

Isambulo SikaJesu Kristu - Inombolo Yesishiyagalombili

Ukuzalwa Kwesizwe

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Umlayezo Wokukhalela Phakathi Kwamabili ekuqaleni waphela ekuvulweni kokwahlulela kokuphenya, futhi umlayezo Wokukhalela Phakathi Kwamabili uphela ekuvulweni kokwahlulela kokufeza isijezi. Umaye wesithathu wobuSulumane uletha ukwahlulela phezu kwe-United States ngenxa yokuphasiswa komthetho weSonto, futhi umelela ukwahlulela okuqhubekayo nokwandayo phezu komhlaba wonke ngenxa yokwamukela kwawo owawo umthetho weSonto ngaphansi kwengcindezi yamandla ombuso oshushisayo, amelwe ngamakhosi ayishumi aye aphinga noJezebeli, isifebe saseThire.

“Lapho iMelika, izwe lenkululeko yenkolo, iyohlangana noPapa ekucindezeleni unembeza nasekuphoqeni abantu ukuba bahloniphe isabatha lamanga, abantu bawo wonke amazwe omhlaba bayoholelwa ukuba balandele isibonelo sayo.” Testimonies, volume 6, 18.

Impi yomthetho weSonto empini enkulu yempikiswano enkulu, iyobe isiqhutshekwe ngokugcwele. USathane uyobe esevela ezomela uKristu.

“Ngomthetho oqinisa ukumiswa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sakithi siyakuzihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyokwelula isandla sabo ngaphesheya komhoshu ukuze bubambe isandla samandla aseRoma, lapho buyokweqa ngalé kwalasha ukuze buhlanganise izandla noMimoyamoya, lapho, ngaphansi kwethonya lalolu bumbano oluphindwe kathathu, izwe lakithi liyakulahla yonke imigomo yoMthethosisekelo waso njengohulumeni wobuProthestani noweriphabhulikhi, futhi lenze amalungiselelo okusakazwa kwamanga nokudukisa kobupapa, khona-ke siyokwazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekusondele.” Testimonies, umqulu 5, 451.

Ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe.

“Abantu base-United States babe beyisizwe esikhethiweyo; kodwa lapho bevimbela inkululeko yenkolo, bedela ubuProthestani, futhi besekela ubuPapa, isilinganiso secala labo siyogcwala, futhi ‘ukuhlubuka kwesizwe’ kuyobhalwa ezincwadini zasezulwini. Umphumela walokhu kuhlubuka uyoba ukubhujiswa kwesizwe.” Review and Herald, May 2, 1893.

Ama-Adventist aseLawodikeya ayiziwula ahlanganyela nombuso wobupapa, bese echithwa, kuyilapho omunye umhlambi kaKristu oseseBabiloni uphunyuka esandleni sobupapa.

Uyongena futhi ezweni elikhazimulayo, futhi amazwe amaningi ayochithwa; kodwa laba bayophunyuka esandleni sakhe, o-Edomi, noMowabi, kanye nenhloko yabantwana bakwa-Amoni. Daniyeli 11:41.

UbuSulumane buhlasela ngokuzumayo i-United States, njengoba icilongo lesikhombisa liletha umaye wesahlulelo ngenxa yokuphasiswa komthetho weSonto.

Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, isho ngezwi elikhulu, ithi: Maye, maye, maye, kwabakhileyo emhlabeni ngenxa yamanye amazwi ephondo ezingelosini ezintathu, ezisazokhala! IsAmbulo 8:13.

Isibonakaliso esimele ofakazi ababili kuSambulo isahluko 11 sibe sesivezwa nguJohane kuSambulo isahluko 12 njengowesifazane embethe ilanga, futhi sivezwa ngokwesiprofetho ngomfanekiso oqondisayo wesiqalo nesiphetho.

Kwabonakala isimangaliso esikhulu ezulwini; owesifazane embethe ilanga, nenyanga ingaphansi kwezinyawo zakhe, futhi phezu kwekhanda lakhe kunomqhele wezinkanyezi eziyishumi nambili. Wayekhulelwe, ekhala, eheleza ngenxa yokubeletha, ezwa ubuhlungu bokuzala. Kwabonakala futhi esinye isimangaliso ezulwini; bhekani, udrako omkhulu obomvu, enamakhanda ayisikhombisa nezimpondo eziyishumi, nemiqhele eyisikhombisa phezu kwamakhanda akhe. Umsila wakhe wahudula ingxenye yesithathu yezinkanyezi zasezulwini, waziphonsa emhlabeni; udrako wema phambi kowesifazane owayeselungele ukubeletha, ukuze adle umntwana wakhe ngokushesha nje lapho esezelwe. Wazala umntwana wesilisa, ozakubusa zonke izizwe ngentonga yensimbi; umntwana wakhe wenyuselwa kuNkulunkulu nasesihlalweni sakhe sobukhosi. IsAmbulo 12:1–5.

