

# **Incwadi kaYoweli neBandla lamaSeventh-day Adventist laseLawodikea - Inombolo Yamashumi Amabini Anesine**

Jeff Pippenger  
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## **Inani Lamashumi Amabini Anesine**

Sasigqibe inqaku lethu lokugqibela sichukumisa imigca emithathu ehambelanayo yobungqina besiprofeto emelwe zizahluko zeshumi elinanye ukuya kumashumi amabini anesibini kwiGenesis, incwadi yokuqala yeTestamente eNdala, uMateyu incwadi yokuqala yeTestamente eNtsha, nesiTyhilelo incwadi yokugqibela yeTestamente eNtsha neyayo yonke iBhayibhile. Umgca weGenesis uchonga umnqophiso noAbram, umgca kaMateyu uchonga umnqophiso nebandla lamaKristu, uPetros engumfuziselo wesiqalo nesiphelo sikaSirayeli wanamhlanje wokomoya. Indinyana eziphakathi yayo yomibini le migca zichonga itywina likaThixo; kuAbram, yayikuku “koluka,” yaye kuPetros kwakukukutshintshwa kwegama lakhe. Indinyana esembindini womgca okwisiTyhilelo sisahluko seshumi elinesixhenxe, indinyana yeshumi elinesibini.

Yaye iimpondo ezilishumi ozibonileyo ngookumkani abalishumi, abangekamkeli bukumkani; kodwa bamkela amandla njengookumkani ilixa linye nerhamncwa. ISityhilelo 17:12.

IGenesis noMateyu zibonisa umtshato wobuThixo noluntu, yaye iSityhilelo sibonisa umtshato werhamncwa nenamba emthethweni weCawe. Yonke le migca mithathu yalatha emthethweni weCawe apho udidi olunye lubonakalisa uphawu lwerhamncwa, kanti olunye itywina likaThixo. Oko kukhutshelwa kobuxoki kwerhamncwa nenamba kwindima yeshumi elinesibini kukukhankanywa kwe-omega kwenqaba kaNimrodi kwiGenesis yeshumi elinanye. Apho inkolo yomnqophiso wobuxoki yafumana umgwebo wayo, yaye kwiSityhilelo ishumi elinesixhenxe ihenyukazi—eliyiBhabhiloni enkulu—liyagwetywa. UNimrodi nguye i-alpha kwi-omega yeVatican, yaye ngenxa yesi sizathu ubupopu buyiBhabhiloni enkulu, i-omega kwiBhabheli kaNimrodi eyi-alpha.

Okuqaphelekayo kwezi ndinyana zintathu ziphakathi kukuba ubungqina obuqulethwe kwinqanaba ngalinye eliphakathi lomgca eneneni bubandakanya iindinyana ezintathu.

Lo ngumnqophiso wam enimele niwugcine, phakathi kwam nani nenzala yakho emva kwakho; yonke into eyindoda phakathi kwenu mayaluke. Nize niluse ulusu lwenyama yokwaluswa kwenu; yaye oku kuya kuba ngumnqondiso womnqophiso phakathi kwam nani. Lowo uneentsuku ezisibhozo makaluke phakathi kwenu, yonke into eyindoda kwizizukulwana zenu, lowo uzalelwe endlwini, nokuba lowo uthengwe ngemali kowasemzini, ongengowenzala yakho. Genesis 17:10–12.

Waphendula ke uYesu wathi kuye, Unoyolo wena, Simon Barjona; ngokuba inyama negazi azikutyhilelanga oko, koko nguBawo osemazulwini. Kanjalo ndithi kuwe, Wena unguPetros,

yaye phezu kweli litye ndiya kwakha ibandla lam; amasango esihogo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; yaye konke oya kukubopha emhlabeni kuya kubotshwa emazulwini; nako konke oya kukukhulula emhlabeni kuya kukhululwa emazulwini. Mateyu 16:17–19.

Kwaye irhamncwa elabe likho, lingasekho, lona elo lingowesibhozo, yaye livela kwabasixhenxe, lize liye entshabalalweni. Kwaye iimpondo ezilishumi owazibonayo zingookumkani abalishumi, abangekabufumani ubukumkani; kodwa bamkela igunya njengookumkani iyure enye kunye nerhamncwa. Aba banengqondo-nye, yaye baya kunikela amandla negunya labo kwirhamncwa. ISityhilelo 17:11–13.

Ibali lomnqophiso wobuxoki omelwe zizitena nodaka lukaNimrodi, kunye nenkqubo yakhe yobuxoki yebandla norhulumente, emelwe yinqaba nesixeko, limela ngokomfuziselo inkqubo yobuxoki yomfanekiselo werhamncwa emelwe kwi-omega yebali likaNimrodi. Imigca emithathu, enamanqaku amathathu aphakathi eevesi ezintathu, onke angqina ngomnqophiso wobomi nangomnqophiso wokufa. Ikhulu elinamashumi amane anesine amawaka ngabesibhozo bokwenyaniso abavela kwabasixhenxe, kwaye upopu bubuxoki nje obulingisayo. Udidi lukaNimrodi lunobunye bengqondo emtshatweni walo, obulubuxoki obulingisa ikhulu elinamashumi amane anesine amawaka, amanyene nengqondo kaKristu. Irhamncwa lobuxoki “laliyikho, alikho,” lulubuxoki obulingisa uKristu owayekho, okhoyo, nozayo. Kwivesi yesibhozo kubonakaliswa ngokupheleleyo ukugcwala kobuxoki obumelwe bubupopu.

Irhamncwa owalubonayo wayekho, kwaye akasekho; yaye uya kunyuka ephuma enzonzobileni, aye entshabalalweni; bammangaliswe abo bahlala emhlabeni, amagama abo angabhalwanga encwadini yobomi kususela ekusekweni kwehlabathi, bakulibona irhamncwa ebelikho, lingasekho, kanti likho. IsiTyhilelo 17:8.

UYesu nguye lowo wayekho, akhoyo, osaza kuza; yaye ubupopu, owesibhozo ongowabasixhenxe, lirhamncwa “elalikhona, lingekho, kanti likho.” “Iyure enye” loo mtshato wenamba nerhamncwa uyimelayo yimbali esusela kumthetho weCawe, apho amakhulu alikhulu amawaka amelwe nguPetros noAbram enyukela ezulwini njengomqondiso, kanye ngelo xesha ubupopu bunyuka.

Besizama ukujonga incwadi kaYoweli ngokwembono yokuba uPetros, ePentekoste, wachaza isigidimi sakhe sePentekoste njengokuzaliseka kukaYoweli. Kwimigca emithathu yomnqophiso enezahluko ezilishumi elinesibini nganye, iivesi ezintathu ezisembindini zomgca ngamnye zithetha ngembali efanayo kanye, yaye uPetros ubonakaliswa kuloo mbali njengokunye noYesu eKesareya Filipi, eyiPanium, eyindawo apho ihlabathi ngoku limi kumda wokuyifumana amava. EPanium, uPetros ukwaseYerusalem ekuthululweni kwePentekoste. Imigca emithathu enezahluko ezilishumi elinesibini ihlangana ePanium nasePentekoste xa itywina likaThixo lishicilelwa kumtshakazi kaKristu, kwanaxa uphawu lwerhamncwa lushicilelwa kumtshakazi kaSathana. Incwadi kaYoweli ichaza ubizo lokuvuka emzekelisweni weentombi ezilishumi, xa ibandla lamaSeventh-day Adventist laseLawodike livuka liyiqonda inyaniso yokuba lilahlekile.

Incwadi kaYoweli ibekwe ngaphakathi komxholo wezizukulwana ezine.

Iilizwi likaYehova elafikayo kuYoweli unyana kaPethuweli.

Yivani oku, nina maxhego, nibeke indlebe, nonke nina bemi belizwe.

