

Incwadi kaYoweli neBandla laMa-Adventist eSuku lweSixhenxe laseLawodikea - Inani Lamashumi Amabini anesithoba

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Isiprofeto sesihlanu esingoMesiya encwadini kaMateyu sisiphawuli sendlela sokudana nokufa. Ngomhla we-18 Julayi 2020, uqikelelo lobuxoki lokutshatyalaliswa kweNashville lwabulala uEliya noMoses.

Uphawu lwesihlanu lukaMesiya luyintswela-lindelolo kaJulayi 18, 2020

Kwaza ke kwazaliseka oko kwakuthethwe ngumprofeti uYeremiya, esithi, EZRama kwaviwa ilizwi, isijwili, nokulila, nokuzila okukhulu; uRakeli elilela abantwana bakhe, engavumi ukuthuthuzeleka, ngenxa yokuba bengasekho. Mateyu 2:17, 18.

Uqikelelo

Utsho uYehova ukuthi; Kwavakala ilizwi eRama, isililo, nokulila okukrakra; uRakeli elilela abantwana bakhe wala ukuthuthuzelwa ngenxa yabantwana bakhe, ngokuba babengekho. Yeremiya 31:15.

UMoses noEliya babulawa ezitalatweni zaseSodom naseYiputa. Ingxelo yokugqibela yeTestamente eNdala ichaza ukuba uEliya wayeya kuza phambi komhla omkhulu nowoyikekayo weNkosi. Lowo mhla wowoyikekayo uqala xa uMikayeli emi kuDaniyeli ishumi elinesibini, aze avakalise kwiSityhilelo samashumi amabini anesibini ukuba, “olilungisa nalowo ungalunganga” baya kuhlala kulo meko ngonaphakade.

Kwaye ngelo xesha uMikayeli uya kusukuma, inkosana enkulu emele abantwana babantu bakho; kuze kubekho ixesha lembandezelo, elingazange libekho kwasekwa uhlanga kude kube ngelo xesha: yaye ngelo xesha abantu bakho baya kusindiswa, wonke umntu ofunyanwa ebhaliwe encwadini. Daniyeli 12:1.

Lowo ungenabulungisa, makaqhubeke engenabulungisa; lowo ungangcolileyo, makaqhubeke engcolile; lowo ulilungisa, makaqhubeke elilungisa; nalowo ungcwele, makaqhubeke engcwele. ISityhilelo 22:11.

UEliya umele avele ngaphambi kokuba ukuvavanywa kuvalwe, yaye uyabulawa aze avuswe kwakhona kwiSityhilelo ishumi elinanye, kanye phambi kokuba ukuvavanywa kuvalwe. Uvuswa kwakhona aze avakalise isigidimi sakhe kude kube ukuvavanywa kuvalwa, apho ke kubakho olunye uvuko, lwamalungisa nabangendawo.

Yaye ke abaningi kwabo baleleyo eluthulini lomhlaba baya kuvuka, abanye baye ebomini obungunaphakade, abanye baye ehlazweni nasekudelisweni okungunaphakade. Daniyeli 12:2.

Olo vuko lukhethekileyo lulandelwa kukuBuya kweSibini kukaKristu, apho abafileyo abangamalungisa bevuswa, kuze kulandele iminyaka eliwaka apho abangwele bagweba abalahlekileyo. Ekupheleni kweminyaka eliwaka kubakho olunye uvuko, kunye nokuBuya kwesithathu kukaKristu. Umgca wovuko lwesiprofeto uquka uvuko lwerhamncwa lobupopu, kodwa ngalinye kolo vuko lisifundo esithile seLizwi likaThixo lesiprofeto. Ngomhla we-18 kaJulayi, 2020, intshukumo yaseLawodike yabali lekhulu elinamashumi amane anesine amawaka yazibulala ngokuvukela umyalelo kaKristu owawuthintela ukusetyenziswa kwamaxesha angaphaya kowe-1844.

Kwaza ke kwavakala ilizwi eRama, okuthetha ikratshi nokuziphakamisa. URakeli, okuthetha umhambi olungileyo, usekulileni kuba uMoses noEliya bengekho, yaye, okubaluleke ngakumbi, abanako ukuthuthuzeleka. Abanathuthuzelo, yaye uMoya oyiNgcwele nguMthuthuzeli, lowo wayeza kuthunyelwa xa ilizwi entlango laqala ngoJulayi ka-2023.

Ezi zinto zenzeka kanye phambi kokuba ixesha lovavanyo livalwe, yaye ngokweSityhilelo, kanye phambi kokuba ixesha lovavanyo livalwe iSityhilelo sikaYesu Kristu siyatyhilwa. Oko kutyhilwa koko kuvusa uMoses noEliya, abakwangabo noRakeli, umhambi olungileyo, owayelila yaye ezilela abantwana bakhe, engafuni ukuthuthuzeleka. Ukuzila kwakhe kuguqulwa kube luvuyo xa abo bantwana bevuswa.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha lisondele. ISityhilelo 22:10.

UMoses noEliya babefile ezitalatweni zaseSodom naseYiputa, yaye kanye njengokuba kwakunjalo ngoKristu, ikhulu elinamashumi amane anesine amawaka laliza kubizelwa ukuba liphume eYiputa, xa ukuhlanganiswa kwaqalayo ngoJulayi ka-2023.

