

Incwadi kaDaniyeli — Inombolo Engamashumi Ayisithupha Nanhlanu

Ukwambulwa Kwesiprofetho: Ukuqonda Ukudumazeka KwangoJulayi 18, 2020, kanye noMlayezo Oqhamukayo Wokukhala Kwaphakathi Kwamabili Ezinsukwini Zokugcina

Jeff Pippenger
2024-01-29

Ngo-July 18, 2020, kwafika ukudumala kokuqala kwenhlangano kaNkulunkulu yokulungisa ngezinsuku zokugcina. Lokho kwabeka uphawu lwendlela emlandweni woMaye wesithathu, okuwumlando wemvula yamuva, futhi okuwumlando wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Lowo mlando umelwe yiyo yonke inhlangano yokulungisa emlandweni ongcele, futhi wamelwa ngokukhethekile kakhulu ngumlando wenhlangano yamaMillerite, wabuye waboniswa ngomfanekiso wezintombi eziyishumi, futhi umele umlando wesiprofetho lowo wonke umprofethi awukhomba.

Umhla ka-18 kuJulayi, 2020, umelela ukudumala kokuqala kwenhlangano, futhi ngenxa yalokho uphawula ukufika kwesikhathi sokulibala emfanekisweni wezintombi eziyishumi nakuHabakuki. Emlandweni wamaMillerite, ubufakazi obufanayo obabaholela esimemezelweni sabo esiyiphutha babonakala bukhomba usuku lweqiniso. Isikhathi sokulibala somfanekiso wezintombi eziyishumi sasesibonwa njengeqiniso lamanje, futhi leso sikhathi sokulibala sasiyiso kanye leso sikhathi sokulibala esikuHabakuki isahluko sesibili. Umfanekiso wezintombi eziyishumi uyaphindwa ngqo, futhi lelo qiniso lichaza ukuthi yilabo kuphela ababebandakanyekile kulokho kudumala abayizifanele ukuba babe yizintombi ezihlakaniphile noma eziyiziwula.

Umzimba omkhulu wobu-Adventist baseLawodikeya wavivinywa ngokufika koMaye wesithathu ngoSeptemba 11, 2001, futhi lapho ukubikezela okwehlulekile kukaJulayi 18, 2020 kudlula, ubu-Adventist baseLawodikeya bashiywa emuva ukuba bukhukhuleke ngokungenanjongo bubuyele ngaseRoma, njengoba kwenza namaProthetani emlandweni wamaMillerite.

Akusikho kuphela ukuthi amaMillerite abonakalisa isikhathi sokulibala njengokugcwaliseka komfanekiso wezintombi eziyishumi, kodwa futhi abona ukuthi kuHabakuki umyalo wokulindela umbono, nakuba wawulibala, wawuyilo kanye kanye uphawu lwendlela lwesiprofetho. UHabakuki-ke uyaqinisekisa ukuthi umbono owawethulwe ngephutha nowawubangele ukudumala kokuqala yiwo mbono owawuzo “khuluma” ekugcineni.

Ngokuba umbono usese ngesikhathi esimisiwe, kodwa ekugcineni uyakukhuluma, ungakhulumi amanga; noma ubambezeleka, wulinde, ngokuba uyakufika impela, awuyikubambezeleka. UHabakuki 2:3.

Umyalezo owabangela ukudumazeka kokuqala wawuwumyalezo ofanayo owawuzobonwa njengokugcwalisekayo esikhathini esiseduze esizayo, kodwa wawungumyalezo owawusesekelwe

ezimpikiswaneni zesiprofetho zangaphambilini ezasetshenziswa esimemezelweni sokuqala esasingelona iqiniso.

Emlandweni wamaMillerite abantu besivumelwano sokuqala bahlolwa kuqala; emva kwalokho abantu besivumelwano esisha bahlolwa. Ukuhlolwa kwaqala kumaProthestani lapho ingelosi yokuqala yesAmbulo seshumi kanye nengelosi yokuqala yesAmbulo seshumi nane (ngokuba ziyingelosi efanayo), yehla ngomhlaka-11 Agasti, 1840. Ukuhlolwa kwabo kwaphela ngokudumala kokuqala nangokufika kwengelosi yesibili yesAmbulo seshumi nane.

