

Incwadi kaYoweli neBandla lamaSeventh-day Adventist laseLawodikea - Inombolo yesiHlanu

Koda Kube Nini? Utywina Lwesihlanu

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Xa “ukukhanya kwelo xesha kunikiwe” kusenokuba “kwamkelwe” okanye “kwaliwa.” Ukwahlulwa okwenziwayo xa ukukhanya kusungulwa ngumsebenzi weendaba ezilungileyo ezingunaphakade, ezibandakanya kungekuphela ukutywinwa kwabantu bakaThixo, kodwa nokwahlulwa kwengqolowa nokhula. Inkqubo yokugqibela yokuvavanywa nokwahlulwa yaqala ngo-9/11, xa umbuzo wesiprofeto ubuza, “kuya kude kube nini na?” yaye impendulo yesiprofeto isithi, “kude kube ngumthetho weCawa.” Ukukhankanywa kokugqibela komfuziselo othi “kuya kude kube nini na?” kufumaneka kwitywina lesihlanu encwadini yeSityhilelo.

Kwaye xa wayelivulile itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo, nangenxa yobungqina ababebubambileyo; baza bakhala ngezwi elikhulu, besithi, Koda kube nini, Nkosi engcwele nenyanisekileyo, ungagwebi uziphindezeleli igazi lethu kubo abahleli emhlabeni?

Kwaye banikwa izambatho ezimhlophe, elowo nalowo kubo; kwathiwa kubo mabaphumle okwangethutyana kancinane, kude kuzaliseke nabo abakhonzi kunye nabo abazalwana babo, abaza kubulawa njengabo. ISityhilelo 6:9–11.

Impembelelo ibeka impendulo kumbuzo othi “koda kube nini” obuzwe “yimiphefumlo yabo babebulewe” kwixesha elizayo, xa iqela lesibini labafeli-nkolo bobupopu liya kuba sele ligqityiwe. Oko kuqala ngomthetho weCawa, yaye ngenxa yesi sizathu uDade White uchonga iSityhilelo isahluko seshumi elinesibhozo njengokuzaliseka kweqela lesibini labafeli-nkolo. Kukho “amazwi” amabini kwiindima ezintlanu zokuqala; ilizwi lokuqala liphawula umhla we-9/11, ize ilizwi lesibini libize amadoda nabafazi ukuba baphume eBhabheli ngexesha lomthetho weCawa. UDade White uchonga uphawu oluthi “koda kube nini” kutywina lwesihlanu kunye neendima ezintlanu zokuqala zeSityhilelo ishumi elinesibhozo ukuze achaze umgca ovela ku-9/11 usiya kumthetho weCawa. Ugxininiso alukho ekwahlulweni nasekutywiniweni kwabantu bakaThixo, koko lukumgwebo wobupopu ngenxa yokubulala abafeli-nkolo bembali edlulileyo kwanabo bafeli-nkolo ngexesha lentlekele yomthetho weCawa abenza iqela lesibini labafeli-nkolo bobupopu.

“Xa itywina lesihlanu lavulwa, uYohane uMtyhileli embonweni wabona phantsi kwesibingelelo ibandla labo babebulewe ngenxa yeLizwi likaThixo nangenxa yobungqina bukaYesu Kristu. Emva koku kwalandela iziganeko ezichazwe kwisahluko seshumi elinesibhozo seSityhilelo, xa abo bathembekileyo nabanenyaniso babizelwa ukuba baphume eBhabheli. [ISityhilelo 18:1–5, sicutshulwe.]” Manuscript Releases, umqulu 20, 14.

Kwesinye isiqendu apho achonga khona abafel' ukhoho betywina lesihlanu kunye neqela elizayo nelesibini labafel' ukhoho elenziwa ligqibelele kwintlekele yomthetho weCawa, uthi ezo miboniso "ziya kuba kwixesha elithile elizayo." Amazwi amabini eSityhilelo seshumi elinesibhozo amele "ixesha elithile elizayo." Ilizwi lokuqala ekuqaleni ngo-9/11, nelesibini ngexesha lomthetho weCawa.

“Kwathi akuvula itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo nangenxa yobungqina ababebubambile; bakhala ngezwi elikhulu, besithi, Koda kube nini na, Nkosi, engewe ne nyanisekileyo, ungagekeli ugwetyelo, ungaphindezeli igazi lethu kwabo bahleli emhlabeni? Kwanikwa ngamnye kubo iingubo ezimhlophe [Babhengezwa ukuba bamsulwa kwaye bangcwele]; kwathiwa kubo mabaphumle okwangoku isiqingatha sexesha, de kuzaliseke nabakhonzi kunye nabo, nabazalwana babo, abaya kubulawa njengabo' [ISityhilelo 6:9–11]. Apha kwakuboniswa uYohane imiboniso eyayingeyiyo eyenyani ngelo xesha, koko yayiyileyo yayiza kubakho ngexesha elizayo.”

“ISityhilelo 8:1–4 sicutshulwe.” Manuscript Releases, umqulu 20, 197.

USister White unxulumanisa ukuzaliseka kokusekwa kweqela lesibini labafeli-nkolo kwixesha elizayo, yaye kwesinye isiqendu ucaphula iSityhilelo 18:1–5, esichaza ilizwi elinye kwiivesi ezintathu zokuqala nelinye ilizwi kwiivesi zesine nezesihlanu. Ilizwi lokuqala libonisa u-9/11 xa izakhiwo ezikhulu zaseNew York zawayo, yaye ilizwi lesibini ngumthetho weCawa xa omnye umhlambi kaThixo ubizwa ukuba uphume eBhabheli. Kwesi siqendu sesibini ubhekisa kwisahluko sesibhozo seSityhilelo nakwiivesi ezine zokuqala, ezichaza ukuvulwa kwetywina lesixhenxe, xa amalahlwe avela esibingelelweni ephoswa emhlabeni, nto leyo ehambelana nePentekoste, xa umlilo wehlela uvela ezulwini waza wabakhanyisela abafundi, kanye njengokuba amatye alishumi elinambini kaEliya akhanyiselwa, kwananjengoko kwakumelwe ziilwimi zomlilo phezu kwabafundi.