Ngaba oku kwakha kwakho ngemihla yenu, nokuba nangemihla yooyihlo? Balisele ngako abantwana benu, nabantwana benu babalisele ababo abantwana, nabantwana babo basibalisele esinye isizukulwana. Oko kusindiswe yinkumbi etshabalalisayo kudliwe yinkumbi; noko kusindiswe yinkumbi kudliwe yinkumbi eyonakalisayo; noko kusindiswe yinkumbi eyonakalisayo kudliwe ngumbungu. Yoweli 1:1–4.

“Amadoda amadala” ziinkokeli zebandla lamaSeventh-day Adventist laseLawodike ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye ukutywinwa kufezekiswa ngexesha lokuthululwa koMoya oyiNgcwele. “Amadoda amadala” amelwa nguHezekile ngokuthi “amadoda amandulo.”

Wandula kum, Nyana womntu, ukubonile na oko benza ebumnyameni abadala bendlu kaSirayeli, elowo kumagumbi emifanekiso yakhe? kuba bathi, INkosi ayisiboni; INkosi ilishiyile ihlabathi. Hezekile 8:12.

Impefumlelo icacile ukuba ukutywinwa kukaHezekile isahluko sesithoba kukukutywinwa okufanayo nalokho kwesahluko sesixhenxe seSityhilelo. Kucacile kananjalo ukuba “amadoda amakhulu” ezinto ezine ezinyukayo zinezithe zesahluko sesibhozo amelwe linani elingu-25. “Amadoda amakhulu” angamashumi amabini anesihlanu, awayefanele ukuba ngabagcini bomhlambi kaThixo, ngawo amadoda aqubuda elangeni. Ngawo aqala ukugwetywa. Kwimeko yengcwele athe ayijika kuyo, amela amaqela amabini ababingeleli abalishumi elinesibini nombingeleli omkhulu. Ngexesha lomthetho weCawa, aqubuda elangeni aze amkele uphawu lwerhamncwa, ebophelela isivumelwano sawo nenamba, nerhamncwa, nomprofeti wobuxoki. La ma-25 ayengumfuziselo ongaphambili wama-250 kwivukelo likaKora, uDatan noAbhiram, abamela umanyano oluphindwe kathathu aza amadoda angama-250 anikela isiqhumiso azimanya nalo. Ezi nkokeli zintathu ziphambili zowexuko zafa xa umhlaba wavula umlomo wawo waza wabaginya.

Waza uMoses wathi, Ngale nto niya kwazi ukuba uYehova undithumile ukuba ndenze yonke le misebenzi; kuba andiyenzanga ngokuthanda kwam. Ukuba aba bantu bafa ukufa okuqhelekileyo kwabantu bonke, nokuba behlelwa koko kwehlela abantu bonke; uYehova akandithumanga. Ke ukuba uYehova wenza into entsha, umhlaba uvule umlomo wawo, ubaginye kunye nako konke okwabo, behle bephila baye emhadini; niya kwandula ukuqonda ukuba aba bantu bamcaphukisile uYehova.

Kwathi, ekugqibeni kwakhe ukuthetha onke la mazwi, umhlaba owawuphantsi kwabo waqhekeka kubini; nomhlaba wavula umlomo wawo, wabaginya, nezindlu zabo, nawo onke amadoda ayengakaKora, nazo zonke izinto zabo. Bona, nako konke okwakungokwabo, behla bephila baya emhadini, umhlaba wabagubungela; baza batshabalala phakathi kwebandla.

Onke amaSirayeli ayebangqongile asaba ngenxa yesikhalo sabo; kuba athi, Hleze umhlaba usiginye nathi. Kwaza kwaphuma umlilo uvela kuYehova, wabagqiba abo madoda angamakhulu amabini anamashumi amahlanu ababetshisa isiqhumiso. Numeri 16:28–35.

Imvukelo ka-1888 yafanekiselwa yimvukelo kaKora, uDahan, uAbhiram kunye namadoda angama-250 anikela ngesiqhumiso. La madoda angama-250 ayenze umanyano nomfelandawonye ophindwe kathathu ofika kumthetho weCawa xa iUnited States, irhamncwa lomhlaba, livula umlomo walo lize lithethe njengenamba. Ngelo xesha imvula yasemva ithululwa ngaphandle komlinganiselo, kanye njengoko amadoda angama-250 anikela ngesiqhumiso atshatyalaliswa ngumlilo owehla ezulwini. La madoda angama-250 amele inkqubo yonqulo yobuxoki etshatyalaliswayo ngexesha lokuthululwa kwemvula yasemva kumthetho weCawa. Umhlaba ukuvuleka uginye uKora namaqabane akhe, yinyikima yomhlaba yeSityhilelo seshumi elinanye, echaza iUnited States ivula umlomo wayo ize ithethe njengenamba. Xa umlilo wehla uphuma ezulwini phezu kwabangama-250, wafanekisela umlilo kaEliya eNtabeni yeKarmele, xa abo baprofeti bobuxoki babulawa. Umlilo kaEliya eNtabeni yeKarmele uyahambelana nomthetho weCawa, ngoko ke umlilo phezu kwamadoda angama-250 ngumlilo womthetho weCawa wemvula yasemva.

Isiqendu esikuNumeri esithetha ngemvukelo kaKora sihambelana ngokwesiprofeto nemvukelo echasene nesigidimi seLizwe leDinga, njengoko sanikelwayo nguYoshuwa noKalebhi. Loo mvukelo imele “imini yokucaphukisa” yaseBhayibhileni. Isiqendu semvukelo kaKora sithi, “niya kwazi ukuba la madoda amcaphukisile uYehova.”

Ngabahlakaniphileyo abaqondayo, yaye abahlakaniphileyo bafanele baqonde ukuba imbali yemvukelo kaKora imele ukubekwa phezu kwemvukelo echasene nesigidimi sikaYoshuwa ngoMhlaba weSithembiso. Loo mvukelo yenzeke eKadeshe, yaye zombini iKadeshe nemvukelo kaKora ziyimvukelo yoBungqina bama-Adventist beSabatha yesiXhenxe ngexesha lomthetho weCawa. UKora namadoda angama-250 awanikela isiqhumiso babemela kwangaphambili amadoda angama-25 aqubuda elangeni kuHezekile 8. Amadoda amakhulu akuHezekile 8 amele eyesine kweziningiso ezine ezandayo, ezenziwa eYerusalem, uphawu lwebandla likaThixo.

Isikizi sokuqala ngumfanekiso womona, esesibini ngamakamelo afihlakeleyo, esesithathu kukulilela uTamuzi, kwaze emva koko amadoda angama-25 aqubuda elangeni. Emva koko isahluko sesithoba sichaza abo bancwina bakhale ngenxa yezikizi, ezimelwe kwisahluko sesibhozo. Abo bancwinayo bakhelayo batywinwa yingelosi enyukayo ivela empumalanga. Ingelosi ngumthunywa, kwaye imele umyalezo.

Umyalezo wokutywina ovela empuma, ngumyalezo womoya wasempuma, ongumyalezo wobuSilamsi. Xa ikhulu elinamashumi amane anesine amawaka etywiniwe, iingelosi ezitshabalalisayo ziqalisa umsebenzi wazo, kanye kuloo ndawo apho umgca wangaphandle wesiprofeto ufundisa khona ukuba “uwexuko lwesizwe lulandelwa yintshabalalo yesizwe.” Phambi kokuba umgwebu uzalisekисwe phezu kwabo bamelwe nguKora, abavukeli bakhutshelwa ngaphandle kweYerusalem. Abangendawo bayasuswa eYerusalem, kuba asingabo amalungisa abaleka eYerusalem.

