

Incwadi kaJoweli kanye neBandla Iama-Adventist oSuku lweSikhombisa IaseLawodikeya - Inombolo Yeshumi nanye

Jeff Pippenger
2025-12-14

Inombolo Yeshumi Nanye

Umyalezo wemvula yokugcina uyisexwayiso sokuvalwa okusondelayo komusa wokuhlolwa, uhlangene nobizo lokulungiselela komuntu siqu. Leyo mibono emibili imelwe ezahlukeni zeshumi nezeshumi nanye zombono ka-Isaya, futhi yethulwa ngokunjalo esimweni somyalezo kaDaniyeli ishumi nanye owavulwa ngo-1989, nomlando wayo ofihlekile owambulwa ngesikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, abamelwe embonweni ngu-Isaya namadodana akhe. Le migqa emibili ndawonye imelela isixwayiso ku-Ahazi, emele amaLawodisiya angenakho “ukuqonda” kwale migqa emibili yangaphakathi nengaphandle egcwele isiprofetho seBhayibheli.

UDaniyeli 11:11 nesAmbulo 11:11 kwethula ukumelwa okufanayo kwangaphakathi nangaphandle, uDaniyeli emele okwangaphandle, kanti iSambulo simele okwangaphakathi. Lezi “zahluko namavesi” ezimbili zangaphakathi nezangaphandle zixhumana ngokuqondile nemiyalezo yangaphandle neyaphakathi yezahluko zeshumi neshumi nanye, futhi zikwenza lokho ku-Isaya 11:11.

U-Isaya isahluko sesithupha uyi-9/11 futhi ukhomba ukuhlanzwa nokugcotshwa kuka-Isaya njengesithunywa e-9/11. Kusukela esahlukweni sesikhombisa kuya phambili kunohlaka lomyalezo owafika e-9/11. Isahluko seshumi sikhomba indima yamavesi ayisithupha okugcina kaDaniyeli ishumi nanye, ngokuba kwakuwumyalezo owavulwa uphawu ngesikhathi sokuphela ngo-1989.

Isahluko seshumi nanye sika-Isaya simelela u-9/11 kanye nokugcotshwa kuka-Isaya nomlayezo wakhe. Ivesi lokuqala lihlanganiswe nevesi leshumi ngo-“Jese”, futhi ivesi leshumi lithi, “Ngalolo suku”; bese ivesi leshumi nanye liqhubeka ngokuthi, “Kuyakuthi ngalolo suku iNkosi iphinde ibeke isandla sayo ngokwesibili ukuze ibuyise insali yabantu bayo.”

Lolo suku kwakungu-1850.

Kuyakuphuma ihlumela esiqwini sikaJese, negatsha liyakhula ezimpandeni zakhe; futhi uMoya weNkosi uyakuhlala phezu kwakhe, uMoya wokuhlakanipha nowokuqonda, uMoya weseluleko nowamandla, uMoya wolwazi nowokwesaba iNkosi. Uyakumenza abe nokuqonda okusheshayo ekwesabeni iNkosi; futhi akayikwahlulela ngokubona kwamehlo akhe, futhi akayikusola ngokuzwa kwezindlebe zakhe; kepha uyakwahlulela abampofu ngokulunga, asole ngokungakhethi ngenxa yabamnene bomhlaba; futhi uyakushaya umhlaba ngentonga yomlomo wakhe, abulale omubi ngomoya wezindebe zakhe. Ukulunga kuyakuba yibhande lezinkalo zakhe, nokuthembeka kube yibhande lezinso zakhe. Impisi nayo iyakuhlala

newundlu, nengwe ilale nezinyane lembuzi; ithole nebhongo lebhusesi nesilwane esikhuluphalisiweyo kube ndawonye; nomntwana omncane uyakukuhola. Inkomo nebhere kuyakudla ndawonye; amazinyane azo ayakulala ndawonye; ibhubesi lidle utshani njengenkabi. Umntwana osancela uyakudlala ngasemgodini wenyoka, nomntwana oselunyuliwe afake isandla sakhe emgedeni wenyoka enobuthi. Azingeke zilimaze noma zibhubhise kuyo yonke intaba yami engcwele; ngokuba umhlaba uyakugcwala ulwazi lweNkosi njengamanzi emboza ulwandle.

11:10 Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso sabantu; kuyo abeZizwe bayakufuna; nokuphumula kwayo kuyakuba yinkazimulo.

11:11 Kuyakuthi ngalolo suku iNkosi ibuye iselule isandla sayo okwesibili ukuze ibuyise insali yabantu bayo eyakusala, isuke e-Asiriya, naseGibhithe, nasePathrosi, naseKushe, nase-Elamu, naseShinari, naseHamati, naseziqhingini zolwandle.

