

Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nambili

*Ukwembulwa Kwenkulumompikiswano Yesiprofetho: Indlela Yokusebenza
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Indlela egunyazwe nguNkulunkulu ikhonjiswa ngokukhethekile ku-Isaya izahluko ezingamashumi amabili nesishiyagalombili nezingamashumi amabili nesishiyagalolunye, lapho leyo ndlela imelwe khona ngokuthi “umugqa phezu komugqa.” NgoSeptemba 11, 2001 ingelosi enamandla yesAmbulo ishumi nesishiyagalombili yehla, futhi ngokwenza kanjalo, yaphinda ukwehla eyakwenzayo ngo-Agasti 11, 1840. Kuzo zombili izimo, emva kokwehla kwayo, iBabiloni lachazwa njengeliwile, futhi kwenziwa ubizo, futhi maduze luzophinde lwenziwe, kulabo abasese kubudlelwano balo benhlanganyelo ukuba baphume kulo. Kuzo zombili izimo, isigameko esagcwalisa isibikezelo saba nomthelela emhlabeni wonke, ngokuba njengoba umlayezo wengelosi yokuqala wathwalwa wayiswa “kuzo zonke iziteshi zemishini emhlabeni” ngo-1840, nomhlaba wonke wathinteka futhi waqonda isigameko sangoSeptemba 11, 2001. Isiprofetho esagcwaliseka ngo-Agasti 11, 1840 sasiwukuprofetha okwakhomba ukubekwa kwesithiyo phezu kobuSulumane bosizi lwesibili, futhi ngokushesha emva kukaSeptemba 11, 2001 kwabekwa isithiyo phezu kobuSulumane boSizi lwesithathu.

u-Agasti 11, 1840 umelela ukunikwa amandla komlayezo owavulwa uphawu ngesikhathi sokuphela ngo-1798, kanti uSeptemba 11, 2001 umelela ukunikwa amandla komlayezo owavulwa uphawu ngesikhathi sokuphela ngo-1989. Umthetho oyinhloko wokuhamba kwengelosi yokuqala waqinisekiswa ngo-Agasti 11, 1840, futhi lowo mthetho wawuyisimiso sosuku sonyaka. Umthetho oyinhloko wokuhamba kwengelosi yesithathu waqinisekiswa ngoSeptemba 11, 2001. Lowo mthetho ungowokuthi iqiniso liqinisekiswa ngokuletha “umugqa phezu komugqa,” kukhonjiswa ukuthi ukuphela kufanekiswa yisiqalo, nokuthi umlando uyaziphinda. Isenzakalo sesiprofetho sangoSeptemba 11, 2001 asiqinisekiswa kuphela ngamazwi aqondile kaDade White, kodwa okubaluleke kakhulu, siqinisekiswa iqiniso lokuthi izehlakalo zahambisana ngokuphelele nalolo phawu lwendlela olufanayo emlandweni wamaMillerite. Okwabonwa ngesenzakalo sango-Agasti 11, 1840 kwakungekhona kakhulu ukugcwaliseka kwesiprofetho, njengokuba kwakuwukuqina kwendlela yokusebenza eyayamukelwe nguMiller nabangane bakhe.

“Lesi senzakalo sagcwalisa ngokuqondile lokho okwabikezelwa. Kwathi lapho sesaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuhumusha iziprofetho ezazamukelwa nguMiller nabangane bakhe, kwase kunikezwa umfutho omangalisayo enhlanganweni yokufika. Abantu abafundile nabanesikhundla bahlangana noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wanda ngokushesha.” *The Great Controversy*, 335.

NgoSeptemba 11, 2001, lapho imvula yokugcina iqala ukulinganiswa, “impikiswano” yayiphathelene, futhi isaphethe, nendlela yokusebenza eyiqiniso noma eyamanga. Iziprofetho zenhlangotho yamaMillerite zibekwe phambili kokubili emashadini ka-1843 naka-1850, uDadewethu White awavumayo njengokuthi aklanywa yiNkosi, futhi futhi njengokugcwaliseka kukaHabakuki isahluko sesibili. Umlayezo wamaMillerite owavezwa “ngeziqondiso zokuhumusha iziprofetho ezamukelwa nguMiller nabangane bakhe,” nowabe usukhiqiza “ugqozi olumangalisayo” olwanika amandla umlayezo Wokukhala Kwaphakathi Kwebusuku, wawumelwe kulawo mashadi amabili angcwele. Iziprofetho ezazimelwe kulawo mashadi amabili angcwele zakhonjwa futhi zaqiniswa ngemithetho kaMiller yesiprofetho. Lawo mashadi ayeyigcwaliso yomyalo okuHabakuki wokumela ngokubonakalayo iziprofetho ezazisungulwe ngendlela kaMiller “ematafuleni,” ngobuningi. UHabakuki isahluko sesibili ukhomba futhi uxhumene ngokuqondile “nempikiswano” ka-Isaya isahluko samashumi amabili nesikhombisa.

