

# Ihora Lokwahlulela KukaNkulunkulu Selifikile - Inombolo Yokuqala

*Ukwahlulelwa Kwabaphilayo Nokubaluleka Kobuprofethi Kuka-9/11*

Jeff Pippenger

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Sekuyisikhathi eside impela, empeleni kusukela ngokushesha ngemva kuka-9/11, siye safundisa ngokungaguququki ukuthi ukwahlulela kwabaphilayo kwaqala ngo-9/11. Salazi leli qiniso ngobuningi bobufakazi beBhayibheli, obabulisekela buvela ezinhlangothini ezihluke ngokuphelele. Kusukela ngoJulayi 2023, siye saqonda imininingwane eminingi ngokwengeziwe yokwahlulela kwabaphilayo, okwaqala ngo-9/11, uma kuqhathaniswa nemininingwane eyatholakala ngokushesha ngemva kuka-9/11. Kungani ukwahlulela kwabaphilayo kwaqala ngo-9/11? Kuyini ukwahlulela kwabaphilayo ngokweBhayibheli?

Esahlukweni sokuqala sencwadi yesAmbulo, isici esiyinhloko esichazwa ngoKristu ukuthi ungu-Alfa no-Omega, isiQalo nesiPhetho, oWokuqala nowokuGcina. Unikeza isibonelo saleyo mpela mfanelo yesimilo saKhe lapho eyala uJohane ukuba alobe izinto ezazikhona, futhi ngokwenza kanjalo uJohane wayeyobe futhi eloba izinto ezizayo. UJesu uhlala ekhombisa isiphetho ngesiqalo. Yikho ayikho.

IBhayibheli limchaza uJesu njengeZwi. Incwadi yokuqala eBhayibhelini, uGenesisise, isho “ukuqala.” Incwadi yokugcina yeBhayibheli iyincwadi yeSambulo, futhi amaqiniso aqala ukwethulwa encwadini kaGenesisise akhulunywa encwadini yeSambulo. UGenesisise uyi-Alfa kanti iSambulo siyi-Omega, futhi kokubili ndawonye kuyilo iZwi, kanti iZwi linguJesu, ongu-Alfa no-Omega. Isiginesha sikaNkulunkulu, noma igama lakhe, sibhalwe ngaphakathi kuyo yonke ingxenye yesiprofetho seBhayibheli. Leso siginesha siqinisekisa ukuthi ukukhanya okukuleyo ngxenye kuyiqiniso.

Uma ukuhumusha kwendima yesiprofetho kungaphethe uphawu lukaNkulunkulu, okuyigama laKhe, okuyisimilo saKhe; ngakho-ke, lokho kuhumusha akulungile. Kukhona nezinye izivivinyo okufanele zisetshenziswe lapho kuhumushwa iZwi likaNkulunkulu lesiprofetho, kodwa noma yiluphi uvivinyo umuntu angalusebenzisa, lolo vivinyo kufanele luchazwe ngaphakathi kweZwi likaNkulunkulu. Uma zingekho izivivinyo ezenziwe ngabantu, kuba khona ukuhumusha okwenziwe ngabantu okumbalwa. Ngakho, kungani? Futhi, kuyini? Ingabe ukwahlulela kwabaphilayo okungokweBhayibheli kwaqala ngo-9/11?

Lapho uKristu Ezethula encwadini yeSambulo, Uzichaza njengoQalo noMphetho, futhi usebenzisa umprofethi uJohane ukubonisa ukuthi leyo mfanelo yobuntu baKhe imelelani. Uveza umlayezo wencwadi yonke njengokwambulwa kwaKhe uqobo. Uyalaya uJohane ukuba alobe lokho okwakukhona ngaleso sikhathi emhlabeni kaJohane, futhi ngokwenza njalo uJohane wayezobe eqopha lokho okuyokuba khona ekupheleni kwezwe. UJohane wayengomunye wabaholi abayishumi nambili ekuqaleni kwebandla lobuKristu, ngakho-ke uJohane uyisifaniso sesiphetho

sebandla lobuKristu, esimelelwe ngabantu abayizinkulungwane eziyikhulu namashumi amane nane kanye nesixuku esikhulu kuSambulo isahluko sesikhombisa.

Uhlelo lwengqondo oluseBhayibhelini yilolu: uJesu uyiZwi, okwadalwa ngalo zonke izinto, iZwi ebelikhona njalo noYise, futhi futhi unguBhayibheli, ngokuba uyiZwi likaNkulunkulu. Isimfanelo sokuqala sesimilo sikaKristu esethulwa emlayezweni wokugcina weZwi likaNkulunkulu yilesi: ukuthi ubonakalisa ukuphela kwento ngesiqalo saleyo nto efanayo. Uma leli qiniso ngesimilo sikaNkulunkulu lingasetshenziswa ekutadisheni komuntu iBhayibheli, angeke akwazi ngokweqiniso ukwazi ukuthi kuyini ukwahlulela kwabaphilayo, nokuthi kungani kwaqala ngo-9/11, futhi okubaluleke nakakhulu, ukuthi kungani sekucishe kwaphela.

Njengesibonelo somgomo ka-Alpha no-Omega, u-Israyeli wasendulo ufanekisela u-Israyeli wanamuhla, okuyiqiniso lesiprofetho elingabuye lichazwe ngokuthi u-Israyeli ongokoqobo ufanekisela u-Israyeli wokomoya. Noma kungavezwa kanjani, kokubili u-Israyeli wasendulo ongokoqobo no-Israyeli wanamuhla wokomoya banomlando wesiqalo nomlando wokuphela. Imilando emithathu kwemine isidlulile, futhi manje sesisemlandweni wesine nowokugcina.