Umi phezu kwenyanga, embethe ilanga. Inyanga iyisibonakaliso esiphindisela ukukhanya kwelanga, ngakho-ke ngokwesiprofetho imela ilanga. Izinkanyezi eziyishumi nambili emqheleni wakhe zimelela izizwe eziyishumi nambili zakwa-Israyeli wasendulo ekuqaleni kuka-Israyeli wasendulo, zona ezimelela ngokwesifaniso sabaprofethi abafundi abayishumi nambili ekupheleni kuka-Israyeli wasendulo. Lezo zinkanyezi eziyishumi nambili, ezingabafundi abayishumi nambili ekupheleni kuka-Israyeli wasendulo, zibuye zibe ngabaphostoli abayishumi nambili ekuqaleni kuka-Israyeli wanamuhla. Ngakho-ke zimelela abayizinkulungwane eziyikhulu namashumi amane nane ekupheleni kuka-Israyeli wanamuhla, abangabafundi nabaphostoli. Ekuqaleni kwalowo mlendo lapho abafundi bemelela khona kokubili ukuphela kuka-Israyeli wasendulo, kanti abaphostoli bemelela ukuqala kuka-Israyeli wanamuhla, owesifazane oyibandla wayekhulelwe uKristu. Nguye “umntwana wesilisa” owayeyakuthathwa enyuswe ayiswe kuNkulunkulu emva kokufa nokuvuka kwakhe.

Ngakho-ke lona wesifazane naye ufanekisela ukuzalwa kwabayizinkulungwane eziyikhulu namashumi amane nane, nabo abanyukela ezulwini ngemva kokuvuswa esigodini sokufa. Sebefikile ezulwini, wayeseyozala nomunye umntwana, omelela omunye umhlambi ophuma eBhabhiloni ngesikhathi somthetho weSonto.

Engakabi nemihelo, wazala; kungakafiki ubuhlungu bakhe, wakhululwa ngomntwana wesilisa. Ngubani owake wezwa into enjalo na? ngubani owake wabona izinto ezinje na? Umhlaba uyakwenziwa yini ukuba uveze ngelanga linye na? noma isizwe sizalwe ngasikhathi sinye na? ngokuba lapho nje iSiyoni isiqale ukubeletha, yazala abantwana bayo. Ngiyakuletha yini ekuzaleni, ngingabange ngivumele ukuzala na? usho uJehova; ngiyakwenza yini ukuba kuvele

ukuzala, ngibe sengivala isizalo na? usho uNkulunkulu wakho. Isaya 66:7–9.

Esikhathini sokubusa kwesilo somhlaba, kuzalwa isizwe ngesikhathi sinye. Leso sizwe singabantu abayizinkulungwane eziyikhulu namashumi amane nane, ngokuba yibo ababonakalisa ngokupheleleyo isimilo sikaKristu. Yibo abafanekiselwa nguJesu “njengomntwana wesilisa.” Yibo “umntwana wesilisa” ka-Isaya, ozalwa ngaphambi kokuba owesifazane aqale ukubeletha. Amathambo omile afileyo umhlaba owajabulela phezu kwawo ngesikhathi ebulawa yisilo esivela emgodini ongenamkhawulo ayakududuzwa eJerusalema, bese wona ejabula kanye nowesifazane ozala “umntwana wesilisa.” Balethwa ngaphambi kokuba abe nemihelo yokubeletha, bese-ke uba nemihelo abe esezala abanye “abantwana” bakhe, njengoba abeZizwe besabela emlayezweni wengelosi yesithathu njengomfula ogelezayo, njengoba umlayezo ushanela izwe lonke njengamagagasi anamandla olwandle. Bazalwa phakathi kwenhlekelele enkulu, emelela imihelo yakhe yokubeletha. Owesifazane wesAmbulo isahluko seshumi nambili, empeleni, unamawele. Abazalwa kuqala bangabantu abayizinkulungwane eziyikhulu namashumi amane abaqokwe njengezithelo zokuqala, kuthi abeZizwe babe njengokuvunwa okukhulu kwesivuno saschlobo.

