

Umlando Ofihlekile Wevesi Lamashumi Amane - Inombolo Yeshumi nambili

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Kuvamile ukuba kushiwo ukuthi uma abantu abayisihlanu bebona ingozi efanayo yemoto, labo fakazi abayisihlanu bangachaza izinguqulo ezinhlanu ezehlukene zale nhlekelele eyodwa; nakuba namuhla, kulesi sikhathi lapho uMoya oNgcwele esuswa esintwini, labo fakazi ngokungangabazeki bangabandakanya nalabo abangakha izindaba futhi baqambe amanga ngalokho abakubonile ukuze basekele umbono wabo siqu ngomhlaba, kuyilapho bekholwa ukuthi benza okuhle ngokwenza kanjalo. Emlandweni ofihlekile kukhona imigqa eminingana eyehlukahlukene yeqiniso lesiprofetho, emelela ofakazi abehlukene bezehlakalo ezifanayo. EZwini likaNkulunkulu akukho manga, nakuba kuvame ukuba khona ukuhumusha komuntu okunephutha ngalezo zehlakalo; kodwa ofakazi beBhayibheli balo mlando, uma behlukaniswa ngokufaneleyo, bonke bayavumelana omunye nomunye.

UPetru uwuphawu lwabayizinkulungwane eziyikhulu namashumi amane nane emlandweni, futhi ubufakazi bakhe bumele umlando oqhubekayo kusukela ekudumazekeni kwangoJulayi 18, 2020, kuye ekuvukeni kwangoDisemba 31, 2023, bese kuba njengomunye obandakanyekayo esivivinyweni sokuqala sombono wangaphandle, kwalandela isivivinyo sesibili sombono wangaphakathi, esiyakulandelwa ukuvivinywa kwe-litmus kwamabhola omlilo aseNashville, kuze kube sekuphakanyisweni kwesibonakaliso ezizweni.

UDonald Trump ukulowo mlando ofihlekile njengalowo ovusa bonke abomhlaba wonke abakha iqembu lababusa umhlaba, iqembu lamaDemocrat, kanye nama-RINO eqenjini lamaRepublican. Ugcwalisa izimpawu zesiprofetho ezihlotshani swa nomfanekiso wesilo, njengoba evuswa ekufeni kwezepolitiki ukuba abe ngowesishiyagalombili ovela kwabayisikhombisa. Utholakala kuwo wonke lo mlando ofihlekile, emiselwe ukuba abuse lapho “active despotism” iphoqeletwa kuqala phezu kwe-United States, bese kamuva phezu komhlaba. UbuProthestani obuhlubukile, njengomlingani kaTrump ezimpondweni ezimbili zesilo sasemhlabeni, bukhona lapho emlandweni wamaMaccabee. Izinhlobo ezehlukene zokubonakala kwamandla kadrako e-United Nations naseRussia zifakazela emlandweni. Ubupapa, njengabaphangi babantu bakho, bukhona lapho ukuze buhlanganise konke futhi bumise umbono.

UPetru nguwe, mfundi othandekayo. UPetru ungumfakisicelo wokuba phakathi kwesibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane nane. UPetru umi phakathi nendawo, emaphakathi kwemigqa eminingana yesiprofetho, engena ngokukholwa eNdaweni Engcwele Kakhulu futhi emukela ukuguqulwa okufezwa ngombono kaKristu. UPetru useNtabeni yokuGuqulwa isimo, lapho okufanele aguqulwe abe semfanekisweni kaKristu, kuyilapho i-United States yakha umfanekiso wesilo.

“Bazalwane, kumelwe sibe nokuncipha kokuzicabangela nokwanda kukaNkulunkulu. Ufuna amandla eBanda; kodwa ngezinga elikhulu ikhono labantu bakithi limuncwa yizinto ezingafanele. Isikhathi esiningi kakhulu sinikelwa emibonweni emincane nasezintweni ezifunwayo ezingabalulekile. UNkulunkulu ufuna sikhuphukele entabeni, singene ngokuseduze kakhulu ebukhoni bakhe. Singena enkingeni enkulu, ethi, ngaphezu kwanoma yisiphi esinye isikhathi esedlule selokhu kwaqala umhlaba, ifune ukuzinikezela okuphelele kwawo wonke umuntu oke wabiza igama likaKristu. Umsebenzi kaNkulunkulu ufuna konke esiyikho. Kodwa abantu bakithi abayikukwenza lokhu kuzinikezela kuze kube izinhliziyi zabo seziguquliwe. Badinga ukuphenduka njengalokhu noPetru wayekudinga. Lapho sebevuselelwe ngaleyo ndlela, uKristu angathi kubo, ‘Qinisa abafowenu,’ ‘Yondla izimvu zami,’ ‘Yondla amawundlu ami.’”

