

Iminyaka Engamashumi Asixhenxe Elityelweyo yaseTire

Jeff Pippenger

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Bonke abaprofeti bachaza ukuphela kwehlabathi.

“Ngamnye kubaprofeti bakudala wathetha kancinane ngakumbi ngexesha labo kunangexesha lethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke zonke ezo zinto zehlela bona ukuba zibe yimizekelo; zaza zabhalelwa ukulumkisa kwethu, thina sifikelwe ziziphelo zehlabathi.’ 1 Korinte 10:11. ‘Babonakaliselwa ukuba babengalungiseleli bona ngokwabo, koko babelungiselela thina ezo zinto, enithe nazixelwa ngoku ngabo banishumayezele iindaba ezilungileyo ngoMoya oyiNgcwele othunywe ezulwini; ezo zinto iingelosi zilangazelela ukuzikhangela.’ 1 Petros 1:12....”

“IBhayibhile iqokelele yaza yadibanisa ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezinkulu neentsebenzo ezinzulu zembali yeTestamente eNdala bezikho, yaye ziyaphinda zenzeke ebandleni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

Zonke iincwadi zeBhayibhile ziphetha encwadini yeSityhilelo.

“ESityhilelweni zonke iincwadi zeBhayibhile zidibana zize ziphelele.” IZenzo zabaPostile, 585.

Umyalezo wokugqibela wesilumkiso kubemi beplanethi yomhlaba uchongwe kwisiTyhilelo seshumi elinesibhozo.

Ke kaloku emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa bubuqaqawuli bayo. Yaza yadanduluka ngamandla ngelizwi elikhulu, isithi, Liwile, liwile iBhabheli enkulu, laba yindawo yokuhlala yeedemon, nendawo yokubanjela wonke umoya ongolileyo, nendlwana yazo zonke iintaka ezingcolileyo nezithiyekileyo. Kuba zonke iintlanga zisela iwayini yengqumbo yohenyuzo lwayo, nookumkani bomhlaba benza uhenyuzo kunye nayo, nabarhwebi bomhlaba bazityebisa ngobuninzi bezinto zayo ezimnandi. ISityhilelo 18:1–3.

Ibinzana elithi “iBhabheli enkulu” limela iBandla lamaRoma Katolika, yaye kuIsaya isahluko samashumi amabini anesithathu “iBhabheli enkulu” limelwe yiTire.

Umthwalo weTire. Bhombolozani, nina zikepe zaseTarshishe; kuba itshatyalalisiwe, kungabikho ndlu, kungabikho kungena kuyo; oko kutyhilwe kubo kuphuma ezweni laseKitim. Thulani, nina bahlali besiqithi; wena owazaliswayo ngabarhwebi baseTsidon, abawela ulwandle. Nangamanzi amakhulu imbewu yaseSihore, isivuno somlambo, iyingeniso yaso; yaye sisuke sentengiso yeentlanga. Yiba neentloni, Tsidon; kuba ulwandle luthethile, inqaba

yolwandle ngokwayo, lusithi, Andivi zintlungu zokuzala, andizali bantwana; andondli mfana, andikhulisi zintombi. Njengoko kwakunjalo xa kufikwa ingxelo ngoYiputa, baya kuba sentlungwini enkulu nakuva ingxelo yeTire. Welani niye eTarshishe; bhombolozani, nina bahlali besiqithi. Ngaba lo ngulo mzi wenu ovuyayo, onobudala obususela kwimihla yamandulo? iinyawo zawo ziya kuwuthwala umke uye kuhlala kude njengomphambukeli. Ngubani na ocebe eli qhinga ngokuchasene neTire, umzi othwesayo izithsaba, abathengisi bawo abangabathetheli, abarhwebi bawo abangababekekileyo behlabathi? UYehova wemikhosi ukucebisele oku, ukuze angcolise ikratshi labo bonke ubuqaqawuli, aze ahlazise bonke ababekekileyo behlabathi. Dlula ezweni lakho njengomlambo, ntombi yaseTarshishe; akusekho mandla. Wolule isandla sakhe phezu kolwandle, wazinyikimisa izikumkani; uYehova ukhuphe umthetho ngokuchasene nomzi worhwebo, ukuba zitshatyalaliswe iinqaba zawo. Wathi, Awusayi kuphinda uvuye, ntombi enyulu ecinezelweyo, ntombi yaseTsidon; suka, wela uye eKitim; nalapho akuyi kuba nakuphumla. Khangela ilizwe lamaKaledi; olu hlanga lwalungekho, wada umAsiriya walusekela abo bahlala entlango; bamisa iinqaba zalo, bakha izindlu zalo zobukhosi; waluguqula lwangamanxuwa. Bhombolozani, nina zikepe zaseTarshishe; kuba inqaba yenu itshatyalalisiwe. Kwaye kuya kuthi ngaloo mini iTire ilityalwe iminyaka emashumi asixhenxe, ngokwemihla yokumkani omnye; ekupheleni kweminyaka emashumi asixhenxe iTire iya kucula njengohenyukazi. Thabatha uhadi, ujikeleze umzi, wena henyukazi ilibalekileyo; dlala kamnandi, ucule iingoma ezininzi, ukuze ukhunjulwe. Kwaye kuya kuthi, ekupheleni kweminyaka emashumi asixhenxe, uYehova ayivelele iTire, ibuyele emvuzweni wayo, ihenyuze nazo zonke izikumkani zehlabathi eziphezu kobuso bomhlaba. Kwaye urhwebo lwayo nomvuzo wayo ziya kuba bubungcwele kuYehova; akuyi kugcinwa, akuyi kubekelwa bucala; kuba urhwebo lwayo luya kuba lolwabo bahlala phambi koYehova, ukuze badle ngokwaneleyo, babe nempahla ehlala ihleli. Isaya 23:1–18.

USisi White ubhala athi: “Zonke iziganeko ezikhulu nezenzo ezinyanisekileyo zembali yeTestamente eNdala bezikho, yaye ziyaphinda zizenzeke ebandleni kule mihla yokugqibela.”

USaya amashumi amabini anesithathu ujongana nobudlelwane bobuprofeti beZizwe eziManyeneyo, ubuPapa, iUnited States neSilamsi. Ukuze ezi nyaniso ziqatshelwe, imiqondiso ethile ekwisahluko kufuneka ichazwe luPhefumlelo. Xa sele ichaziwe imiqondiso, ukulandelelana kweziganeko kuyaqondakala ngokulula ngokwentelekiso. Imiqondiso ekwisahluko ekufuneka ichazwe yile:

Umthwalo, iTire, iHenyukazi, umAsiriya, ilizwe lamaKaledi, iiNqaba neeBhotwe, iTarshishe, iMbewu yaseSihore, iLizwe laseKhitim, iZidon, isiXeko sabaRhwebi, ingxelo yaseYiputa nengxelo yaseTire, ukuBhombolozani, iTombi, iMinyaka eMashumi aSixhenxe, Iimini zoKumkani Omnye, ukulibala, nokukhumbula

Igama elithi “burden” kwivesi yokuqala libonisa isiprofeto sentshabalalo esijoliswe kubukumkani baseTire.

Umthwalo: H4853—Ovela ku-H5375; umthwalo; ngokukodwa intlawulo yerhafu, okanye (ngokungaqondakaliyo) ukuthwalwa kwempahla; ngokomfuziselo intetho, ikakhulu isigwebo,

ngakumbi ukucula; ngokwengqondo, umnqweno: – umthwalo, susa, isiprofeto, X bayibeka, ingoma, irhafu.

Umthwalo waseTire ungomnye kwiindawo ezininzi eBhayibhileni apho kugqalwa khona umgwebo wokugqibela webandla lamaRoma Katolika. “Umthwalo,” ngokusetyenziswa nangokwengcaciso yawo, usisiprofeto, yaye ikakhulu usisiprofeto sentshabalalo. Kukho “imithwalo” elishumi elinanye kuIsaya, yaye izihlandlo ezisibhozo eli gama lisetyenziswa ukuchaza umthwalo othwalwa emagxeni. Ezo zihlandlo zilishumi elinanye apho igama elithi “umthwalo” limelwe njengesiprofeto sentshabalalo zezi: Isaya 13:1; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 30:6, yaye kambe nesahluko samashumi amabini anesithathu apho sifumana khona umthwalo waseTire. Kufanelekile ukhulunganisa ndawonye zonke iziprofeto zentshabalalo zikaIsaya ukuze kuhlolwe ukuba ngawaphi amagunya amelwe ngemihla yokugqibela. Iziprofeto zentshabalalo ezilishumi elinanye kunzima ukuzigubungela ngaxeshanye, ngoko ke ndiya kunika inkcazelo emfutshane yesiprofeto ngasinye sentshabalalo ukuze kumiswe umongo wesahluko samashumi amabini anesithathu.

Kwisesahluko seshumi elinesithathu, isiprofeto sentshabalalo esichasene neBhabhiloni sibhekisa kwiBhabhiloni yale mihla ekupheleni kwehlabathi, enguloo mfazi ulihenyukazi waseRoma okwakwabunjiswa kwanesahluko seshumi elinesixhenxe sencwadi yeSityhilelo.

Kweza omnye kwizithunywa ezisixhenxe ezazineengqayi ezisixhenxe, wathetha nam, esithi kum, Yiza apha; ndiya kukubonisa umgwebo wehenyukazi enkulu ehleli phezu kwamanzi amaninzi; athe ookumkani behlabathi bakrexeza nayo, nabemi behlabathi banxiliswa yiwayini yobuhenyu bayo. Wandithabatha ke ngoMoya, wandisa entlango; ndabona umfazi ehleli phezu kwerhamncwa elibomvu ngokungqombela, lizele ngamagama onyeliselo, lineentloko ezisixhenxe neempondo ezilishumi. Umfazi lowo wayambathiswe ngombala omfusa nangobomvu ngokungqombela, ehonjiswe ngegolide nangamatye anqabileyo nangeeperile, ephethe indebe yegolide esandleni sakhe, izele zizinto ezizizotho nokungcola kobuhenyu bakhe; ebunzini lakhe kwakubhaliwe igama elithi, IMFIHLELO, IBHABHILONI ENKULU, UNINA WAMAHENYUKAZI NOWEZINTO EZIZIZOTHE ZOMHLABA. ISityhilelo 17:1–5.

Ndimele ndiphambuke kancinane. Injongo yokufundwa kwesiprofeto saseTire kukugqibela ikukudibanisa imbali yesiprofeto yase-United States naleyo yebandla lamaSeventh-day Adventist. Siya kubonisa ukuba urhulumente wase-United States uluphondo olunye kwerhamncwa elifana nemvana lesiTyhilelo seshumi elinesithathu nokuba ubuProtestanti obaphuma kumaXesha oBumnyama baba lolunye uphondo. Uphondo lobuProtestanti lwaba yiMillerite Adventism ngelo xesha amaProtestanti ase-United States asala umyalezo wengelosi yokuqala. Xa sesikubekile oko endaweni yako, siya kubonisa ukuba imbali yophondo lobuProtestanti nembali yophondo lwamaRiphabhlikhi zihamba zihambelana yaye zineempawu zesiprofeto ezihambelanayo. Kaloku omabini akulo rhamncwa lunye, nto leyo ebonisa ukuba omabini la maphondo angawexesha elinye. Ndiya kubonisa umzekelo omnye wale ngqamaniso yamaphondo ecawa norhulumente e-United States. Omabini ‘ayalibala’ ngendlela yawo.

UIsaya wamashumi amabini anesithathu uphawula inqanaba lesiprofeto lokuba amandla obupopu alityalwa iminyaka engamashumi asixhenxe, yaye kuloo minyaka ingamashumi asixhenxe yomfuziselo abantu bayabulibala ubupopu nokuba kutheni aMaxesha oBumnyama ebizwa ngokuba ngaMaxesha oBumnyama. Isaci sophondo lwamaProtestanti xa lwahlukana nebandla lamaKatolika sasisithi yiBhayibhile neBhayibhile kuphela. Balibala ukuba iBhayibhile iyasazisa ukuba ngokwenene ubupopu buyintoni. Balibala umyalezo ogcinwe njengelifa kuxwebhu olungcwele ababebekelwe lona, yaye ababesithi bangabakhuseli balo abaphambili.

“Abo badideka ekuqondeni kwabo ilizwi, abangayiboniyo intsingiselo yomchasi-Kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-Kristu. Akusekho xesha ngoku lokuba sizifake kwihlabathi. UDaniyeli umi kwisabelo sakhe nasendaweni yakhe. Iziprofeto zikaDaniyeli nezikaYohane zimele ukuqondwa. Ziyatolikana. Zinika ihlabathi iinyaniso ekufuneka wonke umntu aziqonde. Ezi ziprofeto zimele ukuba bubungqina ehlabathini. Ngokuzaliseka kwazo kule mihla yokugqibela, ziya kuzichaza ngokwazo.” Kress Collection, 105.

Ngokunjalo, uphondo lweRiphabhlikhi olumele urhulumente wase-United States lwalumele ukuba lube ngabantu, lubele abantu; kodwa abemi base-United States nabo balibale uxwebhu olungcwele ababephathiswe lona. Olo xwebhu lungcwele nguMgaqo-siseko wase-United States, yaye umgaqo oyintloko karhulumente owawuyilwe ukuba ube ngowabantu yayikukwahlulwa kwecawa nombuso. Bawulibele umyalezo woMgaqo-siseko ababephathiswe wona, nababezibanga bengabakhuseli bawo.

“Kanjalo makukhunjulwe ukuba, yiqhayiya laseRoma ukuthi aliguquki naphakade. Imigaqo kaGregory VII noInnocent III iseyiyo nangoku imigaqo yeCawa yamaRoma Katolika. Kwaye ukuba ibinawo nje amandla, ibiya kuyisebenzisa loo migaqo ngamandla angako ngoku njengakwiminyaka yakudala. AmaProtestanti awazi kancinane oko akwenzayo xa ecebisa ukwamkela uncedo lwaseRoma emsebenzini wokuphakanyiswa kweCawa. Lo gama ezigxininise ekuphunyezweni kwenjongo yawo, iRoma yona ijolise ekubuyiseleni amandla ayo, ekufumaneni kwakhona ubukhulu bayo obalahlekayo. Makuthi nje kumiselwe umgaqo eUnited States wokuba icawa inako ukusebenzisa okanye ukulawula amandla ombuso; wokuba izenzo zonqulo zinokunyanzeliswa ngemithetho yesizwe; ngamafutshane, wokuba igunya lecawa nelombuso limelwe kukulawula isazela, yaye uloyiso lweRoma kweli lizwe luya kuba luqinisekile.”

