

ISambulo SikaJesu Kristu — Inombolo Yeshumi Nesikhombisa

*Ukuvuswa Kwamathambo Omile: Isimemo Sobumsulwa Nokukholwa
Esikhathini Sokulinda*

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Amathambo omileyo alele efile emgwaqweni, ezwa “izwi” lalowo omemeza ehlane, enza kanjalo ngoba uMduduzi usefikile, ngokugcwaliseka kwesithembiso sikaJesu sokumthuma. Ekudumazekeni kokuqala kwamaMillerite, amaMillerite aqonda ukuthi ayesesikhathini sokulibala somfanekiso wezintombi.

“Abadumazekileyo babona eBhayibhelini ukuthi babesesikhathini sokulibala, nokuthi kwakufanele balindele ngokubekezela ukugcwaliseka kombono. Ubufakazi obufanayo obabholela ukuba balindele iNkosi yabo ngo-1843, babaholela ukuba bayilindele ngo-1844.”
Spiritual Gifts, volume 1, 153.

Labo abamelelwe ngamaMillerite baphinda isipiliyoni sokudumala kokuqala, futhi lapho bekwenza lokho, kufanele baqonde ukuthi nabo basekuleso sikhathi sokulibala somfanekiso wezintombi. Kungukusebenza koMduduzi kuphela okubavumela ukuba babone leli qiniso. Lokho kuqaphela, okulethwe nguMduduzi, kumelwe yisiprofetho sokuqala uHezekeli ayalwa ukuba asimemezele esigodini samathambo omile, afile.

Wabuye wathi kimi, Profetha phezu kwala mathambo, uthi kuwo: O nina mathambo omile, zwanini izwi leNkosi. Isho kanje iNkosi uJehova kuwo la mathambo: Bhekani, ngiyakufaka umoya kini, niphile; ngiyakunibeka imisipha, nginikhuphulele inyama, nginimboze ngesikhumba, ngifake umoya kini, niphile; nazi ukuthi ngiyiNkosi. Ngakho ngaprofetha njengalokho engangiyaliwe; kwathi ngisaprofetha, kwaba khona umsindo, bheka, ukuzamazama, amathambo ahlangu, ithambo nethambo lalo. Ngathi sengibhekile, bheka, imisipha nenyama kwakhuphuka phezu kwawo, isikhumba sawamboza ngaphezulu; kodwa kwakungekho moya kuwo. Hezekeli 37:4–8.

“Umsindo” umelela uMoya oNgcwele. Ngaleso sikhathi izintombi kumelwe ziqaphele ukuthi zikuso isikhathi sokulibala. Izizalezo zeBhayibheli mayelana nalokho okumelwe kwenziwe yilabo abaphoxekile lapho beqaphela ukuthi bakuso isikhathi sokulibala ziningi kakhulu. UJeremiya ufundisa ukuthi akumelwe neze babuyele “ebandleni labaklolodayo,” okuyilo, emlayezweni oya eFiladelfiya, isinagoge likaSathane. Kumelwe futhi bahlukanise okuyigugu nokuyichilo. Okuyigugu uma kuqhathaniswa nokuyichilo kunencazelo embaxambili.

Ngafunda mathupha lo mehluko wesiprofetho eminyakeni eyedlule, lapho ngenza ukusetshenziswa kwephupho likaWilliam Miller. Ngachaza ngokunembile amagugu njengamaqiniso ezwi likaNkulunkulu, namagugu mbumbulu njengezimfundiso ezonakele. Emva kwalokho, ngakhonjiswa ukuthi uJames White naye wayenze ukusetshenziswa kwephupho likaWilliam

Miller, futhi ekusetshenzisweni kwakhe, wabona amagugu njengabantu bakaNkulunkulu abathembekileyo, namagugu mbumbulu njengalabo abazishoyo ukuthi bangabavuma iqiniso kodwa bengamanga. Lapho ngihlolisisa lokho uJames White ayekufundise ngephupho, ngabona ukuthi sobabili sasineqiniso. Amagugu angamela abathembekileyo bakaNkulunkulu, namagugu omgunyathi, abangathembekanga, kodwa futhi amagugu angamela amaqiniso ezwi likaNkulunkulu, futhi amagugu omgunyathi angamela izimfundiso zamanga. UJames White wasebenzisa iphupho likaMiller emlandweni uJames White ayesephila kuwo ngaleso sikhathi, kodwa mina ngangisondela ephusheni njengomlando wezinsuku zokugcina. Ngokuhlangene, lezi zindlela ezimbili zokusetshenziswa ziveza ukuthi abantu baba yilokho abakukholwayo, futhi uma bekhetha ukubambeleva ezimfundisweni eziyiphutha, bayokhukhulelwa baphonswe ngefasitela ngumuntu onebhulashi lokungcola, kanye nezimfundiso asebehlange nazo. Siyilokho esikudlayo.