Uphawu lwesithandathu lobuMesiya kukubizelwa ukuphuma eYiputa ngoJulayi ka-2023

Wahlala khona kwada kwaba kukufa kukaHerode, ukuze kuzaliseke oko kwathethwayo yiNkosi ngomprofeti, kusithiwa, Ndimbizile unyana wam aphume eYiputa. Mateyu 2:15.

Isiprofeto

Ekubeni uSirayeli engumntwana, ndamthanda, ndabiza unyana wam ephuma eYiputa. Hoseya 11:1.

Befile esitalatweni saseYiputa, ilizwi lasezulwini elivela entlango libiza intili kaHezekile yamathambo awomileyo ukuba ibuyele ebomini. Elo lizwi laqala ukuvakala ngoJulayi ka-2023.

Kwaye emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; lwabafikela uloyiko olukhulu abo babebabonile. Baza beva ilizwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Benyuka ke baya ezulwini

ngefu; neentshaba zabo zababona. ISityhilelo 11:11, 12.

UThixo ubiza uNyana waKhe ukuba aphume eYiputa, yaye kananjalo wambiza uMoses ukuba aphume eYiputa; kuba uMoses njengowokuqala noYesu njengowokugqibela bamele amava ekhulu elinamashumi amane anesine amawaka, acula ingoma kaMoses neyeMvana. Loo ngoma iquka ubizo lokuphuma eYiputa. KuHezekile kuboniswa amanyathelo amabini, awathi afuziselwa kwangaphambili ngamanyathelo amabini ekudalweni kuka-Adam. Kuqala umzimba uyabunjwa, aze emva koko umphefumlo wobomi uphefumlelwe emzimbeni, yaye ke uphile. KwiSityhilelo ishumi elinanye inyathelo lokuqala kukungena koMoya kaThixo kwababuleweyo, baza ke bema ngeenyawo zabo. Xa bemi, bangumkhosi kaThixo. Oko kudlulisa uMoya kwisahluko seshumi elinanye kufanekiswa sisiprofeto sokuqala sikaHezekile. Ilizwi entlango sisigidimi sesiprofeto esihamba noMoya oyiNgewele.

Incwadi kaMateyu iqulethe izahluko ezilishumi elinesibini ezisisiphelo se-omega kwizahluko ezilishumi elinesibini ezikuGenesis ezibonelela ngamangqina amabini amele umnqophiso nabangamakhulu alikhulu anamashumi amane anesine amawaka. La madoda nabafazi batywinelwa ngonaphakade kubudlelane boButhixo obudityaniswe nobuntu babo. Baba ngumqondiso wabasebenzi beyure yeshumi elinanye.

“Umsebenzi woMoya oyiNgewele kukugweba ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwa yinyaniso bengcwalisiwe ngenyaniso, besenza ngokwemigaqo ephakamileyo nengewele, bebonakalisa, ngendlela ephakamileyo nesulungekileyo, umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathela phantsi kweenyawo zabo. Ukungcwaliswa nguMoya kubonakalisa umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla lobuxoki. Xa uvavanyo lufika, kuya kuboniswa ngokucacileyo ukuba yintoni na uphawu lwerhamncwa. Kukugcina iCawa. Abo bathi, emva kokuva inyaniso, baqhubeke belugqala olu suku njengolungewele, bathwala uphawu lomntu wesono, owacinga ukuguqula amaxesha nemithetho.” Bible Training School, December 1, 1903.

Umqondiso wabo balikhulu elinamashumi amane anesine amawaka, xa benyuselwa ezulwini kwisahluko seshumi elinanye seSityhilelo, kuqala babizwa baphume eYiputa, apho babebulewe khona. Ilizwi elivela entlango libabizela ukuba baphume eYiputa, ukuze babe ngumqondiso kubasebenzi beyure yeshumi elinanye. Uvuko lwabo ngowama-2024 lukwamelwa njengokuzalwa, kwananjengokuvuswa, kuxhomekeke ekubeni ngowuphi umzekeliso ochongiweyo. Ngokubhekiselele ekuzalweni, ngabo bazalisekisa umzekeliso weentombi ezilishumi, yaye ngale ngqiqo, ukuzalwa kwabo kukuzalwa yintombi enyulu, yaye bona bangumqondiso.

Uphawu lwesiXhenxe lweMesiya luyi-2024

Ke kaloku konke oku kwenzeka ukuze kuzaliseke oko kwakuthethwe yiNkosi ngomprofeti, isithi, Yabonani, intombi enyulu iya kumitha izale unyana, yaye baya kumbiza ngegama elinguEmanuweli; oko kukuthi, xa kuguqulelwa, nguThixo unathi. Mateyu 1:22, 23.

Uqikelelo

Ngoko ke iNkosi ngokwayo iya kuninika umqondiso; Khangelani, intombi enyulu iya kumitha, izale unyana, ize imbize ngegama elingulmanuweli. Isaya 7:14.

Kwakukho imiqondiso kwimbali kaMoses nekaKristu, njengoko kwakunjalo kwimbali yamaMillerite. Ngemihla yokugqibela, ubu-Adventist baseLawodike buya kube bufuna umqondiso, yaye umqondiso wabo kuphela ngumqondiso kaYona. Kukho nomqondiso kwabo bavuswayo ngo-2024. Umqondiso wabo “ngamaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu.