Ngiyakuma embhoshongweni wami wokulinda, ngizibeke phezu kombhoshongo, ngilinde ukubona ukuthi uyakuthini kimi, nokuthi mina ngiyakuphendulani lapho ngisoleka. Habakuki 2:1.

Igama elithi “reproved” evesini lisho ukuthi ‘kwaxoxiswa naye.’ UHabakuki, emele kokubili abalindi benhlangotho yengelosi yokuqala neyesithathu, wayezoxoxiswa naye, futhi wayefisa ukuqonda ukuthi wayezophendula athini lapho impikiswano isiqala. Impendulo emlandweni wengelosi yokuqala yaba ukukhiqizwa kwamashadi amabili angcwele, futhi impendulo emlandweni wenhlangotho yengelosi yesithathu yaba ukukhiqizwa kochungechunge lweziprofetho olunesihloko esithi, Habakkuk’s Two Tables. Amashadi nalolo chungechunge kwakhiwe phezu kwendlela yokusebenza emelwe kulowo nalowo waleyo milando ngokwahlukana. KuHabakuki, leyo ndlela yokusebenza imelela lokho abalindi abakusebenzisayo ukumisa umlayezo, futhi iphinde ikhombise udaba oluthi “luyaphikiswa,” olube selukhiqiza izigaba ezimbili zabakhulekeli.

Ngiyakuma embhoshongweni wami wokulinda, ngizimise phezu komthala, ngibeke ukuze ngibone ukuthi uyakuthini kimi, nokuthi mina ngiyakuphendula ngithini lapho ngisolwa. INkosi yangiphendula, yathi: Bhalala umbono, uwenze ucace ezibhebheni, ukuze ofundayo agijime. Ngokuba umbono usesele isikhathi esimisiweyo, kodwa ekugcineni uyakukhuluma, ungabi ngamanga; noma ulibala, wulinde, ngokuba uyakufika impela, awuyikubambezele. Bheka, umphefumulo wakhe ozikhukhumezayo awulungele kuye; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:1–4.

Isigaba esisodwa silungiswano ngokukholwa, kanti esinye isigaba siphakanyiswa emphefumulweni, njengoba kufanekiswa nguMFarisi noMbuti wentela. AbaFarisi babethembele endleleni eyayisekelwe emasikweni nasemasikweni adluliselwa ngokwesiko, futhi noMFarisi wayemele futhi uhlelo lwenkolo olwalugcina ukulawula umhlambi walo ngokumisa uhlelo olunesigaba esiphakeme nesiphansi, olulawulwa yilabo ababebiza ukuthi bangabantu bakaNkulunkulu abakhethiweyo, nabavikeli beqiniso, kodwa ekugcineni bahlanganyela ekubethelweni kweQiniso. “Inkulumompikiswano” yesiprofetho ka-Isaya isahluko samashumi amabili nesikhombisa, imayelana nendlela yeBhayibheli yeqiniso neyamanga. Abaphikisanayo kule “nkulumompikiswano” yilabo abalandela indlela ka-Eliya yaleyo nkathi, kanye nohlelo

oselunesikhathi eside lwabachwepheshe bezemfundiso yenkolo, olufanekiswa yiSanhedrini ngesikhathi sikaKristu.

Isahluko samashumi amabili nesikhombisa sikhomba ukuthi le “mpikiswano” iqala lapho “evimba,” noma lapho uNkulunkulu ebamba “umoya wakhe onamandla,” “ngosuku lomoya wasempumalanga.” “Ngesilinganiso, lapho uqhuma, uyakuphikisana nawo: ubamba umoya wakhe onamandla ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlawulelwa.” Igama elithi “buyakuhlawulelwa” lisho ukuthi kwenziwe ukubuyisana ngabo, futhi limele ukusulwa kwesono ekwahlulelweni kophenyo. Indlela okuphikisanwa ngayo ngayo imele uvivinyo okumelwe lwedlulelwe kulo, uma izono zabantu bakaNkulunkulu zizakusulwa. Indlela ka-Eliya njengovivinyo imelelwe emlandweni kaKristu, lapho sesaxwayiswa ngaphambili ukuthi ngaleso sikhathi, labo abenqaba isigijimi sikaJohane uMbhapathizi (uKristu amkhomba njengo-Eliya), babengenakuzuza ezimfundisweni zikaJesu.