Lapho abadumele bethola ukuthi basesikhathini sokulibala, ngokukaJeremiya kufanele bahlukanise okuyigugu kokuyize.

“Kungenzeka kanjani ukuba abantu abalwa nohulumeni kaNkulunkulu babe nobuhlakani abavame ukububonakalisa ngezinye izikhathi? USathane uqobo wafundiswa ezinkantolo zasezulwini, futhi unolwazi lokuhle kanye nokubi. Uxuba okuyigugu nokuyichithakalo, futhi yilokhu okumnika amandla okukhohlisa. Kodwa ngenxa yokuthi uSathane uzembathise izingubo zokukhanya kwasezulwini, ingabe siyakumamukela njengengelosi yokukhanya na? Umlingi unamanxusa akhe, afundiswe ngokwezindlela zakhe, agququzelwe ngumoya wakhe, futhi afanelekile emsebenzini wakhe. Ingabe siyakubambisana nawo na? Ingabe siyakwamukela ukusebenza kwamamanxusa akhe njengokubalulekile ekuzuzeni imfundo na?” Ministry of Healing, 440.

Okuyigugu nokuyisinengiso kufanekisela iqiniso nephutha. Kuphinde kufanekisele izinhlobo ezimbili zabantu.

“Nokho isisekelo sikaNkulunkulu simi siqinile, sinalolu phawu, INkosi iyabazi abangabaYo. Futhi, Makusuke ekungalungini wonke obiza igama likaKristu. Kodwa endlini enkulu akukhona izitsha zegolide nezesiliva kuphela, kepha kukhona nezokhuni nezobumba; ezinye ezokuhlonishwa, ezinye ezokungahlonishwa.’ ‘Indlu enkulu’ imele iBandla. EBandleni kuyotholakala ababi kanye nabaligugu. Inetha eliphonswa olwandle liqoqa kokubili okuhle nokubi.” Review and Herald, February 5, 1901.

UJeremiya wayalwa ukuthi uma ebuyela, kwakudingeka azihlukanise nezintombi eziyiziwula, futhi kwakufanele futhi azihlukanise nezimfundiso eziyiphutha zezintombi eziyiziwula. Abayizinkulungwane eziyikhulu namashumi amane nane yibo abafinyelela ebunyeni obuphelele. UJeremiya umelela umsebenzi okufanele ufezwe yilabo ababizelwe ukubekwa uphawu ngomyalezo wesibili kaHezekeli wemimoya emine, uma beyokuba “ngumlomo” kaNkulunkulu, lapho umbono ukhuluma. Umbono wakhuluma emlandweni wamaMillerite lapho ukwahlulela kufika, futhi ukhuluma emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane lapho isilo somhlaba sikhuluma, nokwahlulela kukamaye wesithathu kufika. Khona-ke labo asebewufeziwe umsebenzi okhonjiswe nguJeremiya bayaphakanyiswa njengabalindi

bakaNkulunkulu.

Lapho iNkosi ithumela uMduduzi ukuba avuse abadumazekileyo ekufeni kwabo, izeza umsebenzi wokuhlanjululwa okufanele bawufeze uma beyoba ngabakhulumeli bayo enkingeni yomthetho weSonto. U-Isaya uyavumelana neseluleko sikaJeremiya.

Yeka kangakanani ezintabeni izinyawo zalowo oletha izindaba ezinhle, omemezela ukuthula; oletha izindaba ezinhle zokuhle, omemezela insindiso; othi kulo iSiyoni, UNkulunkulu wakho uyabusa! Abalindi bakho bayakuphakamisa izwi; ngazwi linye bayakuhlabelela ndawonye, ngokuba bayakubona ubuso nobuso, lapho uJehova ebuyisa iSiyoni. Qhumani ngenjabulo, hlabelelani ndawonye, nina manxiwa aseJerusalema; ngokuba uJehova ududuze abantu bakhe, uhlengile iJerusalema. U-Isaya 52:7–9.

Labo “abaletsha izindaba ezinhle” nabashumayela “ukuthula nensindiso” baphakamisa “amazwi abo kanye kanye,” ngoba “bayakubona ngamehlo ngamanye.”

“Ngaboniswa abanye abambalwa njengabahlanganisa ithonya labo nalabo engibashilo, futhi ndawonye benza konke abangakwenza ukuze badonse basuse emzimbeni futhi babangele ukudideka; futhi ithonya labo liletha iqiniso likaNkulunkulu ehlweni elibi. UJesu nezingelosi ezingcwele baletsha phezu futhi bahlanganisa abantu bakaNkulunkulu ekukholweni okukodwa, ukuze bonke babe nomqondo munye nokwahlulela okukodwa. Futhi ngesikhathi beletsha ebunyeni bokukholwa, ukuze babone ngeso linye maqondana namaqiniso anobucayi, abalulekile alesi sikhathi, uSathane usebenza ukuphikisa ukuqhubekela phambili kwabo. UJesu usebenza ngezithunywa zakhe ukuze aqoqe futhi ahlanganise. USathane usebenza ngezithunywa zakhe ukuze ahlakaze futhi ahlukane. ‘Ngokuba bheka, ngiyakuyala, ngihlungisise indlu yakwa-Israyeli phakathi kwezizwe zonke, njengalokhu kuhlungwa amabele ngesihlungo, nokho akuyikuwa phansi emhlabathini uhlamvu oluncane kakhulu.’”