Wandiphakamisa ngaphezulu uMoya, wandisa esangweni lasempumalanga lendlu kaYehova, elijonge empumalanga; yaye nanko emnyango wesango amadoda angamashumi amabini anesihlanu; phakathi kwawo ndabona uJahazaniya unyana ka-Azure, noPelatiya unyana

kaBhenaya, iinkosana zabantu.

Wandula ke kum, Nyana womntu, aba ngamadoda aceba ububi, anike icebo elingendawo kulo mzi; athi, Akusondelanga; masakhe izindlu; lo mzi yimbiza, thina siyinyama.

Ngako oko profeta nxamnye nabo, profeta, nyana womntu. Waza uMoya weNkosi wehlela phezu kwam, wathi kum, Thetha; Itsho iNkosi ukuthi;

Nithe ke nwatsho, ndlu kaSirayeli; kuba ndiyazazi izinto ezingena ezingqondweni zenu, zonke ngazinye. Nandisile ababuleweyo benu kulo mzi, nazalisa izitrato zawo ngabafileyo. Ngoko ke itsho iNkosi uYehova ukuthi; Ababuleweyo benu enibabeke phakathi kwawo, bona bayinyama, nalo mzi uyimbiza; ke mna ndiya kunikhupha niphume embindini wawo. Niyoyike ikrele; mna ndiya kuzisa ikrele phezu kwenu, itsho iNkosi uYehova. Ndiya kunikhupha niphume embindini wawo, ndininikele ezandleni zabasemzini, ndenze izigwebo phakathi kwenu. Niya kuwa likrele; ndiya kunigweba emdeni wakwaSirayeli; nazi ke ukuba ndinguYehova. Lo mzi awusayi kuba yimbiza yenu, nani aniyi kuba yinyama phakathi kwawo; koko ndiya kunigweba emdeni wakwaSirayeli; nazi ke ukuba ndinguYehova; kuba anihambanga ngemimiselo yam, anenzanga ngamasiko am okugweba, ke nenze ngokwemikhuba yeentlanga ezingqongileyo.

Kwathi ke, ekubeni ndiprofeta, uPelatiya unyana kaBhenaya wafa. Ndawa ke ngobuso bam phantsi, ndakhala ngezwi elikhulu, ndathi, Awu, Nkosi Yehova! Uya kuyitshabalalisa ngokupheleleyo na intsalela kaSirayeli? Hezekile 11:1–13.

IYerusalem iyahlanjululwa ngexesha lomthetho weCawa, xa ingqolowa yahlulwa nokhula. Amadoda amelwe ngama-25, okanye ngama-250 kaKora, akhutshelwa ngaphandle, aye “emdeni” weYerusalem ukuze afe. U-25 linani lababingeleli ababekhonza iveki yonke, yaye xa limelwe ngenani eliphindwe kalishumi, elingu-250, limela ibandla lehlabathi liphela, kuba ishumi luphawu lwehlabathi liphela. Ibandla elisasilwayo lichazwa njengelibandla elenziwe yingqolowa nokhula, kanti ibandla eloyisileyo limela ibandla eliyinqolowa kuphela.

“Ngaba uThixo akanalo ibandla eliphilayo? Unalo ibandla, kodwa lilo ibandla elisamfazweni, asingelilo ibandla eloyisileyo. Siyazisola kuba kukho amalungu aneziphene, kuba kukho ukhula phakathi kwengqolowa. UYesu wathi: ‘Ubukumkani bamazulu bufaniswa nomntu owahlwayela imbewu entle entsimini yakhe; kodwa kwathi abantu besalele, kwafika utshaba lwakhe lwahlwayela ukhula phakathi kwengqolowa, lwahamba.... Zaza izicaka zomnimzi zeza zathi kuye, Nkosi, akuhlwayelanga mbewu intle na entsimini yakho? Luvela phi na ke ngoko ukhula? Wathi kuzo, Oku kwenziwe lutshaba. Izicaka zathi kuye, Uthanda na ke ngoko ukuba sihambe siye kuluqokelela? Kodwa wathi, Hayi; hleze nithi, nisaliquokelela ukhula, nincothule nengqolowa kunye nalo. Ziyekeni zikhule kunye kude kube sesivunweni; kuthi ke ngexesha lokuvuna ndiya kuthi kubavuni, Qokelelani ndawonye kuqala ukhula, nilubophe lube zizithungu ukuze lutshiswe; kodwa yona ingqolowa yiqokeleleni esiseleni sam.’”

“Kwimzekeliso wengqolowa nokhula, sibona isizathu sokuba ukhula lungafanele lunyothulwe; kungenjalo ingqolowa inokusityulwa kunye nokhula. Uluvo nesigwebo somntu zingenza iimpazamo ezinzulu. Kodwa kunokuba kwenziwe impazamo, kuze kunyothulwe nesiqu esinye sengqolowa, iNkosi ithi, ‘Ziyekeni zikhule zombini kunye kude kube kuvuno;’ emva koko

iingelosi ziya kuluqokelela ukhula, olumiselwe intshabalalo. Nangona emabandleni ethu, azibanga ukuba akholelwa enyanisweni ephambili, kukho abo baphosakeleyo nabanxaxhileyo, njengokhula phakathi kwengqolowa, uThixo unyamezela yaye unomonde. Uyaluleka aze alumkise abaphambukayo, kodwa akabatshabalalisi abo bathabatha ixesha elide ukufunda isifundo afuna ukubafundisa sona; akalunyothuli ukhula phakathi kwengqolowa. Ukhula nengqolowa zimele ukukhula kunye kude kube luvuno; xa ingqolowa ifika ekukhuleni nasekuphuhlisweni kwayo okupheleleyo, yaye ngenxa yesimilo sayo xa sele ivuthiwe, iya kwahlulwa ngokupheleleyo kukhula.”

“Ibandla likaKristu emhlabeni liya kuba nesiphako, kodwa uThixo akalitshabalalisi ibandla laKhe ngenxa yokungafezeki kwalo. Bekukho, yaye kuya kubakho, abo bazaliswe yinzondelelo engeyiyo ngokolwazi, abangathanda ukuhlambulula ibandla, baze bancothule ukhula phakathi kwengqolowa. Kodwa uKristu unike ukukhanya okukhethekileyo ngendlela yokusingatha abo baphambukayo, kwanabo bangaguqukanga ebandleni. Akufanele kubekho senzo singxamileyo, sinenzondelelo egqithileyo, nesiphuthumayo esithathwa ngamalungu ebandla ekunqumleni abo abanokucinga ukuba baneziphene ngesimilo. Ukhula luya kubonakala phakathi kwengqolowa; kodwa kuya kwenza umonakalo omkhulu ngakumbi ukuluncothula ukhula, ngaphandle kokuba kwenziwe ngendlela emiselwe nguThixo, kunokulushiya lunjalo. Xa iNkosi izisa ebandleni abo baguqukileyo ngenene, uSathana kwangaxeshanye uzisa abantu abanguqukanga kubudlelane balo. Xa uKristu ehlwayela imbewu elungileyo, uSathana uhlwayela ukhula. Kukho iimpembelelo ezimbini ezichaseneyo ezisebenza rhoqo phezu kwamalungu ebandla. Enye impembelelo isebenzela ukuhlanjululwa kwebandla, yaye enye isebenzela ukonakaliswa kwabantu bakaThixo.” Testimonies to Ministers, 45, 46.

Abakhohlakeleyo bakhutshelwa ngaphandle kweYerusalem ukuze batshatyalaliswe. Basuswa ngexesha lokuvuna, elikwalixesha apho ingqolowa ivuthwe khona, kuba kulapho ingqolowa iqokelelwa kunye njengomnikelo wokujikajika weziqhamo zokuqala wezonka ezibini zokujikajika zePentekoste. Ukuvunwa kwesiqhamo sokuqala sengqolowa sisihloko esithile sesiprofeto seBhayibhile. Ukwahlulwa kwengqolowa nokhula kuthetha kanye esi sihloko, yaye imizekeliso emininzi kaKristu ichaza kanye olu phawu lwendlela lwesiprofeto olubaluleke kakhulu.