Lezo zindaba ezintathu zomlando odlule zimelela ofakazi abathathu besizukulwane sokugcina somlando womhlaba. Lezo zindaba ezintathu zomlando odlule ziveza isizukulwane esimele njengabayizinkulungwane eziyikhulu namashumi amane nane encwadini yesAmbulo. Kukhona nezinye izintambo zomlando wesiprofetho ezikhuluma futhi ngalabo abayizinkulungwane eziyikhulu namashumi amane nane, kodwa inani lalabo abayizinkulungwane eziyikhulu namashumi amane nane liqukethe uphawu lwesiprofetho lokuthi abayizinkulungwane eziyikhulu namashumi amane nane yilabo abamelelwa ngokwesiprofetho ngokuphindaphinda izizwe eziyishumi nambili zakwa-Israyeli wasendulo ongokoqobo ngabafundi abayishumi nambili bakwa-Israyeli wanamuhla ongowomoya.

Njengesinye isibonelo se-Alpha ne-Omega, izingelosi ezintathu zesAmbulo isahluko seshumi nane zimelela umlando wokuqala nowokuphela. Inhlango kaMiller imelela umlando wokuqala wezingelosi ezintathu, kanti inhlango yabayizinkulungwane eziyikhulu namashumi amane nane imelela umlando ekupheleni komlayezo wengelosi yesithathu. Inhlango ye-alpha yamemezela ukuvulwa kokwahlulela kophenyo ngo-Okthoba 22, 1844. Inhlango ye-omega yamemezela ukuvulwa kokwahlulela kwabaphilayo, ikhomba ukuqala kwakho njengo-9/11.

Isibonelo sesithathu se-Alpha ne-Omega, esisekelwa kalula ukuphefumulelwa, yilesi sokuthi ekuqaleni, enhlanganweni ye-alpha yamaMillerite, umfanekiso wezintombi eziyishumi wagcwaliseka ngokunembile kwaze kwaba sehlamvwini ngasinye. USister White uveza umlando wamaMillerite encwadini ethi, The Great Controversy, esimweni salowo mfanekiso ogcwalisekayo ngaleso sikhathi. Ufundisa ukuthi inhlango ye-omega yabayizinkulungwane eziyikhulu namashumi amane nayo iyowugcwalisa umfanekiso wezintombi eziyishumi ngokunembile kwaze kwaba sehlamvwini ngasinye. Ofakazi abathathu abafushane bakaKristu abakhomba ukuphela ekuqaleni.

Ekuqaleni kuka-Israyeli wasendulo, iNkosi yangena esivumelwaneni namaHeberu njengoba lokhu kwakumelwe yigazi elalisezinsikeni zeminyango, okuyikhona impela ukukhulunywa kokuqala

ngoSikhalo Saphakathi Kwamabili eZwini likaNkulunkulu. Ubhathizo luwuphawu lobudlelwane besivumelwano noKristu, futhi uPawulu usifundisa ukuthi amaHeberu aphuma eGibhithe abhathizwa wonke “efwini” nase “Lwandle” oluBomvu. Sebedlulile ngaphesheya kolwandle banikwa imana, okungukuthi, phakathi kokunye, iwuphawu lweSabatha losuku lwesikhombisa esimweni sokuba kube uvivinyo.

“Imana” imele uvivinyo lwabo lokuqala, kwathi lapho behluleka esivivinyweni sabo seshumi nesokugcina lapho benqaba umlayezo kaJoshuwa noKalebi, iNkosi yabe seyibalahla njengabantu baYo besivumelwano, yase ingena esivumelwaneni noJoshuwa noKalebi. Kwathi lapho sebengene ekugcineni eZweni Lesithembiso, umkhuba wokusoka awuzange wenziwe kulawo madoda azalwa phakathi naleyo minyaka engamashumi amane, ngokuba lowo mkhuba waphela ekuhlubukeni kwaseKadeshi, wabuye wamiswa eKadeshi ngaphambi nje kokungena. Lokhu kuwuphawu luka-Alfa no-Omega.

Iminyaka engamashumi amane yokuzulazula ehlane yaqala ngokuvukela umlayezo kaJoshuwa noKalebi, futhi yaphela ngokuvukela kukaMose ekushayeni iDwala, ngaleyo ndlela ehlanekuzela isimilo nomsebenzi kaNkulunkulu. Ukuqala kuka-Israyeli wasendulo kufanekisa ukuphela kuka-Israyeli wasendulo.

Ekupheleni kuka-Israyeli wasendulo, uJesu njengo-“Isithunywa Sesivumelwano” kuMalaki isahluko sesithathu, weza ukuze aqinise “isivumelwano” nabaningi isonto elilodwa, ekugcwalisekeni kukaDanyeli isahluko sesishiyagalolunye. NjengeSithunywa Sesivumelwano, uKristu wangena esivumelwaneni nebandla lobuKristu kuwo kanye umlando lapho adlula khona ngapha kwabantu besivumelwano bokuqala. Ekuqaleni kuka-Israyeli wasendulo njengabantu bakaNkulunkulu besivumelwano iNkosi yadlula ngapha kwabantu besivumelwano ababengaphambili yangena esivumelwaneni nabantu abasha abakhethiweyo. Yenza khona lokho kanye ekupheleni kuka-Israyeli wasendulo.

Uphawu lwesivumelwano ngumshado, futhi kusukela ekuzalweni kukaKristu kuze kube sekubhujisweni kweJerusalema ngo-70 AD, isiprofetho siveza isehlukaniso esiqhubekayo sikaNkulunkulu no-Israyeli wasendulo ongokoqobo. Ngakho-ke, isehlukaniso saqala nini ngempela ukusebenza, ekuzalweni Kwakhe, ekufeni Kwakhe, ekukhunjulweni ngamatshe kukaStefanu, noma ekubhujisweni kweJerusalema?

Khonamanjalo abakhulekeli abavela kuzo zonke izizwe babefuna ithempeli elalinikelwe ekukhulekeleni uNkulunkulu. Licwebezela ngegolide nangamatshe ayigugu, laliyisibonakaliso sobuhle nobukhosi. Kodwa uJehova wayengasatholakali kuleso sigodlo sobuhle. U-Israyeli njengesizwe wayesehlukanisile noNkulunkulu. Lapho uKristu, sekusondele ukuphela kwenkonzo yaKhe yasemhlabeni, ebheka okokugcina ingaphakathi lethempeli, wathi, “Bhekani, indlu yenu ishiyelwe kini iyincithakalo.” Mathewu 23:38. Kuze kube yileso sikhathi wayebize ithempeli ngokuthi yindlu kaYise; kodwa lapho iNdodana kaNkulunkulu iphuma kulezo zindonga, ubukhona bukaNkulunkulu bahoxiswa kuze kube phakade ethempelini elakhelwe inkazimulo yaKhe.” Izenzo Zabaphostoli, 145.