“Lapho amandla kaNkulunkulu ehlanganiswa nomzamo womuntu, umsebenzi uyosabalala njengomlilo ezinsaleleni zotshani obomile. UNkulunkulu uyosebenzisa izithunywa okungelutho umuntu angakwazi ukuqonda imvelaphi yazo; izingelosi ziyokwenza umsebenzi abantu ababengaba nethuba lokuwufeza ngokuba yisibusiso kubo, ukuba babengayinakanga ukuphendula izimfuno zikaNkulunkulu. Umsebenzi manje wethulwe phambi komuntu. Uyowuthatha na? Kulesi sikhathi samanje kunezicabha eziningi ezikhiywe zakhululwa zaphonswa zavulelwa izisebenzi. Ziyongena yini ngalezi zicabha na? Ngubani olungele, ekubizweni yiNkosi, ukuba athi, ‘Nangu mina, Nkosi, ngithume’? Isililo saseMakedoniya sifika kithi ngezicelo ezidabukisayo ezivela kuzo zonke izingxenye zomhlaba, ‘Welela lapha usisize.’” Review and Herald, December 15, 1885.

Kumelwe size entabeni futhi siguquke njengoba kwenzeka kuPetru; kuthi lapho senza kanjalo, siyakhlanzwa njengoba kwenzeka ku-Isaya. Ukuhlanzwa kuvezwa njengokugcwalisekayo lapho amandla obuNkulunkulu ehlanganiswa nomzamo womuntu. Ukubizwa kwaseMakedoniya kwenzeka emlandweni ofihlekile wevesi lamashumi amane.

“Isikhathi sesifikile sokuba kwenziwe imizamo eqinile emadolobheni ethu. Funda uLuka 21. Lona ngumyalezo waleli sikhathi, futhi ulotshwe kulesi sizukulwane sokuphela. Akumelwe sivumele lutho lungene phakathi kwethu nomsebenzi uNkulunkulu asinike wona ukuba siwenze. Kumelwe kwenziwe imizamo ekhethekile ukuze iqiniso lilethwe phambi kwalabo abasezindaweni zamadolobha.

“Masingachithi isikhathi ekukhaleni abanye izicucu. Yonke impikiswano mayiphele. Masithandane njengabazalwane. Asikhuphukele entabeni noNkulunkulu, ukuze sibuye siphethe phezu kwethu ukubonakaliswa kwenkazimulo kaNkulunkulu. Indawo okuwukuphela kwayo lapho singakuthola khona isentabeni noNkulunkulu. Kukhona umsebenzi okumelwe wenziwe wokutadisha iZwi leNkosi njengoba lembuliwe emthethweni waYo. Kube khona ukufunda okuningi kokudlulisa amehlo nje, kodwa kungakanani ukutadisha kweqiniso? UKristu waphila phakathi kwabantu, washumayela emhlabeni yona kanye imiyalo yalowo mthetho.

“Umsebenzi uzosheshe ufushaniswe ekulungeni. Kumele sibe nokuphikelela okukhulu ngokwengeziwe, futhi sikhule ngokuzinikela emizamweni yethu yokuwuqhubekisela phambili kuze kube sekupheleleni kwawo. Isikhathi sesifikile sokuba singabi ngabakhuthele kuphela,

kodwa sigxilise lokho kukhutheka ukuze kube nomphumela obonakalayo. Ukuba besichitha isikhathi esiningi entabeni noNkulunkulu, umsebenzi wethu ubuyoba nempumelelo enkulu ngokwengeziwe.