Umyalezo wemvula yokugcina imelelwa njengezimfundiso zikaJesu, ngokuba Yena uliZwi; futhi, ngaphezu kwalokho, imvula yokugcina imelelwa “njengokuvuselelwa”, okuchazwa ngokuthi “ubukhona beNkosi”.

Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, lapho izikhathi zokuvuseleleka ziyakufika zivela ebukhoneni beNkosi; yona iyakuthuma uJesu Kristu, owayeshunyayelwe kini ngaphambili. Izenzo 3:19, 20.

USisi White uveza ukuthi ingelosi eyehla kuSambulo isahluko seshumi, ngo-Agasti 11, 1840, “yayingeyena omunye umuntu ongaphansi kukaJesu Kristu.” Ngakho-ke ingelosi eyehla ngoSeptemba 11, 2001, nayo “yayingeyena omunye umuntu ongaphansi kukaJesu Kristu.” Ukwehla kwayo kunoma yimuphi waleyo mibhali yomlando kukhomba ukuqala kwenkulumo-mpikiswano yesiprofetho mayelana nendlela yokusebenza eyiqiniso noma engamanga, ngoba lokhu kufanekiswa yincwadi esandleni saKhe abantu bakaNkulunkulu abayalwa ukuba bayidle. Ngesikhathi eseGalile, uJesu wayala abafundi ukuthi kwakufanele badle inyama yaKhe baphuze negazi laKhe, ngoba lapho wathi Yena wayeyisinkwa esehle sivela ezulwini. Walahlekelwa abafundi abaningi lapho kunanoma iyiphi enye indawo enkonzweni yaKhe, futhi labo abahamba, abazange baphinde babuye. Labo abahamba benza kanjalo ngoba bakhetha ukuhlaziya izimfundiso zaKhe ngendlela yokusebenza engamanga yokuthatha amazwi aKhe ngokwenzazelo yawo engokoqobo, esikhundleni sokuwasebenzisa ngomqondo wawo ofanele ongokomoya. “Inkulumo-mpikiswano” ka-Isaya amashumi amabili nesikhombisa iyisibonakaliso sendlela sesiprofetho esinofakazi abaningana sokumisa ukuthi imele uhlelo olumisiwe oluzibiza ngobungcweti lokuhlaziya iBhayibheli oluphikisana nendlela yokusebenza emelwe yisithunyuwa sika-Eliya.

Kumaka iphuzu elithile ekudluleni kancane kancane kwesivumelwano sangaphambili nabantu bakaNkulunkulu abakhethiweyo, kanye nokuqala kobudlelwane besivumelwano nalabo “ababengesio abantu bakaNkulunkulu ezikhathini ezedlule.” “Impikiswano,” okubaluleke kakhulu, imelela ukuqala kwenkathi yesikhathi ephetha ngomthetho weSonto ozayo maduze. U-Alpha no-Omega ngaso sonke isikhathi imelela ukuphela kanye nesiqalo, futhi ngokwenza

kanjalo yona kanye le “mpikiswano” iba uphawu lwesinye sezono zawobaba bethu, okumele sivunywe futhi sivunyelwe icala laso, ukuze kugcwaliseke umthandazo kaLevitikusi amashumi amabili nesithupha.

Umkhuleko kaDaniyeli wesahluko sesishiyagalolunye umele umkhuleko okumelwe unikelwe ekupheleni kwezinsuku ezintathu nengxenywe zesAmbulo seshumi nanye. Leso sikhathi simelwe ku-Isaya amashumi amabili nesikhombisa njengesikhathi lapho “umuzi ovikelekile uyakuba yincithakalo, nendawo yokuhlala iyakushiywa, ishiywe njengenkangala; lapho ithole liyakudla khona, lilale khona, liqede amagatsha awo. Lapho amagatsha awo esebunile, ayakunqanyulwa; abesifazane bayafika, bawathungele ngomlilo; ngokuba kungabantu abangenakuqonda; ngalokho owabenzayo akayikubenzela isihawu, nalowo owababumbayo akayikubabonisa umusa.”