Koda Kube Nini? UZekariya noYohane

“Koda kube nini” luphawu lwesiprofeto lwexesha elisusela ku-9/11 kuse kuyo umthetho weCawa, eliyelafuziselwa kwibali leNtaba yeKarmele, kwimbali yamaMillerite ukusukela kowe-1840 kuse kowe-1844, kwimbali kaMoses ukusuka kwisibetho sesibhozo kuse kweseshumi, kubungqina babafeli-nkolo betywina lesihlanu, yaye kuZekariya kubuzwa umbuzo othi, “koda kube nini na” de uThixo abe nenceba eYerusalem eyayiseBhabheli iminyaka engamashumi asixhenxe.

Yaza yaphendula ingelosi kaYehova, yathi, O Yehova wemikhosi, koda kube nini na ungayi kuba nenceba eYerusalem nakwizixeko zakwaYuda, oye wanengqumbo ngazo kule minyaka ingamashumi asixhenxe?

Yaye iNkosi yamphendula isithunywa esathetha nam ngamazwi alungileyo, ngamazwi okuthuthuzela.

Yathi ke isithunywa ebesithetha nam sathi kum, Khwaza, usithi, Itsho iNkosi yemikhosi ukuthi, Ndinekhwele elikhulu ngeYerusalem nangeZiyon. Kanjalo ndinomsindo omkhulu kakhulu ngeentlanga ezizolileyo; kuba mna ndaba nomsindo kancinane nje, zaza zona

zancedisa ekwandiseni intlungu. Ngako oko itsho iNkosi ukuthi, Ndibuyile eYerusalem ndinemfesane; indlu yam iya kwakhiwa kuyo, itsho iNkosi yemikhosi, nomlinganiselo uya kolulwa phezu kweYerusalem. Khwaza kwakhona, usithi, Itsho iNkosi yemikhosi ukuthi, Izixeko zam ziya kusanwenwa ngobutyebi; neNkosi iya kusayithuthuzela iZiyon, ize iphinde iyinyule iYerusalem. Zekariya 1:12–17.

UDade White ubhekisa ngokuthe ngqo “kwiminyaka emashumi asixhenxe” kaZekariya, apho uSirayeli wamandulo ongokoqobo wayesebukhobokeni eBhabhiloni engokoqobo, aze ayilinganise neminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, ukususela ku-538 kuse kowe-1798, apho uSirayeli wokomoya (amaKristu) wayesebukhobokeni eBhabhiloni wokomoya (ubuRoma bamaKatolika).

“Ibandla likaThixo emhlabeni lalikho ngenene ekuthinjweni ngalo eli xesha lide lentshutshiso engapheliyo, njengokuba kanye abantwana bakwaSirayeli babethinjiwe eBhabheli ngexesha lokuthinjwa.” Prophets and Kings, 714.

Ngo-1798, ekupheleni kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, owokuqala kwimiyalezo emithathu emelwe njengeengulosi kwiSityhilelo seshumi elinesine wafika. Owesibini wafika ngoAprili 19, 1844, waza owesithathu ngo-Oktobha 22, 1844. Imbali ebonakaliswa ngombuzo othi, “koda kube nini na” isusela ku-9/11 iye emthethweni weCawa, yaye elo xesha lalingumfuziselo ekuqalekeni kobu-Adventisti kwintshukumo yamaMillerite ukusukela ngoAgasti 11, 1840 ukuya ku-Oktobha 22, 1844. Elo xesha liboniswe ngokomfuziselo nguYohane umTyhili kwisahluko seshumi, xa uYohane esitya incwadi encinane eyayimnandi emlonyeni wakhe, kodwa yaba krakra esiswini sakhe.

Laza ilizwi endalalivayo livela ezulwini laphinda lathetha nam, lisithi, Hamba uye kuthabatha incwadi encinane evuliweyo esandleni sengelosu emi phezu kolwandle naphezu komhlaba. Ndandula ke ndaya kwingelosi, ndathi kuyo, Ndinike loo ncwadi incinane. Yathi kum, Yithabathe, uyidle iphele; iya kusenza isisu sakho sibe krakra, kodwa emlonyeni wakho iya kuba mnandi njengobusi. Ndaza ndayithabatha loo ncwadi incinane esandleni sengwe-los i, ndayidla yaphela; yaye emlonyeni wam yaba mnandi njengobusi; ndaza, kwakamsinya nje ndakuba ndiyidlile, isisu sam saba krakra.

Waza wathi kum, Kufuneka uphinde uprofete phambi kwezizwe ezininzi, neentlanga, neelwimi, nookumkani. ISityhilelo 10:8–11.

Imbali uYohane ayifanekisayo imelwe yincwadi eyadliwayo, kuba ukudliwa kwayo kwakumela amaMillerite efikelela ekuqondeni umyalezo kunye namava awo ekubhengezeni loo myalezo. Ngoko ke, xa uYohane exelelwa kwangoko emva kokuba loo mbali ibekiwe ukuba umele aprofete kwakhona, ukuprofeta okuchongwayo yimbali ka-1840 ukuya ku-1844. UYohane uxelelwa ukuba imbali yamaMillerite ukususela ku-1840 ukuya ku-1844 iyaphindwa kwimbali yesiphelo se-Adventism. Kamsinya nje akuba uYohane exelelwe ukuba umele aprofete kwakhona, uxelelwa ukuba alinganise itempile.