Kwaye oku kuya kuba ngumqondiso kuwe, Niya kudla kulo nyaka izinto ezizivelelayo ngokwazo, nangomnyaka wesibini oko kuhlumayo kwazo ezo; kodwa ngomnyaka wesithathu hlwayelani, nivune, nityale izidiliya, nidle iziqhamo zazo. Ke intsalela esindileyo yendlu kaYuda iya kuphinda ithabathe iingcambu ezantsi, ize ivelise isiqhamo phezulu. Kuba eYerusalem kuya kuphuma intsalela, nabasindileyo entabeni yeZiyon: inzondelelo kaYehova wemikhosi iya kukwenza oku. 2 Kumkani 19:29–31.

Ke kaloku ukuba nithe, Siya kudla ntoni ngomnyaka wesixhenxe? Yabonani, asiyi kuhlwayela, singaqokeleli nongeniso lwethu; ndiya kuwuwisela umthetho umnqophiso wam phezu kwenu ngomnyaka wesithandathu, wona uvelise isiqhamo seminyaka emithathu. Nohlwayela ngomnyaka wesibhozo, nidle kusese kwisiqhamo esidala, kude kuse ngomnyaka wesithoba; nide ningene isiqhamo saso, niya kudla esidala esigciniweyo. Levitikus 25:20–22.

Abo basindayo, nabo bamelwa njengabagxothiweyo bakwaSirayeli, yaye bagxothwa ngabazalwana babo ababebathiyile. Abazalwana babo babagxotha, kuba babebathiyile ngenxa yokuba babengenako ukuphikisa inyaniso yeSabatha emelwe “ngamaxesha asixhenxe” kaMoses.

INkosi iyakha iYerusalem; iqokelela ndawonye abagxothiweyo bakwaSirayeli. IiNdumiso 147:2.

INkosi yaqalisa ukuhlanganisa intsalela ngoJulayi 2023, yaye intsalela ngaba “abagxothiweyo” bakwaSirayeli. NgoJulayi 2023, Yawolula isandla saYo okwesibini ukuze ihlanganise abagxothiweyo baYo. Yawolula isandla saYo ngo-1849 okwesibini, kwangaphambi kokukhanya kwe-omega kukaMoses kwezihlandlo ezisixhenxe ngo-1856. Ukukhanya kwe-alpha kwamelwa kukufumanisa kokuqala kukaMiller okwesiprofeto—izihlandlo ezisixhenxe zikaMoses.

Kananjalo ngaloo mini kuya kubakho ingcambu kaYese, eya kuma ibe ngumqondiso ebantwini; ziya kuyifuna iintlanga: nokuphumla kwayo kuya kuba luzuko. Kwaye kuya kuthi ngaloo mini, iNkosi iphinde yolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, eseleyo, iphume eAsiriya, naseYiputa, nasePathrosi, naseKushe, naseElam, naseShinare, naseHamati, naseziqithini zolwandle. Kwaye iya kumisa umqondiso ezintlangeni, ihlanganise abagxothiweyo bakwaSirayeli, iqokelele ndawonye abasasazekileyo bakwaYuda bevela ezimbombeni zone zomhlaba. Isaya 11:10–12.

Xa abagxothiweyo bephakanyisiwe njengomqondiso, baya kuthi ke baqokelele abasebenzi beyure yeshumi elinanye, abanakho “ukulumkiswa kuphela ngokubona” “umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla lobuxoki.” Umqondiso kubasebenzi beyure yeshumi elinanye ngabagxothiweyo, yaye umqondiso WABAGXOTHIWEYO ngumfihlelo

wokutya “kulo nyaka izinto ezizimelayo, nakulo wesibini oko kumila kwakwako; kuthi ngomnyaka wesithathu nihlwayele, nivune, nityale izidiliya, nidle iziqhamo zazo.”

Imfihlelo yale ndima kukuba imela “amaxesha asixhenxe” kaLevitikus amashumi amabini anesihlanu namashumi amabini anesithandathu. ISabatha yokuphumla komhlaba iyinxalenye yomnqophiso echaza kokubini intsikelelo nesiqaqalekiso, nokuba kukuthobela okanye kukwala ukuphumla komhlaba kunyaka wesixhenxe welizwe lesithembiso. Umqondiso wamawaka alikhulu elinamashumi amane anesine uyinxalenye yesithembiso esiphindwe kathathu somnqophiso esimelwe yiSabatha yomhlaba kunyaka wesixhenxe. Inyaniso esisiseko “yamaxesha asixhenxe,” ichaza enye yezinto ezintathu zomnqophiso othembisa intliziyo nengqondo entsha, nomzimba omtsha, kwanomhlaba wokuhlala kuwo.

ISabatha yosuku lwesixhenxe ngumqondiso phakathi koThixo nabantu baKhe, kodwa loo Sabatha yosuku lwesixhenxe ikwamele uxanduva lomnqophiso olwanikwa uSirayeli wamandulo. Babemiselwe ukuba babe ngabakhuseli, abagcini-mboleko beMithetho eLishumi. UDade White ucacisa ngokubanzi ukuba uSirayeli wanamhlanje ngowe-1844, ngokuhambelana noSirayeli wamandulo, wenziwa umgcini-mboleko kungekuphela nje weMithetho eLishumi, kodwa kwanoweLizwi likaThixo lesiprofeto.

