

IsAmbulo SikaJesu Kristu - Inombolo Yeshumi

Impi Ezulwini

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Impikiswano enkulu phakathi kukaKristu noLusifa (uMthwali Wokukhanya) yaqala ezulwini, futhi uNkulunkulu wavumela isikhathi sokuvininywa. Ngenkathi uLusifa esakaza ukuhlubuka kwakhe, kwanikezwa isikhathi ukuze izithelo zokuhlubuka koMthwali Wokukhanya zibonakaliswe. Lapho uNkulunkulu enquma ukuthi isikhathi sokuvininywa sesiphelile, igama likaLusifa laguquka lisuka kuLusifa uMthwali Wokukhanya laba nguSathane, uMphikisi. KuSathane nasezingelosini ezahlanganyela ekuhlubukeni kwakhe isikhathi sokuvininywa sase siphelile, futhi baxoshwa ezulwini, bagwetshelwa umlilo ongunaphakade.

Khona uyakuthi futhi kwabakwangakwesokhohlo, Sukani kimi, nina eniqalekisiweyo, niye emlilweni ongapheliyo, owulungiselwe uSathane nezingelosi zakhe. Mathewu 25:41.

Impikiswano enkulu phakathi kukaKristu noSathane yabe isifinyelela eNsimini yase-Edene, futhi uNkulunkulu waphinda futhi wanikeza isikhathi sokuvininywa. Lapho uSathane emangalela uNkulunkulu ngokuthi waqamba amanga ngokufa nangesithelo somuthi, futhi eyenga u-Eva ukuba ahlanganyele ekuvukeleni kwakhe, kwaphinde kwavunyelwa isikhathi ukuze izithelo zokuvukela kukaSathane zibonakaliswe emhlabeni njengoba zazibonakaliswe ezulwini. USathane lapho wamukela futhi igama elengeziwe lokuthi uDeveli, elisho ukuthi “uMmangali”. Lapho isikhathi sokuvininywa (samadodana ka-Adamu ahlanganyele ekuvukeleni kukaSathane) siphela, lawo madodana ka-Adamu ayakulahlwa emlilweni ongapheliyo.

Kwase kuba khona impi ezulwini: uMikayeli nezingelosi zakhe balwa nodrako; nodrako walwa kanye nezingelosi zakhe, kodwa akazange anqobe; futhi indawo yabo ayisabe isatholakala ezulwini. Udrako omkhulu waphonswa phansi, leyo nyoka endala, ebizwa ngokuthi uDeveli, noSathane, okhohlisa umhlaba wonke; waphonswa phansi emhlabeni, nezingelosi zakhe zaphonswa phansi kanye naye. IsAmbulo 12:7–9.

Impi yasezulwini ekuqaleni kwempikiswano enkulu ifanekisa impi ekupheleni kwempikiswano enkulu, ngokuba u-Alfa no-Omega bahlala bebonisa ukuphela kwento kanye nokuqala kwento. Incazelo yempi eyenzeka ezulwini yethulwa ngesimangaliso esikhulu ezulwini.

Kwase kubonakala isibonakaliso esikhulu ezulwini; owesifazane embethe ilanga, nenyanga ingaphansi kwezinyawo zakhe, phezu kwekhanda lakhe kukhona umqhele wezinkanyezi eziyishumi nambili; futhi yena, ekhulelwe, wamemeza, ehelelwa izinhlungu zokubeletha, ehlushwa ukuba azale. IsAmbulo 12:1, 2.

Lapho impi yokugcina yempikiswano enkulu phakathi kukaKristu noSathane yenzeka, okuyilapho isikhathi somusa sisasebenza khona; inkundla yempi imelwe eSambulweni sikaJesu Kristu njengesezulwini. Leli qiniso manje seliyavulwa uphawu lwalo. Umphostoli uPawulu ukhuluma ngamazulu amathathu.

