

Incwadi kaJoweli neBandla lama-Adventist osuku lwesikhombisa laseLawodikeya - Inombolo yesine

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Inombolo Yesine

Ku-Isaya amashumi amabili nesishiyagalombili, “amadoda adelelayo abusayo” “eJerusalema” amelwa “njengezidakwa zakwa-Efrayimi,” nanjengalo “mqhele wokuzidla.” “Umqhele” umele ubuholi, kanti “ukuzidla” kumelela isimilo sikaSathane.

Izidakwa ziqhathaniswa nensali (“okusele”) eba “umqhele” wenkazimulo kaNkulunkulu, ngoba ngesikhathi semvula yokucina iNkosi imisa “umbuso” waYo wenkazimulo, njengoba kufanekiselwa ukumiswa kwaYo “kombuso womusa” esiphambanweni. Umbuso womusa esiphambanweni ufanekisela umbuso wenkazimulo ngesikhathi somthetho weSonto. Imvula yokucina yaqala mhla ka-9/11 lapho kwaqala ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane kanye nokwahlulelwa kwabaphilayo.

“Ngabona ukuthi zonke izinto zibheke ngokulangazelela okukhulu futhi zelulela imicabango yazo enkingeni esondelayo ephambi kwazo. Izono zika-Israyeli kufanele ziye ekwahlulelweni ngaphambili. Sonke isono kufanele sivunywe endlini engcwele, khona-ke umsebenzi uyakuqhubekela phambili. Kumele kwenziwe manje. Insali ngesikhathi sokuhlupheka iyakukhala, Nkulunkulu wami, Nkulunkulu wami, ungeshiyeleni na?

“Imvula yokucina iyeza phezu kwalabo abahlanzekile—khona-ke bonke bayakuyamukela njengakuqala.

“Lapho izingelosi ezine ziyeka ukubamba, uKristu uyomisa umbuso waKhe. Akekho oyokwamukela imvula yokucina ngaphandle kwalabo abenza konke abangakwenza. UKristu ubeyosisiza. Bonke babengaba ngabanqobi ngomusa kaNkulunkulu, ngegazi likaJesu. Izulu lonke linendaba nalo msebenzi. Izingelosi zinendaba nawo.” Spalding and Magan, 3.

Imimoya emine yesAmbulo nayo imelwe ngu-Isaya njengomoya onamandla owawuvinjiwe ngosuku lomoya wasempumalanga, njengokuba imimoya emine yengxabano yesAmbulo ibanjwe futhi ivinjelwe yizingelosi ezine. Imimoya emine ichazwa nguDade White njenge “hhashi elithukuthele elifuna ukuphunyuka” eletha “ukufa nokubhujiswa.” Imimoya emine iyadedelwa kancane kancane, iqala ngo-9/11, bese yandiswa kakhulu emthethweni weSonto, futhi ekugcineni iyakhululwa ngokuphelele lapho isikhathi sokuhlolwa kwabantu siphela.

Kukhululiwe Futhi Kuthibaziwe

Icilongo lesikhombisa, esibuye sibe usizi lwesithathu, esimemezela ukuphela kwemfihlakalo kaNkulunkulu, sakhala ngokwesiprofetho ngo-9/11 lapho ubuSulumane bukhululwa, bese

buphinde bubanjwe ngokwesiprofetho nguGeorge W. Bush ngemva kuka-9/11. Unina wobuSulumane, uHagari, unina ka-Ishmayeli, uwuphawu lokubanjwa nokukhululwa. Wakhululwa nguSara ukuba azale no-Abrahama ngokuvumelana noSara; kwathi-ke ngenxa yomona wabanjwa nguSara, okwenza uHagari abaleke, kwaze kwaba yilapho ingelosi imbamba ekubalekeni yamshela ukuba abuyele. Emva kokuzalwa kuka-Isaka, ukuxabana kukaHagari noSara kwaqhubeka kwaze kwaba yilapho u-Abrahama exosha incekekazi, ngaleyo ndlela ebeka omunye umgoqo phezu kwayo.

Izingelosi ezine zobuSulumane zakhululwa ekuqaleni kwesiprofetho seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu sikaSambulo isahluko sesishiyagalolunye ivesi leshumi nanhlanu, zabe sezivinjelwa ngo-11 Agasti 1840.

Ingelosi yesithupha lase likhala, ngase ngizwa izwi livela ezimpondweni ezine ze-altare legolide eliphambi kukaNkulunkulu, lithi kuyo ingelosi yesithupha eyayinecilongo: Khulula izingelosi ezine eziboshiweyo emfuleni omkhulu i-Ewufrathe. Zase zikhululwa lezo zingelosi ezine, ezazilungiselwe ihora, nosuku, nenyanga, nonyaka, ukuze zibulale ingxenye yesithathu yabantu. IsAmbulo 9:13–15.

Emva kokuba ubuSulumane bomaye wesithathu budedelwe ukuba buhlasele ngo-9/11, uGeorge W. Bush waqalisa impi yakhe yomhlaba wonke yokulwa nobuphekula futhi wabeka isithibelo ebuSulumaneni. Ukukhulunywa kokuqala ngo-Ishmayeli, uphawu lobuSulumane, kukhomba ukuthi inzalo ka-Ishmayeli yayiyokuba imelane nabo bonke abantu, futhi bonke abantu bayomelana nayo.

Ingelosi likaJehova lathi kuye: Bheka, ukhulelwe, uzale indodana, uyibize ngegama elithi u-Ishmayeli; ngokuba uJehova uzwile ukuhlupheka kwakho. Iyoba ngumuntu wasendle; isandla sakhe siyakuba phezu kwabo bonke abantu, nezandla zabo bonke abantu zibe phezu kwakhe; futhi uyakuhlala phambi kwabo bonke abafowabo. Genesis 16:11, 12.

UbuSulumane bungamandla bokuphela kwezwe “isandla sawo wonke umuntu” esiyokuba simelane nabo, futhi ubuSulumane buyakumelana nawo wonke umuntu, njengoba lokhu kugcwaliseka ngokuphelele namuhla. Umsebenzi okhethekile wobuSulumane njengophawu lwesiprofetho ukulethela umhlaba impi yomhlaba wonke. Lesi sihloko siqinisekiswa yindaba ka-Eliya, kaJohane uMbhapathizi, futhi simelelwa ngokuthi “ukuthukutheliswa kwezizwe” encwadini yeSambulo.

“‘Ukuqala kwaleso sikhathi sokuhlupheka,’ okukhulunywa ngaso lapha, akubhekiseli esikhathini lapho izinhlupho zizoqala ukuthululwa khona, kodwa kubhekisela esikhathini esifushane esandulela ukuthululwa kwazo, ngesikhathi uKristu esesendaweni engcwele. Ngaleso sikhathi, lapho umsebenzi wensindiso ususongwa, ukuhlupheka kuyobe kwehlela umhlaba, futhi izizwe ziyothukuthela, nokho zibanjwe ukuze zingavimbeli umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘invula yakamuva,’ noma ukuqabuleka okuvela ebukhoneni beNkosi, kuyofika, ukuze kunike amandla izwi elikhulu lengelosi yesithathu, futhi kulungise abangcwele ukuba bakwazi ukuma esikhathini lapho izinhlupho eziyisikhombisa zokugcina ziyothululwa khona.” Early Writings, 85.

Ezinsukwini lapho imvula yakamuva inayo, uKristu umisa umbuso waKhe wenkazimulo njengoba umelelwe encwadini kaDaniyeli.

Ezinsukwini zalawo makhosi uNkulunkulu wezulu uyomisa umbuso ongasoze wabhujiswa; nombuso awuyikushiyelelwa kwabanye abantu, kepha uyophihliza uqede yonke le mibuso, wona ume kuze kube phakade. Daniyeli 2:44.