“UNkulunkulu manje uyabavivinya futhi uyabahlola abantu baKhe. Isimilo siyaxhiwa. Izingelosi zikalela isisindo senani lokuziphatha, futhi zigcina umlando othembekele wazo zonke izenzo zabantwana babantu. Phakathi kwabantu bakaNkulunkulu abathi bangabaKhe kukhona izinhliziyi ezonakele; kodwa ziyovivinywa futhi zihlolwe. Lowo Nkulunkulu ofunda izinhliziyi zawo wonke umuntu uyoveza obala izinto ezifihlekile zobumnyama lapho ngokuvamile kungasolwa kancane khona, ukuze kususwe izikhubekiso eziye zaphazamisa ukuqhubeka kweqiniso, futhi uNkulunkulu abe nabantu abahlanzekile nabangewele abazakumemezela izimiso zaKhe nezahlulelo zaKhe.”

“UKaputeni wensindiso yethu uholo abantu baKhe isinyathelo ngesinyathelo, ebahlanza futhi ebalungiselela ukuhlwithwa, eshiya ngemuva labo abathambekele ekuzihlukaniseni nomzimba, abangavumi ukuholwa, futhi abanelisekile ngokulunga kwabo siqu. ‘Ngakho-ke uma ukukhanya okukuwe kungubumnyama, bukhulu kangakanani lobo bumnyama!’ Akukho ukukhohliswa okukhulu okungakhohlisa ingqondo yomuntu kunalokho okuholela abantu ekuzinikeleni emoyeni wokuzethemba, bakholwe ukuthi baqondile futhi basekukhanyeni, kuyilapho behoxa kubantu bakaNkulunkulu, futhi ukukhanya kwabo abakuthandayo kungubumnyama.” Testimonies, volume 1, 332, 333.

Inkulumo ethi “ulethe izindaba ezinhle” iphindwe kabili endimeni ka-Isaya ukuze ikhombe umlando Wokukhala Kwaphakathi Kwamabili, njengoba kwenza namavesi aholela encazelweni ka-Isaya yobunye obufeziwe lapho okuyigugu kwehlukaniswa nokuyichilo.

Vuka, vuka; gqoka amandla akho, wena Siyoni; gqoka izingubo zakho ezinhle, wena Jerusalema, umuzi ongcewele; ngokuba kusukela manje akusayikungena kuwe ongasokile nongcolileyo. Zithintithe othulini; sukuma, uhlale phansi, wena Jerusalema; zikhulule izibopho zentamo yakho, wena ndodakazi yaseSiyoni eyisithunjwa. U-Isaya 52:1, 2.

UJeremiya umelela labo abasekudumazekeni kokuqala, abaqaphela ukuthi basesikhathini sokulibala. U-Isaya uyala bona labo bantu ukuba “bavuke, bavuke.” Bayavuka, bese ekugcineni befika esimweni lapho kungabe kusaba khona ongasokile nongcolileyo ebandleni likaNkulunkulu, ngokuba bayobe sebeqedile umsebenzi wokwehlukanisa okuyigugu nokuyize. “INKosi ifuna ibandla layo lihlanzwe, ngaphambi kokuba izahlulelo zayo zehle ngokusobala ngokwengeziwe phezu kwezwe.”

“Sisondela ngokushesha ekupheleni komlando waleli zwe. Ukuphela sekusondele kakhulu, kusondele kakhulu kunalokho abaningi abakucabangayo, futhi ngizizwa nginomthwalo wokuncenga abantu bakithi ngesidingo sokufuna iNkosi ngobuqotho obukhulu. Abaningi balele, futhi kungathiwani ukuze bavuswe ebuthongweni babo benyama? INkosi ifuna ibandla layo lihlanzwe, ngaphambi kokuba izahlulelo zayo zehle phezu kwezwe ngokusobala okukhulu kakhulu.”

“Ngubani ongahlala ngosuku lokufika kwakhe? futhi ngubani oyakuma lapho ebonakala? ngokuba unjengomlilo womncibilikisi, nanjengensipho yabawashisi bezingubo; futhi uyakuhlala njengomncibilikisi nomhlanzi wesiliva; futhi uyakubahlanza amadodana kaLevi, awacwengisise njengegolide nangesiliva, ukuze anikele kuJehova umnikelo ngokulunga.”

