

# **Incwadi kaYoweli neBandla lama-Adventist oMhla weSixhenxe laseLawodikea - Inani Lamashumi Amabini anesibhozo**

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2026-01-14

## **Inani Lamashumi Amabini Anesibhozo**

Sichonga izaliseko ezilishumi elinesibini zobuMesiya ezazalisekiswa encwadini kaMateyu, size sizilungelelanise neempawu zendlela zabalikhulu elinamashumi amane anesine amawaka. Sichonge ukuzalwa kukaKristu njengophawu lwendlela lwexesha lesiphelo, oluqalisa yonke intshukumo yohlaziyo. Ukuzalwa kukaKristu kuhambelana no-1989, ixesha lesiphelo labalikhulu elinamashumi amane anesine amawaka. Olo phawu lwendlela lusoloko lulandelwa luphawu lwendlela apho isigidimi sibekwa esidlangalaleni, ukuze uluntu luthi emva koko lubanjelwe uxanduva.

Ukuzaliseka kwesibini koMesiya yayikukufundisa kukaKristu ngemizekeliso, okuchaza indlela esetyenziswayo ekunikezelweni komyalezo owenziwa usesikweni emva kwexesha lesiphelo, xa ukwanda kolwazi kukhokelela kumyalezo wesizukulwana eso sikhethekileyo. Kwaba ngu-1831 kumaMillerite, kwaza kwaba ngu-1996 kwintshukumo yabangamakhulu alikhulu anamashumi amane anesine amawaka. Emva kokuba umyalezo ubekwe esidlangalaleni, wandule ke ukuxhotyiswa ngamandla kukuzaliseka kwesiprofeto okuphawula ukuqala kwenkqubo yovavanyo. Oko kuxhotyiswa ngamandla kwaba nguAgasti 11, 1840 kumaMillerite, kwaza kwaba yi-9/11 kwabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine.

## **Uphawu lwesithathu lukaMesiya ngabathunywa be-9/11**

Waza weza wahlala emzini obizwa ngokuba yiNazarete, ukuze kuzaliseke oko kwathethwayo ngabaprofeti, kusithiwa, Uya kubizwa ngokuba nguNazarete. Mateyu 2:23.

## **Ukuprofeta**

Kuye kuvele ihlumelo esiqwini sikaYese, kuphume isebe ezingcanjini zakhe. Isaya 11:1, AbaGwebi 13.

Ingcambu yegama lesiHebhere eliguqulelwa ngokuthi “iSebe” nguNetzer, ekwangengcambu yaseNazarete. ISebe livela ematyotyombeni aseNazarete.

“INKosi iya kubiza abafana abasuka kwiindlela zobomi ezithobekileyo ukuba bangene enkonzweni yayo, kanye njengoko yenzayo xa yayiphila ngokobuqu kulo mhlaba. Yadlula kubarabi abafundileyo, ukuze ikhethe njengabafundi bayo bokuqala abalobi beentlanzi abathobekileyo, abangafundanga. Inabasebenzi eya kubabizela ukuphuma ebuhlwempu nasekufihlakaleni. Bebandakanyeke kwimisebenzi eqhelekileyo yobomi, benxibe nezambatho ezirhabaxa, babonwa ngabantu njengabangabalulekanga kangako. Kodwa baya kuba ziijuweli

ezixabisekileyo, zikhanye ngokuqaqambileyo ngenxa yeNkosi. ‘Baya kuba ngabam, utsho uYehova wemikhosi, ngaloo mini xa ndibumba iijuweli zam.’” Review and Herald, Meyi 5, 1903.

Igunya loMoya oyiNgcwele, igunya likaDade White, kunye nokuvunywa okuphefumlelweyo kukaJones noWaggoner kwaliwa ngo-1888, njengokuba uKora wayelenzile ngokugxeka igunya likaMoses.