“Ilizwi likaThixo linike isilumkiso ngengozi esondelayo; makungahoywa oku, aze ke amaProtestanti ehlabathi afunde ukuba ziyintoni na ngenene iinjongo zeRoma, kuphela xa sele kusemva kwexesha ukubaleka umgibe. Yena ukhula cwaka engena emandleni. Iimfundiso zakhe ziphemelela kumagumbi owiso-mthetho, ezicaweni, nasezintliziweni zabantu. Uyakha iimfumba zezakhiwo zakhe eziphakamileyo nezinkulu, apho kwiindawo ezifihlakeleyo zazo kuya kuphindwa khona iintshutshiso zakhe zangaphambili. Ngobuqhophololo nangokungarhanelwa, uqinisa imikhosi yakhe ukuze aqhubele phambili ezakhe iinjongo xa ixesha lokuba ahlasele selifikile. Yonke into ayinqwenelayo yindawo enenzuzo, yaye leyo sele enikwa yona. Kungekudala siya kubona yaye siya kuva ukuba iyintoni na injongo yecandelo lamaRoma. Lowo uya kukholwa aze alithobele ilizwi likaThixo

uya kuthi ngenxa yoko afumane isinyeliso nentshutshiso.” Imbambano Enkulu, 581.

Ukuba unako ukufumana nasiphi na isichazi-magama esapapashwa ngaphambi kowe-1950, uze ukhangele “umfazi onxibe umbala obomvu krwe” okanye naluphi na uhlobo lwelo binzana oluvela kwisiTyhilelo seshumi elinesixhenxe, zonke ezo zichazi-magama zangaphambi kowe-1950 zichaza ukuba ibandla lamaRoma Katolika lilo ihenyukazi lesiTyhilelo seshumi elinesixhenxe. I-United States, irhamncwa lasemhlabeni elineempondo ezimbini lesiTyhilelo seshumi elinesithathu, lilibele ixesha lalo eladlulayo, nokuba yimpomdo yobuProtestanti okanye impomdo yoBukomanisi boRiphabhlikhi. Zombini ezi ziko zavela ngenxa yoqhanqalazo olwaluchasene nengcinezelo yonqulo yobupopu nengcinezelo yezopolitiko yookumkani ababemxhasa, okanye njengoko iBhayibhile isitsho, ookumkani “abenza uhenyuzo” naye. Phambi kokuba siqwalasele uSaya amashumi amabini anesithathu, siya kuthi ngokufutshane sinike isishwankathelo sezinye izihlandlo ezilishumi apho uSaya achaza “isiprofeto sesigwebo,” kuba zonke ezo “mithwalo” zilishumi elinanye ziyiloo nto kanye.

USaya ishumi elinesithathu ngumthwalo weBhabheli “ngemihla yokugqibela.” IBhabheli, nangona ilawulwa yaye ikhokelwa yicawe yamaKatolika ngemihla yokugqibela, yenziwe ngamagunya amathathu akhokelela ihlabathi eArmagedon kwisahluko seshumi elinesithandathu seSityhilelo. Kwisiprofeto sesahluko seshumi elinesithathu sentshabalalo esichasene neBhabheli yanamhlanje kukho amagunya amathathu amelwe khona; iBhabheli, uLusifa neAsiriya, emela irhamncwa (iAsiriya), inamba (uLusifa), nomprofeti wobuxoki (iBhabheli). IAsiriya neBhabheli ngamandla amabini okwenza kube yinkangala awasetyenziswa nguThixo ukohlwaya uSirayeli wamandulo, yaye iAsiriya yafika kuqala yathimba izizwe ezilishumi zasemntla, yaza emva koko iBhabheli yathimba izizwe ezibini zasemzantsi zakwaYuda.

USirayeli yigusha elichithachithiweyo; iingonyama ziligxothile; kuqala ukumkani waseAsiriya ulimithile; kwaza ekugqibeleni lo Nebhukadenetsare ukumkani waseBhabheli wawaphula amathambo alo. Ngako oko itsho iNkosi yemikhosi, uThixo kaSirayeli, ukuthi, Yabonani, ndiya kumohlwaya ukumkani waseBhabheli nelizwe lakhe, njengoko ndamohlwayayo ukumkani waseAsiriya. Yeremiya 50:17, 18.

Kuqala iAsiriya yathimba izizwe ezilishumi ezisemntla zakwaSirayeli yazisa ekuthinjweni, yaza emva koko iBhabheli yathimba izizwe ezibini ezisemzantsi zakwaYuda yazisa ekuthinjweni. Zombini ezi zithinjwa zazikukuzaliseka kwe-“maxesha asixhenxe” eLevitikus 26. La “maxesha asixhenxe” aseLevitikus ayeyeyona “siprofeto sexesha” yokuqala kanye uWilliam Miller awayifumanayo, yaye abonisa ukuba xa iAsiriya yathimba isizwe ezisemntla, oko kwaphawula ukuqala kokusasazwa okwaqhubeka iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Elo xesha laqala ekuthinjweni kwabo ngo-723 BC laza laphela “ngexesha lesiphelo” ngo-1798. Izizwe ezisemzantsi zathinjwa yiBhabheli ngo-677 BC, kwaqalisa “amaxesha asixhenxe” achasene noYuda, awaphela kwelo nqaku linye nesiprofeto seminyaka engama-2300 sikaDaniyeli 8:14, ngomhla wama-22 ku-Oktobha 1844. IAsiriya neBhabheli zazalisekisa injongo enye yesohlwayo nxamnye nokuvukela kwabantu bakaThixo, kodwa eso sohlwayo saqalisa ukuphunyezwa yiAsiriya saza kamva saphunyezwa yiBhabheli.

Kubudlelwane besiprofeto bamagunya amathathu akwisesahluko seshumi elinesithathu, iBhabheli ngumfanekiso weAsiriya, kuba lafika emva kwayo kodwa lenza umsebenzi ofanayo ngokuchasene nabantu bakaThixo.

Kwisahluko seshumi elinesihlanu, umthwalo ochasene noMowabhi uchasene neecawa zamaProtestanti.

“Le nkcazo kaMowabhi imele amabandla athe afana noMowabhi. Awemi endaweni yawo yomsebenzi njengabalindi abathembekileyo. Akasebenzisananga neengqondo zasezulwini ngokusebenzisa amandla awo awanikwe nguThixo ukuze enze ukuthanda kukaThixo, ecinezela umva amagunya obumnyama, yaye esebenzisa onke amandla uThixo awawanikileyo ukuqhubekisela phambili inyaniso nobulungisa ehlabathini lethu. Anolwazi lwenyaniso, kodwa awakwenzanga oko akwaziyo.” Seventh-day Adventist Bible Commentary, umqulu 4, 1159.

Icawa yamaProtestanti ewileyo yile cawe eyaqhubeka ihamba neNkosi xa bonke abanye bamaProtestanti basaba ngomyalezo wengelosi yesibini. UMoabhu ngu-Adventism, uphondo lwamaProtestanti oluwileyo.

Isahluko seshumi elinesixhenxe simalunga neDamasko, yaye ichazwa njengesixeko esisuswayo. Isixeko sisimboli sobukumkani, yaye ubukumkani obususiweyo “ngemihla yokugqibela” yiUnited States.

Isahluko seshumi elinesithoba sisiprofeto sentshabalalo esichasene neYiputa, emele iZizwe eziManyeneyo nehlabathi liphela.

Iziprofeto ezintathu ezilandelayo zentshabalalo kwisahluko samashumi amabini ananye zichasene nelizwe eloyikekayo lentlango lasemazantsi, iDuma neArabhiya. Ezi ziprofeto zintathu zentshabalalo zichonga ubuSilamsi, ngokuvumelana neentlekele ezintathu zeSityhilelo 8:13.

Isiprofeto yentshabalalo kwisahluko samashumi amabini anesibini ibonakalisa ukwahlulwa kwama-Adventist aseLawodikea kuma-Adventist aseFiladelfiya ngexesha lomthetho weCawa.

Kwaye ke kwisahluko samashumi amathathu sifumana umthwalo weenkomo zasemzantsi, ongumzekeliso wesibini wemvukelo yama-Adventist aseLawodike. Ukuhlanganisa yonke imithwalo kaIsaya ndawonye kuthi phantse kujongane nawo onke amaqonga esiprofeto “emihleni yokugqibela.” Ndikhetha uIsaya amashumi amabini anesithathu ukuze ndibonakalise ukuba imbali ye-United States, njengobukumkani besithandathu besiprofeto seBhayibhile, ilawula ukususela ngo-1798 kude kube ngumthetho weCawa.

Ngenxa yokuba “umprofeti ngamnye wamandulo wayengathethi kakhulu ngexesha lakhe kunangexesha lethu, ukuze ukuprofeta kwabo kusebenze kuthi,” onke amazwi obuprofeti athetha ngeziganeko zokuphela kwehlabathi. Le nyaniso, idityaniswe nenyano yokuba “zonke iincwadi zeBhayibhile zidibana zize ziphelele” encwadini yeSityhilelo, imisa incwadi yeSityhilelo njengendawo ekubhekiselwa kuyo ekuhlanganiseni ubungqina besiprofeto obungokweziganeko zokuphela kwehlabathi.

Esahlukweni seshumi elinesixhenxe seSityhilelo, sibona ihenyukazi elikhulu elikrexeza nookumkani bomhlaba, nomgwebo walo wokugqibela.

Kweza omnye wezithunywa zezulu ezisixhenxe ezazineengqayi ezisixhenxe, wathetha nam, esithi kum, Yiza apha; ndiya kukubonisa umgwebo wehenyukazi enkulu ehleli phezu kwamanzi amaninzi; athe ookumkani bomhlaba benza umbulo nayo, nabemi bomhlaba banxiliswa yiwayini yombulo yayo. IsiTyhilelo 17:1, 2.

Abaprofeti abasokuze baphikisane omnye nomnye.

Kwaye oomoya babaprofeti bayazithoba kubaprofeti. Kuba uThixo akanguye unobangela wesiphithiphithi, ngowoxolo, njengakuwo onke amabandla abangcwele. 1 Korinte 14:32, 33.

Ekupheleni kwehlabathi “umgwebo wehenyukazi enkulu ehleli phezu kwamanzi amaninzi,” ihenyukazi enkulu “ookumkani bomhlaba abahenyuze nayo,” ihenyukazi enkulu eye “yabanxiliso abemi bomhlaba” “ngewayini yobuhenyu bayo;” imelwe nguIsaya njengalo “ihenyukazi” elilityelweyo “ngeemini zokumkani omnye,” oko kukuthi iminyaka engamashumi asixhenxe yesiprofeto. Xa iphela loo minyaka ingamashumi asixhenxe, iTire “iya kuhenyuza nezikumkani zonke zehlabathi.” Ihenyukazi likaIsaya yile henyukazi enkulu kaYohane. Ihenyukazi likaIsaya nehenyukazi kaYohane zimele ibandla lamaRoma Katolika, kuba umfazi uluphawu lwebandla eLizwini likaThixo.

Bafazi, zithobeni kubayeni benu ngokwenu, ngokokuzithoba eNkosini. Kuba indoda iyintloko yomfazi, kwanjengoKristu eyintloko yebandla; yaye inguMsindisi womzimba. Ngoko ke, njengokuba ibandla lizinikela phantsi koKristu, mababe njalo nabafazi kubayeni babo ngokwabo ezintweni zonke. Madoda, bathandeni abafazi benu, kwanjengoKristu kanjalo walithanda ibandla, wazincama ngenxa yalo; ukuze alingcwalise, alihlambulule ngokulihlamba ngamanzi ngelizwi, ukuze azibeke phambi kwakhe ibandla elizukileyo, lingenasiphako, nangenkciyo, nanto injalo; koko libe ngcwele, lingabi nasiphene. Ngokunjalo ke amadoda amelwe kukubathanda abafazi bawo njengemizimba yawo. Lowo umthandayo umfazi wakhe, uzithanda yena ngokwakhe. Kuba akukho mntu wakha wayithiya eyakhe inyama; usuka ayondle, ayigcine ngenkathalo, kwanjengeNkosi nalo ibandla: kuba singamalungu omzimba wakhe, enyama yakhe, nawemathambo akhe. Ngenxa yoko indoda iya kumshiya uyise nonina, inamathele kumfazi wayo; baze abo babini babe nyama-nye. Le yimfihlelo enkulu; kodwa mna ndithetha ngoKristu nangebandla. Noko ke, elowo kuni makathande umfazi wakhe njengoko ezithanda yena ngokwakhe; aze umfazi ambeke imbeko umyeni wakhe. Efese 5:22–33.

Umpostile uPawulos uchaza ukuba ibandla likaKristu limelwe ngokwesiprofeto njengomfazi. Ngoko ke, umfazi esiprofetweni ulilungu lebandla, kodwa ibandla likaKristu “lingcwele, lingenasiphako.” Ibandla elingengcwele limelwe njengomfazi ongengcwele; ngaloo ndlela uIsaya uchaza ihenyukazi, yaye uYohane uchaza unongogo. Bamele upopu njengehenyukazi, yaye ibandla likaThixo liyintombi enyulu.

Kuba ndinikhweleta ngomona onguwo kaThixo; kuba ndaniganisela kwindoda ibe nye, ukuze ndinimise kuKristu ninyulu njengentombi enyulu. 2 Korinte 11:2.

Icawa likaThixo alimelwanga kuphela njengentombi enyulu, kodwa limiselwe kumyeni omnye kuphela. ITire nehenyukazi enkulu kaYohane zenza uhenyuzo nookumkani behlabathi. Icawa yamaKatolika inobudlelane namadoda amaninzi, hayi nomnye kuphela. UDaniyeli usazisa ukuba ookumkani zizikumkani.