Jabulani kanye neJerusalema, nijabule kanye nalo, nonke enilithandayo; thokozani kanye nalo ngokuthokoza, nonke enilililelayo; ukuze nimunce, nisuthe emabeleni enduduzo yalo; ukuze nincelise, nithokoze ngobuningi benkazimulo yalo. Ngokuba usho kanje uJehova: Bhekani, ngiyakwelulela ukuthula njengomfula, nenkazimulo yezizwe njengomfulana ogelezayo; khona niyakumunca, nithwalwe ezinhlangothini zalo, ninikinywe emadolweni alo. Njengomuntu oduduzwa ngunina, kanjalo ngiyakuninududuza; nani niyakududuzwa eJerusalema. Lapho nikubona lokhu, inhliziyo yenu iyakujabula, namathambo enu ayakuhluma njengotshani; nesandla sikaJehova siyakubonakala kubakhonzi bakhe, nolaka lwakhe ezitheni zakhe. U-Isaya 66:10–14.

Labo “abakhalayo” ngenxa yeJerusalema yilabo ababubulayo bekhala ngenxa yezinengiso ezenziwa ngaphakathi kwayo, futhi labo ababekwe uphawu, futhi babekwa uphawu ngaphambi komthetho weSonto. Manje sesisemsebenzini “wokuphetha webandla,” okuyimizuzu yokugcina yokubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane.

“Abantu bakaNkulunkulu beqiniso, abaphethe enhliziyweni umoya womsebenzi weNkosi nensindiso yemiphefumulo, bayohlala bebona isono esimweni saso sangempela, esiyisano. Bayohlala bekhona ohlangothini lokuphatha izono ngokwethembeka nangokungagodli, lezo zono ezibabambeka kalula abantu bakaNkulunkulu. Ikakhulukazi emsebenzini wokugcina ngenxa yebandla, ngesikhathi sokubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane, abayokuma bengenacala phambi kwesihlalo sobukhosi sikaNkulunkulu, bayozizwa ngokujule kakhulu izono nezimfanelo ezimbi zabantu bakaNkulunkulu abathi bangabakhe. Lokhu kubekwa ngokunamandla ngomfanekiso womprofethi ngomsebenzi wokugcina ngaphansi kwesifaniso samadoda, yilowo nalowo enesikhali sokubulala esandleni sakhe. Omunye umuntu phakathi kwawo wayembethe ilineni, enophondo lukayinki lombhali eceleni kwakhe. ‘INkosi yathi kuye, Dlula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini amadoda ababubulayo nabakhalayo ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo.’” Testimonies, volume 3, 266.

Labo “ababubulayo bakhale” babekwa uphawu ngaphambi kokuba izingelosi ezibhubhisayo ezinezikhali zokubulala zidlule phakathi kwebandla, elimelwe njengeJerusalema.

“Umyalo uthi: ‘Dabula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu eziphongweni zamadoda abubulayo nabekhalayo ngenxa yazo zonke izinengiso ezenziwa phakathi kwawo.’ Laba ababubulayo nabekhalayo babebambelela ekwethuleni amazwi okuphila; babesola, beluleka, futhi bencenga. Abanye ababedelela uNkulunkulu baphenduka futhi bathobisa izinhliziyi zabo phambi Kwakhe. Kodwa inkazimulo yeNkosi yayisukile kwa-Israyeli; nakuba abaningi babesaqhubeka ngemikhuba yenkolo, amandla Nobukhona Bayo kwakungekho.”

“Ngesikhathi lapho ulaka lwaKhe luyophuma ngezijeziso, laba balandeli bakaKristu abathobekile, abazinikeleyo bayokwahlukaniswa nabo bonke abanye emhlabeni ngosizi lwemiphefumulo yabo, olubonakaliswa ngokulila nokukhala, ngokusola nangokuxwayisa. Kuyilapho abanye bezama ukwembathisa ububi obukhona ngengubo, futhi bathethelele ububi obukhulu obusabalele yonke indawo, labo abanentshiseko ngodumo lukaNkulunkulu nothando lwemiphefumulo abayikuthula ukuze bathole umusa wanoma ubani. Imiphefumulo yabo elungileyo iyahlushwa usuku nosuku yimisebenzi engcweleki nenkulumo yabangalungile. Abanamandla okumisa isikhukhula sobubi esigobhozayo, ngakho-ke bagcwala usizi nokwesaba. Bayakhala phambi kukaNkulunkulu bebona inkolo idelelwa khona impela emakhaya alabo abaye baba nokukhanya okukhulu. Bayalila futhi bahluphe imiphefumulo yabo ngenxa yokuthi ukuzidla, ukuhaha, ubugovu, nenkohliso cishe yazo zonke izinhlobo kusebandleni. UMoya kaNkulunkulu, ovusela ukusola, unyathelwa ngezinyawo, kuyilapho izinceku zikaSathane zinqoba. UNkulunkulu uyadelelwa, iqiniso lenziwa into engenamandla.”