“Ngoko ke isigidimi sengelosi yesithathu siya kuvakaliswa. Xa kufika ixesha lokuba sinikwe ngamandla amakhulu kunawo onke, iNkosi iya kusebenza ngezixhobo ezithobekileyo, ikhokela iingqondo zabo bazinikezele enkonzweni yaYo. Abasebenzi baya kufaneleka ngakumbi ngokuthanjiswa koMoya waYo kunangokuqeqeshwa kwamaziko emfundo yoncwadi. Amadoda okholo nawomthandazo aya kunyanzelwa ukuba aphume ngenzondelelo engcwele, evakalisa amazwi uThixo awabanika wona. Isono zaseBhabhiloni ziya kubekwa elubala. Iziphumo ezoyikekayo zokunyanzelisa ukugcinwa kwemithetho yebandla ngegunya likarhulumente, ukungenelela kokusebenzelana nemimoya, inkqubela efihlakeleyo kodwa ekhawulezayo yamandla opopu—konke kuya kutyhilwa. Ngezi zilumkiso zinzulu abantu baya kuvuselelwa. Amawaka ngamawaka aya kuphulaphula angazange eve mazwi anjengala. Ngokumangaliswa aya kuva ubungqina bokuba iBhabhiloni yibandla, liwile ngenxa yeempazamo zalo nezono zalo, ngenxa yokwala kwalo inyaniso eyathunyelwa kulo ivela ezulwini. Xa abantu besiya kubafundisi babo bangaphambili benombuzo onomdla omkhulu, Ngaba ezi zinto zinjalo? abalungiseleli baya kuveza iintsomi, baprofete izinto ezigudileyo, ukuze bathomalalise uloyiko lwabo baze bazolise isazela esivusiweyo. Kodwa ekubeni abaninzi benqaba ukwaneliseka ligunya nje labantu baze bafune u-“Utsho uYehova” ocacileyo, ulungiselelo oluthandwayo, njengabaFarisi bamandulo, luzaliswe ngumsindo njengoko igunya labo libuzwa, luya kusigxeka isigidimi ngokungathi siphuma kuSathana luze luvuse izihlwele ezithanda isono ukuba zidele zize zitshutshise abo basivakalisayo.” Imbambano Enkulu, 606.

Imilebe ethandabuzayo evela ematyotyombeni aseNazarete yafika “kwingxoxo” kaIsaya amashumi amabini anesixhenxe.

Ngomlinganiselo, xa ithumela phambili, uya kuxoxisana nayo; uwubamba umoya wakhe onamandla ngomhla womoya wasempuma. Isaya 27:8.

“Umoya wasempuma” wobuSilamsi, omelwe “njengesibetho sesithathu,” kwananjengoko “ukucaphukisa kweentlanga,” wakhululwa waza ngoko nangoko wathintelwa ngomhla ka-9/11.

“Ngelo xesha, xa umsebenzi wosindiso usondela esiphelweni, imbandezelo iya kuba ishlela ihlabathi, yaye iintlanga ziya kuba nomsindo, kodwa zibanjwe ukuze zingathinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yasemva kwexesha,’ okanye ukuhlaziywa okuvela ebusweni beNkosi, iya kuza, ukuze inike amandla ilizwi elikhulu lengelosi yesithathu, yaye ilungise abangcwele ukuba beme ngelo xesha xa iimbandezelo ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

UMoses, uEllen White, uA. T. Jones noE. J. Waggoner baza bathabatha indawo yabo kwi-9/11 njengabalindi beHabakuki isahluko sesibini, ababuza ukuba baya kuthini ngexesha “ingxoxo-mpikiswano” kaIsaya, eqala xa kufika umoya wasempuma. UIsaya uthi “ingxoxo-mpikiswano” yiyo ehlambulula izono ebantwini bakaThixo.

Ngomlinganiselo, ekuphumeni kwaso, uya kulwa naso ngentetho; uthomalalisa umoya wakhe onamandla ngomhla womoya wasempuma. Ngenxa yoko ke ubugwenxa bukaYakobi buya kuhlanjululwa; yaye esi sisiqhamo sonke sokususa isono sakhe; xa esenza onke amatye esibingelelo abe njengamatye etshokhwe aqhekezwe abe ziziqwenga, amahlathi angcwele nemifanekiso aziyi kuma. Isaya 27:8, 9.