Le yiyo iphupha eli; yaye siya kuxela intsingiselo yalo phambi kokumkani. Wena, kumkani, ungukumkani wookumkani; kuba uThixo wezulu ukunike ubukumkani, namandla, nokuqina, nozuko. Yaye naphi na apho kuhlala khona oonyana babantu, amarhamncwa asendle neentaka zezulu uzinikele esandleni sakho, wakwenza umlawuli phezu kwazo zonke. Wena uyintloko le yegolide. Emva kwakho kuya kuvela obunye ubukumkani obungaphantsi kunobakho, kuze kuvele nobunye ubukumkani besithathu, bobhedu, obuya kulawula phezu kwehlabathi lonke. Ubukumkani besine ke bona buya kuba namandla njengentsimbi; kuba njengoko intsimbi izephula izicucu, yoyise izinto zonke; yaye njengentsimbi ezechula zonke ezo zinto, nabo buya kuziqhekeza, buzityumze. Daniyeli 2:36–40.

KuDaniyeli isahluko sesibini, izikumkani zesiprofeto seBhayibhile ziyachongwa zize zicaciswe. Njengoko uDaniyeli echazela uNebhukadenetsare iphupha elo, uxelela uNebhukadenetsare ukuba yena uyintloko yegolide. Intloko yegolide ingukumkani, kodwa ukumkani umele ubukumkani. ICawa yamaRoma Katolika lihenyukazi elikhulu elenza uhenyuzo nookumkani bonke behlabathi ekupheleni kweminyaka engamashumi asixhenxe yesiprofeto. Ookumkani bangumfuziselo wabantu, yaye iTire ingumfazi ongahlambulukanga. Umfazi yicawa, ihenyukazi yicawa engewe; indoda ingukumkani, yaye ukumkani ubukumkani. Umfazi yicawa, yaye ukumkani lilizwe. Ubudlelwane obungekho mthethweni bala maziko mabini bumele uhenyuzo lokomoya.

UMgaqo-siseko waseUnited States luxwebhu olungcwele olumisela ngokusisigxina imfuneko yokugcina la maziko mabini ahlukeneyo. Nangona singekagqibi ukuchonga iTire njengecawe yamaRoma Katolika, kubonakala kufanelekile kweli nqanaba ukujongana nomnye umqondiso kuIsaya amashumi amabini anesithathu ochaza umqondiso wendoda nomfazi—icawe norhulumente.

Yabonani ilizwe lamaKaledi; aba bantu babengengabo, de ama-Asiriya awasekelela abo bahlala entlango; amisa iinqaba zalo, akha amabhotwe alo; waza walizisa entshabalalweni. Isaya 23:13.

Kulo vesi, umAsiriya waseka ilizwe lamaKaledi, wamisa zombini “iinqaba” ne “ebhotwe.” UmAsiriya uluphawu lukaNimrodi, yaye amaKaledi amele iinkokeli zenkolo zeemfihlakalo zonqulo zaseBhabheli. “Inqaba” iluphawu lwebandla. Xa uYesu wabeka umzekeliso wesidiliya, uDade White uphawula ngalo mzekeliso ngolu hlobo:

“Emzekelisweni umninindlu wayemela uThixo, isidiliya simela uhlanga lwamaYuda, yaye uthango lwalumele umthetho kaThixo owawulukhuselo lwabo. Inqaba yayiluphawu lwetempile.” Desire of Ages, 596.

UmAsiriya waseka ilizwe lamaKhaledi, awamisela ibandla (inqaba) “nebhotwe.” “Ibhotwe” limela “ukumkani,” lowo yena amele ubukumkani. Ubukumkani nabo bumelwa njengesixeko.

Bathi ke, Yizani, masizakhele isixeko nenqaba, encopho yayo ifike emazulwini; masizenzele igama, hleze sichithachitheke phezu kobuso behlabathi liphela. Genesis 11:4.

“Inqaba” kunye “nebhote” elasekwa ngumAsiriya sisiso “isixeko” kunye “nenqaba” ezakhiwa nguNimrodi.

Kwaye izidumbu zabo ziya kulala esitalatweni seso sixeko sikhulu, esithi ngokomoya sibizwe ngokuba yiSodom neYiputa, apho neNkosi yethu yabethelelwa emnqamlezweni. ISityhilelo 11:8.

Umphefumlo usazisa ukuba “isixeko esikhulu” esikwiSityhilelo seshumi elinanye simela ubukumkani baseFransi ngexesha loQhushululu lwaseFransi.

“Isixeko esikhulu’ ezitratweni zaso amangqina abulawelwa kuzo, nalapho izidumbu zawo zilele khona, ‘ngokomoya’ yiYiputa. Kuzo zonke iintlanga ezivezwa kwimbali yeBhayibhile, iYiputa yayiphika ngokukhalipha okukhulu ubukho bukaThixo ophilayo, yaza yamelana nemiyalelo yaKhe. Akukho kumkani wakha wazama uvukelo olucace ngakumbi nolungenazintloni ngakumbi ngokuchasene negunya laseZulwini kunokwenjenjalo ukumkani waseYiputa. Xa umyalezo waziswa kuye nguMoses, egameni leNkosi, uFaro waphendula ngekratshi wathi: ‘Ngubani na uYehova, ukuze ndiliphulaphule ilizwi lakhe, ndiyeke amaSirayeli ahambe? Andimazi uYehova, kananjalo andiyi kuwakhulula amaSirayeli ukuba ahambe.’ Eksodus 5:2, A.R.V. Oku kukungakholelwa kuThixo, yaye uhlanga olumelwe yiYiputa beluya kuvakalisa ukuphika okufanayo kwamalungelo kaThixo ophilayo, yaye beluya kubonakalisa umoya ofanayo wokungakholelwa nowokudelela. ‘Isixeko esikhulu’ sikwathelekiswa, ‘ngokomoya,’ neSodom. Ukonakala kweSodom ekwaphuleni umthetho kaThixo kwabonakaliswa ngokukodwa kukuziphatha kakubi ngokwesondo. Kwaye esi sono sasiya kuba luphawu olubalaseleyo kakhulu lohlanga olwalufanele luzalisekise iinkcukacha zesi sibhalo.”

“Ngokwamazwi omprofeti, ke ngoko, kancinane ngaphambi konyaka ka-1798 kwakufuneka kuphakame igunya elithile elinemvelaphi nesimilo sikaSathana ukuze lilwe neBhayibhile. Kwaye ezweni apho ubungqina bamangqina amabini kaThixo babunokuthi ngaloo ndlela buthuliswe, kwakunokubonakaliswa ukungakholelwa kuThixo kukaFaro nokuziphatha kakubi kweSodom.”

“Esi siprofeto sifumene ukuzaliseka okuchaneke ngokugqithiseleyo nokumangalisayo kwimbali yaseFransi. Ngexesha loVukelo, ngowe-1793, ‘ihlabathi okokuqala leva indibano yamadoda, azalwayo aza afundiswa phakathi kwempucuko, aze azibeke ilungelo lokulawula esinye sezona zizwe zibalaseleyo zaseYurophu, ephakamisa ilizwi lawo limanyeneyo ukuze iphike eyona nyaniso ingcwele umphefumlo womntu uyamkelayo, ize ilahle ngazwinye inkolelo nonqulo loThixo.’—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. ‘IFransi kuphela kwesizwe ehlabathini ngokuphathelele kuso ingxelo ethembekileyo isekhona, yokuba njengesizwe saphakamisa isandla saso kwimvukelo evulekileyo nxamnye noMdali wendalo iphela. Baninzi abanyelisi, baninzi abangakhelwayo, ababekho, yaye basaqhubeka bekho, eNgilani, eJamani, eSpeyin, nakwezinye iindawo; kodwa iFransi imi yodwa kwimbali yehlabathi njengorhulumente omnye kuphela owathi, ngommiselo weNdibano yawo

yoWiso-mthetho, wabhengeza ukuba wayengekho uThixo, nalapho bonke abantu bekomkhulu, neninzi enkulu yabanye kwezinye iindawo, abafazi kwakunye namadoda, badanisa baza bacula ngovuyo ekwamkeleni eso saziso.’—Blackwood’s Magazine, November, 1870.” The Great Controversy, 269.

“Isixeko esikhulu” esikwiSityhilelo ishumi elinanye yayisisizwe saseFransi esawisa “ummiselo weNdibano yaso yoMthetho” owayevakalisa ukuba akukho Thixo. Lo mmiselo wawuyintetho yokungakholelwa kubukho bukaThixo njengoko kumelwe luvukelo lukaFaro. Isixeko esikhulu bubukumkani, okanye “isizwe” okanye “urhulumente.” KwiSityhilelo ishumi elinanye iFransi iqulethe imifuziselo emibini—iYiputa neSodom.

Siyaziswa ukuba, “Oku kukungakholelwa kubukho bukaThixo, yaye uhlanga olumelwe yiYiputa lwalunokuvakalisa ukuphika okufanayo kwamabango kaThixo ophilileyo, yaye lwalunokubonakalalisa umoya ofanayo wokungakholelwa nowokumelana naye. ‘Isixeko esikhulu’ naso sithlekiswa, ‘ngokomoya,’ neSodom. Ukonakala kweSodom ekwaphuleni umthetho kaThixo kwabubonakaliswa ngokukodwa kukuziphatha kakubi ngokwesondo.”

Isixeko esikhulu okanye uhlanga lwaseFransi simelwe ngokomfuziselo luhlanga (iYiputa) nangesixeko (iSodom). IYiputa “yayiza kuthetha,” yaye ukuthetha kohlanga kumela ulawulo lukarhulumente, kungekhona ulawulo lwecawe. IYiputa yayilurhulumente, yaye iSodom yayiyicawe—lolo ngumfuziselo ofunyanwa kwisahluko seshumi elinanye seSityhilelo.

“‘Ukuthetha’ kwesizwe sisenzo sabasemagunyeni baso bomthetho nowobulungisa.”
Imbambano Enkulu, 442.

KwiSityhilelo isahluko seshumi elinanye uYohane ubeka phambi kwethu iziganeko zoQhushululu lwaseFransi ngophawu lwesiprofeto. Olo Qhushululu ngokwalo lwanikela ubungqina obaneleyo bembali bokunyaniseka kwezibikezelo zikaYohane kweso sahluko. UYohane waprofeta, emva koko uQhushululu lwaseFransi lwazalisekisa eso sibikezelo, yaye emva koko—zombini eso sibikezelo nokuzaliseka kwaso kwimbali—zichaza kwaye zifanekisa iziganeko ezisekupheleni kwehlabathi, xa kwakhona urhulumente owonakeleyo udityaniswa nebandla elonakeleyo. Kambe ke, ukuchitheka kwegazi okukhulu kulandela loo mtshato ungcewele. UBukumkani bukaThixo nabo busisixeko esikhulu.

Wandithabatha ngoMoya wandisa entabeni enkulu nephakamileyo, wandibonisa loo mzi mkhulu, iYerusalem engcewele, ihla ivela ezulwini kuThixo. ISityhilelo 21:10.

“Ukuza komyeni, okuziswe apha embonweni, kwenzeka ngaphambi komtshato. Umtshato umele ukwamkelwa nguKristu kobukumkani baKhe. IsiXeko esiNgcewele, iYerusalem eNtsha, esilikomkhulu nommeli wobukumkani, sibizwa ngokuba ‘ngumtshakazi, umfazi weMvana.’ Ingelosi yathi kuYohane: ‘Yiza apha, ndikubonise umtshakazi, umfazi weMvana.’ ‘Yandithabatha ngoMoya,’ utsho umprofeti, ‘yaza yandibonisa eso sixeko sikhulu, iYerusalem engcewele, isihla ivela ezulwini kuThixo.’ ISityhilelo 21:9, 10.” Imbambano Enkulu, 426.

Invukelo kaNimrodi imelwe kukwakha kwakhe inqaba nesixeko, nto leyo efanekisela ukudityaniswa kwebandla norhulumente ekupheleni kwehlabathi, kuba bonke abaprofeti bathetha

ngokuphela kwehlabathi. Imvukelo kaNimrodi yayikwakukuqhubeka kwemvukelo kaLusifa, lowo mnqweno wakhe wawukukuthabatha ulawulo phezu kwebandla likaThixo kwanobukumkani bukaThixo.

Hayi, uwe njani na ukuwa ezulwini, wena Lusifa, nyana wokusa! uwiselelwe njani emhlabeni, wena ubuwathobayo iintlanga! Kuba wathetha entliziyweni yakho wathi, Ndiya kunyuka ndiye ezulwini, ndiphakamise itrone yam ngaphezu kweenkwenkwezi zikaThixo; ndihlale phezu kwentaba yendibano, eziphelweni zentla; ndiya kunyuka ngaphezu kweendawo eziphakamileyo zamafu; ndiya kufana noPhezukonke. Isaya 14:12–14.

Njengoko uIsaya etyhila iminqweno efihlakeleyo yentliziyo kaLucifer yokuba “abe njengOsenyangweni,” ubonisa ukuba uLucifer uzama ukuhlala ezihlalweni ezibini ezahluke ngokucacileyo. Unqwenela “ukuphakamisa” “itrone” yakhe “ngaphezu kweenkwenkwezi zikaThixo” kwanokuba “ahlale phezu kwentaba yebandla, emacaleni asentla.”

Itrone iluphawu lwegunya lokumkani—okanye igunya lolawulo lombuso, yaye “amacala asentla” yibandla likaThixo.

Ingoma neNdumiso yoonyana bakaKora. Mkhulu uYehova, yaye ufanele ukudunyiswa kakhulu emzini kaThixo wethu, entabeni yobungcwele bakhe. Intle ngokwendawo yayo, iluvuyo lomhlaba wonke, yiNtaba yeZiyon, emacaleni asentla, umzi woKumkani omkhulu. UThixo uyaziwa ezindlwini zayo zobukhosi njengendawo yokusabela. INdumiso 48:1–3.

IYerusalem “sisixeko soKumkani omkhulu,” ngaloo ndlela siphawula itrone yezopolitiko kaThixo; yaye iYerusalem ikwa “yintaba yobungcwele bakhe,” “emacaleni asentla,” ngaloo ndlela iphinda iphawule itrone yonqulo kaThixo. Kususela ekuqalekeni, uvukelo nemfazwe kaSathana zibonakaliswa ngaphakathi komxholo womnqweno wakhe wokulawula phezu kwebandla likaThixo kwakunye norhulumente kaThixo. Emva koko uSathana wakhokela kuvukelo lukaNimrodi, yaye ilizwe awalusekela amaKaledi limelwe njengelizwe apho uNimrodi wakha khona zombini inqaba nesixeko—ibandla norhulumente.