“Isigaba sabantu esingazizwa sidabukile ngenxa yokuhlehla kwaso ngokomoya, futhi esingalili ngenxa yezono zabanye, siyosala singenalo uphawu lukaNkulunkulu. INkosi iyala izithunywa zayo, amadoda anezikhali zokubulala ezandleni zawo, ithi: ‘Mlandeleni phakathi komuzi, nibulale; iso lenu malingabi nesihawu, futhi ningabi nomusa: nishabalalise ngokuphelele abadala nabasha, izintombi, nabantwana abancane, nabesifazane: kodwa ningasondeli nakancane kunoma imuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale endlini yami engcwele. Base beqala ngamadoda amadala ayengaphambi kwendlu.”

“Lapha siyabona ukuthi ibandla—indawo engcwele yeNkosi—laliyilo elaqala ukuzwa isibhaxu solaka lukaNkulunkulu. Amadoda amadala, labo uNkulunkulu ayebanike ukukhanya okukhulu futhi ababemi njengabalindi bezintshisekelo zikamoya zabantu, ayekhaphela ukwethenjwa kwawo. Ayesezithathele isikhundla sokuthi asinasidingo sokulindela izimangaliso nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zangaphambili. Izikhathi seziguqukile. La mazwi aqinisa ukungakholwa kwawo, futhi athi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inesihe kakhulu ukuba ihambele abantu bayo ngokwahlulela. Ngakho-ke ‘Ukuthula nokulondeka’ kuyisikhalo esivela kubantu abangasoze baphinde baphakamise izwi labo njengecilongo ukuba babonise abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ezingafunanga ukukhonkotha yizo ezizwa impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, izintombi, nabantwana abancane bonke babhubha ndawonye.” Testimonies, volume

5, 210, 211.

U-Isaya 40 uqala ngokusebenzisa umfanekiso wokuphindeka kabili, okuwuphawu lwesiprofetho lomyalezo Wokukhala Kwamaphakathi Nobusuku, okuwumyalezo wesibili ohlangana nomyalezo wokuwa kweBabiloni. Ukuwa kweBabiloni kuphindwa kabili lapho kuvezwa ngesiprofetho. Umusho uthi: “IBabiloni liwile, liwile.”

Kwalandela enye ingelosi, ithi: Liwile, liwile iBabele elikhulu, ngokuba laphuzisa zonke izizwe iwayini lolaka lobufebe balo. IsAmbulo 14:8.

Kukhona ukuwa okubili kweBabiloni elingokoqobo eBhayibhelini, futhi kukhona ukuwa okubili kweBabiloni elingokomoya eBhayibhelini. Ndawonye kumela ofakazi abane bomlando abahlonza izici zesiprofetho zokuwa kweBabiloni.

Wamemeza ngezwi elinamandla, wathi: Liwile, liwile iBhabhiloni elikhulu, laba yindawo yokuhlala yamademoni, nesiphephelo sawo wonke umoya ongcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinyanyekayo. IsAmbulo 18:2.

IBabiloni elingokoqobo lawa njengeBabele ngesikhathi sikaNimrode, futhi neBabiloni elingokoqobo laba seliwa ngesikhathi sikaBelishasari. IBabiloni elingokomoya lawa ngo-1798, futhi ukuwa kwalo kokugcina kuboniswa ngokuphindaphindiwe emiBhalweni. Ngenxa yalesi sizathu, umlayezo wokuwa kweBabiloni uqukethe uphawu olungokwesiprofetho lokuphindaphindwa. Ekuweni kweBabiloni kukhona ukuphindaphindwa, kodwa kukhona futhi nezinye izizathu ezimbili eziyinhloko ezingokwesiprofetho zalesi simo sokuphindaphindwa.

Isizathu sesibili siwukuthi, njengomyalezo, umelela umyalezo ohlanganiswe nomyalezo wesibili. Umelela imiyalezo emibili. Kukhona amanye amaqiniso abalulekile ahlobene nencazelo nesakhiwo somyalezo wengelosi yesibili, kodwa simane siphawula ukuthi ukulandisa kokugcina kwesiprofetho sika-Isaya, okuqala esahlukweni samashumi amane, kuqala ngokuphindaphindwa kophawu loMduduzi, uKristu athembisa ukumnikeza abantu baKhe, ngesikhathi esalindile ethempelini lasezulwini.

