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Abahlali Bemihume Besivumelwano: UMose no-Eliya Ekupheleni Kwezwe

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UMose no-Eliya bayizifanekiselo zesiprofetho ezingaqondwa, ngokwengqikithi, ngayinye yazo njengesifanekiselo esisodwa, noma futhi ziqondwe njengesifanekiselo esihlanganisa bobabili abaprofethi. Ngobufakazi bababili into iyamiswa, futhi kuSambulo isahluko seshumi nanye uMose no-Eliya bamele ofakazi ababili beTestamente Elidala neleTestamente Elisha. ENtabeni yoKuguqulwa Isimo, emele ukuBuya Kwesibili kukaKristu, isifanekiselo esimbili simelela kokubili abayizinkulungwane eziyikhulu namashumi amane nane (u-Eliya) kanye nabafela ukhoho (uMose) besikhathi sobunzima bomthetho weSonto. Ndawonye njengesifanekiselo, emhumeni waseHorebe, bamele abantu bakaNkulunkulu ekupheleni kwezwe “abezwayo,” “abafundayo” nabagcinayo umyalezo oyisAmbulo sesimilo sikaNkulunkulu esiqukethe amandla okuguqula umLaodikeya abe ngumFiladelfiya. Maduzane, (maduzane kakhulu) kuzofika isikhathi lapho kuyobe kungasenakwenzeka khona ukuba ama-Adventist ayiziwula aseLawodikeya azuze “amafutha” adingekayo ukuze aphenidule ngokufanele esililweni esithi, “Bhekani, uMyeni uyeza.”

UMose wathi kuJehova: “Bheka, wena uthi kimi: Khuphula lesi sizwe; kepha awungazisanga ukuthi ngubani oyakuthuma nami. Kanti usho ukuthi: Ngikwazi ngegama, futhi uthole nomusa emehlweni ami. Manje-ke, ngiyakuncenga, uma ngitholile umusa emehlweni akho, ngibonise indlela yakho manje, ukuze ngikwazi, ukuze ngithole umusa emehlweni akho; futhi cabanga ukuthi lesi sizwe singabantu bakho.” Wayesethi: “Ubukhona bami buyakuhamba nawe, futhi ngiyakukunika ukuphumula.” Wayesethi kuye: “Uma ubukhona bakho bungahambi nami, ungasikhuphuli sisuke lapha. Ngokuba kuyokwaziwa kanjani lapha ukuthi mina nabantu bakho sitholile umusa emehlweni akho? Akusikho yini ngokuba wena uhamba nathi na? Kanjalo siyakwahlukaniswa, mina nabantu bakho, kubo bonke abantu abasemhlabeni wonke.” UJehova wayesethi kuMose: “Naleyo nto oyikhulumileyo ngiyakuyenza futhi; ngokuba utholile umusa emehlweni ami, futhi ngikwazi ngegama.” Wayesethi: “Ngiyakuncenga, ngibonise inkazimulo yakho.” Wayesethi: “Ngiyakudlulisa bonke ubuhle bami phambi kwakho, futhi ngiyakumemezela igama likaJehova phambi kwakho; ngibe nomusa kulowo engiyakuba nomusa kuye, futhi ngibonise isihe kulowo engiyakubonisa isihe kuye.” Wayesethi: “Awunakubona ubuso bami; ngokuba akakho umuntu ongangibona aphile.” UJehova wayesethi: “Bheka, kukhona indawo eduze kwami, futhi uyakuma phezu kwedwala; kuyakuthi, lapho inkazimulo yami idlula, ngiyakukubeka emfantwini wedwala, ngikufihle ngesandla sami ngize ngidlule; bese ngiyasusa isandla sami, wena ubone izingxenye zami ezingemuva; kepha ubuso bami abuyikubonwa.” UJehova wayesethi kuMose: “Zibazele amatshe amabili afana nawokuqala; ngibhale phezu kwala matshe amazwi ayekulawo matshe okuqala, owawaphula. Futhi ulungele ekuseni, ukhuphuke ekuseni uye eNtabeni iSinayi, uziveze kimi khona esiqongweni sentaba. Akungabikho muntu okhuphuka nawe, futhi

makungabonakali muntu kuyo yonke intaba; futhi makungadli imihlambi yezimvu noma yezinkomo phambi kwaleyo ntaba.” Wabaza amatshe amabili afana nawokuqala; uMose wase evuka ekuseni kakhulu, wenyukela eNtabeni iSinayi, njengoba uJehova ayemyalile, ephethe esandleni sakhe lawo matshe amabili. UJehova wehlela efwini, wema naye khona lapho, wamemezela igama likaJehova. UJehova wadlula phambi kwakhe, wamemezela wathi: “UJehova, uJehova uNkulunkulu, onesihe nomusa, ophuza ukuthukuthela, ovame ubuhle neqiniso, ogcina umusa ezinkulungwaneni, othethelela ububi nesiphambeko nesono, kepha ongasoze amkhulule onecala; ojezisela abantwana nobantwana babantwana ububi bobaba, kuze kube sesizukulwaneni sesithathu nasesesine.” UMose washesha, wakhothamisa ikhanda lakhe emhlabathini, wakhonza. Wayesethi: “Uma manje ngitholile umusa emehlweni akho, Nkosi, mangihambe phakathi kwethu, ngiyakuncenga iNkosi yami; ngokuba bangabantu abanenkani; usithethelele ububi bethu nesono sethu, usithathe sibe yifa lakho.” Wayesethi: “Bheka, ngenza isivumelwano: phambi kwabo bonke abantu bakho ngiyakwenza izimangaliso ezingakaze zenziwe emhlabeni wonke, noma kunoma yisiphi isizwe; bonke abantu ophakathi kwabo uyakubona umsebenzi kaJehova; ngokuba kuyinto eyesabekayo engiyakuyenza kuwe.” Eksodusi 33:12–34:10.