“Kumelwe kube khona amandla akholisayo ngokwengeziwe ekushumayeleni kwethu. Inkemba kaMoya kumele ilolwe kabusha, ithunyelwe ngamandla. Ingabe sizozinikela kulokhu njengamadoda anawo phambi kwawo wonke amaqiniso aphaathelene naphakade na? Sifuna amandla kaMoya oNgcwele aqhubekele phambili, aqede umsebenzi kaNkulunkulu emhlabeni.” Australian Union Conference Recorder, October 1, 1906.

Kusentabeni, okuyindawo futhi eyiNgcwelengcwele, lapho ubuNkulunkulu buhlanganiswa nobuntu bethu, futhi uLuka 21 ungumyalezo wesizukulwane sokugcina, okumelwe sinikeze isixwayiso sokugcina emizini. Isixwayiso emizini siwumsebenzi izingelosi eziyowufeza uma senqaba ukuza entabeni futhi siguqulwe sibe semfanekisweni waKhe. Umsebenzi ungowemizi, ngokuba isizukulwane sokugcina siphila esikhathini lapho “izinkulungwane zemizi” ziyobhujiswa. Isikhathi sesiprofetho sokubhujiswa kwemizi siqala ngamabhola omlilo aseNashville, futhi umsebenzi wokuxwayisa uqala khona, futhi lowo msebenzi uchazwa kuLuka 21. Eminyakeni edlule siye sabonisa kaningi ukuthi uLuka 21 uyisixwayiso ngoSulumane bosizi lwesithathu.

KuLuka 21 uJesu walandelela umlando uqala ngokwaliwa kuka-Israyeli wasendulo njengabantu bakaNkulunkulu abakhethiweyo, uqhubekele kuze kube sekupheleni kweNkathi Emnyama yokushushiswa kobupapa, wabe esengena ezibonakalisweni ezamemezela ukufika komlando wamaMillerite. Umlando wamaMillerite ufanekisa umlando wabayizinkulungwane eziyikhulu namashumi amane nane.

Futhi bayakuwa ngasenkembeni yenkemba, bathunjelwe ezizweni zonke; neJerusalema liyakunyathelwa abeZizwe, kuze kugcwaliseke izikhathi zabeZizwe. Kuyakuba khona izibonakalisano elangeni, nasenyangeni, nasezinkanyezini; nasemhlabeni kube khona ukucindezeleka kwezizwe, nokudideka; ulwandle namagagasi kukhenceza; izinhliziyi zabantu ziphele amandla ngenxa yokwesaba, nangokulindela lezo zinto ezizayo phezu komhlaba; ngokuba amandla amazulu ayakunyakaziswa. Khona-ke bayakubona iNdodana yomuntu iza ngefu, inamandla nenkazimulo enkulu. Luka 21:24–27.

UJohane, esahlukweni seshumi nanye seSambulo, uveza ukuthi iminyaka engu-1,260 yokubusa kobupapa yanikezwa ngokwesiprofetho “kwabeZizwe,” futhi uLuka uveza ukuthi ngo-1798 isikhathi sabeZizwe sagcwaliseka. Khona-ke uKristu wakhuluma ngezibonakalisano elangeni, enyangeni, nasezinkanyezini eziphawula ukunyakaza kwamaMillerite, ephetha ngokuthi “ukucindezeleka kwezizwe, nokudideka; ulwandle namagagasi kubhodla; izinhliziyi zabantu ziphela amandla ngenxa yokwesaba, nangenxa yokulindela lezo zinto ezelehle umhlaba.” “Ukucindezeleka kwezizwe” kuLuka “ukuthukuthela kwezizwe” eSambulweni.

Izizwe zathukuthela; nolaka lwakho selufikile, nesikhathi sabafuleyo, ukuba bahlulelwe, nokuba unike umvuzo ezincekweni zakho abaprofethi, nakwabangcwele, nakulabo abesaba igama lakho, abancane nabakhulu; nokuba ubhubhise labo ababhubhisa umhlaba. IsAmbulo 11:18.

“Ulaka” lukaNkulunkulu lwenzeka ezinhluphekweni eziyisikhombisa zokugcina, futhi luqala lapho uMikayeli esukuma futhi isikhathi sokuvivinywa komuntu siphela. Ukuthukuthela kwezizwe kuyisikhathi esiholela ekupheleni kwesikhathi sokuvivinywa. Ukuthukuthela kwezizwe kwaqala ngo-9/11, lapho ubuSulumane bosizi lwesithathu bufika, ngaleyo ndlela kuphawula ukufika kwemvula yamuva.