Duduzani, duduzani abantu bami, usho uNkulunkulu wenu. Khulumani ngokududuza kuJerusalema, nimemeze kulo ukuthi ukulwa kwalo sekuphelile, ukuthi ububi balo buthethelwe; ngokuba lamukele esandleni seNkosi okuphindwe kabili ngenxa yazo zonke izono zalo. Isaya 40:1, 2.

Akukho enye indima eBhayibhelini ekhuluma ngokucacile ngokwedlulele mayelana nalesi sici sesimilo sikaKristu njengo-Alfa no-Omega, njengaleyo ndima esukela ku-Isaya amashumi amane kuze kube sekupheleni kwencwadi. Njengo-Alfa no-Omega, uKristu ubeka isignesha yegama laKhe njengo-Alfa no-Omega phezu kwaleyo ndima, ngokuba lapho usufika ekupheleni kuka-Isaya, uphinde abhekisele kuMduduzi, ngokuba uKristu uyiZwi, futhi unguqalo nesiphepho.

Isho kanje iNkosi: Izulu liyisihlalo sami sobukhosi, nomhlaba uyisenabelo sezinyawo zami; iphi indlu eniyakwangakhela yona na? iphi nendawo yokuphumula kwami na? Ngokuba zonke lezo zinto zenziwe yisandla sami, zonke lezo zinto zaba khona, isho iNkosi; kepha kulona muntu ngiyakubheka, kuye ompofu nowomoya ophukileyo, othuthumela ngezwi lami. Ohlaba

inkomo, unjengobulala umuntu; ohlatshela umhlatshelo iwundlu, unjengonquma intamo yenja; onikela ngomnikelo, unjengonikela igazi lengulube; oshisa impepho, unjengobusisa isithombe. Yebo, bazikhethela izindlela zabo, nomphefumulo wabo uthokoza ngezinengiso zabo. Nami ngiyakukhetha ukuduka kwabo, ngilethe phezu kwabo izinto abazesabayo; ngokuba lapho ngibiza, akubanga namuntu ophendulayo; lapho ngikhuluma, abalalelanga; kepha benza okubi emehlweni ami, bakhetha lokho engingakuthandanga. U-Isaya 66:1–4.

Kuphakanyiswa umbuzo mayelana nokuthi yindlu bani abantu bakaNkulunkulu abayakhela Yena. Ingabe bavusa indlu kaPetru engokomoya, noma isinagoge likaSathane? UNkulunkulu uveza ukuthi indlu ayakhileyo yakhiwe yilabo “abampofu nabanomoya ophukileyo,” nalabo “abathuthumela” “ezwini” laKhe. Ubaqhathanisa labo abathuthumela ezwini laKhe nelinye iqembu elinikela iminikelo engcolileyo, elikhethe eyalo indlela. Labo balelo qembu elinikela iminikelo engcolileyo bayothola, njengoba kwenza amaJuda, ukuthi indlu yabo iyakushiyelwa bona iyincithakalo.

Bonke abaprofethi bakhuluma ngokuphela kwezwe, futhi lokhu kuwumfanekiso wokwahlukanisa phakathi kwabahlakaniphileyo, abathuthumela eZwini laKhe, neziwula ezinikeza uNkulunkulu izinengiso, izinengiso imiphefumulo yazo ezithokozayo ngazo. Ngenxa yalesi sizathu, uNkulunkulu uyokhetha ukukhohliseka kube ngokwezintombi eziwula zaseLawodikeya, okuwukukhohliseka umphostoli uPawulu akubonisa ukuthi kulethwa ngokwamukela “amanga.”

“Amanga” ayisibonakaliso esiqondile emlandweni wobu-Adventist, futhi amukelwa ngabakhi ngo-1863, kwase kwakhiwa phezu kwawo kuwo umlando wobu-Adventist. Kwakungamanga akhiqiza isisekelo samanga, futhi lapho baqala khona ukumisa ithempeli lamanga elingumgunyathi. Umsebenzi wabo wokulingisa ithempeli leqiniso uyaqhubeka kuze kube “ezinsukwini zokugcina.” U-Isaya ubeka umongo wesahluko samashumi ayisithupha nesithupha phakathi kokwehlukaniswa kwezintombi ezihlakaniphileyo neziziphukuphuku. U-Isaya ukhomba umlando wesiprofetho awuwuphawula evesini lokuqala lika-Isaya wamashumi amane lapho uKristu athembisa ukuthumela uMduduzi ezinsukwini ezintathu nengxenye ezingokomfanekiso emva kokudumala kwangoJulayi 18, 2020.