Ngosuku olulandelayo emva kokuNgena Kokuqhosha, uKristu wamemezela ukuthi indlu yomJuda yayisiyincithakalo, futhi isehlukaniso saqedwa ngokusemthethweni. Ngakho-ke, isehlukaniso saqedwa ngokusemthethweni lapho ilanga lishona ngosuku lokuNgena Kokuqhosha.

“Jerusalema yayibe iyingane Yokunakekela kwaKhe, futhi njengoba ubaba onothando ekhalela indodana ephambukayo, kanjalo noJesu wakhala ngomuzi othandekayo. Ngingakunikela kanjani? Ngingakubona kanjani unikelwe ekubhujisweni? Kumelwe yini ngikuyeke ukuba ugcwalise indebe yobubi bakho? Umphefumulo owodwa unenani elikhulu kangangokuthi, uma kuqhathaniswa nawo, amazwe ayacwila angabi nalutho; kodwa lapha kwakuzolahleka isizwe sonke. Lapho ilanga elalishona masinyane entshonalanga selingase libe lingasabonakali ezulwini, usuku lomusa lweJerusalema lwaluyobe seluphelile. Ngesikhathi udwendwe lume esiqongweni se-Olivet, kwakungakabi sekwephuze kakhulu ukuba iJerusalema liphenduke. Ingelosi yomusa yayisigoqa ngaleso sikhathi amaphiko ayo ukuze yehle esihlalweni sobukhosi segolide inike indawo ubulungisa nokwahlulela okusheshayo okwakusondela. Kodwa inhliziyo enkulu kaKristu yothando yayisalokhu incenga ngenxa yeJerusalema, elaliyidelele imusa yaKhe, ladelela izixwayiso zaKhe, futhi lase lizocwilisa izandla zalo egazini laKhe. Ukuba iJerusalema belingaphenduka nje, kwakungakabi sekwephuze kakhulu. Ngesikhathi imisebe yokugcina yelanga elalishona isahlezi ethempelini, embhoshongweni, nasengosini ephakeme, ingabe ayikho yini ingelosi enhle eyayizoliholela othandweni loMsindisi, ivimbele isijeziso salo? Muzi omuhle nongcwele ngokungabi ngcwele, owawukhanda ngamatshe abaprofethi, owawulahlile iNdodana kaNkulunkulu, owawuzibopha ngokungaphenduki kwawo ezibophweni zobugqila,—usuku lwawo lomusa lwalusucishe lwaphela!”

“Kodwa uMoya kaNkulunkulu uphinda futhi ukhulume neJerusalema. Ngaphambi kokuba usuku luphele, kunikezwa obunye ubufakazi ngoKristu. Izwi lobufakazi liyaphakanyiswa, liphendula ubizo oluvela esikhathini esedlule sobuprofethi. Uma iJerusalema iyakulizwa lolo bizo, uma iyakwamukela uMsindisi ongena emasangweni ayo, lisengasindiswa.

“Imibiko isifinyelele kubabusi baseJerusalema sokuthi uJesu usondela emzini ephelezela yisixuku esikhulu sabantu. Kodwa abanakho ukumemukela iNdodana kaNkulunkulu. Ngokwesaba baphuma bayomhlangabeza, benethemba lokuhlakaza lesi sixuku. Ngesikhathi udwendwe seluzokwehla eNtabeni Yeminqumo, lunqandwa ngababusi. Babuza imbangela yaleyo ntokozi enomsindo. Njengoba bebuza bathi, ‘Ngubani lo?’ abafundi, begcwele umoya wokuphefumulelwa, baphendula lo mbuzo. Ngamazwi anobuciko bokukhuluma baphinda iziprofetho ezimayelana noKristu:”

“U-Adamu uyokutshela ukuthi, yinzalo yowesifazane eyakuchoboza ikhanda lenyoka.

“Buza ku-Abrahama, yena uyokutshela, ukuthi ngu‘Melkisedeki iNkosi yaseSalema,’ iNkosi yokuThula. UGenesis 14:18.

“UJakhobe uyokutshela ukuthi unguShilo wesizwe sakwaJuda.

“U-Isaya uyokutshela, ‘u-Imanuveli,’ ‘oMangalisayo, uMeluleki, uNkulunkulu onamandla, uYise ongunaphakade, iNkosana yokuThula.’ Isaya 7:14; 9:6.

“UJeremiya uyokutshela, iHluma likaDavide, ‘uJehova Ukulunga Kwethu.’ Jeremiya 23:6.

“UDaniyeli uyokutshela ukuthi unguMesiya.

“UHoseya uyokutshela ukuthi, Ungu ‘Jehova uNkulunkulu wamabandla; uJehova uyisikhumbuzo Sakhe.’ UHoseya 12:5.”

“UYohane uMbhapathizi uyokutshela ukuthi, Uyi ‘Wundlu likaNkulunkulu, elisusa isono sezwe.’ Johane 1:29.

“UJehova omkhulu umemezele esesihlalweni saKhe sobukhosi, ‘Lo uyiNdodana yaMi ethandekayo.’ Mathewu 3:17.

“Thina, abafundi baKhe, siyamemezela sithi, Lo nguJesu, uMesiya, iNkosana yokuphila, uMhlengi womhlaba.”

