

Ikusasa leMelika nangoJulayi 18, 2020 - Inombolo Yesithupha

Isibhengezo

Jeff Pippenger
2023-09-23

Kwathi emva kwezinsuku ezintathu nengxenye uMoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; kwase kwehlela ukwesaba okukhulu phezu kwalabo ababebabona. Base bezwa izwi elikhulu livela ezulwini lithi kubo: Yenyukelani lapha. Benyukela ezulwini ngefu; izitha zabo zababona. IsAmbulo 11:11, 12.

Ngemva kokunyathelwa phansi emgwaqweni, u-Elija noMose bemukela uMduduzi, base bema ngezinyawo zabo. Amathambo asesigodini sikaHezekeli aqala ukuzwa umsindo, abe esezwa ukuzamazama, kodwa ayesengenawo umoya.

Ngakho ngaprofetha njengoba ngangiyaliwe; kwathi lapho ngiprofetha, kwaba khona umsindo, bheka, kwaba khona ukuzamazama, amathambo ahlangana, ithambo nethambo lalo. Kwathi lapho ngibheka, bheka, imisipha nenyama kwavela phezu kwawo, nesikhumba sawamboza ngaphezu kwawo; kodwa kwakungekho mphefumulo kuwo. Hezekeli 37:7, 8.

Lapho imizimba isibunjwe kabusha, iyawuzwa umyalezo wemimoya yomine.

Wayesethi kimi: Phrofetha emoyeni, phrofetha, ndodana yomuntu, uthi emoyeni: Isho kanje iNkosi uJehova: Woza uvela emimoyeni yomine, mphefumulo, uphefumulele laba ababuleweyo, ukuze baphile. Ngakho ngaphrofetha njengalokho engiyaliwe, umphefumulo wangena kubo, baphila, bema ngezinyawo zabo, baba yibutho elikhulu kakhulu. Hezekeli 37:9, 10.

Bonke abaprofethi bakhomba ukuphela kwezwe, ngakho-ke isiqephu esivela kuHezekeli sidala inkinga kulabo abafisa ukugwema umlayezo wabaprofethi ababili besAmbulo 11. Yebo, kulabo abafisa ukwenqaba lowo mlayezo, amanga alula kunawo wonke abangawatshela bona ngokwabo ngawokuthi iSambulo 11 siwumlando nje omele uMbuso Wenguquko yaseFulansi, futhi asinakho ukusetshenziswa maqondana nokuphela kwezwe. Kodwa uma wamukela isisekelo sokuthi ngisho neSambulo 11 sikhomba ukuphela kwezwe, khona-ke kufanele uvumelanise iqiniso lokuthi ibutho elinamandla ekupheleni kwezwe, eliveza umlayezo wengelosi yesithathu ngokukhala okukhulu, lichazwa njengelifile nelivusiwe ngaphambi kokuba lime njengesosha likaNkulunkulu.

Wayesethi kimi: Ndodana yomuntu, la mathambo ayindlu yonke yakwa-Israyeli; bheka, athi, Amathambo ethu omile, nethemba lethu liphelile; sinqunyiwe ngokwethu. Ngakho-ke profetha, uthi kubo: Isho kanje iNkosi uJehova: Bhekani, bantu bami, ngiyawavula amathuna enu, nginikhuphule emathuneni enu, nginilethe ezweni lakwa-Israyeli. Niyakukwazi ukuthi mina nginguJehova, lapho sengiwavulile amathuna enu, bantu bami, nalapho senginikhuphule emathuneni enu. Ngiyofaka umoya wami kini, niphile, nginimise ezweni lenu; khona niyakukwazi ukuthi mina Jehova ngikhulumile, ngakwenza, isho iNkosi. Hezekeli 37:11–14.

UKristu wenyukela ezulwini ngefu, futhi ubuya ngamafu, kanti amafu amele izingelosi. UMose no-Eliya benyukela ezulwini ngefu elimele umlayezo wengelosi yesithathu endiza phakathi nezulu ngesikhathi somthetho weSonto e-United States. UMose no-Eliya benyukela ezulwini ngesikhathi somthetho weSonto behambisana nomlayezo wobuSulumane.

U-Isaya uveza amaqiniso amaningi ahlobene nalo mlando, futhi wakwenza lokho kuleso siqephu sona kanye uJesu asibhekisa kuso ukuze aveze umsebenzi waKhe. Wasebenzisa abaprofethi u-Eliya no-Elisha njengezibonelo zomlayezo ongokwesiprofetho ongazange wemukelwe ngabantu bakubo uqobo, kwathi ngokushesha lokho kwabavusela ulaka labo bebandla laseNazaretha, base befuna ukumbulala.