Zwani izwi leNkosi, nina enithuthumela ezwini layo; Abafowenu abaninengayo, abanikhipha ngenxa yegama lami, bathi: INkosi mayikhazinyuliswe; kepha iyakubonakala kube yinjabulo yenu, bona bayakujabha. Izwi lomsindo livela emzini, izwi livela ethempelini, izwi leNkosi elibuyisela impindiselo ezitheni zayo. Isaya 66:5, 6.

Kusukela ngo-1798 kuya ku-1844, enhlanganweni yamaMillerite, iNkosi yakha ithempeli likamoya eyafika kulo masinyane njengoMthunywa wesivumelwano ngo-1844. INkosi yakha ithempeli likamoya enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane nane, ukuze ifike masinyane ingene esivumelwaneni nalelo thempeli. UPetru, encwadini yakhe yokuqala, esahlukweni sesibili, ubiza lelo thempeli ngokuthi “indlu yokomoya.” Labo “abezwa izwi leNkosi” yilabo uJohane akhuluma ngabo eSambulweni lapho ethi labo abezwayo “babusisiwe.” Bayisibonakaliso, ngokuba isibonakaliso sakhiwa “ngabaxoshiweyo bakwa-Israyeli.” AmaLawodikeya ayiziwula ayakujabha lapho iNkosi izikhazimulisa kumaFiladelfiya athuthumela eZwini layo, futhi iZwi layo “liyiqiniso.”

Amazwi amathathu azwakalayo phakathi nenkathi lapho abahlakaniphileyo neziyizi zihlukaniswa kuleso esinye isigaba, avela “edolobheni,” “ethempelini,” naku “Jehova obuyisela impindiselo.” “Izwi” lokuqala elivela edolobheni “liyizwi lomsindo,” futhi lowo “msindo” uwukufika koMduduzi ofika masinyane.

Kwathi, lapho usuku lwePhentekoste selufikile ngokuphelele, bonke babendawonye nganhliziyonye endaweni eyodwa. Kwase kuvela kungazelelwe umsindo ovela ezulwini, unjengowomoya onamandla ovunguza ngamandla, wagcwala indlu yonke ababehli kuyo. Kwase kubonakala kubo izilimi ezahlukanisekileyo, zinjengomlilo, zahlala phezu kwalowo nalowo kubo. Izenzo 2:1-3.

Igama elihunyushwe ngokuthi “umsindo” encwadini yeZenzo isahluko sesibili, ivesi lesibili, lisho “umsindo,” kanye “nombiko.” “Umbiko,” uyisiprofetho. “Umsindo” noma “ingxolo” evela “emzini” umelwa “umoya onamandla.” “Izwi lomsindo elivela emzini,” “lingumbiko” noma umlayezo wesiprofetho wobuSulumane ophawula ukufika koMduduzi esigodini samathambo omile abulawa “esitaladini somuzi omkhulu, obizwa ngokomoya ngokuthi yiSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona.”

Esahlukweni samashumi amane sika-Isaya, “izwi” elalizolungisa indlela “yesithunywa sesivumelwano,” labuza ukuthi yiluphi umlayezo okufanele “limemeze.” Latshelwa ukuba “limemeze” umlayezo wobuSulumane. Encwadini yeZenzo, “umsindo” owagcwalisa “indlu” kaPetru yomoya wawuyi “moya onamandla ovunguzayo,” okwathi kuHezekeli amashumi amathathu nesikhombisa, wavela emimoyeni emine yobuSulumane.

Izwi lomsindo livela emzini, izwi livela ethempelini, izwi leNkosi elibuyisela impindiselo ezitheni zayo. U-Isaya 66:6.

Kusukela emgwaqweni lapho iNkosi yethu yabethelwa khona, uMduduzi uqala ukwazisa “izwi” lalowo omemeza ehlane ukuthi umlayezo uyini. Khona-ke ibutho elinamandla eliyithempeli elimisiwe, njengoba lafuziselwa enhlanganweni yokuqala kusukela ku-1798 kuya ku-1844, likhulisa isimemezelo. Ukuhamba kwebutho elinamandla njengoba limemezela isimemezelo se-Islam kuholela “ezwini” lesithathu elikhomba izwi likaNkulunkulu lesahlulelo phezu kwe-United States ngenxa yokuphasiswa komthetho weSonto. Kulapho iNkosi inikeza khona impindiselo. La mazwi amathathu alawulwa ngaphakathi kwesakhiwo somlando ofihlekile wezulu lokuduma okuyisikhombisa, omelela izinhlamvu zokuqala, eziphakathi, nezokugcina zegama lesiHebheru eladalwa uSolimi OYisimangaliso futhi elihunyushwa ngokuthi “iqiniso”. Lokhu akunakuzakhelwa!