“Ingxoxo” engokuthi imvula yasemva ilinganiswe ngomhla we-9/11, xa iSilamsi sakhululwa saza sathintelwa kwakhona, yindlela ububi bukaYakobi obususwa ngayo, ngaloo ndlela kuguqulwa uYakobi abe nguSirayeli. Utshintsho lweBhayibhile olusuka kuYakobi, indoda engummeli wesivumelwano, lusiya kuSirayeli luchonga u-1856, xa intshukumo kaMiller yaseFiladelfiya yaba yintshukumo kaMiller yaseLawodike, ethi kwiminyaka esixhenxe kamva ibe yicawe yama-Adventist oSuku lweSixhenxe yaseLawodike. Olo tshintsho kwimbali yamaMiller luchonga uphawu lwendlela kwimbali yabaliwaka elinamakhulu alikhulu anamashumi amane anesine, xa intshukumo yaseLawodike yabaliwaka elinamakhulu alikhulu anamashumi amane anesine iguqukela kwintshukumo yaseFiladelfiya yabaliwaka elinamakhulu alikhulu anamashumi amane anesine. Elo nqanaba lotshintsho lilapho uYakobi, okuthetha umqweqwedisi, eguqukela kuSirayeli, okuthetha umoyisi.

“Ingxoxo” ihlambulula ubugwenxa bukaYakobi, aze abe nguSirayeli, lowo woyisayo. Abo bamelwe njengoSirayeli bayoyisa ngegazi leLizwi nangelizwi lobungqina babo.

Bamoyisa yena ngegazi leMvana, nangelizwi lobungqina babo; ababusukelanga ubomi babo kwada kwasekufeni. ISityhilelo 12:11.

“ilizwi lobungqina babo” ngumyalezo owacelwa ngumlindi kaHabakuki ukuba awuqonde. Limele ukungcwaliswa kwabo negazi leMvana, ukugwetyelwa kwabo.

Ndiya kuma esandulweni sam, ndizimise phezu kwenqaba, ndilinde ndibone into aya kuyithetha kum, nokuba ndiya kuthini na ekukhalinyelweni kwam. Habhakuki 2:1.

Igama elithi “reproved” lithetha ukuthi “waxoxisana naye,” yaye limela “ingxoxo” kaIsaya esusa izono zikaYakobi. Umlindi kuHabhakuki ufuna ukwazi ukuba ubungqina bakhe buya kuba yintoni, yaye uyaziswa ukuba iitafile zikaHabhakuki zingumyalezo oya kuvumela abo banqwenela ukufunda ukuba bagqithe kwiZibhalo baze bafumane umyalezo wokugwetyelwa ngokholo. UHabhakuki isahluko sesibini uchaza ngokucacileyo umlindi ekupheleni kweendinyana ezine zokuqala njengophakathi kwabo bakudidi lwabagwetyelwayo ngokholo.

Yabona, umphefumlo wakhe ophakamileyo awuthe tye ngaphakathi kuye; kodwa olilungisa liya kuphila ngokholo lwalo. Habhakuki 2:4.

Umyalezo phezu kwezo tafile zimbini ziindlela zamandulo zikaYeremiya. Kodwa xa umlindi kaYeremiya wavuthela isigodlo, udidi lwabavukeli, abanemiphefumlo eziphakamisileyo, lwala

ukuva. Babeluludidi olunye olukhankanywe kwivesi engaphambili, olwala ukuhamba ezindleleni zamandulo ukuze lufumane ukuphumla nokuhlaziyeka.

Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, ukuba iphi na indlela elungileyo, nihambe kuyo; niya kufumana ukuphumla kwemiphefumlo yenu. Kodwa bathi bona, Asiyi kuhamba kuyo. Kananjalo ndibeke abalindi phezu kwenu, ndisithi, Phulaphulani isandi sesigodlo. Kodwa bathi bona, Asiyi kuphulaphula. Yeremiya 6:16, 17.

Abalindi ababekwe phezu kwabantu bakaThixo ngomhla ka-9/11 yayinguMoses, uEllen White, uJones noWaggoner, abamelwa yimilebe kaMoses ethintithayo, eyayimelwe lulooyiko lwakhe lokuthetha ulwimi lwaseYiputa, ulwimi awayengalusebenzisanga kangangeminyaka engamashumi amane. Ngokunxulumene nawo onke amaHebhere nesihlwele esixubeneyo esawela uLwandle oluBomvu kunye noMoses, uMoses wayenguloo mntu wayenesigxina solwimi sasemzini. Isigxina sakhe solwimi sasisisesaseNazarete. NoPetros, kananjalo, isigxina sakhe solwimi saphawulwa.

Emva kwethutyana kwafika kuye abo babemi kufuphi, bathi kuPetros, Inene nawe ungowabo; kuba indlela othetha ngayo iyakutyhila. Mateyu 26:73.

