

# Incwadi kaYoweli neBandla laMa-Adventist oSuku lweSixhenxe laseLawodike — Inani Lesibhozo

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## Inani Lesibhozo

Ngubani aya kumfundisa ulwazi? Ngubani aya kumenza aqonde imfundiso? Ngabo balunyulweyo ebisini, nabasuswayo emabeleni.

Kuba ummiselo umelwe kukuba phezu kummiselo, ummiselo phezu kummiselo; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapha kancinane; ngokuba uya kuthetha kwaba bantu ngemilebe ethintithayo nangolunye ulwimi. Abo wathi kubo, Oku kukuphumla eninokuthi ngako nibaphumuze abadiniweyo; yaye oku kukuhlaziywa; kanti abazange bafune ukuva.

Kodwa ilizwi likaYehova laba kubo umyalelo phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha intwana, nalaphaya intwana; ukuze bahambe, bawe ngomva, baphuke, babanjiswe ngomgibe, bathinjwe.

Ngako oko yivani ilizwi leNkosi, nina madoda abagculeli, abalawula aba bantu baseYerusalem. Ngenxa yokuba nithe, Senze umnqophiso nokufa, kwaye sivumelene nelabafileyo; xa isibetho esiphuphumayo sidlula, asiyi kusifikelela thina; kuba senze ubuxoki baba yindawo yethu yokusabela, sazifihla phantsi kobuxoki: Ngenxa yoko itsho iNkosi uYehova ukuthi, Yabonani, ndibeka eZiyon ilitye lesiseko, ilitye elivavanyiweyo, ilitye lembombo elixabisekileyo, isiseko esiqinileyo; lowo ukholwayo akayi kukhawuleza. Nomgwebo ndiya kuwubeka entanjeni yokulinganisa, nobulungisa elityeni lokuhlola; isichotho siya kuyitshayela simke indawo yokusabela yobuxoki, namanzi aya kuyiphuphuma indawo yokuzifihla. Kwaye umnqophiso wenu nokufa uya kutshitshiswa, nesivumelwano senu nelabafileyo asiyi kuma; xa isibetho esiphuphumayo sidlula, niya kunyathelwa phantsi siso. Isaya 28:9–18.

Amadoda agculelayo alawula iYerusalem ziinkokeli zebandla lamaSeventh-day Adventist laseLawodike, awathi uIsaya, kwivesi ezimbalwa ngaphambili, wazichaza “njengamanxila akwaEfrayim” nango “sithsaba sekratshi.” NgePentekoste uPetros waphendula kwabo babesithi isigidimi sasishunyayelwa ngamadoda anxilileyo. Ixesha lemvula yasemva limalunga nesigidimi semvula yasemva esiyinyaniso nesobuxoki. Isigidimi esivela eNkosini sihlala sivelisa iindidi ezimbini zabakhonzi, yaye ezo ndidi zombini zisela iwayini. Isigidimi esingwalisiweyo, okanye iwayini engcwalisiweyo, yile nto inqunyulwayo emlonyeni wabangathembekanga kuYoweli.

Vukani, nina banxilileyo, nize nilile; nize nikhale kakhulu, nonke nina baseli bewayini, ngenxa yewayini entsha; kuba inqunyulwe emlonyeni wenu. Yoweli 1:5.

KuYoweli isahluko sokuqala, abalimi abangendawo besidiliya, abamele ibandla lamaSeventh-day Adventist laseLawodike, bagwetywa baza bagwetyelwe ngokunxulumene “new wine” nokuba “inqunyulwe” emilonyeni yabo. UThixo uyinqumle okanye uyibambile imvula yokugqibela yokuthululwa koMoya kaThixo, njengoko imelwe “yiminikelo yokudla neyokusela,” kubo abalimi abangendawo, abanxilileyo.

Umnikelo wokudla nomnikelo wesiselo unqunyulwe endlwini kaYehova; ababingeleli, abalungiseleli bakaYehova, bayalila. Intsimi ichithakele, ilizwe liyakhala; ngokuba ingqolowa ichithakele; iwayini entsha yomile, ioli iyaphela amandla. Yibani neentloni, nina balimi; bhombolozani, nina balimi bezidiliya, ngenxa yengqolowa nangenxa yerhasi; ngokuba isivuno sentsimi sitshabalele. Umdiliya womile, nomkhiwane uyaphela amandla; umrharnate, nesundu, nomthi weapile, ewe, yonke imithi yasendle yomile; ngokuba uvuyo lomile lwasuka koonyana babantu. Bhinqani, nilile, nina babingeleli; bhombolozani, nina balungiseleli besibingelelo; yizani, nilale ubusuku bonke ninxibe ezirhwexayo, nina balungiseleli boThixo wam; ngokuba umnikelo wokudla nomnikelo wesiselo ubanjiwe endlwini yoThixo wenu. Mingcwaliseni ukuzila ukudla, nibize indibano engcwele, niqokelele amadoda amakhulu nabo bonke abemi belizwe endlwini kaYehova uThixo wenu, nikhale kuYehova nithi, Yeha imini leyo! ngokuba imini kaYehova isondele, yaye iya kuza njengentshabalalo evela kuSomandla. Ukutya akunqunyulwanga na phambi kwamehlo ethu, ewe, uvuyo nokuchwayita endlwini yoThixo wethu? Yoweli 1:9–16.