11:12 Uyomisa isibhengezo sezizwe, abuthe abaxoshiweyo bakwa-Israyeli, aqoqe ndawonye abahlakazekileyo bakwaJuda emakhoneni omane omhlaba.

Umona luka-Efrayimi nalo luyakusuka, nezitha zakwaJuda ziyakunqunywa; u-Efrayimi akayikuba nomona ngoJuda, noJuda akayikuhlupha u-Efrayimi. Kepha bayakundiza phezu kwamahlombe amaFilisti ngasentshonalanga; bayakubaphanga abakwasempumalanga kanye kanye; bayakwelulela isandla sabo phezu kwe-Edomi neMowabi; nabantwana bakwa-Amoni bayakubalalela.

Futhi iNkosi iyakuliqeda nya ulimi lolwandle lwaseGibhithe; futhi ngomoya wayo onamandla iyakunyakazisa isandla sayo phezu komfula, iwushaye ube yizifudlana eziyisikhombisa, yenze abantu bawele begqoke izicathulo. Futhi kuyakuba khona umgwaqo omkhulu wensali yabantu bayo, eyakusala, evela e-Asiriya; njengalokho kwaba ku-Israyeli ngosuku eyenyuka ngalo ivela ezweni laseGibhithe. U-Isaya 11:1–16.

Ivesi lokuqala lithi, “Kuyakuphuma intonga esiqwini sikaJese, ihlumela liyakukhula ezimpandeni zakhe; uMoya weNkosi uyakuhlala phezu kwakhe.” Incazelo enamandla kaKristu iyaqhubeka, KODWA le ncazelo isebenza kakhulu ezinsukwini zokugcina kunasezinsukwini zika-Isaya noma ngisho nasezinsukwini uKristu ahamba ngazo phakathi kwabantu.

Ukufundwa ngokucophelela kubonisa ukuthi amavesi okuqala kuya kwesishiyagalolunye wonke ayizimpawu ezichazayo zikaKristu, futhi evesini leshumi kuthiwa, “Kuyakubela intonga.” Akukho kuphazamiseka ekugelezeni komcabango kusukela evesini lokuqala kuze kube evesini leshumi. Ivesi leshumi lithi, “futhi ngalolo suku,” okumele kwenzeke ngosuku olufanayo nalolo lwevesi lokuqala. Kokubili ivesi leshumi nelesokuqala kukhomba “impande,” futhi ngokwenza kanjalo kuhlanganisa la mavesi womabili umugqa phezu komugqa.

Kanyekanye ivesi lokuqala nelesumi lithi, “Futhi kuyakubela ihlumela esiqwini sikaJese, neGatsha liyakumila ezimpandeni zakhe; ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso sabantu; izizwe ziyakuyifuna; nokuphumula kwayo kuyakuba yinkazimulo.”

“Intonga” iwuphawu lwegunya.

Wayesezala umntwana wesilisa, owayezakubusa zonke izizwe ngentonga yensimbi; umntwana wakhe wayesethathwa wayiswa kuNkulunkulu, nas esihlalweni sakhe sobukhosi. IsAmbulo 12:5.

“Induku” iwuphawu lokukhetha, lokwahlukanisa nolokwehlukana.

UMose wabeka izinduku phambi kweNkosi etabernakele lobufakazi. Kwase kusithi ngakusasa uMose wangena etabernakele lobufakazi; bheka, induku ka-Aroni yendlu yakwaLevi yayisihlume, yakhipha amahlumela, yaqhakaza izimbali, yathela ama-alimondi. UMose wasezikhapha zonke izinduku ezivela phambi kweNkosi waziletha kubo bonke abantwana bakwa-Israyeli; bazibona, kwase kuthi yilowo nalowo athathe eyakhe induku. INkosi yayisithi kuMose: Buyisela induku ka-Aroni futhi phambi kobufakazi, igcinelwe ukuba yisibonakaliso sokumelana nabavukeli; ngaleyo ndlela uyakuqeda nokukuqeda ukububula kwabo kimi, ukuze bangafi. UMose wenza kanjalo; njengalokho iNkosi yamyalayo, wenza ngokunjalo. Numeri 17:7–11.

Intonga ka-Aroni eyahlumayo ikhomba “intonga” esikhathini semvula yokugcina, ngoba eka-Aroni yayiyiyo yodwa “intonga” eyahluma phakathi kwezintonga eziyishumi nantathu. Ukuhluma kuwuphawu lwesikhathi semvula yokugcina lapho uNkulunkulu eyobonakalisa umehluko phakathi kwezintonga eziyishumi nambili ezihlubukayo ezithi zinomyalezo wemvula yokugcina, futhi njengoba kuboniswe futhi ngokubonakaliswa kuka-Eliya ngomlilo, okuphawula umehluko phakathi kweqiniso namanga. “Intonga” futhi iwuphawu lokulinganisa nokwahlulela.