Ngoko ke, xa ihenyukazi likaIsaya nelohenyukazi elikhulu likaYohane lihenyuza nookumkani behlabathi, isiprofeto sibonakalisa ukuba kukho ubudlelwane obungcwele obungengobungcwele obenzeka phakathi kwecawe yamaRoma Katolika nookumkani behlabathi ekupheleni kweminyaka engamashumi asixhenxe yesiprofeto.

Umgeca wesiprofeto sikaIsaya uchaza umgwebo wenkohlakalo yaseTire kwisahluko samashumi amabini anesithathu, yaye uYohane uchaza kwa loo mgwebo mnye ngomfuziselo womfazi onombala obomvu, ochongwa ngokuba “yiBhabheli enkulu.” Ingqina lesithathu kulo kwa loo mgwebo mnye wale ngqwayingqayi inye limi ngolu hlobo lulandelayo:

“Umfazi (iBhabheli) weSityhilelo 17 uchazwa ‘enxibe ezimfusa nezibomvu, ehonjiswe ngegolide namatye anqabileyo neeperile, ephethe esandleni sakhe indebe yegolide izele zizinyangiso nobunyahakala bokungcola: ... kwaye ebunzini lakhe kwakubhalwe igama elithi, Imfihlelo, iBhabheli Enkulu, unina wamahenyukazi.’ Itsho umprofeti: ‘Ndambona umfazi enxilile ligazi labangcwele, neligazi labafeli bakaYesu.’ Kanti iBhabheli iphinde ichazwe

ngokuthi ‘sisixeko esikhulu eso, silawula phezu kookumkani bomhlaba.’ ISityhilelo 17:4–6, 18. Igunya elo elathi kangangeenkulungwane ezininzi lagcina ulawulo olunguzwilakhe phezu kookumkani beLizwe lobuKristu yiRoma.” Imbambano Enkulu, 382.

ITire yicawa lamaRoma Katolika “ngemihla yokugqibela.” Ngelo xesha upopu uya kuphuma aze acule iingoma zakhe zokuhenda kookumkani bomhlaba, ngaloo ndlela ekhokelela ookumkani kwisenzo sobuhenyu, esithe ngokwesiprofeto saba kukudityaniswa kwecawa norhulumente.

Kwaye kuya kuthi ngaloo mini, iTire ilityalwe iminyaka engamashumi asixhenxe, ngokwemihla yokumkani omnye; emva kokuphela kweminyaka engamashumi asixhenxe iTire iya kuvuma njengohenyukazi. Isaya 23:15.

Ukumkani bubukumkani kwisiprofeto seBhayibhile, ngoko iTire iya kulityalwa ngexesha apho ubukumkani besiprofeto bulawula iminyaka engamashumi asixhenxe.

Kuya kuthi ngaloo mini iTire ilityalwe iminyaka emashumi asixhenxe, ngokwemihla yokumkani omnye; emva kokuphela kweminyaka emashumi asixhenxe iTire iya kucula njengonongogo. Thabatha uhadi, ujikeleze umzi, wena nongogo ulityelweyo; dlala kamnandi, cula iingoma ezininzi, ukuze ukhunjulwe. Kuya kuthi ke, emva kokuphela kweminyaka emashumi asixhenxe, uYehova ayityelele iTire, ize ibuyele emvuzweni wayo, ihenyuze nazo zonke izikumkani zehlabathi eziphezu kobuso bomhlaba. Isaya 23:15–17.

Ngemihla yobukumkani obunye obulawula iminyaka engamashumi asixhenxe yesiprofeto, ibandla lamaRoma Katolika liya kulityalwa. Ekupheleni kweminyaka engamashumi asixhenxe, igunya lobupopu liya “kuhlabela kamnandi, licule iingoma ezininzi.” Ngokwasesiprofetweni “ingoma” imele “amava.”

“Phezu kolwandle lwekristale phambi kwetrone, olo lwandle lweglasi ngokungathi luxutywe nomlilo,—lukhazimla kangako ngobuqaqawuli bukaThixo,—kuhlanganisene ibandla labo ‘boyisileyo irhamncwa, nomfanekiselo walo, nomqondiso walo, nenani legama lalo.’ Bekunye neMvana phezu kweNtaba yeZiyon, ‘benamacholo kaThixo,’ beme apho, ikhulu elinamashumi amane anesine amawaka, abakhululweyo phakathi kwabantu; yaye kuviwa, ngathi sisandi samanzi amaninzi, nangathi sisandi sendudumo enkulu, ‘ilizwi lababetha amacholo bebetha amacholo abo.’ Kwaye bacula ‘ingoma entsha’ phambi kwetrone, ingoma engenakufundwa mntu ngaphandle kwekhulu elinamashumi amane anesine amawaka. Yingoma kaMoses neyeMvana—ingoma yokuhlangulwa. Akukho bani ngaphandle kwekhulu elinamashumi amane anesine amawaka onokuyifunda loo ngoma; kuba yingoma yamava abo—amava angazange abe nawo naliphi na elinye ibandla. ‘Ngaba abo balandela iMvana naphi na apho isiwa khona.’ Aba, beguqulwe besuswa emhlabeni, phakathi kwabaphilayo, babalwa ‘njengeziqhamo zokuqala kuThixo nakuMvana.’ ISityhilelo 15:2, 3; 14:1-5. ‘Ngaba aba baphuma embandezelweni enkulu;’ badlule kwixesha lembandezelo elingazange libekho kususela oko kwabakho uhlanga; banyamezele ukubandzeleka kwexesha lembandezelo kaYakobi; beme bengenammeli ngexesha lokuthululwa kokugqibela kwezigwebo zikaThixo. Kodwa bahlangulwe, kuba ‘bahlambe iingubo zabo, bazenza zamhlophe egazini leMvana.’ ‘Emilonyeni yabo akufunyanwanga nkohliso: kuba bengenakusoleka’ phambi kukaThixo. ‘Ngenxa yoko baphambi kwetrone kaThixo, bamnqula imini nobusuku etempileni yakhe: yaye

lowo uhleli etroneni uya kuhlala phakathi kwabo.’ Balibonile ihlabathi litshatyalaliswa yindlala nesifo esibulalayo, ilanga linamandla okutshisa abantu ngobushushu obukhulu, yaye nabo ngokwabo banyamezele ukubandezeleka, indlala, nonxano. Kodwa ‘abasayi kulamba nakanye, abasayi kunxanwa nakanye; nelanga alisayi kubabetha, kungabikho bushushu. Kuba iMvana ephakathi kwetrone iya kubalusa, ibakhokelele emithonjeni ephilileyo yamanzi: yaye uThixo uya kuzisula zonke iinyembezi emehlweni abo.’ ISityhilelo 7:14-17.” Imbambano Enkulu, 648.

“Etempileni yaKhe wonk’ ubani uthetha ngobuqaqawuli baKhe’ (INdumiso 29:9), yaye ingoma abakhululweyo abaya kuyicula—ingoma yamava abo—iya kuvakalisa ubuqaqawuli bukaThixo: ‘Mikhulu, iyamangalisa imisebenzi yaKho, Nkosi Thixo, Somandla; zithe tye, ziyinyaniso iindlela zaKho, Wena Kumkani wamaphakade. Ngubani na ongayi kukoyika, Nkosi, aze alizukise igama laKho? kuba Wena wedwa ungewe.’ ISityhilelo 15:3, 4, R.V.” Education, 308.

Ekupheleni kweminyaka engamashumi asixhenxe yesiprofeto upopu uya “kukhwaza kamnandi, acule iingoma ezininzi, ukuze” “akhunjulwe.” Ekupheleni kobukumkani obulawula iminyaka engamashumi asixhenxe yesiprofeto, ibandla lamaRoma Katolika liya kukhumbuza ihlabathi ngamava embali yalo yangaphambili. Kule mbali lalilawula njengegunya lokuziphatha kubudlelane obabuphakathi kwalo nookumkani baseYurophu. Loo mbali ichongwa ngokufanelekileyo njengeXesha loBumnyama, yaye bonke ubumnyama obunokuthi nangayiphi na indlela bunxulunyaniswe nembali apho ubuPopu balawula phezu kookumkani baseYurophu bunokubhekiswa kweso senzo sisiso esisiseko esavelisa bonke ubumnyama obalandelayo. Eso senzo yayikukudityaniswa kwebandla norhulumente, ukudityaniswa kookumkani baseYurophu nebandla lamaKatolika. Emtshatweni waseBhayibhileni indoda imele ilawule phezu komfazi, kodwa uhenyuzo olwenzeka kuloo mbali lwaluguqukile ngokupheleleyo ukusuka kulungelelwaniso oluyinyaniso lobudlelane bendoda nomfazi.

Ekupheleni kweminyaka engamashumi asixhenxe kuya kubakho intlekele enkulu xa ubukumkani besiprofeto seBhayibhile obulawula ihlabathi ngelo xesha apho ubuPapa bulityelwe ngokwesiprofeto bufikelela esiphelweni. Ingxaki yehlabathi liphela eveliswa kukuwa kobo bucumkani ivula umnyango wokuba iCawa yamaKatolika iqale ukwazisa ihlabathi ukuba, ukuze likwazi ukuhamba kula maxesha embandezelo abangelwa kukuwa kobo bucumkani, ihlabathi kufuneka lizithobe phantsi kwegunya lokuziphatha leCawa yamaKatolika yaseRoma, njengoko kubonisiwe kwimbali yamaXesha oBumnyama.

Xa ubukumkani buphela yaye ubupopu buculela ingoma yamava abo exesha elidluleyo, amava ababhali-mbali abawabiza ngokuba bubumnyama; ngoko loo mbali imnyama inokuba njani na ngumyalezo ubupopu obunokwabelana ngawo nookumkani bomhlaba oya kubeyisela ukuba benze uhenyuzo nabo? Kwintlekele enkulu kutheni amava ezizukulwana ezadlulayo, (ingoma yabo) amava abo ngaphambi kokuba balityalwe ngokwesiprofeto, enokubonelela ngengqiqo yokuba ookumkani bomhlaba bamkele amava obumnyama njengesisombululo sentlekele yabo enkulu?

“Iqela elikhulu, kwanaphakathi kwabo bajonga ubuRoma ngaphandle kwentlonelo, liqonda kancinane kakhulu ingozi evela kumandla nempembelelo yabo. Abaninzi bathi ubumnyama

bengqondo nobokuziphatha obabugquba ngexesha lamaXesha Aphakathi babuxhasa ukusasazeka kweemfundiso zabo, iinkolelo zobuvuvu, nengcinezelo yabo, nokuba ubukrelekrele obukhulu bamaxesha anamhlanje, ukusasazeka ngokubanzi kolwazi, nokwanda kwenkululeko kwimiba yonqulo kuyakwalela ukuvuseleleka kokunganyamezelani nobuzwilakhe. Kwa nengcamango yokuba imeko enjalo yezinto ingabakho kweli xesha likhanyiselweyo iyahlekiswa. Kuyinyaniso ukuba ukukhanya okukhulu, kwengqondo, kokuziphatha, nakwezenkolo, kuyakhanya phezu kwesi sizukulwana. Kumaphepha avulekileyo eLizwi eliNgcwele likaThixo, ukukhanya okuvela ezulwini kuthululwe phezu kwehlabathi. Kodwa makukhunjulwe ukuba okukhona kukhanya kunikwayo kukhulu, kokukhona bukhulu ubumnyama babo bakugqwethayo bakwala.”

“Ufundisiso lweBhayibhile olwenziwa ngomthandazo belunokubonisa kumaProtestanti isimilo sokwenene sobupopu, luze lubenze buyicekise kwaye bayiphephe; kodwa baninzi abanobulumko obukhulu emehlweni abo kangangokuba abaziva benesidingo sokufuna uThixo ngokuthobeka ukuze bakhokelwe enyanisweni. Nangona beqhayisa ngokukhanyiselwa kwabo, abayazi iZibhalo kwanegunya likaThixo. Kufuneka babe nendlela ethile yokuzolisa izazela zabo, yaye bafuna oko kungeyokomoya kangako kwaye kubathobisa kancinane. Oko bakunqwenelayo yindlela yokulibala uThixo eya kubonakala ngathi yindlela yokumkhumbula. Ubupopu bulungele kakuhle ukuhlangabezana neemfuno zabo bonke aba. Bulungiselelwe iindidi ezimbini zoluntu, ezibandakanya phantse ihlabathi lonke—abo bangathanda ukusindiswa ngeemfanelo zabo, nabo bangathanda ukusindiswa besesezonweni zabo. Nantsi imfihlelo yamandla abo.”

“Imihla yobumnyama obukhulu bengqondo ibonakalisiwe ukuba iluncedo kwimpumelelo yobupapa. Kusaya kubonakaliswa ukuba imini yokukhanya okukhulu kwengqondo iluncedo ngokulinganayo kwimpumelelo yabo. Kumaxesha adlulileyo, xa abantu babengenalo ilizwi likaThixo bengenaso nokwazi inyaniso, amehlo abo ayegqunywe, yaye amawaka abanjiswa emgibeni, engayiboni intambo eseluliwe phambi kweenyawo zawo. Kwesi sizukulwana kukho abaninzi amehlo abo adidekiswa kukuqaqamba kwezithelekelelo zabantu, ‘inzululwazi ebizwa ngobuxoki ngolo hlobo;’ abayiboni intambo, baze bangene kuyo ngokulula kanye ngokungathi bagqunywe amehlo. UThixo wayila ukuba amandla engqondo omntu agcinwe njengesipho esivela kuMdali wakhe, yaye asetyenziswe enkonzweni yenyano nobulungisa; kodwa xa kukhuliswa ikratshi nokuzingca, yaye abantu bephakamisa ezabo iimfundiso ngaphezu kwelizwi likaThixo, ngoko ke ubukrelekrele bunokwenza umonakalo omkhulu ngakumbi kunokungazi. Ngaloo ndlela ke, inzululwazi yobuxoki yale mihla, etyhobozayo ukholo eBhayibhileni, iya kubonakala inempumelelo ekulungiseleleni indlela yokwamkelwa kobupapa, kunye neemo zabo ezithandekayo, njengoko nje ukugcinwa kolwazi kude kwabaphumelelayo ekuvuleni indlela yokwandiswa kwamandla abo kumaXesha Obumnyama.” *The Great Controversy*, 572.