Kwimpikiswano yembali kaPetros, waxoka kathathu, waza wabonakala kule mpikiswano ngolwimi lwakhe, nokuba yayikukubethaka kolwimi lwakhe. Elinye iqela kule mpikiswano labuza uThixo lathi, “ndiza kuthini na kule mpikiswano.” Bona “bayazibona” iindlela zakudala, yaye “bayasiphulaphula” isandi sexilongo. Bayabona, beve, yaye xa ekugqibeleni “bempikisana,” bayoyisa. Isigidimi sokoyisa ngemihla yokugqibela simelwe njengesigidimi saseLawodike. Ngokungafaniyo nebandla laseLawodike, ibandla laseFiladelfiya alinagwetywa.

Lowo woyisayo ndiya kumenza intsika etempileni kaThixo wam, yaye akayi kuphinda aphume konke; yaye ndiya kubhala phezu kwakhe igama likaThixo wam, negama lomzi kaThixo wam, oyiYerusalem entsha, owehla uphuma ezulwini kuThixo wam; yaye ndiya kubhala phezu kwakhe igama lam elitsha. Lowo unendlebe, makeve oko uMoya akuthethayo kuwo amabandla. ISityhilelo 3:12, 13.

Nangona kungekho kugwetywa, isithembiso esinikwa iFiladelfiya sisesabo kuphela “boyisayo.” Ibandla laseFiladelfiya lithlekiswa nebandla laseLawodike, yaye lahlulwa ngodidi olufanele loyise, nangodidi esele loyisile. Ibandla laseFiladelfiya lithlekiswa nebandla laseLawodike, yaye ibandla laseLawodike ziintombi ezizizidenge zikaMateyu 25.

“Imeko yeBandla emelwe ziintombi ezizizidenge, ikwakhankanywa njengemeko yaseLawodike.” Review and Herald, Agasti 19, 1890.

Ngo-9/11, xa ingelosi yehlayo ekudilikeni kweTwin Towers, uJones noWaggoner baqalisa ukunikelwa komyalezo waseLawodike, yaye kwaqalisa impikiswano yemvula yasemva. Umyalezo wexilongo kaYeremiya ulixilongo lesixhenxe, elilusizi lwesithathu, oluyiSilamsi njengoko luchongiwe kwiindlela zakudala ezimelwe ziinyaniso, ZONKE iinyaniso, ezimelwe phezu kweetafile zikaHabakuki zango-1843 nango-1850. Umyalezo waseLawodike kuphela kwethemba losindiso, yaye igama elithi usindiso lithetha ukuphiliswa. Nokuba uKristu uziveza njengonkqonkqozayo emnyango wentliziyo yomLawodike, okanye ethembisa umLawodike ukuba

ukuba benza uxolo naYe, Uya kwenza uxolo nabo, ngumyalezo wokuphiliswa kuphela onikelwayo kumSeventh-day Adventist waseLawodike.

## **Uphawu lwesine loMesiya ngumyalezo waseLawodikea ka-9/11**

Ukuze kuzaliseke oko kwathethwayo nguEsayas umprofeti, esithi, Yena ngokwakhe wazithabatha izifo zethu, wazithwala nezigulo zethu. Mateyu 8:17.

### **Uqikelelo**

Inene, uthwale iintlungu zethu, wathwala iintsizi zethu; ke thina samcingela njengobethiweyo, ebethwe nguThixo, ecinezelweyo. Isaya 53:4.

Bhalela ke kwisithunywa sebandla lamaLawodike, uthi; Itsho le nto iAmen, ingqina elithembekileyo neliyinyaniso, isiqalo sendalo kaThixo; Ndiyayazi imisebenzi yakho, ukuba akubandi, awutshisi; ndinga ungabanda nokuba utshise. Ngoko ke, ngenxa yokuba udikidiki, ungabandi ungatshisi, ndiya kukugabha uphume emlonyeni wam.

Ngokuba usithi, Ndityebile, ndandisiwe ngobuncwane, yaye andiswele nto; kanti akwazi ukuba ulusizana, uludwayi, ulihlwempu, uyimfama, yaye uhamba ze:

Ndikucebisa ukuba uthenge kum igolide elivavanywe emlilweni, ukuze ube sisityebi; neengubo ezimhlophe, ukuze wembathiswe, nokuze ihlazo lobuze bakho lingabonakali; uthambise amehlo akho ngesithambiso samehlo, ukuze ubone.