UMose umelela abantu bakaNkulunkulu ekupheleni kwezwe. Yibo labo okuthi, “ezinsukwini zokugcina” zokwahlulela okuphenyayo, bacele uNkulunkulu ukuba ababonise “indlela” yaKhe, “ukuze” bazi uNkulunkulu, bese, ekuphenduleni, bamukele impendulo evela kuNkulunkulu ehlanganisa isithembiso sokuthi “ubukhona” baKhe “buyakuhamba nabo,” nokuthi uNkulunkulu uyobanika labo bantu “ukuphumula.”

Isho kanje iNkosi: Yimani ezindleleni, nibheke, nibuze ngezindlela zasendulo, nithi, Ikuphi indlela enhle na? nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bathi: Asiyikuhamba ngayo. Futhi ngamisa abalindi phezu kwenu, ngathi: Lalelani izwi lecilongo. Kepha bathi: Asiyikulalela. Jeremiya 6:16, 17.

UJEREMIYA ukhomba isigaba esenqaba “ukubona” nokulalela, ngakho-ke esingakwamukeli “ukuphumula” okwathenjiswa labo abafuna “indlela enhle” futhi “bahambe kuyo.” Lokho kuphumula kuchazwa ngu-Isaya ngokuthi “ukuqabuleka.”

Uyofundisa bani ulwazi na? Uyokwenza bani aqonde imfundiso? Labo abalunyuliweyo ebisini, nabasuswayo emabeleni. Ngokuba isimiso siyakuba phezu kwesimiso, isimiso phezu kwesimiso; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalapho okuncane; ngokuba uyakukhuluma kulaba bantu ngezindebe ezingingqikayo nangolunye ulimi. Labo ayethe kubo: Lokhu ngukuphumula eningaphumuza ngakho okhathelayo; nalokhu ngukuvuselelwa; kepha kabavumanga ukuzwa. Kodwa izwi likaJehova laba kubo isimiso phezu kwesimiso, isimiso phezu kwesimiso; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalapho okuncane; ukuze bahambe, bawe bahlehle, baphulwe, babanjwe ogibeni, bathathwe. U-Isaya 28:9–13.

“Ukuphumula” kanye “nokuqabuleka” kumela imvula yasemuva ethululwa ngesikhathi sokumenyezela komlayezo wokugcina wesixwayiso.

“Ngakhonjiswa isikhathi lapho umlayezo wengilosi yesithathu wawusufika ekupheleni. Amandla kaNkulunkulu ayephezu kwabantu baKhe; base bewufezile umsebenzi wabo futhi babelungiselwe ihora lokuvivinywa elaliphambi kwabo. Babemukele imvula yokugcina, noma ukuvuselelwa okuvela ebukhoneni beNkosi, futhi ubufakazi obuphilayo base buvusiwe. Isixwayiso sokugcina esikhulu sasizwakele yonke indawo, futhi sase sishukumise futhi sathukuthelisa abakhileyo emhlabeni ababengafuni ukwamukela umlayezo.” Early Writings, 279.

Isithembiso “sokuphumula” noma “sokuvuselelwa” okuyi-“mvula yokugcina,” sifaka phakathi isithembiso esanikezwa uMose emgedeni sokuthi “ubukhona” bukaNkulunkulu buyakuhamba nabantu baKhe.

“Umsebenzi uyofana nowangosuku lwePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kukaMoya oNgcwele ekuqaleni kwevangeli, ukuze kuhlume imbewu eyigugu, kanjalo ‘imvula yokugcina’ iyakunikwa ekupheleni kwalo, ukuze kuvuthwe isivuno. ‘Khona siyakukwazi, uma siqhubeka ukumazi uJehova; ukuphuma kwakhe kumisiwe njengokusa; futhi uyakuza kithi njengemvula, njengemvula yokugcina neyokuqala emhlabeni.’ (Hosea 6:3.) ‘Jabulani-ke nina bantwana baseZiyoni, nethabe kuJehova uNkulunkulu wenu; ngokuba uninike imvula yokuqala ngesilinganiso, futhi uyakunehlisela imvula, imvula yokuqala, nemvula yokugcina.’ (Joel 2:23.) ‘Ezinsukwini zokugcina, kusho uNkulunkulu, ngiyakuthulula uMoya wami phezu kwayo yonke inyama.’ ‘Kuyakuthi wonke oyakubiza igama leNkosi asindiswe.’ (Acts 2:17, 21.) Umsebenzi omkhulu wevangeli awumelwe uphele ngokubonakaliswa okuncane kwamandla kaNkulunkulu kunalokho okwawuphawula ekuqaleni kwawo. Iziprofetho ezagcwaliseka ekuthululweni kwemvula yokuqala ekuqaleni kwevangeli, ziyophinde zigcwaliseke emvuleni yokugcina ekupheleni kwalo. Nazi ‘izikhathi zokuvuselelwa’ umphostoli uPetru ayebheke phambili kuzo lapho ethi, ‘Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe [ekwahlulelweni kophenyo], lapho izikhathi zokuvuselelwa ziyofika zivela ebukhoneni beNkosi; futhi iyakuthuma uJesu.’ (Acts 3:19–20.)”