Ngase nginikwa umhlanga ofana nenduku; ingelosi yema, yathi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, nabo abakhonza kulo. IsAmbulo 11:1.

“Intonga” iphuma esiqwini sikaJese, futhi “uJese” kusho ‘ukuvelela’ njengoba kwenza izimpawu zendlela esiprofethweni seBhayibheli. UPharezi wayeyiyo impela “impande” kaJese, futhi uPharezi kusho “ukwephuka, ukuqhamuka noma ukusakazeka.” UPharezi uyimpande noma isiqalo sohlu lwegazi lukaJese. “Impande kaJese” ngakho-ke iwuphawu luka-alfaa uPharezi, kanti u-omega nguJese, isiqalo nesiphetho. Impande kaJese iqala ngokusakazeka (uPharezi) futhi iphetha esibonakalisweni sendlela sendoda emile. Amadoda amayo ngokwesiprofetho amaka umbuso. Ebhayibhelini uPharezi uqala uhlu lwegazi, kungekho kuxhumana okwandulela ukwethulwa kwakhe, futhi igama lakhe lisho ukwephuka, ngakho-ke umlando wozalo lwakhe kanye negama lakhe kukhomba uPharezi njengesiqalo, kwenze uJese abe yisiphetho. UMelkhizedeki futhi ungumlingiswa waseBhayibhelini okhonjiswa njengongenalo uzalo lwangaphambili, njengoba kunjalo ngoPharezi. Impande kaPharezi iqukethe iqiniso lokuthi umele ubupristi bukaMelkhizedeki, lowo u-Abrahama amkhokhela okweshumi.

Uhlelo lobupristi lukaMelkhizedeki luwuhlelo lobupristi lukaKristu.

Lapho umanduleli angena khona ngenxa yethu, okungukuthi uJesu, esenziwe umPristi oMkhulu kuze kube phakade ngokohlelo lukaMelkisedeki. KumaHebheru 6:20.

Impande kaJessie kwakuwubupristi bukaMelkhizedeki, futhi ukuqala kumelwe kubonakalise ukuphela. UJessie umelela iqembu lokugcina lobupristi bukaMelkhizedeki elizovuka lime,

okuyilo ngokuka-Isaya eliyisibonakaliso ezizweni.

“Isiqu” lisho ‘ukugawula phansi (izihlahla); umgogodla noma isiphunzi somuthi (njengogawuliwe noma njengotshaliwe),’ futhi “isiqu” sihluma siphume embusweni owadlulwayo, njengoba kwenzeka kuNebukadinesari kuDaniyeli isahluko sesine. Ngokwesiprofetho, umuthi uyinkomba yombuso, futhi lapho umbuso uphela, lowo muthi usuke usugawuliwe phansi.

“Isiqu” kulesi siqephu siphuma esiphunzini—hhayi egatsheni elingenhla. Evela embusweni wangaphambili omelwe yilesa siphunzi, kuvela “induku,” uphawu lobukhosi; futhi lobo bukhosi busekelwe ekutheni leyo “nduku” iyazala yini “amaqumbe nezimbali” zomlayezo wemvula yakamuva. Lobo bukhosi bususelwa embusweni wangaphambili, osugawuliwe.

“Impande” “iyimpande kaJese,” futhi “igatsha” eliphuma “esiphunzini” livela “esiphunzini” esinezimpande eziyimpande kaJese. Isiqu esiveza igunya sivela esiphunzini, kodwa iHlumela livela empandeni—futhi impande iyisibhengezo. Impande iyisiqalo, kanti ukuphela yigatsha.

Igama elithi “gatsha” lisho umlindi noma uphawu lwendlela. U-Isaya uyasazisa ukuthi iGatsha lifika ngesikhathi somthetho weSonto.

Ngalolo suku abesifazane abayisikhombisa bayakubamba indoda eyodwa, bathi: Siyakudla isinkwa sethu, sigqoke izambatho zethu; kuphela masibizwe ngegama lakho, ususe ihlazo lethu. Ngalolo suku ihlumela likaJehova liyakuba lihle libe lenkazimulo, nesithelo sezwe sibe ngubuhle nobukhazikhazi kwabasindileyo bako-Israyeli. Kuyakuthi osele eSiyoni, nosekhona eJerusalema, ayakuthiwa ungcwele, yebo, wonke obhaliweyo phakathi kwabaphilayo eJerusalema; lapho iNkosi isigezile ukungcola kwamadodakazi aseSiyoni, yahlanza igazi laseJerusalema phakathi kwalo ngomoya wokwahlulela nangomoya wokushisa. Isaya 4:1–4.