Bonke endibathandayo, ndiyabakhalimela ndibaqeqeshe; yiba nenzondelelo ngoko ke, uguquke. Yabona, ndimi emnyango ndinkqonkqoza; ukuba nabani na uliva ilizwi lam, awuvule umnyango, ndiya kungena kuye, ndidle naye, naye adle nam. Lowo woyisayo ndiya kumnika ukuba ahlale nam etroneni yam, njengokuba nam ndoyisayo, ndaza ndahlala noBawo etroneni yakhe. Onendlebe makeve oko kuthethwa nguMoya kuwo amabandla. ISityhilelo 3:14–22.

Isiluleko sokuba kuthengwe igolide neengubo ezimhlophe, kwanokuba kuthanjiswe amehlo, sisichaso esichaziweyo semeko ephela ekufeni okungunaphakade, kungekhona nje ukufa. Naziphi na iingxaki igolide, iingubo, nokuthanjiswa okunokuzinyanga, ezo ngxaki zihambelana ngokulula noKristu ekuthabatheni izifo zethu. UYohane wayevallelwe ePatmos ngenxa yeLizwi likaThixo nobungqina bukaYesu, obunguMoya Wobuprofeti. UMoya Wobuprofeti sisichaso seLawodike, kwaye amandla okuphilisa kaMoya Wobuprofeti afanekiswa nguKristu ekuthabatheni izifo zethu nasekuthwaleni iintlungu zethu.

Ekuphela kwendlela uKristu anokuthi athwale ngayo ubulwelwe bethu kukuba sivule ucango lweentliziyo zethu size sivumele ukudityaniswa kobuThixo baKhe nobuntu bethu. Uthwala ubulwelwe bethu xa engena ebomini bethu ngobukho boMoya oyiNgcwele. Sivula ucango ngokuzalisekisa iyeza. Iyeza elivula intliziyo yigolide, iingubo ezimhlophe nesithambiso samehlo. Isithambiso samehlo kukukhanyiselwa kweLizwi likaThixo, okuzalisekiswa kuphela nguMoya oyiNgcwele. IBhayibhile sisibane seenyawo zethu, yaye ukukhanya okukhanyisela indlela kukukhanya kwesikhalo saphakathi kobusuku.

Iilizwi lakho lisisibane ezinyaweni zam, nokukhanya emendweni wam. IiNdumiso 119:105.

Xa umLaodike utshelwa ukuba athambise amehlo akhe, umele akwenze oko ngeLizwi likaThixo, elisisibane; kodwa, njengoko kuboniswe emzekelisweni weentombi ezilishumi, isibane asinamsebenzi ngaphandle kweoli. AmaLaodike aneziBhalo zawo, nangona ngokubanzi ingelulo uHlelo lweKing James, kodwa akanayo ioli yoMoya oyiNgcwele. Ukuthanjiswa kwamehlo amaLaodike kufezekiswa ngomyalezo oqulethe ubukho boMoya oyiNgcwele.

Igolide acetyiswa ukuba ayithenge umLaodike ayisiyokholo nje kuphela, koko lukholo olusebenza ngothando, luhlambulule umphefumlo. Njengokuba kunjalo nangomthambiso wamehlo, igolide nalo linesibango sobuxoki sobuLaodike. UmLaodike uyabanga, njengokuba kunjalo nakulo lonke ihlabathi lobuKristu, ukuba “unokholo.” Olo hlobo lokholo lulukholelo nje lwabantu, kwaye lulukhonto oluxelisa ukholo olumelweyo njengegolide, kuba olo kholo luhlambulula umphefumlo. Lukholo olungcwelisayo, yaye abo balunayo ukholo lokwenene olungcwelisiweyo bangcwele, kuba ukungcwaliswa kuthetha ukwenziwa ngcwele. AbaLaodike abanalo olo kholo, kuba ukuba babenalo, uKristu wayengayi kuba ngaphandle, efuna ukungena.