“Izincedu zikaNkulunkulu, ubuso bazo bukhanyiswe futhi bukhazimula ngokuzinikezela okungcwele, ziyophuthuma zisuka endaweni ziye kwenye ukuze zimemezele umlayezo ovela eZulwini. Ngezwi lezinkulungwane, emhlabeni wonke, isixwayiso siyakunikwa. Izimangaliso ziyakwenziwa, abagulayo bayakuphiliswa, futhi izibonakaliso nezimangaliso ziyakulandela abakholwayo. NoSathane uyasebenza ngezibonakaliso zamanga, aze ehlise nomlilo uvela ezulwini phambi kwabantu. (IsAmbulo 13:13.) Ngaleyo ndlela abakhileyo emhlabeni bayakwenziwa bathathe uhlangothi lwabo.” The Great Controversy, 611, 612.

Ukuthululwa kukaMoya oNgcwele ezinsukwini zokugcina kufanekisiwe ngokuthululwa kukaMoya oNgcwele ekuqaleni kokumenyezelwa kwevangeli. “Izwi leNkosi kubo” abangeke bezwe lokho uMoya akushoyo emabandleni, kwakuyisimiso sesiprofetho sokwenezela umugqa owodwa womlando wesiprofetho komunye umugqa womlando wesiprofetho ukuze kubonakaliswe ukuphela kwezwe. Akulona olunye uhlobo ngaphandle kwesimiso sokuthi ukuphela kwento kubonakaliswa ngesiqalo sento. Umthetho wesiprofetho wenqatshwa ngabantu abayiziwula bama-Adventist oSuku lwesiKhombisa baseLawodikeya. Lapho wamukelwa, uNkulunkulu angakwazi “ukufundisa ulwazi,” uDanilyeli alukhombisa njengolwandayo ngesikhathi sokuphela,

futhi lolo lwazi olufanayo uHoseya athi abantu bakaNkulunkulu bayabhujiswa ngenxa yokwenqaba kwabo lona. Isigaba esiku-Isaya nakuJeremiya esenqaba ukuzwa noma ukubona, senqaba “ukuqabuleka,” okuyikho “ukuphumula” uNkulunkulu athembisa ukukunika abantu baKhe “bezinsuku zokugcina” ukuze bakwazi ukuhamba ngokuphepha phakathi kwenhlekelele ekupheleni kwezinsuku.

“Igama leNkosi” (isimilo) uNkulunkulu alishumayeza uMose laliyilokhu ukuthi “iNkosi uNkulunkulu” “inomusa nesihawu, iyabekezela, inothile ngobuhle nangeqiniso.” Isimilo saKhe siwumusa neqiniso. Iqiniso elimele isimilo saKhe lihlotshaniwa njalo nomusa waKhe, ngoba akekho umuntu oyoqonda iqiniso laKhe, ngaphandle kokuba uNkulunkulu aqale abonakalise umusa waKhe kubo, ngokuba bonke bonile, basilela enkazimulweni (esimilweni) sikaNkulunkulu. Iqiniso lokuthi uJesu Kristu ungu-Alfa no-Omega liyaqashelwa futhi ligcinwe yilabo uNkulunkulu abathethelele iziphambeko zabo nesono sabo. Lokho kuthethelelwa kwenzeka ezigcawini zokugcina zokwahlulela kophenyo. Labo abonakalisa kubo umusa waKhe, ngaleyo ndlela ethethelela izono zabo, ubathatha babe yifa laKhe, angene esivumelwaneni nabo.

“Ezinsukwini zokugcina zomlando walomhlaba, isivumelwano sikaNkulunkulu nabantu bakhe abagcina imiyalo yakhe siyakuvuselelwa.” Review and Herald, February 26, 1914.

Bonke abaprofethi, kuhlenganisa noMose, bakhomba izinsuku zokugcina zokwahlulela kophenyo lapho uNkulunkulu evuselela isivumelwano saKhe nalabo abahlonzwa njengabayizinkulungwane eziyikhulu namashumi amane nane. Futhi lapho leso sivumelwano sesimisiwe, uNkulunkulu “uyakwenza izimangaliso ezingakaze zenziwe emhlabeni wonke, noma esizweni nasinye; futhi bonke abantu ophakathi kwabo okhona bayakubona umsebenzi weNkosi; ngokuba kuyinto eyesabekayo engiyakuyenza ngawe.”