Xa “amanxila akwaEfrayim” kaIsaya “evuka” kuYoweli, iimeko avukela kuzo ngumyalezo wemvula yamva—omelwe “iwayini entsha.” Uye wabanjwa, wangafikeleliswa kubantu bakaThixo abanyuliweyo bomnqophiso. “Umbona” kwesi sicutshulwa ligama eliqhelekileyo elithetha ingqolowa, yaye iLizwi likaThixo liSisonka saseZulwini, yaye kwesi sicutshulwa liye “lachithwa.”

“Iwayini elitsha” sisigidimi senyaniso yangoku esafika ngomhla ka-9/11. “Iwayini elitsha lomile” yaye “linqunyulwe,” kuba “iwayini elitsha” liqondwa kuphela ngabo babuyela kwiindlela “ezindala” zikaYeremiya, kuba isigidimi “esitsha” sisoloko sivumelana nesigidimi “esidala.” Igama eliguqulwe ngokuthi “lomile” lithetha ukuthi “ukuba neentloni” ngesiHebhere.

Abo “baneentloni” sisihloko esiyintloko kuYoweli nakubaprofeti. Amanxila akwaEfrayim aneentloni ngumyalezo wawo womgunyathi wemvula yasemva kwexesha, odla ngokubizwa ngokuba ngumyalezo othi, “uxolo nokhuseleko.” Imifuziselo emithathu yengqolowa, yewayini entsha neyeoli imele umyalezo wemvula yasemva kwexesha. Imvula yasemva kwexesha ikwamelwa njengokuthululwa koMoya oyiNgcwele.

Umsebenzi woMoya oyiNgcwele kukweyisela ngesono, ngobulungisa nangomgwebo, yaye ngokoloo lungelwano kanye. ILizwi likaThixo leyisela ngesono, yaye limelwe “yingqolowa.” Ukuba “new wine” kubonisa abo banaye uMoya oyiNgcwele, omelwa “imvula” kwanango “wayini,” kuba zombini “imvula” no “wayini” zinokuboniswa ngokulula njengomyalezo okanye imfundiso.

Noko ke ndinixelela inyaniso; kuluncedo kuni ukuba ndihambe: kuba ukuba andihambi, uMthuzeli akayi kuza kuni; kodwa ukuba ndihamba, ndiya kumthumela kuni. Yaye xa efikile, uya kulohlwaya ihlabathi ngenxa yesono, nangenxa yobulungisa, nangenxa yomgwebo: Ngenxa yesono, ngokuba bengakholwa kum; Nangenxa yobulungisa, ngokuba ndisiya kuBawo, yaye anisayi kundibona; Nangenxa yomgwebo, ngokuba umphathi weli hlabathi ugwetyiwe. Ndisenezinto ezininzi zokunixelela, kodwa aninako ukuzithwala ngoku. Noko ke xa efikile yena, uMoya wenyaniso, uya kunikhokelela kuyo yonke inyaniso: kuba akayi kuthetha ngokwakhe; kodwa konke aya kukuva, oko uya kukuthetha: yaye uya kunibonisa izinto ezizayo. Yohane 16:7–13.

“Umbona” kaYoweli liLizwi likaThixo, elohlwaya “isono.” “Ubulungisa” bubonakaliswa ngabo badibanise ubuntu babo nobuthixo ngenyaniso yangoku emelwe njenge “wayini” “entsha” (nyaniso yangoku) (umyalezo). “Ioli” ngumqondiso “womgwebo,” kuba “umgwebo” usekelwe ekubeni abo bagwetywayo banayo na “ioli.” Umbona, iwayini entsha, neoli kaYoweli kukohlwaywa kwesono, ubulungisa, nomgwebo. Zonke iziqalelo zomsebenzi woMoya oyiNgcwele ezinxulumene nokuthululwa kwemvula yamva zenza iinyaniso eziza kuvavanya ubu-Adventism baseLawodikea, kuqalwa ngo-9/11, xa uYoweli ebuyalela esithi, “Vukani!”

Iimpawu ezintathu zesigidimi semvula yasemva ziyangqinelana nezigidimi zeengelosi ezintathu zesiTyhilelo 14, yaye “abalimi” mababe “neentloni” kwaye “abagcini bezidiliya” mabakhale. KuYoweli abantu bakaThixo abasoze babe neentloni.

Niya kwazi ukuba ndiphakathi koSirayeli, nokuba ndinguYehova uThixo wenu, kungekho wumbi; nabantu bam abasayi kuze bahlazeke. Yoweli 2:27.