“Futhi inkosi yamandla obumnyama iyamvuma, ithi, ‘Ngiyakwazi ukuthi ungubani, wena oNgcwele kaNkulunkulu.’ Marku 1:24.” *The Desire of Ages, 577–579.*

Umlando Wokungena KukaKristu Ngokunqoba wawuwumfanekiso womlando Wokukhala Kwaphakathi Kwamabili ngesikhathi samaMillerite. Indima evela kuSister White iveza ukuthi lapho ukungena kuqala abantu bangena ngaphansi kokugqugquzelwa nguMoya oNgcwele, kwase kuthi uKristu wema wakhala ngeJerusalema. Emva kwalokho waqhubeka nokungena, wase ebhekana nobuholi bamaJuda. Ngithanda ukuhlukanisa izici ezithile zale ndaba ukuze ngibone izimpawu zendlela eziphindaphindwayo emlandweni wamaMillerite. Kodwa kuqala ngifuna ukuphawula ngokuqala nangokuphela. Lokho esisanda kukucaphuna kuSister White kumela ukuphela kwesahluko, kanti ukuvulwa kwesahluko esilandelayo kusho lokhu okulandelayo.

“Ukungena kukaKristu eJerusalema egibele ngokunqoba kwakuyisithunzi esifiphele sangaphambili sokuza kwakhe ngamafu ezulu enamandla nangenkazimulo, phakathi kokunqoba kwezingelosi nokujabula kwabangcwele. Khona-ke kuyakugcwaliseka amazwi kaKristu kubapristi nabaFarisi: ‘Anisayikungibona kusukela manje kuze kube yilapho nithi, Ubusisiwe ozayo egameni leNkosi.’ Mathewu 23:39. Embonweni wesiprofetho uZakariya waboniswa lolo suku lokunqoba kokugcina; futhi wabona nesahlulelo salabo abathi ekufikeni kokuqala bamenqaba uKristu: ‘Bayakungibheka mina ababengihlabile, bamkhalela njengokukhalelwa kwendodana eyodwa; babe lusizi ngaye njengalowo olusizelwa izibulo lakhe.’ Zakariya 12:10. Lesi sigameko uKristu wasibona ngaphambili lapho ebuka umuzi walila ngawo. Ekubhujisweni kwesikhashana kweJerusalema wabona ukubhujiswa kokugcina kwalabo bantu ababenecala legazi leNdodana kaNkulunkulu.”

“Abafundi babona inzondo yamaJuda kuKristu, kodwa babengakaboni ukuthi yayizoholelaphi. Babengakakuqondi okwamanje isimo sangempela sika-Israyeli, futhi bengakuqondi nokwahlulela okwakuyokwehlela phezu kweJerusalema. Lokhu uKristu wakubavulela ngaso isifundo esinamandla esaboniswa ngento ebalulekile.

“Isicelo sokugcina eJerusalema sasenziwe ngeze. Abapristi nababusi babezwile izwi lesiprofetho lasendulo liphindaphindwa yisixuku, liphendula umbuzo othi, ‘Ngubani lo na?’ kodwa abalamukelanga njengelizwi lokuphefumulelwa. Ngokuthukuthela nangokumangala

bazama ukuthulisa abantu. Kwakukhona izikhulu zamaRoma phakathi kwesixuku, futhi kuzo izitha Zakhe zamangalela uJesu njengomholi wokuvukela umbuso. Zamveza sengathi wayesezothatha ithempeli, futhi abuse njengenkosi eJerusalema.” The Desire of Ages, 580.

Iphuzu engangingafuni ukuligeja ngukuthi Ukungena kukaKristu Okunqobayo eJerusalema kufanekisa kungabi nje kuphela uMemezelo Waphakathi Kwamabili emlandweni wamaMillerite, kodwa futhi nokuphela kwezwe. Kuhlotshani swa nokubuya kukaKristu ekuqaleni kweminyaka eyinkulungwane yesahluko samashumi amabili seSambulo, futhi futhi nokubuya Kwakhe kanye neJerusalema Elisha ekupheleni kweminyaka eyinkulungwane. Kuhlotshani swa futhi nokufa kwababi ekufikeni Kwakhe kwesibili, kanye nokwahlulelwa kwabo kokugcina ekupheleni kweminyaka eyinkulungwane. Ukuvulwa kwesigaba sokugcina kuthi, “Isicelo sokugcina eJerusalema sasibe yize. Abapristi nababusi babezwile izwi lesiprofetho lasendulo liphindwa yisixuku, liphendula umbuzo othi, ‘Lo ungubani na?’ kodwa abazange balamukele njengezwi lokuPhefumulelwa.”

Isicelo sokugcina saba yize, futhi leso sicelo samelwa njengokuthi “izwi lesiprofetho lesikhathi esedlule.” Isixuku ngezinsuku zikaKristu sanqaba isicelo saso sokugcina, ngoba sanqaba iseluleko sikaJeremiya sokubuyela ezindleleni zakudala. Saphinde sanqaba indlela yomugqa phezu komugqa, ngoba abafundi babephendule umbuzo wokuthi “Lo ungubani,” ngokuhlanganisa ofakazi abaningana ndawonye, umugqa phezu komugqa, lapha okuncane nalaphaya okuncane.

Lapho uKristu eqala ukungena eJerusalema, uyama endleleni. Lokhu kuqala ngokugcwaliseka kwesiprofetho njengoba abafundi belungisela uKristu imbongolo ukuba ayigibele. Wayengakaze agibele isilwane, futhi leso silwane sasingakaze sigitshelwe. Umqondo walokhu ukhomba isimangaliso, ngokuba yisiphi isilwane esivumela umgibeli okokuqala, futhi ubani owaziyo ukulawula ukugibela imbongolo engakaze yenze lokhu ngaphambili. Lokhu kuyafana nangesikhathi amaFilisti ebeka umnikelo enqoleni kanye noMphongolo, abese ebophela izinkomo ezimbili ezazisancelisa amathole, futhi ezazingakaze zidonse inqola ngaphambili, kodwa zashesha zashiya amathole zaqala uhambo lokubuyisela uMphongolo kumaHeberu. UMphongolo usendleleni eya eJerusalema, futhi lapho uDavide ekugcineni ewungenisa eJerusalema, wabonakalisa kusengaphambili ukungena kukaKristu kokunqoba.