“Indoda eyodwa” abesifazane abayisikhombisa ababambelela kuyo ngupapa, oba ngowesishiyagalombili ongowabayisikhombisa emthethweni weSonto, efanisa ngokukhohlisa imiphfumulo eyisishiyagalombili eyayisemkhunjini. Emthethweni weSonto, “ngalolo suku” “igatsha likaJehova liyakuba lihle libe nenkazimulo” “lapho iNkosi isiyigezile inkohlakalo yamadodakazi aseSiyoni, futhi isisusile igazi laseJerusalema phakathi kwalo ngomoya wokwahlulela nangomoya wokushisa.” Ukuhlanzwa ngomoya wokwahlulela nangowokushisa kufezwa yiSithunywa Sesivumelwano kuMalaki isahluko sesithathu emthethweni weSonto. “Igatsha elihle” liyizinkulungwane eziyikhulu namashumi amane nane ezivela kungesikho esiqwini, kodwa empandeni kaJese, okuyisibonakaliso.

Igunya labo limelwe yinduku eyavela egatsheni lombuso owileyo. Umbuso waseFiladelfiya wawa kusukela ngo-1856 kwaze kwaba ngu-1863, futhi igunya elasungulwa kulowo mbuso owileyo liphinde limiswe kabusha ngesikhathi somthetho weSonto. Lapho igatsha eliyisibhengezo liphakanyiswa, inhlango yaseLawodikeya yabayizinkulungwane eziyikhulu namashumi amane nane ishintshela enhlanganweni yaseFiladelfiya yabayizinkulungwane eziyikhulu namashumi amane nane. Yilapho-ke igunya noma induku eyavela embusweni wamaMillerite noma waseFiladelfiya limelwa ngokhiye obekwa phezu kuka-Eliyakimi ku-Isaya 22:22.

Ngiyobeka ukhiye wendlu kaDavide phezu kwehlombe lakhe; uyakuvula, kungabikho noyedwa ovala; futhi uyakuvala, kungabikho noyedwa ovulayo. Isaya 22:22.

Leli vesi limaka umhla ka-22 Okthoba 1844 futhi limchaza u-Eliyakimi njengowamukela “isihluthulelo.” Emavesini amabili angaphambili igunya laseLawodikeya lisuswa kuShebina linikezwe u-Eliyakimi. Ngesikhathi somthetho weSonto, igunya elalikade linikezwe abantu besivumelwano abakhethiweyo liyasuswa embusweni wobu-Adventist boSuku lwesiKhombisa baseLawodikeya linikezwe umbuso wenhlangano yaseFiladelfiya yabayizinkulungwane eziyikhulu namashumi amane nane—okungumbuso wenkazimulo.

Wathi kubo: Kepha nina nithi ngingubani na? USimoni Petru waphendula wathi: Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu waphendula wathi kuye: Ubusisiwe wena, Simoni Barjona, ngokuba inyama negazi akukwambulanga lokhu, kodwa uBaba osezulwini. Nami ngithi kuwe: Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awasoze alinqoba. Ngiyakukunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakubotshwa ezulwini; nakho konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini. Mathewu 16:16–19.

Induku yegunya, emelwe njengesihluthulelo esanikwa uPetru, ibekwa ehlobo lika-Eliyakimi ku-Isaya 22:22. UPetru umelela igatsha labayizinkulungwane eziyikhulu namashumi amane nane abangena esivumelwaneni noKristu ngaphambi nje komthetho weSonto. Kule ndima uPetru useKesariya Filipi, okuyiPanumi yamavesi eshumi nantathu kuya kweleshumi nanhlanu kaDaniyele ishumi nanye. Igama lakhe liyaguqulwa, limelela ubuhlobo besivumelwano, futhi igama elithi Petru, uma lisondelwa ngokuphindaphinda izikhundla ezinombolo zohlamvu ngalunye, lilingana no-144,000. Igunya, noma induku, noma isihluthulelo, esibekwa ku-Eliyakimi lapho uShebina ephonswa ensimini njengebhola, futhi siyiyo “induku” ephuma esiphunzini sobu-Adventist bamaMillerite baseFiladelfiya esagawulwa kusukela ngowe-1856 kwaze kwaba ngowe-1863.