Emlandweni wamaMillerite, uvivinyo lwamaMillerite lwaqala ngokufika kwengelosi yesibili ekudumazekeni kokuqala, futhi lwaphetha ngokufika koKhalelo Lwaphakathi Nobusuku, uDade White aluchaza njengobuningi bezingelosi ezihlanganyela nengelosi yesibili. Ngaphansi kwamandla kaMoya oNgcwele, amaMillerite aqaphela futhi amukela umlayezo woKhalelo Lwaphakathi Nobusuku abe esehlukaniswa nalawo maMillerite angazange awuqaphele umlayezo owawuwa nxazonke zawo zonke. Ngo-Okthoba 22, 1844, ingelosi yesithathu yafika, futhi umbono owawubambezelekile wase ukhuluma.

Emlandweni wokubekwa uphawu kwezizizinkulungwane eziyikhulu namashumi amane nane nezinkulungwane ezine, abantu besivumelwano sangaphambili bavivinywa kuqala, kwase kulandela abantu besivumelwano esisha. Ukuvivinywa kwaqala ku-Adventismu yaseLawodikeya lapho izwi lokuqala lengelosi yesAmbulo ishumi nesishiyagalombili kanye nengelosi yesithathu yesAmbulo ishumi nane (ngokuba ziyingelosi efanayo), lehla ngoSeptemba 11, 2001. Ukuvivinywa kwabo kwaphela ngokudumazeka kwangoJulayi 18, 2020.

Emsebenzini yengelosi yesithathu, ukuvivinywa kwabantu abayizinkulungwane eziyikhulu namashumi amane nane kwaqala ngokufika kokudumala kokuqala, futhi kuyophela ngokufika komlayezo Wokukhalela Phakathi Kwamabili. Ngaphansi kwamandla kaMoya oNgcwele, labo manje abawuqaphelayo futhi bawamukelayo umyalezo Wokukhalela Phakathi Kwamabili bese behlukaniswa neziwula nababi abangawuqaphelanga umyalezo onezingxenye eziningi osuwela nxazonke zabo manje.

Emthethweni yeSonto ezayo masinyane, “izwi” lesibili lengelosi yesAmbulo ishumi nesishiyagalombili liyakhuluma, lona futhi elingumbono “owalibala” ukukhuluma. Liphinde limelele umlayezo wengelosi yesithathu “okhula” ufinyelele ekukhaleni okukhulu.

Ukumemeza Kwamaphakathi Nobusuku kumelwe njengezingelosi eziningi ezihlangana nengelosi eyandulelayo. Umlayezo Wokumemeza Kwamaphakathi Nobusuku unezingxenye eziningana ezinikela emlayezweni wonke, futhi izingelosi ziyizimpawu zemiyalezo. Emlandweni wamaMillerite, iphayona elaziwa njengelalihola ekuletheni ndawonye umlayezo wokumemeza kweqiniso kwaphakathi nobusuku kwakunguSamuel S. Snow. Kulowo mlando kubhalwe kahle ukuthi ukuqonda kukaSnow umlayezo wokumemeza kwaphakathi nobusuku kwakhula ngokuhamba kwesikhathi.

Lowo mlando uyaphindwa kuze kufike ngqo ezinhlamvini zawo, futhi umlayezo wokugcina weSikhalo Saphakathi Nobusuku ubulokhu uthuthuka obala kusukela ekupheleni kukaJulayi, 2023.