Lapho uKristu esegibele embongolweni, abantu baqala ukuhleleka emgwaqweni ngengubo zabo, besika amagatsha esundu, futhi ukumemeza kwakhala kuthi, “Hosana eNdodaneni kaDavide: Ubusisiwe ozayo ngegama leNkosi! Hosana kweliphezulu.” (Mathewu 21:9) Abaholi bamelana nalokho, bacela uJesu ukuba athulise isixuku. Baqhubekela phambili, uJesu wayesema ukuze akhalele isintu esilahlekile, esimelwe yiJerusalema. Khona-ke udwendwe lwaqhubeka, abaholi baphinde bangenelela futhi, befuna ukwazi ukuthi uJesu ungubani. Khona-ke abafundi baphendula ngobufakazi babaprofethi, umugqa phezu komugqa.

Umlando esesicabangela manje wandulelwa ukuvuka kukaLazaru, okuphawula ukudumazeka kokuqala emgqeni wesiprofetho ovezwe emfanekisweni wezintombi eziyishumi, kanye no-Uza ethinta uMphongolo, emgqeni wokungena kukaDavide eJerusalema ngokunqoba. Lokhu kudumazeka kokuqala kuhlotshani swa nesikhathi sokulibala, futhi uKristu walibala lapho eqala

ukuzwa ukuthi uLazaru uyagula, njengoba nje noDavide alibala ngokushiya uMphongolo lapho u-Uza afela khona waze wawubuyisa kamuva. ULazaru wafa, kwathi emva kwalokho wavuswa. ULazaru nguyena owathi emva kwalokho wahola imbongolo uJesu ayigibela engena eJerusalem.

Emlandweni wamaMillerite ingelosi yesibili yafika ngo-Ephreli 19, 1844, ekudumazekeni kokuqala, okwamaka ukuqala kwesikhathi sokulibala. Ngemva kwalokho uSamuel Snow waqala ukuthuthukisa kancane kancane umlayezo Wokukhala Kwaphakathi Nobusuku. Ukuthuthuka okuqhubekayo kwalowo mlayezo kufanekiselwa ukungena kukaKristu eJerusalem. Ukuqhubekela phambili komsebenzi kaSnow nakho kufanekiselwa ekuhambeni koMphongolo, usuka kumaFilisti, uye enqoleni, uye ku-Uzza, futhi ekugcineni ungene eJerusalem.

Ukungena kunesimemezelo sokuqala sabantu lapho abaholi betshela uKristu ukuba athulise isixuku, kulandelwe ukukhala kukaKristu, bese kuba isimemezelo sabafundi lapho abaholi abanenhliziyi elukhuni bebuza ukuthi uKristu wayengubani. Ukubonakaliswa kogqozi kubantu okwazala impendulo yokuqala yabaholi abanenhliziyi elukhuni kuphindwa ngabafundi lapho beveza, “umugqa phezu komugqa,” inqwaba yofakazi abangokwesiprofetho abavela esikhathini esedlule. Lapho ilanga lishona ngalolo suku, u-Israyeli wasendulo wahlukaniswa noNkulunkulu.

Kulowo mlendo siyaziswa ukuthi abafundi abazange “baqonde impindiselo eyayizokwehlela iJerusalem.” “Impindiselo” eyayizo “kwehlela iJerusalem” yavezwa kubafundi “ngesifundo esibalulekile esingokomfanekiso.” Leso sifundo esibalulekile esingokomfanekiso kwakuyisiqalekiso somkhiwane. Ukubhujiswa kweJerusalem, abafundi ababengakakuqondi, kwafaniswa nesiqalekiso somkhiwane, kanye nomfanekiso uKristu ayesewufundisile ngaphambili mayelana nomkhiwane.

“Isixwayiso singesesikhathi sonke. Isenzo sikaKristu sokuqalekisa umuthi amandla aKhe uqobo ayewudalile simi njengesixwayiso kuwo wonke amabandla nakubo bonke amaKristu. Akekho ongaphila umthetho kaNkulunkulu ngaphandle kokukhonza abanye. Kodwa baningi abangayiphili impilo kaKristu enesihawu, engenabugovu. Abanye abazicabanga bengamaKristu avelele abaqondi ukuthi kuyini okuyinkonzo kaNkulunkulu. Bahlela futhi bacubungule ukuze bazithokozise bona. Benza kuphela maqondana nabo uqobo. Isikhathi siyigugu kubo kuphela njengoba bengaziqoqela bona. Kuzo zonke izindaba zokuphila lokhu kuyinhloso yabo. Abakhonzi abanye, kodwa bazikhonzela bona. UNkulunkulu wabadala ukuba baphile ezweni lapho kufanele kwenziwe khona inkonzo engenabugovu. Wabahlelela ukuba basize abantu abakanye nabo ngayo yonke indlela engenzeka. Kodwa isiqu sikhulu kakhulu kubo kangangokuthi abakwazi ukubona lutho olunye. Abahlangene nesintu. Labo abaphilela isiqu ngaleyo ndlela banjengesihlahla somkhiwane, esenza konke ukuzishaya isifuba kodwa singenazithelo. Bagcina izinhlobo zokukhonza, kodwa bengenakho ukuphenduka noma ukukholwa. Ngokuzisho bahlonipha umthetho kaNkulunkulu, kodwa ukulalela akukho. Bayasho, kodwa abenzi. Esigwebeni esamenyezelwa phezu komkhiwane uKristu ubonisa ukuthi lokhu kuzenzisa okuyize kuyenyanyeka kangakanani emehlweni aKhe. Umemezela ukuthi isoni esisobala sinecala elincane kunalowo ozisholo ukuthi ukhonza uNkulunkulu kodwa ongatheli zithelo zenkazimulo yaKhe.”

“Umfanekiso womkhiwane, owashiwo ngaphambi kokuvakasha kukaKristu eJerusalema, wawunokuxhumana okuqondile nesifundo asifundisa ngokuwuqalekisa umuthi ongenazithelo.” The Desire of Ages, 584.