“Umphostoli uPawulu, ekuqaleni kokuhlangenwe nakho kwakhe kobuKristu, wanikwa amathuba akhethekile okufunda intando kaNkulunkulu mayelana nabalandeli bakaJesu. ‘Wahlwitshelwa ezulwini lesithathu,’ ‘eparadesi, wezwa amazwi angenakushiwo, okungavumelekile ukuba umuntu awakhulume.’ Yena uqobo wavuma ukuthi wayenikwe ‘imibono nezambulo’ eziningi ‘ezivela eNkosini.’ Ukuqonda kwakhe izimiso zeqiniso levangeli kwakulingana nokwalabo ‘abaphostoli abakhulu kunabo bonke.’ 2 Korinte 12:2, 4, 1, 11. Wayenokuqonda okucacileyo, okuphelele ‘kobubanzi, nobude, nokujula, nokuphakama’ ‘kothando lukaKristu oludlula ukwazi.’ Efesu 3:18, 19.” Izenzo Zabaphostoli, 469.

Impi ekuqaleni kwengxabano enkulu yaqala ezulwini lesithathu, kanti impi ekupheleni kwengxabano enkulu iphela ezulwini lokuqala. Kukhona amazulu amathathu, elokuqala liyizulu elimelela umkhathi womhlaba. Izulu lesibili yilanga, inyanga, nezinkanyezi. Izulu lesithathu yilokho uDade White akubiza ngokuthi “ipharadesi,” futhi limelela indawo yesihlalo sobukhosi sikaNkulunkulu. Kwakusebukhoneni uqobo lwesikhungo somyalo sikaNkulunkulu lapho uMthwali Wokukhanya, uLusifa, aqalisa khona ukuhlubuka kwakhe.

Izulu lesithathu yilapho abanye abaprofethi, kuhlenganisa noDade White, bayiswe khona embonweni. Ngenkathi uPawulu elapho, waboniswa umlando wokuvuka kwamathambo omile afileyo ayebulewe emgwaqweni ngoJulayi 18, 2020, kanye nezehlakalo ezalandela ngokuzalwa kwabayikhulu namashumi amane nane ezinkulungwane. UPawulu wanqatshelwa ukwabelana ngalowo mlendo, ngokuba lowo mlendo wawumelwe njengomlando okwakungavumelekile ukuwu“khuluma.” UPawulu wafa eminyakeni engaphezu kancane kwamashumi amathathu ngaphambi kokuba uJohane uMembuli amukele umbono weSambulo sikaJesu Kristu. UJohane, njengakuPawulu, wezwa okwa“khulunywa” yizulu eziyisikhombisa, naye futhi watshelwa ukuba angakulobeli phansi okwa“khulunywa.” Lokho izulu eziyisikhombisa okwa“khuluma” kwakumelwe kuhlale kuvaliwe ngesibonakaliso kuze kube sekupheleni kwezinsuku ezintathu nengxenye eziyizifanekiselo lapho ofakazi ababili babefile emgwaqweni.

Kwathi lapho imidumo eyisikhombisa isikhulume amazwi ayo, ngase ngizakuloba; kodwa ngezwa izwi livela ezulwini lithi kimi: Namathisela uphawu kulezo zinto ezikhulunywe yimidumo eyisikhombisa, ungazilobi. IsAmbulo 10:4.

Bonke abaprofethi bafakaza “ngezinsuku zokugcina” zokwahlulela kophenyo, futhi lezo “zinsuku zokugcina” zaqala ngokukhethekile ngoSeptemba 11, 2001, futhi manje sezifinyelele lapho kuqala khona ukubekwa uphawu. Ukubekwa uphawu kuqala ekupheleni kwezinsuku ezintathu nengxenye ezingokomfanekiso lapho ofakazi ababili ababebulewe babelala emgwaqweni. Bonke abaprofethi bayavumelana omunye nomunye. UPawulu wabona inkundla yempi yempi yokugcina yesikhathi sokuvivinywa, eyenzeka ezulwini lokuqala. Inkundla yempi yempi yokugcina yesikhathi sokuvivinywa, eyenzeka ngaphakathi ezulwini lokuqala, iyahambisana nenkundla yempi yempi yokuqala yesikhathi sokuvivinywa, eyenzeka ezulwini lesithathu. Kungase kubonakale kungadingekile ukukhomba izinkundla zempi njengezimpi zesikhathi sokuvivinywa, kodwa uSathane, owayeyisitha sikaKristu empini yokuqala futhi oysisitha sabayizinkulungwane eziyikhulu namashumi amane nane empini yokugcina, uyazi ukuthi isikhathi sakhe sifushane. Uyazi ukuthi kuyimpi ebekwe ngaphakathi kwenkundla yesikhathi sokuvivinywa. Thina siyakwazi

na?