Ndaza ndanikwa ingcongolo efana nentonga; yaye isithunywa sezulu sama, sisithi, Sukuma, ulinganise itempile kaThixo, nesibingelelo, nabo banqula kuyo. Ke yona intendelezo

engaphandle kwetempile yishiye, ungayilinganisi; kuba inikwe iiNtlanga: nomzi ongwele baya kuwunyathela ngeenyawo iinyanga ezimashumi mane anesibini. IsiTyhilelo 11:1, 2.

Umsebenzi owanikwa i-Adventism emva komhla wama-22 ku-Oktobha 1844 wamelwa nguYohane njengokulinganisa okanye ukwakha itempile, ngokuvumelana nesithembiso esibekwe kuZakariya sokuba “intambo yokulinganisa iya kuphinda isolulwe phezu kweYerusalem”—kuba iNkosi “isaya kuphinda inyule iYerusalem.” Imbali emelwe ekuqaleni kwe-Adventism ngentshukumo yaseFiladelfiya ye-Adventism kaMiller iyaphindwa ekupheleni kwe-Adventism ngentshukumo yaseFiladelfiya yabaliwaka elikhulu, ikhulu elinamashumi amane anesine amawaka. Ekudanisweni okukhulu komhla wama-22 ku-Oktobha 1844, kwaqalisa ixesha, elimelwe “njengeentsuku zezwi lesithunywa sezulu sesixhenxe.”

Kodwa ngemihla yelizwi lengelosi yesixhenxe, xa iya kuqalisa ukuvuthela isigodlo, imfihlelo kaThixo iya kugqitywa, njengoko wayeyivakalisile kubakhonzi bakhe abaprofeti. ISityhilelo 10:7.

Umyalezo wawumnandi kumaMillerite xa isiprofeto sexesha samaSilamsi sentlekele yesibini sazaliseka kanye njengoko amaMillerite ayekuxele kwangaphambili ngaphambi koAgasti 11, 1840. Umyalezo wajika wabuhlungu esiswini kuloo kudaniswa kukhulu kwango-Oktobha 22, 1844. Kamsinya nje akugqiba uYohane ukubonisa imbali ka-1840 ukuya ku-1844, uyaziswa ukuba umele ukwenza kwa loo nto inye (ukuprofeta) kwakhona. Emva koko uxelelwa ukuba amisele iYerusalem, yaye xa esenza oko uzihlanganisa nesiprofeto sikaZekariya sokuba iNkosi ikhetha iYerusalem. Ukusukela ngo-Oktobha 22, 1844 ukuya phambili imbali yesiprofeto imelwe “njengeentsuku zezwi lesithunywa sezulu sesixhenxe.” “Iintsuku” zomyalezo (izwi) wesithunywa sezulu sesixhenxe (intlekele yesithathu) zimele ixesha apho ubuThixo bukaKristu babuya kudityaniswa ngokusisigxina noluntu olwalumele ukuba lube likhulu elinamawaka alikhulu anamashumi amane anesine. Lo msebenzi walibaziseka ngenxa yemvukelo yango-1863, yaye ngomhla we-9/11 ukuvakala kwesithunywa sezulu sesixhenxe (intlekele yesithathu) kwaphinda kwaqalisa ukuvakala.

Kwimbali engcwele iNkosi yakhetha iYerusalem ukuba ibeke igama layo apho, yaye “igama” layo sisimilo sayo. IYerusalem neZiyon kubhekiswa kuzo nguZekariya xa esithi, “Ndinekhwele ngeYerusalem nangeZiyon, ikhwele elikhulu,” aze emva koko athi, “uYehova uya kuphinda ayithuthuzele iZiyon, aphinde ayikhethe iYerusalem.” IZiyon iyathuthuzelwa xa yamkela uMoya oyiNgcwele ongu“Mmeli.” Ukuthuthuzelwa ngoMoya oyiNgcwele kwaqala ngomhla we-9/11 ngokuvumelana nokuphefumlela kukaKristu abafundi bakhe emva kokuhla kwakhe evela ekudibaneni noYise emva kovuko lwakhe. Ukubonakaliswa koMoya oyiNgcwele kwanda kakhulu ngePentekoste. Elo xesha laqala xa umnikelo weziqhamo zokuqala wavuswayo, laza laphela ngomnikelo weziqhamo zokuqala wePentekoste, xa lonke ihlabathi lathi ke lasiva isigidimi.

Thuthuzelani, thuthuzelani abantu bam, utsho uThixo wenu. Thethani ngokuthuthuzela kwiYerusalem, nimemeze kuye, ukuba imfazwe yakhe ifikelele esiphelweni, nokuba ubugwenxa bakhe buxolelwe; kuba wamkele esandleni seNkosi okuphindwe kabini ngenxa yezono zakhe zonke. Isaya 41:1, 2.