Ngezinsuku lapho uKristu emisa umbuso waKhe wenkazimulo, labo abangabakaKristu, abayisi “gqoko” senkazimulo yaKhe, baphikiswa nezidakwa ezigqoka “umqhele” wokuzidla. “Umbono” kaHabakuki okwakufanele ubhalwe futhi wenziwe wacaca phezu “kwezibhebhe” uveza ngokusobala ubufakazi bomlando bamaqiniso ayisisekelo e-Adventism. Ebufakazini bukaHabakuki, izigaba ezimbili zikaJoweli zokuthi kungaba “ukuzidla” noma “inkazimulo” zimelwe njengesigaba sabo—abalungisiswa ngokukholwa noma abangabaphakanyiswe ngokuzidla. Ivesi lesine lesahluko sesibili likhuluma ngalezi zigaba ezimbili, futhi zihambisana nesibonelo esidala somFarisi noMthelisi. UMthelisi wabuyela ekhaya eselungisisiwe, kanti “umphefumulo” womFarisi “awuqondile,” ngoba “uphakanyisiwe.”

Bhekani, umphefumulo wakhe ozikhukhumezayo awuqondile kuye; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:4.

Evesini elilandelayo uHabakuki ukhomba isigaba salabo izinhliziyi zabo ziphakanyiswe ngokuzigqaja njengabaphuzile, ngaleyo ndlela exhumanisa abaphuzile baka-Isaya nabakaHabakuki “nokuzigqaja.”

Yebo futhi, ngenxa yokuthi uyona ngewayini, ungumuntu oziqhenyayo, akahlali ekhaya, owandisa isifiso sakhe njengesihogo, futhi unjengokufa, enganeliseki neze, kodwa uziqoqela kuye zonke izizwe, azibuthele kuye zonke izizwe. Habakuki 2:5.

Kuyafanele ukukhumbula ukuthi la mavesi akuHabakuki awazange agcwaliseke kuphela emlandweni wamaMillerite, kodwa ukugcwaliseka kwawo kwakuyindaba evamile kubo bobabili u-Ellen White kanye nabaholi bokuqala be-Adventism. Labo abenziwa balungile ngokholo olumeleke evesini lesine emlandweni wamaMillerite kwakuyilabo abakhuthazela enkingeni yokudumala kokuqala, okwamaka kokubili isikhathi sokulibala kanye nokufika kombiko wengelosi yesibili owawumemezela ukuwa kweBabiloni. AmaMillerite aqonda, ngaphakathi kwalowo mlendo wokuvivinywa, ukuthi abantu besivumelwano sangaphambili, ababebe ngokomlando bengamaProthestani, basebebe ngamadodakazi aseBabiloni. Lawo maProthestani ayengamaProthestani amelwe yibandla laseSardisi, elimele abantu besivumelwano, ngokuba ayenalo “igama”, uphawu lwakho kokubili isimilo nobudlelwano besivumelwano, kodwa ayefile.

Futhi embhalela ingelosi yebandla laseSardisi uthi: Nakhu akushoyo ophethe imiMoya eyisikhombisa kaNkulunkulu, nezinkanyezi eziyisikhombisa: Ngiyayazi imisebenzi yakho, ukuthi unegama lokuthi uyaphila, kanti ufile. IsAmbulo 3:1.

Enqubweni yokuvivinywa ka-1844 eyaqala ngo-Ephreli 19 yase iphetha ngo-Okthoba 22—labo abahluleka kuleyo nqubo yokuvivinywa baphakanyiswa ngokuzidla; futhi uma besingafunda amavesi alandela ivesi lesihlanu, isimilo sokuzidla komuntu sikhonjiswa lapho ngomfanekiso

wokuzikhukhumeza kobupapa nokuziphakamisa. Kuphetha evesini lamashumi amabili lapho kumenyezelwa khona ukuthi iNkosi isethempelini layo elingwele; umhlaba wonke mawuthule.

Kodwa uJehova usempelini lakhe elingwele; wonke umhlaba mawuthule phambi kwakhe.
Habakuki 2:20.

Ivesi yesibili yesahluko sesibili sikaHabakuki ikhomba ukudumala kokuqala kwango-April 19, 1844, futhi lesi sahluko siphetha evesini lamashumi amabili, elibonisa ngokucacile u-October 22, 1844, lapho iNkosi yafika masinyane ethempelini laYo.

Ukuza Okune ngo-Okthoba 22, 1844 (umugqa phezu komugqa)

“Ukuza kukaKristu njengomPristi wethu oMkhulu endaweni engwelengwele kakhulu, ukuze kuhlanjululwe indlu engcwele, njengoba kuvezwa kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwa kuDaniyeli 7:13; kanye nokuzi kweNkosi ethempelini layo, njengoba kwabikezelwa nguMalaki, kuyizincacelo zesigameko esisodwa; futhi lokhu kuphinde kufanekiswe ngokuza komkhwenyana emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

Amavesi esithathu nelesine akhomba izigaba ezimbili ezivezwa enqubweni yokuvivinya esemandleni evesi lesibili kuze kufike evesini lamashumi amabili, okuyinqubo yokuvivinya ka-Ephreli 19, 1844 kuze kube ngu-Okthoba 22, 1844. Ivesi lesine kuya kweleshumi nesishiyagalolunye akhuluma ngamandla obupapa, ngaphandle kwevesi lesihumi nane elibhekisela emlandweni olandela ukwehla kwengelosi yeSambulo isahluko seshumi nesishiyagalombili ngo-9/11.

Ngokuba umhlaba uyakugcwala ngolwazi lwenkazimulo kaJehova, njengamanzi esibekela ulwandle. Habakuki 2:14.

Enqubweni yokuvivinywa kwengelosi yesibili emlandweni wamaMillerite kwavela izigaba ezimbili zabakhulekeli, futhi ngemva kwalokho zabonakaliswa ngesikhathi senhlekelele ka-Okthoba 22, 1844. Isimilo sababi kulesi siqephu siyisimilo sobupapa, futhi ngaleso sikhathi sokuvivinywa amaMillerite athembekile afinyelela ekumemezeleni, ngokuvumelana nombiko wengelosi yesibili, ukuthi ibandla lamaProthestani lase selibe ngamadodakazi eRoma ngenxa yokwenqaba kwalo umbiko wamaMillerite. Impikiswano eyavela phakathi kwesiqalo sango-Ephreli 19 nokuphela kwango-Okthoba 22 iyindawo lapho isimilo sivelela khona, kungaba njengesiphuzo esizidlayo sewayini laseBabiloni njengoba kwakunjalo ngoBelshazare, noma njengomuntu owathi, njengoDaniyeli phambi kukaBelshazare, walungisiswa ngokholo lwakhe. Yileyo mpikiswano lapho umdlalo wembuleko wenzeka khona ovusa umhlaba emaqinisweni aphakade ahambisana nombiko wengelosi yesithathu. Isizinda sabadakiwe maqondana nabalungisisiwe sibekwa ngaphakathi komongo wokuthi impikiswano imayelana nokuthi umhlaba ukhanyiselwa kanjani kulezi zindaba, “Ngokuba umhlaba uyakugcwala ukwazi inkazimulo kaJehova, njengamanzi emboza ulwandle.” Lokho kukhanyiselwa kwaqala ngo-9/11.

Ekupheleni komlando omelwe esahlukweni sesibili sikaHabakuki, iNkosi yafika ngokuzumayo ethempelini laYo ngo-October 22, 1844. Yakwenza lokho ekugwalisekeni kwesiprofetho eyasibeka njengoPalmoni evesini leshumi nane likaDaniyeli isahluko sesishiyagalombili.