UPetru wemukeliswa igunya labantu besivumelwano sikaNkulunkulu ngesikhathi sokwehlukaniwa kukakolweni nokhula, ngokuba ukolweni uzophakanyiswa njengomnikelo wesinkwa sokuzunguzwa sePhentekoste. Ukhula luqala ngokwehlukaniwa, njengoba kufanekiswa yimvubelo ezinkweni zokuzunguzwa zePhentekoste isuswa ngenqubo yokubhakwa. Igunya lenduku noma lokhiye livela esiphunzini sombuso owileyo, kanti igatsha eliyisibonakaliso livela empandeni kaJese futhi liyimpande kaJese, ngokuba uJesu ufanekisa ukuphela kwento ngokuqala kwento. Impande iyisiqalo, kanti igatsha liyisiphetho. Lokhu kusetshenziswa kwesiprofetho akunakuqondwa ngamaJuda aphikisanayo esikhathini sikaKristu noma namuhla, ngokuba kuyisimiso esiyinhloko sendlela yemvula yakamuva, futhi kuphinde kufanekiswe njengokhiye wendlu kaDavide. Ukhiye uvula umnyango wendlu kaDavide obevaliwe. Ukhiye uvula umnyango oya endlini engewele yasezulwini, indlu kaDavide. I-alfa ka-October 22, 1844 iyaphindwa ku-omega womthetho weSonto.

UDavide, indodana kaJese, ubhala imfumbe eyaphawula ukuphela kwanoma iyiphi enye ingxoxo namaJuda aphikisanayo ezinsukwini zikaKristu, ngaleyo ndlela kwaphawulwa ukuphela kobufakazi baKhe kumaJuda.

IHubo likaDavide. UJehova wathi eNkosini yami: Hlala ngakwesokunene sami, ngize ngenze izitha zakho zibe yisenabelo sezinyawo zakho. UJehova uyakuthumela intonga yamandla akho ivela eSiyoni: busa phakathi kwezitha zakho. Abantu bakho bayakuzinikela ngokuthanda ngosuku lwamandla akho, ngobuhle bobungwele kusukela esibeletweni sokusa: unamazolo obusha bakho. UJehova ufungile, futhi kayikuphenduka, uthi: Wena ungumpristi kuze kube phakade ngokohlelo lukaMelkisedeki. AmaHubo 110:1–4.

UPalmoni wanquma ukubeka lesi siqephu eHubweni 110, okuyinto empeleni eyinombolo enye emhlabeni wezibalo eyaziwa njengenombolo ekhethekile. Ingxenye ka-“220” nokuphindwe kayishumi kuka-“11” kungaholela umphefumulo ukuba ulindele ukuthi inombolo ethi “110” iphethe ukubaluleka okuthile, futhi kunjalo—kunjalo nalesi siqephu ngokwaso. Kuyingoma kaDavide, futhi uDavide uwuphawu lwabantu abayizinkulungwane eziyikhulu namashumi amane nane, ngakho liyivesi elivela engomeni yesivini, okuyingoma kaMose neyeWundlu. Likhomba isikhathi lapho abalimi bangaphambili besivini bedluliswa, isivini sinikezwe abayizinkulungwane eziyikhulu namashumi amane nane. Lapho lokho kwenzeka, kuba “usuku lwamandla akho” oluhambisana namandla ePentekoste esicongweni sesikhathi sePentekoste.

Abantu bakaNkulunkulu bayakuba “ngabazimiseleyo” ngosuku abaphuma ngalo “esizalweni sokusa,” “benamazolo obusha bakho.” Ukuzalwa kabusha kungumfanekiso wokuguquka nokuphila. Labo abayizinkulungwane eziyikhulu namashumi amane nane bakhishwa esizalweni ngoJulayi ka-2023, futhi bazalwa benamazolo obusha babo, ngokuba bazalelwa embikweni weSikhalo Saphakathi Kwamabili, okwenzeka futhi kwabaseMiller ekuqaleni, noma “ebusheni” babo. Yila mazolo afanayo, ngokuba kuwukuphindwa komlando we-alpha ngaphakathi komlando we-omega. “Ngosuku lokwabo” ‘ukunikezwa amandla,’ lapho uShebna exoshwa “esikhundleni” sakhe, “nasesimweni” sakhe, futhi edonswa “phansi,” u-Eliyakimi, labo abayizinkulungwane eziyikhulu namashumi amane nane benziwa abapristi be-omega, ngokuba benziwa ngokohlelo lukaMelkisedeki, ngokuba labo abayizinkulungwane eziyikhulu namashumi amane nane abayikuzwa ukufa, noma njengakuMelkisedeki bangabapristi kuze kube phakade.