Ngemva kokungqubuzana kokugcina nabaholi, uJesu wahoxa waya ukukhuleka ubusuku bonke; kwathi ekuseni, lapho edlula emkhiwaneni, wawuqalekisa.

“Kwakungakabi yisikhathi samakhiwane avuthiwe, ngaphandle kwezinye izindawo ezithile; futhi ezindaweni eziphakeme ezizungeze iJerusalema kwakungashiwo ngokweqiniso ukuthi, ‘Isikhathi samakhiwane sasingakafiki.’ Kodwa ensimini yezihlahla uJesu afika kuyo, omunye umkhiwane wabonakala sengathi usudlule yonke eminye. Wawusugcwele amaqabunga kakade. Kuyimvelo yomkhiwane ukuthi ngaphambi kokuba amaqabunga avuleke, isithelo esikhulayo sivele. Ngakho-ke lo muthi, ugcwele amaqabunga, wawuthembisa isithelo esikhule kahle. Kodwa ukubukeka kwawo kwakukhohlisa. Lapho ehlola amagatsha awo, kusukela egatsheni eliphansi kunawo wonke kuze kube yigatshana eliphezulu kunazo zonke, uJesu akatholanga lutho ‘ngaphandle kwamaqabunga kuphela.’ Kwakuyinqwaba yamahlamvu azishaya isifuba, kungekho okunye.”

“UKristu wakhapha isiqalekiso esiqothulayo phezu kwaso. ‘Makungabi khona muntu odla izithelo kuwe kusukela manje kuze kube phakade,’ esho. Ngakusasa ekuseni, njengoba uMsindisi nabafundi baKhe babephinde besendleleni beya emzini, amagatsha ashwabene namaqabunga adangele kwadonsa ukunaka kwabo. ‘Mfundisi,’ kusho uPetru, ‘bheka, umkhiwane owawuqalekisa usubunile.’”

“Isenzo sikaKristu sokuqalekisa umkhiwane sabamangaza abafundi. Kwabonakala kubo kungafani nezindlela nemisebenzi yaKhe. Kaningi babemuzwile ememezela ukuthi akazanga ukulahla izwe, kodwa ukuze izwe lisindiswe ngaye. Bakhumbula amazwi aKhe athi, ‘INDodana yomuntu ayizelanga ukubhubhisa ukuphila kwabantu, kodwa ukukusindisa.’ Luka 9:56. Imisebenzi yaKhe emangalisayo yayenziwa ukubuyisela, hhayi ukubhubhisa. Abafundi babemazi kuphela njengoMbuyiseli, uMphilisi. Lesi senzo sasiyingqayizivele sodwa. Yayiyini injongo yaso? babebuza.”

“UNkulunkulu ‘uyakujabulela umusa.’ ‘Kuphila kwami, usho kanje iNkosi uJehova, angithokozi ngokufa komubi.’ Mika 7:18; Hezekeli 33:11. Kuye umsebenzi wokubhidliza nokumemezela ukwahlulela ‘kungumsebenzi ongajwayelekile.’ Isaya 28:21. Kodwa kungomusa nangothando lapho esusa isembozo sekusasa, embulela abantu imiphumela yendlela yesono.

“Ukuqalekiswa komkhiwane kwakungumfanekiso owenziwa ngesenzo. Lowo muthi oyinyumba, owawuzigabisa ngamahlamvu awo okuzenzisa phambi kukaKristu uqobo, wawuwuphawu lwesizwe samaJuda. UMsindisi wayefisa ukukwenza kucace kubafundi baKhe imbangela kanye nesiqiniseko sokubhujiswa kuka-Israyeli. Ngaleyo njongo wawufaka emthini izimfanelo zokuziphatha, wawenza waba ngumchazi weqiniso laphezulu. AmaJuda ayemi ehlukile kwezinye zonke izizwe, evuma ukwethembeka kuNkulunkulu. Ayethandwe ngokukhethekile nguYe, futhi ayethi anokulunga okudlula bonke abanye abantu. Kodwa ayesengcoliswe ukuthanda izwe nokuhaha inzuzo. Ayeziqhayisa ngolwazi lwawo, kodwa

ayengenalwazi ngezidingo zikaNkulunkulu, futhi ayegcwele ubuzenzisi. Njengomuthi oyinyumba, ayelulela phezulu amagatsha awo okuzenzisa, ebukeka echumile futhi emuhle emehlweni, kodwa awazalanga lutho 'ngaphandle kwamahlamvu.' Inkolo yamaJuda, nethempeli layo elibabazekayo, ama-altare ayo angcwele, abapristi bayo abathwala imitshingo yobupristi, kanye nemikhosi yayo ehlaba umxhwele, ngempela yayinhle ngokubukeka kwangaphandle, kodwa ukuthobeka, uthando, nomusa kwakungekho." The Desire of Ages, 581, 582.

Saqala ngokuphakamisa imibuzo emibili esisese nqubo yokuyiphendula. Leyo mibuzo yayithi, "Kungani ukwahlulela kwabaphilayo kwaqala ngo-9/11? Kuyini ukwahlulela kwabaphilayo ngokweBhayibheli?"

Le migqa emfeweto yesiprofetho esisanda kuyibeka iyibufakazi beBhayibheli besahlulelo sabaphilayo. Leyo migqa yesiprofetho ikhuluma okuningi kakhulu kunokuthi nje "izinhlamvu zokuqala" zesahlulelo, kodwa kuqala siphendula imibuzo ka-9/11 nesahlulelo sabaphilayo.

"'Ngabona,' kusho umprofethi uDaniyeli, 'kwaze kwabekwa izihlalo zobukhosi, kwase kuhlala Omdala Wezinsuku: ingubo yaKhe yayimhlophe njengeqhwa, nezinwele zekhanda laKhe zinjengoboya obumsulwa; isihlalo saKhe sobukhosi sasingamalangabi omlilo, namasondo aso engumlilo ovuthayo. Kwaphuma umfudlana womlilo uvela phambi kwaKhe: izinkulungwane ngezinkulungwane zaMkhonza, nezinkulungwane eziyizinkulungwane eziyishumi zazimi phambi kwaKhe: ukwahlulela kwamiswa, nezincwadi zavulwa.' Daniyeli 7:9, 10, R.V.