Abalimi nabagcini bemidiliya baneentloni, bayakhala ngesijwili, ngenxa yokuba isigidimi sabo semvula yokugqibela esobuxoki asinawo amandla okuvelisa ubomi esidiliyeni abasinikiweyo ukuba basilime. I-Adventism iyazi ngomprofetikazi wayo ukuba babizelwe ukuzalisekisa amava emvula yokugqibela, kodwa iziqhamo zamasimi zibunile. Baneentloni, balila, ngakumbi “ngengqolowa nangerhasi.” Umnikelo weziqhamo zokuqala “zerhasi” ngomhla wokuvuka kukaKristu waqalisa ixesha lePentekoste, elaphela ngePentekoste ngomnikelo weziqhamo zokuqala “wengqolowa” wasePentekoste. Amanxila akwaEfrayim aneentloni kuba akwicala elingalunganga lexesha lePentekoste, eliphindwayo ukusuka ku-9/11 kuse emthethweni weCawa, xa imvula yokugqibela isina.

“Abaninzi, ngomlinganiselo omkhulu, basilele ukwamkela imvula yokuqala. Abafumananga zonke iingenelo athe uThixo wabamisela zona ngolo hlobo. Balindele ukuba okusilelayo kuya kubonelelwa yimvula yasemva. Xa obona butyebi buninzi bobabalo buya kunikelwa, bazimisele ukuvula iintliziyo zabo ukuze babamkele. Benza impazamo eyoyikekayo. Umsebenzi athe uThixo wawuqala entliziyweni yomntu ngokunika ukukhanya nolwazi lwaKhe, kufuneka uqhubeke ngokungapheziyo. Wonke umntu ngamnye kufuneka aqonde ukuswela kwakhe. Intliziyo kufuneka ikhutshelwe ngaphandle kuko konke ukungcola, ize ihlanjululwe ukuze uMoya uhlale kuyo. Kwakungokuvuma nokushiya isono, ngomthandazo onyanisekileyo nangokuzinikezela kwabo kuThixo, apho abafundi bokuqala bazilungiselela ukuphalazwa koMoya oyiNgcwele ngoMhla wePentekoste. Kwa lo msebenzi mnye, kodwa

ngomlinganiselo omkhulu ngakumbi, kufuneka wenziwe ngoku. Ngelo xesha ummeli ongumntu wayenokwenza oku kuphela: acele intsikelelo, aze alinde iNkosi ukuba iwugqibelele umsebenzi omalunga naye. NguThixo owaqala umsebenzi, yaye uya kuwugqiba umsebenzi waKhe, emenza umntu aphelele kuYesu Kristu. Kodwa makungabikho kungahoywa kobabalo obumelwe yimvula yokuqala. Ngabo kuphela abaphila ngokokukhanya abanako abaya kwamkela ukukhanya okukhulu ngakumbi. Ngaphandle kokuba siqhubeka mihla le ekubonakaliseni iimpawu zobuKristu ezisebenzayo, asiyi kukuqonda ukubonakaliswa koMoya oyiNgewele kwimvula yasemva. Inokuba ina phezu kweentliziyo ezisingqongileyo macala onke, kodwa thina singabi nakuyiqonda okanye ukuyamkela.” Testimonies to Ministers, 506, 507.

Kwimeko yomgca athe uDade White uwubiza ngokuba “lixesha lePentekoste,” “imvula yokuqala” yayinguKristu ephefumlela abafundi emva kokuba ehlile kwintlango Yakhe yasezulwini emva kokuba evukile. “Imvula yamva” kule meko yayiyiPentekoste. Kwi-alpha yexesha lePentekoste amathontsi ambalwa aphefumlelwa phezu kwabafundi, yaye kwi-omega abafundi ababephefumlelwe babethetha ngeelwimi zomlilo kulo lonke ihlabathi. Ukubonakaliswa koMoya oyiNgewele ekuqaleni nasekupheleni. Ubuthixo budlulisa uMoya oyiNgewele eluntwini ngomyalezo ekuqaleni, yaye ubuthixo noluntu kudityanisiwe njengoko kumelwe ziilwimi (ubuntu) nomlilo (uButhixo), budlulisa uMoya oyiNgewele eluntwini ngomyalezo ekupheleni. Umnikelo weziqhamo zokuqala werhasi ekuqaleni uhambelana nokuvuka kukaKristu, yaye izonka ezibini zengqolowa kumnikelo weziqhamo zokuqala wePentekoste zihambelana nePentekoste.

Ezo zizonka zibini zingumnikelo wodwa owawuquka igwele, uphawu lweson o. Ezo zonka zazibhakiwe, ngaloo ndlela zimele ukususwa kwesono, kodwa zigcina inyaniso yokuba ezo zonka zimbini zokushukunyiswa ezazimela ikhulu elinamashumi amane anesine amawaka zazingamadoda nabafazi ababengaboni ababehluziweyo kwezo zono nguMthunywa woMnqophiso kuMalaki isahluko sesithathu. Ngaloo ndlela, i-alfa yexesha lePentekoste yammela iSonka saseZulwini sifundisa abafundi baSo, yaye i-omega yelo xesha yaba naba bafundi banye bemelwe njengezonka ezibini ezaphakanyiselwa ezulwini. Ngaloo ndlela, uphawu lobuthixo nobuntu lweelwimi zomlilo nokuphakanyiswa komnikelo wokushukunyiswa, owawufanekisa abafundi bethabatha isigidimi besisa ehlabathini, kudibana ukuchonga ukuba ikhulu elinamashumi amane anesine amawaka maziphakanyiswe njengomnikelo omela ngokugqibeleleyo uYesu Kristu, yaye uYesu Kristu umela ukuba obo Buthixo budityaniswe nobuntu aboni.