Ikhulu elinamawaka alikhulu anamashumi amane anesine litywinwa xa “ubugwenxa babo buxolelwe.” Oku kwenzeka kanye phambi komthetho weCawa njengoko bonyuselwa phezulu benikelwa njengomnikelo weziqhamo zokuqala zePentekoste, ngoxa besamkela ukuthululwa koMoya oyiNgcwele ngaphandle komlinganiselo, njengoko abafundi babefuziselwe ngePentekoste. Ukutshizwa kwemvula okwaqalayo ngo-9/11 kuba kukuthululwa okupheleleyo ngexesha lomthetho weCawa. Kule mbali, ukusuka kumnikelo weziqhamo zokuqala ka-9/11 kuse kumnikelo weziqhamo zokuqala ngexesha lomthetho weCawa, xa ikhulu elinamawaka alikhulu anamashumi amane anesine litywinwa lize lilungiswe njengomnikelo wokunyuselwa phezulu njengomqondiso ukusuka kumthetho weCawa kuse kokuvalwa kwexesha lovavanyo. Loo mbali imelwe ziivesi ezintathu zokuqala zeSityhilelo ishumi elinesibhozo, zivakalisa ukuwa kweBhabheli, olungumqondiso weBhayibhile omele “ukuphindaphinda kabini.”

Emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu; laza ihlabathi lakhanyiswa bubuqaqawuli bayo. Yakhala ngamandla ngelizwi elinamandla, isithi, Liwile, liwile iBhabheli enkulu, laba yindawo yokuhlala yeedemon, nesibambiso sawo wonke umoya ongcolileyo, nentolongo yayo yonke intaka engcolileyo nenyanyekayo. Kuba zonke iintlanga zisele iwayini yomsindo wobuhenyu bayo, nookumkani behlabathi benze uhenyu nayo, nabarhwebi behlabathi baba zizityebi ngobuninzi bobunewunewu bayo. ISityhilelo 18:1–3.

Kuzo zonke iziBhalo ukuphindwa kabini kwamabinzana okanye kwamagama kumela ukuzaliseka okupheleleyo kokuwa kweBhabheli ngemihla yokugqibela. Olu luphawu luka-Alfa no-Omega osoloko ebonakalisa ukuphela kwento ngesiqalo sento. Ukuwa kabini kweBhabheli kumelwe nguNimrodi noBheleshatsare. UNimrodi wayesisiqalo seBhabheli, xa yayiseyiBhabheli nje. Ukuwa kukaNimrodi kwakumela ukuwa kukaBheleshatsare, yaye umyalezo wengelosi yesibini nengelosi yeSityhilelo seshumi elinesibhozo kukuba ukuwa kukaNimrodi ekuqaleni kweBhabheli kwakumela ukuwa kukaBheleshatsare ekupheleni, kuba uAlfa no-Omega usoloko ebonakalisa ukuphela kwento ngesiqalo sento.

Inqaba kaNimrodi yadilizwa njengomfuziselo wokuwa kwakhe, yaye yena wayengumfuziselo wokuwa kweTwin Towers ngo-9/11. Ukuwa kukaBheleshatsare kwakukokubhalwa eludongeni, okuphawula ukuphela kolawulo lwaseBhabheli lweminyaka engamashumi asixhenxe njengobukumkani bokuqala besiprofeto seBhayibhile; yaye ngaloo ndlela kungumfuziselo wokuwa kweUnited States ekupheleni “kweminyaka engamashumi asixhenxe, ngokwemihla yokumkani omnye” okungokomfuziselo ku-Isaya amashumi amabini anesithathu, emele imbali yeUnited States ukusuka ngowe-1798 kuse kuthi ga kumthetho weCawa. Ukubhalwa eludongeni kukaBheleshatsare kumela ixesha apho udonga lokwahlukana kwebandla norhulumente luwa kumthetho weCawa, nto leyo kanye eyindawo apho ubukumkani besithandathu besiprofeto seBhayibhile buphela khona, kanye njengoko uBheleshatsare wabulawa kwangalobo busuku. Umbhalo wesandla eludongeni ngumthetho obhaliweyo oququla udonga lokwahlukana kwebandla norhulumente kuMgaqo-siseko.

‘Imbali’ emelwe ukusuka ku-9/11 kuse eMthethweni weCawa, kwandule kusuke apho kuse ekupheleni kwexesha lovavanyo loluntu nakwizibetho ezisixhenxe zokugqibela, lixesha lembali

elifuziselwa phakathi kweLizwi likaThixo ngokuphindwa kabini kwamabinzana okanye kwamagama. Ngelo xesha uMoya oyiNgcwele ugalelwa, uqala ngokutshizwa ukususela ku-9/11 kuse eMthethweni weCawa, kuze emva koko kubekho ukugalelwa okupheleleyo. UMoya oyiNgcwele umelelwe nguKristu njengo “Mthuthuzeli” oya kuthi, xa efikile, azibonakalise zonke izinto kubantu bakaThixo.

Kodwa uMthuthuzeli, onguMoya oyiNgcwele, lowo uYise aya kumthumela egameni lam, uya kunifundisa zonke izinto, aze azikhumbuze zonke izinto, enokuba ndinixelele ntoni na. Yohane 14:26.

UMoya oyiNgcwele udluliselwa kwabalikhulu elinamashumi amane anesine amawaka nge-“oli yegolide,” ekwangulo “mvula,” yaye ekwangulo “Mthuthuzeli.” Xa emelwe njengo-“Mthuthuzeli” uMoya oyiNgcwele uchaza ukubonakaliswa okukhethekileyo koMoya oyiNgcwele.

Abantu bakaThixo bahlale benoMoya oyiNgcwele xa behlangabezana neemfuno zevangeli, kodwa amaxesha ovuselelo olungcwele oluyinyaniso, “njengaseminyakeni yangaphambili,” xa kukho ukubonakaliswa okukhethekileyo koMoya oyiNgcwele kwiqumrhu elihlangeneyo, uMoya oyiNgcwele uboniswa njengoMthuthuzeli. Okubaluleke ngakumbi kukuba elo qumrhu lihlangeneyo lisebenzisa iinkumbulo zalo nguMthuthuzeli njengoko “ezisa zonke izinto ekukhumbuleni” kwalo. Oku kuqinisekisa ukuba abo bantu bathabatha inxaxheba kolo kubonakaliswa banamava ayinyaniso, kuba uMoya oyiNgcwele uthabatha inxaxheba kwimisebenzi yeengqondo zabo, kuba uchaphazela inkqubo yokucinga njengoko ezisa “zonke izinto ekukhumbuleni kwenu.”