Awusona nje kuphela isigijimi se-Islamu, kodwa uhlanganisa futhi nesigijimi sokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane. Uhlanganisa isambulo sokuthi izimpondo ezimbili zesilo somhlaba, zombili zidlula “ekufeni nasekuvukeni”, njengoba zihambisana nomfanekiso wesilo, wona kulowo mlando ofanayo ogcwalisa isiphicaphicwano sesiprofetho sokuthi “owesishiyagalombili ungowabayisikhombisa”. Uhlanganisa izambulo ezihambisana “nomlando ofihlekile” weMibono Eyisikhombisa, futhi ugqwalisa isiphicaphicwano sesiprofetho “setshe” elenqatshiwe laba “yinhloko yekona”, njengoba “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha zembulwa ukuba ziyintambo eluka ndawonye wonke amaqiniso omlando kaMiller, kanye namaqiniso avulwa uphawu ngesikhathi sokuphela ngo-1989. Umhlabeleli ukusho kanje:

Itshe elaliwa ngabakhi seliphenduke itshe legumbi eliyinhloko. Lokhu kwenziwe yiNkosi; kuyamangalisa emehlweni ethu. Lolu usuku iNkosi elwenzileyo; siyakuthokoza futhi sijabule kulo. AmaHubo 118:22–24.

“itshe”, elaliyigugu lokuqala uWilliam Miller alithola (futhi amagugu angamatshe), “liwusuku iNkosi eyalwenza.” Sekukhonjisiwe ezihlokwani ezedlule ukuthi ukwakheka, kanye namazwi omyalo weSabatha, kuyafana nokwakheka komjikelezo ongewele wesikhombisa, njengoba kubekwe kuLevitikusi isahluko samashumi amabili nanhlano. Ukuphumula ngosuku lwesikhombisa kwakufanekisela izwe liphumula ngonyaka wesikhombisa, futhi lapho le miyalo emibili icatshangelwa ngaleyo ndlela, inikeza ubufakazi bokuthi usuku lumelela unyaka esiprofethweni seBhayibheli.

Zibuye ziveze ukuthi ukuqonda uMiller akumemezela ngokuphathelene nentukuthelo kaNkulunkulu ethi “izikhathi eziyisikhombisa,” kuLevitikusi amashumi amabili nesithupha, kumelweka njengokuthi “usuku”, ngokuba iNkosi yenza umjikelezo ongewele weminyaka eyisikhombisa, ngokuqinisekileyo njengoba Yenza amazulu nomhlaba ngezinsuku eziyisithupha, yaphumula ngolwesikhombisa.

Lapho uJesu eqeda umfanekiso wesivini, wababuza umbuzo abafarisi.

Ngakho-ke, lapho kufika inkosi yesivini, iyakubenzani labo balimi na? Bathi kuye, Iyobabhubhisa kabuhlungu labo bantu ababi, bese iqashisa isivini sayo kwabanye abalimi, abayoyinika izithelo zaso ngezikhathi zazo. UJesu wathi kubo, Anikaze na nifunde emibhalweni ukuthi, Itshe abalaxhi abalilahlayo, yilo elibe yinhloko yegumbi; lokhu kwenziwa yiNkosi, futhi kuyamangalisa emehlweni ethu na? Ngalokho ngithi kini, Umbuso kaNkulunkulu uyakususwa kini, unikezwe isizwe esithela izithelo zawo. Nalowo oyakuwa phezu kwaleli tshe uyakwephulwa; kepha lowo eliyakuwa phezu kwakhe liyomchoboza abe yimpuphu. Kwathi abapristi abakhulu nabaFarisi sebezizwile izifanekiso zakhe, baqonda ukuthi ukhuluma ngabo. Mathewu 21:40–45.

Umfanekiso wesivini ungumfanekiso wokudluliswa kwabantu ababekade bekhethiweyo, nombuso unikezwa abantu abasha abakhethiweyo. “Itshe” elalilahliwe, ngokukaJesu, liyilo “tshe” elisindisayo noma elibhubhisayo, kuye ngokuthi lamukelwa kanjani. “Itshe” kumele libe yiqiniso leBhayibheli ngokomongo uJesu alisebenzisile, ngoba linamandla okuveza izithelo zokulunga,

futhi ukulunga kukaKristu kuvezwa kuphela emadodeni nakubantu besifazane lapho bemukela iZwi laKhe leqiniso.

Bangcwelise ngeqiniso lakho; izwi lakho liyiqiniso. Johane 17:17.