“Ngabona ukuthi ukuthukuthela kwezizwe, ulaka lukaNkulunkulu, kanye nesikhathi sokwahlulela abafuleyo kwakungokwehlukene futhi kuhlukaniseke ngokucacileyo, okunye kulandela okunye; futhi nokuthi uMikayeli wayengakasukumi, nokuthi isikhathi sokuhlupheka, esingakaze sibe khona esinjalo, sasingakaqali. Izizwe manje seziya zithukuthela, kodwa lapho uMpristi wethu oMkhulu eseqedile umsebenzi waKhe endaweni engcwele, Uyokuma, agqoke izingubo zempindiselo, bese kuthululwa izinhlupho eziyisikhombisa zokugcina.

“Ngabona ukuthi izingelosi ezine zizobamba imimoya emine kuze kube umsebenzi kaJesu usuqediwe endaweni engcwele, bese kufika izinhlupho eziyisikhombisa zokugcina.” Early Writings, 36.

Emlandweni wamaMillerite, ukuthukutheliswa kwezizwe, noma njengoba uLuka ekubhala, “ukucindezeleka kwezizwe,” kwafezwa yiSulumane.

“Ngo-1838 iTurkey yangena empini neGibhithe. Kwase kubonakala sengathi abaseGibhithe bazoyichitha amandla ombuso waseTurkey. Ukuvimbela lokhu, imibuso emine emikhulu yaseYurophu, iNgilandi, iRussia, i-Austria, nePrussia, yangenelela ukuze isekele uhulumeni waseTurkey.” Uriah Smith, Synopsis of Present Truth, 218.

Ngo-1838, okwakuthiwa “umbuzo wasempumalanga” kwakunyakazisa izizwe, futhi “umbuzo wasempumalanga” wawuyiSlamu, umoya wasempumalanga waseBhayibhelini. Umlando wamaMillerite wabona izizwe zinyakaziswa yiSlamu, kwase kuthi iNkosi ifike emafwini iye eNdaweni eNgcwelengcwele Kakhulu, ngaleyo ndlela kufanekiswe isikhathi lapho iNkosi iza emafwini ekuFikeni kwayo kwesiBili. Ngaphambi kokuza kwayo emafwini, iSlamu iyazicindezela izizwe, futhi lona ngumyalezo uPetru awunikezwa ukuba awumemezele emizini ngaphambi kwembubhiso “yezinkulungwane zemizi.” Inkathi yokubhujiswa kwemizi iqala ngamabhola omlilo aseNashville.

“Hawu, sengathi abantu bakaNkulunkulu babengaba nomuzwa wokubhujiswa okusondelayo kwezinkulungwane zemizi, esecishe yanikelwa ekukhonzeni izithombe! Kodwa abanengi kulabo okufanele babe bememezela iqiniso basola futhi balahle abafowabo. Lapho amandla kaNkulunkulu okuguqula efika ezingqondweni, kuyoba khona uguquko oluqondile nolusobala. Abantu ngeke babe nokuthambekela kokugxeka nokudiliza. Ngeke bame endaweni evimba ukukhanya ekukhanyiseni izwe. Ukugxeka kwabo, ukusola kwabo, kuyophela. Amandla esitha ayabuthana empini. Izingxabano ezinzima zisiphambi kwethu. Sondezanani, bazalwane nodadewethu, sondezanani. Bophani noKristu. ‘Ningasho ukuthi, Ukuhlangana,... futhi ningesabi ukwesaba kwabo, ningethuki. Yenzani iNkosi yamabandla ibe ngcwele uqobo lwayo; yona mayibe ngukwesaba kwenu, yona mayibe ngukuthuthumela kwenu. Iyokuba yindawo engcwele; kepha ibe yitshe lokukhubekisa nedwala lesikhubekiso kuzo zombili

izindlu zakwa-Israyeli, ibe yigibe nogibe kubakhileyo eJerusalema. Futhi abaningi phakathi kwabo bayokhubeka, bawe, baphuke, babanjwe ogibeni, bathunjwe.’