UMoya weNkosi uNkulunkulu uphezu kwami; ngokuba iNkosi ingigcotshile ukuba ngishumaye izindaba ezinhle kwabamnene; ingithumile ukuba ngibophe izinhliziy eziphukileyo, ngimemezele ukukhululwa kwabathunjiweyo, nokuvulwa kwejele kwaboshiweyo; ngimemezele umnyaka owamukelekayo weNkosi, nosuku lokuphindisela lukaNkulunkulu wethu; ngiduduze bonke abalilayo; ngibekele labo abalilayo eSiyoni, ngibanike ubuhle esikhundleni somlotha, amafutha entokozo esikhundleni sokulila, nengubo yokudumisa esikhundleni somoya wobunzima; ukuze babizwe ngokuthi bayizihlahla zokulunga, ukutshala kweNkosi, ukuze ikhazinyuliswe. Bayakha amanziwa amandulo, bavuse izincithakalo zangaphambili, balungise imizi eyachithakeleyo, izincithakalo zezizukulwane eziningi. Abokufika bayakuma beluse imihlambi yenu, namadodana omfokazi abe ngabalimi benu nabalimi bezivini zenu. Kepha nina niyakubizwa ngokuthi ningabaPristi beNkosi; abantu bayakunibiza ngokuthi niyiziKhonzi zikaNkulunkulu wethu; niyakudla ingcebo yezizwe, niziqhayise ngenkazimulo yazo. Esikhundleni sehlahlo lenu niyakuba nokuphindwe kabili; nasesikhundleni sokudideka bayakujabula ngesabelo sabo; ngalokho ezweni labo bayakudla ifa eliphindwe kabili; intokozo ephakade iyakuba ngeyabo. Ngokuba mina Jehova ngithanda ukwahlulela, ngiyakuzonda ukuphanga ngomnikelo wokushiswa; ngiyakuqondisa umsebenzi wabo ngeqiniso, ngenze isivumelwano esiphakade nabo. Inzalo yabo iyakwaziwa phakathi kwezizwe, nenzalo yabo phakathi kwabantu; bonke abayibonayo bayakuyivuma, ukuthi bayinzalo uJehova ayibusisileyo. Ngiyakujabula kakhulu kuJehova, umphefumulo wami uyakuthokoza kuNkulunkulu wami; ngokuba ungembathisile izingubo zensindiso, ungisibekele ngesembatho sokulunga, njengomkhwenyana ezihlobisa ngemihlobiso, nanjengomakoti ezicebisa ngobucwebe bakhe. Ngokuba njengokuba umhlaba ukhipha ihlumela lawo, nanjengensimu iveza lokho okuhlwanyelwe kuyo; kanjalo iNkosi uJehova iyakuveza ukulunga nokudumisa phambi kwezizwe zonke.

Ngenxa yeSiyoni angiyikuthula, nangenxa yeJerusalema angiyikuphumula, kuze kube yilapho ukulunga kwayo kuvela njengokukhanya, nensindiso yayo njengomlilo wesibani ovuthayo. Izizwe ziyakubona ukulunga kwakho, nawo wonke amakhosi inkazimulo yakho; futhi uyobizwa ngegama elisha, eliyakushiwo ngomlomo kaJehova. Uyoba futhi umqhele wenkazimulo esandleni sikaJehova, nesigqoko sobukhosi esandleni sikaNkulunkulu wakho. Awusayikubizwa ngokuthi Udeliwe; nezwe lakho alisayikubizwa ngokuthi Incithakalo; kodwa wena uyakubizwa ngokuthi uHefiziba, nezwe lakho ngokuthi uBeyula; ngokuba uJehova uyathokoza ngawe, nezwe lakho liyakwenda. Ngokuba njengensizwa igana intombi, kanjalo amadodana akho ayakukugana; futhi njengomyeni ejabulela umakoti, kanjalo uNkulunkulu

wakho uyakujabulela. Ngibeke abalindi phezu kwezindonga zakho, Jerusalema, abangayikuthula neze imini nobusuku; nina enenza ukukhunjulwa kukaJehova, ningathuli. Futhi ningamnikeli ukuphumula, aze amise, aze enze iJerusalema ibe ludumo emhlabeni. UJehova ufunge ngesandla sakhe sokunene, nangengalo yamandla akhe, ethi: Impela angisayikunikela ukudla kwakho okusanhlamvu kube yikudla kwezitha zakho; namadodana omfokazi awayikuyiphuzela iwayini lakho, owalisebenzela kanzima; kodwa abalivunileyo bayakulidla badumise uJehova; nalabo abalibuthileyo bayakuliphuza emagcekeni obungewele bami. Dlulani, dlulani emasangweni; lungisani indlela yabantu; phakamisani, phakamisani umgwaqo omkhulu; susani amatshe; phakamisani ibhanela ngenxa yabantu. Bhekani, uJehova umemezele kuze kube semikhawulweni yomhlaba, ethi: Yishoni kuyo indodakazi yaseSiyoni: Bheka, insindiso yakho iyeza; bheka, umvuzo wayo unayo, nomsebenzi wayo uphambi kwayo. Bayakubabiza ngokuthi, Abantu abangcwele, Abahlengiweyo bakaJehova; wena uyakubizwa ngokuthi, Ofunwayo, Umuzi ongadelwanga. U-Isaya 61:1–62:12.