“itshe” liyimfundiso eyamukelwa noma yenqatshwa, futhi uJesu uyiLizwi, kanti encwadini yeZenzo, uPetru ubiza “itshe” ngoKristu.

Makwazeke kini nonke, nakubo bonke abantu bakwa-Israyeli, ukuthi ngegama likaJesu Kristu waseNazaretha, enambethela esiphambanweni nina, uNkulunkulu amvusa kwabafuleyo, ngaye lo muntu umi lapha phambi kwenu ephilile. Lona uyitshe elaliwa yini bakhi, elibe yinhloko yegumbi. Futhi akukho ukusindiswa komunye; ngokuba alikho elinye igama phansi kwezulu elinikiweyo phakathi kwabantu, esingasindiswa ngalo. Izenzo 4:10–12.

Bese kuthi ku-1 Petru, aqhubekisele phambili nakakhulu uphawu “Iwelitshe,” kodwa alugcine lusengaphakathi kwalowo mongo ofanayo wokudlula kwabantu besivumelwano sangaphambili nokukhethwa kwabantu abasha abakhethiweyo, abathi, njengalokhu esho, “esikhathini esedlule babengesiso isizwe, kodwa manje sebengabantu bakaNkulunkulu; ababengakazuzi isihe, kodwa manje sebeluzuzile isihe.”

Niza kuye, njengetshe eliphilayo, elaliwa impela ngabantu, kodwa elikhethiweyo nguNkulunkulu, eliyigugu, nani futhi, njengamatshe aphilayo, niyaxhiwa nibe yindlu yomoya, ubupristi obungcwele, ukuze ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. Ngakho-ke futhi kulotshiwe embhalweni ukuthi: Bhekani, ngibeka eSiyoni itshe legumbi elikhulu, elikhethiweyo, eliyigugu; nalowo okholwa kuye kayikujabhiswa. Ngakho kini enikholwayo uligugu; kepha kulabo abangalaleli, itshe abalakhayo abalilahla, lona lelo lenziwe laba yinhloko yegumbi, futhi laba yitshe lokukhubekisa nedwala lokona, kubo abakhubeka ezwini, bengalaleli; okuyikho futhi ababemiselwe khona. 1 Petru 2:4–8.

UPetru uthi ngabantu ababekade beyisizwe esikhethiweyo: “kulabo abangakholwayo, itshe abalilahla abakhi, lona lenziwe inhloko yegumbi, futhi laba yitshe lokukhubekisa, nedwala lokukhubaza, kubo-ke abakhubeka ngezwi, bengalaleli; ababemiselwe khona futhi.”

UJesu umelelwa yizo zonke izifaniso ezingcwele zesisekelo.

Ngokuba akukho muntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, esinguJesu Kristu. 1 Korinte 3:11.

Isisekelo amaMillerite asakha sasiyiDwala Laphakade (iTshe).

“Isixwayiso sesifikile: Akumelwe kuvunyelwe kungene lutho oluyophazamisa isisekelo sokukholwa esesakha phezu kwaso kusukela ngesikhathi umlayezo ufika ngo-1842, ngo-1843, nango-1844. Mina ngangikulo lo myalezo, futhi kusukela ngaleso sikhathi bengimi phambi kwezwe, ngithembekile ekukhanyeni uNkulunkulu asinike kona. Asihlosile ukususa izinyawo zethu epulatifomini ezabekwa kulo, njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakuyeka ukukhanya uNkulunkulu anginike kona na? Kumelwe kube njengeDwala Laphakade. Kube kungihola kusukela ngesikhathi ngalinikwa.” Review and Herald, April 14, 1903.

Itshe lokuqala uMiller alithola, elaba yingxenye yesisekelo samaMillerite, esinjengeDwala Laphakade, kwakuyile “zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha; futhi lezo “zikhathi eziyisikhombisa” zaba yiqiniso lokuqala eliyisisekelo elabekwa eceleni yilabo baphayona bamaMillerite ababesanda kwakha isisekelo samaMillerite. Kwakungabakhi okwakufanele benqabe itshe lesisekelo. Lelo “tshe,” elifanekisa uKristu, liphinde libe yilolo suku iNkosi eyalwenza, ngokuba yenze usuku lwesikhombisa lwaba usuku lokuphumula, nomnyaka wesikhombisa waba ngumnyaka izwe elalizophumula ngawo. Ngo-1863, itshe lesisekelo lanqatshwa, kodwa liyokwenziwa “inhloko yegumbi” kanye “netshe lokukhubekisa” kwabangalaleli.