Okuhlangenwe nakho kukaMose emhumeni eNtabeni iHorebe, eyaziwa futhi ngokuthi iNtaba iSinayi, kwabekwa ngaphakathi komongo womzabalazo kaMose nabantu bakaNkulunkulu. Umzabalazo wakhe wawungowokufeza umsebenzi uNkulunkulu ayemnike wona. UMose wayesemzabalazweni ophathelene nomyalezo kaNkulunkulu ezweni. Ngaphambi nje kokuba iNkosi ibonakalise inkazimulo yayo kuMose, sithola uMose esebenzisa umqondo wokucabanga phambi kweNkosi, ephakamisa ukuthi uma iNkosi ibhubhisa abavukeli ababesanda kudansa bezungeze ithole legolide lika-Aroni, ukubhujiswa kwalabo bavukeli kwakuyobhidliza umyalezo owawukhomba amandla kaNkulunkulu.

INkosi yasisithi kuMose: “Ngibabonile laba bantu, bheka, bangabantu abantamo zilukhuni. Ngakho-ke manje ngiyeke, ukuze ulaka lwami lubavuthele, ngibaqede; khona ngiyakwenza wena ube yisizwe esikhulu.” UMose wayesencenga iNkosi uNkulunkulu wakhe, wathi: “Nkosi, ulaka lwakho luvuthelani phezu kwabantu bakho, owabakhipha ezweni laseGibhithe ngamandla amakhulu nangengalo enamandla na? Kungani abaseGibhithe beyokhuluma bathi, Wabakhiphela okubi, ukuze ababulalele ezintabeni, abaqede ebusweni bomhlaba? Phenduka olakeni lwakho oluvuthayo, uzisole ngalobu bubi obubhekiswe kubantu bakho. Khumbula u-Abrahama, no-Isaka, no-Israyeli, izinceku zakho, owafunga kubo ngawe uqobo, wathi kubo, Ngiyakwandise inzalo yenu ibe njengezinkanyezi zasezulwini, naleli zwe lonke engikhulume ngalo ngiyolinika inzalo yenu, balidle ifa kuze kube phakade.” INkosi yazisola ngalobu bubi

eyayicabanga ukubenza kubantu bayo. Eksodusi 32:9–14.

Okuhlangenwe nakho kukaMose emhumeni kuhlenganisa umlayezo uMose ayemiselwe ukuwethula emhlabeni. Ubufakazi beNkosi idlula ngakuMose futhi imemezela isimilo saYo bubekwe ngaphakathi komongo womlayezo wangaphakathi omayelana nabantu bakaNkulunkulu abavukelayo (baseLawodikeya), kanti umongo wokuhlangenwe nakho kuka-Eliya emhumeni wabekwa phakathi komzabalazo wakhe noJezebeli, noma ubunye obuthathu be-United States, ubuPapa, neZizwe Ezihlangene. Omunye umele umlayezo wangaphakathi webandla, omunye umlayezo wangaphandle womhlaba, kodwa ofakazi ababili, uMose no-Eliya, basemhumeni munye waseHorebe, futhi bobabili bamelwe emhumeni ekupheleni komhlaba.

UAhabi wantshela uJezebeli konke u-Eliya ayekwenzile, kanye nokuthi wayebabulale kanjani bonke abaprofethi ngenkemba. Khona-ke uJezebeli wathuma isithunywa ku-Eliya, wathi: Onkulunkulu mabangenze njalo, bengeze futhi, uma ngingalenzi kusasa ngaleli hora ukuphila kwakho kube njengokuphila komunye wabo. Kwathi lapho ekubona lokho, wasuka wahamba ngenxa yokulondoloza ukuphila kwakhe, wafika eBheri-sheba, elingelakwaJuda, wamshiya khona inceku yakhe. Kepha yena wahamba usuku olulodwa oluya ehlane, wafika wahlala phansi ngaphansi komtholo; wazicelela ukuba afe, wathi: Kwanele; manje, Jehova, susa ukuphila kwami; ngokuba angingcono kunawobaba. Kwathi elele, elala ubuthongo ngaphansi komtholo, bheka, ingelosi yamthinta, yathi kuye: Vuka udle. Wayesebuka, bheka, kwakukhona ikhekhe elibhakwe emalahleni nembiza yamanzi ngasekhanda lakhe. Wadla, waphuza, wabuye walala phansi. Ingelosi kaJehova yabuya ngokwesibili, yamthinta, yathi: Vuka udle, ngokuba uhambo lukhulu kakhulu kuwe. Wasuka-ke wadla, waphuza, wahamba ngamandla alokho kudla izinsuku ezingamashumi amane nobusuku obungamashumi amane waya eHorebe, intaba kaNkulunkulu. Wafika khona emhumeni, walala khona; bheka, izwi likaJehova lafika kuye, lathi kuye: Wenzani lapha, Eliya? Wathi: Ngibe nokushisekela okukhulu ngoJehova, uNkulunkulu wamabandla; ngokuba abantwana bakwa-Israyeli basishiyile isivumelwano sakho, badilizile ama-altare akho, bababulala abaprofethi bakho ngenkemba; mina, mina ngedwa, ngisele; futhi bafuna ukuphila kwami ukuba bakususe. Wayesethi: Phuma, ume entabeni phambi kukaJehova. Bheka, uJehova wadlula, kwaba khona umoya omkhulu onamandla owaqhekeza izintaba, waphihliza amadwala phambi kukaJehova; kepha uJehova wayengekho emoyeni. Emva komoya kwaba khona ukuzamazama komhlaba; kepha uJehova wayengekho ekuzamazameni komhlaba. Emva kokuzamazama komhlaba kwaba khona umlilo; kepha uJehova wayengekho emlilweni. Emva komlilo kwaba khona izwi eliphansi nelincane. Kwathi lapho u-Eliya elizwa, wazisonga ubuso bakhe ngengubo yakhe, waphuma, wema emnyango womhume. Bheka, kweza izwi kuye, lathi: Wenzani lapha, Eliya? Wathi: Ngibe nokushisekela okukhulu ngoJehova, uNkulunkulu wamabandla; ngokuba abantwana bakwa-Israyeli basishiyile isivumelwano sakho, badilizile ama-altare akho, bababulala abaprofethi bakho ngenkemba; mina, mina ngedwa, ngisele; futhi bafuna ukuphila kwami ukuba bakususe. UJehova wayesethi kuye: Hamba, ubuyele endleleni yakho uye ehlane laseDamaseku; kuthi lapho usufikile, ugcoke uHazayeli abe yinkosi phezu kweSiriya; noJehu indodana kaNimishi uyakumgcoba abe yinkosi phezu kuka-Israyeli; no-Elisha indodana kaShafati wase-Abela-mehola uyakumgcoba abe ngumprofethi esikhundleni sakho. Kuyakuthi-ke, osindayo enkembeni kaHazayeli abulawe nguJehu; nosindayo enkembeni