“Kwakhona, le mizekeliso ifundisa ukuba akusayi kubakho xesha lovavanyo emva komgwebo. Xa umsebenzi weendaba ezilungileyo ugqityiwe, kulandela ngoko nangoko ukwahlulwa phakathi kwabalungileyo nabangendawo, yaye isiphelo sodidi ngalunye simiselwa ngonaphakade.” Christ’s Object Lessons, 123.

Umnikelo wengqolowa ngabo abalikhulu elinamashumi amane anesine amawaka, yaye ingelosi yesithathu yahlula ingqolowa kumdiza.

“Ndaza ndabona ingelosi yesithathu. Ingelosi eyayihamba nam yathi, ‘Liyoyikeka ilizwi layo, liyasabeka uthumo lwayo. Yiyo ingelosi emiselwe ukwahlula ingqolowa nokhula, ize itywine okanye ibophe ingqolowa ukuze ibekelwe uvimba wasezulwini.’ Ezi zinto zimele ukubamba yonke ingqondo, yonke ingqalelo. Ndaphinda ndaboniswa imfuneko yokuba abo bakholwayo ukuba sifumana umyalezo wokugqibela wenceba, bahlukane nabo abamkela okanye abasela impazamo entsha mihla le. Ndabona ukuba makungabikho nokuba ngabancinane nokuba

ngabakhulu abaya kwiindibano zabo basempazameni nasebumnyameni. Ingelosi yathi, 'Mayeke ingqondo ukuhlala kwizinto ezingenzuzo.'" Manuscript Releases, volume 5, 425.

Ingelosi yesithathu itywina ingqolowa yaye ikwahlula ingqolowa kumdiza. Ingelosi yesithathu imele umthetho weCawa, apho amadoda angama-25, amele ubunkokeli bebandla lamaSeventh-day Adventist laseLawodike, akhutshelwa ngaphandle kweYerusalem aze agwetywe. Ngelo xesha ibandla elisakhokela imfazwe liguqulwa libe libandla eloyisileyo.

"Umsebenzi usondele ekupheleni. Amalungu ebandla elisengumlo athe azingqina ethembekile aya kuba libandla eloyisileyo. Xa ndiphonononga imbali yethu edlulileyo, ndihambe kuwo onke amanyathelo okuqhubela phambili ade asizise kwesi simo sikuso ngoku, ndinokuthi, Makabongwe uThixo! Xa ndibona oko uThixo akwenzileyo, ndizaliswa kukumangaliswa nokuthembela kuKristu njengoMkhokeli. Asinanto esimele siyoyike ngekamva, ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo, nemfundiso yayo kwimbali yethu edlulileyo." General Conference Bulletin, January 29, 1893.

Umxholo wesiprofeto wokwahlulwa kokhula engqoloweni ngowona mxholo mkhulu wesiprofeto seBhayibhile. UKristu ehlambulula itempile ngumzekeliso walo msebenzi; incopho yawo yenzeka ngexesha lomthetho weCawa, kuba sibona abo babemelwe kukugwetywa besiswa emdeni weYerusalem ukuba bafe.

"Xa uYesu waqalisa ulungiselelo lwaKhe lwasesidlangalaleni, wayicoca iTempile ekuhlambalazweni kwayo okunyelisayo. Phakathi kwezenzo zokugqibela zolungiselelo lwaKhe kwakukho ukucocwa kwesibini kweTempile. Ngokunjalo ke, emsebenzini wokugqibela wokulumkisa ihlabathi, kwenziwa izibizo ezibini ezahlukileyo eziya emabandleni. Isigidimi sengwelezana yesibini sithi, 'Iwile, iwile iBhabeli, eso sixeko sikhulu, ngokuba sazisela zonke iintlanga ukuba zisele iwayini yengqumbo yobuhenyu baso' (ISityhilelo 14:8). Kwaye ekudandulukeni okukhulu kwesigidimi sengwelezana yesithathu kuviwa ilizwi liphuma ezulwini lisithi, 'Phumani kuyo, bantu bam, ukuze ningabi ngamadlelane ezonweni zayo, nize ningamkeli nezibetho zayo. Kuba izono zayo zifike zaya kutsho ezulwini, yaza uThixo wabukhumbula ubugwenxa bayo' (ISityhilelo 18:4, 5)." Selected Messages, incwadi 2, 118.

Ibandla lengqolowa nokhula likho kude kube yingxaki yomthetho weCawa xa ukhula lususwa, kungekhona ngamandla omntu, kodwa yingelosi yesithathu—emele umthetho weCawa, kodwa kwanomyalezo wemvula yamva othi ngoko ukhule ube sisikhalo esikhulu. Ukhula luyinxalenye yobungqina besiprofeto, njengoko kunjalo nengqolowa. Ulwalathiso lukaThixo lufikelela kumthetho weCawa, yaye ingelosi yesithathu ihlambulula itempile okwesibini. Wayihlambulula ngomhla wama-22 Oktobha 1844, yaye ukuhlanjululwa kwetempile okwesibini ngumthetho weCawa.

Imiba yangaphandle yembali ekhokelela kumthetho weCawa ngeCawa iyinxalenye enkulu yobungqina bebandla eloyisileyo, njengokuba kunjalo nangokhula, ingqolowa, nokubotshwa kwezi ndidi zimbini. Imiyalezo yokugqibela yeSityhilelo yimiyalezo yeengelosi ezintathu, yaye yahlula yaza yabopha ezi ndidi zimbini, kodwa kubalulekile ukubona ukuba uDade White uchaza ukuba loo "miyalezo yokugqibela," "ivuthisa isivuno." Umyalezo wokugqibela ovuthisa isivuno yimvula

yamva, yaye ngumlilo obopha amadoda angama-250 “njengeenyanda zomlilo yenzelwe imililo yentshabalalo.”

“KuYohane kwatyhilwa imiboniso enomdla onzulu neshukumisayo kumava ebandla. Wabona imeko, iingozi, iimbambano, nokuhlangulwa kokugqibela kwabantu bakaThixo. Ubhala izigidimi zokugqibela eziza kuvuthisa isivuno somhlaba, nokuba sibe zizithungu zendlu yokugcina yasezulwini okanye sibe zizinyanda zomlilo wentshabalalo. Kwatyhilwa kuye imixholo enobunzima obukhulu, ngokukodwa ngenxa yebandla lokugqibela, ukuze abo babeya kubuya besuke empazameni baye enyanisweni bafundiswe ngeengozi neembambano eziphambi kwabo. Akukho mntu unesidingo sokuba abe sebumnyameni ngokubhekisele koko kuza kwehlela umhlaba.” The Great Controversy, 341.

Ukulanjululwa kwakhe kwetempile kukwabonakaliswa ngumsebenzi womntu oneBhrashi yoThuli awaziswa nguYohane umBhaptizi njengalowo wayelandela ubulungiseleli bakhe. Nguye lowo otshayela aphume umgquba ephupheni likaMiller.

“iNkosi sele iza kutyhila umahluko phakathi kwamalungisa nabangendawo; kuba ‘isifolokhwe sayo sokwela sisesandleni sayo, yaye iya kuwucoca ngokupheleleyo umgangatho wayo wokwela, ihlanganise ingqolowa yayo esibayeni sayo; kodwa wona umququ iya kuwutshisa ngomlilo ongacimekiyo.” Review and Herald, November 8, 1892.