Umyalezo wobuSulumane wowo maye wesithathu uyisihloko somnyakazo wenguquko wabayizinkulungwane eziyikhulu namashumi amane nane, futhi inqubo yokuvivinywa yaqala lapho ingelosi yesAmbulo seshumi nesishiyagalombili yehla, njengoba izakhiwo ezinkulu zeDolobha laseNew York zadilizwa ngoSeptemba 11, 2001. Ubu-Adventist bathula ngokuphathelene nokuhlonzwa kwesiprofetho kokuthi uSeptemba 11, 2001, kwakuwukufika “kosuku lomoya wasempumalanga.” NgoJulayi 18, 2020, basala ngemva njengoba ofakazi ababili besAmbulo isahluko seshumi nanye babulawa ezitaladini zalelo dolobha elikhulu. Ukuvivinywa kobu-Adventist kwase kuphelile, futhi ukuvivinywa kwalabo ababebe bevumile ukuthi bayawuqaphela umyalezo wobuSulumane kwase kuqalile.

Ngemva kokuba elele efile ezitaladini kwaze kwaba sekupheleni kukaJulayi, 2023, lawo mathambo omile afileyo ase evuswa ngumlayezo wokuqala kaHezekeli. Umlayezo wesibili kaHezekeli ungumlayezo wemimoya emine yobuSulumane yoMaye wesithathu, emele ukwambulwa ngokuqhubekayo komlayezo Wokukhala Kwaphakathi Kobusuku, okuwumbono owabambezeleka, nesihloko saso sonke isikhathi senkambo. Kwase kwambulwa amaqiniso ahlukahlukene, ngokuba umlayezo Wokukhala Kwaphakathi Kobusuku umelela umlayezo onezici eziningi. Iqiniso lokuqala elabhekana nalawo mathambo omile afileyo kwakuyiqiniso lokuqala elaliwa ubu-Adventism baseLawodikeya, futhi limelela iqiniso eliphawula uguquko lweLawodikeya lusiya eFiladelfiya.

Iqiniso ngokuthi umlayezo wokubekwa uphawu, ngakho-ke kudingeka ugxiliswe kokubili engqondweni naseMoyeni. Akwanele nje ukuqonda ukuthi isikhathi lapho ofakazi ababili babefile emgwaqweni siyisibonakaliso sokuhlakazeka “kwezikhathi eziyisikhombisa”; kudingeka futhi ukwamukelwa kweqiniso ngokuhlangenwe nakho.

Amagugu kaMiller, amele amaqiniso avululwa ngesikhathi sokuphela ngo-1798, aba luvivinyo lwezintombi zezinsuku zokugcina. Isipiliyoni sokugxila eqinisweni “ngokomoya” simelwe yigugu lokuqala likaMiller, kanti “ukugxila ngokwengqondo” eqinisweni kumelwe umlayezo wobuSulumane wobubi besithathu. Ukubizwa ekuphendukeni nasekuvumeni izono okumelwe “yizikhathi eziyisikhombisa,” kukhomba umsebenzi owenziwa ngokubambisana noKristu eNdaweni eNgewele Kakhulu, futhi kumelwe umbono we-“mareh”.

Ukuqonda kwe-Islam “kobuhlakani” koMaye wesithathu kumelwe umbono we-“chazon”, futhi kokubili kuyadingeka kulabo abayakubekwa uphawu. Ngo-1863, ubu-Adventist baseLawodikeya

bakhetha ukwakha kabusha iJeriko, futhi bashiya umsebenzi wabo wokubuyisela iJerusalema. IJeriko liwuphawu lokunotha, njengoba futhi lumeleke ngobumpumpu the baseLawodikeya.