Palmoni

Ngosuku lweshumi lwenyanga yesikhombisa yekhalenda leBhayibheli, olwawelela ngowe-1844 osukwini lwamashumi amabili nambili lwenyanga yeshumi, uHabakuki 2:20 wagwaliseka, futhi inombolo engokomfanekiso ethi “220” ingabonakala “esahlukweni nasesiVesini” esikhomba uguquko lwenkathi emsebenzini kaKristu endaweni engcwele yasezulwini. Isici esingokwesiprofetho salabo abayizinkulungwane eziyikhulu namashumi amane nane ukuthi yibo abalandela iWundlu noma ngabe liya kuphi. Ukulandela uKristu kusho ukumlandela eZwini laKhe.

EZwini laKhe, inombolo ethi “220” imelela ngokomfanekiso ukuhlanganiswa kobuNkulunkulu nobuntu, futhi wona kanye umsebenzi uKristu awuqala ngalolo suku kwakuwumsebenzi wokuhlanganisa ubuNkulunkulu baKhe nobuntu. Ngo-1844 ngosuku lwamashumi amabili nambili lwenyanga yeshumi, noma ngokomfanekiso amashumi amabili nambili aphindwe ngeshumi alingana no-“220” ($22 \times 10 = 220$), noma kungathiwa, ngosuku lona kanye olulingana ngokomfanekiso no-“220,” uHabakuki “2:20” wagwaliseka lapho uKristu esuka endaweni engcwele eya eNdaweni Engcwelengcwele ukuze aqale ukwahlulela kophenyo.

UPalmoni, iNombolo eMangalisayo, umi phakathi kwalowo “mbuzo nempendulo” oyinsika emaphakathi yobu-Adventist, futhi iningi lama-Adventist aliwazi nhlobo lelo qiniso.

“Umbhalo owawungaphezu kwayo yonke eminye kokubili uyisisekelo nensika emaphakathi yokholo lwe-Advent kwakuyisimemezelo esithi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke ingeweliso iyakuhlazwa.’ [Daniel 8:14.]” *The Great Controversy*, 409.

UDaniyeli isahluko sesishiyagalombili amavesi eshumi nantathu neshumi nane amele umbuzo osevesini leshumi nantathu olandelwa impendulo evesini leshumi nane. Igama lesiHeberu elithi Palmoni lihunyushwa ngokuthi “lowo ngcwele othile” evesini leshumi nantathu, futhi lelo gama elikhethekile likaKristu lisho uMbali Omangalisayo noma uMbali Wezimfihlakalo.

Lapho u-Ellen White ekhomba ukuthi ivesi leshumi nane liyinsika emaphakathi nesisekelo se-Adventism, ubeka ukugcizelela kobuNkulunkulu embuzweni nasempendulweni yalezi zivesi ezimbili, okudinga ukuthi uKristu, njengoMbali Omangalisayo Wezibalo, abe yindawo eyinhloko yokubhekiswa kuyo. UDadewethu White waphindaphinda ukugcizelela ukubaluleka kokubheka uKristu njengeqiniso elimaphakathi lanoma iyiphi indima, futhi emavesini eshumi nantathu neshumi nane kukhona ukuvela okuqondile kukaKristu—“lowo ngcwele othile,”—onguPalmoni.

Ngenkathi ubu-Adventism benqaba “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ngo-1863, bavala amehlo abo kuPalmoni, ngokuba ukwakheka kwesiprofetho kombuzo nempendulo kusekelwe ebudlelaneni obuphakathi “kwezikhathi eziyisikhombisa” zikaMose kanye “nezinsuku eziyizinkulungwane ezimbili namakhulu amathathu” zikaDaniyeli. “Izikhathi

eziyisikhombisa” zikaMose noma iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili kanye “nokuhlwa nokusa okuyizinkulungwane ezimbili namakhulu amathathu” kukaDaniyeli noma iminyaka eyizinkulungwane ezimbili namakhulu amathathu, ubudlelwane bazo besiprofetho busungulwa yisikhathi, esimelwa yizinombolo, futhi uMbalimangaliso Wezinombolo umi khona kanye maphakathi kombuzo nempendulo okuyinsika emaphakathi yobu-Adventism. Labo okungenzeka ukuthi bafunde imibhalo kaJosephus bangase bakhumbule izimpikiswano zakhe ezinengqondo ezazikhomba izinto ezimbili ezikhethekile ezadalwa nguNkulunkulu. Enye kwakuwulimi lwesiHebheru, kanti enye kwakuyisikhathi esilinganisekayo, okuyinto yona-ke efuna izibalo.

Ivesi yeshumi nantathu ibuza, “Kuze kube nini?” Ivesi alibuzi “nini,” libuza “kuze kube nini?” Ukuthi lowo mbuzo umayelana nesikhathi sobude baso (kuze kube nini?) noma umayelana nephuzu elithile lesikhathi (nini?) kubalulekile ukuze kuqondwe kahle. Impendulo yombuzo osevesini yeshumi nane ingase ibe ikhomba iphuzu elithile lesikhathi, noma inkathi yesikhathi, futhi mhlawumbe kokubili; kodwa noma ngabe impendulo iyini, kufanele ibekwe ngaphakathi komongo wombuzo osevesini yeshumi nantathu. Ukuze kuhlukaniswe izwi ngokufanele, noma okusho ukuthi kuqondwe kahle impendulo yevesi yeshumi nane, kudingeka ukuqondwa okulungile komongo wombuzo. Ingabe “nini” noma “khona-ke”?

Izidakwa zakwa-Efrayimi zifundisa ngokungacaci ukuthi ivesi leshumi nane libonisa umzuzu wesikhathi, zona ezithi lowo mzuzu ungumhla ka-Okthoba 22, 1844; futhi lapho zenza kanjalo zingase impela zibhekisele endimeni esisanda kuyicaphuna encwadini ethi *The Great Controversy*, kodwa iZwi likaNkulunkulu aliguquki neze, futhi alihluleki neze. Umbuzo othi “kuze kube nini” ukhomba ubude besikhathi, hhayi umzuzu wesikhathi. Umhla ka-Okthoba 22, 1844 waqala inkathi yokwahlulela kophenyo, futhi amaqiniso ahambisana nalowo msebenzi amelela ivangeli laphakade futhi abaluleke kakhulu kunosuku nje eyaluqala ngalo.

Uhlelo lolimi lwesiHeberu lucacile, futhi leyo ncazelo efanayo yahunyushelwa eKing James Version. Akusikho kuphela ukuthi uhlelo lolimi lubeka ngokusobala lo mbuzo esimweni sesikhathi eside, kodwa nombuzo othi “kuze kube nini” uwuphawu lwesiprofetho seBhayibheli. Kungaboniswa ngofakazi abaningana ukuthi umbuzo othi “kuze kube nini” njengophawu umelela umlando ka-9/11 kuze kufike umthetho weSonto. Sizozala ngokuhlola uphawu oluthi “kuze kube nini” ngaphambi kokuba sibuyele kuPalmoni nakuJoweli.