“Izwe liyinkundla yaseshashalazini. Abadlali, okuyizakhamuzi zalo, balungiselela ukudlala izindima zabo emdlalweni omkhulu wokugcina. UNkulunkulu akasabhekwa. Ezixukwini ezinkulu zesintu akukho bumbano, ngaphandle kwalapho abantu behlangana ngenhlangano ukuze bafeze izinhloso zabo zobugovu. UNkulunkulu ubhekile. Izinhloso zakhe maqondana nezifundo zakhe ezihlubukayo ziyofezeka. Izwe alinikelwanga ezandleni zabantu, nakuba uNkulunkulu evumela izimo zokudideka nokungahleleki ukuba zibuse okwesikhashana. Amandla avela phansi asebenza ukuletha izigcawu zokugcina ezinkulu zalo mdlalo,—uSathane eza njengoKristu, futhi esebenza ngakho konke ukukhohlisa kokungalungi phakathi kwalabo abazibopha ndawonye ezinhlanganweni eziyimfihlo. Labo abazinikelayo esifisweni sokuhlangana ngenhlangano basebenza ukugcwalisa amacebo esitha. Imbangela iyolandelwa ngumphumela.”

“Ukona komthetho sekucishe kwafinyelela umkhawulo wako. Isiphithiphithi sigewele umhlaba, futhi ukwesabeka okukhulu sekuzofikela abantu. Ukuphela sekuseduze kakhulu. Thina esilaziyo iqiniso kufanele sizilungiselele lokho osekuzovele kuhlasele umhlaba njengesimanga esinamandla esibambeza konke.” Review and Herald, September 10, 1903.

“Izakhi zokudideka nokungahleleki” ziyakhiwa njengesiqhamo sohlelo uDade White aluchaza ngokuthi “imfundo ephakeme,” aluphinde aluchaze futhi ngokuthi “imfihlakalo yobubi.” Ithempeli laseParthenon laseNashville liwuphawu lwemfundo yamanga manje esikhiqiza “ukudideka nokungahleleki” okuthi “kubuse isikhashana.” Amabhola omlilo phezu kweNashville alethwa yi-Islamu, futhi amele ukwahlulela kukaNkulunkulu phezu “komuthi wokwazi okuhle nokubi.” Lapho iNashville ishaywa kuqala inkathi emfushane yokumemezela kokukhala kwaphakathi kwamabili, futhi iholela emthethweni weSonto, lapho “inhlangano” embi ka-Isaya yenza umnyakazo wayo wokugcina njengoba izwe liphokwa ukwamukela umbuso womhlaba owodwa okhonjwa njengesithombe sesilo kusAmbulo 13. Ukukhonjwa kuka-Isaya kwenhlangano embi kuhambisana nokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane.

Ningasho, nithi, “Uzungu-zungu,” kubo bonke labo laba bantu abayakuthi kubo, “Uzungu-zungu”; ningesabi ukwesaba kwabo, futhi ningethuki. Menzeni iNkosi yamabandla ibe ngewele; yona mayibe ngukwesaba kwenu, futhi yona mayibe ngukuthuthumela kwenu. Iyoba yindawo engewele; kepha ibe yitshe lokukhubekisa nedwala lesikhubekiso kuzo zombili izindlu zakwa-Israyeli, ibe ugibe nesicupho kubakhileyo eJerusalema. Futhi abaningi phakathi kwabo bayokhubeka, bawe, baphihlizwe, babanjwe ugibe, bathathwe.

Bopha ubufakazi, unamathisele umthetho phakathi kwabafundi bami. Mina-ke ngiyakumlindela uJehova, ofihlela indlu kaJakobe ubuso bakhe, ngiyethemba kuye. Bhekani, mina kanye nabantwana uJehova anginike bona singabezibonakaliso nezezimangaliso kwa-Israyeli ezivela kuJehova Sebawoti, ohlala entabeni yaseSiyoni. Futhi nxa bethi kini: Funani kwabanezangoma nakwabathwebulayo, abaklewulayo nabakhonodayo—ngabe abantu akumelwe yini bafune kuNkulunkulu wabo na? ngenxa yabaphilayo mabaye kwabafileyo na? Emthethweni nasebufakazini: uma bengakhulumi ngokwaleli zwi, kungenxa

yokuthi akukho kukhanya kubo. U-Isaya 8:12–20.