“AmaRoma Katolika ayavuma ukuba utshintsho lweSabatha lwenziwa libandla lawo, yaye acaphula kanye olu tshintsho njengobungqina begunya eliphezulu lebandla. Avakalisa ukuba ngokugcina usuku lokuqala lweveki njengeSabatha, amaProtestanti ayaliqonda igunya lalo lokumisela imithetho kwizinto ezingcwele. Ibandla laseRoma alikayeki ibango lalo lokungaphazami; yaye xa ihlabathi namabandla amaProtestanti esamkela iSabatha yobuxoki

eyadalwa lilo, lo gama elahla iSabatha kaYehova, ngokwenene ayalivuma elo bango. Anokucaphula igunya lolu tshintsho, kodwa ubuxoki bokucinga kwawo bubonakala ngokulula. UmKatolika onyanisekileyo ubukhali ngokwaneleyo ukuba abone ukuba amaProtestanti ayazikhohlisa, evala amehlo awo ngenjongo kwiinyaniso zalo mba. Njengoko ummiselo weCawa uqhubeka ufumana ukwamkelwa, uyavuya, eziva eqinisekile ukuba ekugqibeleni uya kulizisa lonke ihlabathi lamaProtestanti phantsi kwebhanile yaseRoma.”

“Ukuguqulwa kweSabatha kungumqondiso okanye uphawu lwegunya lebandla laseRoma. Abo bathi, beyiqonda imfuno yomthetho wesine, bakhethe ukugcina iSabatha yobuxoki endaweni yeyinyaniso, ngaloo nto banikela imbeko kulaa mandla ekukuphela kwawo owawumisele oko. Uphawu lwerhamncwa yiSabatha yobupopu, ethe yamkelwa lihlabathi endaweni yosuku olumiselwe nguThixo.

“Kodwa ixesha lokwamkela uphawu lwerhamncwa, njengoko limiselwe esiprofetweni, alikafiki. Ixesha lovavanyo alikafiki. Kukho amaKristu okwenyaniso kuwo onke amabandla, kungakhutshelwa bucala nobudlelane bamaRoma Katolika. Akukho mntu ugwetywayo ade afumane ukukhanya aze abone uxanduva lomthetho wesine. Kodwa xa kuya kuphuma ummiselo onyanzelisa iSabatha yomgunyathi, naxa isikhalo esikhulu sengelosi yesithathu siya kulumkisa abantu ngako ukunqula irhamncwa nomfanekiso walo, umgca uya kutsalwa ngokucacileyo phakathi kobuxoki nenyanyiso. Ngoko ke abo baqhubeka besahleli ekwaphuleni umthetho baya kulwamkela uphawu lwerhamncwa emabunzini abo okanye ezandleni zabo.

“Ngamanyathelo akhawulezayo sisondele kweli xesha. Xa iicawa zamaProtestanti ziya kumanyana namandla olawulo lwehlabathi ukuze zixhase inkolo yobuxoki, ngenxa yokuchasana nayo ookhokho bazo banyamezela eyona ntshutshiso ikrakra, ngoko ke iSabatha yobupopu iya kunyanzeliswa ngegunya elidibeneyo lecawa norhulumente. Kuya kubakho uwexuko lwesizwe, oluya kuphela kuphela ekutshabalaleni kwesizwe.” Bible Training School, February 2, 1913.

Ngoku sesichukumise imifuziselo emihlanu esifuna ukuyichonga ngaphambi kokuba sijongane ngokupheleleyo nesahluko ngokwaso. Isixeko bubukumkani kwisiprofeto seBhayibhile, yaye kuIsaya amashumi amabini anesithathu kukho izikumkani ezibini ezisondelelene kakhulu, kodwa zahluke ngokucacileyo. Esokuqala “sisixeko esithwesa izithsaba,” esinye ke “sisixeko somrhwebi.” Ngemihla yokugqibela amandla alawula umanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki bubupopu. Bubukumkani obunaso isithsaba.

“Njengoko sisondele kwintlekele yokugqibela, kubaluleke gqitha ukuba kubekho ukuvisisana nomanyano phakathi kwezixhobo zeNkosi. Ihlabathi lizele sisiphango nemfazwe nembambano. Kanti phantsi kwentloko enye—amandla opopu—abantu baya kumanyana ukuze bachase uThixo emntwini wamangqina aKhe. Olu manyano luqiniswe ngumwexuki omkhulu. Ngelixa efuna ukumanyisa abameli bakhe ekulweni inyaniso, uya kusebenza ukwahlula nokuchithachitha abo bayikhuselayo. Umona, ukurhanelana okungendawo, ukuthetha kakubi ngabanye, kuphenjelelwa nguye ukuze kuveliswe ukungavisisani nokwahlukana.” Testimonies, volume 7, 182.

Ubukumkani obunesithsaba yiTire, okuthetha ukuthi, “ilitye.” Kulesi sahluko iTire imela ubupopu obusebenza ukuxelisa uKristu ngobuqhetseba, kuba ubupopu bungumchasi-kristu. Igama elithi “anti” ku antichrist lithetha “endaweni ka.” Ubupopu buzama ukuxelisa uKristu ngobuqhetseba kuwo onke amanqanaba, yaye igama elithi Tire lithetha ilitye, kuba ubupopu buyinkohliso yo “Litye lamaXesha.”

Ngubani na ocebe eli cebo nxamnye neTire, umzi othwesayo isithsaba, abathengisi bawo bengabazizikhulu, abarhwebi bawo bengabahloniphekileyo bomhlaba? UYehova wemikhosi ulucwangeisile, ukuze adyobhe ikratshi labo bonke ubuqaqawuli, nokuzisa indelelo phezu kwabo bonke abahloniphekileyo bomhlaba. Gqitha elizweni lakho njengomlambo, ntombi yaseTarshishe; akusekho mandla. Wolula isandla sakhe phezu kolwandle, wazigungqisa izikumkani; uYehova ukhuphe umyalelo nxamnye nomzi wabathengisi, ukuba atshabalalise iinqaba zawo. Isaya 23:8–11.

Sizimisele ukubonisa ngobungqina obuninzi ukuba “ukugungqiswa kwezikumkani” kufezekiswa nguThixo, esebenzisa ubuSilamsi. UbuSilamsi ngamandla acaphukisa iintlanga, yaye asetyenziswa ukugungqisa iintlanga. Kule ndawo sichonga ukuba iNkosi izimisele ukuzisa ekudeleleni “bonke ababekekileyo behlabathi,” abangabo “abarhwebi” kunye “nabathengisi” ekufuneka “iinqaba” zabo “ezomeleleyo” zitshatyalaliswe. Isixeko sabarhwebi nesixeko esithwesa izithsaba “siye savusa ukungakhohiseki kwezulu,” yaye iNkosi icebe ukutshabalalisa “iinqaba” zabo “ezomeleleyo,” yaye oko kumela uqoqosho. Ukuwa koqoqosho kwenzeka ngaphambi komthetho weCawa eUnited States, kuba ngaphambi komthetho weCawa abemi baseUnited States bafuna ukubuyiselwa “kubabalo lukaThixo nakwimpumelelo yexeshana.” Ingxoxo yabo yeyokuba izigwebo zikaThixo aziyi kuphela de iCawa “inyanzeliswe ngokungqongqo.” AmaNgqina amaninzi eBhayibhile ayavumelana ukuba sikumda wokuwa okukhulu koqoqosho lwehlabathi. Oko kuwa kwenzeka ngaphambi komthetho weCawa, kanye njengokuba ukuwa ko-1837 kwenzeka ngaphambi ko-Oktobha 22, 1844.

“Kwaye ngoko umkhohlisi omkhulu uya kubeyisela abantu ukuba abo bakhonza uThixo ngabo babangela ezi zinto zimbi. Iqela elo elivuse ukungakhohiseki kwezulu liya kuthwesa zonke iinkathazo zalo phezu kwabo bathobela imithetho kaThixo, ukulalela kwabo okusisohlwayo esingapheliyo kwabagabadelimithetho. Kuya kuthiwa abantu bayamkhubekisa uThixo ngokunyhasha isabatha yeCawa; nokuba esi sono sizise iintlekele ezingayi kuphela de ukugcinwa kweCawa kunyanzeliswe ngokungqongqo; kwanokuba abo babeka phambili amabango omthetho wesine, ngaloo ndlela betshabalalisa intlonelo yeCawa, bangabaphazamisi babantu, bethintela ukubuyiselwa kwabo ekwamkelweni nguThixo nasekuphumeleleni kwezinto zeli xesha. Ngaloo ndlela isityholo esakha saphakanyiswa kumkhonzi kaThixo kwakudala siya kuphindwa, yaye ngezizathu ezimiselwe kakuhle ngokufanayo: ‘Kwathi ke, akumbona uAhabhi uEliya, uAhabhi wathi kuye, Nguwe na wena lo uphazamisa amaSirayeli? Waphendula wathi, Andiwaphazamisanga amaSirayeli; kodwa nguwe, nendlu kayihlo, ngokuba niyishiyile imithetho kaYehova, walandela ooBhahali.’ 1 Kumkani 18:17, 18. Njengoko umsindo wabantu uya kuvuswa zizityholo zobuxoki, baya kuwathabatha amanyathelo ngakubathunywa bakaThixo afana kakhulu nalawo awathatyathwa nguSirayeli owawexukile ngakuEliya.” Imbambano Enkulu, 590.

UEliya ejongene nabaprofeti bakaBhahali nababingeleli basehlathini eNtabeni yeKarmele umele umthetho weCawa. Umyalezo ecaweni wawusithi, “khethani namhla eniya kumkhonza.” Xa le mbali iphinda yenzeka ngexesha lomthetho weCawa, umbuzo uthi, “loluphi usuku eniya kulukhetha, kuba usuku enilukhethayo lubonisa lowo nimkhonzayo.” Phambi kweNtaba yeKarmele kwakukho iminyaka emithathu enesiqingatha yembalela enzima. Phambi komthetho weCawa kukho uthotho lwemithetho yeCawa, kodwa ayikabi “inyanzeliswe ngokungqongqo.” Umgaqo onxulunyaniswa nomthetho weCawa ngowokuba uwexuko lwesizwe lulandelwa yintshabalalo yesizwe. Umzekelo woko ngowokuba uConstantine, ngonyaka ka-321, wapasisa umthetho weCawa, yaye kungekudala emva koko izigodlo ezine zokuqala zeZityhilelo isahluko sesibhozo zaqalisa ukuzisa iRoma yaseNtshona esiphelweni sayo ngonyaka ka-476. Ibali likaConstantine libalulekile kuba laquka ukuphakanyiswa kweCawa okwakuqhubela phambili, kunye nezithintelo ezazisanda ngokuthe ngcembe ngaxeshanye kwiSabatha yosuku lwesixhenxe. Le mbali iqhubela phambili yafikelela esiphelweni sayo xa abemi banyanzeliswa ukuba bagcine iCawa okanye batshutshiswe ngenxa yokugcina iSabatha. Kwanjalo nesiphelo sokwanda ngokunyuka komthetho weCawa eUnited States. Omnye umgaqo onxulunyaniswa nokunyanzeliswa konqulo lweCawa ngowokuba “uwexuko lwesizwe lulandelwa yintshabalalo yesizwe.” Lo mgaqo uthetha ukuba ukunyanzeliswa okwandayo komthetho weCawa kuvelisa ukwanda kwezigwebo zikaThixo, ngaphambi komthetho weCawa wokwenene weSityhilelo 13:11. Wonke ummiselo uya kuzisa intshabalalo ehambelanayo. Izigwebo abemi abatyhola abagcini beSabatha ngokuba bazivelisa, enyanisweni ziveliswa kukunyanzeliswa okwandayo komthetho weCawa. Sifake isicatshulwa esivela kwiThe Great Controversy, endisinike isihloko esithi Sunday Progression. Ndingacebisa ukuba nisifunde kwakhona eso. Sikwindidi enesihloko esithi The Spirit of Prophecy.

“UThixo ukutyhilile okuya kwenzeka ngemihla yokugqibela, ukuze abantu baKhe balungiselelewe ukuma nxamnye nesaqhwithi sokuchaswa nomsindo. Abo balunyukisiweyo ngeziganeko eziphambi kwabo mabangahlali belindele ngokuzolileyo isaqhwithi esizayo, bezithuthuzela ngokuba iNkosi iya kubakhusela abathembekileyo baYo ngemini yembandezelo. Simele sibe njengabantu abalinde iNkosi yabo, kungekhona ngokulindela okungenamsebenzi, kodwa ngomsebenzi onyanisekileyo, sinokholo olungagungqiyo. Eli asiloxesha ngoku lokuvumela iingqondo zethu zixakekisewe zizinto ezincinane ngokubaluleka. Ngoxa abantu belele, uSathana uxakeke ngokulungiselela izinto ukuze abantu beNkosi bangabi nanceba okanye bulungisa. Intshukumo yeCawa ngoku yenza indlela yayo ebunmyameni. Inkokeli zifihla owona mba uyinyaniso, yaye abaninzi abazimanya nalo ntshukumo ababoni ngokwabo ukuba umjelo ongaphantsi usingise phi na. Amabango ayo athambile yaye abonakala engawobuKristu, kodwa xa ithe yathetha iya kutyhila umoya wenamba. Luxanduva lwethu ukwenza konke okusemandleni ethu ukunqanda ingozi esongelwayo. Simele sizame ukuhlutha amandla okukhetha gwenxa ngokuzibeka ngokufanelekileyo phambi kwabantu. Simele ukubeka phambi kwabo owona mbuzo usembambanweni, ngaloo ndlela singenise olona qhankqalazo lusebenzayo ngokuchasene namanyathelo okuthintela inkululeko yesazela. Simele sizigocagoce iZibhalo kwaye sikwazi ukunika isizathu sokholo lwethu. Uthi umprofeti: ‘Abangendawo baya kwenza ngokungendawo: yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda.’ Testimonies, umqulu 5, 452.”

Kunzima ukuqonda intshukumo yomthetho weCawa, kuba iqhubela phambili “ebumnyameni,” yaye upopu “ngokufihlakeleyo nangokungarhanelwayo” “uyawaqinisa amandla awo ukuze aqhubele phambili iinjongo zawo.” Yinyaniso ukuba umsebenzi wokudlulisa umthetho weCawa ebumnyameni ngumba ophambili kwinkqubo yokuvavanywa kwekhulu elinamashumi amane anesine amawaka. “Akukho namnye kongendawo oya kuqonda,” ngokukaDaniyeli noDade uWhite. “Abangendawo” kuDaniyeli ngabo “bantombi bazizidenge” bakaMateyu, abo uDade uWhite abachaza njengamaLaodike. Izilumko ziya kuziqonda iziganeko ezenzekayo ngoku, nokuba imbali esijikelezileyo ibonakala iphikisana nelizwi likaThixo. Siyakholelwa na kwilizwi likaThixo okanye koko kwenzekayo okusijikelezileyo? Sekunjalo, sele salunyukiswa kwangaphambili ukuba isiphelo siya kuba njengemihla kaNowa.