Ukusilela “ukwamkela imvula yokuqala” ngoxa kulindelwe ukuba “oko kusilelayo” “kuzo zonke iintsikelelo athe uThixo” “wazilungiselela” ngemvula “yokuqala” “kuya kuzaliswa yimvula yokugqibela” “yimpazamo embi gqitha.” Imvula yokuqala “ziindlela zakudala” zikaYeremiya, ezachongwa njengendlela emayihanjwe ngomhla ka-9/11. “Yimpazamo embi gqitha” yaye ikwayinkohliso enamandla ekhokelela abantu ekubeni bacinge ukuba banomyalezo wemvula yokugqibela owakhiwe phezu kwelitye, kanti ekugqibeleni bafumanisa ukuba umyalezo wabo wawakhiwe phezu kwesanti.

UPetros wayengenantloni ekuchazeni ngokuthe ngqo ukuba ngoobani ababenzile nabangengabo, ekumeleni kwakhe ikhulu elinamashumi amane anesine amawaka ngexesha lemva yamva.

Bonke abaprofeti bathetha ngemihla yokugqibela, yaye uYoweli uchaza “amanxila akwaEfrayim” evuka aze ajongane nobungqina obucacileyo bokuba ilungelo lokuba ngabantu ababeza kuvakalisa isikhalo esikhulu sengelosi yesithathu phantsi kwamandla emvula yamva lisusiwe ngonaphakade. Ikhulu elinamashumi amane anesine amawaka likhuliswa lize litywinwe ngexesha lemvula yamva ukususela ku-9/11 kuse ekufikeni komthetho weCawa. Ngabo abo balandela iMvana apho Ithe yaya khona.

UPetros ePentekoste umele abo bantu babhengeza isigidimi semvula yasemva kwethuba, asisekela encwadini kaYoweli. AmaYuda, awayenikwe uxanduva lokugcina iPentekoste kuyo yonke imbali yawo, ayexelelwa nguPetros ukuba iPentekoste zonke zangaphambili ezazikhomba phambili kuyo ngoku zazalisekiswa. AmaYuda, njengamanxila akwaEfrayim, ayenxile kakhulu yiwayini yaseBhabheli kangangokuba amangalela uPetros naba lishumi elinamnye ngokunxila xa babesazisa isigidimi semvula yasemva kwethuba kumxholo wencwadi kaYoweli. Xa amanxila akwaEfrayim “evuka” kwindinyana yesihlanu yesahluko sokuqala sikaYoweli, ajamelana nenkqubo yokuvavanywa yemvula yasemva kwethuba apho kuveliswa iindidi ezimbini. Kule nkqubo yokuvavanywa olunye udidi luyasiqonda isigidimi semvula yasemva kwethuba, kanti olunye udidi alusiqondi.

“Asimele kulinda imvula yasemva. Iyeza phezu kwabo bonke abaya kuyiqonda baze bazamkele umbethe nezipho zemvula zobabalo eziwela phezu kwethu. Xa siqokelela iimvuthuluka zokukhanya, xa siyixabisa inceba eqinisekileyo kaThixo, othanda ukuba simthembe, ngoko zonke izithembiso ziya kuzaliseka. ‘Kuba njengokuba umhlaba uhlumisa isithole sawo, nanjengokuba umyezo uvelisa izinto ezihlwayelwe kuwo; uya kwenjenjalo uYehova uThixo, aluhlume ubulungisa nendumiso phambi kweentlanga zonke.’ Isaya 61:11. Umhlaba wonke umele uzaliswe bubuqaqawuli bukaThixo.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

“Ukuqonda” kuthetha “ukukhumbula kwakhona okanye ukubuyisela ulwazi,” kuba isigidimi semvula yasemva siyaqondwa ngeembali ezingcwele zangaphambili ezizoba umfanekiso wembali yemvula yasemva. Imbali kaPetros ngePentekoste yamiselwa ngaphakathi kolwakhiwo lwembali olwabekwa nguYoweli. Umo kaYoweli kunye nokuzaliseka kukaPetros kunika amangqina amabini kwimbali yesiKhulo saseBusuku sango-1844. Lawo mangqina mathathu (kunye namanye) afanele “ukuqondwa” njengemizekeliso yembali, um, nesigidimi semvula yasemva.

Xa uKristu waphefumlela phezu kwabafundi emva kokuba enyukile waza wabuyela, oko kwakunjengokuba “ngamathontsi ambalwa” ngaphambi kokugalelwa okukhulu ngePentekoste. Ekuqaleni nasekupheleni kwabakho ukubonakaliswa koMoya oyiNgcwele egalelwa. La mathontsi ambalwa avela kuKristu eya kubafundi bakhe ayi-alpha yexesha lePentekoste eliphela nge-omega nangokugalelwa kwesigidimi sivela kubafundi sisiya ehlabathini. I-alpha iphawulwa ngomnikelo weziqhamo zokuqala werhasi, yaye iphela ngomnikelo weziqhamo zokuqala wengqolowa. Ukuqala kwemvula yasemva kwaphawulwa kukuwiswa kwezakhiwo ezikhulu zesiXeko saseNew York ngomhla we-9/11. Oko kuphawula ukuqala kwembali ekhokelela kumthetho weCawa. I-9/11 imelwa ngumnikelo weziqhamo zokuqala werhasi, yaye umthetho weCawa ngumnikelo weziqhamo zokuqala wengqolowa.