Ofakazi ababili abenzelwanga “umusa,” ngoba bamemezela isiprofetho samanga esangenisa inkathi “yasehlane” yezinsuku ezintathu nengxenywe. Base beba “ngabantu abangenakuqonda,” nakuba ngaphambili babeyi “muzi ovikelekile.” Lowo muzi wabe usuba “yincithakalo” futhi “indawo yokuhlala” “eyashiywa.” Waba ngamathambo omile afileyo elele emgwaqweni womuzi waseSodoma naseGibhithe. Lapho abafuleyo sebezizela ukuba bavuke, bayavinywa ngezono zawoyise, okuhlanganisa “impikiswano” ekuqaleni kwenkathi eqala ngokunikwa amandla kombiko wokuqala futhi iphele ngokufika kombiko wesithathu. Impikiswano iwukuthi kwamukelwe noma kwenqatshwe indlela emelwe ngu-Eliya womlando wabo. Ngo-1863, oyise be-Adventism benqaba umlayezo “wezikhathi eziyisikhombisa” zikaMose, owawethulwe ngu-Eliya.

Kusukela ngoJulayi ka-2023, amagatsha omile ka-Isaya amashumi amabili nesikhombisa kumelwe anqume ukuthi azophinda yini izono zebandla laseGalile, nomlando ka-1863, kanye nomlando kaSeptemba 11, 2001. Ukwenqaba indlela emelwe nguHabakuki isahluko sesibili, no-Isaya amashumi amabili nesikhombisa, kanye no-Eliya, uJohane uMbhapathizi, noWilliam Miller, kuwukuphinda izono zawobaba bethu, kunokuba kusizakale ngezibonelo ezingcwele ezalotshwa ngenxa yalabo abafikelwe yiziphetho zomhlaba.

Manje zonke lezo zinto zabelehle bona zaba yizibonelo; futhi zalotshwa ukuze zisixwayise thina, esifikelwe yiziphetho zezikhathi. Ngakho-ke lowo ocabanga ukuthi umi makaqaphele hleze awe. Anihlelwanga yisilingo ngaphandle kwaleso esivamile kubantu; kodwa uNkulunkulu uthembekile, ongeke anivumele ukuba nilingwe ngaphezu kwamandla enu; kodwa kanye nesilingo uyakwenza nendlela yokuphunyuka, ukuze nibe namandla okusibekezelela. Ngakho-ke, bathandekayo bami kakhulu, balekelani ukukhonza izithombe. Ngikhuluma njengakwabahlakaniphileyo; yahlulelani nina lokho engikushoyo. 1 Korinte 10:11–15.

Indlela engcwele yendlela isungula umlayezo Wokukhala Kwaphakathi Kwamabili, ongumlayezo wemvula yakamuva. Lowo myalezo, lapho udliwa ngokomoya, uveza ulwazi oluhambelanayo, njengokungangabazeki nje ngokuthi ukudla kukaDaniyeli namadoda amathathu afaneleyo kwemifino kwaveza ubuso obuhle ngokwedlulele nobukhuluphele ngokwedlulele. Kodwa kuHabakuki isahluko sesibili, isikhubekiso kulabo abenqaba isipho sokulungisiswa ngokukholwa, ukuziqhenya okubavimbela ukuba baqhubeke ukuze bazi iNkosi. Uma kukhona isikhathi lapho

abantu bakaNkulunkulu bengenakuhlehlisa umsebenzi wokwamukela indlela yeqiniso, nokudla umlayezo esandleni sengwezi, yilesi sikhathi manje!

“Akumelwe silinde imvula yakamuva. Iza phezu kwabo bonke abayokwazi ukubona nokuzamukela amazolo nezihlambi zomusa eziwela phezu kwethu. Lapho siqoqa izingcezwana zokukhanya, lapho sazisa isihe esiqinisekileyo sikaNkulunkulu, othanda ukuba simethembe, khona-ke zonke izithembiso ziyogcwaliseka. ‘Ngokuba njengokuba umhlaba uveza ihlumela lawo, nanjengesivande similisa lokho okuhlwanyelwe kuso; kanjalo iNkosi uJehova iyokwenza ukulunga nokudunyiswa kuhlume phambi kwezizwe zonke.’ U-Isaya 61:11. Umhlaba wonke uyakugcwala inkazimulo kaNkulunkulu.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

IZwi likaNkulunkulu lesiprofetho limise ukuthi lapho izakhiwo ezinkulu zaseDolobheni laseNew York ziphonswa phansi, ingelosi yesAmbulo isahluko seshumi nesishiyagalombili iyokwehla, futhi “iSambulo isahluko seshumi nesishiyagalombili, amavesi okuqala kuya kwelesithathu, siyogcwaliseka.” U-Isaya amashumi amabili nesikhombisa ukhomba lesi sikhathi njengalo “usuku lomoya wasempumalanga,” futhi kuyisikhathi lapho “umoya onamandla” ubanjwa khona. “Ngokwesilinganiso, lapho usiqhubele phambili, uyakuphikisana naso; ubamba umoya wakhe onamandla ngosuku lomoya wasempumalanga.” USister White ukhomba sona kanye lesi sikhathi.