INkosi ingena “esivumelwaneni esiphakade” nalabo abayizinkulungwane eziyikhulu namashumi amane nane ababekade “belahliwe,” kodwa kamuva baba “umuzi” “ongalahlwanga.” Babe “beyincithakalo,” futhi befle emgwaqweni. U-Isaya ubabiza ngokuthi “abaPristi beNkosi,” “izikhonzi” zeNkosi, “abantu abangcwele” kanye “nabalindi” ezindongeni zeSiyoni.

Ngokuphambene nalabo abathokoza ngezidumbu zabo, uNkulunkulu use ebathokozela “njengomyeni ethokoza ngomlobokazi.” Ngaleso sikhathi umlobokazi use elungisiwe. Njengasesithembisweni esanikezwa iFiladelfiya iNkosi ibanika “igama elisha,” futhi Yona ikhomba igama labo ngokuthi “Hephzibah” no “Beulah.” UHephzibah usho ukuthi intokozo yami ikuye, kanti uBeulah usho ukuganwa. INkosi iyabaganisa labo abamelwe ngu-Eliya noMose.

Umsebenzi abawunikiweyo ngowokulungisela indlela ukuBuya Kwesibili kukaKristu ngokushumayela “izindaba ezinhle” zikaKristu nokulunga kwaKhe “kuze kube semkhawulweni womhlaba.” Bagcotshiwe nguMduduzi ekuthululweni kukaMoya, futhi bayakube sebephakanyiswa “njengesibonakaliso,” njengoba “izwi elikhulu livela ezulwini” lithi “kubo, Khuphukelani lapha.” Bayakube sebengathi “umqhele wenkazimulo” kanye “nomqhele wobukhosi” esandleni seNkosi. UZakariya uveza lowo mqhele ofanayo njengesibonakaliso, ngesikhathi esifanayo ebeka lesi sehlakalo esikhathini semvula yokugcina.

Futhi uJehova uNkulunkulu wabo uyakubasindisa ngalolo suku njengomhlambi wabantu bakhe; ngokuba bayakuba njengamatshe omqhele, ephakanyiswe njengebhanela phezu kwezwe lakhe. Ngokuba bukhulu kangakanani ubuhle bakhe, nobukhulu kangakanani ubuhle bakhe! amabele ayakwenza izinsizwa zithokoze, newayini elisha izintombi. Celani kuJehova imvula ngesikhathi semvula yokugcina; ngalokho uJehova uyakwenza amafu akhazimulayo, abanike izihlambi zemvula, kube yilowo nalowo utshani ensimini. Zakariya 9:16–10:1.

Bayoba “umhlambi wabantu baKhe,” kodwa iNkosi inomhlambi wesibili oseBhabhiloni ngaleso sikhathi ezobuye iwubize. Umsebenzi wabo uyoba ngowokwakha kabusha izindawo eziyincithakalo “zasendulo” kanye “namanxiwa” ezizukulwane eziningi. Bayoba yilabo ababuyayo baphinde bamise izindlela zasendulo ezanqatshwa zambozwa phakathi kwe-Adventism nangaphandle kwe-Adventism. Bayobuyela emaqinisweni ayisisekelo amaMillerite bawethule

ebumsulweni bawo ku-Adventism yaseLawodisiya, futhi bayophinde bethule umlayezo kulabo abangaphandle kwe-Adventism maqondana namaqiniso “asendulo” axhumene nomthetho kaNkulunkulu, ikakhulukazi iSabatha. Ngokwenza kanjalo bayosebenzisa imilando yezizukulwane eziningi ukufanekisa umlando omusha. Umsebenzi wabo uyokwenzeka ngesikhathi semvula yokugcina, lapho izahlulelo zikaNkulunkulu zisemhlabeni. Lapho iNkosi, ngesandla saYo sokunene, ibaphakamisa njengophawu, umhlaba wonke owawukade uthokoza ngezidumbu zabo zilele esitaladini uyolibona lelo phawu, futhi uzwe icilongo lesexwayiso labaqaphi.

Nonke nina bakhileyo emhlabeni, nabahlala emhlabeni, bonani, lapho ephakamisa ibhanela ezintabeni; nalapho ekhala icilongo, yizwani. U-Isaya 18:3.