Ulsaya ubhekiswa kuye nguDade White, xa wayechaza ukuba ngowe-1849 iNkosi yayisolule isandla saYo okwesibini ukuba iqokelele intsalela yabantu baYo, yaye uIsaya noDade White bachaza ukuqokelelwa kokugqibela kwamawaka alikhulu anamashumi amane anesine. Inkqubo yokuqokelela iquka ukusasazwa nokuqokelelwa, okumelwe kukudana kokuqala, okukhokelela ekuqokeleleni ekupheleni kwexesha lokulibala. Nganye kwezi zinto zokutywinwa kwamawaka alikhulu anamashumi amane anesine sisihloko esithile sesiprofeto seBhayibhile. Imbali yangaphandle iNkosi eyisebenzisayo njengesixhobo saYo ukuzisa isono esiphelweni kwayo imelwe kuDaniyeli 11:11; yaye ukuqokelelwa kokugqibela kufumaneka kuIsaya 11:11; yaye ukuphela kwexesha lokulibala kufumaneka kwiSityhilelo 11:11, yaye ukwahlulwa kwengqolowa nokhula emthethweni weCawa kufumaneka kuHezekile 11:11:

Esi sixeko asiyi kuba yimbiza yenu, nani anisayi kuba yinyama phakathi kwaso; kodwa ndiya kunigweba emdeni wakwaSirayeli. Hezekile 11:11.

KuYoweli, “iwayini entsha” inqunyulwe kubadala bamandulo ababefanele ukuba ngabagcini bendawo engcwele. Isigidimi seSikhalo Saphakathi Kwezinzulwini zobusuku sisiso iwayini entsha kaYoweli, yaye umlilo owehlayo ngexesha lomthetho weCawa ufanekiswe ngomlilo wePentekoste. Loo mlilo umele isigidimi, esisiso iwayini entsha, kodwa ukwasesiso nesigidimi esitshabalalisa amadoda angama-250 awanikela isiqhumiso. Ibandla lama-Adventist eSeventh-day iLawodike lifikelela esiphelweni ngexesha lomthetho weCawa, kuba kulapho umlilo ugalelwa khona ngaphandle komlinganiselo yaye utshabalalisa amadoda angama-250 awanikela isiqhumiso; ngoko ke utshabalalisa inkqubo yawo yonqulo.

Ukuba ibandla lamaSeventh-day Adventist belithembekile ngexesha lomthetho weCawa, amandla nobugorha borhulumente waseUnited States aya kulivala. Ukuba alithembekanga, liya kuthi nje

litshintshe igama lalo libe yiFirst-day Adventist church, okanye elinye igama eliphantse lifane nalo. Nokuba lilungile okanye alilunganga, ibandla lamaSeventh-day Adventist alidluli ngaphaya komthetho weCawa. Ubungqina besiprofeto buyachaza ukuba ubu-Adventist buwulahlile umyalezo weendlela zakudala nge-9/11, yaye ezo ndlela zakudala zikhokelela kumnyango ovaliweyo ngexesha lomthetho weCawa. Amadoda angama-25 amelwa kwisahluko sikaHezekile ngu“Jaazaniya unyana ka-Azure, noPelatiya unyana kaBhenaya, iinkosana zabantu.”

Amagama abo avakalisa iimpawu zabantu bakaThixo, kodwa oko kukuvuma nje kuphela. UYaazaniya uthetha ukuthi uThixo uyakuva, yaye ungunyana ka-Azure, okuthetha ukunceda nokukhusela. USista White uthi amadoda angama-25 ayefanele ukuba ngabagcini, njengoko kufanekiswa ngu-“Azur.” Unyana wakhe uvuma ukuba “uyamva” uThixo, kodwa ungowelo didi oluthi, lubona nje, lungaboni, luthi, lusiva nje, lungavi. UPelatiya uthetha ukuthi ukhululwe nguThixo, yaye uyise “uBhenaya,” uthetha ukuthi uThixo wakhe. Xa uHezekile wagqiba umyalezo wakhe wesilumkiso, uPelatiya wafa.

Esi sixeko asiyi kuba yimbiza yenu, nani anisayi kuba yinyama phakathi kwaso; kodwa ndiya kunigweba emdeni wakwaSirayeli; yaye niya kwazi ukuba ndinguYehova; kuba anihambanga ngemimiselo yam, anenzanga izigwebo zam, kodwa nenze ngokwamasiko eentlanga eziningqongileyo. Kwathi, xa ndandiprofeta, uPelatiya unyana kaBhenaya wafa. Ndaza ndawa ngobuso bam phantsi, ndakhala ngezwi elikhulu, ndathi, Awu, Nkosi Yehova! uya kuyenza na intsalela yakwaSirayeli iphele tu? Hezekile 11:11–13.

UPelatiya wafa ngesikhalo esikhulu sikaHezekile. Ingqolowa yafa esitratweni ngomhla we-18 kaJulayi, 2020, ekuzalisekiseni kweSityhilelo ishumi elinanye. Ingqolowa nguMoses noEliya, umbhali wokuqala weLizwi likaThixo, yaye isithembiso sikaEliya oza kuza sisisiqendu sokugqibela kwiTestamente eNdala. UAlfa no-Omega babulawelwa esitratweni saseSodom naseYiputa, kodwa bavuswa ngowama-2024, njengoko kumelwe kwiSityhilelo 11:11. Ngoxa babefile, iSodom neYiputa zavuya. UHezekile ubeka ukufa kukaPelatiya kwixesha lentsalela xa esithi, “Awu, Nkosi Yehova! uya kuyitshabalalisa ngokupheleleyo na intsalela kaSirayeli?” ISodom libandla lamaSabatha oSuku lwesiXhenxe ngexesha lentsalela, ngokukaIsaya.

Yivani, mazulu, ubeke indlebe, wena mhlaba; kuba uYehova uthethile wathi, Ndongdondondle ndakhulisa abantwana, kodwa bona bandivukelile. Inkomo iyamazi umniniyo, nedonki iyasazi isikhongozelo sokudla senkosi yayo; ke uSirayeli akazi, abantu bam abaqondi.

Ye sizwe esinesono, bantu abasindwa bubugwenxa, nzala yabenzi bobubi, bantwana abonakalisayo; bayishiyile iNkosi, bayiqumbisile oyiNgcwele kaSirayeli, babuye umva. Nisabethwa ntoni na? niya kuqhuba nivukela ngakumbi nangakumbi; intloko yonke iyagula, nentliziyo yonke ityhafile. Kususela ezintendeni zonyawo kude kuse entlokweni akukho kuphila kuyo; kukho amanxeba, nemivumbo, nezilonda ezibolileyo; azikhanyelwanga, akubotshwanga, akuthanjiswanga ngeoli. Ilizwe lenu liphanzile, izixeko zenu zitshiswe ngomlilo; umhlaba wenu, abasemzini bayawudla phambi kwenu, yaye uphanzile, ngokungathi ubhangiswe ngabasemzini. Intombi yaseZiyon ishiywe njengendlu encinane esidiliyeni somdiliya, njengomkhukhu emyezwani weekomkomere, njengomzi ongqingiweyo.

Ukuba iNkosi yemikhosi ibingasishiyelanga intsalela encinane kunene, ngebesifana neSodom, sibe sifaniswa neGomora. Yivani ilizwi leNkosi, nina balawuli baseSodom; bekeni indlebe emyalelweni kaThixo wethu, nina bantu baseGomora. Isaya 1:2–10.

UMoses noEliya babulawa eSodom naseYiputa ngexesha lentsalela. IYiputa luphawu lolawulo lwesizwe olonakeleyo, yaye iSodom luphawu lolawulo lwecawe olonakeleyo. UPelatiya unyana kaBhenaya uyafa ngexesha lomthetho weCawa, nto leyo uIsaya ayingqamanisa nomhla wokuxhokonxa oseBhayibhileni, ongowokuba ngu-1863, okanye umthetho weCawa. UPelatiya unyana kaBhenaya umele inkohliso yabo ngokwenene abalivayo iLizwi likaThixo. Ngexesha lentsalela abo bamelwe nguMoses noEliya bayabulawa baze ke bavuswe kwakhona. Olo vuko lwaqala ngezwi entlango ngoJulayi ka-2023. Ukususela ku-2024 ukwahlulwa kokugqibela kwengqolowa nokhula kuye kwaqhubeka.