“UThixo ulubizile ibandla laKhe kule mihla, njengokuba wabiza amaSirayeli amandulo, ukuba lime njengokukhanya emhlabeni. Ngesichakuba esinamandla senyaniso, imiyalezo yezithunywa zezulu zokuqala, zesibini, nezesithathu, ubahlule kumabandla nakwilizwe ukuze ababuyisele kubungwele bokusondela kuYe. Ubenze abagcini bomthetho waKhe, waza wabaphathisa iinyaniso ezinkulu zesiprofeto zeli xesha. Njengezibhalo ezingcwele ezaziphathiswe amaSirayeli amandulo, ezi ziyithemba elingcwele ekufuneka lidluliselwe ehlabathini. Izithunywa zezulu ezithathu zesiTyhilelo 14 zimele abantu abamkelayo ukukhanya kwemiyalezo kaThixo baze baphume njengabameli baKhe bevakalisa isilumkiso kubo bonke ubude nobubanzi behlabathi.” Testimonies, umqulu 5, 455.

IMithetho Elishumi imelwe ngumqondiso weSabatha yosuku lwesixhenxe, yaye imithetho yesiprofeto imelwe yiSabatha yonyaka wesixhenxe. Ubu-Adventism bamaSeventh-day baseLawodike buya kuhlazeka kakhulu xa butsalela umva buqalise ukunqula ilanga, kodwa umthetho weSabatha abawulahlayo kuqala ngu “maxesha asixhenxe” kaMoses.

Ukuze balizuze ilizwe lesithembiso, abantu bakaThixo bamele baqonde baze baxhase kungekuphela iSabatha yosuku lwesixhenxe, kodwa kwaneyiSabatha yeminyaka esixhenxe. Ubu-Adventist baseLawodike abunakuyiphikisa le nyaniso yeBhayibhile, nangona beyigquma ngobuxoki. Le yingcambu yentiyo yabo ebakhokelela ekubeni bagxotho abo baya kuba ngumqondiso.

“Inkoliso yosapho lukabawo yayingabakholwayo ngokupheleleyo kwi-advent, yaye ngenxa yokungqina kwethu ngale mfundiso izukileyo, abasixhenxe kuthi ngaxa lithile sagxothwa kwiCawa yamaWesile. Ngelo xesha amazwi omprofeti ayexabiseke ngokugqithisileyo kuthi: ‘Abazalwana benu abanithiyileyo, abanixothileyo ngenxa yegama Lam, bathi, Makazukiswe uYehova; kodwa Uya kubonakala kube luvuyo kuni, baze bona bahlazeke.’ Isaya 66:5.”

“Ukususela ngeli xesha, kude kube nguDisemba, 1844, uvuyo lwam, izilingo zam, nokudaniswa kwam kwakunjengokwabahlobo bam abathandekayo bama-Advent ababendingqongile. Ngeli xesha ndatyelela omnye wodade bethu bama-Advent, yaye kusasa saguqa sijikeleze isibingelelo sosapho. Yayisiso isihlandlo singelovuselelo lukhulu, yaye kwakukho thina bahlanu kuphela ababekhona, sonke singabafazi. Ngoxa ndandithandaza, amandla kaThixo eza phezu kwam ngendlela endingazange ndiyive ngaphambili. Ndangutyungelwa ngumbono wozuko lukaThixo, yaye ndabonakala ngathi ndinyuka ndisiya phezulu nangaphezulu ndishiya umhlaba, ndaza ndaboniswa into ethile ngehambo yabantu bama-Advent besiya kwisiXeko esiNgcwele, njengoko kubaliswa ngezantsi.” Early Writings, 13.

Umbono wokuqala kaEllen White wanikwa xa abafazi abahlanu, (abamele iintombi ezintlanu ezizizilumko) babehlanganisene ndawonye emva kokugxothwa ngabazalwana babo ababebathiyile. Babebathiyela ngenxa yemfundiso yokuBuya kweSibini, ngaloo ndlela bemela ngokomqondiso abagxothiweyo bemihla yokugqibela.

“Ndabona ukuba ibandla elibizwa ngokuba lelikaKristu kunye nama-Adventist abizwa ngegama kuphela, njengoko wenzayo uYudas, aya kusingcatsha kumaKatolika ukuze afumane impembelelo yawo yokuba eze achasane nenyanyiso. Ngelo xesha abangcwele baya kuba ngabantu abangaziwayo, bengaziwa kakhulu ngamaKatolika; kodwa amabandla kunye nama-Adventist abizwa ngegama kuphela azi ngokholo lwethu namasiko ethu (kuba ayesithiyile ngenxa yeSabatha, kuba ayengenako ukuyiphikisa) aya kungcatsha abangcwele aze abaxele kumaKatolika njengabo bangawuhoyiyo ummiselo wabantu; oko kukuthi, bagcina iSabatha baze bangayihoyi iCawa.