kaJehu abulawe ngu-Elisha. Kepha ngizishiyele abayizinkulungwane eziyisikhombisa kwa-Israyeli, wonke amadolo angakhothamanga kuBhali, nayo yonke imilomo engamange. 1 AmaKhosi 19:1–18.

Isipiliyoni sika-Eliya simelela ukudangala komprofethi ngomlayezo kanye nomthelela awubona sengathi umyalezo wakhe nomsebenzi wakhe kuwenzile. UMose wayevikela umlayezo kaNkulunkulu owawumenyenzelwe, kanti u-Eliya wayesewudedele lowo mlayezo. Kungumlayezo ofanayo, ngaphandle kokuthi omunye ungowangaphakathi mayelana nebandla, kanti omunye ungowangaphandle kwebandla. Nokho ngokwesiprofetho, behlangene bobabili babonakalisa umlayezo ophindwe kabili weSambulo ishumi nesishiyagalombili. Engidinga ukukugcizelela ngawo wonke amaqiniso ahlobene nesipiliyoni ukuthi ezinsukwini zokugcina ukudangala okuvezwayo kunoma yiliphi icala kumayelana nomlayezo kanye nomthelela wawo.

UMose no-Eliya bobabili bamele labo “abezwayo” nab “abonayo” “izwi” eliyi “izwi leNkosi.” Lelo “zwi” limelela isimilo saKhe somusa neqiniso. Nomhubi weHubo ucela futhi ukuboniswa umusa kaNkulunkulu, oyisimilo saKhe. Ukuze abone “umusa” waKhe, umHubi wethembisa “ukuzwa” lokho uMoya akushoyo emabandleni.

Kumqondisi wokuhlabela omkhulu, iHubo labantwana bakaKora. Jehova, ubonise umusa ezweni lakho; ukubuyisile ukuthunjwa kukaJakobe. Uthethelele ububi babantu bakho, wasibekela sonke isono sabo. Sela. Ususile lonke ulaka lwakho; ubuyile ekushiseni kwentukuthelo yakho. Sibuyise, Nkulunkulu wensindiso yethu, wenze ulaka lwakho kithi luphele. Uyakusithukuthelela kuze kube phakade na? Uyakwelulela intukuthelo yakho kuzo zonke izizukulwane na? Awuyikusivuselela futhi yini, ukuze abantu bakho bathokoze ngawe? Sibonise umusa wakho, Jehova, usinike insindiso yakho. Ngizolalela lokho uNkulunkulu uJehova ayakukukhuluma; ngokuba uyakukhuluma ukuthula kubantu bakhe nakwabangcwele bakhe; kodwa mabangabuyeli futhi ebuwuleni. Impela insindiso yakhe iseduze kwabayamesabayo, ukuze inkazimulo ihlale ezweni lethu. Umusa neqiniso kuhlanguke; ukulunga nokuthula kuqanqelene. Iqiniso liyohluma emhlabathini; ukulunga kuyobheka phansi kuvela ezulwini. Yebo, uJehova uyakunika okuhle; izwe lethu liyakuthela isivuno salo. Ukulunga kuyakuhamba phambi kwakhe; kusibeke endleleni yezinyathelo zakhe. IHubo 85:1–13.

Qaphelani ukuthi “umusa neqiniso,” (futhi “iqiniso” liyigama lesiHebheru elithi ‘emet’ ebesilokhu sibhekisela kulo) okuveza ukulunga nokuthula “kuye kwaqabulana.” Kuhlanguke. Umhubi ubeka ingoma yakhe ezinsukwini zokugcina zokwahlulela kophenyo lapho uNkulunkulu “ethethelele ububi babantu” baKhe. Isicelo sithi iNkosi “mayivuselele” abantu bayo.