“Enye yeziqaba eziqine kakhulu ezweni—idolobha elikhulu nelicebile laseJeriko—yayilele phambi kwabo, kodwa ibanga elincane ukusuka ekamu labo eGiligali. Emngceleni wethafa elivundile elaligcwele imikhiqizo ecebile nehlukahlukene yezindawo ezishisayo, izigodlo zalo namathempeli alo kuyizindawo zokuhlala zokunethezeka nobubi, leli dolobha eliqhoshayo, ngemuva kwezindonga zalo ezinkulu zokuvikela, lamelana noNkulunkulu wakwa-Israyeli. IJeriko laliyinye yezihlalo eziyinhloko zokukhulekelwa kwezithombe, lizinikele ngokukhethekile ku-Ashitaroti, unkulunkulukazi wenyanga. Lapha kwakugxile konke okwakuyisihluku kakhulu nokwehlisa isithunzi kakhulu enkolweni yamaKhanani. Abantu bakwa-Israyeli, ezingqondweni zabo imiphumela eyesabekayo yesono sabo eBeti-peyori isasesha, babengabuka leli dolobha labahedeni kuphela ngokunengeka nangokwesaba.” Patriarchs and Prophets, 487.

“Itshe” abakhi abalilahla ngo-1863, ngesikhathi bephinda bakha iJeriko, kwakuyilezi “zikhathi eziyisikhombisa” ezaziyoza yiqiniso (igugu) ezinsukwini zokugcina, eliba “yitshe legumbi eliyinhloko”, ngokuba liyilo iqiniso elihlanganisa ndawonye ukuqala kwe-Adventism enhlanganweni yamaMillerite, kanye nokuphela kwe-Adventism enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane. Lelo gugu, eliyilezi “zikhathi eziyisikhombisa,” futhi “liyilolo suku elalenziwa nguJehova”, futhi linguKristu uqobo, ngokuba Yena uyiLizwi, futhi “uyiQiniso.” Indaba yobuSulumane iyona ndikimba eveza ukhlanzwa kwabantu abakhethiweyo bakudala kanye nabasha, futhi lokho khlanzwa okuphindwe kabili kwaqala ngo-September 11, 2001, okwakuyilo “usuku lomoya wasempumalanga”. Ngalolo suku abalindi kwakufanele bahlabelele yona kanye ingoma uKristu ayihlabelele, lapho ememezela umfanekiso wesivini. Abayizinkulungwane eziyikhulu namashumi amane nane bahlabelele ingoma kaMose (lezi “zikhathi eziyisikhombisa”), nengoma yeWundlu.

Ngase ngibona okungathi ulwandle lwengilazi oluxutshwe nomlilo; nalabo ababenqobile phezu kwesilo, naphezu komfanekiso waso, naphezu kophawu lwaso, naphezu kwenani legama laso, bemi phezu kolwandle lwengilazi, bephethe amahabhu kaNkulunkulu. Futhi bahlabela iculo likaMose inceku kaNkulunkulu, neculo leWundlu, bethi: Mikhulu futhi ziyamangalisa imisebenzi yakho, Nkosi Nkulunkulu Somandla; zilungile futhi ziyiqiniso izindlela zakho, wena Nkosi yabangcwele. IsAmbulo 15:2, 3.

“iWundlu” nguKristu owahlathwa, futhi wahlathwa maphakathi nezinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ngaleyo ndlela ehlanganisa umhlathshelo wokuphila kwaKhe negazi laKhe (lapho aqinisa khona isivumelwano), kanye “nombango wesivumelwano saKhe” kaMose, kuLevitikusi amashumi amabili nesithupha. Ingoma kaMose neyeWundlu iyingoma ye-chazon yomlando wesiprofetho futhi iyingoma ye-mareh “yokubonakala” kwaKhe. Iyizingoma zokuqonda kwengqondo nangokomoya njengoba zimelelwa yimibono emibili kaDanilyeli isahluko sesishiyagalombili. Iyizingoma zabantu besivumelwano abahlulelwayo bese bedlulwayo, kuyilapho kukhethwa abantu abasha abakhethiweyo. Inqubo yokukhetha, ngakho-ke nengoma, yaqala ngoSeptemba 11, 2001.