Esahlukweni seshumi nanye seSambulo, lapho labo ababebe bethokozela izidumbu zabo bebabona besukuma, “ukwesaba okukhulu kwabehlela labo ababebabona.”

Khona-ke umAsiriya uyakuwa ngenkamba, kodwa hhayi ngeyendoda enamandla; futhi inkamba, hhayi eyendoda ephansi, iyakumqeda; kepha uyakubalekela inkamba, nezinsizwa zakhe ziyakudideka. Uyakuwelela enqabeni yakhe ngenxa yokwesaba, nezikhulu zakhe ziyakwesaba ngenxa yesibonakaliso, usho uJehova, omlilo wakhe useSiyoni, nesithando sakhe siseJerusalema. Isaya 31:8, 9.

Bonke ubufakazi bomprofethi buhlangu encwadini yeSambulo. UmAsiriya umele inkosi yasenyakatho kuDaniyeli isahluko seshumi nanye ivesi lamashumi amane kuya kwamashumi amane nanhlano, efika ekupheleni kwayo kungekho oyisizayo. Lapho abayizinkulungwane eziyikhulu namashumi amane nane, abangabalindi bakaNkulunkulu, bekhala icilongo, umhlaba wonke uyokuzwa wesabe. Labo abamelwe ngabaprofethi ababili bayogcotshwa nguMduduzi “ukushumayela izindaba ezinhle” eziyizo “izindaba ezivela empumalanga naseNyakatho” “eziphazamisa” inkosi yasenyakatho kuDaniyeli isahluko seshumi nanye ivesi lamashumi amane nane, futhi lokho kuphawula ukuqala kokushushiswa kwenhlekelele yomthetho weSonto. Ngaleso sikhathi abeZizwe bayakusabela umlayezo wokuba baphume eBabiloni, beze bazihlanganise nabapristi beNkosi, nabo futhi abamelwe “njengempande kaJese,” ngaleyo ndlela kukhonjiswe indlela yeBhayibheli abayoyisebenzisa ukwethula umlayezo wesixwayiso kwabeZizwe.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso sezizwe; abeZizwe bayakuyifuna; nokuphumula kwayo kuyakuba yinkazimulo. Kuyakuthi ngalolo suku iNkosi iphinde yelule isandla sayo ngokwesibili ukubuyisa insali yabantu bayo eyakube isisele, ivela e-Asiriya, naseGibhithe, nasePathrosi, naseKushe, nase-Elamu, naseShinari, naseHamati, naseziqhingini zolwandle. Iyokuphakamisela izizwe isibonakaliso, ibuthele ndawonye abaxoshiweyo bakwa-Israyeli, iqoqe nabahlakazekileyo bakwaJuda bevela emagumbini omane omhlaba. Isaya 11:10–12.

INkosi yabutha abantu baYo ngoSeptemba 11, 2001, ngomlayezo owakhomba ukuhlaselela kwe-Islam njengokufika komaye wesithathu. INkosi iphinde ibuthe abantu baYo okwesibili emva kokuba sebefile emgwaqweni. Lapho yenza kanjalo, labo ababuthiweyo bachazwa ngokuthi “abaxoshiweyo bakwa-Israyeli,” “abahlakazekile bakwaJuda.” Baxoshelwa emigwaqweni ngoJulayi 18, 2020, kodwa baphinde babuthwe okwesibili ukuze babe yisibonakaliso esibutha

omunye umhlambi kaNkulunkulu oseseBabiloni. Ukubuthwa kwalabo abaseseBabiloni kuqala ngesikhathi somthetho weSonto e-United States, okuyilizwi lesibili kwamabili akuSambulo isahluko 18.

Ukuhlangana kokuqala kwenzeka ngoSeptemba 11, 2001, lapho ubuSulumane buhlasela i-United States. Njengesibonakaliso okumele siqoqwe okwesibili, bavezwa njengempande kaJese, okuyisibonakaliso esimelela umsebenzi ka-Alpha no-Omega, sibonisa ukuphela kwento ngesiqalo sento. Ukuhlangana kokuqala kwaphawulwa ngokuhlasela kobuSulumane phezu kwe-United States, futhi kubonisa futhi kukhomba ukuhlasela kobuSulumane phezu kwe-United States njengokuhlangana kwesibili. Lapho impande kaJese imi njengesibonakaliso kwabeZizwe, “ukuphumula” kwayo kuyakuba nkazimulo, ngoba isibonakaliso siyakuholala labo abaseBabiloni namanje ukuba babuyele endleleni endala yeBhayibheli yeSabatha losuku lwesikhombisa, ngaleyo ndlela kuphawulwe ukuphakanyiswa kwesibonakaliso kwabeZizwe enkingeni yomthetho weSonto.