Kuze Kube Nini? U-Isaya Isithupha Ngase ngithi: “Nkosi, kuze kube nini na?” Yase isithi: “Kuze kube yilapho amadolobha echitheka kungabi khona ohlala kuwo, nezindlu zingabi namuntu, nezwe lishiywe liyincithakalo; kube yilapho uJehova esesusa abantu kude, nezindawo ezilahliwe phakathi kwezwe zibe ziningi kakhulu. Noma kusekhona okweshumi kulo, kuyakuphindela ekubhujisweni; njengomuthi womtherafimi nanjengom-oki okuthi, lapho ugawuliwe, kusale isiqu sawo; kanjalo inzalo engcwele iyoba yisiqu sawo.” Isaya 6:11–13. Lezi zindinyana ziletha phambi komqondo wethu isimo esasingobekwe kuso

u-Israyeli ngenxa yokungathembeki kwawo, kanye nokubekezela kukaNkulunkulu isikhathi eside, kepha ekugcineni ukuphela kokuhlupheka Kwakhe. UJehova wayesethumele izinceku Zakhe ukuba zixwayise abantu Bakhe ngokwahlulela okuzayo uma bengaphenduki ezonweni zabo. Kodwa izinhliziyi zabo zaba lukhuni, nezindlebe zabo zaba buthuntu, namehlo abo avaluwe, ukuze bangaboni ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyo yabo, baphenduke, baphulukiswe. Ngakho-ke amazwi omprofethi aba yiphunga lokufa eliholela ekufeni kulabo ababengafuni ukulalela. Noma kunjalo, phakathi kokwahlulela kwaba khona umusa. Kwase kusala insali. "Inzalo engcwele iyoba yisiqu sawo." Kulokhu sibona ukuthi ukwahlulela kukaNkulunkulu akuyona into engahlosile noma engenamkhawulo. Kunomngcele okubekwe yiwo ukubekezela Kwakhe. Kukhona isikhathi lapho usizi olude ngenxa yesono sesizwe lufinyelela esiphethweni salo. Umbuzo womprofethi, "Kuze kube nini na?" ungowemvelo ngokuphelele emlonyeni wenceku kaNkulunkulu ebona abantu beqhubeka nokuphika ukukhanya. Impendulo ibonisa ukuthi ukuqhubeka kokungaphenduki kuyoholela ekuchithweni, ekusweleni, nasekususweni. Kodwa futhi ibonisa ukuthi uNkulunkulu akasoze azishiya engenabufakazi. Kuyohlala kukhona insali, futhi kuleyo nsali kuyakuba nethemba lesikhathi esizayo. Umfanekiso womuthi ogawuliweyo, okushiya isiqu sawo emhlabathini, ugcwele incazelo engokomprofethi. Nakuba ukwahlulela kwehla futhi umuthi uqotshwe phansi, ukuphila akuphelanga ngokuphelele. Isiqu sisalokhu sikhona. Kanjalo no-Israyeli. Isizwe siyakushaywa, izindawo zaso ziyakwenziwa zibe yincithakalo, abantu baso bahlakazeke; kodwa injongo yesivumelwano sikaNkulunkulu ayibhubhi. Inzalo engcwele, insali ethembekileyo, iyogcina ubufakazi bukaNkulunkulu emhlabeni. Lona ngumthetho obonakala njalo emisebenzini kaNkulunkulu nabantu. Lapho iningi lisuka, lapho abaningi beshiya iqiniso futhi benqaba isixwayiso, uNkulunkulu ugcina abantu abambalwa abaqotho. Kube njalo ngezinsuku zikaNowa. Kube njalo ngesikhathi sika-Eliya. Kube njalo ngesikhathi sokufika kukaKristu kokuqala. Futhi kuyoba njalo ekupheleni kwesikhathi. Kungakhathaliseki ukuthi ukuhlubuka kusakazeka kangakanani, noma ukwahlulela kubanzi kangakanani, uNkulunkulu unensali yayo. Leyo nsali ingase ibe ncane, ihlazeke emehlweni abantu, futhi icindezeleke kakhulu; kodwa ingcwele, ibekelwe eceleni uNkulunkulu, futhi iyisiqu aphila ngaso umgomo Wakhe emlandweni. Ngakho la mazwi awakhulumi ngokubhujiswa kuphela, kodwa nokuqhubeka. Awakhulumi ngokulahlwa kuphela, kodwa nangokongiwa.

Kukhona kokubili ubunzima obungcwele bokwahlulela kukaNkulunkulu nobumnene obumangalisayo bomusa Wakhe. Umuthi uyagawulwa; kodwa isiqu sisala. Umhlaba uyachithwa; kodwa inzalo engcwele ayinyamalali. Ngaleyo ndlela uNkulunkulu ugcina ubuqotho bezwi Lakhe, ubulungisa besihlalo Sakhe sobukhosi, nesihe sesivumelwano Sakhe.

Ku-Isaya isahluko sesithupha ivesi lesithathu, izingelosi ziveza ukuthi umhlaba ugcwele inkazimulo kaNkulunkulu.

Omunye wamemeza komunye, wathi: Ngcwele, ngcwele, ngcwele, yiNkosi yamabandla; umhlaba wonke ugcwele inkazimulo yayo. Isaya 6:3.

USisi White uhlanganisa ukwehla kwengelosi yesAmbulo isahluko seshumi nesishiyagalombili nezingelosi zevesi lesithathu.

“Njengoba bona [izingelosi] bebona ikusasa, lapho umhlaba wonke uyakugcwala inkazimulo yaKhe, ingoma yokudumisa yokunqoba iyaphindaphindwa isuke komunye iye komunye ngengoma emnandi, ‘Ngcwele, ngcwele, ngcwele, iNkosi yamabandla.’” Review and Herald, December 22, 1896.

U-Isaya uku-9/11, futhi ubuza ukuthi “kuze kube nini” kufanele ethule umyalezo we-9/11 kubantu baseLawodikeya abangafuni ukubona noma ukuzwa. Utshelwa ukuthi kufanele aphikelele kuze kube yilapho imizi ichithwa, futhi ukubhujiswa kwemizi, okuqala emthethweni weSonto lapho ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe.

Ngase ngithi mina, Nkosi, koze kube nini? Yase iphendula yathi: Kuze amadolobha abe yincithakalo, engenabahlali, nezindlu zingabi nabantu, nezwe lichitheke nya, lishiywe liyincithakalo; iNkosi isibasusile abantu yabayisa kude, kube khona ukushiywa okukhulu phakathi kwezwe. Kepha nokho kuyakuba khona ingxenye yeshumi phakathi kwalo, ibuye, idliwe; njengomuthi we-teil nanjengom-okhi, okunesisekelo kukho, lapho iphonsa amaqabunga ayo: kanjalo inzalo engcwele iyakuba yisisekelo saso. U-Isaya 6:11–13.

Ngo-9/11, lapho umhlaba ukhanyiswa ngenkazimulo kaNkulunkulu, u-Isaya ugcotshwa ukuba ethule umlayezo wemvula yokugcina, futhi uyabuza ukuthi “kuze kube nini” kudingeka awethule umyalezo ka-9/11 kubantu abanezinhliziyo ezikhuluphele? Impendulo ithi “kuze kube” ngumthetho weSonto, lapho kuyakuba khona “ukudela okukhulu phakathi kwezwe.” “Ukudela okukhulu” kufezwa yi-Adventism yaseLawodikeya, u-Isaya, esahlukweni samashumi amabili nambili, ayimele njengoShebna.

Bheka, iNkosi iyakukuyisa ekuthunjweni okunamandla, futhi impela iyakusibekela. Impela iyakukuphenduphendula ngamandla, ikujikijele njengebhola ezweni elibanzi; khona uyakufela, futhi khona izinqola zenkazimulo yakho ziyakuba yihlazo lendlu yenkosi yakho. Futhi ngiyakukuxosha esikhundleni sakho, futhi esikhundleni sakho iyakukudonsela phansi. U-Isaya 22:17–19.

Ubu-Adventisti baseLawodikeya bayolishiya iqiniso ngesikhathi somthetho weSonto, futhi lapho “bachithwa,” njengoba kufanekisiwe kuDanyeli isahluko seshumi nanye ivesi lamashumi amane

nanye.

Uyongena futhi ezweni lenkazimulo, futhi amazwe amaningi ayakuketulwa; kodwa laba bayakuphunyuka esandleni sakhe, u-Edomi, noMowabi, nenhloko yabantwana bakwa-Amoni. Daniyeli 11:41.

Lapho u-Isaya ebuza ethi “kuze kube nini,” utshelwa ukuba ethule umyalezo ku-Adventism kuze kufike umthetho weSonto, lapho “abaningi” bakaDaniyeli isahluko seshumi nanye ivesi lamashumi amane nanye beyaku “gudluzwa,” lapho beshiya iSabatha noNkulunkulu. Bayakube sebekhishwa emlonyeni weNkosi, njengoba kufanekiswa encwadini yeSambulo, lapho zonke izincwadi zeBhayibheli zihlangana khona ziphinde ziphelele khona, nalapho u-Isaya amashumi amabili nambili uShebina “ephonswa ngamandla” “njengebhola ezweni elikhulu” njengoba “besuswa” “bayiswe kude.”