Uyobenza abevela kuJakobe bamile izimpande; u-Israyeli uyakuqhakaza, uhlume, ugcalise ubuso bezwe ngezithelo. Ingabe umshayile njengalokhu ashaya labo ababemshaya na? Noma ubulewe ngokokubulawa kwalabo ababebulawa nguye na? Ngesilinganiso, lapho sihluma, uyakuphikisana naso; ubamba umoya wakhe onamandla ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlalulelwa; nalokhu kuyiso sonke isithelo sokususa isono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe omcako aphihlizwe abe yizicucu, izixuku zezihlahla nezithombe ngeke zisamiswa. Nokho umuzi ovikelweyo uyakuba yincithakalo, nendawo yokuhlala iyakushiywa, ishiywe njengehlane; khona inkonyane iyakudla, khona ilale phansi, idle amagatsha awo. Lapho amagatsha awo esebunile, ayakunqunywa; abesifazane bayafika, bawokhele ngomlilo; ngokuba kungabantu abangenakuqonda; ngalokho Lowo owabenza akayikuba nomusa kubo, naLowo owababumba akayikubabonisa umusa. Kuyakuthi ngalolo suku, iNkosi iyakuvuthulula kusukela emseleni womfula kuze kube semfudlaneni waseGibhithe, nani niyakuqoqwa ngamunye ngamunye, nina bantwana bakwa-Israyeli. Kuyakuthi futhi ngalolo suku, kukhala icilongo elikhulu, bese kufika labo ababesekulungele ukubhubha ezweni lase-Asiriya, nabaxoshiweyo ezweni laseGibhithe, bakhuleke eNkosini entabeni engcwele eJerusalem. U-Isaya 27:6–13.

Uma eqondwa kahle, la mavesi akhomba kusukela ngoSeptemba 11, 2001, kuze kube semthethweni weSonto osuzayo maduze. Ivesi lesithupha likhomba wonke umlando, ngokukhomba ukuqala kwesitshalo esimila izimpande, bese siqhakaza futhi sihlume, futhi ekugcineni sigcalise umhlaba ngezithelo. Izithelo ezigcalisa umhlaba zenza kanjalo phakathi “nehora,” okuyisikhathi senhlekelele yomthetho weSonto. Ngenkathi uKristu esebutha izithelo zakhe esibayeni sakhe, ngesikhathi esifanayo uletha nokwahlulela phezu kweBabiloni. Ukwahlulela okwenzeka ngesikhathi lapho umhlaba ugcalisa izithelo kumelwe evesini lesikhombisa, lapho kubuzwa imibuzo emibili, “Uyamshaya yini, njengokuba washaya labo abamshayayo na? noma ubulewe yini njengokokubulawa kwalabo ababulewe nguye na?”

Khona-ke evesini lesishiyagalombili, ukufafazwa kwemvula yokugcina kuphawulwa ngenkulumbo ethi, “Ngokwesilinganiso.” Okubangela ukuba izitshalo zihlume yimvula; futhi lapho ukuqala kwemvula yokugcina kuphawulwa, kuphawulwa njengokuqala “ngokwesilinganiso, lapho ihlumisa.” Lapho imvula yokugcina iqala, ithululwa “ngokwesilinganiso”, ngoba ayithululwa ngaphandle kwesilinganiso uma isivuno siyinhlanganisela yabayiqiniso nabangamanga.