Inkumbulo yomntu idityanise namanye amacandelo afana nokugweba, ukuqonda, ukuqiqa nesazela ukuze yenze indalo ephezulu yomntu, leyo umpostile uPawulos ayibiza ngokuba “yingqondo.” Le ndalo iphezulu inokuba yingqondo yenyama, okanye ibe yingqondo kaKristu.

Ngokuba ingqondo yasenyameni ilubutshaba kuThixo; kuba ayizithobi emthethweni kaThixo, eneneni ayinakuzithoba. Roma 8:7.

Kuba ngubani na owaziyo ingqondo yeNkosi, ukuze ayifundise? Ke thina sinengqondo kaKristu. 1 Korinte 2:16.

Indalo esezantsi, okanye inyama, yenziwe ziinkqubo zemithambo-luvo, zeemvakalelo, nezeehomoni ezinxulumene nezivamvo ezizi “iindlela zomphefumlo.” Indalo ephezulu yenzelwe ukulawula phezu kwesezantsi, yaye ngenxa yoko imelwe njengenqaba; yaye inqaba ihlala ihlaselwa zizivamvo (indalo esezantsi), yaye olo hlaselo lwenziwa nxamnye nenqaba ngeendlela ezingenisa ngaphakathi enqabeni. Ngaphakathi kwenqaba yendalo ephezulu kukho iziko lolawulo, okanye oko uDade White akubiza ngokuba yinqaba engaphakathi. Inqaba engaphakathi yile Ndawo eNgcwele Kakhulu engcwele, eyahlulwe yangamacandelo amabini asisiseko. Intendelezo iyinyama, okanye indalo esezantsi, yaye ukuze kungenelelwe entendelezweni okanye kwakhona ukuze igazi lidluliselwe kwindawo engcwele kwakufuneka kudlulelwe kwikhetini okanye kwisigqubuthelo. Intendelezo ibiyelwe zizigqubuthelo emacaleni omabini.

Ngendlela entsha nephilayo, awayingwalisayo ngenxa yethu, ngokugabula phakathi komkhusane, oko kukuthi, inyama yakhe. Hebhre 10:20.

Ingcwele yahlulwe yangamacandelo amabini; intendelezo nengcwele. Ingcwele yona ke yahlulwe yangamacandelo amabini, njengoko kunjalo ngemvelo ephakamileyo. Imvelo ephakamileyo iyahlukana ibe yimimandla emibini. Omnye waloo mimandla umelwe njengeNdawo eNgcwele, yaye omnye njengeYona Ndawo iNgcwele. INdawo eNgcwele imela imisebenzi yengqondo eyimfuneko ukuze uluntu lusebenze, kodwa iYona Ndawo iNgcwele yeyona ndawo apho uThixo noMntu badibana khona. IYona Ndawo iNgcwele ligumbi letrone likaThixo, yaye abo baguqukileyo bahleli ezindaweni zasezulwini kunye noKristu.

Waza wasivusa kunye naye, wasihlalisa kunye naye ezulwini kuKristu Yesu. Efese 2:6.

Le ndinyana ithatyathwe kwisiqwenga sesibhalo apho, kwiindinyana ezininzi ezandulelayo, kodwa ngokuqinisekileyo zisekuhambeni kwengcinga enye, uYesu ehleli ezindaweni zasezulwini, kanye njengabantu baKhe.

Awasebenzayo kuKristu, akuba emvusile kwabafuleyo, wammisa ngasekunene kwakhe ezindaweni zasezulwini. Efese 1:20.

UKristu nabantu baKhe bahleli ndawonye eNdaweni eNgcwele Kakhulu. UKristu wavuswa, waza wahlala ezindaweni zasezulwini, yaye abantu baKhe bavusiwe baza bahlaliswa egumbini letrone leNdawo eNgcwele Kakhulu. UPawulos uchaza ukuba abo bavusiweyo kwindinyana yesithandathu bavuswe esonweni kwindinyana engaphambili.

Naxa sasifile ngenxa yezono, usiphilisile kunye noKristu, (nisindisiwe ngobabalo) yaye usivusile kunye naye, wasihlalisa kunye naye ezindaweni zasezulwini kuKristu Yesu. Efese 1:5, 6.

Ukuzaliseka okugqibeleleyo kwesi sicatshulwa sase-Efese ngamangqina amabini eSityhilelo seshumi elinanye, elo shumi elinanye avuswayo aze emva koko athatyathwe anyuselwe ezulwini njengomqondiso—kodwa kananjalo ukuze ahlaliswe ezindaweni zasezulwini. Kweyona Ndawo iNgcwele amangqina amabini amele uluntu kanye phambi kobukho bukaThixo, yaye ukugwetyelwa kwawo ukuba ahlale apho luphawu ngalunye olunalo. Olo phawu lulitywina likaThixo, yaye itywina likaThixo limele ukuba umntu ube mnaye nobuthixo, yaye olo tywina lumelwe yinto yokuba uMthuthuzeli, onguMoya oyiNgcwele, uhleli ngaphakathi kweyona Ndawo iNgcwele yendalo yawo ephakamileyo. Eyona Ndawo iNgcwele ligumbi letrone likaThixo apho ubuthixo nobuntu budityaniswa khona, yaye limela itempile yomntu enendalo ephakamileyo equka eyona Ndawo iNgcwele apho ubuthixo nobuntu kuhleli khona kunye.