Ngo-1840, ingelosi enamandla yehla yanika amandla umlayezo wengelosi yokuqala. AmaProthestani alesi sizukulwane ase evivinywa, futhi agcina esenegama lokuvukela elinamathiselwe kuwo njengoba ayebizwa ngokuthi amadodakazi aseBabiloni. Negama likaLusifanalo lashintsha ngesikhathi sokuvivinywa kwakhe sokuphekwa. Ingelosi enamandla eyehla ngo-1840 yayiyisifanekiso sengelosi enamandla yesAmbulo isahluko 18 eyehla ngo-September 11, 2001. Ukwahlulela okuphenyayo kwakungakakaqali ngo-1840, ngoba kwakusasele iminyaka emine ukuba kufike, kodwa amaProthestani nokho anikeza umfanekiso ongokwesiprofetho wokwahlulelwa kwabaphilayo, ngoba lapho ingelosi yehla ngo-1840, kwaqala isikhathi sawo sokuvivinywa sokuphekwa. Lapho ingelosi yesAmbulo isahluko 18 yehla ngo-2001, ukwahlulela ezulwini kwashintsha kusuka ekwahlulelweni kwabafuleyo, kwaya ekwahlulelweni kwabaphilayo.

NgoJulayi 18, 2020, kwafika ukudumala kokuqala kwenhlangano yengelosi yesithathu, efanekiselwa ukudumala kokuqala kwenhlangano yengelosi yokuqala. Enhlanganweni yasekuqaleni, inqubo yokuvivinywa kwamaProthestani yaphela esibonakalisweni sokudumala kokuqala, kwase kuqala ukuvivinywa kwenhlangano yokuqala. NgoJulayi 18, 2020, inqubo yokwahlulela yathatha esinye isinyathelo yaya phambili, ngokuba umlayezo owawuzofika ekupheleni kwehlangane lezinsuku ezintathu nesigamu wawungeke ube kuphela ukugcwaliseka okuphelele nokokugcina komlayezo Wokukhala Kwaphakathi Kwamabili, kodwa wawuyophinde ubonakalise ngokwesiprofetho ukufika kokubekwa uphawu kwabenkulungwane eyikhulu namashumi amane nane.

Inkazimulo kaNkulunkulu ka-Israyeli yenyuka isuka phezu kwekherubi, lapho yayikhona, yaya embundwini wendlu. Wabiza umuntu owayembethe ilineni, owayenophondo lweyinki lombhali ohlangothini lwakhe; iNkosi yathi kuye: Dlula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini abantu ababubulayo nabakhalayo ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo. Hezekeli 9:3, 4.

Inqubo yokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane yaqala ekuzalweni kwazo, okwakuyikho futhi ukuvuka kwazo. Umlayezo wemimoya emine uletha amathambo omile afile ekuphileni, futhi umlayezo wemimoya emine ungumlayezo wokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane. UPawulu noJohane bobabili babona futhi bezwa wona kanye umlando esiphila kuwo manje, umlando “abaprofethi abaningi nabantu abalungileyo abebefisa ukuwubona.” Umlando wokunyakaza okunamandla kwengelosi yesithathu, okwafanekiswa ukunyakaza okunamandla kwengelosi yokuqala.

“Yonke imiyalezo eyanikezwa kusukela ngowe-1840 kuya kowe-1844 kumelwe yenziwe ibe namandla manje, ngokuba baningi abantu abalahlekelwe ukuqonda kwabo inkambo. Imiyalezo kumelwe iye kuwo wonke amabandla.

“UKristu wathi, ‘Amehlo enu abusisiwe, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi nabantu abalungileyo bafisa ukubona lezozinto enizibonayo, kodwa abazibonanga; nokuzwa lezozinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Abusisiwe amehlo abona izinto ezabonwa ngeminyaka

ka-1843 nango-1844.