“Isibonakaliso” siqala ngokudlula enqubweni yokuhlanzwa evezwe kuMalaki isahluko sesithathu, ekuhlanzweni okubili kwethempeli okwenziwa nguKristu, futhi kambe nasemfanekisweni wezintombi eziyishumi ekupheleni komnyakazo wamaMillerite. Inqubo yokuhlanzwa ekuqaleni iyaphindwa ekugcineni ngokunembile ngokuphelele, futhi imelelwa ngu-Isaya ngokuhlangene netafula elilodwa eliphawuliwe encwadini. Ukuhlubuka kobu-Adventism yilo itafula lomgunyathi elakhiqizwa ngo-1863 ukuze kwenqatshwe futhi kuthathelwe indawo amatafula amabili aphawuliwe encwadini kaHabakuki isahluko sesibili.

Manje hamba, ukubhale phambi kwabo ethebhuleni, ukubhale nasencwadini, ukuze kube ngokwesikhathi esizayo kuze kube phakade naphakade: Ngokuba laba bangabantu abavukelayo, abangabantwana bamanga, abantwana abangafuni ukuzwa umthetho kaJehova: abathi kubaboni, Ningaboni; nakubaprofethi, Ningasiprofetheli okulungileyo, nikhulume kithi izinto ezibushelezi, niprofethe izinkohliso: Sukani endleleni, phambukani emkhondweni, nisisuse phambi kwethu oNgcwele ka-Israyeli. Ngalokho usho kanje oNgcwele ka-Israyeli, Ngokuba nilidele leli zwi, nethemba ingcindezelo nokuphambuka, nacabanga kukho: ngalokho lobu bubi buyakuba kuni njengokudabuka osekulungele ukuwa, okuqhumayo odongeni oluphakemeyo, okuphuka kwalo kufika ngokuzumayo ngomzuzwana. Uyakuluphula njengokuphulwa kwesitsha sombumbi esiphihlizwa saba yizicucu; akayikuyeka: kuze kungafunyanwa phakathi kwezingcezu zaso ucezwana lokuthatha umlilo eziko, noma lokukha amanzi emgodini. Ngokuba usho kanje iNkosi uJehova, oNgcwele ka-Israyeli: Ekubuyeni nasekuphumuleni niyakusindiswa; ekuthuleni nasekuthembeleni kuyakuba ngamandla enu; kepha anivumanga. Kodwa nathi, Qha; ngokuba siyakubalekela ngamabhiza; ngalokho niyakubaleka; nathi, Siyakugibela okusheshayo; ngalokho abayakunizingela bayakushesha. Inkulungwane iyakubaleka ngokukhuza koyedwa; ngokukhuza kwabahlanu niyakubaleka, nize nishiywe njengensika yokubonisa esiqongweni sentaba, nanjengefulegi egqumeni. Ngalokho uJehova uyakulinda, ukuze abe nomusa kuni, ngalokho uyakuphakanyiswa, ukuze anihawukele: ngokuba uJehova unguNkulunkulu wokwahlulela; babusisiwe bonke abamlindelayo. Ngokuba abantu bayakuhlala eSiyoni eJerusalema: awusayikukhala futhi; uyakuba nomusa omkhulu kuwe ngezwi lokukhala kwakho; lapho ezwa, uyakukuphendula.

U-Isaya 30:8–19.

Ngo-1863 ubu-Adventisti baqala inqubo yokwenqaba umlayezo wokuprofetha kaWilliam Miller njengoba umelwe phezu kwamatafula amabili angcwele kaHabakuki. UJesu ufanekisa ukuphela ngesiqalo. Kulesi siqephu, abavukeli ekuqaleni kobu-Adventisti baphinde bamele abavukeli ekupheleni kobu-Adventisti. Kuzo zombili lezi zimo, ukuvukela kumelela ukwenqatshwa komlayezo wokuprofetha kanye nendlela yokusebenza yomlando ngamunye, lapho bememezela kwababonayo ukuthi, “Ningaboni;” nakubaprofethi ukuthi, “Ningasiprofetheli okulungileyo, sikhulumeleni izinto ezibushelelayo, niprofethe inkohliso.”

Baphinde banquma ukushiya indlela lapho bememezela bethi, “Sukani endleleni, phambukani emendweni, yenzani oNgcwele ka-Israyeli ayeke ukuba phambi kwethu.” Indlela yabalungileyo “iyimizila yakudala” kaJeremiya isahluko sesithupha amavesi ayishumi nesithupha neshumi nesikhombisa. Abahlubuki banquma ukungahambi emaqinisweni ayisisekelo noma ukungalaleli ukukhala kwecilongo elishaywa abalindi abaphakanyisiwe, abamele inhlangano yamaMillerite kanye nenhlangano ye-Future for America.