“Akukho ndlela iphakathi eya eParadesi ebuyiselweyo. Umyalezo onikwe umntu ngenxa yale mihla yokugqibela awufanele uxutywe namaqhinga okucinga kwabantu. Asimele sixhomekeke kumgaqo-nkqubo wamaqgqetha ehlabathi. Simele sibe ngabantu abathobekileyo bomthandazo, singasebenzi njengabo baphanyekiswe ziindlela zikaSathana.

“Abaninzi banokholo, kodwa abanalolo kholo lusebenza ngothando luhlambulule umphefumlo. Ukholo olusindisayo asikokukholwa nje inyaniso kuphela. ‘Needemon ziyakholwa, zize zingcangcazele.’ Ukuphefumlelwa koMoya kaThixo kunika abantu ukholo olungamandla aqhubayo oluxonxa isimilo, lukhokelele abantu ngaphezu kwezenzo ezisemthethweni nje kuphela. Amazwi, izenzo, nomoya makungqine inyaniso yokuba singabalandeli bakaKristu.”

“Olona khanyiso nentsikelelo inkulu uThixo ayibeke phezu kwabantu asiyosikhuselo ekugqitheni emthethweni nasekuwexukeni kwezi ntsuku zokugqibela. Abo uThixo abaphakamisileyo wababeka kwizikhundla eziphakamileyo zokuthenjwa banokujika ekukhanyeni kwezulu baye kubulumko babantu. Ukukhanya kwabo kuya kuthi ke kube bubumnyama, amandla abo abawaphathiswe nguThixo abe ngumgibe, isimilo sabo sibe sisikhubekiso kuThixo. UThixo akayi kuhlekiswa. Ukumka kuye bekusoloko kusoloko kulandelwa ziziphumo zako eziqinisekileyo, yaye kuya kuhlala kunjalo. Ukwenza izenzo ezingamkholisiyo uThixo kuya kuthi, ngaphandle kokuba ziguqulwe ngokucacileyo zize zilahlwe, endaweni yokufuna ukuzigwebela, kukhokelele umenzi wobubi inyathelo ngenyathelo ekulukuhlekeni ade enze izono ezininzi engenakubekwa tyala ngazo. Bonke abo bangathanda ukuba nesimilo esiya kubenza babe ngabasebenzi kunye noThixo baze bamkele ukunconywa nguThixo, kufuneka bazahlule kwiintshaba zikaThixo, baze bagcine inyaniso awayinika uKristu kuYohane ukuba ayinike ihlabathi.” Manuscript Releases, umqulu 18, 30–36.

“Ingubo emhlophe” bubulungisa bukaKristu.

Masivuye, sivuye ngemihlali, simnike uzuko yena; kuba umtshato weMvana ufikile, nomfazi wayo uzilungisile. Kwaye wanikwa ukuba ambathiswe ilinen ecikizekileyo, ecocekileyo nemhlophe; kuba ilinen ecikizekileyo bubulungisa babangcwele. Waza wathi kum, Bhala, Banoyolo abo babizelwe esidlweni somtshato weMvana. Waza wathi kum, La ngamazwi ayinyaniso kaThixo. ISityhilelo 19:7–9.

Umfazi wazilungiselela ngokusebenzisa iyeza elinamacala amathathu elanikelwa eLawodike, yaye ngokwenjenjalo waziguqula waba ngumtshakazi waseFiladelfiya. Ezi ndima zithetha ngokungqalileyo nenkolo yama-Adventist, emelwe kumzekeliso weentombi ezilishumi. Ezo ntombi ngabo balindele ukuya emsithweni abebizelwe kuwo. Umtshakazi wazilungiselela, kuba oko kwanikelwa kuZekariya isahluko sesithathu, kuYoshuwa kunye nesithunywa sezulu. Apho isambatho sakhe esimdaka saseLawodike sasuswa, satshintshwa ngesambatho somtshato selinen emhlophe. Iyeza livakalisa ubungqina besibini ngaphakathi egameni elithi Ellen Gould White. Ellen lithetha ukukhanya okuqaqambileyo nokukhanyayo, yaye limela ioli yamehlo. Gould ligama lesiNgesi sakudala elithetha igolide, yaye lithetha igolide. White limela ubulungisa, yaye elo gama akazange alinikiwe de kwangowe-1846, xa watshata noJames. Igama lakhe ke latshintsha laba nguWhite. Ukutshintsha kwegama nomtshato zombini ziyimiqondiso yobudlelane bomnqophiso. Phambi komtshato igama lakhe lalinguHarmon, elithetha ijoni loxolo, njengoko wayenjalo ngelo xesha. UEllen White ngumyalezo waseLawodike, yaye ukumala kukwala usindiso!