“Ihlabathi, lizele zizidubedube, lizele lulonwabo olungenabuthixo, lilele, lilele kukhuseleko lwenyama. Abantu bakubeka kude ukuza kweNkosi. Bayazihleka izilumkiso. Kuveliswa ukuzingca kokuthi, ‘Zonke izinto zisaqhubeka njengokuba bezinjalo kwasekuqalekeni.’ ‘Ingomso liya kuba njengalo mhla, lide ngakumbi ngentabalala.’ 2 Peter 3:4; Isaiah 56:12. Siya kuntywila ngakumbi ekuthandeni iziyolo. Kodwa uKristu uthi, ‘Yabonani, ndiza njengesela.’ Revelation 16:15. Kanye ngelo xesha xa ihlabathi libuza ngokugculela lisithi, ‘Liphi na idinga lokuza kwaKhe?’ imiqondiso iyazaliseka. Ngoxa bememeza besithi, ‘Uxolo nokhuseleko,’ intshabalalo ngesiqophe iyeza. Xa umgculeli, umaleli wenyaniso, esele enokuzithemba okugqithisileyo; xa umkhwa oqhelekileyo womsebenzi kwiintlobo ngeentlobo zemisebenzi yokwenza imali uqhubeka ngaphandle kokukhathalela umgaqo; xa umfundi efuna ngolangazelelo ulwazi lwazo zonke izinto ngaphandle kweBhayibhile yakhe, uKristu uza njengesela.”

“Yonke into ehlabathini ikwimeko yokuphithizela. Imiqondiso yamaxesha iyoyikisa. Iziganeko ezizayo ziphosa izithunzi zazo ngaphambili. UMoya kaThixo uyasuka emhlabeni, yaye intlekele ilandela intlekele elwandle nasemhlabeni. Kukho izaqhwithi, iinyikima zomhlaba, imililo, izikhukula, ukubulala kwazo zonke iindidi. Ngubani onokufunda ikamva? Luphi ukhuseleko? Akukho siqinisekiso kuyo nantoni na engabantu okanye yeyasemhlabeni. Ngokukhawuleza abantu bazibeka phantsi kwebhanile abayikhethileyo. Ngokungaphumliyo balindile yaye bayakhangela iintshukumo zeenkokeli zabo. Bakho abo balindileyo, bekhangela, yaye besebenza ngenxa yokuvela kweNkosi yethu. Elinye iqela liwela emgcezi phantsi kobunkokeli bomwexuki omkhulu wokuqala. Bambalwa abakholwa ngentliziyo nangomphefumlo ukuba sinesihogo emasisiphephe nezulu emasizuze.”

“Ingxaki isihlasela ngokuthe ngcembe. Ilanga lisakhanya ezulwini, lihamba ngendlela yalo eqhelekileyo, namazulu asaxela uzuko lukaThixo. Abantu basadla besela, betyala besakha, betshata benikela emtshatweni. Abarhwebi basathenga besathengisa. Abantu basaxinana omnye komnye, belwela eyona ndawo iphakamileyo. Abathandi bolonwabo basagaleleka kwiindawo zemidlalo yeqonga, kwimidyarho yamahashe, nakwiindawo zongcakazo. Olona vuyo luphakamileyo lusekho, kanti ke iyure yovavanyo isondela ngokukhawuleza ekupheleni, yaye imeko yomntu ngamnye sele iza kugqitywa ngonaphakade. USathana uyabona ukuba ixesha lakhe lifutshane. Uvuse zonke izixhobo zakhe ukuba zisebenze ukuze abantu bakhohliswe, balahlekiswe, baxakekiswe baze bathinjwe yingqondo, kude kube ngumhla wovavanyo uphela, lize isango lenceba livalwe ngonaphakade.

“Ngokunesidima nangobungqongqo ziyeza kuthi, zisihla kwiinkulungwane, amazwi esilumkiso eNkosi yethu avela eNtabeni yeMinquma: ‘Zilumkeleni, hleze nangaliphi na ixesha iintliziyo zenu zibe nzima ngokuzintyintya, nokunxila, neenkxalabo zobu bomi, ize ke loo mini inifikele ningalindelanga.’ ‘Ngoko ke lindani, nithandaze ngamaxesha onke, ukuze nibalwe nifanelekile ukusinda kuzo zonke ezi zinto ziya kwenzeka, nokuma phambi koNyana woMntu.’” Ulangazelelo Lwamaxesha, 635, 636.

Kwisiqendu samashumi amabini anesithathu sikaIsaya, iZidon yi-United States yaye iTire bubupopu. ITire neZidon zazizixeko zakudala zaseFenike ezazikho ngexesha elinye, zimi kunxweme lweMeditera. Zaziwa ngorhwebo lwazo lwaselwandle, ubutyebi bazo, nempembelelo yazo kwihlabathi lakudala. IZidon naba “barhwebi” bayo bazalisa iTarshishe kweso sahluko. Abarhwebi baseZidon baberhweba “ngembewu yaseSihore,” eyiyo “isivuno somlambo,” yaye iyisiqhamo “somlambo,” yaye “yingeniso yakhe,” kuba yona “yimarike yeentlanga.” Bonke abaprofeti bathetha ngokuphela kwehlabathi, ngoko ke ngubani oyimarike yeentlanga ekupheleni kwehlabathi? Yi-USA.

ISihore ngumlambo waseYiputa (kusenokwenzeka ukuba ngumlambo oseDelta yeNayile) yaye isetyenziswa ukumela ubutyebi behlabathi, kuba iYiputa lihlabathi. “Intombi enyulu” yaseTsidon imele isizukulwana sokugqibela sase-USA, yaye icinezela ngumthetho wemfazwe ohamba nomthetho weCawa kunye nokonakala kwesizwe okulandela kwangoko. Ezo ntombi zaseTsidon ziyagxekwa ngombuzo omalunga neTire othi, “ngaba esi sisixeko senu esinovuyo” (ubukumkani) esathi i-USA yavuyela kuso? Ngaba “obu bubukumkani obobudala bawo buvela kwimihla yamandulo,” xa ngokokutsho kwesi sicutshulwa basekwa nguNimrodi, kanye emva konogumbe?

UTHixo umisele yaye “uqulunqile” ukuba “iTire, isixeko esithwesa izithsaba,” sihlwaywe. Isohlwayo sobupopu siquka ukuwa kwesakhiwo sezemali sehlabathi, kuba “uYehova unikile” “umyalelo ngokuchasene” “neZidon” “isixeko sabarhwebi,” (iUnited States.) Umyalelo waKhe “wokutshabalalisa iinqaba ezinqatyisiweyo,” okanye uqoqosho lweUnited States, ngumthetho weSabatha, kuba uwexuko lwesizwe lulandelwa yintshabalalo yesizwe.

Isohlwayo sobupopu siqala ngokuwa koqoqosho lwehlabathi liphela ngenxa yokutshatyalaliswa koqoqosho lwe-United States. IZidon line“ndlu” enxulumene noqoqosho lwayo, ngaloo ndlela limele isakhiwo sezemali esitshatyalaliswayo, kuba akusenakungenwa kuso. Akusekho tyalo-mali okanye nzuzo iphuma kuloo “ndlu,” kuba itshatyalalisiwe. Ukutshatyalaliswa kwenzeka ngexesha lomthetho weCawa, nangona ngaphambi komthetho weCawa sele zikho izigwebo ezandayo. Xa ukuwa kufika, ubupopu, i-USA kunye neenkosana zayo zabarhwebi nabarhwebi bayo abahloniphekileyo neenqanawa zaseTarshishe baya “kubhomboloza.”

Indawo ethi “Tarshish” kwesi sicutshulwa inxulunyaniswa nobutyebi kumaxesha amandulo, yaye iinqanawa zaseTarshish eBhayibhileni zingumqondiso ophambili wamandla ezoqoqosho.

Ngokuba iinqanawa zokumkani zazisiya eTarshishe kunye nabakhonzi bakaHiram; kwathi kanye ngeminyaka emithathu zafika iinqanawa zaseTarshishe zizisa igolide, nesilivere, neempondo zendlovu, neenkawu, neepikoko. Waza ukumkani uSolomon wabagqwesa bonke ookumkani behlabathi ngobutyebi nangobulumko. 2 Kronike 9:21, 22.

linqanawa zimele amandla oqoqosho, kwaye iTarshishe yeyona nqanawa iphambili yoqoqosho kwisiprofeto seBhayibhile. Isizukulwana sokugqibela seTarshishe, esimelwe “yintombi” yaseTarshishe, sixelelwa ukuba “sidlule emhlabeni wakho njengomlambo,” yaye into esiyifumanayo kukuba ilizwe laso “alisanamandla,” yaye asinakuphinda “sivuye” ngobukumkani baseTire. Amandla ababewakhangela yayikukomelela koqoqosho lwangaphambili lwaseTsidon, kodwa ayesele engasekho kuba ulwandle lwaluthethile “Iusithi, Andiva buhlungu bokuzala, andizali bantwana, andondli bafana baselula, andikhulisi zintombi,” ngaloo ndlela kuchongwa isizukulwana sokugqibela solwandle, esingabantu behlabathi abalilela ukutshatyalaliswa koqoqosho lwehlabathi, nalapho abantu behlabathi bavuka baqonde inyaniso yokuba bangabesizukulwana sokugqibelaembali yomhlaba, yaye sele kusemva kwexesha ukulungiselela ubomi obungunaphakade.

“Imali kungekudala iya kuncipha kakhulu ngexabiso ngesiqophe kakhulu xa ubunyani beziganeko ezingunaphakade buvuleka kwiimvakalelo zomntu.” Evangelism, 62.

Kukho “ingxelo” okanye izigidimi ezibini ezibangela intlungu kubo bonke abakule ndinyana. “Ingxelo” yokuqala imalunga neYiputa, ize eyesibini “ingxelo” ibe yiTire. Ingxelo ngeYiputa ikwixesha eladlulayo, kuba uIsaya uthi, “njengakwisigidimi esingangeYiputa,” ngaloo ndlela ebonisa ukuba uThixo wayesele enze into ngeYiputa ngaphambi kokutshatyalaliswa kwaKhe kweZidon (iUSA.) Oko uThixo wakwenzayo eYiputa, nako oko kumela “ingxelo” yeYiputa, kukuba watshabalalisa iYiputa ngokunxulumene nexesha lokuqala uThixo angena ngalo emnqophisweni nabantu abanyuliweyo. Ezi ngxelo zimbini “yingxelo” enye. Ingxelo yeYiputa sisiqalo, ize ingxelo yeTire ibe sisiphelo. UAlpha noOmega uwubonakalisile umnqophiso kunye nekhulu elinamashumi amane anesine amawaka ngemihla yokugqibela ngembali yokuqala yaloo mbandela. “Ingxelo” engangeYiputa kukuhlangulwa koLwandle oluBomvu xa uFaro nomkhosi wakhe batshatyalaliswayo, nto leyo efuzisela ukuhlangulwa kokugqibela kwabantu bakaThixo njengoko kumelwe “yingxelo” eyi “ngumthwalo weTire.”

Amandla amelwe eBhayibhileni atshabalalisa iinqanawa zaseTarshishe yi-Islam. Umxholo we-Islam uya kuqwalaselwa kamva, ngoko siya kuwusingatha ngokubanzi ngakumbi ngexesha elizayo. Kulo mqolo umelwe njengo “Khitim,” igama lakudala laseSipro, yaye lo mqolo uthi ukutshatyalaliswa kweSidon neTire kutyhilwa kuvela “eKhitim.” Umfuziselo we-Islam uquka umzekeliso ocacileyo kakhulu wokutshatyalaliswa kwe-United States kwisiprofeto seBhayibhile.

Kubalulekile ukulandela iintsuku neminyaka ekubhekiswa kuzo encwadini kaIsaya, kuba zidla ngokuchaza ixesha lesiprofeto lesiqendu esilandelayo. UIsaya wamashumi amabini anesithathu ulandela “umthwalo” wentili yombono kwisahluko samashumi amabini anesibini, esandulelwa sisahluko samashumi amabini ananye esine “imithwalo” emithathu, yaye yomithathu ichaza ubuSilamsi. Phambi kweso sahluko, kwindima yokuqala yesahluko samashumi amabini, kubekwe imeko yembali yesiprofeto apho iziprofeto ezilandelayo zentshabalalo zichongwa khona kwizahluko ezilandelayo.

Ngomnyaka awafika ngawo uTartan eAshdode (xa wayethunyiwe nguSargon ukumkani waseAsiriya), walwa neAshdode, wayithimba. Isaya 20:1.

Igama elithi “Tartan” lisenokuba ligama, kodwa kusenokwenzeka ngakumbi ukuba sisihloko senkokeli yomkhosi. UTartan weza eAshdode, isixeko esiseYiputa, wasithimba ngelo xesha lembali xa ama-Asiriya ayesanda ngokuthe ngcembe ekulawuleni ihlabathi. IAsiriya yayimela iBhabhiloni ngokomfuziselo. Zombini iAsiriya neBhabhiloni zazingobukumkani obavela emantla, ubukumkani obachazwa njenge “ngonyama” ezathi “zazichithachitha” iigusha zikaThixo, kwaye zombini zifumana isohlwayo esinye. IAsiriya yaba yeyokuqala, iBhabhiloni yaba yeyokuqibela.

USirayeli yigusha elichithakeleyo; iingonyama zimxoshile; kuqala ukumkani waseAsiriya umginyile; yaye ekugqibeleni lo Nebhukadenetsare, ukumkani waseBhabheli, uwaphule amathambo akhe. Ngako oko utsho uYehova wemikhosi, uThixo kaSirayeli, ukuthi, Yabona, ndiya kumohlwaya ukumkani waseBhabheli nelizwe lakhe, njengoko ndimohlwaye ukumkani waseAsiriya. Yeremiya 50:17, 18.