“Umyalezo unikeziwe. Futhi akufanele kube khona ukubambezeleka ekuwuphindaphindeni lowo myalezo, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuphetha kufanele wenziwe. Umsebenzi omkhulu uzokwenziwa ngesikhathi esifushane. Ngokushesha kuzokhishwa umlayezo ngokumiswa kukaNkulunkulu oyokhula ube ukukhala okukhulu. Khona-ke uDaniyeli uyoma esabelweni sakhe, ukuze anike ubufakazi bakhe.” Manuscript Releases, volume 21, 437.

Ingqikithi eyayibusa empini kaLucifer yokuqala ezulwini kwakuwukuxhumana. Wayengumphathi wokukhanya owasebenzisa isikhundla sakhe ukungenisa ngeqhinga iphutha ezingqondweni zezingelosi ezingcwele. Siyatshelwa ukuthi izingelosi ezaphuza emibonweni yakhe yokuhlubuka, azizange ngisho ziqaphele ukuthi kwakunguLucifer owayeziholele ekucabangeni izinto ezigcine sezizicabanga ngoNkulunkulu. Wayecashile kakhulu, njengoba ayenjalo ku-Eva ensimini, kangangokuthi izingelosi ezazikade zingcwele zaze zakholwa ukuthi imicabango uSathane ayeyifake ezingqondweni zazo yayingeyazo uqobo, imicabango yazo yokuqala. Leyo mihlwanyelo yagcina ilethe izithelo zembubhiso yaphakade.

Impi yokugcina, eyenzeka ezulwini lokuqala, isizoqala, futhi ayiphathelene nokuyengwa kwezingelosi ezingcwele, futhi ayiphathelene nokuyengwa kuka-Eva nguSathane, kodwa kunalokho iphathelene nokuyengwa kwaso sonke isintu ngohlelo lokuxhumana olonakele olufanekiselwa njengolusemazulwini. Imayelana ne-World-Wide Web uSathane ayisebenzisayo ukugxilisa imibono kubantu, ngaphandle kokuba labo bantu bazi ukuthi bakholwe amanga, futhi ngokwenza kanjalo babonise ukuthi abalithandi iqiniso. Kwakungumphostoli uPawulu owabeka obala ukuthi “ezinsukwini zokugcina” abantu bayakwemukela amanga, ngoba babengenalo uthando “Iweqiniso.” Phela, wayeyibonile yona kanye leyo mlendo lapho lo msebenzi omangalisayo kaSathane ufezwa khona.

Ukudukiswa kwesintu kufezwa yizazi zomhlaba wonke zeZizwe Ezihlangene, eziwugunya lukadrako. Eziprofethweni, izazi zomhlaba wonke zeZizwe Ezihlangene zihlanganisa amakhosi nabathengisi. Amakhosi angohulumeni, kanti iziqhwaga zobuchwepheshe kanye nosozigidi bamazwe amaningi bangabathengisi.

Impi iqala emthethweni weSonto, lapho khona i-United States iba yinkosi ephambili phakathi kwamakhosi ayishumi. I-United States ngaleso sikhathi isikhulumile njengodrako, ngaleyo ndlela imaka ukuphela kombuso wesithupha wesilo somhlaba. Ibe isiphuma iyokukhohlisa umhlaba wonke ngezimangaliso okufanele izenze phambi kwesilo, izimangaliso ezimelwe njengokwehlisa umlilo ezulwini.

Yena wenza izimangaliso ezinkulu, aze enze umlilo wehle uvela ezulwini uye emhlabeni phambi kwabantu. IsAmbulo 13:13.

Lapho amathambo omileyo abafuleyo avusiweyo, ayebulewe emgwaqweni, ephakanyiselwa ezulwini njengesibonakaliso, ngesikhathi esifanayo kuba khona esinye futhi isimangaliso ezulwini.

Kwase kubonakala esinye isimangaliso ezulwini; bheka, udrako omkhulu obomvu, enezinhloko eziyisikhombisa nezimpondo eziyishumi, enemiqhele eyisikhombisa phezu kwezinhloko zakhe. IsAmbulo 12:3.

Udrako omkhulu obomvu nguSathane, kodwa futhi uyisiRoma sobuqaba.

“Ngakho-ke, nakuba udrako, ngokuyinhloko, emele uSathane, ngokwesibili, uwuphawu lweRoma yobuhedeni.” The Great Controversy, 439.