Amanxila akwaEfrayim avuselwa ukuba aqonde inyaniso yokuba ubukumkani bawo buya kuhluthwa kubo, bunikwe abantu abaya kuvelisa iziqhamo ezifanelekileyo. UYoweli ubeka phambi kwethu ukungathobeli kwamanxila ngokuchaza ukuba iminikelo “yokudla” ne “yesiselo” inqunyulwe endlwini kaYehova, kwanokuba “iwayini entsha” inqunyulwe emilonyeni yabo. “Iwayini entsha” ngesiHebhere yijusi esandul’ ukucudiswa, kodwa “iwayini” eselwa ngamanxila kwindinyana yesihlanu yijusi evundisiweyo. Iindidi ezimbini zewayini zimele imfundiso, yaye kumxholo kaYoweli imfundiso leyo sisigidimi semvula yamva. Amanxila akwaEfrayim ebesele ijusi evundisiweyo, yaye “anqunyulwe” kule jusi “intsha” isandul’ ukucudiswa. Iindidi ezimbini zewayini zimele izigidimi ezibini zemvula yamva, yaye amanxila “anqunyulwe” kwisigidimi esinyulu. Igama lesiHebhere eliguqulelwe ngokuthi “kunqunyulwe” lisekelwe kwisithethe sakudala somnqophiso sokunqumla izilwanyana nokuhamba phakathi kwezahlulo zazo. “Ukunqunyulwa” kukulahlwa njengabantu bomnqophiso kaThixo.

Incwadi kaYoweli ichaza abantu bakaThixo kwimihla yokugqibela, iqala ngamaMillerite awavelayo ngenxa yokutyhilwa kwencwadi kaDaniyeli ngo-1798, ize iphele ngekholo elinamashumi amane anesine amawaka, avela ngenxa yokutyhilwa kwencwadi kaDaniyeli ngo-1989. Ekuqalekeni, ukuthululwa koMoya oyiNgewele kwabonakaliswa lixesha elisusela kwintlanganiso yenkampu yase-Exeter ukuya ekuphoxekeni kwango-Oktobha 22, 1844. Loo mbali yazalisekisa umzekeliso weentombi ezilishumi kaMateyu amashumi amabini anesihlanu, ophindwa ngokuchaneka ngokupheleleyo kwimbali yekhulu elinamashumi amane anesine amawaka.

“Umzekeliso weentombi ezilishumi kaMateyu 25 ukwabonakalisa amava abantu bama-Adventist.” Imbambano Enkulu, 393.

“Ndihlala ndibhekiswa kumzekeliso weentombi ezilishumi, ezintlanu kuzo ezazizizilumko, nezintlanu ezizizidenge. Lo mzekeliso uzalisekile yaye uya kuza kuzaliseka ngokungqongqo njengoko unjalo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekile yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

“Kukho ihlabathi elilele ebubini, ekukhohlisweni nasekulahlekeni, kanye emthunzini wokufa,—lilele, lilele. Ngoobani abavakalelwa ziintlungu zomphefumlo ukuze balivuse? Liliphi ilizwi elinokulifikelela? Ingqondo yam ithwalelwa kwixesha elizayo xa kuya kunikelwa umqondiso othi, ‘Yabonani, uMyeni uyeza; phumani nimkhawulele.’ Kodwa abanye baya kuba belibazisile ukufumana ioli yokuzalisa izibane zabo, yaye baya kufumanisa sekusemva kwexesha ukuba isimilo, esimelwe yioli, asidluliseleki. Loo oli bubulungisa bukaKristu. Imela isimilo, yaye isimilo asidluliseleki. Akukho mntu unokusiqinisekisa komnye. Ngamnye umele azifumanele ngokwakhe isimilo esihlambulukileyo, esisusiweyo kuwo wonke amabala esono.” Bible Echo, May 4, 1896.

Ngoobani “abavakalelwa ziintlungu zomphefumlo zokuvuselela” “ihlabathi elilele ebubini?” UYoweli uyawuphendula lo mbuzo:

Kothi ke, bonke abaya kubiza egameni leNkosi baya kusindiswa; kuba eNtabeni yeZiyon naseYerusalem kuya kubakho usindiso, njengoko iNkosi itshilo, naphakathi kwabaseleyo iNkosi eya kubabiza. Yoweli 2:32.

Siza kuqhubeka ngezi zinto kwinqaku elilandelayo.