Ngokwesiprofeto bobabini bango “umAsiriya onekratshi.”

“Xa uSenakeribhe, umAsiriya onekratshi, wamgxeka waza wamnyelisa uThixo, waza wasongela uSirayeli ngokutshatyalaliswa, ‘kwathi ngobo busuku isithunywa sikaYehova saphuma, sabulala eminqubeni yama-Asiriya ikhulu elinamashumi asibhozo anesihlanu amawaka.’ Kwabakho ‘ukugawulwa kuwo onke amadoda anamandla obugorha, neenkokeli nabathetheli,’ emkhosini kaSenakeribhe. ‘Ngoko ke wabuyela ezweni lakowabo eneentloni ebusweni bakhe.’ [2 Kumkani 19:35; 2 IziKronike 32:21.] Imbambano Enkulu, 512.

Unyaka awathi ngawo “uTartan wafika eAshdode” waza “wayithabatha,” umele uloyiso oluqhubekayo lwehlabathi ngamandla obupapa njengoko lubonisiwe kwiivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye. Imbali yengxaki yomthetho weCawa, enguye “imihla yokugqibela” yomgwebo wophando, nekhokelela ngokuthe ngqo kumgwebo wokuphunyezwa, (izibetho ezisixhenxe zokugqibela) yimeko yembali emelwe “ngunyaka” awafika ngawo uTartan eAshdode. Emva kokuba imeko yaloo mbali ibekiwe, uIsaya usandula ukunikeza iziprofeto ezithathu zentshabalalo ngokuphathelele i-Islam, esinye esiphathelele ubu-Adventist baseLawodike, kuze kulandele umthwalo weTire. Isahluko samashumi amabini anesine singomnye wemizekelo eqhelekileyo yezibetho ezisixhenxe zokugqibela, esilandelwa sisahluko samashumi amabini anesihlanu esimela ukuhlangukwa kokugqibela kwabantu bakaThixo, apho sifumana abantu bakaThixo bevakalisa elinye lawona mazwi aziwa kakhulu ngexesha elikhulu lembandezelo.

Kwaye kuya kuthiwa ngaloo mini, Yabonani, lo nguThixo wethu; simlindele, yaye uya kususindisa; lo nguYehova; simlindele, siya kuba nemihlali, sivuye ngosindiso lwakhe. Isaya 25:9.

Ikhulu elinamashumi amane anesine amawaka ngabazintombi ezilumkileyo ezalindela iNkosi yazo ukuba ize emtshatweni, nangona Yalibazisa ngokuvumelana nomzekeliso wezintombi ezilishumi. AzingomaLawodike, zingamaFiladelfiya. Kude kube ngoku eli nqaku belimisela umxholo.

Ngo-1798, uNapoleon wabamba upopu, ezisa elo nxeba libulalayo lesiprofeto eliphiliswayo ekupheleni kwehlabathi ngokweSityhilelo seshumi elinesithathu. Ngelo xesha iUnited States yathabatha indawo yayo njengobukumkani besithandathu besiprofeto seBhayibhile

ngokukaDaniyeli isahluko sesibini, sesixhenxe, sesibhozo neshumi elinanye, nangeSityhilelo isahluko seshumi elinesibini, seshumi elinesithathu, seshumi elinesithandathu, seshumi elinesixhenxe neshumi elinesibhozo. Ukususela ngelo xesha, zombini uphondo lweRiphabhlikhi lweUnited States nophondo lobuProtestanti (ubuAdventist) zilibele ukuba ngubani upopu. U-1798 ngunyaka wokuqala apho iintlanga zehlabathi lonke zazivuma iUnited States njengesizwe esizimeleyo, yaye ikwangunyaka apho isigidimi sengwekazi yokuqala safika embalini.

“Isaci-magama” somProtestanti ngelo xesha sasithi, “iBhayibhile neBhayibhile yodwa.” AmaProtestanti azichaza njengabakhuseli beBhayibhile yodwa, yaye xa ubu-Adventism bathabatha umnqwazi wabo ekufikeni kwengelosi yesibini, basamkela eso “saci-magama,” baza emva koko babizwa ngokuba “ngabantu bencwadi.” Babebekelwe, ngenkonzo kaWilliam Miller, uluhlu lwemithetho olwaluya kuthi, ukuba lusetyenziswe ngokufanelekileyo, luvule iBhayibhile ezingqondweni zabo bonke abanqwanela ukuva. IMithetho kaMiller yoToliko lweSiprofeto yileyo impembelelo ethi kufuneka siyifundisise ukuba siza kunikela isigidimi sengelosi yesithathu.

Wathi uKristu, “Ukuba kukho nabani na ofuna ukuza emva kwam, makazincame, athabathe umnqamlezo wakhe, andilandele.” Waphinda wathi, “Ndim ukukhanya kwehlabathi; lowo undilandelayo akayi kuhamba ebumnyameni.” Ukukhanya kwenyaniso kuyaphuma njengesibane esivuthayo, yaye abo bakuthandayo ukukhanya abayi kuhamba ebumnyameni. Baya kuzifunda iziBhalo, ukuze bazi ngokuqinisekileyo ukuba bamamela ilizwi loMalusi oyinyaniso, hayi elo lowasemzini.

“Abo bazibandakanyileyo ekubhengezeni isigidimi sengelosi yesithathu baphengulula iziBhalo ngokwecebo elifanayo nalelo elamkelwa nguBawo uMiller. Kwincwadana encinane enesihloko esithi Views of the Prophecies and Prophetic Chronology, uBawo uMiller unika le mithetho ilandelayo ilula, kodwa ekrelekrele nebalulekileyo, yokufunda iBhayibhile nokuyitolika:

“1. Ilizwi ngalinye limele libe nentsingiselo yalo efanelekileyo kumbandela obekiweyo eBhayibhileni; 2. Sonke iSibhalo siyimfuneko, yaye sinokuqondwa ngokuzimisela nangokufundisisa ngenkuthalo; 3. Akukho nto ityhiliweyo eSibhalweni enokuthi okanye eya kufihlwa kwabo bacela ngokholo, bengathandabuzi; 4. Ukuze kuqondwe imfundiso, hlenganisani zonke izibhalo ezithetha ngombandela eninqwenela ukuwazi, nize nivumele ilizwi ngalinye libe nefuthe lalo elifanelekileyo; yaye ukuba ninokuyila ingcamango yenu ngaphandle kokuphikisana, aninakuba niphambukile; 5. ISibhalo limele libe ngumsityhileli waso ngokwaso, kuba singumgaqo waso ngokwaso. Ukuba ndixhomekeke kumfundisi ukuba andichazele, aze yena aqikelele intsingiselo yaso, okanye afune ukuba sibe njalo ngenxa yenkolo yakhe yecawa, okanye ukuze athathwe njengolumkileyo, ngoko ukuqikelela kwakhe, umnqweno wakhe, inkolo yakhe, okanye ubulumko bakhe kuba ngumgaqo wam, kungekhona iBhayibhile.”

“Oku kungentla yinxalenye yale mithetho; yaye ekufundeni kwethu iBhayibhile sonke siya kwenza kakuhle ukuba siyithobele imigaqo ebekiweyo.

“Ukholo lokwenene lusekelwe eziBhalweni; kodwa uSathana usebenzisa amaqhinga amaninzi kangaka ukugqwetha iziBhalo aze angenise imposiso, kangangokuba kufuneka ukunonophela

okukhulu ukuba umntu angathanda ukwazi oko zona zikufundisayo ngokwenene. Enye yeenkohliso ezinkulu zeli xesha kukugxininisa kakhulu imvakalelo, nokuzibanga unyanisekile ngoxa kungahoywa amazwi acacileyo elizwi likaThixo kuba elo lizwi lingahambelani nemvakalelo. Abaninzi abanasiseko sokholo lwabo ngaphandle kwemvakalelo. Inkolo yabo iqulathe ukuxhamla ngokweemvakalelo; xa oko kuphela, ukholo lwabo luyaphela. Imvakalelo inokuba ngumququ, kodwa ilizwi likaThixo liyingqolowa. Kwaye, utsho umprofeti, ‘unantoni na umququ kwingqolowa?’”

“Akukho namnye oya kugwetywa ngenxa yokungasithobeli isikhanyiso nolwazi abangazange babe nalo, yaye ababengenako ukulufumana. Kodwa abaninzi bayala ukuthobela inyaniso ebekwa phambi kwabo ngoonozakuzaku bakaKristu, ngenxa yokuba benqwenela ukuvumelana nomlinganiselo wehlabathi; yaye inyaniso efikelele ekuqondeni kwabo, isikhanyiso esikhanyise emphefumleni, siya kubagweba eMgwebeni. Kule mihla yokugqibela sinokukhanya okuqokelelweyo obekukhanya kuwo onke amaphakade, yaye siya kubekwa uxanduva ngokulinganayo noko. Indlela yobungcwele ayilingani neyehlabathi; yindlela ephakanyisiweyo. Ukuba sihamba ngale ndlela, ukuba sibaleka endleleni yemithetho yeNkosi, siya kufumanisa ukuba ‘umendo wamalungisa unjengokukhanya okukhazimlayo, okukhanya ngakumbi ngakumbi kude kuse emini egqibeleleyo.’” Review and Herald, November 25, 1884.

Unokufunda ngokweenkcukacha ezingakumbi ngemithetho kaWilliam Miller kwiNqaku elinesihloko esithi William Miller phantsi kodidi lweZitshixo Zeziprofeto.

“Kwisifundo sethu seBhayibhile sonke siya kwenza kakuhle ukuthobela imigaqo ebekiweyo” ngaphakathi “kwemithetho kaTata uMiller” yokutolika iziprofeto. Uphondo lobuProtestanti lwanikwa uxwebhu olungcwele esilubiza ngokuba yiBhayibhile, lwaza kwanikelwa noxanduva lokukhusela nokukhuthaza imigaqo equlethwe kulo; kananjalo uphondo lobuProtestanti lwanikwa neseti yemithetho yokwahlulela ngokuchanileyo intsingiselo nenjongo yoxwebhu olungcwele.

Uphondo lweRiphabhlikhi lwanikwa uxwebhu olungcwele esilubiza ngokuba nguMgaqo-siseko, yaye lwanikwa kwanoxanduva lokukhusela nokukhuthaza imigaqo equlethwe kuwo. Uphondo lweRiphabhlikhi lwanikwa kananjalo isethi yemithetho yokwahlula ngokufanelekileyo intsingiselo nenjongo yoxwebhu olungcwele. Imithetho eyanikwa ukuze kuhlulwe ngokufanelekileyo uMgaqo-siseko nguMqulu wamaLungelo, yaye ibeka njengengcwele eyona njongo ibalulekileyo yoMgaqo-siseko kwimigaqo yokuqala yoMqulu wamaLungelo. Uhlomelo lokuQala oludweliswe kuMqulu wamaLungelo yinkululeko yonqulo, yokuvakalisa izimvo, yokuthetha, neyoshicilelo.

“ICongress ayisayi kwenza mthetho ngokubhekisele ekumisweni konqulo, okanye othintela ukwenziwa kwalo ngokukhululekileyo; okanye onciphisa inkululeko yokuthetha, okanye yoonondaba; okanye ilungelo labantu lokuhlangana ngoxolo, nokucela kuRhulumente ukulungiswa kwezikhalazo.” UMgaqo-siseko wase-U.S., isiHlomelo I

Umthetho weCawa yangeCawa luhlaselo oluvulekileyo ngokuchasene nowona mba wokuqala woMgaqo-siseko, oqinisekisa inkululeko yonqulo, ethi isuswe ngumthetho weCawa yangeCawa, ngaloo ndlela kuphawulwe ukuphela koMgaqo-siseko, ukuphela kwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile, nokuqala kwentshutshiso ngokuchasene nabo bathi ngelo xesha babhengeza isigidimi sengelosi yesithathu ngesikhalo

esikhulu. Abo babhengeza isikhalo esikhulu sengelosi yesithathu, kwaye beqhankqalaza ngokuchasene nokutshatyalaliswa koLungiso lokuQala noMgaqo-siseko, bayatshutshiswa ngabo bekufanele ukuba bayawuxhasa kwaye bawusebenzise loo mithetho ingcwele, ekhusela uxwebhu olungcwele ababemiselwe ukulukhusela. Lo ngumzekeliso wokuqonda nokusebenzisa iimbali ezihambelanayo zeempondo ezimbini zerhamncwa lomhlaba elifana netakane. Ootata abasungula uMgaqo-siseko bahambelana noTata uMiller. Igama elithi Tata, xa lisetyenziswa kuMiller, lisetyenziswa ukubonisa inkokeli, kungekhona umbingeleli wobupopu. IBhayibhile iyakwalela ukubiza abantu ngokuthi ngootata xa besithi bangabakhokeli bokomoya. AmaMillerite athiywa ngegama likatata wawo, njengoko kudla ngokuba njalo. Ukungawuqapheli lo mahluko kukuphoswa kukuqonda inxalenye yoko kuthethwa sisigidimi sikaEliya, xa siguqula iintliziyo zooyise zizibhekise kubantwana, nezo zabantwana zizibhekise kooyise.

IUnited States kuIsaya amashumi amabini anesithathu bubukumkani besithandathu besiprofeto seBhayibhile, yaye ihlala injalo de iguqule uMgaqo-siseko wayo emthethweni weCawa okhawulezayo ukusondela. Ubukumkani besithandathu bulawula iminyaka engamashumi asixhenxe yesiprofeto, eyimihla yokumkani omnye. Ubukumkani (ukumkani bubukumkani) obalawula iminyaka engamashumi asixhenxe yayiyiBhabheli. Ngelo xesha leminyaka ingamashumi asixhenxe uphondo lorhulumente lwalululawulo lweBhabheli, yaye uphondo lwebandla lwalungamaKaledi. UDaniyeli, uShadraki, uMeshaki noAbhedinego bamele ikhulu elinamashumi amane anesine amawaka. Omabini amaphondo nabantu bakaThixo bamelwe kubungqina bukaDaniyeli. Iminyaka engamashumi asixhenxe yokuthinjwa eBhabheli yayiyimihla yokumkani omnye asetyenziswa nguIsaya ukuchaza ukuba yimbali yesiprofeto yeUnited States kunye nembali yeAdventism ukususela kowe-1798 kude kube ngumthetho weCawa.