“UKristu uyosusa sonke isembatho sokuzishaya isifuba. Akukho kuhlangukiswa kweqiniso nokungamanga okungamkhohlisa. ‘Unjengomlilo womcwengisi,’ ehlukanisa okuyigugu nokuyinhlekelele, udoti wensimbi negolide.

“NjengamaLevi, abantu bakaNkulunkulu abakhethiweyo bahlukaniselwe yena umsebenzi wakhe okhethekile. Wonke umKristu weqiniso uthwala izimfanelo zobupristi. Uhlonishwe ngomthwalo ongcewele wokumela emhlabeni isimilo sikaYise waseZulwini. Kumelwe aqaphele kahle amazwi athi, ‘Ngakho-ke manibephelele, njengoba noYihlo osezulwini ephelele.’”

“Kodwa kini enilesabayo igama lami iLanga Lokulunga liyakunixhophela liphethe ukuphulukisa emaphikweni alo; niyakuphuma, nikhule njengamathole esibayeni. Niyakubanyathela ababi; ngokuba bayakuba ngumlotha ngaphansi kwezinyawo zenu ngosuku engiyakwenza lokhu ngalo, usho uJehova Sebawoti.”

“Khumbulani umthetho kaMose inceku yami, engamyala wona eHorebe ngenxa yabo bonke abakwa-Israyeli, kanye nezimiso nezahlulelo. Bhekani, ngiyakuthumela kini u-Eliya umprofethi, ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi; yena uyakuphendulela inhliziyu yawoyise kubantwana, nenhliziyu yabantwana koyise, funa ngize

ngilishaye izwe ngesiqalekiso.” Review and Herald, November 8, 1906.

Labo ababambelela ezimfundisweni zamanga bayohlukaniswa emlandweni oqala “ngezwi” elimemeza ehlane. Labo abenqaba ukuvumela amandla okudala kaNkulunkulu ukuba aveze isipiliyoni somuntu siqu esingcwelisiwe, bayohlukaniswa “negolide” emlandweni oqala “ngezwi” elimemeza ehlane. Bayohlala bengamaLawodikeya, khona kanye esigabeni lapho iLawodikeya idlulela eFiladelfiya.

Umsebenzi wokwahlukanisa okuyigugu kokuyichithakalo cishe ungowomthunywa wesivumelwano ngokuphelele, yena oza ngokuzumayo ukuze ahlambulule amadodana kaLevi, kodwa kumele nathi sibambe iqhaza.

Ngakho-ke, bathandekayo bami, njengalokhu nihlale nilalela ngaso sonke isikhathi, kungabi kuphela ekubeni kwami kini, kodwa kakhulu kakhulu manje ekungabini kwami, sebenzelani ukusindiswa kwenu ngokwesaba nangokuthuthumela. Ngokuba nguNkulunkulu osebenza kini kokubili ukuthanda nokwenza ngokwentando yakhe enhle. Yenzani konke ngaphandle kokukhonona nokuphikisana, ukuze nibe ngabangenacala nabangenabuqili, abantwana bakaNkulunkulu abangenakusolwa, phakathi kwesizukulwane esigwegwile nesisontekile, phakathi kwaso nikhanya njengezibani ezweni. KwabaseFilipi 2:12–15.

UJeremiya wayetshelwa ukuba ahlukane okuyigugu nokuyize, uma efisa ukuba ngumkhulumeli kaNkulunkulu ekwahluleleni okwakuzayo. Iqiniso lokuthi uJeremiya wayezwa iseluleko sikaNkulunkulu kuye, labonisa ukuthi ubukhona boMduduzi babuvele butholakala uma ekhetha ukuthwala lowo msebenzi.

“Umsebenzi wokuzuzisa insindiso ungowobambiswano, umsebenzi owenziwa ngokuhlanganyela. Kufanele kube khona ukubambisana phakathi kukaNkulunkulu nesoni esiphendukayo. Lokhu kuyadingeka ekwakhekeni kwezimiso eziqondileyo esimilweni. Umuntu kufanele enze imizamo eqotho yokunqoba lokho okumvimba ekufinyeleleni ekupheleleni. Kodwa uncike ngokuphelele kuNkulunkulu ukuze aphumelele. Umzamo womuntu ngokwawo awenele. Ngaphandle kosizo lwamandla obuNkulunkulu awusizi ngalutho. UNkulunkulu uyasebenza, nomuntu uyasebenza. Ukumelana nesilingo kufanele kuvele kumuntu, okumele athole amandla akhe kuNkulunkulu. Ngakolunye uhlangothi kukhona ukuhlakanipha okungapheliyo, ububele, namandla; ngakolunye, ubuthakathaka, isono, nokungabi namandla ngokuphelele.”