Udrako nguSathane, futhi ngokusetshenziswa kwesibili udrako umelela iRoma yobuhedeni. Emlandweni wokuzalwa kukaKristu, udrako weRoma yobuhedeni uyabonakaliswa; kodwa ukusetshenziswa okuphelele kwesiprofetho ngodrako kuse “ezinsukwini zokugcina.” “Ezinsukwini zokugcina” udrako ubonakaliswa ngamakhosi ayishumi eZizwe Ezihlangene. La makhosi awaveli emlandweni wokuzalwa kukaKristu, kodwa avela emlandweni wokuzalwa kwabangukhulu namashumi amane nane ezinkulungwane, okwakufanekiselwa ukuzalwa kukaKristu.

“Amakhosi nababusi kanye nabaphathi bazibekela uphawu lomphikukristu, futhi bafanekiselwa njengodrako ophuma ukuyolwa nabangcwele—nalabo abagcina imiyalo kaNkulunkulu futhi abanokholo lukaJesu.” Testimonies to Ministers, 38.

Izimpondo eziyishumi zikadrako ziwuphawu lomfelandawonye wakhe; amakhanda akhe ayisikhombisa anezigqoko zobukhosi phezu kwawo amchaza njengekhanda lesikhombisa lemibuso eyisishiyagalombili yesiprofetho seBhayibheli, njengoba imelwe kokubili emfanekisweni kaNebukadinesari kuDaniyeli isahluko sesibili, futhi nasemakhanda ayisishiyagalombili esAmbulo isahluko seshumi nesikhombisa. IZizwe Ezihlangene “zingesinye isimangaliso ezulwini,” ngesikhathi sona impela lapho isibonakaliso, esizalelwe emgwaqweni odlula esigodini samathambo omileyo afileyo, siphakanyiselwa ezulwini. Udrako nowesifazane babonakala njengezimangaliso ezulwini ngesikhathi somthetho weSonto, okuyiso futhi kanye isikhathi lapho isilo sasolwandle sobuKatolika naso “simangaliswa silandelwa.”

Ngase ngibona elinye lamakhanda ayo sengathi lalilimele laze lafa; kodwa isilonda salo esibulalayo saphola; nezwe lonke lalandela isilo limangazelele. IsAmbulo 13:3.

Umhlaba uyamangala ulandela isilo sasolwandle sobupapa, “ngemva kokuba” isilonda saso esibulalayo selaphuliwe, futhi silashwa emthethweni weSonto e-United States. Isifanekiselo, udrako, nesilo konke kuyalandelwa ngokumangala, kuqalwa emthethweni weSonto e-United States. Umprofethi wamanga ubonakalisa okuyisimangaliso sikaSathane esibaluleke kakhulu ngaleso sikhathi kanye leso, ngoba kungokushesha ngemva komthetho weSonto, lapho umprofethi wamanga esanda kuqala ukukhuluma “njengodrako,” lapho ephuma khona ukuyokhohlisa umhlaba wonke, futhi ufeza ukukhohlisa kwakhe evela ezulwini.

Ngase ngibona esinye isilo sikhuphuka siphuma emhlabeni; futhi sasinamaphondo amabili anjengewundlu, kodwa sakhuluma njengodrako. Futhi sisebenzisa wonke amandla esilo sokuqala phambi kwaso, senza ukuba umhlaba nabo abahlezi kuwo bakhonze isilo sokuqala, esasilimele ngokulimala okubulalayo kodwa saphulukiswa. Futhi senza izimangaliso ezinkulu, size senze nomlilo wehle uvela ezulwini uye emhlabeni phambi kwabantu. IsAmbulo

13:11–13.

Impi eyaqala ezulwini lesithathu, iphelela ezulwini lokuqala. Inhlangano ephindwe kathathu kadrako, nesilo, nomprofethi wamanga, ibonakaliswa yiBhayibheli nangoMoya Wokuprofetha njengomfelandawonye wobubi. Ngesikhathi somthetho weSonto, le nhlangano ephindwe kathathu iqala ukuhola umhlaba wonke empini yokulwa nowesifazane, njengoba iqhubekela e-Armagedoni. Ngesikhathi somthetho weSonto, bathatha izikhundla zabo enkundleni yempi yezulu lokuqala, bese beyanqotshwa! Njengoba iRoma ivuka emandleni kathathu emlandweni womhlaba, njalo inqoba kuqala isitha sayo, bese kuba umlingani wayo, bese kuba isisulu sayo, khona-ke iwe.