Indima kaDade White ikhombisa ukuthi isikhathi “sokudideka nokungahleleki” siholela ekutheni “uSathane eze njengoKristu.” USathane uyavela ezenza uKristu ngesikhathi somthetho weSonto.

“Ngesimemezelo esigcizelela ukusungulwa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sakithi siyokuzihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyolulela isandla sabo ngaphesheya kwegebe ukuba bubambe isandla samandla aseRoma, lapho buyofinyelela ngaphesheya komhosha ukuba buxhawulane noMoya, lapho, ngaphansi kwethonya lalolu bumbano oluphindwe kathathu, izwe lakithi liyophika yonke imigomo yoMthethosisekelo waso njengombuso wobuProthestani nowerephabhuliki, futhi liyokwenza amalungiselelo okusabalalisa amanga nezinkohliso zobuPapa, khona-ke singazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekuseduze.” Testimonies, volume 5, 451.

Inkathi “yokudideka nokungahleleki” yenzeka iholela emthethweni weSonto. Ngaphambi nje komthetho weSonto, enkathini efanekiselwa ngumhlangano wekamu wase-Exeter kanye nezinsuku eziyishumi ekamelweni eliphezulu ngaphambi kwePhentekoste, abayizinkulungwane eziyikhulu namashumi amane nane kumelwe “basondelane, bafowethu nodadewethu, ... babopheke noKristu.” Ukubekwa uphawu kwenzeka ngaphambi komthetho weSonto, futhi kulowo mlando yinapho umfelandawonye omubi uqala khona umsebenzi wawo wokugcina wokumisa uhulumeni womhlaba owodwa.

Esikhathini sokubekwa uphawu uKristu uyoba yisiphephelo sabalungileyo, kodwa abe yitshe lokukhubekisa kwababi. Uyoba “isicupho nesihibe kubakhileyo eJerusalema,” okuyibo “abaningi” abawayo, kodwa kwabambalwa ababekwe uphawu “Yena” uyoba “ukwesaba” kwabo.

“Ukwesaba” uNkulunkulu yilokho u-Eva ayekuntula, futhi labo abamesabayo uNkulunkulu banohlobo oluhlukile lokwesaba kunokwesaba okwehlela abaningi abakhubekayo. Lezi zinhlobo ezimbili zokwesaba ziphawula labo abadlula nalabo abahluleka enqubweni yokuvivinywa. Labo abadlulayo bayabekwa uphawu, kanti labo abangadluli bamelwa yinombolo yesihlanu, ngokuba “bayakhubeka, bawe, bephuke, babanjwe ogibeni, bathathwe.” Isikhathi sokubekwa uphawu, esimelelwa njengesenziwa ngaphambi komthetho weSonto, lapho kukhona inkathi yokudideka nokungahleleki, yisona lapho umfanekiso wezintombi eziyishumi ugcwaliseka khona.

Abambalwa abekwa uphawu, ngokwahlukana nabaningi abakhubekayo, yilabo “abalindayo” iNkosi, ngaleyo ndlela kuvezwe izintombi ezihlakaniphileyo “ezalindayo.” Kukhona futhi ukulinda okungokwesiprofetho okungcwelisiwe nokungangcwelisiwe phakathi kwezigaba ezimbili zezintombi, okuhambisana nezinhlobo ezimbili zokwesaba.

“‘Kwathi umkhwenyana esalibele, bonke bozela balala.’ Ngokulibala komkhwenyana kumelwe ukudlula kwesikhathi lapho iNkosi yayilindelwe khona, ukudumala, nokubambezeleka okwakubonakala. Kulesi sikhathi sokungaqiniseki, intshisekelo yabangenamgodla nabangenazimiselo ezinhliziyweni yabo yaqala ngokushesha ukuntengantenga, nemizamo yabo yaxega; kodwa labo ukukholwa kwabo kwakusekelwe olwazini lomuntu siqu lweBhayibheli babenedwala ngaphansi kwezinyawo zabo, amagagasi

okudumala ayengakwazi ukulikhukhula. ‘Bonke bozela balala;’ isigaba esisodwa ngokunganaki nangokulahla ukukholwa kwaso, esinye isigaba silindile ngokubekezela kuze kunikezwe ukukhanya okucacileyo. Nokho ngobusuku bokuvivinywa laba bokugcina babonakala sengathi balahlekelwa, ngezinga elithile, yintshiseko yabo nokuzinikela kwabo. Abangenazimiselo nabangenamgogodla babengasakwazi ukuncika ekukholweni kwabazalwane babo. Yilowo nalowo kumelwe ame noma awe ngokwakhe.” The Great Controversy, 395.