“Ukuvuselelwa nokuguqulwa kumele kwenzeke, ngaphansi kokusebenza kukaMoya oNgcwele. Ukuvuselelwa nokuguqulwa kuyizinto ezimbili ezehlukene. Ukuvuselelwa kusho ukuvuselelwa kabusha kokuphila komoya, ukuphuthumiswa kwamandla engqondo nenhliziyo, ukuvuswa ekufeni ngokomoya. Ukuguqulwa kusho ukuhlelwa kabusha, ukushintsha kwemibono nezimfundiso, kwemikhuba nemisebenzi. Ukuguqulwa ngeke kuveze izithelo ezinhle zokulunga ngaphandle kokuba kuhlanguke nokuvuselelwa kukaMoya. Ukuvuselelwa nokuguqulwa kufanele kwenze umsebenzi wakho owabelwe, futhi ekwenzeni lo

msebenzi kumele kuhlanganisane.” Selected Messages, incwadi 1, 128.

“Imvuselelo” alicelayo umHubi lichaza isicelo esivela kumuntu owaziyo ukuthi ufile. Imvuselelo ayicelayo umHubi iyisicelo esinzima kakhulu ukuba umLaodikea asicele, ngoba umLaodikea akaqapheli ukuthi ufile ngokomoya; kodwa ukube wayengekho, wayengeke adinge ukuvuselelwa. Imvuselelo ifezwa ngokuvuma “ukuzwa lokho uNkulunkulu uJehova ayokukhuluma,” futhi akukho msebenzi omunye okufanele uze kuqala ngaphambi kokuba siqinisekise leyo mvuselelo eza lapho uMoya oNgcwele ehlala ngaphakathi kwethu.

“Ukuvuselelwa kokumesaba uNkulunkulu kweqiniso phakathi kwethu kuyiyona enkulu kunazo zonke nezidingeka ngokuphuthuma kakhulu phakathi kwazo zonke izidingo zethu. Ukukufuna lokhu kufanele kube ngumsebenzi wethu wokuqala.” Selected Messages, book 1, 121.

Ekhuluma ngencwadi yesAmbulo, uDade White uthi lokhu okulandelayo.

“Lapho thina njengabantu siqonda ukuthi le ncwadi isho ukuthini kithi, kuyobonakala phakathi kwethu imvuselelo enkulu.” Testimonies to Ministers, 113.

Igama elithi “imvuselelo” lichazwa ngokuthi ukubuyiselwa ekuphileni. Labo abakhethiweyo ukuba babe phakathi kwezinkulungwane eziyikhulu namashumi amane nane kudingeka kuqala baqaphele ukuthi bafike nokuthi badinga imvuselelo. Iqiniso lokuthi lezi zinkulungwane eziyikhulu namashumi amane nane zifile liyingxenyane ebalulekile yomlayezo owambulwa lapho nje ngaphambi kokuba kuvalwe isikhathi somusa. Sisenezinto eziningi kakhulu okufanele sizisho ngaleli qiniso. Okubavusayo “umusa” uNkulunkulu abelulela wona lapho “ebavusa” futhi ebanika ukulunga kwaKhe. Okubavusayo iqiniso lokuthi uJesu ungu-Alpha no-Omega, futhi lokhu kuqonda kuveza ngaphakathi kwabo “ukuthula” okudlula konke ukuqonda. Isithembiso sithi “iqiniso” “liyakuvela emhlabeni.” Umlayezo omelelwe njenge “qiniso,” ongu-Alpha no-Omega, uqhamuka e-United States, ngoba uvela “emhlabeni.” Umlayezo ekuqaleni wavela e-United States, futhi umlayezo ekugcineni uvela kuleyo ndawo efanayo.

Ngokomongo wokuthi abantu bakaNkulunkulu basemihumeni babe wuphawu, sizocabangela abanye abaprofethi ababekade besemihumeni ongowuphawu. UJesu wabiza uJohane uMbhapathizi ngo-Eliya, futhi uJohane wayesetlongweni lapho ayedinga ukwazi ukuthi uJesu wayenguMesiya ozayo yini. Wayedinga ukwazi isimilo sikaJesu sangempela. Wayedinga ukwazi ukuthi umlayezo ayewumemezele kanye nomlayezo uJesu aqhubeka ewumemezela kwakuwumlayezo weqiniso yini. Wathuma abafundi bakhe ukuba babuze uJesu lowo mbuzo, futhi uJesu wadlula kulowo mbuzo wabo waqhubeka wababonisa inkazimulo yaKhe.

“Ngakho usuku lwaze lwashona, abafundi bakaJohane bebona futhi bezwa konke. Ekugcineni uJesu wababizela Kuye, wabatshela ukuba bahambe bayobikela uJohane ngalokho ababekubonile, enezela wathi, ‘Ubusisiwe lowo oyothi angatholi sizathu sokukhubeka ngaMi.’ Luka 7:23, R. V. Ubufakazi bobuNkulunkulu baKhe babubonakala ekulinganeni kwabo nezidingo zesintu esihluphekayo. Inkazimulo yaKhe yabonakaliswa ekwehleni kwaKhe ukuze afinyelele esimweni sethu esiphansi.”