"Ngakho embonweni womprofethi kwavezwa lolo suku olukhulu nolunesizotha lapho izimilo nezimpilo zabantu zaziyodluliswa zibuyekwezwe phambi koMahluleli womhlaba wonke, futhi kubuyiselwe kulowo nalowo 'ngokwemisebenzi yakhe.' Omdala Wezinsuku unguNkulunkulu uYise. Kusho umhubi: 'Izintaba zingakazalwa, ungakawenzi umhlaba nezwe, kusukela phakade kuze kube phakade, wena unguNkulunkulu.' IHubo 90:2. Nguye, umthombo wako konke ukuba khona, nomthombo wayo yonke imithetho, oyakuba engamele ekwahluleleni. Izingelosi ezingcwele, njengezinceku nabafakazi, ngenani 'eliphindwe izikhathi eziyizinkulungwane eziyishumi ngezinkulungwane eziyishumi, nezinkulungwane ngezinkulungwane,' ziba khona kule nkantolo enkulu."

"'Bheka, nango ofana neNdodana yomuntu eza ngamafu ezulu; wafika koMdala Wezinsuku, futhi bamsondeza phambi kwaKhe. Wase enikwa ukubusa, nenkazimulo, nombuso, ukuze bonke abantu, izizwe, nezilimi bamkhonze: ukubusa kwaKhe kungukubusa okuphakade, okungasoze kwadlula.' Daniyeli 7:13, 14. Ukuza kukaKristu okuchazwe lapha akusikho ukuza kwaKhe kwesibili emhlabeni. Uza koMdala Wezinsuku ezulwini ukuze amukele ukubusa nenkazimulo nombuso, azokunikezwa Yena ekupheleni komsebenzi waKhe njengomlamuleli. Yilokhu kuza, hhayi ukufika kwaKhe kwesibili emhlabeni, okwakubikezelwe esiprofethweni ukuba kwenzeke ekupheleni kwezinsuku eziyi-2300 ngonyaka ka-1844. Ephelezelwa yizingelosi zasezulwini, uMpristi wethu Omkhulu ungena endaweni engcwelelengcwele kakhulu, lapho abonakala khona ebukhoneni bukaNkulunkulu ukuze enze izenzo zokugcina zenkonzo yaKhe ngenxa yomuntu—ukwenza umsebenzi wokwahlulela okuphenyayo nokwenza ukubuyisana ngenxa yabo bonke ababoniswa ukuthi bafanelekile ukuthola izinzuzo

zako.

“Enkonzweni engumfanekiso kwakuhlanganyela kuphela labo ababefikile phambi kukaNkulunkulu ngokuvuma nangeziphenduke, futhi izono zabo, ngegazi lomnikelo wesono, zazidluliselwe endaweni engewe. Kanjalo ngosuku olukhulu lokubuyisana lokugcina nolokwahlulela okuphenyayo, amacala kuphela acabangelwayo ngawabantu bakaNkulunkulu abazibiza ngokuthi bangabakhe. Ukwahlulelwa kwababi kuwumsebenzi ohlukile nowehlukene, futhi kwenzeka esikhathini esizayo. ‘Ngokuba ukwahlulela kumelwe kuqale endlini kaNkulunkulu; futhi uma kuqala kithi, kuyakuba yini ukuphela kwalabo abangayilaleli ivangeli?’ 1 Peter 4:17.”

“Izincwadi zemibhalo ezulwini, lapho kubhaliswe khona amagama nezenzo zabantu, yizo ezizobeka izinqumo zokwahlulela. Umprofethi uDaniyeli uthi: ‘Kwamiselwa ukwahlulela, kwase kuvulwa izincwadi.’ Umambuli, echaza lesi sigameko esifanayo, uyanezela: ‘Kwase kuvulwa enye incwadi, okuyincwadi yokuphila: abafuleyo bahlulelwa ngokwalokho okwakulotshiwe ezincwadini, ngokwemisebenzi yabo.’ IsAmbulo 20:12.”

“Incwadi yokuphila iqukethe amagama abo bonke abake bangena enkonzweni kaNkulunkulu. UJesu wayala abafundi baKhe wathi: ‘Jabulani, ngokuba amagama enu alotshiwe ezulwini.’ Luka 10:20. UPawulu ukhuluma ngabasebenza kanye naye abathembekileyo, ‘amagama abo asencwadini yokuphila.’ Filipi 4:3. UDaniyeli, ebhekisa phambili ‘esikhathini sokuhlupheka, esingakaze sibe khona,’ umemezela ukuthi abantu bakaNkulunkulu bayakukhululwa, ‘wonke oyakufunyanwa elotshiwe encwadini.’ Futhi umboni uthi labo kuphela abayakungena emzini kaNkulunkulu amagama abo ‘alotshiwe encwadini yokuphila yeWundlu.’ Daniyeli 12:1; IsAmbulo 21:27.”

“Incwadi yesikhumbuzo’ iyabhalwa phambi kukaNkulunkulu, okulotshwa kuyo izezo ezinhle zalabo ‘ababemesaba uJehova, nabacabanga ngegama Lakhe.’ Malaki 3:16. Amazwi abo okholo, izezo zabo zothando, kubhalwa ezulwini. UNehemiya ubhekisela kulokhu lapho ethi: ‘Ngikhumbule, Nkulunkulu wami, ... ungazesuli izezo zami ezinhle engizenzile ngenxa yendlu kaNkulunkulu wami.’ Nehemiya 13:14. Encwadini yesikhumbuzo sikaNkulunkulu zonke izezo zokulunga zenziwa zingafi. Lapho kubhalwa ngokwethembeka zonke izilingo ezinqotshiwe, bonke ububi obunqotshiwe, wonke amazwi obubele obuthambile akhulunyiwe. Futhi zonke izezo zokuzidela, konke ukuhlupheka nosizi okubekezelwe ngenxa kaKristu, kuyarekhodwa. Umhubi uthi: ‘Wena ubala ukuzulazula kwami; beka izinyembezi zami embizeni yaKho: akukhona yini encwadini yaKho na?’ AmaHubo 56:8.”