Kuleso sikhathi insali, emelwe “njengeshumi” (okuyingxenywe yeshumi), “iyabuya”; yona, kule ndima, iqhathaniswa nezihlahla “ezinensalela” esalayo lapho amaqabunga ewa. “Amaqabunga” amele ukuvuma kokukholwa embhalweni ongokwesiprofetho. Lapho ubu-Adventism bufika emthethweni weSonto futhi bamukela usuku lokuqala lwesonto esikhundleni seSabatha likaNkulunkulu, bayolahla amaqabunga abo “okuvuma kokukholwa” futhi bangabe besasho ukuthi bagcina iSabatha likaNkulunkulu losuku lwesikhombisa.

“Ukuqalekiswa komkhiwane kwakuwumfanekiso owenziwa ngesenzo. Lowo muthi oyinyumba, owawubukisa ngamahlamvu awo okuzenzisa phambi kukaKristu uqobo, wawuwuphawu lwesizwe samaJuda. UMsindisi wayefisa ukwenza kucace kubafundi baKhe imbangela nokuqiniseka kwembubhiso ka-Israyeli. Ngenxa yalokhu wawunika umuthi izimfanelo zokuziphatha, futhi wawenza umchazi weqiniso lobuNkulunkulu. AmaJuda ayegqama ehluke kuzo zonke ezinye izizwe, ethi athembekile kuNkulunkulu. Wayewathandle ngokukhethekile, futhi ayethi anokulunga okudlula bonke abanye abantu. Kodwa ayezonakaliswe ukuthanda izwe nokuhaha inzuzo. Ayeziqhayisa ngolwazi lwawo, kodwa ayengawazi okufunwa uNkulunkulu, futhi ayegcwele ubuzenzisi. Njengomuthi oyinyumba, ayelulaza amatsha awo okuzenzisa phezulu, ebukeka echichima, futhi emuhle emehlweni, kodwa ezeza “amahlamvu kuphela.” Inkolo yamaJuda, nethempeli layo elihle kakhulu, ama-altare ayo angcwele, abapristi bayo abagqoke imitara, nemikhosi yayo ehlabane umxhwele, yayinhle ngempela ngokubukeka kwangaphandle, kodwa ukuthobeka, uthando, nokuphana kwakungekho.”

“Yonke imithi ensimini yamakhiwane yayingenazithelo; kodwa imithi engenamaqabunga yayingavusi kulindela, futhi yayingabangeli ukudumazeka. Ngale mithi kwamelelwa abeZizwe. Nabo babengenakho ukumesaba uNkulunkulu njengamaJuda; kodwa babengazange bazibize njengabakhonza uNkulunkulu. Babengazigabisi ngokuzenzisa okuziqhoshayo kobuhle. Babeyizimpumpu the emisebenzini nasezindleleni zikaNkulunkulu. Kubo isikhathi samakhiwane sasingakafiki. Babesalindele usuku olwaluyoba lethelele ukukhanya nethemba. AmaJuda, ayemukele izibusiso ezinkulu kakhulu ezivela kuNkulunkulu, abekwa icala ngenxa yokusebenzisa kabi lezi zipho. Amalungelo ababegabisa ngawo ayandisa kuphela icala labo.”
The Desire of Ages. 582, 583.

Ngomthetho weSonto, ukuvuma kwe-Adventism yaseLawodikea kokuthi bayisizwe sesivumelwano sikaNkulunkulu kuyaphela, njengoba bemukela uphawu lwesivumelwano sokufa futhi benqaba uphawu lwesivumelwano sokuphila. Ngaleso sikhathi balahla amaqabunga abo okuvuma, futhi okuvezwa khona yinsali emelwe ngu-Isaya, eyathi ngo-9/11 “yabuyela” ezindleleni zakudala, yabe isithotshiswa othulini lapho yona (u-Isaya) ibona ulwazi lwayo olonakele, yase ihlanzwe ngemva kwalokho ngelahle elivela e-altare. USista White usazisa ukuthi ilahle elivela e-altare limelela ukuhlanzwa, kodwa ukuhlanzwa kumane kuyilokho okufezwa yilahle lapho lithinta izindebe zika-Isaya.

“Ilahle elivuthayo lifanekisela ukuhlanzwa. Uma lithinta izindebe, akukho zwi elingcolileyo eliyokuwa kuzo. Ilahle elivuthayo libuye lifanekisele amandla emizamo yezinceku zeNkosi.”
Review and Herald, October 16, 1888.

“Aalahle” avela e-altare aponswa emhlabeni ezinsukwini zokugcina yiwo amalahle aponswa emhlabeni lapho kuvulwa uphawu lwesikhombisa nolokugcina emavesini amahlanu okuqala eSambulo isahluko sesishiyagalombili. U-Isaya, ngakho-ke nabayizinkulungwane eziyikhulu namashumi amane nane, bayahlanzwa yilawo malahle athinta izindebe zabo, kodwa “ilahle” liwumyalezo. Lithinta izindebe zabo lapho bethatha incwadi esandleni sengweziyo bayidle.

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

Labo “ababuyayo” babe babe yinsali (okusele) bavezwa njengabayizihlahla ze-okhi nezama-teal, futhi njengoba uKristu “wayenike isihlahla izimfanelo zokuziphatha, wasenza umchazi weqiniso lobuNkulunkulu,” izihlahla zika-Isaya zinezinga “lokuziphatha” phakathi kwazo njengoba limelelwe “yingqikithi.” Inqikithi ihlala nezihlahla, ngisho nalapho labo ababengamaqabunga kuphela okuvuma umsebenzi bechithwa. “Inzalo engewe” iyona “ngqikithi,” futhi uKristu uyiyiyo “inzalo engewe” yesiprofetho. Lezo zihlahla ezimelelwa njengensali, futhi no-Isaya uqobo esahlukweni sesithupha, zimelela abantu, ngakho-ke ubuntu; futhi inzalo engewe imelela ubuNkulunkulu. Ngakho-ke, u-Isaya isahluko sesithupha sikhomba ukuhlanzwa kwe-Adventism kusukela ku-9/11 kuze kube ngumthetho weSonto, futhi imininingwane u-Isaya ayifakayo kulowo mlando wesiprofetho yonke imelelwa ngumbuzo wakhe othi “kuze kube nini”. Ku-Isaya impendulo ethi “kuze kube nini” yayisukela ku-9/11 kuze kube ngumthetho weSonto.

Kuyoze Kube Nini? 1840–1844

Umhla ka-11 Agasti, 1840 wawuyisifaniso sika-9/11, futhi ngomlando wesiprofetho osukela ku-11 Agasti, 1840 uze ufike ku-22 Okthoba, 1844, impi yaseNtabeni iKarmeli phakathi kuka-Eliya nabaprofethi bakaJezebeli yenzeka. Ekugcineni kwabekwa obala ukuthi abaprofethi bakaBhali babengabaprofethi bamanga, base bebulawa ngu-Eliya; kodwa ekuqaleni nje kwalokho kubhekana, u-Eliya wabuza umbuzo wathi, “koze kube nini” nincenga phakathi kwemibono emibili.

U-Eliya wasondela kubo bonke abantu, wathi, Koze kube nini nintengantenga phakathi kwemibono emibili na? Uma uJehova enguNkulunkulu, ml_followeni; kodwa uma kunguBhali, khona-ke mlandeleni. Abantu abamphendulanga ngazwi. U-Eliya wayesethi kubantu, Mina, mina ngedwa, ngisele ngingumprofethi kaJehova; kodwa abaprofethi

bakaBhali bangamadoda angamakhulu amane namashumi amahlanu. 1 AmaKhosi 18:21, 22.