“UNkulunkulu ufuna ukuba sibe nokuzibusa phezu kwethu ngokwethu. Kodwa angeke asisize ngaphandle kwemvume yethu nokubambisana kwethu. UMoya wobuNkulunkulu usebenza ngamandla nangamakhono umuntu awaphiwe. Ngokwentando yethu siqu, asikwazi ukuvumelanisa izinhloso, nezifiso, nezinkanuko nentando kaNkulunkulu; kodwa uma ‘sizimisele ukuvunyelwa ukuba sizimisele,’ uMsindisi uyokufeza lokhu ngenxa yethu, ‘echitha imicabango, nakho konke okuphakemeyo okuziphakamisayo ngokumelene nokwazi uNkulunkulu, eletha yonke imicabango ekuthunjweni ekulaleleni uKristu.’ 2 Korinte 10:5.” Acts of the Apostles, 482.

Izinsuku ezintathu nengxenye zesAmbulo isahluko sishumi nanye, lapho amathambo omile efile emgwaqweni, ziyisibonakaliso “sehlane,” futhi “ihlane” limelela “izikhathi eziyisikhombisa” zikaLevitikusi isahluko samashumi amabili nesithupha. Ekupheleni kokuhlakazeka kwalezo zinsuku ezintathu nengxenye, labo ababizelwe ukuba babe phakathi kwezinkulungwane eziyikhulu namashumi amane nane kumelwe “bavuke” futhi “bazithuntuthele uthuli.” UDade White uthi, “INkosi ifisa ukuba ibandla layo lihlanzwe, ngaphambi kokuba izahlulelo zayo zehle ngokugqame ngokwengeziwe phezu komhlaba.”

Mayelana “nebandla elihlanziwe” ubhekisela enqubweni kaJeremiya yokwahlukanisa esusa “okuyigugu kokuyize.” Uphinde akuxhumanise noMalaki isahluko sesithathu, lapho isithunywa silungisa indlela yeSithunywa sesivumelwano. Isithunywa esilungisa indlela “yizwi elimemeza ehlane” lika-Isaya. ISithunywa sesivumelwano nguKristu, olungiselela ukungena esivumelwaneni nabayikhulu namashumi amane nane ezinkulungwane, aba “njenga” “nabaLevi,” “abahlukaniselwa Yena umsebenzi Wakhe okhethekile.” Ube esebonakalisa njengabapristi, aphinde acaphune uJesu othi, “Ngakho-ke yibani ngabapheleleyo, njengoba noYihlo osezulwini ephelele.”

Kukhona inqubo yokuhlazwa ebonakala ekupheleni kwesikhathi sokulibala, ngoba iNkosi inomsebenzi okhethekile okufanele ufezwe yizinkulungwane eziyikhulu namashumi amane nane, futhi Iyoba nebandla elihlanzekile ngaphambi kokuba “izahlulelo zakhe zehle phezu kwezwe ngokusobala nakakhulu.” Izahlulelo zakhe sezivele zisemhlabeni, kodwa ngesikhathi somthetho weSonto, “izahlulelo zikaNkulunkulu ezibhubhisayo” ziqala ukwehlela phansi.

Lezo zahlulelo ziyisi “khathi somusa kulabo abangakaze balazi iqiniso.” Kodwa awukho umusa kulezo zahlulelo kulabo abangavumanga ukungena enqubweni edingekayo yokuhlazwa. “Izahlulelo,” ezi “wela ngokugqame ngokwengeziwe,” zibonisa izahlulelo eziyizibonakaliso. Zimelela uphawu, futhi uMoya oNgcwele usebenzisa isiphithiphithi nokudideka okulethwa yilezo zahlulelo, ukuze aphawule umehluko phakathi kwalabo abagcina “usuku lokuphumula olungamanga” nalabo “abagcina iSabatha leNkosi ngonembeza,” ngoba lena yiyona ndlela kuphela “izwe elingaxwayiswa” ngayo. Izahlulelo eziyizibonakaliso ziyisizinda uMoya oNgcwele asisebenzisayo ukuqondisa abantwana bakaNkulunkulu abaseseBabiloni, ukuba baqaphele ibhanela labayikhulu namashumi amane nane ezinkulungwane.

Kodwa uDadewethu White akagcini ngokubhekisela kuMalaki isahluko sesithathu; futhi uhlanganisa namavesi okuphetha encwadi kaMalaki isahluko sesine, aphinde futhi abhekisele “ezwini” elalizolungisa indlela yesithunywa sesivumelwano. Lawo mavesi okuphetha awakhulumi ngokulungiselela isithunywa sesivumelwano; akhuluma ngokukhumbula umthetho kaMose, nangokuphendulwa kwezinhliziyi zawobaba ziye kubantwana, nezabantwana ziye koyise. “Izwi” kuqala lilungiselela uKristu, njengesithunywa sesivumelwano, ukuba afike ngokuzumayo ethempelini laKhe futhi ahlanze abantu baKhe abadumele kodwa asebevusiwe, ukuze bafeze umsebenzi wesibonakaliso. Khona-ke uMalaki usukhuluma ngesinye isici somsebenzi “wezwi.”

