

ILaodikea – Inani Lesine

limbali Ezihlangana Ngaphezulu Kwenye Nenje

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Umba endawawubonisileyo wokuba kusenokwenzeka ukuba uStephen Haskell akazange awubone, nangona wawuxhasa ngokuwamkela kwakhe amazwi enyaniso azisa olu nyaniso ekukhanyeni, kukuba kwimbali esekupheleni kukaSirayeli wamandulo, ngaxeshanye ufumana ukuqala kukaSirayeli wanamhlanje kudibana kwaloo xesha lembali linye. Xa uKristu wayeqinisa umnqophiso nabaninzi iveki enye (iintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini), uSirayeli wamandulo wayephila amava aseLawodike, esondele ekugabheni ngaphandle emlonyeni weNkosi. Ngaxeshanye uSirayeli wanamhlanje wayephila amava ase-Efese. ILawodike kaSirayeli wamandulo yayisasazwa, yaye iEfese kaSirayeli wanamhlanje yayiqokelelwa kwakuloo mbali inye kanye.

Kwaye “ewe” ukuba uyazibuza, ndiyazi ukuba iveki uKristu awaqinisekisa ngayo umnqophiso ekuzalisekiseni isahluko sesithoba sikaDaniyeli, eyaqala ekubhaptizweni kwaKhe yaza yaphela ngokuxulutywa ngamatye kukaStefano, yayingeyiyo ngokwenene imihla engamawaka amabini anamakhulu amahlanu anamashumi amabini, kodwa ngokwesiprofeto ngokuqinisekileyo yayinjalo, kuba ngokwesiprofeto unyaka ulingana neentsuku ezingamakhulu amathathu anamashumi amathandathu. Iintsuku ezingamakhulu amathathu anamashumi amathandathu ziphindwe kasixhenxe zenza amawaka amabini anamakhulu amahlanu anamashumi amabini eentsuku, yaye “umbindi kanye” waloo veki yesiprofeto ngumnqamlezo. Ngokwesiprofeto uKristu wawubeka umnqamlezo embindini kanye wexesha lesiprofeto leentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini, ngaloo ndlela ebonisa ukuba “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu amiselwa yaye axhaswa ngumnqamlezo kaKristu. Asiyongxaki nje yokwenzeka ukuba xa uSister White efundisa, njengoko esenza, ukuba omabini amatafile angcwele kaHabakuki; itshathi ka-1843 neka-1850 anesiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini kanye embindini wetshathi, yaye omabini la matshathi anomnqamlezo embindini kanye waloo mzekeliso.

“IBhayibhile iqulethe yonke imigaqo abantu abayidingayo ukuba bayiqonde ukuze bafaneleke nokuba kubomi obu okanye kubomi obuzayo. Kwaye le migaqo ingaqondwa ngabo bonke. Akukho namnye onomoya wokuxabisa imfundiso yayo onokufunda isiqendu esinye seBhayibhile engafumani kuso ingcinga ethile eluncedo. Kodwa eyona mfundiso ixabisekileyo yeBhayibhile ayifumaneki ngokufunda ngamaxesha athile nje okanye ngokufunda okungadityaniswanga. Inkqubo yayo enkulu yenyano ayivezwa ngendlela enokuthi iqondwe ngumfundi okhawulezayo okanye ongakhathaliyo. Uninzi lobutyebi bayo bulele nzulu ngaphantsi komphezulu, yaye bunokufunyanwa kuphela ngokuphanda ngenkuthalo nangomzamo oqhubekayo. Iinyaniso ezakha loo nto inkulu ipheleleyo zimele zifunyaniswe zize ziqokelelwe, ‘apha intwana, phaya intwana.’ Isaya 28:10.

“Xa zikhangelwe ngolu hlobo zaza zaqokelelwa ndawonye, ziya kufunyanwa zilingane ngokugqibeleleyo omnye komnye. IVangeli ngalinye lisisongezo kwezinye, sonke isiprofeto sisicaciso sesinye, yaye yonke inyani kukuphuhliswa kwenye inyani. Iindidi zenkqubo yamaYuda zenziwa zicace ngeVangeli. Umgaqo ngamnye elizwini likaThixo unendawo yawo, inyaniso nganye inentsingiselo yayo. Yaye ulwakhiwo olupheleleyo, kuyilo nakwenzeko, lunika ubungqina kuMbumbi walo. Ulwakhiwo olunjalo alunakuqondwa okanye lwenziwe nangayiphi na ingqondo ngaphandle kweyo yoNaphakade.” Education, 123.