U-Eliya uku-11 Agasti 1840; ubuza lesi sizukulwane ukuthi umyalezo wamaMillerite uyiqiniso yini noma ungamanga? Ungomunye futhi umyalezo oya eLawodikeya, njengoba kwakunjalo ngo-Isaya isahluko sesithupha.

“Izinkulungwane zaholelwa ekwamukeleni iqiniso elashunyayelwa nguWilliam Miller, futhi izinceku zikaNkulunkulu zavuswa ngomoya nangamandla ka-Eliya ukuze zimemezele umlayezo. NjengoJohane, umanduleli kaJesu, labo ababeshumayela lo myalezo osindayo bazizwa bephoqelekile ukubeka imbazo empandeni yomuthi, nokubiza abantu ukuba bathele izithelo ezifanele ukuphenduka. Ubufakazi babo babuhloselwe ukuvusa nokuthinta ngamandla amabandla, nokubonakalisa isimo sawo sangempela. Futhi njengoba isixwayiso esisindayo sokubalekela ulaka oluzayo sasizwakaliswa, abaningi ababebumbene namabandla bawamukela umlayezo wokuphilisa; babona ukulehla kwabo, futhi ngezinyembezi ezibuhlungu zokuphenduka nangobuhlungu obujulile bomphefumulo, bazithoba phambi kukaNkulunkulu. Futhi njengoba uMoya kaNkulunkulu wehlela phezu kwabo, basiza ukumemeza isimemezero esithi, ‘Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwaKhe selifikile.’” Early Writings, 233.

Emlandweni wokuvivinywa ka-1840 kuya ku-1844 amaProthestani enqaba umlayezo ka-Eliya abangamadodakazi aseRoma futhi anikela ingubo yobuphosthantshi ku-Adventismu yamaMillerite. Ngo-Isaya no-Eliya, sinofakazi ababili abafakazela iqiniso lokuthi umbuzo othi “kuze kube nini” uwuphawu lomlando oqala ngo-9/11 futhi uphele ngomthetho weSonto. Emlandweni wamaMillerite u-Agasti 11, 1840 uhambisana no-9/11, futhi u-Okthoba 22, 1844 uhambisana nomthetho weSonto. Lapho umlilo wehlela phansi uvela ezulwini wadla umnikelo ka-Eliya, amatshe ayishumi nambili wonke akhanyiswa kanye nomnikelo, ngaleyo ndlela ephawula abayizinkulungwane eziyikhulu namashumi amane nane njengophawu olumeleke njengamatshe akhanyisiwe. Abaprofethi bamanga base bebulawe ngu-Eliya, njengoba ne-United States, umprofethi wamanga, ibulawa njengombuso wesithupha emthethweni weSonto.

U-Isaya isahluko sesithupha ugcizelela inqubo yokuvivinywa, yokuhlazwa nokwenziwa msulwa phakathi kwabantu bakaNkulunkulu kusukela ku-9/11 kuze kube semthethweni weSonto. U-Eliya ukhuluma nesimo sengqondo saseLawodikeya sabantu bakaNkulunkulu, kodwa futhi unikeza ubufakazi obuhlukanisa phakathi komprofethi weqiniso nowamanga, ngalokho-ke phakathi komyalezo weqiniso nowamanga. Ngakho-ke, kuqalwa ngo-Agasti 11, 1840, kuphele ngo-Okthoba 22, 1844, kwafikiswa uvivinyo lwesiprofetho phezu kwamaProthestani enkathini yaseSardesi; futhi njengoba umlilo eNtabeni iKarmeli waletha ukuhlukana kwaba yizigaba ezimbili, kwabonakaliswa izigaba ezimbili ngonyaka we-1844. Esinye isigaba kule nqubo yokuvivinywa kwakungabantu besivumelwano “abangasekho maduzane,” kanti esinye isigaba kwakuyi-Adventism yamaMillerite uNkulunkulu ayeyongena nayo esivumelwaneni ngo-Okthoba 22, 1844. Inkathi yokuvivinywa nokwehlukani iyindaba yesivini njengoba i-Adventism yamaMillerite yabonakaliswa njengomprofethi weqiniso ngesikhathi esifanayo nalapho ubuProthestani baseSardesi baqala ukugcwalisa indima yabo njengobuProthestani obuhlubukile. Njengoba nje abaprofethi bakaBhali badalulwa njengabamanga, kanjalo nabantu besivumelwano

sangaphambili badalulwa base bebizwa amaMillerite ngokuthi bayindodakazi yaseRoma. Indaba yeNtaba iKarmeli, kanye nokugcwaliseka kwalowo mlando esikhathini samaMillerite, kunikeza ufakazi wesibili ku-Isaya isahluko sesithupha wokuthi umbuzo othi, “kuze kube nini,” uwuphawu lwenkathi yesikhathi esuka ku-9/11 kuze kube semthethweni weSonto.

“‘Nkosi Nkulunkulu ka-Abrahama, ka-Isaka, neka-Israyeli,’ kuncenga umprofethi, ‘makwazeke namuhla ukuthi Wena unguNkulunkulu kwa-Israyeli, nokuthi mina ngiyinceku yaKho, nokuthi ngenze zonke lezi zinto ngezwi laKho. Ngizwe, O Jehova, ngizwe, ukuze laba bantu bazi ukuthi Wena unguJehova uNkulunkulu, nokuthi Wena ubuyisele inhliziyi yabo emuva futhi.’”

“Ukuthula, okusindayo ngobungwele baso, kwehle phezu kwabo bonke. Abapristi bakaBali bayathuthumela ngokwesaba. Beqaphela icala labo, balindele ukuphindiselwa okusheshayo.

“Kungakapheli umthandazo ka-Eliya, amalangabi omlilo, njengokubaneka okukhazimulayo kombani, ehla evela ezulwini phezu kwe-altare eliphakanyisiweyo, aqede umhlathshelo, akhothe amanzi asemseleni, aqede ngisho namatshe e-altare. Ukukhazimula kwalelo langabi kukhanyisa intaba futhi kuphazamise amehlo esixuku. Ezihosheni ezingezansi, lapho abanengi bebukele ngokulinda okukhathazayo ukunyakaza kwalabo abangaphezulu, ukwehla komlilo kubonakala ngokucacileyo, futhi bonke bayamangala ngalowo mbono. Kufana nensika yomlilo eyathi oLwandle Olubomvu yahlukanisa abantwana bakwa-Israyeli nebutho lamaGibhithe.

“Abantu abasentabeni baziphonsa phansi ngokukhuleka okukhulu phambi kukaNkulunkulu ongabonakaliyo. Abanesibindi sokuqhubeka bebuka umlilo othunyelwe uvela ezulwini. Besaba ukuthi nabo uqobo bazoshabalala; futhi, njengoba sebegwetshiwe ezinhliziyweni zabo ngomsebenzi wabo wokuvuma ukuthi uNkulunkulu ka-Eliya unguNkulunkulu wawoyise babo, okufanele bamnikele ukwethembeka, bamemeza bonke kanyekanye sengathi ngezwi linye, bathi, ‘UJehova, nguye uNkulunkulu; uJehova, nguye uNkulunkulu.’ Ngokucaca okumangalisayo lokho kumemeza kuzwakala kuyo yonke intaba, kuphindaphindeke ethafeni elingezansi. Ekugcineni u-Israyeli uyavuswa, engasakhohliseki, ephendukile. Ekugcineni abantu bayabona ukuthi bamhlazise kangakanani uNkulunkulu. Isimo sokukhonza uBhali, uma siqhathaniswa nenkonzo enengqondo efunwa nguNkulunkulu weqiniso, sembulwe ngokugcwele. Abantu bayakuqonda ukulunga nomusa kaNkulunkulu ngokuba ebambe amazolo nemvula kwaze kwaba yilapho sebefikisiwe ekuvumeni ibizo laKhe. Manje sebekulungele ukuvuma ukuthi uNkulunkulu ka-Eliya uphakeme kunazo zonke izithixo.”