“Ngasekupheleni kwemini yomhla wovuko, ababini kubafundi babesendleleni eya e-Emawusi, idolophana encinane ekumgama weemayile ezisibhozo ukusuka eYerusalem. Aba bafundi babengenandawo ibalaseleyo emsebenzini kaKristu, kodwa babengamakholwa anyanisekileyo kuye. Babeze esixekweni ukuze bagcine iPasika, yaye babedidekile kakhulu ziziganeko ezazisandul’ ukwenzeka. Babevile iindaba zakusasa ezimalunga nokususwa komzimba kaKristu engcwabeni, kwanengxelo yabafazi ababebone izithunywa zezulu baza badibana noYesu. Ngoku babebuyela emakhayeni abo ukuze bacamngce baze bathandaze. Ngelusizi baqhubeka nohambo lwabo lwangokuhlwa, bethetha ngeziganeko zetyala nokubethelelwa emnqamlezweni. Babengazange ngaphambili badimazeke ngolo hlobo konke konke. Bengenathemba, bengenalokholo, babehambe emthunzini womnqamlezo.”

“Babengekahambi kakhulu kuhambo lwabo xa badityaniswa ngumhambi abangamaziyo, kodwa babexakeke kakhulu bubumnyama bentliziyo yabo nokudana kwabo kangangokuba abazange bamqaphele ngenyameko. Baqhubeka nencoko yabo, bevakalisa iingcinga zeentliziyo zabo. Babecamngca ngezifundo uKristu awayebanike zona, ezazibonakala ngathi abanakuzivaqonda. Njengoko babethetha ngeziganeko ezazenzekile, uYesu wayelangazelela ukubathuthuzela. Wayeyibonile intlungu yabo; wayeziqonda iingcinga eziphikisanayo nezibadidayo ezazisa ezingqondweni zabo lo mbuzo, Ngaba le Ndoda, eyazivumelayo ukuba ithotywe ngolo hlobo, ingaba nguKristu? Intlungu yabo yayingasakwazi ukuthintelwa, baza balila. UYesu wayesazi ukuba iintliziyo zabo zazibotshelwe kuye ngothando, yaye wayelangazelela ukosula iinyembezi zabo, ababizele uvuyo nokuvuya. Kodwa kwafuneka kuqala abanike izifundo abangasoze bazilibale.”

“Wathi kubo, Ziintoni na ezi ncoko nizenzelanayo, njengoko nihamba, nisentlungwini? Waza omnye wabo, ogama linguKleyopas, ephendula wathi kuye, Ingaba nguwe wedwa na ongumphambukeli eYerusalem, ongazaziyo izinto ezenzekileyo khona kule mihla?” Bamxelela ngokudana kwabo ngenxa yeNkosi yabo, ‘eyayiyiprofeti enamandla ngemisebenzi nangamazwi phambi koThixo naphambi kwabantu bonke;’ kodwa ‘ababingeleli abakhulu nabalawuli bethu,’ batsho bona, ‘bayinikela ukuba igwebelelwe ukufa, baza bayibethela emnqamlezweni.’ Iintliziyo zabo zizele bubhulungu bokudana, nemilebe ingcangcazela, bongeza bathi, ‘Ke thina besithembe ukuba nguye lowo wayeza kuwukhulula uSirayeli; yaye, ngaphandle kwako konke oku, namhlanje lusuku lwesithathu oko kwenzekayo ezi zinto.”

“Kuyamangalisa ukuba abafundi abazange bawakhumbule amazwi kaKristu, baqonde nokuba wayezixelile kwangaphambili iziganeko ezazithe zenzeke! Abazange baqonde ukuba inxalenye yokugqibela yesityhilelo saKhe yayiya kuzaliseka ngokwenyaniso kanye njengoko inxalenye yokuqala yazalisekayo, yokuba ngomhla wesithathu wayeya kuphinda avuke. Le yayiyeyona nxalenye ebefanele ukuba bayikhumbule. Ababingeleli nabalawuli bona abazange bakulibale oku. Ngomhla ‘owalandela umhla wokulungiselela, ababingeleli abakhulu nabaFarisi beza kunye kuPilato, besithi, Mhlekezisi, siyakhumbula ukuba loo mkhohlisi wathi,

esaphila nje, Emva kweentsuku ezintathu ndiya kuphinda ndivuke.’ Mateyu 27:62, 63. Kodwa abafundi abazange bawakhumbule la mazwi.”

“Waza wathi kubo, Zidenge, nican' intliziyo ukukholwa kuko konke abakuthethileyo abaprofeti; bekungamelanga na ukuba uKristu eve ezi zinto, aze angene eluzukweni lwaKhe?’ Abafundi bamangaliswa kukuba ngubani na lo wasemzini, ukuze angene kanye emiphefumlweni yabo, athethe ngokunyaniseka okunjalo, ngobulali obunjalo, nangovelwano olunjalo, kwanangenyathelo elinjalo lethemba. Kwesokuqala ukususela ekungcatshweni kukaKristu, baqalisa ukuva ithemba. Babedla ngokumjonga ngenkathalo lowo bahamba naye, bacinge ukuba amazwi aKhe ayengawona kanye amazwi uKristu ebeya kuwawathetha. Bazaliswa kukumangala, zaza iintliziyo zabo zaqalisa ukubetha lulindelolo lonwabileyo.”