“Ngosuku lwamandla akhe” iNkosi iyakuthumela “intonga yamandla ayo ivela eZiyoni.” Igunya lemibuso yayo yomibili, umusa (ukulunga) nenkazimulo (ukungcweliswa), libekwe phezu kwalabo abagqoka umqhele wayo wenkazimulo, ngoba bamele umbuso wayo. Bathunywa bephuma eZiyoni, ngoba incazelo yeZiyoni imelela ibhanela labayizinkulungwane eziyikhulu namashumi amane nane.

Kwathi abaFarisi besabuthene ndawonye, uJesu wababuza, wathi, Nicabangani ngoKristu? Uyindodana kabani? Bathi kuye, Yindodana kaDavide.

Wathi kubo: Pho-ke uDavide ngoMoya embiza ngokuthi iNkosi, ethi: INkosi yathi eNkosini yami: Hlala ngakwesokunene sami, ngize ngenze izitha zakho zibe yisenabelo sezinyawo zakho? Ngakho-ke uma uDavide embiza ngokuthi iNkosi, angaba kanjani indodana yakhe na?

Futhi akekho umuntu owakwazi ukumphendula ngazwi linye, futhi kusukela ngalolo suku akuzange kusaba khona muntu onesibindi sokumbuza eminye imibuzo. UMathewu 24:41–46.

Ubudlelwane buka Davide obungokwesiprofetho noKristu ngokwe-alpha ne-omega—ukuqala nokuphela—buyisimiso esiyinhloko sendlela ethi “umugqa phezu komugqa,” futhi lowo mthetho wawungeqondakali kumaJuda aphikisanayo njengoba nje nomAdventisti woSuku lweSikhombisa waseLawodikeya engenakuqonda ukuthi umlando wamaMillerite ngesikhathi somlayezo Wokukhala Kwaphakathi Kwamabili wawuyindawo lapho amazolo ezulu athululelwa khona ngesikhathi sobusha be-Adventism. “Amazolo” obusha bakho aphezu kwabeyizinkulungwane eziyikhulu namashumi amane nane, futhi aqala ukuconsa ngo-9/11, kanti umthetho weSonto uwu “suku lwamandla,” lapho insali igcotshwa njengabapristi ngokohlelo lukaMelkisedeki.

Esiphunzini se-Seventh-day Adventism yaseLawodikeya (ibandla elisemzabalazweni) kuvela igatsha (ibandla elinqobayo), kanti empanjeni kaJese, abayizinkulungwane eziyikhulu namashumi amane nane—bayigatsha lesithelo esikhazimulayo eliphakanyiswe njengomnikelo wokuzunguzwa ngosuku lwamandla akhe.

Sizoqhubeka nale micabango esihlokweni esilandelayo.

“IzAga Esisodwa As we wish to understand the lessons of this chapter and carry them into our practical life, there is one thing that must not be forgotten. It is this: Those who reject Christ and his gospel place themselves on Satan’s side. They may not know this; they may not intend this; but every man who in his heart resists the claims of the Son of God and chooses his own way is, by that choice, aligning himself with the prince of darkness. Nxa sifisa ukuqonda izifundo zalesi sahluko, siphinde sizingenise ekuphileni kwethu okusebenzayo, kukhona into eyodwa okungamelanga ilibaleke. Yile: Labo abamala uKristu levangeli lakhe bazibeka ngasohlangothini lukaSathane. Bangabe bengakwazi lokhu; bangabe bengakuhlosanga lokhu; kodwa wonke umuntu omelana enhliziyweni yakhe lezimangalo zeNdodana kaNkulunkulu akhethe indlela yakhe uqobo, ngalokho kukhetha uzihlanganisa lenkosi yobumnyama. The invitation is clear. Wisdom crieth without; she uttereth her voice in the streets. But the call is not forever. If men refuse it, there comes a time when mercy itself speaks no more in the tone of pleading, but in the tone of judgment. This is no arbitrary severity. It is the solemn result of continued resistance to light. Isimemo sicacile. Ukuhlakanipha kumemeza ngaphandle; kukhuluma ngezwi lakho ezitaladini. Kodwa ubizo kabuhlali kuze kube phakade. Nxa abantu belwala, kufika isikhathi lapho umusa uqobo ungabe usakhulumi ngethoni yokuncenga, kodwa ngethoni yokwahlulela. Lokhu kayisikho ukhahlo olungelasizathu. Kungumphumela osindayo wokumelana okuqhubekayo lokukhanya. God can not be trifled with. There is a point beyond which the heart becomes fixed in its choice. Then the very warnings once given in compassion rise up as witnesses against the sinner. Thus the words, “I also will laugh at your calamity; I will mock when your fear cometh,” are not the language of delight in suffering, but the revelation that those who despised counsel must reap what they have chosen. UNkulunkulu kakhohliseki. Kulendawo lapho inhliziyo iqina khona ekukhetheni kwayo. Besekuthi izixwayiso uqobo ezake zanikezwa ngozwelo ziphakame zibe ngofakazi abamelana lesoni. Ngalokho amazwi athi, “Lami ngizahleka ngesikhathi senhlekelele yenu; ngizakloloda nxa ukwesaba kwenu kufika,” kawasiwo amazwi entokozo ekuhluphekeni, kodwa ayisambulo sokuthi labo abadelela iseluleko kumele bavune abakukhethileyo. There is mercy in the warning before the stroke falls. There is love in the entreaty before the door is shut. Yet if the