Prophets and Kings, 153.

Koze Kube Nini? U Mose Fix any weird characters, typos, grammar issues and weird use of Zulu for the above translation. Output only the corrected translation.

Isikhathi sokuqala lapho umbuzo oyisifaniso othi, “kuze kube nini,” uphakanyiswa eZwini lesiprofetho kusezinhlungwini zesishiyagalombili ezafikela abaseGibhithe ngesikhathi sikaMose. Inhlupho yesishiyagalombili “yizinkumbi” (uphawu lwe-Islamu) ezaletwa “umoya wasempumalanga” (uphawu lwe-Islamu).

UMose no-Aroni bangena kuFaro, bathi kuye: “Isho kanje iNkosi uNkulunkulu wamaHeberu: Kuyozwe kube nini wenqaba ukuzithoba phambi kwami na? Yeka abantu bami bahambe, ukuze bangikhonze. Kepha uma wenqaba ukuyeka abantu bami bahambe, bheka, kusasa ngiyakuletha isikhonyane emingceleni yakho; siyakusibekela ubuso bomhlaba, kuze kungabe kusabonakala umhlaba; sidle insali yalokho okuphunyukile, okusele kini esichothweni sesichotho, futhi siyakudla yonke imithi emilayo ngenxa yenu ensimini; siyakugwalisa izindlu zakho, nezindlu zezinceku zakho zonke, nezindlu zamaGibhithe onke; okuyinto engazange ibonwe nawoyihlo, noyise boyihlo, kusukela osukwini ababekhona ngalo emhlabeni kuze kube namuhla.” Wayesephenduka, waphuma kuFaro.

Izincedu zikaFaro zathi kuye: Lo muntu uyakuba yisihibe kithi kuze kube nini na? Bayeke amadoda ahambe, ukuze akhonze uJehova uNkulunkulu wawo; awukakazi yini nokho ukuthi iGibhithe selibhujisiwe na?

UMose no-Aroni baphinde balethwa kuFaro; wayesethi kubo: Hambani niyokhonza uJehova uNkulunkulu wenu; kodwa bangobani abayakuhamba?

UMose wathi: Siyakuhamba nabancane bethu nabadala bethu, namadodana ethu namadodakazi ethu; siyakuhamba nemihlabi yethu nemfuyo yethu; ngokuba kumelwe sigubhele uJehova umkhosi.

Wasesethi kubo: “Sengathi uJehova angaba nani njengoba ngizonikhulula, nina kanye nabantwanyana benu; qaphelani, ngokuba ububi buphambi kwenu. Akube njalo: hambani manje nina eningamadoda, nikhonze uJehova, ngokuba yilokho ebenikufuna.” Base bexoshwa phambi kukaFaro.

UJehova wayesethi kuMose: Yelula isandla sakho phezu kwezwe laseGibhithe ngenxa yezinkumbi, ukuze zenyuze phezu kwezwe laseGibhithe, zidle yonke imifino yezwe, konke lokho okushiywe isichotho. UMose wayeselulela induku yakhe phezu kwezwe laseGibhithe; uJehova wayeseletha umoya wasempumalanga phezu kwezwe lolo suku lonke, nobusuku bonke; kwathi sekusile, umoya wasempumalanga waletha izinkumbi. Izinkumbi zenyuze phezu kwezwe lonke laseGibhithe, zahlala kuyo yonke imikhawulo yaseGibhithe; zazinobuhlungu obukhulu kakhulu; ngaphambi kwazo kwakungakaze kube khona izinkumbi ezinjengazo, futhi nangemva kwazo ngeke kube khona ezinjalo. Ngokuba zamboza ubuso bomhlaba wonke, kwaze kwaba mnyama ezweni; zadla yonke imifino yezwe, nazo zonke izithelo zemithi ezasala emva kwesichotho; akwase kusala lutho oluluhlaza emithini, noma emifinweni yasendle, kulo lonke izwe laseGibhithe.

UFaro wabiza uMose no-Aroni ngokuphuthuma; wathi, Ngonile kuJehova uNkulunkulu wenu, nakini. Ngakho-ke manje, ngiyacela, thethelelani isono sami kanye kanye nje, nincenge uJehova uNkulunkulu wenu ukuba angisuselele lokhu kufa kuphela. Waphuma kuFaro, wanxusa kuJehova. UJehova wasephendula umoya onamandla omkhulu wasentshonalanga, owasusa isikhonyane wasiphonsa oLwandle Olubomvu; akwasala ngisho nesisodwa isikhonyane kuyo yonke imingcele yaseGibhithe. Eksodusi 10:3–19.

Okokuqala “iNkosi uNkulunkulu wamaHeberu” iyabuza ithi, “Kuyakuba kuze kube nini wenqaba ukuzithoba phambi kwami?” bese kuthi izinceku zikaFaro kamuva ziphinde zibuze uFaro zithi,

“Lo muntu uyakuba lugibe kithi kuze kube nini na?” Lo mbuzo ubuzwa phakathi kwesifo sesishiyagalombili, esihambisana no-9/11 ngenxa yezizathu eziningana. Isifo seshumi singukubulawa kwamazibulo, esihambisana nesiphambano, futhi silandelwa ukudumala ngaseLwandle oluBomvu, okuyinto ukuphefumulelwa okuyihlanganisa nokudumala kwabafundi esiphambanweni, okuphinde kuhambisane nokudumala okukhulu kwamaMillerite ngo-1844. Labo fakazi abathathu bonke bahambisana nomthetho weSonto. Isifo seshumi singumthetho weSonto, kanti izifo ezimbili ngaphambili isifo sesishiyagalombili saletha “izinkumbi” ngomoya “wasempumalanga.” “Izinkumbi” zagcwala umhlaba wonke, njengoba nje ubuSulumane bunyakazisa umhlaba wonke namuhla njengoba busakaze ubumnyama babo ngokufuduka okuphoqelelwe. Igama lesiLatini “senkumbi yasehlane” lithi “locusta migratoria,” limele ukusabalala kobuSulumane ngokufuduka, okufanekiswa emvelweni njengokuthuthela kwezinhlobo.

Isishiyagalolunye kwakungubumnyama obungazwakala.

UJehova wayesethi kuMose: Yelulela isandla sakho ngasezulwini, ukuze kube khona ubumnyama phezu kwezwe laseGibithe, yebo, ubumnyama obuzwakalayo. UMose wayeseyelulela isandla sakhe ngasezulwini; kwase kuba khona ubumnyama obukhulu kulo lonke izwe laseGibithe izinsuku ezintathu. Ababonananga, futhi akekho owavuka endaweni yakhe izinsuku ezintathu; kepha bonke abantwana bakwa-Israyeli babenokukhanya ezindlini zabo. Eksodusi 10:21–23.

Esibonakalisweni sesimboli esithi “koze kube nini” esimelwe yiNtaba iKarmeli no-Eliya, kukhona ukwahlukanisa okuvezwa lapho umlilo wehla uvela ezulwini. UNkulunkulu ka-Eliya wenza lokho uBhali angeke akwenze. Emlandweni wamaMillerite, lowo mehluko wenziwa phakathi kobuProthestani baseSardisi obuwire kanye nobu-Adventism bamaMillerite. NgoMose, umehluko wawungowobumnyama noma wokukhanya. Kwakukhona ukukhanya ezindlini zamaHeberu. U-Isaya uyaqhubeka ukusazisa ukuthi labo abangenakho ukukhanya emgqeni kaMose, abangabo futhi labo ababhujiswa ngu-Eliya, nalabo abalahlekelwa yisembatho sobuProthestani esikhathini samaMillerite, bayisizwe “esizwa” “ngempela, kodwa singaqondi; futhi sibona” “ngempela, kodwa singaboni ngokuqonda.” Khona-ke kwenziwa isimemezelo ngalaba bantu esithi, “Yenza inhliziyoyalaba bantu ibe nama-futha, wenze izindlebe zabo zibe lukhuni, uvale amehlo abo; funa babone ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyo yabo, baphenduke, baphiliswe.”