Ngokuvumelana nomlando wesiprofetho esesilokhu siwukhomba, u-Isaya use esikhuluma ngokuzalwa kwesizwe.

Engakabi sekuhlaseleka kwakhe, wazala; engakafikelwa ubuhlungu bakhe, wakhululwa ngomntwana wesilisa. Ngubani oke wezwa into enjalo? ngubani oke wabona izinto ezinjalo? Ingabe umhlaba ungazalwa ngosuku olulodwa na? noma isizwe singazalwa ngasikhathi sinye na? ngokuba kwathi nje iZiyoni isihlaseleka, yazala abantwana bayo. Ingabe mina ngingaletha ekuzalweni, ngingabangeli ukuzala na? usho uJehova; ngingabangela ukuzala, ngivale

isibeletho na? usho uNkulunkulu wakho. U-Isaya 66:7–9.

Isizwe esizalwa ngaphambi kokuba owesifazane abe nemihelo yokubeletha sisanda kuba sesitaladini, sifile futhi somile, kuyilapho umhlaba wonke uthokoza ngezimo zaso. Kodwa lapho ofakazi ababili bemi, labo ababebe bethokoza ngokufa kwabo besaba. Lapho izidumbu ezifile, ezomile, ezibuleweyo sezimi njengesizwe, bonke abathanda iJerusalema bayakube sebethokoza kanye naso. Labo abathanda iJerusalema abahlanganisi kuphela isizwe sabayizinkulungwane eziyikhulu namashumi amane nane, kodwa bahlanganisa nomhlambi kaNkulunkulu omunye, osubizwa ngaleso sikhathi ukuba uphume eBhabhiloni. Ukuvuka ekudumazekeni kwangoJulayi 18, 2020, kufezwa ukufika koMduduzi, okuyokwenza “amathambo” afile, omile “achume njengotshani.”

Thokozani kanye neJerusalema, nijabule kanye nalo, nonke enilithandayo; thokozani ngokuthokoza kanye nalo, nonke enilililelayo; ukuze nincelise, neneliswe ngamabele enduduzo yalo; ukuze nimunce, nijabule ngobuningi benkazimulo yalo. Ngokuba usho kanje uJehova: Bhekani, ngiyakwelulela ukuthula okunjengomfula, nenkazimulo yezizwe njengomfudlana ogelezayo; khona niyakuncelisa, nithwalwe ezinqeni zalo, niphathwe emadolweni alo. Njengomuntu oduduzwa ngunina, kanjalo nami ngiyakunoduduzwa; nani niyakududuzwa eJerusalema. Lapho nibona lokhu, inhliziyo yenu iyakuthokoza, namathambo enu ayakuhluma njengotshani; nesandla sikaJehova siyakwaziwa kubakhonzi bakhe, nentukuthelo yakhe ezitheni zakhe. Isaya 66:10–14.

U-Alfa no-Omega ubeka ukuphela kwendaba yokugcina ka-Isaya khona kanye lapho yaqala khona ekuqaleni, ngokuhlonzwa kokufika koMduduzi. Futhi, njengoba kuhlale kunjalo ngawo wonke umlayezo omelela umlayezo ka-Eliya, ubekwa ngaphakathi komongo wokuthi iNkosi ishaye umhlaba ngesiqalekiso.

Ngokuba, bheka, iNkosi iyakuza ngomlilo, nezinqola zayo zibe njengesivunguvungu, ukuba ibuyisele ulaka lwayo ngokufutheka, nokusola kwayo ngamalangabi omlilo. Ngokuba iNkosi iyakwahlulela yonke inyama ngomlilo nangenkemba yayo; nababuleweyo beNkosi bayakuba baningi. Labo abazingcwelisayo, nabazihlambululayo ezingadini, belandela oyedwa ophakathi, bedla inyama yengulube, nesinengiso, negundane, bayakuqedwa kanyekanye, usho uJehova. Ngokuba mina ngiyakwazi imisebenzi yabo nemicabango yabo; kuyakufika ukuthi ngiqoqe zonke izizwe nezilimi; ziyakuza, zibone inkazimulo yami. U-Isaya 66:15–18.