Ukuphalazwa ko“Mgquqquzeli” kukutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye kuphawula utshintsho kwimbali yosindiso, kuba ngelo xesha, ibandla liyatshintsha lisuke kwibandla elilwayo liye kwibandla eloyisayo. Ngelo xesha, liyatshintsha lisuke kumbutho waseLawodikea wekhulu elinamashumi amane anesine amawaka liye kumbutho waseFiladelfiya wekhulu elinamashumi amane anesine amawaka. Ngelo xesha, liyatshintsha lisuke kumava ebandla lesixhenxe liye kumava ebandla lesithandathu, yaye ibandla lesithandathu

lalingamaMillerite. Uphawu lwesiprofeto lwebandla lesithandathu laseFiladelfiya njengoko lwazalisekiswa ngumbutho wamaMillerite, kukuba aluzange lube libandla. Lwalungumbutho kuphela de kwangowe-1856, xa bobabini ooWhite bachaza loo mbutho njengowaseLawodikea. Kwiminyaka esixhenxe kamva kwasekwa ibandla elisemthethweni.

Utshintsho losindiso ngexesha lomthetho weCawa lwafaniswa ngotshintsho losindiso ngePentekoste, olwaluphawula ukumiselwa kukaKristu njengoMbingeleli oMkhulu.

“Ukugalelwa koMoya ngePentekoste kwakululwaziso oluvela eZulwini lokuba ukumiselwa koMkhululi esikhundleni kwakugqityiwe. Ngokwesithembiso saKhe wayethumele uMoya oyiNgcwele evela ezulwini kubalandeli baKhe njengophawu lokuba Yena, njengombingeleli nokumkani, wayamkele lonke igunya ezulwini nasemhlabeni, nokuba wayenguLowo uthanjisiweyo phezu kwabantu baKhe.” Izenzo ZabaPostile, 38.

Xa imvula yasemva ithululwa ngaphandle komlinganiselo phezu kwekhulu elinamashumi amane anesine amawaka ngexesha lomthetho weCawa, iya kuba “lunxibelelwano lwaseZulwini” lokuba ibandla elilwayo lifikelele esiphelweni, yaye ibandla eloyisileyo lifikile. Ukumiselwa kukaKristu ngePentekoste engcweleni ephezulu, kufuzisela ukuthanjiswa kwekhulu elinamashumi amane anesine amawaka ngexesha lomthetho weCawa.

Ukuthululwa koMoya “ngomhla wePentekoste” okwachaza ukuba uKristu wayenguMthanjiswa kwabamela ukuthanjiswa kwaKhe kumsitho wokumiselwa kokuqala emazulwini, kodwa wayesele ethinjiwe kwakhona ekubhaptizweni kwaKhe. Ubhaptizo lwaKhe (9/11) ukuya kwiPentekoste (umthetho weCawa) nalo lumelwa kwakhona kwiminyaka emithathu enesiqingatha emva kobhaptizo lwaKhe ngokufa kwaKhe okwenyani, ukungcwatywa, novuko (umthendeleko weziqhamo zokuqala). Ngaloo ndlela u-9/11 umelwa kubhaptizo lwaKhe kwanasekuvukeni kwaKhe. Uvuko lwaKhe olungumfuziselo novuko lwaKhe olungokoqobo luphawula ukuqala kwemigca emibini yesiprofeto, nganye iphela ngePentekoste. Zombini ezi mbali ziqala ngovuko lomnikelo weziqhamo zokuqala.

Kodwa ke ngoku uKristu uvusiwe kwabafuleyo, waba yintlahlela yabo balale ukufa. Kuba ekubeni ukufa kweza ngomntu, kwangokunjalo novuko lwabafuleyo lweza ngomntu. Kuba njengoko bonke besifa ngoAdam, ngokunjalo bonke baya kwenziwa baphile ngoKristu. Kodwa elowo ngokolandelelwano lwakhe: uKristu eyintlahlela; emveni koko abo bangabakaKristu ekufikeni kwakhe. 1 Korinte 15:20–23.

UKristu ngumnikelo weziqhamo zokuqala ekuvukeni kwaKhe, ophawula ukuqala “kwexesha lePentekoste” eliphela ngomnikelo weziqhamo zokuqala wePentekoste. Uvuko lukaKristu luyibhali, kwaye ingqolowa ngabo “abasemva koko” “abangabakaKristu ekufikeni kwakhe.” Abo “basemva koko” bovuko lukaKristu “ngabo abakaKristu ekufikeni kwakhe,” ngaloo ndlela bemela ukuqokelelwa kokugqibela kwemiphefumlo ethembekileyo ekupheleni kwehlabathi, njengoko kumelwe ngabo baphefumlo bangamawaka amathathu abaqokelelwa ngePentekoste.

Le ndinyana ikwajongana novuko ngokwemeko yokufa. Ukufa kwaqala ngo-Adam kwaza kwadlulela kubo bonke abantu, kodwa kwenza njalo “ngokwe” “ndlela.” Encwadini yeZenzo uPetros ubhala ukuba, xa incwadi kaYoweli yayizaliseka ngelo xesha, abantu babefanele

ukuthumela izono zabo kwangaphambili emgwebeni ukuze zicinywe, xa amaxesha okuhlaziyeka efika evela ebusweni boMthuthuzeli. UKristu wayengajongi ezincwadini zomgwebo ukuze acime isono ngelo xesha, kuba umgwebo wawusekho kwiminyaka engaphezu kwewaka elinamakhulu asibhozo ezayo.