“Ngaleso sikhathi, ngesikhathi umsebenzi wensindiso ususondela ekupheleni, ukuhlupheka kuyakuza emhlabeni, nezizwe ziyakuthukuthela, nokho zibanjwe zingavunyelwa ukuba zivimbe umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yakamuva,’ noma ukuvuselelwa okuvela ebukhweni beNkosi, iyakuza, ukuba inike amandla izwi elikhulu lengelosi yesithathu, futhi ilungise abangcwele ukuba beme esikhathini lapho izifo eziyisikhombisa zokugcina ziyakuthululwa.” Early Writings, 85.

Amandla acasula izizwe afika lapho imvula yokugcina iqala ukuna. Kodwa ngokushesha nje lapho lawo mandla esecasule izizwe, avinjelwa, ngokuba u-Isaya waloba ukuthi “uthulisa umoya wakhe onamandla.” Umoya onamandla ungumoya wasempumalanga, futhi lowo moya uyabanjwa lapho imvula yokugcina iqala ukufafaza, nomsebenzi wensindiso ususondela ekupheleni. Umsebenzi wokuvala wensindiso uyisikhathi sokubekwa uphawu. “Umugqa phezu komugqa” umoya onamandla, noma owasempumalanga, obanjwayo ngesikhathi sokubekwa uphawu kwabakhulu abayizinkulungwane eziyikhulu namashumi amane nane uyimimoya emine yesAmbulo isahluko sesikhombisa.

Kwathi emva kwalezi zinto ngabona izingelosi ezine zimi emagumbini omane omhlaba, zibambe imimoya yomine yomhlaba, ukuze kungavunguzi moya emhlabeni, nasolwandle, naphezu kwanoma yimuphi umuthi. Ngabona futhi enye ingelosi ikhuphuka ivela empumalanga, inophawu lukaNkulunkulu ophilayo; yamemeza ngezwi elikhulu ezingelosini ezine, ezanikwa ukuba zilimaze umhlaba nolwandle, ithi: Ningalimazi umhlaba, nolwandle, nemithi, size sibeke uphawu eziphongweni zezinceku zikaNkulunkulu wethu. IsAmbulo 7:1–3.

Ukubekwa uphawu kwabayi-144 000 kwakufanekiselwa ukungena kukaKristu ngokunqoba eJerusalema. Lapho uKristu, okuwukuphela kwesikhathi ekuphileni Kwakhe, egibele imbongolo

(uphawu lwe-Islamu), futhi uLazaru wahola udwendwe lungena eJerusalema. USister White umchaza uLazaru njengophawu lohawu kulowo mlendo.

“Ngokulibala ukuza kuLazaru, uKristu wayenenjongo yesihe kulabo ababengamamukelanga. Wabambezelela, ukuze ngokuvusa uLazaru kwabafuleyo anike abantu baKhe abanenhliziyi elukhuni, abangakhohlwayo, obunye ubufakazi bokuthi impela wayengu ‘ukuvuka, nokuphila.’ Wayengafuni neze ukulahla lonke ithemba ngabantu, izimvu ezimpofu, ezidukayo zendlu ka-Israyeli. Inhliziyo yaKhe yayiphuka ngenxa yokungaphenduki kwabo. Esiheni saKhe wahlela ukubanika obunye futhi ubufakazi bokuthi wayenguMbuyiseli, lowo onguyena yedwa owayengaletha ukuphila nokungafi ekukhanyeni. Lokhu kwakuzokuba ubufakazi abapristi ababengeke bakuphambanise ekukuqondeni. Lesi kwakuyisizathu sokubambezeleka kwaKhe ukuya eBethaniya. Lesi simangaliso esiphakeme kunazo zonke, ukuvuswa kukaLazaru, sasiyobeka uphawu lukaNkulunkulu emsebenzini waKhe nasekubangeni kwaKhe ubunkulunkulu.” The Desire of Ages, 528, 529.

Isikhathi sokulibala esaqala ngoJulayi 18, 2020 sifanekiselwa ukulibala kukaKristu ngaphambi kokuba avuse uLazaru. Isikhathi sokulibala sesAmbulo isahluko seshumi nanye siphela ekupheleni kwezinsuku ezintathu nengxenye. Ngalezo zinsuku ofakazi ababili babelale befile emgwaqweni. Futhi njengoba uLazaru kwakufanele avuswe ngemva kwesikhathi sokulibala, kanjalo nabo ofakazi ababili bakaJohane. Sebevusiwe, bahola udwendwe lungene eJerusalema, bemele “uphawu lukaNkulunkulu,” kanye “nesimangaliso sokugcotshwa” esifakazela ubunkulunkulu bukaKristu. Ukuvuka kwabafuleyo kubonakalisa ukuphela kokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, okwenzeka ngesikhathi imimoya emine, umoya wasempumalanga, umoya onamandla, owafika ngoSeptemba 11, 2001, usabambekile.