“Ngoko ke amaKatolika aya kubongoza amaProtestanti ukuba aqhubele phambili, aze akhuphe umthetho wokuba bonke abo bangayi kugcina usuku lokuqala lweveki, endaweni yosuku lwesixhenxe, mababulawe. Kwaye amaKatolika, amanani awo amakhulu, aya kuma ecaleni kwamaProtestanti. AmaKatolika aya kunikela amandla awo kumfanekiso werhamncwa. Kwaye amaProtestanti aya kusebenza njengoko unina wawo wasebenza ngaphambi kwawo ekutshabalaliseni abangcwele. Kodwa ngaphambi kokuba umthetho wawo uvelise okanye uthwale isiqhamo, abangcwele baya kukhululwa liZwi likaThixo.” Spalding and Magan, 1, 2.

“Ama-Adventist” “ngamagama nje” (oko kukuthi, egameni kuphela), “afana noYuda, aya kusinikela kumaKatolika.” Benjenjalo ngenxa yokuba “babewathiyile” amalahlelwa “ngenxa yeSabatha.” Ama-Adventist angamagama nje avuma ukuba agcina iSabatha yosuku lwesixhenxe, ngoko ke le ayinakuba yiyo iSabatha ekubhekiswa kuyo. Ayawathiya amalahlelwa, kuba ayazi ukuba akanako ukuphikisa inyaniso esisiseko yamaxesha asixhenxe kaMoses, eyayikukuqonda kwe-alpha kukaEliya emntwini kaWilliam Miller.

“UThixo akasiniki umyalezo omtsha. Simele ukuvakalisa umyalezo owathi ngo-1843 nango-1844 wasikhupha kwezinye iicawe.” Review and Herald, January 19, 1905.

“Yonke imiyalezo eyanikelwayo ukususela kowe-1840 ukuya kowe-1844 imele yenziwe ibe namandla ngoku, kuba baninzi abantu abalahlekelwe kukuziqhelanisa kwabo. Imiyalezo imele isiwe kuzo zonke iicawa.” Manuscript Releases, volume 21, 437.

“Iinyaniso esazifumanayo ngowe-1841, ‘42, ‘43, nango-‘44 ngoku zimele zifundwe zize zivakaliswe.” Manuscript Releases, volume 15, 371.

“Isilumkiso sifikile: Makungavunyelwa ukuba kungene nantoni na eya kuphazamisa isiseko sokhoho esibe sakha phezu kwaso kususela ekubeni umyalezo wafika ngo-1842, 1843, nango-1844. Ndandikulo lo myalezo, yaye kususela ngoko bendimi phambi kwehlabathi, ndithembekile ekukhanyeni uThixo asinike kona. Asicebi ukususa iinyawo zethu eqongeni ezabekwa kulo, njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onyanisekileyo, sifuna ukukhanya. Nicinga ukuba ndingakunikezela na ukukhanya uThixo andinike kona? Kumele kube njengeLitye lamaXesha. Bekundikhokela kususela ekubeni kwanikezelwa.” Review and Herald, Epreli 14, 1903.

UYudas akangomfuziselo weSanhedrin eyayenziwe ngabaSadusi nabaFarisi; uYudas wayengomnye wabafundi abalishumi elinesibini. Wayengomnye womtshakazi womnqophiso, uKristu awayeseza kutshata naye ngePentekoste. Ukungcatsha okumelene nabagxothiweyo kuvela kuYudas, ibandla lamaSeventh-day Adventist laseLawodike. Bamelwe yimiqondiso emininzi, njengabaLevi abalahliweyo nguMthunywa woMnqophiso kuMalaki isahluko sesithathu. AbaLevi bayahlulwa ngelo xesha lokuhlanjululwa, yaye inani labo lingu-25, nokuba bathembekile okanye abathembekanga. AbaLevi bayahlanjululwa kwangaphambili phambi kokuphakanyiswa kwabo njengomnikelo, njengakwiminyaka yamandulo.

Yaye ke ahlale njengomnyibilikisi nomhlambululi wesilivere; yaye uya kubahlambulula oonyana bakaLevi, aze abacoce njengogolide nesilivere, ukuze benzele uYehova umnikelo ngobulungisa. Woba mnandi ke umnikelo wakwaYuda neYerusalem kuYehova, njengemihla yamandulo, nanjengaseminyakeni yakudala. Malaki 3:3, 4.

AbaLevi bangumnikelo, kuba babonakalisa ngokugqibeleleyo isimilo sikaKristu, onguwo umnikelo omkhulu. Xa abo baLevi bangamashumi amabini anesihlanu bephakanyiswa njengomnikelo, abo baLevi bomgunyathi bangamashumi amabini anesihlanu baqubuda elangeni kuHezekile 8.

UYuda akameli nje umLevi ongendawo, kodwa ukwanguumbingeleli ongendawo olungiselelwe iminyaka engamashumi amathathu, njengoko kumelwa ngamaqhosha esilivere angamashumi amathathu kaYuda.

Waza uYudas, lowo wayemngcatshileyo, akubona ukuba ugwetyiwe, wazisola, wabuyisa amaqhekeza esilivere angamashumi amathathu kubabingeleli abakhulu nakubadala, esithi, Ndonile ngokuba ndingcatshile igazi elingenatyala. Bathi bona, Yintoni loo nto kuthi? Zibonele ngokwakho. Wawaphosa ke amaqhekeza esilivere etempileni, wemka, waya wazixhoma. Mateyu 27:3–5.