“Kukhona futhi umbhalo wezono zabantu. ‘Ngokuba uNkulunkulu uyakuletha yonke imisebenzi ekwahlulelweni, kanye nayo yonke into efihlekileyo, noma ilungile noma imbi.’ ‘Yonke inkulumbo engenamsebenzi abantu abayikhulumayo bayakunandisa ngayo usuku lokwahlulelwa.’ Kusho uMsindisi: ‘Ngokuba ngamazwi akho uyakuthethelelwa, futhi ngamazwi akho uyakulahlwa.’ UmShumayeli 12:14; uMathewu 12:36, 37. Izinhloso ezifihlakeleyo nezisusa ziyavela embhalweni ongaphambuki; ngokuba uNkulunkulu ‘uyakukhanyisa obala okufihlakeleyo kobumnyama, aveze obala amacebo ezinhliziyi.’ 1 Korinte 4:5. ‘Bheka, kulotshiwe phambi Kwami, ... ububi benu, kanye nobubi boyihlo ndawonye, kusho uJehova.’ Isaya 65:6, 7.”

“Umsebenzi womuntu ngamunye uyabuyekwezwa phambi kukaNkulunkulu, futhi ubhaliswe ngenxa yokwethembeka noma yokungathembeki. Maqondana negama ngalinye ezincwadini zezulu kufakwa, ngokunemba okwethusayo, lonke izwi elingalungile, sonke isenzo sobugovu, wonke umsebenzi ongafezekiswanga, nesono ngasinye esiyimfihlo, kanye nakho konke ukuzenzisa okunobuqili. Izixwayiso noma izikhalo zokulunga ezivela ezulwini ezinganakiwe, izikhathi ezimoshiwe, amathuba angasetshenziswanga, ithonya elisetshenziswe kokuhle noma kokubi, kanye nemiphumela yalo efinyelela kude, konke kubhalwa yingelosi ebhalayo.”

“Umthetho kaNkulunkulu uyizinga okuyohlolwa ngalo izimilo nezimpilo zabantu ekwahlulelweni. Kusho indoda ehlakaniphileyo ukuthi: ‘Mesabe uNkulunkulu, ugcine imiyalo yaKhe; ngokuba lokho kuyisibopho somuntu sonke. Ngokuba uNkulunkulu uyakuletha yonke imisebenzi ekwahlulelweni.’ UmShumayeli 12:13, 14. Umphostoli uJakobe uyala abafowabo athi: ‘Khulumani kanjalo, nenze kanjalo, njengabantu abayakwahlulelwa ngomthetho wenkululeko.’ UJakobe 2:12.”

“Labo abayothi ekwahlulelweni ‘kuthiwe bafanele’ bayoba nesabelo ekuvukeni kwabalungileyo. UJesu wathi: ‘Kepha labo abayothiwa bafanele ukuzuzela lelo zwe, nokuvuka kwabafileyo, ... bayalingana nezingelosi; futhi bangabantwana bakaNkulunkulu, njengoba bengabantwana bokuvuka.’ Luka 20:35, 36. Futhi uyaphinda amemezele ukuthi ‘abenze okuhle’ bayophuma ‘bevukele ukuphila.’ Johane 5:29. Abafileyo abalungileyo abayikuvuswa kuze kube ngemva kokwahlulela lapho kuthiwa bafanele ‘ukuvuka kokuphila.’ Ngakho-ke abayikuba khona mathupha enkantolo ngaleso sikhathi lapho imibhalo yabo ihlolwa khona namacala abo enqunywa.”

“UJesu uyovela njengommeli wabo, ukuba abancengele phambi kukaNkulunkulu. ‘Uma umuntu ona, sinommeli kuYise, uJesu Kristu olungileyo.’ 1 Johane 2:1. ‘Ngokuba uKristu akangenanga ezindaweni ezingcwele ezenziwe ngezandla, eziyizifanekiso zezangempela; kodwa wangena ezulwini uqobo, ukuba manje abonakale phambi kobuso bukaNkulunkulu ngenxa yethu.’ ‘Ngakho-ke uyakwazi futhi ukusindisa ngokupheleleyo labo abasondela kuNkulunkulu ngaye, lokhu ephila njalo ukuba abalamulele.’ KumaHebheru 9:24; 7:25.”

“Njengoba izincwadi zemibhalo zivulwa ekwahlulelweni, izimpilo zabo bonke abakholwe kuJesu zilethwa ukuba zibuyekwezwe phambi kukaNkulunkulu. Eqala ngalabo abaphila kuqala emhlabeni, uMmeli wethu wethula amacala esizukulwane ngasinye ngokulandelana, bese ephetha ngabaphilayo. Igama ngalinye liyabizwa, icala ngalinye liphenywa ngokucophelela. Amanye amagama ayamukelwa, amanye amagama ayaliwa. Uma kukhona abanezono ezisalokhu zisemibhalweni yezincwadi, ezingaphendukelwanga futhi ezingathethelelwanga, amagama abo ayosulwa encwadini yokuphila, futhi umbhalo wezenzo zabo ezinhle uyosulwa encwadini yesikhumbuzo sikaNkulunkulu. INkosi yamemezela kuMose yathi: ‘Owonileyo kimi, nguye engiyakumsula encwadini yami.’ Eksodusi 32:33. Futhi umprofethi uHezekeli uthi: ‘Lapho olungileyo efulathela ukulunga kwakhe, enze ububi, ... konke ukulunga kwakhe akwenzileyo akuyikukhunjulwa.’ Hezekeli 18:24.” The Great Controversy, 479–483.

Sizoqhubeka nalesi sifundo futhi siphendule imibuzo ephakanyisiwe esihlokwini esilandelayo salolu chungunge.