Isalathiso esithi “wonke umntu ngokoluhlu lwakhe” siqala ngo-Adam, yaye ngaloo ndlela sichaza umgwebo wabafileyo ukusuka ku-Adam ukuya phambili de kufike amaxesha okuhlaziya. Xa kufika imvula yasemva kwexesha, umgwebo uyadlula usuke kwabafileyo uye kwabaphilayo. Ngexesha elimelwe yile ndima (ukusuka ekuvukeni kukaKristu ukuya kwiPentekoste), ukusuka kwiziqhamo zokuqala zerhasi ukuya kwiziqhamo zokuqala zengqolowa, imvula iyana ngexesha lomgwebo wabaphilayo, yaye njengoko imvula isina, isigidimi esimelwe yimvula sahlula ingqolowa nokhula. Kumthetho weCawa, oyiPentekoste, ingqolowa ayisadityaniswa nokhula, yaye umnikelo weziqhamo zokuqala zengqolowa weezonka ezimbini zokuwangawangisa uyaphakanyiswa. Inkqubo yokuhlunjululwa ukusuka ku-9/11 ukuya kumthetho weCawa ikwamelwe nakuMalaki isahluko sesithathu xa uMthunywa woMnqophiso ehlabulula yaye ekwacoca abaLevi, yaye wenza oku “ngomlilo.” “Umlilo” luphawu lwesigidimi njengoko kumelwe ziilwimi zomlilo ngePentekoste. Kwimbali eqwalaselwayo ukwahlulwa kwezi ndidi zimbini, okuvelisa ikhulu elinamashumi amane anesine amawaka angazo ezo zonka zimbini zokuwangawangisa ezimelwe ziziqhamo zokuqala zePentekoste, kwakufuneka zibhakwe kakuhle, kuba zazingumnikelo kuphela owawuquka umfuziselo wesono.

Ezo zonka ezo zimbini zomnikelo wokushukumisa zazinegwele, yaye igwele lingumqondiso wesono. Elo gwele latshatyalaliswa emlilweni weziko, njengoko kumelwe ngumlilo womcoci woMthunywa woMnqophiso. UIsaya kwisahluko samashumi amabini anesixhenxe uchaza ingxoxo eqala ngo-9/11, awayibiza ngokuba “lusuku lomoya wasempumalanga.” Esi sicutshulwa sifundisa ukuba kungenxa yengxoxo leyo izono zikaSirayeli zicanyagushelwayo. “Ingxoxo” le iphakathi komyalezo oyinyaniso wemvula yamva nawo onke amanye amanyeliso obuxoki emvula yamva akhoyo. Umyalezo “ungumlilo,” yaye “umlilo” ngulowo uMthunywa woMnqophiso awusebenzisayo ukuhlambulula nokucoca. Ingxoxo engomyalezo wemvula yamva isusa igwele kumnikelo wengqolowa weziqhamo zokuqala wePentekoste ophakanyiswayo ngexesha lomthetho weCawa. Ikhulu elinamashumi amane anesine amawaka lingumnikelo wengqolowa weziqhamo zokuqala wePentekoste, aboyisayo ngokugwetyelwa ligazi laKhe nangokungcwaliswa kobungqina babo; kuba nangona iliLizwi elingcwalisayo, likwenza oko kuphela xa ilizwi lidluliswa njengomyalezo. Ukunikelwa komyalezo kuvumela ikhulu elinamashumi amane anesine amawaka ukuba aphile, yaye ukunikelwa komyalezo wobuxoki wemvula yamva kuvelisa ukufa.

Bamoyisa ngenxa yegazi leMvana, nangenxa yelizwi lobungqina babo; kwaye abazithandanga ubomi babo kwada kwasa ekufeni. ISityihilelo 12:11.

Abalikhulu elinamashumi amane anesine amawaka alandela uKristu ekoyiseni njengoko Woyisayo, kuba ngokwesiprofeto amlandela uKristu.

Aba ngabo abangazingcolisanga ngabafazi; kuba baziintombi. Aba ngabo abalandela iMvana naphi na apho iya khona. Aba bakhululwa phakathi kwabantu, bengamasiqalo kuThixo

nakuMvana. IsiTyhilelo 14:4.

Apha apha kwindinyana yesine yesiTyhilelo seshumi elinesine, ikhulu elinamashumi amane anesine amawaka lichongwa njenge “ziqhamo zokuqala.” Kananjalo lichongwa njenge “zintombi,” yaye impembelelo kaThixo isazisile ukuba umzekeliso weentombi ezilishumi kaMateyu amashumi amabini anesihlanu ubonisa amava abantu bama-Adventist. Abangokuba “zintombi” kuphela, abanga “ngcoliswanga ngabafazi,” kuba inkqubo yokuvavanywa nokwahlulwa eyavelisa ikhulu elinamashumi amane anesine amawaka yavelisa umahluko phakathi kwekhulu elinamashumi amane anesine amawaka nazo “zonke” iinkonzo zobuxoki. “Aba” balandela iMvana naphi na apho iya khona, yaye njengeminikelo yeziqhamo zokuqala, bamele ukulandela uKristu ekufeni kwaKhe, ekungcwatyweni kwaKhe, nasekuvukeni kwaKhe.