Amaqhekeza amashumi amathathu esilivere awawalahlayo uYuda, amele uMthunywa woMnqophiso elahla ngaphandle (ehlambulula) ubudaka (isilivere somgunyathi) kuMalaki isahluko sesithathu. Obo bubingeleli bungendawo babumelwe luvukelo lukaKora, uDatan noAbhiram, nangabavukeli bango-1888. Obo bubingeleli bungendawo buyaginywa xa iUnited States, irhamncwa lomhlaba, livula umlomo walo. Emva koko umlilo utshabalalisa abalandeli

babo, ngexesha lokuthululwa ngokupheleleyo kwemvula yamva, okuqala kumthetho weCawa.

Ukuzalwa yintombi njengomqondiso ngemihla kaKristu, kumela umqondiso weentombi ezizizilumko ngemihla yokugqibela. Ngelo xesha iSanhedrin, ibandla lamaLaodike laseSeventh-day Adventist, liya kufuna umqondiso, kodwa aliya kukwazi ukuwubona umqondiso kuphela onikwe iLaodike. Umqondiso wesihlwele esikhulu, abasebenzi beyure yeshumi elinanye, kukubona amadoda nabafazi begcina iSabatha yosuku lwesixhenxe ngexesha lovavanyo lomthetho weCawa. Umqondiso wentsalela kwimpikiswano yayo nabantu bomnqophiso wangaphambili yiSabatha yonyaka wesixhenxe, emela iziseko ze-Adventism ezichongiweyo njengentsika esebindini yazo zombini iitafle ezingcwele zikaHabakuki. Umqondiso onikwe i-Adventism yaseLaodike ngumqondiso kaYona, ojongwana nawo kwingxoxo phakathi kukaKristu noPetros.

Ke kaloku uYesu efikile kwimida yaseKesareya Filipi, wabuza kubafundi bakhe, esithi, Bathini na abantu ukuthi mna, uNyana woMntu, ndingubani na? Baza bathi, Bambi bathi unguYohane uMbaptizi; bambi bathi unguEliya; abanye ke bathi unguYeremiya, nokuba ungomnye wabaprofeti. Wathi kubo, Ke nina nithi ndingubani na?

Waza uSimon Petros, wathi, Wena unguKristu, uNyana kaThixo ophilileyo. Waphendula ke uYesu, wathi kuye, Unoyolo wena, Simon Baryona; ngokuba akutyhilelwanga yinyama negazi oku, koko nguBawo osemazulwini. Kananjalo ke ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; amasango esihogo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oyibophayo emhlabeni iya kubotshwa emazulwini; yaye nantoni na oyikhululayo emhlabeni iya kukhululwa emazulwini.

Wandula wabawisela umthetho abafundi bakhe wokuba bangaxeleli bani ukuba wayenguYesu uKristu. Mateyu 16:13–20.

Umqondiso weSanhedrin, yaye ngenxa yoko ubu-Adventist bungumqondiso kaYona. USimon Barjona waziswa kule ndawo njengesimbolo somntu womnqophiso, kuba igama lakhe seliza kutshintshwa. Igama lika-Abram latshintshwa emnqophisweni. Igama likaSawule latshintshwa laba nguPawulos. Igama likaYakobi latshintshwa laba nguSirayeli. Ezo zingqina zintathu ziqinisekisa ukuba xa igama lomntu oseBhayibhileni litshintshwa, umele umntu womnqophiso, yaye ngenxa yoko uba ngumfuziselo wabantu bokugqibela bomnqophiso, abangamakhulu alikhulu anamashumi amane anesine amawaka. Ezo zingqina zintathu zikwaqinisekisa ukuba igama lomntu womnqophiso limele isimbolo sobuprofeti esinxulunyaniswa nomntu ogama lakhe litshintshiweyo. USawule uthetha ukuthi “onyuliweyo,” kuba wayenyuliwe ukuba ase igospile kwiintlanga. Igama lakhe latshintshwa laba nguPawulos, elithetha ukuthi mncinane, kuba emehlweni akhe wayengoyena mncinane kubapostile, kuba wayelitshutshisile ibandla likaThixo. UYakobi, umphangi wesikhundla somnye, watshintshwa kokubini ngegama nangamava waba ngumoyisi, njengoko uSirayeli ethetha. Igama likaPetros lalinguSimon, elithetha ukuthi lowo uvayo; noBarjona, elithetha ukuthi unyana kaYona.

UPetros umele isizukulwana sokugqibela sikaYona, kuba wayengunyana kaYona. UYona uthetha “ihobe,” yaye uSimon ngulowo weva umyalezo wehobe; yaye uSimon Barjona wayewuvile umyalezo wokuthanjiswa kukaYesu, xa Wabhaptizwayo waza waba nguYesu Kristu, noMoya

oyiNgcwele wehla ekwimo yehobe. Umyalezo kaYona wawungumyalezo wehobe owawumela ukuthanjiswa kukaYesu ngamandla ekubhaptizweni kwaKhe. Umyalezo kaYona wawubonakaliswe ngokuba uYona abe ziintsuku ezintathu esiswini sentlanzi enkulu. Ezo ntsuku zintathu ziintsuku ezintathu zePasika ukuya emthendelekweni weziqhamo zokuqala, ezimelwe ngokomfuziselo kukubhaptizwa kukaKristu nangexesha likaYona esiswini sentlanzi enkulu.