Ama-Adventist ayiziwula aseLawodikeya asemuva “komuthi” wolwazi lokuhle nokubi “ophakathi” “kwensimu” yase-Edene, azisho ukuthi ayazingcwelisa futhi ayazihlambulula, kuyilapho empeleni edla izimfundiso ezingcolileyo zaseBabiloni, futhi ezicasha njengoba kwenza u-Adamu no-Eva ngenxa yezono ayezithanda kakhulu ukuba azidele. Ayakushiswa aqedwe kanye nazo zonke ezinye izizwe. Aqhathaniswa nabahlakaniphileyo abayakuba “isibonakaliso.” “Isibonakaliso” “yibhanela,” elimelela iSabatha, okuyisibonakaliso seNkosi uNkulunkulu wakho esingcwelisa ngempela abantu baYo.

Ngakho-ke abantwana bakwa-Israyeli bayakugcina iSabatha, ukuba bagcine iSabatha ezizukulwaneni zabo zonke, kube yisivumelwano saphakade. Siyisibonakaliso phakathi kwami

nabantwana bakwa-Israyeli kuze kube phakade; ngokuba ngezinsuku eziyisithupha uJehova wenza izulu nomhlaba, kwathi ngosuku lwesikhombisa waphumula, waphefumula. Eksodusi 31:16, 17.

Abahlakaniphileyo abafihli ngasemva kwesihlahla sokuzibiza ngokholo, kodwa baphakanyisiwe njengophawu, beveza inkazimulo kaNkulunkulu ezigcawini zokugcina zempikiswano enkulu. Inkazimulo Yakhe iyisimilo Sakhe, futhi isici sesimilo Sakhe abasimelela emhlabeni ngu-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina, okumelwe ngokuthi “Iqiniso.”

Ngiyobeka isibonakaliso phakathi kwabo, ngithumele labo abaphunyukileyo kubo ezizweni, eTharishishi, ePule, naseLudi, abadonsa umnsalo, eThubhali, naseJavani, eziqhingini ezikude, ezingalizwanga udumo lwami, ezingabubonanga inkazimulo yami; futhi bayakumemezela inkazimulo yami phakathi kwezizwe. Bayakuletha bonke abafowenu babe ngumnikelo kuJehova, bevela kuzo zonke izizwe, begibele amahhashi, nasezinqoleni, nasezingawini, naseminyuzi, nasezilwaneni ezishesha kakhulu, entabeni yami engcwele iJerusalem, usho uJehova, njengabantwana bakwa-Israyeli beletha umnikelo ngesitsha esihlanzekileyo endlini kaJehova. Futhi ngiyakuthatha abanye kubo babe ngabapristi nabaLevi, usho uJehova. Ngokuba njengamazulu amasha nomhlaba omusha engiyakukwenza kuyakuma phambi kwami, usho uJehova, kanjalo inzalo yenu negama lenu kuyakuma. Kuyakuthi kusukela ekuthwaseni kwenyanga kuye kokunye ukuthwasa kwayo, nakusukela kusabatha kuye kwesinye isabatha, yonke inyama iyakuza ukukhonza phambi kwami, usho uJehova. Bayakuphuma babuke izidumbu zabantu abangihlubukele; ngokuba impethu yabo ayiyikufa, nomlilo wabo awuyikucinywa; futhi bayakuba yisinengiso kuyo yonke inyama. U-Isaya 66:16–24.

Indaba yokugcina ka-Isaya yesiprofetho iqala ngokufika koMduduzi ngoJulayi ka-2023, futhi indaba iphetha khona kanye lapho iqale khona. Ifika emlandweni ofihlekile wokuduma kwezulu okuyisikhombisa okuvulwayo kancane nje ngaphambi kokuba kuvalwe isikhathi sokuhlolwa. Ikhomba ukuphindaphindwa kwenhlangano yamaMiller ekuqaleni kanye nomlando wenhlangano yabayizinkulungwane eziyikhulu namashumi amane nane ekugcineni. Imelela umlayezo wesiqalekiso ohambisana nomlayezo ka-Eliya njengomlayezo womsebenzi wesiprofetho wobuSulumane wokuthukuthelisa izizwe, njengoba usetshenziswa yiNkosi ukuletha ukwahlulela ‘kuqala’ phezu kwe-United States ngenxa yomthetho weSonto, futhi ‘ekugcineni’ phezu komhlaba wonke ngenxa yalokho kuhlubuka okufanayo.

Sizoqhubeka nokucabangela kwethu indaba yokugcina ka-Isaya esihlokweni esilandelayo.