Siza kuqhubeka siqwalasele iziprofeto ezilishumi elinesibini zikaMesiya ezisencwadini kaMateyu kwinqaku elilandelayo.

“ISityhilelo 3:14–18 sicatshulwe.

“Owu, hayi indlela echaza ngayo! Bangaphi na abakule meko yoyikekayo. Ndicela ngenzondelelo ukuba umfundisi ngamnye asifundisise ngenkuthalo isahluko sesithathu seSityhilelo, kuba kuso kubonakalisiwe imeko yezinto ezikhoyo ngemihla yokugqibela. Fundisisani ngononophelo ivesi nganye kwesi sahluko, kuba ngala mazwi uYesu uthetha kuni.

“Ukuba kwakha kwakho abantu abamelwa sisigidimi saseLawodike, ngabantu abo baye banokukhanya okukhulu, isityhilelo seZibhalo, esamkelwe ngama-Adventist oMhla weSixhenxe.” Manuscript Releases, umqulu 18, 193.

“Abantu bakaThixo bokwenyaniso abagcina imithetho babonakalisa ehlabathini isimilo esingenabala sokunyaniseka, bengqina ngendlela yabo yokuziphatha ukuba umthetho weNkosi ugqibelele, uguqula umphefumlo. Ngaloo ndlela iNkosi uYesu, uNyana kaThixo, ngokuthobela kwaKhe umthetho kaThixo, yawuphakamisa yaza yawenza wawongwa loo mthetho. UThixo ngokuqinisekileyo uya kumgweba wonke ilungu lalo naliphi na ibandla elizibiza ngokuba lilo lamaSeventh-day Adventist, elingamenzeli nkonzo, kodwa ngokuzingca, ngokuzicingela, nangokuthanda ihlabathi, libonakalisa ukuba inyaniso enemvelaphi yasezulwini ayenzanga uhlaziyo esimilweni salo.”

“Ncedani nifunde ngenyameko iSityhilelo 3:15–18. Kuvakala ilizwi likaYesu Kristu. ‘Bonke endibathandayo, ndiyabakhalimela, ndibaqeqeshe: yiba nenzondelelo ke ngoko [ningabi ngabangenamdla ngesiqingatha], uguquke. Yabona, mna [uMsindisi wakho] ndimi emnyango,

ndinkqonkqoza: ukuba umntu uyaliva ilizwi lam, avule umnyango, ndiya kungena kuye, ndidle naye, naye adle nam. Lowo woyisayo ndiya kumnika ukuba ahlale nam etroneni yam, njengokuba nam ndoyisileyo, ndaza ndahlala noBawo etroneni yakhe' [ISityhilelo 3:19–21].”

“Ngaba amabandla aya kuwuphulaphula umyalezo waseLawodike? Ngaba aya kuguquka, okanye ngaba, nangona owona myalezo uyinyanisileyo nowoyikekayo—umyalezo wengelosi yesithathu—ushunyayelwa ehlabathini, aya kuqhubeka esonweni? Lo ngumyalezo wokugqibela wenceba, isilumkiso sokugqibela kwihlabathi eliwileyo. Ukuba ibandla likaThixo liba dikidiki, alisemi ekuthandweni nguThixo ngaphezu kwamabandla amelwe njengawileyo aza aba yindawo yokuhlala yeedemon, nenqaba yomoya wonke ongcolileyo, nesibaya sentaka yonke engahlambulukanga nentiyakwayo. Abo baye banamathuba okuva nokwamkela inyaniso, baza bazimanya nebandla lamaSeventh-day Adventist, bezibiza ngokuba bangabantu bakaThixo abagcina imithetho, kanti ke bengenamandla obomi nokuzinikezela kuThixo ngaphezu kwamabandla nje ngegama, baya kwamkela kwizibetho zikaThixo ngokunjalo kanye njengamabandla aphikisa umthetho kaThixo. Ngabo bodwa abangcwaliswe ngenyaniso abaya kuba ngamalungu osapho lobukumkani kwiindawo zokuhlala zasezulwini uKristu awaya kuzikulungiselela abo bamthandayo bagcine imithetho Yakhe.