Kunye nomgaqo wokuba nganye kwezo nkonzo zisixhenxe iphinda ibonakale kwimbali yamaMillerite kwanakwimbali yethu, kukho nomnye umgaqo obalulekileyo owamkelwa yi-Adventism yokuqala. Loo mgaqo ubonisa ukuba imigca yesiprofeto “yangaphakathi neyangaphandle” yembali enye isetyenziswa nguMoya oyiNgcwele ukuhambisa inyaniso. UMiller wakubona oku waza wakufundisa ngokuthe ngqo. Wafundisa ngokuchanekileyo ukuba amatywina asixhenxe eSityhilelo amele imbali ehambelanayo naleyo yeenkonzo, kodwa kulo mzekeliso uhambelanayo amatywina amele inyaniso yangaphandle, zize iinkonzo zimele inyaniso yangaphakathi yembali efanayo. No-Uriah Smith uyawusingatha lo mgaqo, aze asebenzise amagama athi “yangaphakathi” nethi “yangaphandle,” nto leyo ebonakala kum iyiyeyona ndlela ilungileyo yokuvakalisa loo migca mibini ehambelanayo.

“Amatwina aziswa phambi kwengqalelo yethu kwizahluko ze-4, ze-5, neze-6 zeSityhilelo. Imiboniso evezwayo phantsi kwala matywina iboniswa kwiSityhilelo 6, nakwivesi yokuqala yeSityhilelo 8. Ngokucacileyo iquka iziganeko ezinxulumene nebandla ukususela ekuvulweni kwalo eli xesha lolawulo lukaThixo kude kube sekufikeni kukaKristu.

“Ngoxa ezi cawa zisixhenxe ziveza imbali yangaphakathi yecawe, amatywina asixhenxe abonakalisa iziganeko ezikhulu zembali yayo yangaphandle.” Uriah Smith, The Biblical Institute, 253.

Ngoku siya kuqalisa ukuqwalasela kwethu amabandla asixhenxe. Kubalulekile ukuqonda ukuba amabandla amabini okuqala, kwakhona icawe yesithathu neyesine, anobudlelwane “besizathu nesiphumo” obufuna ukuba aqwalaselwe kunye. ISmirna yicawe emele abo batshutshiswa yiRoma, yaye iEfese yicawe eyawusa iindaba ezilungileyo kulo lonke ihlabathi.

“Kwase-Antiyokwe apho abafundi baqala ukubizwa ngokuba ngamaKristu. Elo gama balinikwa kuba uKristu wayengumxholo oyintloko wokushumayela kwabo, wokufundisa kwabo, nowencoko yabo. Ngokuqhubekayo babebalisa iziganeko ezazenzekile ngemihla yobulungiseleli baKhe emhlabeni, xa abafundi baKhe babesikelelwe bubukho baKhe ngokobuqu. Bengadinwa babehlala becamngca ngeemfundiso zaKhe nangemimangaliso yaKhe yokuphilisa. Ngezindebe ezingcangcazelayo nangamehlo azaliswe ziinyembezi bathetha ngentlungu yaKhe emyezweni, ukungcatshwa kwaKhe, ukuxoxwa kwetyala kwaKhe, nokubulawa kwaKhe, ukunyamezela nokuthobeka awayekunyamezele ngako ukugculelwa nokuthuthunjiswa awakwenzelwa ziintshaba zaKhe, kwanenceba efana nekaThixo awayethandazela ngayo abo babemtshutshisa. Uvuko lwaKhe nokunyukela kwaKhe ezulwini, nomsebenzi waKhe ezulwini njengoMlamli wabantu abawileyo, yayizizihloko ababekuvuyela ukuhlala kuzo. Ngoko ke, ngokufanelekileyo, abahedeni babebiza bona ngokuba ngamaKristu,

ekubeni babeshumayela uKristu yaye bebhakisa imithandazo yabo kuThixo ngaYe.

“YayinguThixo owabanika igama elithi amaKristu. Eli ligama lobukumkani, elinikwa bonke abazibandakanya noKristu. Yayileli gama awabhala ngalo uYakobi kamva, esithi, ‘Azinicinezeli na izityebi, zininqwengele ezinkundleni zokugweba? Azilihlambeleli na elo gama lihle, enabizelwa ngalo?’ Yakobi 2:6, 7. Kwaye uPetros wavakalisa wathi, ‘Ukuba umntu eve ubunzima ngenxa yokuba engumKristu, makangabi nazintloni; makazukise ke uThixo ngenxa yalo mba.’ ‘Ukuba ningcikovwa ngenxa yegama likaKristu, ninoyolo; ngokuba uMoya wozuko, noMoya kaThixo, uphumle phezu kwenu.’ 1 Petros 4:16, 14.” IZenzo zaBapostile, 157.