“Uyakuguqula inhliziyi yaboyise bayibhekise kubantwana, nenhliziyi yabantwana bayibhekise koyise,” futhi Uyokwenza lo msebenzi maqondana nomthetho owanikezwa eHorebe. U-Eliya,

onguye futhi “izwi” lika-Isaya, uyokhomba izono zabantu bakaNkulunkulu. Lokhu kuyingxenye yenqubo yokuhlazwa. Kukhona incazelo eyodwa kuphela yesono, okuyikweqa umthetho owanikezwa eHorebe. UJohane uMbhapathizi wayengu-Eliya, futhi umsebenzi wakhe wawuhlanganisa yona kanye leyo ngxenye.

Ngalezo zinsuku kwafika uJohane uMbhapathizi, eshumayela ehlane laseJudiya, ethi: Phendukani; ngokuba umbuso wezulu ususondele. Ngokuba lo nguyena okwakhulunywa ngaye ngomprofethi u-Isaya, ethi: Izwi lomemezayo ehlane, Lilungiseleni indlela yeNkosi, niqondise izindlela zayo. Lo Johane wayembethe ingubo yoboya bekamela, ebophe ibhande lesikhumba okhalweni lwakhe; ukudla kwakhe kwakuyizinkumbi noju lwasendle. Khona-ke kwaphuma kuye iJerusalema, nalo lonke iJudiya, nalo lonke izwe elingaseJordani; babhapathizwa nguye eJordani, bevuma izono zabo. Kepha lapho ebona abaningi kubaFarisi nabaSadusi beza ekubhapathizweni kwakhe, wathi kubo: Nzalo yezinyoka, ngubani onixwayisile ukuba nibalekele ulaka oluzayo?

Ngakho-ke vezani izithelo ezifanele ukuphenduka; ningacabangi ukusho ngaphakathi kini ukuthi, Sino-Abrahama njengobaba wethu; ngokuba ngithi kini, uNkulunkulu uyakwazi ngalawa matshe ukuvusela u-Abrahama abantwana. Futhi manje izembe selibekiwe empandeni yezihlahla; ngakho-ke zonke izihlahla ezingatheli izithelo ezinhle ziyagawulwa ziphonswe emlilweni. Mina impela nginibhapathiza ngamanzi kube ukuphenduka; kodwa ozayo emva kwami unamandla kunami, engingafanele ukuthwala izicathulo zakhe; yena azonibhapathiza ngoMoya oNgcwele nangomlilo; umfolo wakhe usesandleni sakhe, futhi uyakuhlambulula ngokupheleleyo isibuya sakhe, aqoqele ukolweni wakhe esibayeni; kodwa amakhoba uyakuwashisa ngomlilo ongacimekiyo. Mathewu 3:1–12.

uJohane uMbhabhadisi weza “ehlane” lezinsuku ezintathu nengxenye zesAmbulo sikaJohane ishumi nanye, ngokuba bonke abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo. Waletha umlayezo wokuphenduka ezonweni, ngokuba umbuso wezulu wawusondele, njengoba nje iSambulo sikaJesu Kristu sivulwa lapho “isikhathi sesisondele.” UJohane uMbhabhadisi ufanekisa umsebenzi “wezwi,” ngokuba ngokukaJesu, wayebuye abe ngu-Eliya owayezakuza.

Ngokuba bonke abaprofethi nomthetho baprofetha kwaze kwaba nguJohane. Futhi uma nithanda ukulwamukela, lo ungu-Eliya, owayezakuza. Onendlebe zokuzwa, makezwe. Mathewu 11:13–15.

UJesu ubonisa ukuthi ubuwena bukaJohane uMbhapathizi besiprofetho babuyisivivinyo. Ukusho lokhu ngokuqondile, “uma nivuma ukukwamukela”. Khona-ke uJesu ukhuthaza abafundi baKhe ukuba bakwamukele ngokuthi, “Onendlebe zokuzwa, makezwe.” Akezwe ini? Akezwe ukuthi lingubani izwi eliza ehlane lokugcina leBhayibheli, lilungisele indlela yesithunywa sesivumelwano ukuba silungisele abayizinkulungwane eziyikhulu namashumi amane nane ukuba benze umsebenzi okhethekile ngesikhathi sezahlelelo eziyizibonakaliso zikaNkulunkulu.