Ngase ngibona imimoya emithathu engcolileyo enjengamaxoxo iphuma emlonyeni kadrako, nasemlonyeni wesilo, nasemlonyeni womprofethi wamanga. Ngokuba iyimimoya yamadimoni, yenza izimangaliso, ephuma iye emakhosini omhlaba nawezwe lonke, ukuze iwabuthe empini yalolo suku olukhulu lukaNkulunkulu uMninimandla onke. Bhekani, ngiza njengesela. Ubusisiwe olindayo, agcine izingubo zakhe, funa ahambe enqunu, babone ihlazo lakhe. Yase ibabuthela ndawonye endaweni ebizwa ngolimi lwesiHeberu ngokuthi i-Armagedoni. IsAmbulo 16:13–16.

“Impi ezulwini” “ezinsukwini zokugcina” ayisona isifenqo, iyimpi yokuxhumana eyenziwa emazulwini. Emlonyeni kadrako, emlonyeni wesilo nasemlonyeni womprofethi wamanga kuphuma “imimoya yamademoni” esebenza “izimangaliso.” Igama elithi “umoya” lisho umphefumulo, futhi umphefumulo uwuphawu lomyalezo. Umoya kaHezekeli amashumi amathathu nesikhombisa uletha amathambo afileyo ekuphileni, futhi ukwenza lokho ngokuletha umlayezo wobuSulumane, obumelwe eBhayibhelini njengomoya wasempumalanga. “Umoya,” “umoya” kanye “nomphefumulo” kuyigama elifanayo elihunyushwe kulawo magama amathathu esiNgisi kokubili esiHeberu nangesiGrecki.

“UNkulunkulu angaphefumulela ukuphila okusha kuwo wonke umphefumulo ofisa ngobuqotho ukumkhonza, futhi angathinta izindebe ngehlaha elivuthayo elisuka e-altare, abangele ukuba zibe nobungcweti bokumdumisa. Izinkulungwane zamazwi ziyogewaliswa ngamandla okukhuluma amaqiniso amangalisayo eZwi likaNkulunkulu. Ulimi olungingizayo luyokhululwa, kuthi abanamahloni benziwe baqine ukuze banike ubufakazi besibindi ngeqiniso. Sengathi iNkosi ingasiza abantu bayo ukuba bahlanze ithempeli lomphefumulo kukho konke ukungcola, futhi balondolozwe ukuhlangana okusondele kangaka nayo ukuba babe ngabahlanganyeli bemvula yakamuva lapho seyithululwa.” Review and Herald, Julayi 20, 1886.

“Imimoya” ephuma emlonyeni kadrako, ephuma emlonyeni wesilo, futhi ephuma emlonyeni womprofethi wamanga imelela imiyalezo kaSathane. Empini yokuqala ezulwini lesithathu—kwakuyizindlela zokuxhumana ezonakele njengoba zimelelwa ngumphathi wokukhanya owonakeleyo. Empini yokugcina ezulwini lokuqala—sekuphinde kube yizindlela zokuxhumana ezonakele. Lezo zindlela zokuxhumana ezonakele uSathane azisebenzisa empini yezulu lesithathu, okufanele ziphinde zisetshenziswe empini yezulu lokuqala, kwakuwukumemeseriza, okuthi ezikhathini zanamuhla kubizwe ngokuthi i-hypnosis.

“Abesilisa nabesifazane akumelwe bafunde isayensi yokuthi zingathunjwa kanjani izingqondo zalabo abahlanganyela nabo. Lena yisayensi efundiswa nguSathane. Kumelwe simelane nakho konke okunjalo. Akumelwe sizibandakanye ne-mesmerism kanye ne-hypnotism—iseyensi yalowo owalahlekelwa isikhundla sakhe sokuqala waphonswa ngaphandle emagcekeni asezulwini.” Manuscript 86, 1905.