“Eqala kuMoses, oyena Alfa wembali yeBhayibhile, uKristu wachaza kuzo zonke iziBhalo izinto ezazingaye Yena. Ukuba Wayeqala ngokuzazisa kubo, iintliziyo zabo ngebezonelisekile. Ekupheleleni kovuyo lwabo, ngebengasafuni nto yimbi. Kodwa kwakuyimfuneko ukuba baqonde ubungqina obanikwayo ngaYe ngemifuziselo nangeziprofeto zeTestamente eNdala. Ukhohlo lwabo lwalufanele ukusekwa phezu kwezo zinto. UKristu akazange enze mmangaliso ukubeyisela, kodwa umsebenzi Wakhe wokuqala waba kukucacisa iziBhalo. Babekujonge ukufa Kwakhe njengokutshatyalaliswa kwawo onke amathemba abo. Ngoku Wabonisa, ephuma kubaprofeti, ukuba le yayiyeyona bungqina inamandla kunene bokholo lwabo.”

“Ekufundiseni aba bafundi, uYesu wabonakalisa ukubaluleka kweTestamente eNdala njengobungqina bomsebenzi waKhe. Abaninzi abathi bangamaKristu ngoku bayayilahla iTestamente eNdala, besithi ayisenamsebenzi konke konke. Kodwa loo nto asiyomfundiso kaKristu. Wayixabisa kakhulu kangangokuba ngelinye ixesha wathi, ‘Ukuba abamphulaphuli uMoses nabaprofeti, abasayi koyiseka, nokuba kuthe kwavuka umntu kwabafuleyo.’ Luka 16:31.”

“Lilizwi likaKristu elithetha ngokhokho booyise nangabaprofeti, ukususela kwimihla ka-Adam kude kuse eziganekweni zokuvala zexesha. UMsindisi utyhilwa kwiTestamente eNdala ngokucace gca njengakwiTestamente eNtsha. Kukukhanya okuvela kwixesha elidlulileyo lesiprofeto okuzisa ebalu ubomi bukaKristu neemfundiso zeTestamente eNtsha ngokucaca nangobuhle. Imimangaliso kaKristu ibubungqina bobuThixo baKhe; kodwa ubungqina obunamandla ngakumbi bokuba unguMkhululi wehlabathi bufumaneka ekuthelekiseni iziprofeto zeTestamente eNdala nembali yeTestamente eNtsha.

“Ngokungqiqisa esusela esiprofetiweni, uKristu wabanika abafundi baKhe umbono ochanekileyo wokuba wayeza kuba yintoni ebantwini. Ukulindela kwabo uMesiya owayeza kuthabatha itrone yaKhe namandla obukumkani ngokuvumelana neminqweno yabantu kwakubalahlekisile. Oku kwakunokuphazamisa ukuqonda okuchanekileyo kokuhla kwaKhe esuka kweyona ndawo iphakamileyo esiya kweyona ndawo iphantsi enokuhlalwa. UKristu wayenqwenela ukuba iingcamango zabafundi baKhe zibe nyulu, zinyanisile kuzo zonke iinkcukacha. Kwakufuneka baqonde kangangoko kunokwenzeka ngokuphathelele indebe yokubandezeleka awayabelwe yona. Wababonisa ukuba ungquzulwano oloyikekayo ababengenakulwuzonda okwangoku lwalukukuzaliseka komnqophiso owenziwa ngaphambi kokuba kubekwe isiseko sehlabathi. UKristu wayemelwe kukufa, njengokuba wonke umoni

owaphula umthetho emelwe kukufa ukuba uyaqhubeka esonweni. Konke oku kwakumele kwenzeke, kodwa kwakungamele kuphelele ekoyisweni, koko kwakumele kuphelele eloyisweni elizukileyo, elingunaphakade. UYesu wabaxelela ukuba makwenziwe wonke umzamo ukusindisa ihlabathi esonweni. Abalandeli baKhe kwakufuneka baphile njengoko Waphila, basebenze njengoko Wasebenza, ngomzamo onzulu, ongenakudinwa.”

“Ngoko ke uKristu wathetha nabafundi baKhe, evula iingqondo zabo ukuze baqonde iZibhalo. Abafundi babediniwe, kodwa incoko ayizange iyekele. Amazwi obomi nesiqinisekiso aphuma emilebeni yoMsindisi. Kodwa amehlo abo ayesabanjiwe. Xa wayebaxelela ngokutshatyalaliswa kweYerusalem, babekhangelisa eso sixeko sigwetyiweyo belila. Kodwa babengakakrokri nokukrokra ukuba ngubani owayehamba nabo. Abazange bacinge ukuba umxholo wentetho yabo uhamba ecaleni kwabo; kuba uKristu wathetha ngaYe ngokungathi ngomnye umntu. Bacinga ukuba wayengomnye wabo babebekho kumthendeleko omkhulu, yaye ngoku ebuyela ekhayeni lakhe. Wahamba ngononophelo njengabo phezu kwamatye arhabaxa, ngamanye amaxesha ema nabo ukuze baphumle kancinane. Ngaloo ndlela baqhubeka endleleni enentaba, ngoxa Lowo wayeseza kuthabatha indawo yaKhe ngasekunene kukaThixo, nowayenokuthi, ‘Lonke igunya linikiwe kum emazulwini nasemhlabeni,’ wayehamba ecaleni kwabo. Mateyu 28:18.