UJohane wayembethe “ingubo yoboya bekamela, enebhande lesikhumba okhalweni lwakhe; ukudla kwakhe kwakuyizinkumbi noju lwasendle.” “Ukudla” kwakhe kwakuyisigijimi se-Islam, ngoba igama elithi “izinkumbi” limelela i-Islam, kanti uju luyizwi likaNkulunkulu, elalilimnandi

emlonyeni wakhe. Isigijimi esimnandi ayesidlile sasimayelana “nembongolo” yasendle yase-Arabiya, lona kanye uphawu lokuqala lwe-Islam emiBhalweni. Isigijimi esimnandi sembongolo yasendle yase-Arabiya ye-Islam, nayo emelwe “yizinkumbi,” sasilukwe futhi engutsheni yakhe, ngoba amakamela nawo angolunye uphawu lwe-Islam. Akusikho ukuphendukezela igama elithi “izinkumbi” ukulisebenzisa njengophawu lwe-Islam, noma ngabe ukudla uJohane akudla kwakubhekisela esihlahleni sezinkumbi, hhayi ezinambuzaneni. Igama elithi “izinkumbi” liwuphawu lwe-Islam, futhi uJohane wayengameleli ukudliwa kwanoma yiluphi ukudla okubonakalayo; ukudla kwakhe kwakuwuphawu lwesigijimi sesiprofetho ayesidlile.

Ibhande lakhe kwakuyisiprofetho esimelelwe kuHabakuki. Leso siprofetho sihlanganisa ndawonye ukudumala kokuqala, isikhathi sokulibala kwezintombi, kanye nezisekelo zobu-Adventisti njengoba zimelelwe emashadini angcwele. UHabakuki wayeyibhande lesiprofetho elabopha lawo maqiniso onke ndawonye.

Ngokuba umbono useselekelelwe isikhathi esimisiwe, kodwa ekugcineni uyakukhuluma, ungabi ngamanga; noma ubambezeleka, ulindele; ngokuba uyakufika impela, awuyikubambezeleka. Bheka, umphefumulo wakhe ophakanyisiwe awuqondile ngaphakathi kwakhe; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:3, 4.

Umyalezo wesiprofetho owabopha ndawonye njengebhande imiyalezo eyakha isixwayiso “sezwi,” ungumfanekiso wezintombi maqondana nombono owabambelela, kodwa owawuyokhuluma. Umbono Wokukhala Kwamaphakathi Nobusuku uveza umehluko phakathi kwabadelelekayo, “abamphefumulo yabo iphakanyisiwe,” nabayigugu, abalungisiswa ngokholo. Ukulunga ngokholo kuyibhande elaligqokwa “yizwi.”

Ukulunga kuyakuba yibhande lezinkalo zakhe, nokuthembeka kube yibhande lezinqe zakhe. Isaya 11:5.

Lapho “izwi lomemezayo ehlane” lokudumala lifika, ngemva kokudumala kwango-July 18, 2020, umlayezo wakhe wawuwona lowo mlayezo ofanayo owawuyikho kusukela ngo-September 11, 2001. Lowo mlayezo ovela ku-Eliya ozayo, uya kulawo mathambo omile afileyo, alindile futhi edumele, uthi i-Islam “iyizahlulelo eziyizibonakaliso,” ezinikeza isizinda sokuba abanye abantwana bakaNkulunkulu abaseBabiloni bafunde ukulunga.

Indlela yabalungileyo iqondile; wena oqonde kakhulu ulinganisa indlela yabalungileyo. Yebo, endleleni yezahlulelo zakho, Jehova, sikulindele; ukufisa komphefumulo wethu kusegameni lakho, nasekukhunjulweni kwakho. Ngomphefumulo wami ngikufisile ebusuku; yebo, ngomoya wami ongaphakathi kimi ngiyakukufuna ekuseni kakhulu; ngokuba lapho izahlulelo zakho zisemhlabeni, abakhileyo bezwe bayakufunda ukulunga. Isaya 26:7–9.

UJohane uMbhaphathizi, owayengu-Eliya owayezakuza, uyilo “izwi” “ehlane” lezinsuku ezintathu nesigamu zesAmbulo isahluko seshumi nanye. Umsebenzi wakhe uhlanganisa ukukhomba isizukulwane sesine nesokugcina se-Adventism, imiphefumulo yaso ephakanyisiwe nethembele efeni likamoya lawoyise, kodwa ezwa ukuthi ulaka lukaNkulunkulu seluzakuza. Bayisizukulwane sesine, ngoba sebonakaliseke ngokuphelele baba yisizukulwane esiphambene ngokuphelele noKristu. Bayisizukulwane sezinyoka, kodwa basakhomba kuyise u-Abrahama, baphikise

ngokuthi empeleni bayisizukulwane seWundlu. Isizukulwane seWundlu siyisizukulwane esikhethiweyo sikaPetru; yibo abalandela iWundlu nomaphi lapho liya khona.

