuluvavanyo. Uthetha ngokuthe ngqo esithi, “ukuba nithanda ukukwamkela”. Emva koko uYesu ukhuthaza abafundi baKhe ukuba bakwamkele ngokuthi, “Lowo uneendlebe zokuva, makeve.” Makeve ntoni? Makeve ukuba ngubani na ilizwi eliza kwintlango yokugqibela yeBhayibhile, lize lilungise indlela yomthunywa womnqophiso, ukuze alungise ikhulu elinamashumi amane anesine amawaka ukuba enze umsebenzi okhethekileyo ngexesha lemigwebo yomqondiso kaThixo.

UYohane wayenxibe “ingubo yoboya benkamela, nombhinqo wesikhumba esinqeni sakhe; ukudla kwakhe kwabe kunguquqaba nobusi basendle.” “Ukudla” kwakhe kwakuyisigidimi se-Islam, kuba igama elithi “uquqaba” limela i-Islam, yaye ubusi bulilizwi likaThixo, elalisiswiti emlonyeni wakhe. Isigidimi esimnandi awayesityile sasingokwe-esile lasendle laseArabhiya, elingumqondiso wokuqala kanye we-Islam eziBhalweni. Isigidimi esimnandi se-esile lasendle laseArabhiya se-Islam, esikwamelwe “nguquqaba,” sasilukwe nasengubeni yakhe, kuba iinkamela zingomnye umqondiso we-Islam. Asikokujijwa kwelizwi elithi “uquqaba” ukulisebenzisa njengomqondiso we-Islam, nokuba ukudla uYohane awadlayo kwakubhekisa kumthi womququ, kungekhona kwezo zinambuzane. Igama elithi “uquqaba” lingumqondiso we-Islam, yaye uYohane wayengamelanga

ukutyiwa kwako nakuphi na ukutya okubonakalayo; ukutya kwakhe kwakungumqondiso wesigidimi sobuprofeti awayesityile.

Umbhinqo wakhe wawusisiprofeto esamelwa kuHabakuki. Eso siprofeto sidibanisa ndawonye ukudana kokuqala, ixesha lokulibaziseka kweentombi ezinyulu, neziseko zobu-Advent njengezamelwa kwiitshathi ezingwele. UHabakuki wayengumbhinqo wesiprofeto owawubophelela ndawonye zonke ezo nyaniso.

Kuba umbono usengowexesha elimisiweyo, kodwa ekugqibeleni uya kuthetha, angaxoki; nangona ulibala, wulindele; ngokuba uya kufika okunene, akayi kulibala. Yabona, umphefumlo wakhe ophakameleyo awuthe tye phakathi kwakhe; kodwa olilungisa luya kuphila ngokholo lwalo. Habakkuk 2:3, 4.

Umyalezo wesiprofeto owawubophelela kunye, njengombhinqo, imiyalezo eyakha isilumkiso “selizwi,” ngumzekeliso weentombi ngokunxulumene nombono owawalibazisayo, kodwa owawuya kuthetha. Umbono wesikhalo sasezinzulwini zobusuku uvelisa umahluko phakathi kongendawo, “umphefumlo” wakhe “uphakanyisiwe,” nabo baxabisekileyo, abagwetyelwa ngokholo. Ukugwetyelwa ngokholo ngumbhinqo “ilizwi” eliwunxibileyo.

Ubulungisa buya kuba ngumxwayo wesinqe sakhe, nokuthembeka kube ngumxwayo weentso zakhe. Isaya 11:5.

Xa kwafika “ilizwi lodanduluka entlango” lokudana, emva kokudana kwangoJulayi 18, 2020, umyalezo walo wawungulo myalezo mnye owawunjalo ukususela ngoSeptemba 11, 2001. Lowo myalezo uvela kuEliya oza kuza, usiya kula mathambo afileyo, omileyo, alindileyo nadanileyo, ngulo: ubuSilamsi zizizo “izigwebo eziyimiqondiso,” ezibonelela ngemvelaphi yokuba abanye abantwana bakaThixo abaseBhabheli bafunde ubulungisa.

Indlela yelungisa bubulungisa obuthe tye; wena, Othe Tye Kakhulu, uyayilinganisa indlela yelungisa. Ewe, endleleni yezigwebo zakho, Yehova, sikulindele; ulangazelelo lomphefumlo wethu lukwigama lakho, nasekukhunjulweni kwakho. Ngomphefumlo wam ndikunqwenele ebusuku; ewe, ngomoya wam ongaphakathi kum ndiya kukufuna kwakusasa: kuba xa izigwebo zakho zisemhlabeni, abemi behlabathi baya kufunda ubulungisa. Isaya 26:7–9.

UYohane uMbaptizi, owayenguEliya owayeya kuza, “ilizwi” elise “entlango” leentsuku ezintathu ezinesiqingatha zesahluko seshumi elinanye seSityhilelo. Umsebenzi wakhe uquka ukuchonga isizukulwana sesine nesokugqibela soBuvangeli be-Advent, abo imiphefumlo yabo iphakamileyo nabathembela kwilifa lokomoya looyise, kodwa beva ukuba ingqumbo kaThixo sele iza kufika. Basisizukulwana sesine, kuba baye babonakalisa ngokupheleleyo ukuba sisizukulwana esichasene kanye noKristu. Basisizukulwana seenyoka, kodwa basabhekisa kuyise uAbraham, ukuze baxoxe besithi eneneni basisizukulwana seMvana. Isizukulwana seMvana sisizukulwana esinyuliweyo sikaPetros; ngabo balandela iMvana naphi na apho iye khona.