Umqondiso kaYona ngumqondiso wokuthanjiswa kukaKristu ekubhaptizweni kwaKhe, okufanekisa ukuhla kwesithunywa seSityhilelo seshumi elinesibhozo ngomhla ka-9/11. U-9/11 waqalisa inkqubo yokuvavanywa enamanyathelo amathathu njengoko imelwe ziintsuku ezintathu zikaYona. Loo manyathelo mathathu akwabonakaliswa kwimbali yamaMillerite. Umhla we-11 Agasti 1840 waphawula uvavanyo lwesithunywa sokuqala, owe-19 Apreli 1844 uvavanyo lwesithunywa sesibini, waza owe-22 Oktobha 1844 waba luvavanyo lwesithathu. Loo manyathelo mathathu amele u-9/11, u-18 Julayi 2020, nomthetho weCawa.

Ngomthetho weCawa, uYona ukhatyelwa ngaphandle emlonyeni wentlanzi, kanye apho uKristu akhatyela khona iLawodike emlonyeni waKhe, nto leyo kanye apho i-esile likaBhileham livula umlomo walo lithethe, nto leyo kanye apho uZakariya, uyise kaYohane umBhaptizi, athetha khona, nto leyo ekwangulapho iUnited States ithetha khona njengenamba. Emva koko uYona unika ihlabathi isilumkiso sokugqibela njengomfuziselo wabo bavuswa kunye noMoses noEliya ngo-2024. Ezo mphefumlo zafela ezitratweni zaseSodom naseYiputa, zaza emva koko zaviruswa njengomkhosi onamandla kaHezekile. Ekuvukeni kwazo ziba ngumqondiso kaYona, kuba umele abo bafe baza bavuswa ukuze banike umyalezo wokugqibela eNineve. UYona esiswini somnenga, uDanyeli emhadini weengonyama, uYohane embizeni yeoli eBilayo, bamele ikhulu elinamashumi amane anesine amawaka athe afumana ukufa nokuvuka okungokomfuziselo. Ukuthanjiswa ngo-9/11 kuse ekufikeni ekuvukeni komkhosi onamandla kaHezekile kumele ubhaptizo lukaKristu kuse ekuvukeni kwaKhe.

AbaFarisi nabo abasadusi beza, bemlinga, bamcela ukuba ababonise umqondiso ovela ezulwini. Waphendula wathi kubo, Xa kutshona ilanga, nithi, Kuya kuba kuhle: kuba izulu libomvu. Kuthi kusasa nithi, Namhlanje kuya kuba mbi imozulu: kuba izulu libomvu, lisibekele. Bahanahanisindini, niyakwazi ukuqonda inkangeleko yezulu; kodwa aninakho na ukuqonda imiqondiso yamaxesha? Isizukulwana esikhohlakeleyo nesikrexezayo sifuna umqondiso; yaye asiyi kunikwa mqondiso, ngaphandle komqondiso womprofeti uYona. Wabashiya ke, wemka. Mateyu 16:1-4.

Ummangaliso owawuthwesa isithsaba yayikukuvuswa kukaLazaro.

“Ekulibaziseni ukuza kuLazaro, uKristu wayenenjongo yenceba kubo abo babengamamelanga. Walibala, ukuze ngokuvusa uLazaro kwabafileyo anike abantu bakhe abaneenkani, abangakholwayo, obunye ubungqina bokuba yena ngenene ‘uluvuko, nobomi.’ Wayengathandi ukulahla lonke ithemba ngabantu, ezo zimvu zihluphekileyo, ezibhadulayo zendlu kaSirayeli. Intliziyo yakhe yayiqhekeka ngenxa yokungaguquki kwabo. Ngenceba yakhe wayezimisele ukubanika obunye ubungqina bokuba wayenguMbuyiseli, Lowo kuphela owayenokuzisa ubomi nokungafi ekukhanyeni. Oku kwakufanele kube bubungqina abangingeleli babengenakubuchaza gwenxa. Yiyo le nto yokulibazisa kwakhe ukuya eBhetani.

Lo mmangaliso uphambili, ukuvuswa kukaLazaro, wawumele ukubeka itywina likaThixo emsebenzini wakhe nasekubangweni kwakhe kobuThixo.” The Desire of Ages, 528, 529.

UKristu walibazisa phambi kokuba amvuse uLazaro, yaye uLazaro wayengengommangaliso “wesithsaba” kuphela, kodwa wayekwangu “tywina” emsebenzini kaThixo. Kule ndima umqondiso kaYona ngowona mqondiso kuphela wesizukulwana esikrexezayo nesikhohlakeleyo. Kubalulekile ukubona ukuba ixesha lenkqubo yokutywinwa lichaneke kakhulu. Kule ndima sithetha ngayo apho igama likaPetros liguqulwa khona, isazisa ukuba ukususela kuloo mzuzu uYesu waqalisa ukutyhila ukuba wayeza kubulawa, ukanti kwivesi yokugqibela uMateyu ubhala athi, “Waza wayalela abafundi bakhe ukuba bangaxeleli mntu ukuba yena unguYesu uKristu.” Emva koko kanye kwivesi elandelayo ubhala athi, “Ukususela ngelo xesha uYesu waqalisa ukubonisa abafundi bakhe ukuba umelwe kukuya eYerusalem, aze eve ubunzima obuninzi kubadala nakubabingeleli abakhulu nakubabhali, abulawe, aze avuswe ngomhla wesithathu.”