“Abafundi bawudlulisa lo myalezo, futhi lokho kwakwanele. UJohane wakhumbula isiprofetho esimayelana noMesiya, esithi, ‘iNkosi ingigcobile ukuba ngishumayele izindaba ezinhle kwabamnene; Ingithumile ukubopha amanxeba abaphukileyo enhliziyweni, ukumemezela inkululeko kwabathunjiweyo, nokuvulelwa kwejele kwaboshiweyo; ukumemezela umnyaka owamukelekayo weNkosi.’ U-Isaya 61:1, 2. Imisebenzi kaKristu ayigcinanga ngokumemezela ukuthi unguMesiya kuphela, kodwa yaveza nokuthi umbuso Wakhe wawuzomiswa ngayiphi indlela. UJohane wavulelwa lona lelo qiniso elafika ku-Eliya ehlane, lapho ‘umoya omkhulu onamandla wadabula izintaba, waphahlaza amadwala phambi kweNkosi; kodwa iNkosi yayingekho emoyeni: emva komoya kwaba khona ukuzamazama komhlaba; kodwa iNkosi yayingekho kukho ukuzamazama komhlaba: emva kokuzamazama komhlaba kwaba khona umlilo; kodwa iNkosi yayingekho emlilweni:’ kwathi emva komlilo, uNkulunkulu wakhuluma kumprofethi ‘ngezwi elincane elithuleyo.’ 1 AmaKhosi 19:11, 12. Kanjalo noJesu wayezokwenza umsebenzi Wakhe, kungabi ngokuhayiza kwezikhali nangokuketulwa kwezihlalo zobukhosi nemibuso, kodwa ngokukhuluma ezinhliziyweni zabantu ngempilo yesihe nokuzidela.” Desire of Ages, 217.

Amandla kaNkulunkulu adluliselwa ngeZwi laKhe. Alethwa “ezinhliziyweni zabantu.” Yilesi isifundo “sezwi elincane elithuleyo.” Nokho umlayezo ka-Eliya ungumyalezo wangaphandle okhomba amandla angaphandle kwabantu bakaNkulunkulu. UKristu wayetshela u-Eliya ukuthi “ezinsukwini zokugcina” izwi laKhe yilapho amandla etholakala khona, kanti “ukungqubuzana kwezikhali nokugumbuqelwa kwezihlalo zobukhosi nemibuso,” okumelwe ngumoya obhubhisayo, ukuzamazama komhlaba nomlilo, kumelela amandla amathathu angaphandle amelwe enwadini yeSambulo abantu bakaNkulunkulu abayobhekana nawo. “Umoya” obhubhisayo uwuphawu lweSulumane esiprofethweni seBhayibheli. “Ukuzamazama komhlaba” kuwukuvukela nokungalawuleki kweNguquko yaseFrance. “Umlilo” uwukubhujiswa okwehlelwa yiSodoma neGomora. UEliya wayebaleke emandleni obupapa ukuze afike emhumeni, ngakho iNkosi yambonisa ukuthi naphezu kwawo wonke amandla obubi akha inhlekelele ekupheleni komhlaba, yizwi elincane elithuleyo lapho amandla kaNkulunkulu etholakala khona.

UMose, u-Eliya noJohane uMbhapathizi bonke bafakaza ukuthi babona isimilo sikaNkulunkulu besemhumeni. “Umhume” uwona kuphela uphawu oluyakuphiwa isizukulwane esibi nesiphingayo. UJesu wakhuluma “ngesizukulwane esiphingayo nesibi,” okuyisizukulwane “sezinsuku zokugcina” zesahlulelo sophenyo. Uphawu lwaleso sizukulwane lwalungumprofethi uJona, owayechithe izinsuku ezintathu emhumeni—esiswini somkhomo.

Kwathi abantu seabuthene ngobuningi, waqala ukukhuluma, wathi: Lesi yisizukulwane esibi; sifuna isibonakaliso; futhi asiyikunikezwa esinye isibonakaliso ngaphandle kwesibonakaliso sikaJona umprofethi. Ngokuba njengoba uJona ayeyisibonakaliso kwabaseNineve, kanjalo neNdodana yomuntu iyakuba yiso kulesi sizukulwane. Luka 11:29, 30.

UJona wayesesiswini somkhomo izinsuku ezintathu nobusuku obuthathu, njengoba noJesu wayesethuneni izinsuku ezintathu. UJona wayeyisibonakaliso, kanjalo noJesu. Bamele isibonakaliso sovuko, okuyinto ngokusobala elandela ukufa.

Khona-ke abathile kubabhali nakubaFarisi baphendula, bathi, Mfundisi, sithanda ukubona isibonakaliso esivela kuwe. Kepha waphendula wathi kubo: Isizukulwane esibi nesiphingayo sifuna isibonakaliso; kepha asiyikuphiwa isibonakaliso, ngaphandle kwesibonakaliso somprofethi uJonase; ngokuba njengoba uJonase wayesezinsukwini ezintathu nasebusuku obuthathu esiswini somkhomo, kanjalo neNdodana yomuntu iyakuba sezinhliziyweni zomhlaba izinsuku ezintathu nobusuku obuthathu. Amadoda aseNineve ayakuvuka ekwahlulelweni kanye nalesi sizukulwane, asilahle; ngokuba aphenduka ngokushunyayelwa kukaJonase; futhi, bheka, kukhona omkhulu kunoJonase lapha. Mathewu 12:38–41.