Ukuqonda ukuba umgca wembali yesiprofeto weempondo zombini zaseUnited States usivumela ukuba siqwalasele isiphelo nesiqalo, sisebenzisa amangqina amabini eempondo ukuchonga uphawu lolunye uphondo. Ngapha koko, zonke iimpondo zazifana. KwiDaniel kwakukho iimpondo, ezinye zaphulwa, kwakho neempondo ezakhula ziphuma kuphondo oluphukileyo. Ezinye iimpondo kuDaniel zazingalingani ngobukhulu, zivele emva kwelinye. Akunjalo ke ngeempondo ezimbini zaseUnited States. Ezo mpondo zimbini ziyangqamana kwenye kwenye kuyo yonke imbali efanayo yaye zivelisa iimpawu zendlela ezifanayo, nangona zahlukile enye kwenye ngokwenjongo yazo. Kukho nemiqathango ngaphakathi kwembali ekwabalulekileyo ukuba iqondwe.

Ekuqaleni kobu-Adventist kwabakho utshintsho olusuka kwimbali yesiprofeto emelwe libandla laseFiladelfiya lusiya kwibandla laseLawodike. Ngoko ke, ekupheleni nako kufuneka kubekho utshintsho olusuka kwimbali yesiprofeto yaseLawodike. ISityhilelo sikaYesu Kristu siquka ukukhanya kwale ngqiqo, yaye siyinxalenye yoko kutyhilwayo ngeli xesha.

Kwaye “emva kokuphela kweminyaka engamashumi asixhenxe” upopu uya “kucula” yaye “ihenyukazi” “elibelekileyo” liya kukhunjulwa. “Liyakhunjulwa” emthethweni weCawa, apho umba umi phakathi kokunqulwa kwelanga, okanye ukunqulwa komhla umthetho kaThixo owawuyalele uluntu ukuba “lukhumbule.”

Kweli nqaku sichonge ukuba imbali yolawulo lwaseBhabheli lweminyaka engamashumi asixhenxe yenza umzekelo wembali yaseUnited States ukususela ngowe-1798 kude kube ngumthetho weCawa. Kwinqaku elingaphambili, yaye rhoqo nakwiTheyibhile zikaHabakuki, sichonga ukuba ukuthinjwa eYiputa nokuhlangulwa kuyo nako kwenza umzekelo wembali yaseUnited States nabantu bakaThixo. Ezo mbali zine zaseBhabheli, eYiputa, e-Adventism naseUnited States asizizo zodwa imigca enokuziswa phezu kwale migca, kodwa xa sisebenzisa umgaqo wokukhankanywa kokuqala kule migca mine—kuyamangalisa ngokugqithisileyo. Ndiya kuligqiba eli nqaku ngomzekeliso omnye olula noyinxenye wento endiyithethayo, nento endiceba ukuqhubeka nayo xa siza kujongana ngakumbi nembali kaIsaya amashumi amabini anesithathu ngexesha elizayo.

Imbali yaseBhabheli inenkosi eguqukileyo ekuqaleni, ibe ekupheleni inenkosi engendawo. Akunamsebenzi nokuba ibinguBiden okanye ibinguTrump, kuba incwadi kaDaniyeli ifundisa ukuba nguThixo omisa abalawuli aze ababeke phantsi. Into enokuqinisekwa ngaye nawuphi na inkokeli yoMgaqo-nkqubo weDemokhrasi okanye weRiphabhlikhi ngexesha lomthetho weCawa kukuba uyinkokeli engendawo. UNebhukadenetsare wayeyiBhabheli; wayenguzwilakhe waseBhabheli, ekulungele ukuphosa amadoda amathathu alungileyo emlilweni. Kodwa ekugqibeleni waguqukela kuThixo kaDaniyeli. Akunjalo ngenkokeli yokugqibela, uBheleshatsare. Wayeyinkosi engendawo. IUnited States kwisiprofeto iqala njengemvana, uphawu lukaKristu nedini laKhe ngenxa yoluntu. Ekupheleni iUnited States iya kuthetha njengenamba. Utshintsho olusuka kuKristu luye kuSathana kulo mgca wembali lumelwe ngumahluko phakathi kukaNebhukadenetsare noBheleshatsare.

“UBheleshatsare wayenikwe amathuba amaninzi okwazi nokwenza ukuthanda kukaThixo. Wayembonile uyisemkhulu uNebhukadenetsare egxothwa ekuhlaleni nabantu. Wayembonile ukuqonda awayeqhayisa ngako loo kumkani uzidlayo kususwa nguLowo wamnikayo. Wayembonile ukumkani egxothwa ebukumkanini bakhe, esenziwa iqabane lezilo zasendle. Kodwa uthando lukaBheleshatsare lwezinyolokazi nokuziphakamisa lwalucime ezo zifundo ebengamele azilibale; waza wenza izono ezifanayo nezo zazisa izigwebo eziphawulekayo phezu kukaNebhukadenetsare. Wachitha amathuba awanikwayo ngobabalo, engakukhathalelanga ukusebenzisa amathuba awayesondele kuye ukuze azi inyaniso. ‘Ndimele ndenze ntoni na ukuze ndisindiswe?’ yayingumbuzo awawudlulayo ngokungakhathali loo kumkani mkhulu kodwa usisidenge.” Bible Echo, April 25, 1898.

Qaphelani ukuba uBheleshatsare ongendawo wayengukumkani osisidenge. Wehlelwa ngumgwebo ofanayo nowehlela uyise uNebhukadenetsare, kuba yomibini le migwebo yabonakaliswa njenge “zihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu. UNebhukadenetsare wayesemasimini ephila njengerhamncwa iintsuku ezingamawaka amabini anamakhulu amahlanu amashumi amabini, oko kukuthi yiminyaka esixhenxe yeBhayibhile; kwanomgwebo wonyana wakhe uBheleshatsare, owawubhaliwe eludongeni, umela amawaka amabini anamakhulu amahlanu amashumi amabini ngokunjalo. Umahluko kukuba umgwebo owawuchasene noNebhukadenetsare wanguqula wamenza ukumkani osisilumko, kanti wona umgwebo kaBheleshatsare wawuphezu kokumkani osisidenge.

“Kumlawuli wokugqibela waseBhabhiloni, njengokwakunjalo ngomfuziselo kowokuqala wawo, kwafika isigwebo soMlindi wobuthixo: ‘Kumkani, ... kuthethwa kuwe; ubukumkani bemkile kuwe.’ Daniyeli 4:31.” Abaprofeti nooKumkani, 533.

Umbhalo oseludongeni womongameli wokugqibela sisihlomelo sokuqala somgaqo-siseko esichaza “udonga” lokwahlulwa kwecawa norhulumente, olo kumkani wokugqibela osisidenge angaluqondiyo. “Amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu amele “ukuchithachithwa kwabantu” okwenziwa ngukumkani wasemntla ngexesha lomthetho weCawa. Oko kuchithachithwa kukonakala kwesizwe okulandela umthetho weCawa. Isizwe sesithandathu sazilibala izifundo zooyise abasungula sona, ababhala uMgaqo-siseko ukuze bakhusele kungekuphela ecaweni eyonakeleyo, kodwa nakookumkani baseYurophu abangoozwilakhe, awalala nabo umfazi owonakeleyo. Ooyise abasungula isizwe bamele abo balahla ubupapa nookumkani baseYurophu, kuba babesazi ngamava abo emva kokuphuma ekuchithachithweni kweminyaka eliwaka namakhulu amabini anamashumi amathandathu yobumnyama bobupapa, ukuba ukhuseleko nxamnye nolo hlobo lozwilakhe lumele lube ngundoqo woMgaqo-siseko wabo omtsha. Babengooyise abalumkileyo, babenjengezimvu, kodwa akuyi kuba njalo koyise wokugqibela, kuba yena uya kuthetha njengenamba. Ooyise baphuma ekuchithachithweni, kodwa unyana ubuyela ekuchithachithweni. Uzwilakhe kuzo zombini ezi meko bubupapa bokuqala nobupapa bokugqibela.

Umfuziselo womgwebo phezu kukaNebhukadenetsare, ukumkani wokuqala, nokumkani wokugqibela uBheleshatsare, yayikuku “saa kasixhenxe” kokusasazwa okukuLevitikus wamashumi amabini anesithandathu. UNebhukadenetsare wakuphila oko, yaye uBheleshatsare wakubhalelwa eludongeni njengombhalo wakhe wesikhumbuzo sokufa kanye ngobo busuku awafa ngabo. Umfuziselo wophondo lweRiphabhlikhi ekuqaleni yayikukusinda kwalo ekubotshweni kokumkani wasentla, yaye umfuziselo wophondo lweRiphabhlikhi ekupheleni kwalo bubukhoboka obuziswe ngukumkani wasentla. Umthetho weCawa yi “bona kanye ubusuku” obufa ngabo njengobukumkani besithandathu besiprofeto seBhayibhile. Kuyo yonke le mizekeliso mine, uBheleshatsare, uNebhukadenetsare, nesiqalo nesiphelo sophondo lweRiphabhlikhi, amashumi amabini anesihlanu anamashumi amabini eLevitikus wamashumi amabini anesithandathu, ngomfuziselo omelwe ekuqaleni nasekupheleni. Oko kumela umqondiso ka-Alfa no-Omega.

“Isiprofeto sexesha” sokuqala awasifumanayo uWilliam Miller yayiyeyama-2520 kaLevitikus 26. Yaba lilitye lokuqala esisekelweni awasibeka uYesu ngomsebenzi kaMiller. Yaba ikwayinyaniso yokuqala esisiseko eyabekwa ecaleni yi-Adventism ngowe-1863. Xa onke amatye enyani kaMiller ayebekwe esisekelweni, ezo nyaniso zazimelwe kwiitafile ezimbini zikaHabakuki, eziyimifanekiso yoovulindlela bowe-1843 nowe-1850. Ezo tafile zimbini zimele ubudlelane bomnqophiso phakathi koThixo nabantu Bakhe ababizwa ngegama, kanye njengokuba iitafile ezimbini zeMithetho Elishumi zazimele umnqophiso noSirayeli wamandulo.

Ekupheleni kwe-Adventism yaseLawodike, xa igabha iphuma emlonyeni weNkosi ngexesha lomthetho weCawa, umbhalo oseludongeni zezo tshathi zimbini ezingcwele zoovulindlela. Zitshathi abangakwaziyo ukuzifunda, kuba bala ukuncedwa sisigidimi sesilumkiso ekuqaleni kwembali yabo....

Ingxaki yezemali ka-1837 e-United States yaba sisiganeko esintsonkothileyo esabangelwa kukudityaniswa kweemeko zoqoqosho, imigaqo-nkqubo, kunye nemisebenzi yokuqikelela.

Iqamza Loqikelelo-mali: Kwiminyaka eyandulela u-1837, kwabakho ukunyuka okukhulu koqikelelo-mali emhlabeni nasekutyalweni kwezimali, okwakuqhutywa ngokuyinxenye kukwandiswa kwelizwe lisiya entshona. Uqikelelo-mali ngomhlaba, ngokukodwa kummandla womda waseNtshona, lwakhokelela ekunyukeni kwamaxabiso omhlaba ngokugqithiseleyo nasekubolekweni ngokugqithisileyo.

Ityala Elula Nokubolekisa Ngokweentelekelelo: Iibhanki namaziko ezemali zazikhupha izixa ezikhulu zetyala neemali-mboleko, amaxesha amaninzi ngaphandle kwesiqinisekiso esaneleyo. Olu fikelelo lulula kwityala lwaba negalelo kolu qhushululu lweentelekelelo lwaza lwandisa imingcipheko yokungazinzi kwezemali.

Ukwandiswa Okugqithisileyo Kweebhanki: Iibhanki zazandisa imisebenzi yazo ngokukhawuleza, zisoloko zikhupha imali eninzi engamaphepha (amanqaku ebhanki) ngaphezu kwemali yazo yentsimbi exabisekileyo (igolide nesilivere) yokuyixhasa. Esi senzo, esaziwa ngokuba “yibhanki yasendle,” sabangela intabalala egqithisileyo yemali ejikelezayo engalawulwayo nengathembekanga.

Imigaqo-nkqubo yezoQoqosho kaJackson: Imigaqo-nkqubo kaMongameli Andrew Jackson yaba negalelo ekwenzeni le ngxaki ibe mandundu ngakumbi. Wakhupha iSpecie Circular ngowe-1836, eyayifuna ukuba imihlaba karhulumente ithengwe ngemali eqinileyo (igolide nesilivere) kungekhona ngemali yephepha. Oku kwakhokelela kugqatso lokuguqula amaphepha emali asebhankini abe sisipeshi, kwaza oko kwabangel’ uxinzelelo lwezemali nokusilela kweebhanki.

Izinto Zamazwe Ngamazwe: Ingxaki eUnited States nayo yaphenjelelwa ziimeko zoqoqosho zamazwe ngamazwe. Ukuwohloka koqoqosho lwaseBritani, iqabane elikhulu lorhwebo leUnited States, kwakhokelela ekunciphiseni kwemfuno yeempahla neezinto ezithunyelwa ngaphandle zaseMelika. Oku, kona ke, kwachaphazela amashishini aseMelika kwaza kwanceda ekwandeni kobunzima boqoqosho.

Uvalo kunye noMdyarho Wokurhoxa Kwiiibhanki: NgoMeyi ka-1837, uthotho lwezothuso zemali, kuquka ukusilela kweebhanki kunye nokucuthwa kwetyala, lwakhokelela kuvalo phakathi kwabatyalimali nabafakimali. Olu valo lwabangela umdyarho wokurhoxa kwiiibhanki kunye nokuncipha okumandla kwetyala.

Ukuncipha koBonelelo lweMali: Njengoko iibhanki zasilela yaye ityala laba linqongophele ngakumbi, ubonelelo lwemali lulonke kuqoqosho bancipha kakhulu. Oku kuncipha kobonelelo lwemali kwandisa ubunzima bezoqoqosho kwaza kwenza ukudodobala koqoqosho kwanzulu ngakumbi. Indibaniselwano yezi zinto yakhokelela ekuweni okukhulu koqoqosho, okwapawulwa kukusilela kweebhanki, ukungabikho kwemisebenzi, ukuncipha kwenkcitho yabathengi, kunye nokudakumba koqoqosho ngokubanzi.

“Asinanto yokoyika ngekamva, ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo, nemfundiso yaYo kwimbali yethu edlulileyo.” *Life Sketches*, 196.