Ngexesha lomthetho weCawa yangeCawa ibandla lamaSabatha losuku lwesixhenxe liya kwazi ukuba lilahlekile.

Lo mzi awusayi kuba yimbiza yenu, nani anisayi kuba yinyama phakathi kwawo; kodwa ndiya kunigweba emdeni wakwaSirayeli: nani niya kwazi ukuba ndinguYehova; ngokuba anihambanga ngemimiselo yam, ningazenzanga izigwebo zam, koko nenze ngokwamasiko eentlanga ezingqongileyo kuni. Kwathi ke, ndakuba ndiprofeta, uPelatiya unyana kaBhenaya wafa. Hezekile 11:11–13.

Ukufa kukaPelatiya, ogama lakhe lithetha ukuthi usindiswe nguThixo, kuthetha ngokomxholo ukuthi unikelwe ekufeni, kanye ngelo xesha linye apho abasebenzi beyure yeshumi elinanye bakhululwa esandleni sokumkani wasentla kwindinyana yamashumi amane ananye kaDaniyele ishumi elinanye. UPelatiya unikelwa esandleni sokumkani wasentla ngexesha lomthetho weCawa. UPelatiya, unyana kaBhenaya, okuthetha ukuthi “oko uThixo akhe wakha.” Kanye kwelo xesha kanye apho uThixo ephinde wakha itempile, ukuze ayiphakamise njengebandla eloyisayo ngexesha lomthetho weCawa, abo bamelwe nguPelatiya banikelwa ekufeni, kuba kunokuba bathabathe inxaxheba emsebenzini wokwakha iindawo ezindala ezazibhidlikile, babesakhela bona ingcwaba likaTobhiya. UPelatiya umele uIsaya ukusuka entloko kuse ezinzwaneni, umzimba ogcwele isono ngokupheleleyo. Loo mzimba libandla lamaSeventh-day Adventist laseLawodike ekupheleni kwezizukulwana ezine zemvukelo eqhubekakayo, uIsaya ayiveza njengemvukelo enyukayo xa esithi, “niya kuvukela ngakumbi nangakumbi.” Kwinkqubo yokugqibela yokuvavanywa eyaqala ngo-2024, ingqolowa ifile iintsuku ezintathu nesiqingatha, ize ivuswe kwakhona, ngelo xesha baya kwazi ukuba iNkosi inguThixo.

Ngako oko profeta, uthi kubo, Itsho iNkosi uYehova ukuthi; Yabonani, bantu bam, ndiya kunivula amangcwaba enu, ndininyuse niphume emangcwabeni enu, ndiningenise ezweni lakwaSirayeli. Noyazi ukuba ndinguYehova, ekubeni ndiwavulile amangcwaba enu, bantu bam, ndaninyusa naphuma emangcwabeni enu; ndiya kunifaka uMoya wam, niphile, ndinimise kwelenu ilizwe; noyazi ukuba mna Yehova ndikuthethile oko, ndakwenza; utsho uYehova. Hezekile 37:12–14.

Ububingeleli bomgunyathi obumelwa ngaba-25 emthethweni weCawa, buya kwandula ukwazi ukuba iNkosi nguThixo. Inggolowa iyazi ukuba iNkosi nguThixo ngo-2024, aze amarhewu avukele kolo lwazi emthethweni weCawa, xa sele kusemva kwexesha. Elo xesha liqala ngengcwaba novuko lize liphele ngengcwaba kodwa kungabikho luvuko. Inggolowa ekuqaleni iyamazi uThixo, xa ezalisekisa uvuko lweSityhilelo seshumi elinanye, aze amarhewu azi ngexesha lenyikima yomthetho weCawa kwakweso sahluko sinye. Phakathi kwezo mpawu zimbini zendlela inkqubo yokuvavanywa yemvula yasemva izisa omabini amaqela ekuvuthweni ukuze kulungiselelwe isivuno.

Umyalezo kaYoweli yingoma yesidiliya, kodwa umba wokuqala awuphakamisayo ngowokuba amadoda angakwazi na ukuqonda imihla yokugqibela, ngemihla yangaphambili. “Amadoda amakhulu” akuYoweli ayengenako oko, kuba xa kufika isilumkiso sokuvuka ezinzulwini zobusuku, ayanqunyulwa—akhutshwe emlonyeni weNkosi, kanye apho irhamncwa lomhlaba livula umlomo walo ukuba lithethe, nto leyo ekwayindawo apho yathetha khona iesile likaBhileham, nalapho wathetha khona uyise kaYohane umBhaptizi.

Umgwebo ogwetyelwe “amadoda amakhulu amandulo” usekwe kumbuzo wokuba, ngaba oku kwakha kwenzeka ngemihla yooyihlo? Esi sicutshulwa siqala ngokuthi, “kuveni oku.” Emva koko sibeka amangqina amabini, elinye linezizukulwana ezine zamadoda, elinye lineentlobo ezine zezinambuzane. Emva koko avuswa ngoDanduluko Lwasezinzulwini Zobusuku, ukuze afumanise kuphela ukuba adluliwe njengabantu bakaThixo abanyuliweyo bomnqophiso. Abadlulwanga ngenxa yokuba babengenayo iwayini, badluliwe ngenxa yokuba benewayini engalunganga. Kumzekeliso weentombi ezilishumi, iwayini entsha kaYoweli yioli.

Usindiso lwabo lubekwe ngokwemigqaliselo yokuba bayayamkela na “iwayini entsha” yomyalezo wemvula yasemva. “Amadoda amadala nawamandulo” nawo aboniswa nguIsaya njenge “zinxila zakwaEfrayim,” yaye uEfrayim akamelwanga phakathi kwabo batywiniweyo kwiSityhilelo sesixhenxe. Uthatyathwa indawo ngumzalwana wakhe uManase. Kunzima ukufumana ukumkani okhohlakele ngakumbi kunoManase, kodwa yena uthabathela indawo yezo zinxila zakwaEfrayim.

“Abo bangazivayo iintlungu ngenxa yokwehla kwabo ngokwasemoyeni, bengalileli nezono zabanye, baya kushiywa bengenatywina likaThixo. INkosi iyabayalela abathunywa bayo, amadoda anezixhobo zokubulala ezandleni zawo, isithi: ‘Hambani emva kwakhe phakathi komzi, nibethe; iliso lenu malingasindisi, ningabi nanceba; bulalani kuphele tu abadala nabaselula, iintombi, nabantwana abancinane, nabafazi; kodwa musani ukusondela nakubani na onophawu; niqale engcweleni yam. Bandula ke baqala ngamadoda amadala awayephambi kwendlu.’

“Apha siyabona ukuba ibandla—ingcwele yeNkosi—laba lelokuqala ukuva ukubethwa yingqumbo kaThixo. Amadoda amakhulu, abo uThixo wayebanike ukukhanya okukhulu nabemi njengabagcini bezilangazelelo zokomoya zabantu, ayeyiphulaphule intembeko yawo. Ayethathe isikhundla sokuba asifanele silindele imimangaliso nokubonakaliswa okuphawulekayo kwamandla kaThixo njengakwimihla yangaphambili. Amaxesha atshintshile. La mazwi aqinisa ukungakholwa kwawo, aze athi: INkosi ayiyi kwenza okulungileyo, ingayi kwenza nokubi. Inenceba kakhulu ukuba ingandwendwela abantu bayo ngomgwebo. Ngaloo

ndlela ‘Uxolo nokhuseleko’ sisikhalo samadoda angasayi kuphinda aphakamise ilizwi lawo njengexilongo ukubonisa abantu bakaThixo ukreko lwabo nendlu kaYakobi izono zayo. Ezi zinja ezizizimumu ezingafunanga ukukhonkotha zizo eziveza impindezelo enobulungisa kaThixo okhubekileyo. Amadoda, iintombi, nabantwana abancinane batshabalala bonke kunye.”