Kanjalo usho uJehova, uthi: Yimani ezindleleni, nibheke, nibuze ngezindlela zasendulo, nithi, Ikuphi indlela enhle na? Nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bona bathi: Asiyikuhamba ngayo. Futhi nganibekela abalindi, ngathi: Lalelani ukukhala kwecilongo. Kepha bona bathi: Asiyikulalela. Ngakho-ke yizwani, nina zizwe, wazi wena bandla, okuphakathi kwabo. Yizwa, wena mhlaba: bheka, ngiyakwehlisela lobu bubi phezu kwalesi sizwe, okuyisithelo semicabango yabo, ngokuba abalalelanga amazwi ami nomthetho wami, kodwa bawalile. Jeremiya 6:16–19.

Ukwenqaba kwabavukeli ukuhamba ezindleleni zakudala kuphinde kubonakaliswe njengesifiso sabo “sokwenza oNgcwele ka-Israyeli ayeke ukuba phambi kwabo”, futhi kumele ukwenqatshwa komlayezo woKukhala Kwaphakathi Kwamabili, osuselwe ku-Alpha no-Omega okuveza ukuphela kwe-Adventismesi ngesiqalo.

“Babebekelwe ukukhanya okukhazimulayo ngemva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi kwakuyiso ‘isikhalo saphakathi kobusuku.’ Lokhu kukhanya kwakukhanyisa yonke indlela, kwakhanyisela izinyawo zabo, ukuze bangakhubeki.

“Uma begcina amehlo abo egzile kuJesu, owayephambi kwabo kancane, ebahola ebayisa emzini, babephephile. Kodwa kungakabiphi abanye bakhathala, bathi umuzi usekude kakhulu, nokuthi babelindele ukuba base bewungenile ngaphambili. Khona-ke uJesu wayebabakhuthaza ngokuphakamisa ingalo yaKhe yokunene ekhazimulayo, kwase kuvela ukukhanya engalweni yaKhe okwazulazula phezu kweqembu le-advent, bamemeza bathi, ‘Alleluia!’ Abanye, ngokuxhamazela, baliphika ukukhanya okwakungemuva kwabo, bathi akusilo uNkulunkulu owayebaholile wabakhipha wabayisa kude kangaka. Ukukhanya okwakungemuva kwabo kwacima, kwashiya izinyawo zabo zisebumnyameni obuphelele, bakhubeka, balahlekelwa ukubona uphawu kanye noJesu, base bewa bephuma endleleni behlela ezweni elimnyama nelikhohlakele elingezansi.” Christian Experience and Teachings of Ellen G. White, 57.

Inqubo yokuhlanzwa emelwe Isililo Saphakathi Kobusuku ikhiqiza izigaba ezimbili zabakhulekeli, futhi u-Isaya isahluko samashumi amathathu umele ukungabi namafutha kwezintombi eziyiziwula njengokwehluleka ukuqoqa amanzi noma umlilo, okuyizimpawu zombili zoMduduzi, lapho u-Isaya ebhala ethi, “ukwaphuka kwaso kufika ngokuzumayo ngesikhashana. Uyakusiqhekeza njengokuqhekezwa kwesitsha sombumbi esiphihlizwe saba yizicucu; akayikuyeka: ukuze kungatholakali ekuphahlizweni kwaso ngisho ucezwana lokukha umlilo eziko, noma lokukha amanzi ngalo emgodini.” Ukwahlulelwa kwabo kufika “ngokuzumayo” njengoba kumelwe yisililo saphakathi kobusuku, lapho khona bethola ukuthi sekwephuze kakhulu ukuthola amafutha. Umlilo namanzi ebufakazini buka-Isaya kungokunye nje ukumelwa kwamafutha emzekeliseni wezintombi eziyishumi. Amafutha, amanzi nomlilo kumelela isimilo; kumelela isigijimi futhi kumelela nokuba khona koMduduzi. Akukho nesisodwa salezi zimpawu esingatholakala lapho ukwahlulelwa kwezintombi eziyishumi “kufika ngokuzumayo ngesikhashana.” Ngaleso sikhathi sekwephuze kakhulu.

Ukuphepha okukuphela kwako kuse “ekubuyeni,” okuyisithembiso esanikezwa uJeremiya lapho emele labo abaphoxeka ekuphoxekeni kokuqala. Ukuba abantu bakaNkulunkulu bebengabuyela kuye, wayezobuyela kubo, kodwa abavukeli bayenqaba, nokukhanya okwakukhanyisa indlela kwacisha. Ukukhanya ekuqaleni kwakunguMemezelo Waphakathi Kwamabili, futhi indlela eya phambili yayikhanyiswe yingalo yesokunene kaKristu ekhazimulayo kwaze kwangena kuze kube phakade. UKristu wayephesheya kwalabo abasendleleni, futhi ukukhanya okungemuva kufanele kube yilokho kukhanya okufanayo, ngokuba uKristu ufanekisa ukuphela kwendlela ngokuqala kwendlela. UMemezelo Waphakathi Kwamabili lwaluyiqiniso lamanje futhi luyilo.