Ezimisele ukwenza umsebenzi, kodwa ekhungathekiswa isabelo sokushumayela kulabo abangayikulalela, u-Isaya “wasesithi,” “Nkosi, kuze kube nini?”

Ezintathu zokugcina zezinhlopho eziyishumi zaseGibhithe zinikeza ubufakazi bezinyathelo ezintathu ezisuka ku-9/11 ziye emthethweni weSonto. Ngo-Agasti 11, 1840 isigijimi sengwezi yokuqala sanikwa amandla, kwathi ngo-Ephreli 19, 1844 ingelosi yesibili yafika, yabe isinikezwa amandla emhlanganweni wasekamu e-Exeter ngo-Agasti 12–17, kwase kufika ingelosi yesithathu ngo-Okthoba 22, 1844. Ingelosi yesithathu ihambisana nomthetho weSonto, ngakho-ke ikhomba inqubo yezinyathelo ezintathu, ngoba ungeke ube nesithathu ngaphandle kokuba khona eyokuqala neyesibili.

“Imiyalezo yokuqala neyesibili yanikezwa ngo-1843 nango-1844, futhi manje sesingaphansi kokumenyezelwa kowesithathu; kodwa yonke lemiyalezo emithathu isamele imenyezwe. Kusabalulekile namuhla njengakuqala ukuthi iphindwe kulabo abafuna iqiniso. Ngosiba nangezwi kufanele sizwakalise lesi simemezelo, sibonise ukuhleleka kwazo, nokusetshenziswa kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Owesithathu akakwazi ukuba khona ngaphandle kowokuqala nowesibili. Le miyalezo kufanele siyinine izwe ngezincwadi ezishicilelwe, ngezinkulumo, sibonise emgqeni womlando wesiprofetho izinto ebezikhona nezinto eziyokuba khona.” Selected Messages, incwadi 2, 104, 105.

Isifo seshumi saseGibhithe siye sahlanganiswa ngokuphefumulelwa nesiphambano kanye nokudumazeka okwalandela okuhlobene naso. Ngakho-ke isifo seshumi singumyalezo wesithathu, lowo okuthi ngenxa yesidingo sesiprofetho kufanele wandulelwe ngumyalezo wokuqala nowesibili. Ngo-9/11 iNkosi yabuza uFaro yathi, “koze kube nini,” futhi masinyane emva kwalokho izinceku zikaFaro nazo zabuza zathi, “koze kube nini.” Emva kokuba uMose ewise umbuzo kaNkulunkulu othi “koze kube nini” kuFaro, futhi ngaphambi nje kokuba izinceku ziphinde umbuzo kaMose kuFaro, uMose uphawula iphuzu lokuguquka ngokuthi, “waphenduka, waphuma kuFaro.” Eksodusi 10:6.

u-9/11 kwakuyiphuzu lokuguquka eliyisiprofetho, elifanekiswa ngesikhathi uMose eletha inhlupho yesikhonyane eyafika ngomoya wasempumalanga.

“Kunezikhathi eziyizigaba zokuphenduka emlandweni wezizwe nowebandla. Ekuqondiseni kukaNkulunkulu, lapho lezi zikhathi ezehlukene zobunzima zifika, kunikezwa ukukhanya kwaleyo nkathi.” Bible Echo, August 26, 1895.

Inhlupho elandelayo yaletha ubumnyama noma ukukhanya kuye ngokuthi wawukuliphi ibanga. U-9/11 waba “yisikhathi sokuguquka emlandweni wezizwe nowebandla.” Ngaleso sikhathi abantu bakaNkulunkulu babizelwa ukuba babuyele bahambe ezindleleni zasendulo, kodwa benqaba ukuhamba kuzo futhi abalalelanga izwi lecilongo. Ukwahlukaniswa phakathi kobumnyama nokukhanya kwafezwa emva kuka-Eliya, futhi uMose wabuza, “koze kube nini?” Uqhubeka futhi esho kuleso siqephu:

“Kukhona izikhathi eziyiziphendukelo emlandweni wezizwe nowebandla. Ekuphatheni kukaNkulunkulu, lapho lezi zinkinga ezehlukene zifika, kunikezwa ukukhanya kwalelo sikhathi. Uma kwamukelwa, kuba khona ukuqhubekela phambili ngokomoya; uma kwaliwa, kulandela ukuwohloka ngokomoya nokuphahlazeka komkhumbi.” *Bible Echo*, August 26, 1895.

Sizoqhubeka nesihloko esithi “kuze kube nini” esihlokwini esilandelayo.

“NgoMeyi, 1842, kwaqoqwa iNgqungquthela Jikelele eBoston, eMassachusetts. Ekuvulweni kwalo mhlango, abazalwane uCharles Fitch noApollon Hale, baseHaverhill, baletha iziprofetho eziyizithombe zikaDaniyeli noJohane, ababebezipeyinte endwangwini, kanye nezinombolo zesiprofetho, zibonisa ukugcwaliseka kwazo. Umfoweth’ uFitch, echaza eshadini lakhe phambi kweNgqungquthela, wathi, ngesikhathi ehlohlisa lezi ziprofetho, wayecabange ukuthi uma engakhipha okuthile kwalolu hlobo njengoba kwethulwe lapha, kwakuyokwenza

lolu daba lube lula futhi kwenze kube lula kuye ukulwethula phambi kwezethameli. Lapha kwakukhona ukukhanya okwengeziwe endleleni yethu. Laba bazalwane babenza lokho iNkosi eyayikubonise uHabakuki embonweni wakhe eminyakeni engu-2,468 ngaphambili, ithi, 'Loba umbono, uwenze ucace ematafuleni, ukuze agijime oyifundayo. Ngokuba umbono useyisikhathi esimisiwe.' UHabakuki 2:2."

"Ngemva kwengxoxo ethile ngalolu daba, kwavunyelwana ngazwi linye ukuba kushicilelwe nge-lithograph amakhophi angamakhulu amathathu afana naleli, okwafezwa ngokushesha. Abizwa ngokuthi 'amashadi ka-'43.' Lena kwakuyiNgqungquthela ebaluleke kakhulu." The Autobiography of Joseph Bates, 263.

"Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akufanele liguqulwe; ukuthi izibalo zazingogoba Yena wayefuna zibe njalo; nokuthi isandla saKhe sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla saKhe." Early Writings, 74.

"Kwaba ngubufakazi obuhlangene babafundisi nezincwadi zeSecond Advent, ngesikhathi bemi 'ekukholweni kwasekuqaleni,' ukuthi ukushicilelwa kweshadi kwakuyikugcwaliseka kukaHabakuki 2:2, 3. Uma ishadi laliyisihloko sesiprofetho (futhi labo abakuphikayo bayakushiya ukukholwa kwasekuqaleni), khona-ke kulandela ukuthi u-457 BC kwakungunyaka okuqalwa ngawo ukubala izinsuku eziyi-2300. Kwakudingeka ukuthi u-1843 ube yisikhathi sokuqala esashicilelwa ukuze 'umbono' 'ubambezeleke,' noma ukuze kube khona isikhathi sokubambezeleka, lapho iqembu lezintombi kwakufanele lize lilozeke futhi lulele esihlokwani esikhulu sesikhathi, ngaphambi nje kokuba livuswe ukukhala kwaphakathi kobusuku." Second Advent Review and Sabbath Herald, Volume I, Number 2, James White.