“Amasikizi awayebubulela ngawo, bekhala ngawo, abo bathembekileyo, ayengawo kuphela awayenokubonwa ngamehlo anemida; kodwa ezona zono zimbi kakhulu, ezo zazivusa ikhwele loThixo ococekileyo nongcwele, zazingatyhilwanga. UMphengululi omkhulu weentliziyoyayasazi sonke isono esenziwa emfihlakalweni ngabasebenzi bobugwenxa. Aba bantu baya kuthi bazive bekhuselekile ekukhohliseni kwabo, yaye ngenxa yokunyamezela kwaKhe ixesha elide bathi iNkosi ayiboni, baze benze ngokungathi ulahlile umhlaba. Kodwa Yena uya kulubhenca uhanahaniso lwabo, aze avule phambi kwabanye ezo zono ababekukhathalele kakhulu ukuzifihla.”

“Akukho ukuphakama kwesikhundla, nesidima, okanye ubulumko behlabathi; akukho ndawo kwiofisi engcwele, eya kugcina abantu ekubeni bancame umgaqo xa beshiywe ezintliziyweni zabo ezikhohlisayo. Abo bekhe baqondwa njengabafaneleyo nabangamalungisa babonakala bengabakhokeli abaphambili ekrekwani lokuwexuka, kwanemizekelo yokungakhathali nokusetyenziswa gwenxa kweenceba zikaThixo. Ikhondo labo elingendawo akasayi kulinyamezela kwakhona, yaye ngomsindo waKhe ubaphatha ngaphandle kwenceba.”

“Kungokuthandabuza apho iNkosi irhoxisa ubukho baYo kwabo bathe basikelelwa kukukhanya okukhulu nabaye beve amandla elizwi ekukhonzeni kwabanye. Babekade bengabakhonzi baYo abathembekileyo, benikwe inceba yobukho baYo nokhokelo lwaYo; kodwa bemka kuYo baza bakhokelela abanye ekulahlekeni, yaye ngenxa yoko baziswe phantsi kokungakholiswa nguThixo.” Testimonies, volume 5, 211, 212.

UYoweli uthetha kubunkokeli bebandla lama-Seventh-day Adventist laseLawodike xa echaza “amadoda amakhulu,” kodwa uYoweli ukwathetha nakwabangafundanga, njengoko uIsaya ebabiza abo babekwe ngokuchaseneyo nabafundileyo. UYoweli uthetha kumadoda amandulo aqubuda elangeni kuHezekile isahluko sesibhozo, nalawo angawokuqala ukugwetywa kwisahluko sesithoba. Ukwabhekisa nakumalungu aqhelekileyo ebandla lama-Seventh-day Adventist laseLawodike xa esithi, “Yivani oku, nina madoda amakhulu, nibeke indlebe, nonke nina bemi belizwe.”

Amadoda angama-25 akwisesahluko sesibhozo abekwe kumthetho weCawa, apho aqubuda khona elangeni imiqolo yawo ijongise kude nengcwele. Angu “isishumi” sovukelo lwabangama-250, abema noKora, noDathan, noAbhiram. Amadoda angama-25 angumfuziselo wovukelo olwaphindwa, ngokokuphefumlelwa, ngowe-1888, olwaba ngumfuziselo wovukelo lobunkokeli bebandla lamaSeventh-day Adventist laseLawodikea ngowe-9/11, kude kuse kumthetho weCawa. Bamele “isishumi” sovukelo kwangelo xesha linye apho uIsaya, kwisahluko sesithandathu, achaza izilumko ngokuba “zisishumi,” esinobukho ngaphakathi.

UYoweli sisibhengezo kuma-Adventist, sokuba ixesha labo lovavanyo livaliwe kuba bazalise indebe yexesha labo lovavanyo ngesono, yaye ukuzaliseka koko kubonakaliswa njengesifo

esisusela entloko kuye kutsho ezinzwaneni, nto leyo ebonisa ukuba isigidimi semvula yasemva sinqunyulwe emilonyeni yabo. UIsaya uchaza loo nyaniso inye kwisahluko samashumi amabini anesithoba.

Zimangaliseni, nimangale; khalani ngokukhala, nikhale; banxilile, kodwa bengaxilanga yiwayini; bayagxadazela, kodwa kungengasiselo sinamandla. Kuba uYehova uniphalazele umoya wobuthongo obunzulu, wawavala amehlo enu; abaprofeti nabalawuli benu, iimboni, ubagqumile. Kwaye umbono wayo yonke into ube kuni njengamazwi encwadi etywiniweyo, abayinika ofundileyo, besithi, Khawufunde oku, ndiyakucela; aze athi, Andinako; kuba itywiniwe. Ize incwadi inikwe ongaqeqeshwanga, kusithiwa, Khawufunde oku, ndiyakucela; aze athi, Andifundanga.

Ngenxa yoko iNkosi yathi, Kuba aba bantu besondela kum ngomlomo wabo, bandidumise ngemilebe yabo, kodwa bayisusile intliziyo yabo kude kum, nokoyika kwabo kum kufundiswa ngumyalelo wabantu; ngenxa yoko, yabona, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, ewe, umsebenzi omangalisayo nesimanga; kuba ubulumko bezilumko zabo buya kutshabalala, nokuqonda kwabaqondayo babo kuya kufihlwa. Yeha kwabo bafuna ukufihla icebo labo nzulu eNkosini, nemisebenzi yabo isebumnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Inene, ukuguqula kwenu izinto kuziphantsi kuya kuthatyathwa njengodongwe lombumbi; kuba ingaba umsebenzi ungathi na ngaye owawenzayo, Akandenzanga? okanye into eyabunjwayo ingathi na ngaye oyibumbileyo, Wayengenangqondo? Isaya 29:9–16.

“Ukuqonda” kwabantu abaziingqondi kusekelwe ekutyhilweni kweLizwi likaThixo lesiprofeto elalitywiniwe. Abo baqeqeshwe kumaziko onakeleyo obu-Adventist abanakuyifunda incwadi yesiprofeto, baze batyhole uThixo ngokuba engenakuqonda. Xa isiprofeto sityhilwa, abanakusiva, ngoko batyholo uThixo ngokuba nguye ongenakuqonda, yaye ngokwenjenjalo bazijika izinto zijonge ezantsi. Abafundileyo nabangafundanga phakathi kobu-Adventist abanakusiqonda isiprofeto esityhilwayo kanye phambi kokuba kuvalwe ithuba lovavanyo, yaye incwadi kaYoweli iyalela “amadoda amadala” ukuba ave, kodwa aludidi oluthi, luphulaphule lungavi, lukhangele lungaboni.

Eyona ntliziyo yovukelo lwabo imelwe kukungakwazi kwabo ukumqonda uKristu njengowokuqala nanjengowokugqibela. Lo ngumxholo wesahluko apho kubuzwa khona umbuzo othi, “Ngaba oku kwakukho ngemihla yenu, nokuba ngemihla yooyihlo?”