Spirit is persistently resisted, the sinner passes where repentance is no longer desired, and where destruction is but the ripened fruit of cherished rebellion. Kukhona umusa esixwayisweni ngaphambi kokuba isijeziso sehle. Kukhona uthando ekunxuseni ngaphambi kokuba umnyango uvalwe. Kodwa nxa uMoya uphikiswa ngokuqhubekayo, isoni sidlula siye lapho ukuphenduka kungasafiseki khona, lalapho ukubhujiswa kuyisithelo esivuthiweyo sokuvukela okondliweyo. The only safety is in immediate surrender. To hear his voice today, to turn at his reproof, to seek the Lord while he may be found—this is life. For all who refuse, there remains at last only the harvest of their own way. Ukuphepha okukodwa kusekuzinikeleni masinyane. Ukuzwa ilizwi lakhe lamuhla, ukuphenduka ekusoleni kwakhe, ukudinga iNkosi isesatholakala—yikho ukuphila lokhu. Ngoba kubo bonke abalayo, ekugcineni kusala kuphela isivuno sendlela yabo uqobo. But to those who heed the call, there is peace. They shall dwell safely, and shall be quiet from fear of evil.” Kodwa kulabo abalalela ubizo, kukhona ukuthula. Bazahlala belondekile, bathule ekwesabeni okubi.”

“Ephreli 1, 1850 Kulo ‘Mhlambi Omncane.’

“Bazalwane Abathandekayo.—INkosi yanginika umbono, ngoJanuwari 26, engizowulandisa. Ngabona ukuthi abanye babantu bakaNkulunkulu babeyizithutha futhi belele ubuthongo; bevuke ingxenye kuphela, bengaqapheli isikhathi esiphila kuso manje; nokuthi ‘indoda’ ene-‘bhulashi lothuli’ yayisingene, nokuthi abanye babesengozini yokukhukhuleka basuswe. Ngancenga uJesu ukuba abasindise, ababekezelele isikhashana nje, futhi abavumele babone ingozi yabo eyesabekayo, ukuze balungele ngaphambi kokuba kube sekwephuze kakhulu kuze kube phakade. Ingelosi yathi, ‘Ukubhujiswa kuyeza njengesivunguvungu esinamandla.’ Ngancenga ingelosi ukuba ibe nesihawu futhi isindise labo ababethanda leli zwe, futhi babebambebele ezintweni zabo, bengathandi ukuzidela kuzo nokuzinikela, ukuze kuthunyelwe izithunywa ngokushesha endleleni yazo ukuyokondla izimvu ezilambile, ezazibhubha ngenxa yokuswela ukudla komoya.”

“Njengoba ngangibuka imiphefumulo empofu ifa ngenxa yokuswela iqiniso lamanje, kanti abanye ababethi bayalikhulwa iqiniso babeyiyeka ife, ngokugodla izindlela ezidingekayo zokuthuthukisa umsebenzi kaNkulunkulu, lowo mbono wawubuhlungu kakhulu, ngase ngincenga ingelosi ukuba iwususe kimi. Ngabona ukuthi lapho umsebenzi kaNkulunkulu udinga ingxenye yempahla yabo, njengensizwa eyafika kuJesu, [Mathewu 19:16–22.] bahamba bedabukile; nokuthi maduzane isibhaxu esichichimayo siyakwedlula phezu kwabo sikhukhule yonke impahla yabo iyisuse, bese kuba sekwephuze kakhulu ukunikela ngempahla yasemhlabeni, nokuzibekela ingcebo ezulwini.

“Ngase ngibona uMhlengi okhazimulayo, emuhle futhi ethandeka, ukuthi washiya izindawo zenkazimulo, weza kulo mhlaba omnyama noyisizungu, ukuba anikele ngokuphila kwakhe okuyigugu, afe, olungileyo ngenxa yabangalungile. Wathwala ukuhleka usulu okunonya nokushaywa ngemivimbo, futhi wathwala umqhele wameva owelukiweyo, wajuluka amaconsi amakhulu egazi ensimini; kuyilapho umthwalo wezono zezwe lonke wawuphezu kwakhe. Ingelosi yabuza, ‘Ngani?’ O, ngabona ngazi ukuthi kwakungenxa yethu; ngenxa yezono zethu wahlupheka konke lokhu, ukuze ngegazi lakhe eliyigugu asihlengi kuNkulunkulu.