Ngehora eliyilo umthetho weSonto, leyo mimoya iyadedelwa ukuze ilethe ukwahlulela kokuphindisela phezu kwesilo somhlaba sikaSambulo ishumi nantathu. Manje isivele isiqala nokushelela sidlule phakathi kweminwe yalezo zingelosi ezine eziyibambayo ngesikhathi sokubekwa uphawu. Okunye kokukhulunywa okujulile kakhulu eMoyeni Wokuprofetha okuhlobene nosuku lomoya wasempumalanga kutholakala ku-Testimonies, umqulu wesishiyagalolunye. Lowo mqulu uqala ngamazwi aphefumulelwe ekhasini leshumi nanye, ngakho uqala ngokomfanekiso ku-“nine-eleven”. Isihloko sesahluko sithi, “The Final Crisis”, kodwa futhi siyisahluko sokuqala sengxenye enesihloko esithi, “For the Coming of the King”.

Abukho ubufakazi bokuthi isigaba nesihloko saleso sahluko kwaphathwa ngenhloso ngabahleli abahlanganisa lowo mqulu; nokho ukuza kweNkosi kubonakala kalula njengokuza komkhwenyana, okuthi emzekeliseni wezintombi eziyishumi kwenzeka kanye nenhlekelele yaphakathi kwamabili evela phakathi kwezintombi ngenxa yokuba khona noma ukungabikho kwamafutha ezitsheni zazo. Le nkinga yaphakathi kwamabili eseyisondela manje injengoba isihloko siyiveza—yiyona nkinga yokucina yezintombi eziyishumi. Kuleyo nkinga ziveza ukuthi zinawo yini amafutha, noma azinawo. Amafutha awasiwo nje kuphela uMoya oNgcwele; achazwa ngokunembile njengoMoya oNgcwele, futhi njengomyalezo oqondile, futhi futhi njengobuntu obuqondile.

Indlela efanele imisa umlayezo ofanele woKukhala Kwaphakathi Nobusuku, futhi lowo mlayezo, uma wamukelwa futhi kwenziwa ngokuvumelana nawo, ukhiqiza isimilo esifanele. Leso similo enkingeni yokugcina yiso esimukelayo uphawu lukaNkulunkulu. Inqubo yokubekwa uphawu kwabantu bakaNkulunkulu yaqala ekufikeni kosuku lomoya wasempumalanga, ngoSeptemba 11, 2001. Umlayezo waleso sikhathi kwakufanele-ke udliwe. Ukuthi kudliwe noma kungadliwa kumelwe yikho “ukuphikisana” kuka-Isaya, futhi futhi ngumbuzo kaHabakuki wokuthi abalindi mabaphendule bathini empikiswaneni. Isikhathi sokulibala sikaMathewu amashumi amabili nanhlanu nesikaHabakuki siphetha ngokumelwa kwezigaba ezimbili zabakhulekeli. Isikhathi sokulibala, esimelwe yizinsuku ezintathu nengxenyane kusAmbulo isahluko sishumi nanye, sesicishe saphela.

Leso sikhathi sokulibala siphinde simelwe ekuqaleni kwesahluko emqulwini wesishiyagalolunye, ngendima evela kwabaseHebheru, lapho uPawulu ecaphuna kabusha ivesi lesine lesahluko sesibili sikaHabakuki. Ukubhekisa kukaPawulu kubeka uHabakuki 2 enhlanganweni yengelosi yesithathu, ngoba kulowo mlendo uKristu wangena eNgwelengewe, futhi kulowo mlendo ukukhanya kwenkonzo yaKhe yobupristi obukhulu kwembulwa, futhi kuseNcwadini yabaseHebheru lapho uPawulu embula khona isambulo esicace kunazo zonke senkonzo kaKristu yobupristi obukhulu eZwini likaNkulunkulu.