“Ngivame ukuqondiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso uye wagwaliseka futhi uzogwaliseka ngokoqobo lwawo lonke, ngokuba unokusetshenziswa okukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Isifiso sokwenza ukuba oNgcwele ayeke ukuba phambi kwabo siwukulahlwa, hhayi kukaKristu kuphela, kodwa kukaKristu njengo-Alfa no-Omega. Siwukulahlwa kwesigijimi Sokukhala Kwaphakathi Nobusuku. Isigijimi Sokukhala Kwaphakathi Nobusuku ekuqaleni kobu-Adventisti sasingukulungiswa kwesibikezelo esahluleka.

Abahlubuki abenqaba “izindlela ezindala” base besungula “itafula” lomgunyathi elihlukene nabalungileyo njengoba lokhu kwakumelwe ekugcwalisekeni koKukhala Kwaphakathi Kwamabili enhlanganweni yamaMillerite. Khona-ke “inkulungwane eyodwa” yabaleka “ngokusolwa koyedwa,” futhi inhlango yehla ngokuzumayo isuka ezinkulungwaneni ezingamashumi amahlanu yaya kwamashumi amahlanu. Babaleka ngenxa “yokusolwa” okwafika kuvela “kwabahlanu” izintombi ezihlakaniphileyo ezabatshela ukuthi zazingenawo amafutha ezingabelana ngawo, nokuthi kwakufanele zihambe ziyozithengela awazo amafutha. Ukuhlukaniswa kweziyiziwula nezihlakaniphileyo kwashiya izintombi ezihlakaniphileyo “zinjengesibani esiphezu kwesiqongo sentaba, nanjengesibonakaliso esegqumeni.” Uvukelo lwezintombi eziyiziwula ngo-Okthoba 22, 1844 lwabonisa uvukelo lwango-1863, ngokuba u-Okthoba 22, 1844 kwaba

ukuqala kweminyaka eyishumi nesishiyagalolunye emele ukuphela “kwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Sisenokuningi esingakusho ngalesi sihloko, kodwa uvukelo lwango-1844 lwaluyisifaniso sovukelo lwango-1863 futhi luphawula iphuzu lapho itafula lomgunyathi lasungulwa khona.

Ukwesaba okuzwiwa yizintombi eziyiziwula, yilokho kwesaba okumelelwa lapho izintombi ezihlakaniphileyo zibuyiselwa ekuphileni futhi zime ngezinyawo zazo. Ngaleso sikhathi sekwephuzile kakhulu ukubuyela emuva ekudumazekeni kukaJulayi 18, 2020, futhi into elandelayo ezokwenzeka ingukwenyukela ezulwini okwenzeka ngesikhathi somthetho weSonto. Kungaleso sikhathi lapho kuba khona ukuzamazama komhlaba okukhulu.

Ngalelo hora kwaba khona ukuzamazama komhlaba okukhulu, nengxenywe yeshumi yomuzi yawa, futhi ekuzamazameni komhlaba kwabulawa abantu abayizinkulungwane eziyisikhombisa; abaseleyo besaba, badumisa uNkulunkulu wezulu. Uhlupho lwesibili seludlulile; futhi bheka, uhlupho lwesithathu luyeza masinyane. IsAmbulo 11:13, 14.

IsAmbulo seshumi nanye siveza ukuthi ngesikhathi soGuquko lwaseFrance ingxenywe yeshumi yomuzi yawa, futhi kulowo mlando isizwe saseFrance, isizwe esasinezimpondo ezimbili ezingokwesiprofetho ezimelelwe njengeSodoma neGibhithe, sachithwa. Izimpondo ezimbili zaseFrance ziyisifanekiso sezimpondo ezimbili zase-United States.

IFrance ngokwesiprofetho yayingomunye wemibuso eyishumi emele iRoma yobuqaba kuDaniyeli isahluko sesikhombisa, ngakho-ke kwawa ingxenywe yeshumi yombuso (umuzi). Empeleni, kulezo zimpondo eziyishumi zikaDaniyeli isahluko sesikhombisa ezagcina zibeke upapa esihlalweni sobukhosi bomhlaba ngo-538, iFrance yayiwumbuso oyinhloko owasungula ubupapa. Njengomunye wamandla ayishumi kaDaniyeli isahluko sesikhombisa, iFrance ifanekisa indima yesilo somhlaba esinezimpondo ezimbili seSambulo isahluko seshumi nantathu. I-United States ifeza lowo msebenzi ofanayo ngenxa yobupapa ekugcineni njengoba iFrance yenza ekuqaleni. I-United States ingamandla aphambili amakhosi ayishumi amele i-United Nations, futhi iyawa ekuzamazameni komhlaba komthetho weSonto. Sizobhekana nala mavesi ngokugcwele kakhulu esihlokweni esilandelayo.