Ukulutha ngengqondo kwenziwa emhlabeni namuhla yiziqhwaga zobuchwepheshe ngokusebenzisa i-World Wide Web, esebenzisa lokho okubizwa ngokuthi yisayensi yokukhangisa yesimanje, kodwa empeleni okuyindlela ephakeme kunazo zonke yokucijwa kwesayensi endala kaSathane yokulutha ngengqondo. Abahwebi bomhlaba wonke, iziqhwaga zobuchwepheshe, kanye nozigidigidi bahlose ukubamba inyamazane yabo “enethini” lenkohliso eselivele lasungulwa emhlabeni wonke. Uma uthanda, ama-PsyOps kaSathane phezu komhlaba wonke. Yimiyalezo kaSathane eholela umhlaba e-Armagedoni, futhi leyo miyalezo kaSathane imenyezela emazulwini ngaso leso sikhathi izingelosi ezintathu zimemezela umlayezo kaKristu emazulwini.

Ngase ngibona enye ingelosi indiza phakathi kwezulu, iphethe ivangeli elingunaphakade ukuba ilishumayele kwabakhileyo emhlabeni, nakuzo zonke izizwe, nemindeni, nezilimi, nabantu, ithi ngezwi elikhulu: Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu nomhlaba nolwandle nemithombo yamanzi. Kwase kulandela enye ingelosi, ithi: Liwile, liwile iBabiloni, lowo muzi omkhulu, ngokuba liphuzise izizwe zonke iwayini lolaka lobufebe balo. Neyesithathu ingelosi yabalandela, ithi ngezwi elikhulu: Uma umuntu ekhuleka kuso isilo nasemfanekisweni waso, amukele uphawu lwaso ebunzini lakhe noma esandleni sakhe, naye uyakuphuza iwayini lolaka lukaNkulunkulu, elithululwe lingaxutshiwe enkomishini yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingcwele naphambi kweWundlu; nentuthu yokuhlushwa kwabo iyenyuka kuze kube phakade naphakade; futhi abanakuphumula imini nobusuku, abakhuleka kuso isilo nasemfanekisweni waso, nalowo amukela uphawu lwegama laso. IsAmbulo 14:6–11.

“Imimoya” ephuma kulowo nalowo kulabo abathathu abakha inyunyana ephindwe kathathu, iphuma emilonyeni yabo. Ukukhuluma kwesizwe kuyisenzo sikhulumeni waso.

“Ukukhuluma kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezezobulungiswa.” The Great Controversy, 443.

UJeremiya wathenjiswa ukuthi uma engahlukanisa ukolweni namakhoba, futhi angabuyeli emakhobeni (nakuba amakhoba ayengabuyela kuye), khona-ke uNkulunkulu wayeyomenza abe “umlomo” waKhe.

Angihlalanga emhlanganweni wabahleki bosulu, angijabulelanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigcwalisile ngokuthukuthela. Kungani ubuhlungu bami buhlala njalo, nesilonda sami singelapheki, esenqaba ukuphulukiswa na? Uzakuba kimi njengomqambimanga ngokupheleleyo, nanjengamanzi aphuthumayo na? Ngakho usho kanje uJehova, uthi: Uma ubuya, ngiyakukubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyichilo, uzakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Jeremiya 15:17–19.

UJeremiya umelela amaMillerite ekudumazekeni kwawo kokuqala, ayecabanga ukuthi uNkulunkulu wayeqambe amanga. UNkulunkulu wayengaqambanga amanga; wamane wasibekela isandla saKhe phezu kwephutha elalishadini lika-1843. UJeremiya wanikwa isithembiso, njengoba nalabo abadumazeka ngoJulayi 18, 2020, benikwa isithembiso; sokuthi uma behlukanisa nabantu abayiziwula kanye nezimfundiso zikaSathane ezazikhona ngaphambi kokudumazeka, khona iNkosi yayiyokwenza uJeremiya, nalabo abamelelayo, babe “umlomo” waYo. Ishadi lika-1843 lakhishwa ekugcwalisekeni komyalo wokwenza kanjalo kuHabakuki isahluko sesibili.