UHabakuki 2 emsebenzini wengelosi yokuqala wawungakaboni ukuhamba kukaKristu engena eNdaweni Engwelengewe Kakhulu, ngokuba akwenzekanga kwaze kwaba sekupheleni kokumenyezela Kokusolwa Kaphakathi Kobusuku. Isikhathi sokulibala esibhekiswe kuso nguPawulu siyisikhathi sokulibala sikaHabakuki nesikaMathewu, kodwa siyisikhathi sokulibala esasiyoqala ngoJulayi 18, 2020. Ivesi lokugcina likaHabakuki 2 limelela ukuphetha Kokusolwa Kaphakathi Kobusuku emlandweni wamaMillerite, kanye nokufika kwengelosi yesithathu:

Kepha uJehova usethempelini lakhe elingcwele; mawuthule wonke umhlaba phambi kwakhe. Habakuki 2:20.

ITestimonies, umqulu wesishiyagalolunye, igcizelela, kusukela ekhasini le-11 (isishiyagalolunye neshumi nanye), umfanekiso wezintombi eziyishumi, isikhathi sokulibala nokuxhumana kwaso noHabakuki noMathewu, kanye nenhlekelele yokugcina noSeptemba 11, 2001, lapho impikiswano yesiprofetho yafika khona.

“Isigaba 1—Ngokuza kweNkosi

“Kuseyisikhashana nje, ozayo uyakuza, futhi akayikubambezeleka.’ KumaHebheru 10:37.

“Inkinga Yokugcina”

“Siphila esikhathini sokuphela. Izibonakaliso zezikhathi ezifezeka masinyane zimemezela ukuthi ukuza kukaKristu sekusondele kakhulu. Izinsuku esiphila kuzo zinesithunzi futhi zibalulekile. UMoya kaNkulunkulu uya ngokuya uhoxiswa emhlabeni, kancane kancane kodwa ngokuqiniseka. Izinhlopho nezahlulelo sezivele zehlela labo abadelela umusa kaNkulunkulu. Izinhlekelele emhlabeni nasolwandle, isimo somphakathi esingazinzele, izinsongo zempi, kuyizimpawu ezesabekayo. Kubikezela izehlakalo ezisondelayo zobukhulu

obukhulu kakhulu.

“Amandla obubi ahlanganisa amabutho awo futhi ayazinzisa. Ayaqinisa ngenxa yenhlekelele enkulu yokugcina. Izinguquko ezinkulu sezizokwenzeka emhlabeni wethu, futhi ukunyakaza kokugcina kuyokuba okusheshayo.”

“Isimo sezinto emhlabeni sibonisa ukuthi izikhathi ezinzima zisiphezu kwethu. Amaphephandaba ansuku zonke agcwele izibonakaliso zengxabano esabekayo eseduze. Ukuphanga okunesibindi kwenzeka kaningi. Iziteleka zivamile. Ubugebengu bokweba nobokubulala benziwa yonke indawo. Abantu abaphethwe amademoni bathatha ukuphila kwamadoda, kwabafazi, nokwabantwana abancane. Abantu sebethatheke ngobubi, futhi zonke izinhlobo zobubi ziyachuma.

“Isitha siphumelele ekuphendukezeleni ukulunga nasekugcwaliseni izinhliziyi zabantu ngesifiso senzuzo yobugovu.

“‘Ubulungisa bumi kude; ngokuba iqiniso liwile esitaladini, nokulunga akunakungena.’
U-Isaya 59:14. Emizini emikhulu kukhona izixuku zabantu abaphila ebumpofini nasekusweleni okudabukisayo, sebecishe bangelalutho lokudla, indawo yokukhosela, nezingubo; kanti kuleyo mizi efanayo kukhona labo abanokungaphezu kwalokho inhliziyi engakufisa, abaphila ngokunethezeka, bechitha imali yabo ezindlini ezihlotshiswe ngokuceba, ekuhlobiseni imizimba yabo, noma okubi nakakhulu, ekwaneliseni izinkanuko zenyama, otshwaleni, kugwayi, nakwezinye izinto ezibhubhisa amandla obuchopho, ziphazamise ingqondo, futhi zehlise umphefumulo. Izikhalo zesintu esilambayo zenjukela phambi kukaNkulunkulu, kanti ngazo zonke izinhlobo zokucindezela nokuphanga abantu baqongelela ingcebo enkulu ngokwedlulele.”

“Ngesinye isikhathi, ngenkathi ngiseDolobheni laseNew York, ngathi ngesikhathi sobusuku ngabizwa ukuba ngibone izakhiwo ziphakama, zanda izitezi ngezitezi zibeke ezulwini. Lezi zakhiwo zaziqinisekisiwe ukuthi azibambi umlilo, futhi zazakhiwe ukuze zikhazimulise abanini bazo nabazakha zona. Lezi zakhiwo zaqhubeka ziphakama, ziphakama kakhulu nangaphezulu, futhi kuzo kwasetshenziswa izinto ezibiza kakhulu. Labo lezi zakhiwo ezazingezabo babengazibuzi ukuthi: ‘Singamkhazimulisa kanjani uNkulunkulu ngendlela engcono kakhulu na?’ INkosi yayingekho emicabangweni yabo.”