Uma siqonda isimiso sokuphindaphindeka komlando, sihambisana neqiniso lokuthi wonke umlando ongcwele ukhomba ekupheleni kwezwe, khona-ke ukufa, ukumbelwa, nokuvuka kukaJona noKristu kuyiso “isibonakaliso” futhi futhi kungumyalezo kubantu bakaNkulunkulu manje. Lapho uJona ekhishwa esiswini somkhomo, wamemezela umyalezo, njengoba nje nomyalezo wokuvuka kukaKristu wamemezela ngokushesha lapho ingelosi isusa itshe emhumeni uKristu ayekuwona. Labo abamelwe nguMose, u-Eliya, uJona, noKristu abafanekiseli abantu bakaNkulunkulu bezinsuku “zokugcina” kuphela, kodwa futhi nomyalezo yilowo nalowo kubo awunikeza.

Isibonakaliso sikaJona sihlanganisa ulwazi lomhume lapho isimilo sikaKristu esigcwele isihe sibonakaliswa khona. Leso sihe esifanayo uJesu asibonisa u-Eliya saboniswa noJona ngesikhathi ebalekela umthwalo wakhe wokumemezela umyalezo. Kuningi kakhulu okungashiwo ngoJona, kodwa manje sekufanele kubhekwe amanye amaphuzu.

Umgede, phakathi kwezinye izinto, umele ukufa nokuvuka. Abantu bakaNkulunkulu besivumelwano ezinsukwini zokugcina bavezwe ngobufakazi obuningi njengabebefile base bevuswa. Kunjalo, umKristu kumelwe azalwe kabusha ukuze abone umbuso kaNkulunkulu, futhi lokhu kumelela ukufa komuntu omdala wenyama, kodwa ngokwesiprofetho kusho okungaphezu kwalokho. Kukhuluma ngesigijimi esimiswa masinyane endleleni yaso. U-Eliya wayeka ukumemezela isigijimi, uJona wabaleka ekusimemezeleni isigijimi. UJohane waphonswa ejele futhi wabulawa. UJesu wabethelwa esiphambanweni.

Ngakho-ke uphawu lukaJona alusikho nje kuphela ngokufa nokuvuka, kodwa lumayelana nokufa nokuvuka komyalezo, futhi yonke imiyalezo efanekiselwa eZwini likaNkulunkulu imele umyalezo wokugcina wesixwayiso owanikezwa uJesu nguYise, yena wayesewunikeza uGabriyeli, yena wayesewunikeza umprofethi, yena wayesewubhala awuthumele emabandleni. UNkulunkulu wayezimisele ukuqeda lowo myalezo aqale kabusha esenzakalweni somhume sikaMose. U-Eliya waqeda umsebenzi wakhe njengesithunywa wase ebalekela emhumeni. UJona wabalekela eTharishishi. UJohane uMbhapathizi wabulawa, kanjalo noJesu. Bonke lobu bufakazi kumele buletshwe encwadini yeSambulo buhambisane bodwa. UDaniyeli neSambulo kuyizincwadi ezimbili, kodwa “ubufakazi bukaJesu” bukhomba ukuthi futhi ziyincwadi eyodwa. Zinezimpawu ezifanayo nezeBhayibheli. Izincwadi ezimbili ezakha incwadi eyodwa nababhali ababili abamele ofakazi ababili.

UDaniyeli, owayethunjiwe eBabiloni, kwathi kamuva eMediya-Pheresiya, wafanekiselwa ukufa ngesikhathi ephonswa emgodini wezingonyama. UJona wafanekiselwa ukufa ngesikhathi

egwinywa umkhomo. UJohane umAmbuli wafanekiselwa ukufa ngesikhathi ephonswa emafutheni abilayo. UWilliam Miller wafa, kodwa unesithembiso sokuthi izingelosi zilindile ethuneni lakhe ngenxa yokuvuka kwabalungileyo. Umsebenzi wenkonzo i-Future for America wafanekiselwa ukufa ngoJulayi 18, 2020.

Umyalezo wokugcina wesixwayiso ubekwe ngaphakathi komongo wokuphulukiswa kwesilonda esibulalayo samandla obupapa. Ukuphulukiswa kwesilonda kuyisihloko esiqondile sezahluko zeshumi nantathu neshumi nesikhombisa zeSambulo. Lapho isilonda esibulalayo siphulukiswa, ubupapa obuvusiweyo buyoba umbuso wesishiyagalombili omelwe esahlukweni seshumi nesikhombisa seSambulo. Buchazwa njengowesishiyagalombili, okungukuthi, ovela kwabeyisikhombisa. Isishiyagalombili siwuphawu lovuko, ngoba ukusoka njengophawu lobudlelwano besivumelwano kwakufanele kwenziwe ngosuku lwesishiyagalombili ngemva kokuzalwa komntwana wesilisa. Lowo mkhuba wathathelwa indawo ubhaphathizo esimisweni sobuKristu, futhi ubhaphathizo lumelela ukufa, ukungcwatshwa, nokuvuka kukaKristu. UKristu wavuswa ngosuku olulandela usuku lwesikhombisa. Ngakho-ke wavuswa ngokwesiprofetho ngosuku lwesishiyagalombili. Emva kweminyaka eyinkulungwane yokuphumula, umhlaba owenziwe waba musha uyavuswa enkulungwaneni yesishiyagalombili.