Le ndima iqala ngoYesu ebuza ukuba abantu bacinga ukuba unguwuphi na, yaza yalandelwa ngumbuzo awawubuzwa abafundi wokuba bona bacinga ukuba unguwuphi na.

Ke kaloku uYesu efike emideni yaseKesareya Filipi, wabuza abafundi bakhe, esithi, Bathi abantu ndinguwuphi na mna, Nyana woMntu? Baza bona bathi, Bambi bathi unguYohane uMbaptizi; bambi, uEliya; abanye ke, uYeremiya, nokuba ungomnye wabaprofeti. Wathi kubo, Ke nina nithi ndingubani na? Mateyu 16:13–15.

Xa uPetros ephendula, uchaza ukuba uYesu wayenguKristu noNyana woThixo ophilayo. Igama elithi Kristu ligama lesiGrike elimele igama lesiHebhere elithi Mesiya. UYesu uphakamisa umbuzo wokuba ungubani na Yena, aze akhokelele abafundi enyanisweni yokuba unguMesiya, kodwa kwangoko abaxelele ukuba mabangaxeleli mntu. Ukususela ngelo xesha, waqalisa ukufundisa ukuba uya kuzizalisekisa iimpawu ezingamashumi amabini anesithathu kwizahluko ezithathu zokugqibela zikaMateyu, kodwa kwakuyimfuneko ukuba iinyaniso ezinxulumene noKristu zityhilwe ngokulandelelana, inyathelo ngenyathelo.

Siza kuqhubekeka nale miqondiso yendlela yobumesiya kwinqaku elilandelayo.

Ukukhanya kuka-Alfa kwengelosi yesithathu

“Ekwindla ka-1846 saqalisa ukugcina iSabatha yeBhayibhile, sayifundisa, sayikhusela. Inggalelo yam yatsalelwa okokuqala kwiSabatha ngoxa ndandityelele eNew Bedford, eMassachusetts, ekuqaleni kwaloo nyaka. Apho ndazana noMdala uJoseph Bates, owayesele ekholelwe kwangethuba elukholweni lokuza kukaKristu, yaye engumsebenzi okhuthuleyo kulo msebenzi. UMdala uB. wayeyigcina iSabatha, yaye wayexinzelela ukubaluleka kwayo. Mna andizange ndikuve ukubaluleka kwayo, ndaza ndacinga ukuba uMdala uB. wenza impazamo ngokugxininisa umthetho wesine ngaphezu kweminye esithoba. Kodwa iNkosi yandinika umbono wengcwele yasezulwini. Itempile kaThixo yavulwa ezulwini, ndaza ndaboniswa ityeya kaThixo egqunywe sisihlalo senceba. Kwakumi iingelosi ezimbini, enye kwicala ngalinye letyeya, amaphiko azo ethe saa phezu kwesihlalo senceba, nobuso bazo bujoliswe kuso. Ingelosi eyayihamba nam yandixelele ukuba ezi zimela wonke umkhosi wasezulwini ukhangela ngomhlonipho ongwele umthetho ongwele owawubhalwe ngomnwe kaThixo.

UYesu waluphakamisa uqweqwe lwetyeya, ndaza ndabona amacwecwe amatye ekwakubhalwe kuwo iMithetho eLishumi. Ndakhwankqiswa njengoko ndandibona umthetho wesine kanye embindini wale miyalelo ilishumi, ujikelezwe sisangqa esithambileyo sokukhanya. Ingelosi yathi: ‘Nguwo wodwa kwelishumi ochaza uThixo ophilayo owadala amazulu nomhlaba nazo zonke izinto ezikuwo. Xa kwasekwa iziseko zomhlaba, kwasekwa kwangoko nesiseko seSabatha.’” Testimonies, volume 1, 75.

Ukukhanya kwe-Omega kwengelosi yesithathu

“Abo banobudlelane noThixo bahamba ekukhanyeni kweLanga loBulungisa. Abamhlazisi uMhlanguli wabo ngokonakalisa indlela yabo phambi koThixo. Ukukhanya kwasezulwini kuyabakhanyisela. Njengoko besondela esiphelweni sembali yalo mhlaba, ulwazi lwabo ngoKristu, nangeziprofeto ezinxulumene naye, luyanda kakhulu. Babaluleke ngokungenasiphelo emehlweni kaThixo; kuba bamanyene noNyana wakhe. Kubo ilizwi likaThixo linobuhle nobunomtsalane obungaphaya komlinganiselo. Bayakubona ukubaluleka kwalo. Inyaniso iyatyhilwa kubo. Imfundiso yokuzalwa kukaKristu esenyameni igutyungelwa kukukhazimla okuthambileyo. Bayabona ukuba iSibhalo sisithixo esivula zonke iimfihlelo size sicombulule bonke ubunzima. Abo bangazange bakulungele ukwamkela ukukhanya nokuhamba ekukhanyeni abayi kukwazi ukuqonda imfihlelo yobuthixo, kodwa abo bangathandabuzanga ukuthabatha umnqamlezo balandele uYesu, baya kubona ukukhanya ekukhanyeni kukaThixo.” The Southern Watchman, April 4, 1905.