“Wonke umphefumulo oguqulwe ngeqiniso uyokuba nesifiso esinamandla kakhulu sokukhipha abanye ebumnyameni bephutha abangene ekukhanyeni okumangalisayo kokulunga kukaJesu Kristu. Ukuthululwa okukhulu kukaMoya kaNkulunkulu, okukhanyisa umhlaba wonke ngenkazimulo yakhe, akuyikufika size sibe nabantu abakhanyiselwe, abazi ngokwabo ngokuhlangenwe nakho ukuthi kusho ukuthini ukuba ngabasebenzi kanye noNkulunkulu. Lapho sesizinikele ngokuphelele, ngenhliziyo yonke, enkonzweni kaKristu, uNkulunkulu uyolazi lelo qiniso ngokuthululwa kukaMoya wakhe ngaphandle kwesilinganiso; kodwa lokhu akuyikuba khona kuseyilapho ingxenye enkulu yebandla ingasebenzi kanye noNkulunkulu. UNkulunkulu angeke athulule uMoya wakhe lapho ubugovu nokuzitika ngokwakho kubonakala ngokusobala kangaka; lapho kubusa umoya okuthi, uma ubekwa ngamazwi, uveze leyo mpendulo kaKayini,—‘Ngingumgcini womfowethu na?’ Uma iqiniso

lalesi sikhathi, uma izibonakaliso eziya ziba ziningi nxazonke zonke, ezifakaza ukuthi ukuphela kwezinto zonke sekuseduze, kunganele ukuvusa amandla alele alabo abazishoyo ukuthi bayalazi iqiniso, khona-ke ubumnyama obulingana nokukhanya obelukhanya buyobafica laba miphefumulo. Akukho ngisho nokubonakala kwesizathu esingaba yizaba ngokunganaki kwabo abayokwazi ukusiletha kuNkulunkulu ngosuku olukhulu lokwahlulelwa kokugcina. Ngeke kube khona sizathu esingavezwa sokuthi kungani bengaphilanga, bengahambanga, futhi bengasebenzanga ekukhanyeni kweqiniso elingcwele lezwi likaNkulunkulu, ngaleyo ndlela bembulela izwe elimnyama ngesono, ngokuziphatha kwabo, ukuzwelana kwabo, nentshiseko yabo, ukuthi amandla neqiniso levangeli bekungeke kuphikwe.” Review and Herald, July 21, 1896.

UDadewethu uWhite ukhomba lesi siqephu njengendawo lapho ingelosi yesAmbulo yehla khona, ngoba uthi, “ukuthululwa okukhulu koMoya kaNkulunkulu, okukhanyisela umhlaba wonke ngenkazimulo yakhe.” Kwelinye futhi icebo esivame ukulicaphuna kulezi zihloko, wabonisa ukuthi lapho “izakhiwo ezinkulu zaseNew York” “ziwiselwa phansi,” “isAmbulo isahluko 18, amavesi 1 kuya ku-3 siyogcwaliseka.”

Sizoqhubeka ngale micabango esihlokweni esilandelayo.

Manje ngizohlabela othandiweyo wami ingoma yothandiweyo wami mayelana nesivini sakhe. Othandiweyo wami wayenesivini egqumeni elivundile kakhulu; wasibiyela, wasikhipha amatshe aso, wasitshala ngomvini omuhle kunayo yonke, wakha umbhoshongo phakathi kwaso, wenza nesikhamo sewayini phakathi kwaso; walindela ukuba sithele amagilebhisi, kodwa sathela amagilebhisi asendle. Manje-ke, nina bakhileyo eJerusalema, nani madoda akwaJuda, ngiyanincenga, yahlulelani phakathi kwami nesivini sami. Yini eyayingasenziwa futhi esivini sami engingayenzanga kuso na? Pho kungani, lapho ngangilindele ukuba sithele amagilebhisi, sathela amagilebhisi asendle na? Manje-ke, ake nginitshela engizokwenza esivini sami: ngiyosusa uthango lwaso, sidliwe; ngidilize udonga lwaso, sinyathelwe phansi; ngisichithe, singagawulwa, singambiwa; kodwa kuyomila kuso ameva nameva ahlabayo; ngiyakuyala namaфу ukuba anganisi mvula phezu kwaso. Ngokuba isivini sikaJehova Sebawoti siyindlu yakwa-Israyeli, namadoda akwaJuda ayisitshalo sakhe asithandayo; walindela ukwahlulela, kodwa bheka, kwaba ngukucindezela; walindela ukulunga, kodwa bheka, kwaba ukukhala. U-Isaya 5:1–7.