“Lowo uthi, Ndiyamazi yena, abe engayigcini imithetho Yakhe, ulixoki, nenyano ayikho kuye' [1 John 2:4]. Oku kubandakanya bonke abo bathi banolwazi ngoThixo, yaye bayigcina imithetho Yakhe, kodwa abangakubonakalisiyo oku ngemisebenzi emihle. Baya kwamkela ngokwezenzo zabo. ‘Lowo uhleli kuYe akoni; lowo wonayo akambonanga, engamazi' [1 John 3:6]. Oku kubhekiswa kuwo onke amalungu ecawa, kuquka namalungu eecawa zama-Seventh-day Adventist. ‘Bantwanana bam, makungabikho bani unilukuhlayo; lowo wenza ubulungisa ulilungisa, kwanjengokuba Yena elilungisa. Lowo wenza isono ngokaMtyholi; kuba uMtyholi wona kwasekuqaleni. Yiyo le nto uNyana kaThixo wabonakaliswayo, ukuze ayichithe imisebenzi kaMtyholi. Lowo uzalwe nguThixo akasenzi isono; kuba imbewu Yakhe ihleli kuye; kwanjalo akanakona, ngokuba uzalwe nguThixo. Ngako oku kubonakala abantwana bakaThixo, kwanabantwana bakaMtyholi: nabani na ongenzi bulungisa akangoThixo, kwanjalo nalowo ongamthandiyo umzalwana wakhe' [1 John 3:7–10].

“Bonke abo bazibiza ngokuba bangama-Adventist abagcina iSabatha, ukanti baqhubeka besona, bangamaxoki emehlweni kaThixo. Ikhondo labo lesono liyawuphikisa umsebenzi kaThixo. Bakhokelela abanye esonweni. Ilizwi livela kuThixo liye kulo lonke ilungu leecawe zethu lisithi, ‘Nenze iindlela ezithe tye ngeenyawo zenu, ukuze leyo iqhwalelayo ingabi saphambuka endloleni; koko mandiphiliswe. Funani uxolo nabantu bonke, nobungcwele, ekungekho namnye uya kuyibona ngaphandle kwabo iNkosi: nikhangele ngokunyamekela, hleze kubekho nabani na osweleyo ubabalo lukaThixo; hleze kubekho ingcambu yobukrakra ihlume inihluphe, baze abaninzi bangcoliswe ngayo; hleze kubekho umhenyuzi, nokuba ngumntu ongenabungcwele, njengoEsawu, owathi ngenxa yesidlo esinye wathengisa ngobuzibulo bakhe. Kuba niyazi ukuba emva koko, akuba enqwenela ukulidla ilifa elo ntsikelelo, waliwa; kuba akazange afumane ndawo yakuguquka, nangona wayeyifuna ngenkuthalo ngeenyembezi' [Hebrews 12:13–17].”

“Oku kusebenza kwabaninzi abathi bayalikholelwa inyaniso. Endaweni yokuyeka izenzo zabo zokukhanuka, baqhubekeka ngesibindi kumkhombandlela ongalunganga wemfundo phantsi kobuqhetseba obulukuhlayo bukaSathana. Isono asiqondwa njengesono. Zona kanye izazela zabo zingcolisiwe, iintliziyo zabo zonakele, kwanemicinga yabo iqhubeka ingonakele ngamaxsha onke. USathana uyabasebenzisa njengezitsalane zokurhwebesha imiphefumlo kwizenzo ezingcolileyo ezingcolisa ubukho bomntu buphela. ‘Lowo udelel’ umthetho kaMoses [owawungumthetho kaThixo] wafela khona engenanceba, kungqinelwa ngamangqina amabini nokuba mathathu; nithi ke yena uya kuthiwa ufanele isohlwayo esibuhlungu ngakanani na, lowo unyathele phantsi uNyana kaThixo, walibala igazi lomnqophiso, awangcwaliswa ngalo, njengento engengcwele, wamqumbisa noMoya wobabalo? Kuba siyamazi Othe, Impindezelo yeyam, ndiya kubuyisela, itsho iNkosi. Kananjalo, INkosi iya kubagweba abantu bayo. Yinto eyoyikekayo ukuwela ezandleni zoThixo ophilayo’ [Hebhere 10:28–31].” Manuscript Releases, umqulu 19, 175–177.