“Ngacabanga: ‘Hawu, sengathi labo abatshala ngale ndlela izimali zabo babengabona indlela yabo njengoba uNkulunkulu eyibona! Baqongelela izakhiwo ezibabazekayo, kodwa yeka ubuwula, emehlweni oMbusi wendawo yonke, ukuhlela kwabo nokusungula kwabo. Abafundi, ngawo wonke amandla enhliziyi nengqondo, indlela abangamkhazimulisa ngayo uNkulunkulu. Sebelahlekelwe ukubona lokhu, okuwumsebenzi wokuqala womuntu.’”

“Njengoba lezi zakhiwo eziphakeme zazakhiwa, abaninizo bajabula ngokuzigqaja okunokulangazelela, ngokuthi babenemali yokuyisebenzisa ekwaneliseni umina nasekuvuseni umona komakhelwane babo. Iningi lemali ababeyitshale ngaleyo ndlela lalitholwe ngokucindezela, ngokuhlupheza abampofu. Bakhohlwa ukuthi ezulwini kugcinwa umbhalo wazo zonke izenzo zokuhweba; konke ukusebenzelana okungenabulungisa, zonke izenzo zenkohliso, kubhalwe khona. Isikhathi siyeza lapho, enkohlisweni nasekuzidleni kwabo,

abantu beyofinyelela ezingeni iNkosi engayikubavumela ukuba baledlule, futhi bayofunda ukuthi kukhona umkhawulo ekubekezeleni kukaJehova.”

“Isigcawu esalandela esadlula phambi kwami sasiyisixwayiso somlilo. Abantu babheka izakhiwo eziphakeme nezazicatshangwa njengazingashi ngomlilo, bathi: ‘Ziphephe ngokuphelele.’ Kodwa lezi zakhiwo zacekelwa phansi umlilo sengathi zenziwe ngephichi. Izinjini zokucisha umlilo zazingakwazi ukwenza lutho ukuvimba ukubhujiswa. Abacishi bomlilo babengakwazi ukusebenza ngalezo zinjini.” Testimonies, volume 9, 11–13.

“Impikiswano” eyenzeka mayelana nendlela yokusebenza ekuqaleni kwenkathi emelwe yisahluko sokuqala sikaDaniyeli; futhi emelwe futhi izahluko zikaDaniyeli zokuqala kuya kwezesithathu; futhi emelwe futhi umlando oqala ngo-Agasti 11, 1840; futhi emelwe futhi emlandweni wesahluko sesithupha sikaJohane, ngesikhathi senhlekelele saseGalile; futhi emelwe futhi umlando kaSeptemba 11, 2001 (kuze kube nguJulayi 18, 2020), manje isiyaphindwa, kungesikho phakathi kwama-Adventist ngokubanzi, kodwa phakathi kwamathambo omile afileyo avuswa ekudangeni kwawo “yizwi” elimemeza ehlane.

Esihlokweni sethu esilandelayo sizobheka ukucatshangelwa kwendlela okuyiyo imvula yamuva njengoba imelelwe ku-Isaya izahluko ezingamashumi amabili nesishiyagalombili nezingamashumi amabili nesishiyagalolunye.

Ngase ngizwa izwi leNkosi lithi: Ngubani engizomthuma, futhi ngubani ozakusihambela na? Ngase ngithi mina: Nangu mina; ngithume. Yathi yona: Hamba, utshele lesi sizwe ukuthi: “Yizwani nokho, kodwa ningaqondi; nibone nokho, kodwa ningaboni.” Yenza inhliziyo yalesi sizwe ibe namafutha, wenze izindlebe zabo zibe lukhuni, uvale amehlo abo; funa babone ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyo yabo, baphenduke, baphiliswe. Ngase ngithi: Nkosi, kuze kube nini na? Yase iphendula yathi: Kuze kube yilapho imizi ichithwa, ingabi nabahlali, nezindlu zingabi namuntu, nezwe libe yincithakalo enkulu; neNkosi isisusile abantu yabayisa kude, kube khona ukulahlwa okukhulu phakathi kwezwe. Kepha kuyo kuyakuba khona okweshumi, kuphinde kubuye, kudliwe; njengomuthi we-teil nanjengesihlahla som-oki, okunomongo kuso lapho sesiwile amaqabunga aso; kanjalo inzalo engcwele iyakuba ngumongo waso. U-Isaya 6:8–13.