“Kwaba ngubufakazi obuhlangene babafundisi namaphepha e-Second Advent, lapho bemi ‘okholweni lwasekuqaleni,’ bokuthi ukushicilelwa kweshadi kwakuyikugcwaliseka kukaHabakuki 2:2, 3. Uma ishadi laliyindaba yesiprofetho (futhi labo abakuphikayo bayalushiya ukholo lwasekuqaleni), khona-ke kulandela ukuthi u-457 BC kwakungunyaka okwakufanele kuqalwe kuwo ukubala izinsuku ezingu-2300. Kwakudingekile ukuba u-1843 ube yisikhathi sokuqala esashicilelwa ukuze ‘umbono’ ‘ubambezeleke,’ noma kube khona isikhathi sokubambezeleka, lapho iqembu lezintombi lalizolala futhi lozele phezu kwendaba enkulu yesikhathi, ngaphambi nje kokuba livuswe yiSikhalo Saphakathi Kwamabili.” James White, Second Advent Review and Sabbath Herald, Umqulu 1, Inombolo 2.

INkosi, ngoHabakuki, yayala amaMillerite ukuba akhiqize ishadi lika-1843, futhi laliphutha iNkosi eyaligubuzela ngesandla saYo. Yingakho uJeremiya esho ukuthi ukudumala kwakhe kwakungenxa yesandla sikaNkulunkulu. Kwathi ngemva kokudumala, lapho iNkosi isihola amaMillerite ukuba abuyele kuHabakuki isahluko sesibili, babona isithembiso sokuthi, nakuba umbono wawuyakubambezeleka, kwakufanele bawulindlele, ngoba wawungeke uqambe amanga, nokuthi ekugcineni wawuyo “khuluma”.

Umbono “okhulumayo” wawumele okuqokethwe ngumlayezo wesiprofetho, futhi isithembiso esenziwa kuJeremiya sasiwukuthi uma ayengazithintitha ekudumazekeni, abuyele entshisekelweni yomlayezo ayenayo ngaphambi kokudumazeka, futhi uma wayeyokwenza umehluko phakathi kukakolweni namakhoba, wayeyoba “umlomo” kaNkulunkulu, futhi wayeyokwethula umlayezo Wokukhala Kwaphakathi Kwamabili.

Ngokuba umbono usaselelesikhathi esimisiweyo; kepha ekugcineni uyakukhuluma, ungamanga; noma ulibele, wu lindele, ngokuba uyakuza nokukuza, awuyikubambezele. Habakuki 2:3.

Labo abamelwe nguJeremiya, kukho kokubili ukunyakaza kwengelosi yokuqala neyisithathu, abagcwalisa umyalo wokuba babuye, bayoba “umlomo” weNkosi empini yokulwa nenhlangano yobubi, enkundleni yempi yezulu lokuqala. Bayokwethula isigijimi Sokukhala Kwaphakathi Kwamabili. Labo abamelwe nguJeremiya manje sebezwa “izwi” ehlane. Izinsuku ezintathu nengxenyane ezingokomfanekiso ziyisifanekiselo sehlane lesiprofetho.

Izwi lommemezayo ehlane lithi: “Lungisani indlela yeNkosi, nenze umgwaqo omkhulu kaNkulunkulu wethu uqonde ogwadule. Zonke izigodi ziyakuphakanyiswa, nazo zonke izintaba namagquma kuyakwehliswa; okugobile kuyakwenziwa kuqonde, nezindawo ezimagqabhaqabha zibe yithafa; inkazimulo yeNkosi iyakwambulwa, futhi yonke inyama

iyakuyibona kanye kanye, ngokuba umlomo weNkosi ukukhulumile.” U-Isaya 40:3–5.

Sizoqhubeka nokucabangela kwethu impi yokugcina yempi yesivivinyo, eyaqala ezulwini lesithathu futhi iphele ezulwini lokuqala esihlokweni esilandelayo.

Khona-ke wonke amaMidiyani, nama-Amaleki, nabantwana basempumalanga babuthana ndawonye, bawela, bamisa amatende esigodini saseJizreyeli. Kodwa uMoya kaJehova wehlela phezu kukaGideyoni, wase evuthela icilongo; kwase kubuthana u-Abiyezeri bemlandela. Wase ethuma izithunywa kulo lonke elakwaManase; nalo labuthana limlandela; wabuye wathumela izithunywa kwa-Asheri, nakwaZebhuluni, nakwaNafetali; bakhuphuka bayohlangana nabo. AbaHluleli 6:33–35.