Labo abalinda ngendlela engcwelisiwe bayakuba “yizibonakaliso nezimangaliso” njengoba bephakanyiswa njengophawu ezizweni emhlabeni ngesikhathi somthetho weSonto, lapho indaba yomuthi wokwazi okuhle nokubi imelela ulwazi “Iwabafuna kwabaphansi, nolwabathakathi ababubulayo nabakhonondayo,” kanye nolwazi oluchazwa ngokuthi “kumthetho nasebufakazini.” Kuyisivivinyo esifanayo njengoba sasinjalo ku-Eva naku-Adamu. Samukela yini imfundo eneqiniso elixutshwe lahlanganiswa nephutha, noma sima phezu kokuthi “isho kanje iNkosi,” ngokuba uma bengakhulumi ngokwaleli zwi, kungenxa yokuthi akukho ukukhanya kubo. Imfundo yeqiniso neyemanga ingumugqa oyinhloko weqiniso empikiswaneni enkulu phakathi kukaKristu noSathane. INashville iyisibonakaliso sokuhlubuka eZwini likaNkulunkulu, ngokuqiniseka okufanayo nalokho iSodoma eyisibonakaliso ngakho sokuxhwala ekuziphatheni, nanjengoba iNew York iyisibonakaliso samandla omnotho e-United States futhi iPentagon iyisibonakaliso samandla ayo ezempi.

UPetru umi embundwini wamabhola omlilo aseNashville, ePanium nasentabeni, okumelwa yikho uvivinyo lwethempeli. Uyaqaphela ukuthi ubu-Adventism beSonto Lesikhombisa saseLawodikiya sebusondele ekusolweni nasekwenziweni amahloni lapho amabhola omlilo ewa, nokuthi iNashville, i-United States kanye nomhlaba kudingeka baxwayiswe. Umlayezo we-Islam uqinisekisa izithunywa, njengoba nje umlilo owehla eKarmeli waqinisekisa ukuthi u-Eliya wayengumprofethi weqiniso. Nokho isixwayiso esiya eNashville asigcini ngokuba yi-Islam yosizi lwesithathu, ingasaphathwa eyokuthi yiziphi izinhlobo zezikhali ezisetshenziswayo ekuhlaselweni okungazelelwe. Umlayezo wesixwayiso kufanele uveze ukuthi kungani i-Islam ivunyelwa ukuletha ukwahlulela, ukwahlulela okuqala isikhathi lapho izinkulungwane zemizi zibhujiswa khona. Ukuveza kusengaphambili ukuthi i-Islam yayizoletha ukuhlasela okungazelelwe phezu kweNashville kuyakuqinisekisa izithunywa, kodwa kuyisixwayiso esingaphelele uma kuyikho kuphela ekwenzayo.

Amabhola omlilo aseNashville ayisahlulelo sikaNkulunkulu esiqala isikhathi esifushane esiphela ngomthetho weSonto, wona futhi njengasekuqaleni kwaleso sikhathi uyisahlulelo sikaNkulunkulu. UNkulunkulu watshela u-Adamu no-Eva kusengaphambili ukuthi isivivinyo sasiyini, nokuthi imiphumela yayiyoba yini uma behluleka kulolo vivinyo. USister White uveza ukubaluleka kokukwazi ukucabanga “kusuka embangelweni kuye emphumeleni,” futhi iBhayibheli liveza ukuthi “isiqalekiso” ngaphandle “kwembangela” asiyikufika.

Njengenyoni ngokuzulazula, nanjengenkonjane ngokundiza, kanjalo isiqalekiso esingenasizathu asiyikufika. IzAga 26:2.