“Ngexesha lohambo ilanga lalisele litshonile, yaye ngaphambi kokuba abahambi bafike kwindawo yabo yokuphumla, abasebenzi basemasimini babewushiyile umsebenzi wabo. Xa abafundi babeselungiselela ukungena emzini wabo, loo mphambukeli wabonakala ngathi uya kuqhubeka nohambo lwakhe. Kodwa abafundi baziva betsaleleka kuye. Imiphefumlo yabo yayilambele ukuva okungakumbi kuye. ‘Hlala nathi,’ batsho. Akazange abonakale ngathi uyasamkela isimemo eso, kodwa bona basinyanzelisa kuye, bemcela besithi, ‘Sekusingise ngokuhlwa, yaye imini sele ihambile kakhulu.’ UKristu wavuma kweso sicelo, ‘wangena wahlala nabo.’”

“Ukuba abafundi babengasilelanga ukunyanzelisa isimemo sabo, ngebengazange bazi ukuba iqabane labo lohambo lalinguYehova ovukileyo. UKristu akaze anyanzelise ubukho baKhe nakubani na. Uzibandakanya nabo bamsweleyo. Ngovuyo uya kungena kwelona khaya lithobekileyo, aze avuyise eyona ntliziyo ithobekileyo. Kodwa ukuba abantu abanamdla kangako de bangacingi ngoNdwendwe lwasezulwini, okanye bangamceli ukuba ahlale nabo, udlulela phambili. Ngaloo ndlela abaninzi bahlangabezana nelahleko enkulu. Abamazi uKristu ngaphezu kokuba babemazi abafundi njengoko wayehamba nabo endleleni.”

“Isidlo sangokuhlwa esilula sesonka silungiswa kungekudala. Sibekwa phambi kondwendwe, oluthe lwahlala endaweni ephambili etafileni. Ngoku wolula izandla Zakhe ukuze asikelele ukudla. Abafundi bayarhoxa ngomangaliswa. Iqabane labo lolula izandla zalo kanye ngendlela efanayo naleyo iNkosi yabo yayiqhele ukwenza ngayo. Bayajonga kwakhona, yaye khangelisa, babona ezandleni Zakhe amanxeba ezikhonkwane. Bobabini badanduluka ngaxeshanye, NguYesu iNkosi! Uvukile kwabafuleyo!”

Bayasukuma baziphosele ezinyaweni Zakhe baze banqule Yena, kodwa Yena usemkile emehlweni abo. Bakhangelisa indawo ebikade ihlalwe nguLowo umzimba Wakhe ubusandula ukulala engwabeni, baze bathi omnye komnye, “Intliziyo yethu ibingatshi na phakathi

kwethu, xa Ebethetha nathi endleleni, naxa Ebesityhilela iZibhalo?”

“Kodwa benolu ndaba lukhulu kangaka lokuzazisa abanakuhlala bathethe. Ukudinwa nokulamba kwabo kuphelile. Basishiya isidlo sabo singangcanywanga, baza, bezaliswe luvuyo, ngoko nangoko baphinde baqalisa kwakhona ngale ndlela inye babeze ngayo, bekhawuleza ukuya kuxelela iindaba kubafundi esixekweni. Kwezinye iindawo indlela ayikhuselekanga, kodwa benyuka kwiindawo eziwexeshana, betyibilika ematweni agudileyo. Ababoni, abazi, ukuba bakhuselwe nguLowo uhambe nabo kule ndlela. Bepethe intonga yabo yohambo ngesandla, baqhubeka benyanzela, benqwenela ukuhamba ngokukhawuleza ngakumbi kunokuba benobuganga bokwenza. Bayalahleka endleleni yabo, kodwa baphinde bayifumane. Ngamanye amaxesha bebaleka, ngamanye bexhalabeleka, baqhubela phambili, uMhlobo wabo ongabonwayo esondele ecaleni kwabo kulo lonke uhambo.”

“Ubusuku bumnyama, kodwa iLanga loBulungisa liyabakhanyisela. Iintliziyo zabo ziyaxhuma luvuyo. Kubonakala ngathi bakwelinye ihlabathi elitsha. UKristu unguMsindisi ophilayo. Abasamkhaleli njengofileyo. UKristu uvukile—bakuphindaphinda oko kaninzi, kaninzi. Nguwo lo umyalezo abawuphetheyo besiya kwababuhlungu. Bamelwe kukubaxelela ibali elimangalisayo lohambo oluya e-Emawuse. Bamelwe kukubaxelela ukuba ngubani owayedibene nabo endleleni. Baphethe owona myalezo mkhulu wakha wanikwa ihlabathi, umyalezo weendaba ezimnandi ekuxhomekeke kuwo amathemba osapho loluntu okweli xesha nangonaphakade.” *The Desire of Ages*, 795–801.