Enye yezinto eziyinhloko zalesi sihloko ukuthi siwumyalezo ovusa abantu bakaNkulunkulu bame ngezinyawo, ngoba uMduduzi obavusa bame ngezinyawo umelela amafutha, wona angameleli uMoya oNgcwele kuphela kodwa nezokuxhumana uNkulunkulu azithumela kubantu baKhe. Umlayezo wesAmbulo ishumi nanye ovusa uMose no-Eliya bame ngezinyawo nawo umelelwa ngesithembiso esanikezwa uJeremiya.

Ngakho-ke usho kanje uJehova: Uma ubuya, ngiyakukubuyisa, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Ngiyakukwenza ube ludonga lwethusi oluqinile kulesi sizwe; bayakulwa nawe, kodwa abayikukwehlula; ngokuba mina nginawe ukuba ngikusindise, ngikukhulule, usho uJehova. Ngiyakukukhulula esandleni sababi, ngikuhlenge esandleni sabesabekayo. Jeremiya 15:19–21.

U-Isaya wayenze leso sinxuso esifanayo lapho ethi, “Ngokuba isho kanje iNkosi uJehova, oNgcwele ka-Israyeli; Ekubuyeni nasekuphumuleni niyakusindiswa.” U-Isaya wanezela ngokuthi lokho “kubuyela” kwakuhlangene nesikhathi sokulinda somfanekiso, ngokuba waloba wathi, “Ngalokho uJehova uyakulinda, ukuze abe nomusa kini, ngalokho uyakuphakanyiswa, ukuze anihawukele; ngokuba uJehova unguNkulunkulu wokwahlulela; babusisiwe bonke abamlindelayo.”

Ilungelo lokuba “ngumlomo” kaNkulunkulu, njengoba uJeremiya akuchaza, liyilungelo lokukhuluma esikhundleni sikaNkulunkulu ngesikhathi lapho i-United States “ikhuluma njengodrako.” Amazwi ayobe esekhulunywa ngabantu bakaNkulunkulu ngaleso sikhathi ayoba yisexwayiso esimelene nophawu lwesilo sobupapa. Ukubamba iqhaza kulowo mnyakazo okhazimulayo kudinga ukuthi sibuye.

Uma ufuna ukuphenduka, wena Israyeli, usho uJehova, phendukela kimi; futhi uma ususa izinengiso zakho emehlweni ami, khona-ke awusayikuzulazula. Uyafunga uthi, UJehova uyaphila, ngeqiniso, nangesahlulelo, nangokulunga; izizwe ziyakuzibusisa kuye, futhi ziyakuzigabisa kuye. Ngokuba usho kanje uJehova kubantu bakwaJuda naseJerusalema: Limani umhlabathi wenu ongakalinywa, ningahlwanyeli emeveni. Zisokeleni kuJehova, nisuse amasokile ezinhliziyu zenu, nina bantu bakwaJuda nabakhileyo eJerusalema; funa ukufutheka kwami kuqhamuke njengomlilo, kuvuthe kungabikho ongaqeda, ngenxa yobubi bezenzo zenu. Memezelani kwaJuda, nishumaye eJerusalema; nithi, Shayani icilongo ezweni; khalani, nibuthele ndawonye, nithi, Hlanganani, singene emizini evikelweyo. Misani uphawu lubhekise eSiyoni; balekelani khona, ningalibali; ngokuba ngizakuletha okubi kuvela enyakatho, nokubhujiswa okukhulu. Ibhumbesi likhuphukile liphuma esixhakathini salo, nombhubhisi wezizwe usendleleni yakhe; uphumile endaweni yakhe ukuba enze izwe lakho libe yincithakalo; imizi yakho iyakuchithwa, kungabi namuntu ohlala kuyo. Jeremiya 4:1–7.

Kepha uMoya weNkosi wehlela phezu kukaGideyoni, wase ekhala ngecilongo; u-Abiyezeri waqoqana wamlandela. Wathuma izithunywa kulo lonke elakwaManase; nalo laqoqana lamlandela; wathuma nezithunywa kwa-Asheri, nakwaZebhuluni, nakwaNafetali; base benyuka bayobahlangabeza. AbaHluleli 6:34, 35.