Ngaba kwakha kwakho ixesha embalini yooyihlo apho abantu bavuswa kukuDanduluka Kwasezinzulwini Zobusuku, baza bafumanisa kuphela ukuba baziintombi ezizizidenge? “Amadoda amakhulu” ayalelwa ukuba “avuke,” njengokuba kwaba njalo kumaMillerite kwintlanganiso yenkampu yase-Exeter ngowe-1844. Umzekeliso weentombi ezilishumi ngumzekeliso wamava abantu bama-Adventist, owazalisekiswa ngokungqinelana ngqo nonobumba kwimbali yamaMillerite, yaye uya kuphinda uzalisekise ngokungqinelana ngqo nonobumba ngemihla yokugqibela. Ukungakwazi kwe-Seventh-day Adventism yaseLawodike ukuqonda ukuba imbali esisiseko yecawa yabo iyaphindwa ngemihla yokugqibela, kugxininisa umgaqo wesiprofeto osisitshixo esivula umyalezo wesiprofeto. Asingomthetho weBhayibhile

kuphela, kodwa ikwayintliziyo yesiTyhilelo sesimilo sikaYesu Kristu esityhilwayo kanye ngaphambi kokuba ukuvalwa kwethuba lovavanyo kufike.

UYoweli uyabuza athi, “Oku kuye kwaba khona na emihleni yenu, okanye emihleni yooyihlo?” Okanye kungabuzwa kuthiwe, “Emihleni yooyihlo, kwakukho na inkqubo yokuvavanywa eyahlula abantu bomnqophiso omtsha kubantu bomnqophiso omdala?” Kwakukho, kwaye olo lwahlulo lwaphunyezwa ngomyalezo wesiprofeto omelwe njengeoli emzekelisweni. “Oku kuye kwaba khona na emihleni yenu okanye emihleni yooyihlo” kwangoko kwabonakalisa ukuba okwenzeka emihleni yooyihlo kwakukukuvuswa emva kwezizukulwana ezine zentshabalalo eyandayo, njengoko kumelwe ngumyalelo wokuthumela umyalezo kwizizukulwana ezine, kwanangezinambuzane ezine zentshabalalo eyandayo. UYoweli sisibhengezo somgwebo nxamnye nebandla elibuyele umva nelilahlekileyo ngexesha leSikhalo Sasezinzulwini Zobusuku. Akukho bandla embalini engewele eliye lama nxamnye nokukhanya okukhulu ngaphezu kwebandla lamaSeventh-day Adventist. Umfuziselo wolo hlobo lovukelo nxamnye nenyano umelwe ngu “Kapernaum.”

Siza kuqhubeka kwinqaku elilandelayo.

“EKapernahum uYesu wayehlala ngamathuba aphakathi kohambo lwaKhe lokuya nokubuya, yaye yaziwa njenge ‘isixeko saKhe.’ Yayikumalwandle oLwandle lwaseGalili, yaye kufuphi nemida yethafa elihle laseGennesaret, nokuba yayingekho kanye phezu kwalo.” Ulangazelelo Lwezizukulwana, 252.

“Phakathi kwabo bazibiza ngokuba bangabantwana bakaThixo, kuncinane gqitha ukunyamezela okuye kwabonakaliswa, mangaphi na amazwi akrakra athe athethwa, kungakanani na ukugxeka okuye kwavakaliswa ngokuchasene nabo bangengabo benkolo yethu. Abaninzi baye bajonga abo bangabamanye amabandla njengaboni abakhulu, kanti iNkosi ayibajongi ngaloo ndlela. Abo bajonga ngolo hlobo amalungu amanye amabandla, bayaswela ukuzithoba phantsi kwesandla esinamandla sikaThixo. Abo babagwebayo basenokuba babenokukhanya okuncinane kuphela, amathuba ambalwa namalungelo ambalwa. Ukuba babenokukhanya amalungu amaninzi amabandla ethu abe nako, basenokuba baye baqhubela phambili ngesantya esikhulu ngakumbi, baze bayimele ngcono inkolo yabo phambi kwehlabathi. Ngabo baqhayisa ngokukhanya kwabo, kodwa basilele ukuhamba kuko, uKristu uthi, ‘Ke mna ndithi kuni, Kuya kuba bhetele ngakumbi eTire naseSidon ngomhla womgwebo kunani. Ke wena, Kapernahum [amaSabatha ama-Adventist eMini yeSixhenxe, abe nokukhanya okukhulu], ophakanyiselwe ezulwini [ngokwemfanelo yamalungelo], uya kuthotyelwa esihogweni; kuba ukuba imisebenzi yamandla, eyenziweyo kuwe, yayenziwe eSodom, ngesaya sihleli kude kube namhla. Ke mna ndithi kuni, Kuya kuba bhetele ngakumbi ezweni laseSodom ngomhla womgwebo kunakuwe.’ Ngelo xesha uYesu waphendula wathi, ‘Ndiyakubulela, Bawo, Nkosi yezulu nehlabathi, ngenxa yokuba uzifihlile ezi zinto kwizilumko nakwabaqiqayo [ngokwembono yabo ngabo], wazityhila kwiintsana.’”

“Ke kaloku ngoku, ngenxa yokuba nizenzile zonke ezi zenzo, utsho uYehova, yaye ndathetha kuni, ndivuka kwakusasa ndathetha, kodwa anavayo; ndaza ndanibiza, kodwa anaphendula; ngenxa yoko ndiya kwenza kule ndlu, ebizwa ngegama lam, enikholosa ngayo, nakule ndawo

ndaninika yona nina nooyihlo, njengoko ndenzayo eShilo. Kwaye ndiya kunigxotha emehlweni am, njengoko ndabagxothayo bonke abazalwana benu, yona yonke imbewu kaEfrayim.”

“INkosi imisele phakathi kwethu amaziko abaluleke kakhulu, yaye amelwe ukuba alawulwe, kungekhona njengoko alawulwa amaziko ehlabathi, koko ngokomyalelo kaThixo. Amelwe ukulawulwa ngeliso elinye elijolise eluzukweni lwaKhe, ukuze ngazo zonke iindlela imiphefumlo etshabalalayo isindiswe. Kubantu bakaThixo kuze ubungqina boMoya, kanti ke abaninzi abawathobelanga amacebiso okululeka, izilumkiso, neengebiso.

“Yivani ngoku oku, nina bantu basisidenge, ningenangqiqo; nina namehlo, kodwa ningaboni; nina neendlebe, kodwa ningavi: anindoyiki na mna? utsho uYehova; anisayi kungcangcazela na ebusweni bam, mna ndimisele isanti yaba ngumda wolwandle ngommiselo ongunaphakade, ukuze lungabi nako ukuwugqitha? Kanti ke, nokuba amaza alo ayaziphosa-phosa, akakwazi ukoyisa; nokuba ayagquma, akakwazi ukuwuwela. Kodwa aba bantu banentliziyo eneenkani neqhankqalazayo; bajikile, bemka. Kananjalo abathi entliziyweni yabo, Masimoyike ngoku uYehova uThixo wethu, onika imvula, eyokuqala neyokugqibela, ngexesha layo; osigcinela iiveki ezimiselweyo zesivuno. Ubugwenxa benu buziphambukisile ezi zinto, nezono zenu zinibambezele izinto ezilungileyo.... Abaligwebi ityala, ityala lenkedama, kanti bayaphumelela; nelungelo losweleyo abalenzeli mgwebo. Andiyi kubavelela na ngenxa yezi zinto? utsho uYehova; umphefumlo wam awuyi kuziphindezela na kwisizwe esinjalo na?”

“Ngaba iNkosi iya kunyanzeliswa ukuba ithi, ‘Musa ukubathandazela aba bantu, uze ungaphakamisi nokukhala nokuthandaza ngenxa yabo, kananjalo ungandenzeli mthandazo wokubathethelela: kuba andiyi kukuva?’ ‘Ngako oko imvula ziye zabanjwa, yaye akubangakho mvula yamva.... Akuyi na ukusuka ngoku ukhale kum, uthi, Bawo wam, wena ungumkhokeli wobutsha bam?’” Review and Herald, August 1, 1893.