KwisiTyhilelo isahluko seshumi elinanye, indima yeshumi elinanye, amangqina amabini aza kuphakanyiselwa ukuba abe ngumqondiso aqala ngokubulawa, aze emva kweentsuku ezintathu nesiqingatha avuswe njengomnikelo weziqhamo zokuqala, njengokuba kwakunjalo ngoKristu. Umnikelo weziqhamo zokuqala owawunguKristu nowanguye, waquka ukuphalazwa kwegazi lomnqophiso ukuze kukhululwe abo babedlakazelwe kukungabi nanto ngenxa yamava aseLawodike. Kwindima enye, (indima yesine) kusetyenziswe esi sishwankathelo sifutshane semigca eyahlukeneyo yokukhanya kwesiprofeto enxulumene nekhulu elinamashumi amane anesine amawaka. Kwaye ibekwe kwiSityhilelo 144 ngesandla sikaPalmoni, umbali omangalisayo. Ukuphindaphindwa eSibhalweni kumela imbali yemvula yasemva, yaye imvula yasemva yindawo nexesha apho uMthuthuzeli ethululwa phezu kwabantu bakaThixo.

Hayi, ukuba mihle phezu kweentaba imilenze yalowo uzisa iindaba ezilungileyo, ovakalisa uxolo; ozisa iindaba ezilungileyo zokulungileyo, ovakalisa usindiso; othi kuyo iZiyon, UThixo wakho uyalawula! Abalindi bakho baya kuphakamisa ilizwi, baya kumemelela ngazwi linye; ngokuba baya kubona ngamehlo abo, xa uYehova ebuyisela iZiyon. Gqabhukani nivuye, nimemelele kunye, nina manxuwa aseYerusalem; ngokuba uYehova ubathuthuzele abantu bakhe, uyikhulule iYerusalem. UYehova ulubhencile ingalo yakhe engewe emehlweni eentlanga zonke; neziphelo zonke zomhlaba ziya kubona usindiso loThixo wethu. Mkani, mkani, phumani apho, ningachukumisi nto ingcolileyo; phumani phakathi kwakhe; hlambulukani, nina nithwala izitya zikaYehova. Isaya 52:7–11.

IZiyon H6726 iyafana ne-H6725 ethetha “ingcamango yokubonakala ngokucacileyo; intsika yesikhumbuzo okanye ekhokelayo: – umqondiso, isihloko, uphawu lwendlela.” IZiyon ngumfuziselo webhanile yabaliwaka elikhulu nekhulu elinamashumi amane anesine, yaye kweso sicutshulwa sele bemkele imvula yasemva, kuba sele bevakalise baza bazisa iindaba ezilungileyo zoxolo. Okukodwa ngokunjalo kuloo nyaniso kukuba babona “ubuso ngobuso,” nto leyo emele abafundi ngePentekoste, kuba iintsuku ezilishumi ezandulela iPentekoste zimele ixesha lokumanyana. INkosi “yenze,” (imele ixesha eladlulayo) sele izigqibile izinto ezintathu kwabo bazisa iindaba ezilungileyo. Iye “yathuthuzela abantu bayo,” “yayikhulula iYerusalem” yaza “yatyhila ingalo yayo engewe emehlweni eentlanga zonke.”

Wabathuthuzela abantu baKhe ngomhla we-9/11, ephawula ukuqala kwenkqubo yokuvavanywa kaMalaki isahluko sesithathu egqitywa emthethweni weCawa xa ephakamisa ibhanile yeminikelo

yesiqhamo sokuqala njengoko imelwe kukuthi “uyityhile ingalo yakhe engcwele emehlweni eentlanga zonke.” Uyabathuzela, uyabakhulula, aze abaphakamise amawaka alikhulu anamashumi amane anesine. Ngomhla we-9/11 uyabathuzela aze aqalise inkqubo yokuhlanjululwa apho abakhulula khona abantu baKhe aze emva koko abaphakamise babe yibhanile, okanye njengoko uMalaki esitsho “umnikelo wakwaYuda noweYerusalem ube mnandi” “njengemihla yamandulo.”

Yaye uya kuhlala njengomnyibilikisi nomhlambululi wesilivere; uya kubahlambulula oonyana bakaLevi, abacokise njengokuba kucokiswa igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wandule ke umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengemihla yamandulo, nanjengaseminyakeni yangaphambili. Malaki 3:3, 4.

Siza kuwagqibezela kwinqaku elilandelayo ukuqwalasela kwethu oku malunga nombuzo othi “koda kube nini na.”

“Olunesela sakhe lusesandleni saKhe, yaye uya kuwucoca ngokupheleleyo umhlaba wakhe wokubhulela, aze ayiqokelele ingqolowa yakhe esibayeni.’ Mateyu 3:12. Eli laliyelinye lamaxesha okuhlambulula. Ngamazwi enyaniso, umququ wawusahlulwa kwingqolowa. Ngenxa yokuba babengenamsebenzi ngenxa yekratshi nokuzigwebela kwabo ngokwabo ukuba bamkele ukohlwaywa, bethanda ihlabathi ngokugqithiseleyo ukuba bamkele ubomi bokuthobeka, abaninzi bemka kuYesu. Abaninzi basenza kwa oko nanamhlanje. Imiphefumlo iyavavanywa namhlanje njengokuba abo bafundi bavavanywa kwindlu yesikhungu eKapernahum. Xa inyaniso isondezwa entliziyweni, bayabona ukuba ubomi babo abuhambelani nentando kaThixo. Bayasibona isidingo sotshintsho olupheleleyo kubo ngokwabo; kodwa abavumi ukuwuthabatha umsebenzi wokuzincama. Ngenxa yoko bayacaphuka xa izono zabo zityhilwa. Bemka bekhubekile, kanye njengokuba abafundi bamshiya uYesu, bekrokra besithi, ‘Linzima eli lizwi; ngubani na onokuliva?’” The Desire of Ages, 392.