Amabhola omlilo aseNashville ayiwona “umphumela,” kanye “nesiqalekiso” esizayo. Umlayezo wesixwayiso kumele uhlanganise “imbangela.” Umlayezo womprofethi uJona wawungeyona nje kuphela ukukhomba ukubhujiswa ezinsukwini ezingamashumi amane, kodwa wakhiqiza invuselelo nokuguqulwa kusukela enkosini kuye kubo bonke abantu. Okwabonakaliswa kwaba ukuthi inkosi nabantu bayo baphenduka ezindleleni ezimbi. UJona wayebatshelele ngokubhujiswa okuzayo, futhi wabatshelela ukuthi kwakungenxa yokuphila kwabo kokukhohlakala nobubi.

Izwi lafika enkosini yaseNineve; yasukuma esihlalweni sayo sobukhosi, yakhumula ingubo yayo, yazembathisa indwangu yamasaka, yahlala emlotheni. Yase iyala ukuba kumenyezwe, kushicilelwe kuyo yonke iNineve ngesimemezelo senkosi nezikhulu zayo, ithi: Makungabikho muntu noma silwane, umhlambi noma umhlambi wezimvu, okunambithayo; makungadli, futhi makungaphuzi namanzi; kepha umuntu nesilwane makwembathiswe indwangu yamasaka, bakhale ngamandla kuNkulunkulu; yebo, mabaphenduke bonke, yilowo nalowo endleleni yakhe embi, nasebudloveni obusezandleni zabo. Jona 3:6–8.

I-Islamu ingamandla ophondo, futhi amacilongo ayisikhombisa eSambulo isahluko sesishiyagalombili kuya kwesishiyagalolunye neshumi nanye, kanye nesahluko seshumi nesithupha, anezimpawu ezithile ezikhethekile zesiprofetho. Amacilongo amane okuqala ayeyizahlulelo phezu kweRoma yombuso ngenxa yokumisa umthetho wokuqala weSonto ngeSonto ngo-321. Amacilongo amabili alandelayo ayeyizahlulelo phezu kweRoma yobupapa ngenxa yokumisa umthetho weSonto ngeSonto ngo-538. Amacilongo ayisikhombisa eSambulo isahluko sesishiyagalombili kuya kweshumi nanye afanekisa izinhlopho eziyisikhombisa zokugcina zeSambulo isahluko seshumi nesithupha, okuyisahlulelo sikaNkulunkulu phezu kwesintu ngenxa yokuphoqelelwa kweSonto ngeSonto.

Umyalezo wesixwayiso waseNashville kumelwe uhlonze izinyathelo eziholela emthethweni weSonto, futhi, ngokusekelwe ebufakazini besiprofetho, ukwahlulela kulandela, futhi akwanduleli imbangela. Ukwahlulela kungumphumela wokuphoqelelwa kweSonto. OFakazi abayisihlanu bomlando ofihlekile wevesi lamashumi amane esilicabangayo banikeza ubufakazi obuhlukene, kodwa ngokungafani nofakazi babantu, yonke imigqa yesiprofetho ihlangana ibe yinto eyodwa. Ukuhlonza izinyathelo zomthetho wokugcina weSonto e-United States kufezeka lapho uPetru ehlanganisa ubufakazi bukaDonald Trump ukuze achaze umphumela wamabhola omlilo aseNashville.

Isixwayiso saseNashville emhlabeni siyilesi sokuthi uNkulunkulu uqala ukwahlulela kwakhe kokugcina abantu nezizwe ngaleso sikhathi. Bese kuqala inkathi yokubhujiswa kwamadolobha, futhi ngokushesha iholela emthethweni weSonto, lapho ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe. USathane usefika-ke ukuze azenze uKristu, futhi kumiswa umfelandawonye wobubi njengoba amakhosi ayishumi evuma ukunika umbuso wawo kubaphangi babantu bakho, abamisa umbono. Isixwayiso saseNashville simelwe umlando owandulela iNashville, njengoba umelwe nguDonald Trump akha umfanekiso wesilo. Umlayezo kaTrump uyicilongo lesixwayiso elandulela amabhola omlilo aseNashville.

Sizoqhubeka ngalezi zinto esihlokwini esilandelayo.