Ngokucacileyo uYohane wabeka phambi kwabantu izono zabo abo babeza kuva umyalezo wakhe, kuba baguquka baza babaptizwa. Kananjalo wabazisa ukuba ukhona Oya kuza emva kwakhe, oya kuwucoca ngokupheleleyo umgangatho wakhe wokubhulela. Loo Mntu ngumthunywa

womnqophiso, nguye “indoda enebhrashi yothuli” etshayela iingqekembe zomgunyathi namatye anqabileyo obuxoki iwakhuphele ngefestile, aze abuyisele amatye anqabileyo okuqala, athi ke akhazimle kalishumi ngakumbi kunokuba ayenjalo xa uWilliam Miller wayeyalelwe ziingelosi emsebenzini wokuhlanganisa amatye anqabileyo okuqala ekuhambeni kwengelosi yokuqala.

UYohane uMbaptizi wayengafihlisiyo ekugxekeni kwakhe ukuzithemba komAdventist waseLawodike kuyise uAbraham, kuba uEliya ozayo wayeza kubuyisela iintliziyo zooyise ebantwaneni, nezabantwana kooyise. Umgaqo wokusetyenziswa kweBhayibhile kowokuqala nakokokugqibela umelwe kuloo msebenzi, kodwa ngokunjalo, apho kukwakho nonyango lwabo bazifumana bekwimeko yokuchithachitheka, beselizweni lotshaba, befile entlango. Mabaziqonde izono zabo, nezono zooyise, baze baguquke. Ngokunxulumene nokuqonda izono zabo nezono zooyise, mabavume kanjalo ukuba babengengahambi neNkosi ngexesha lentlango leentsuku ezintathu ezinesiqingatha. Ngaphezu koko, mabavume ukuba uThixo wayengahambi nabo ngelo bali lembali.

Abo baya kusala kuni phakathi kwenu baya kuphelelwa ngamandla ngenxa yobugwenxa babo emazweni eentshaba zenu; kananjalo baya kuphelelwa ngamandla kunye nabo ngenxa yobugwenxa boothixo babo. Ukuba bathe bavuma ubugwenxa babo, nobugwenxa boothixo babo, nesiphoso sabo abasenzileyo kum, kwanokuba bahambe ngokuchasa kum; nokuba nam ndahamba ngokuchasa kubo, ndabangenisa ezweni leentshaba zabo; ukuba ke ngoko iintliziyo zabo ezingalukileyo zithotywe, baza ke balwamkela ulohlwayo lobugwenxa babo: ndiya kuwukhumbula umnqophiso wam noYakobi, ndiwukhumbule nomnqophiso wam noIsake, ndiwukhumbule nomnqophiso wam noAbraham; ndiya kulikhumbula nelizwe. Levitikus 26:39–42.

Isiqalekiso sasingenxa yokuba bengazikhumbuli iisabatha zomhlaba.

UYohane uMbaptizi, owayenguEliya owayemelwe kukuza, wayefanekisa “ilizwi” entlango leentsuku ezintathu ezinesiqingatha zeSityhilelo seshumi elinanye. Wayeya kuyalela amathambo awomileyo afileyo ukuba “akhumbule” umthetho kaMoses eHorebhe, yaye ukuba ayekwenza oko, umthunywa womnqophiso wayeya “kukhumbula” umnqophiso wooyise babo. Kodwa kuphela ukuba bazivuma izono zabo, izono zooyise babo, yaye okuthob’ isidima ngakumbi, babemelwe kukuchaza ngokungqalileyo iziphoso “abamgabadela ngazo” uThixo.

Babeza kufuna ukuvuma nokuba babehamba “ngokuchasene” noThixo, kwanokuba noThixo wayehamba “ngokuchasene” nabo.

Bebeya kufuna nokuqonda ukuba babengamathambo awomileyo afileyo asesitratweni seSityhilelo ishumi elinanye, kuba kwakufuneka bavume ukuba uThixo wayebazisile ezweni lotshaba, yaye ilizwe lotshaba lingukufa.

NgokukaYohane uMbaptizi, babeya kuthi kwakhona kufuneka baphendule umbuzo wokuba ngubani na “ilizwi” elikhwaza “entlango,” kuba uYohane wabuza wathi, “Ngubani na onilumkisileyo ukuba nisabele engqumbeni ezayo?”

Siza kuqhubeka ezi zihloko kwinqaku elilandelayo.

“Umfundisi kaThixo uyalelwa esithi: ‘Khwaza ngamandla, ungayeki, phakamisa izwi lakho njengexilongo, ubonakalise abantu bam ukrefo lwabo, nendlu kaYakobi izono zayo.’ INkosi ithi ngaba bantu: ‘Bafuna Mna imihla ngemihla, yaye bayakuvuyela ukwazi iindlela zam, njengohlanga olwalusenza ubulungisa.’ Nanku abantu abazikhohlisayo, abazigwebela ngokwabo, nabonelikileyo ngabo ngokwabo, yaye umfundisi uyalelwa ukuba akhwaze ngamandla aze ababonakalise ukrefo lwabo. Kuzo zonke izizukulwana lo msebenzi wenziwe ngenxa yabantu bakaThixo, yaye ngoku ufuneka ngaphezu kwalo naliphi na ixesha elidluleyo.” Testimonies, volume 5, 299.