Ngokusobala uJohane wabeka obala izono zalabo abeza ukuzolalela umlayezo wakhe, ngokuba baphenduka futhi babhathizwa. Wabatshela futhi ukuthi kukhona Omunye ozolandela emva kwakhe, oyakuhlaza ngokuphelele isibuya sakhe. LowoMuntu uyisithunywa sesivumelwano, ungu“muntu webhulashi lothuli” okhukhula izinhlamvu zemali zomgunyathi namatshe ayigugu omgunyathi azikhiphe ngefasetela, abuyisele amatshe ayigugu okuqala, ase ekhanya ngokuphindwe kayishumi kunalokho ayekukhanya ngakho ngesikhathi uWilliam Miller eqondiswa yizingelosi emsebenzini wokuhlanganisa amatshe ayigugu okuqala enhlanganweni yengelosi yokuqala.

UJohane uMbhapathizi wayeqondile ekugxekeni kwakhe ukuzethemba komAdventisti waseLawodisiya kuyise u-Abrahama, ngokuba u-Eliya ozayo wayezophendulela izinhliziyi zaboyise kubantwana, nezezingane kuboyise. Isimiso sokusetshenziswa kweBhayibheli kwesokuqala nokokugcina simelwe kulowo msebenzi, kodwa futhi kunjalo nekhambi lalabo abazithola besesimweni sokuhlakazeka, besezweni lezitha, befile ehlane. Kumelwe baqaphele izono zabo, nezono zaboyise, baphenduke. Ngokuhambisana nokuqaphela izono zabo nezono zaboyise, kumelwe futhi bavume ukuthi babengakahambi neNkosi ngesikhathi sehlane sezinsuku ezintathu nengxenywe. Ngaphezu kwalokho, kumelwe bavume ukuthi uNkulunkulu wayengahambi nabo phakathi nalowo mlendo.

Labo abaseleyo phakathi kwenu bayakuncibilika ngenxa yobubi babo emazweni ezitha zenu; futhi nangenxa yobubi bobaba babo bayakuncibilika kanye nabo. Uma bevuma ububi babo, nobubi bobaba babo, kanye nesiphambeko sabo abasona ngaso kimi, nokuthi futhi bahambe ngokuphambana nami; nokuthi nami ngihambe ngokuphambana nabo, ngabangenisa ezweni lezitha zabo; uma-ke izinhliziyi zabo ezingasokile zithotshiswa, bese bemukela isijeziso sobubi babo: lapho-ke ngiyakukhumbula isivumelwano sami noJakobe, nesivumelwano sami no-Isaka, nesivumelwano sami no-Abrahama ngiyasikhumbula; futhi ngiyakulikhumbula izwe. Levitikusi 26:39–42.

Isiqalekiso sasingenxa yokuthi babengawakhumbuli amasabatha ezwe.

UJohane uMbhapathizi, owayengu-Eliya owayezakuza, wayemelela ngokwesifaniso “izwi” ehlane lezinsuku ezintathu nengxenywe zesAmbulo ishumi nanye. Wayeyakuqondisa amathambo omile afileyo ukuba “akhumbule” umthetho kaMose eHorebe; futhi uma enza njalo, khona-ke isithunywa sesivumelwano sasiyaku“khumbula” isivumelwano sawoyise. Kodwa kuphela uma evuma izono zawo, izono zawoyise, futhi okuthoba kakhulu ngokwengeziwe, kwakufanele aqonde ngokucacile iziphambeko “aphambuka ngazo” kuNkulunkulu.

Kwakuyodingeka futhi ukuba bavume ukuthi babehambe “ngokuphambene” noNkulunkulu, nokuthi uNkulunkulu ubehamba “ngokuphambene” nabo.

Kwakuyodingeka futhi baqaphele ukuthi babeyilawo mathambo afileyo omile asemgwaqweni wesAmbulo 11, ngokuba kwakufanele bavume ukuthi uNkulunkulu wayebalethe ezweni lesitha, kanti izwe lesitha lingukufa.

NgokukaJohane uMbhapathizi, kwakuyodingeka futhi baphendule umbuzo wokuthi ngubani “izwi” elimemeza “ehlane,” ngoba uJohane wabuza wathi, “Ngubani onixwayisileyo ukuba nibalekele ulaka oluzayo na?”

Sizoqhubeka nalezi zihloko esihlokweni esilandelayo.

“Inkonzi kaNkulunkulu iyalaywa: ‘Memeza ngezwi elikhulu, ungagodli, phakamisa izwi lakho njengecilongo, ubonise abantu Bami isiphambeko sabo, nendlu kaJakobe izono zayo.’ INkosi ithi ngalaba bantu: ‘Bangifuna imihla ngemihla, futhi bayakuthokozela ukwazi izindlela Zami, njengesizwe esenza ukulunga.’ Nansi abantu abazikhohlisayo, abazibona belungile, abazanelisayo bona uqobo, futhi inkonzi iyalaywa ukuba imemeze ngezwi elikhulu futhi ibabonise iziphambeko zabo. Kuzo zonke izikhathi lo msebenzi wenzelwe abantu bakaNkulunkulu, futhi manje uyadingeka kakhulu kunanini ngaphambili.” Testimonies, volume 5, 299.