“Ngaphinde ngaboniswa labo ababengazimisele ukulahla ingcebo yaleli zwe ukuze kusindiswe imiphefumulo ebhubhayo, ngokuyithumela iqiniso, kuyilapho uJesu emi phambi kukaYise, enxusela ngegazi lakhe, ngokuhlupheka kwakhe nangokufa kwakhe ngenxa yabo; futhi kuyilapho izithunywa zikaNkulunkulu zazilindile, zilungele ukubayisa iqiniso elisindisayo ukuze babekwe uphawu ngophawu lukaNkulunkulu ophilayo. Kwakunzima kwabanye ababethi bayakholwa iqiniso lamanje ukuba benze ngisho okuncane kangako njengokunikeza izithunywa imali kaNkulunkulu uqobo, ayebaboleke yona ukuba babe ngabaphathi bayo.”

“Khona-ke uJesu ohluphekayo, umhlatshele wakhe nothando lwakhe olujule kangaka, kwaze kwaba ukuthi anikele ngokuphila kwakhe ngenxa yabo, wabuye wabekwa phambi kwami; kwase kuthi-ke izimpilo zalabo ababezisho ukuthi bangabalandeli bakhe, ababenokunotha kwaleli zwe, futhi ababekubona kuyinto enkulu kangaka ukusiza umsebenzi wensindiso. Ingelosi yathi, ‘Bangangena yini abanjalo ezulwini na?’ Enye ingelosi yaphendula yathi, ‘Qhabo, akusoze, akusoze, akusoze. Labo abangenandaba nomsebenzi kaNkulunkulu emhlabeni, abasoze bacula phezulu ingoma yothando oluhlengayo.’”

“Ngabona ukuthi umsebenzi osheshayo uNkulunkulu ayewenza emhlabeni wawuzofinyezwa maduze ngokulunga, nokuthi izithunywa eziphuthumayo kwakufanele zisheshe ziqhubeka nohambo lwazo ukuze zifune umhlambi ohlakazekile. Ingelosi yathi, ‘Ingabe bonke bayizithunywa na? Cha, cha, izithunywa zikaNkulunkulu zinomyalezo.’”

“Ngabona ukuthi umsebenzi kaNkulunkulu ubuphazanyisiwe, futhi uhlazekile, ngabathile ababehamba bengenamyalezo ovela kuNkulunkulu. Abanjalo kuyodingeka balandise kuNkulunkulu ngedola ngalinye abalisebenzisile ekuhambeni baya lapho bekungewona umsebenzi wabo ukuya khona; ngokuba leyo mali ibingasiza ekuqhubekiseni umsebenzi kaNkulunkulu, futhi ngenxa yokuswela kwayo, imiphefumulo ilambile yafa ngokuswela ukudla okungokomoya, obekungabe kunikiwe kubo yizithunywa zikaNkulunkulu ezibiziweyo nezikhethiweyo, ukuba nje bezinazo izindlela.”

“Ukuqhaqhazela okukhulu sekuqalile, futhi kuzoqhubeka, futhi bonke labo abangazimisele ukubambelela ngokuqinile nokuma bengagobi ngenxa yeqiniso, nokuzidela ngenxa kaNkulunkulu nomsebenzi wakhe, bazonyakaziswa bakhishwe. Ingelosi yathi, ‘Niyacabanga yini ukuthi kukhona oyakuphoqwa ukuba azidele? Cha, cha. Kumelwe kube ngumnikelo wokuzithandela. Kuzothatha konke ukuthenga insimu.’—Ngakhala kuNkulunkulu ukuba asindise abantu bakhe, abanye babo babedangala futhi befa.”

“Ngabona ukuthi labo abanamandla okusebenza ngezandla zabo, nokusiza ukusekela umsebenzi, babenecala ngalawo mandla abo njengoba nabanye babenecala ngempahla yabo.

“Khona-ke ngabona ukuthi izahlulelo zikaNkulunkulu uSomandla zazisiza ngokushesha. Ngancenga ingelosi ukuba ikhulume ngolimi lwayo kubantu. Yathi yona, ‘Yonke imidumo nemibane yaseNtabeni iSinayi bekungeke kubanyakazise labo abangeke banyakaziswe amaqiniso acacile ezwi likaNkulunkulu; futhi umlayezo wengelosi ubungeke ubavuse.’”
Review and Herald, April 1, 1850.