Ibandla lase-Efese lalimela ibandla lokuqala elaliphila “ngokuhlonela uThixo kuKristu Yesu,” nto leyo “ingunobangela” osoloko uvelisa “isiphumo.”

Ewe ke, nabo bonke abaya kuphila ngokuhlonela uThixo kuKristu Yesu, baya kutshutshiswa. 2 Timoti 3:12.

Ubungwele bebandla lase-Efese bazisa intshutshiso emelwe libandla laseSmirna. La mabandla mabini amela ubudlelwane besizathu nesiphumo, yaye isiphumo sifuna ukuba sandulelwe sisizathu. Intshutshiso yengxaki yomthetho weCawa iqaliswa kukubonakaliswa koko uDade White akubiza ngokuba “bubungwele bamandulo.” Ubungwele obubonakalisiwe kwiimbali zangaphambili, okanye zamandulo.

“Nangona kukho ukuhla okuxhaphakileyo kokholo nokuhlonela uThixo, kukho abalandeli bokwenyaniso bakaKristu kula mabandla. Phambi kotyelelo lokugqibela lwezigwebo zikaThixo phezu komhlaba kuya kubakho phakathi kwabantu beNkosi imvuselelo yobungwele bokuqala engazange ibonwe ukususela kumaxesha abapostile. UMoya namandla kaThixo aya kuthululwa phezu kwabantwana Bakhe. Ngelo xesha abaninzi baya kuzahlula kula mabandla apho uthando lweli hlabathi luthathe indawo yothando lukaThixo nelizwi Lakhe. Abaninzi, bobabini abalungiseleli nabantu, baya kuzamkela ngovuyo ezo nyaniso zinkulu uThixo athe wazibangela ukuba zivakaliswe ngeli xesha ukuze kulungiselelwe abantu ukuza kwesibini kweNkosi. Utshaba lwemiphefumlo lunqwenela ukuthintela lo msebenzi; yaye ngaphambi kokuba lifike ixesha lentshukumo enjalo, luya kuzama ukuwuthintela ngokungenisa into yobuxoki efana nawo. Kula mabandla anokuwazisa phantsi kwamandla alo okukhohlisa, luya kwenza kubonakale ngathi intsikelelo ekhethekileyo kaThixo ithululiwe; kuya kubonakala oko kucingelwa ukuba ngumdla omkhulu wezenkolo. Izihlwele ziya kugcoba zisithi uThixo usebenza ngokumangalisayo ngenxa yazo, kanti umsebenzi lowo ngowomnye umoya. Phantsi kwesigqubuthelo senkolo, uSathana uya kufuna ukwandisa impembelelo yakhe phezu kwehlabathi lamaKristu.” Imbambano Enkulu, 464.

Isikhalo Sasezinzulwini Sobusuku se “mihla yokugqibela” sisivuselelo “sobungwele bokuqala” esichongiweyo kwesi sicutshulwa. Sisivuselelo esenzeka kwintshukumo, hayi ecaweni. Imbali uDade White ayisebenzisayo ukuchaza esi sivuselelo yimbali “yamaxesha abapostile,” emelwe yicawe yase-Efese. Eso sivuselelo siya kuvelisa “intshutshiso.”

“Abaninzi baya kuvalelwa entolongweni, abaninzi baya kusabela ubomi babo bephuma ezixekweni nasezidolphini, yaye abaninzi baya kuba ngabafeli-nkolo ngenxa kaKristu ngokuma bekhusele inyaniso.” Selected Messages, incwadi 3, 397.

“ubomi bukaKristu emhlabeni” kule ndinyana ilandelayo bumele isiqalo sebandla lase-Efese, kodwa bukwangumfuziselo wembali yoBuvangeli bama-Adventist baseLawodike ekupheleni kwehlabathi.

“Umngwebo ubuyiselwe umva, nobulungisa buma kude; kuba inyaniso iwile esitalatweni, nokuthe tye akunako ukungena. Ewe, inyaniso iyasilela; nalowo usukayo ebubini uzenza ixhoba.’ Isaya 59:14, 15. Oku kwazaliseka ebomini bukaKristu emhlabeni. Wayethembekile kwimithetho kaThixo, ebekela bucala izithethe neemfuno zabantu ezaziphakanyiselwe endaweni yayo. Ngenxa yoku wayethiyiwe waza watshutshiswa. Le mbali iyaphindwa.” Christ’s Object Lessons, 170.

Amava amelwe yi-Efese ayenzeka ngaxeshanye namava eLawodike. AmaYuda aphikisanayo ayengamaLawodike akwaSirayeli wamandulo, yaye uKristu nabafundi baKhe babengamaEfese bakaSirayeli wale mihla. UYohane uMbaptizi waqalisa ibandla lase-Efese, yaye umele ibandla “lemihla yokugqibela” elichaswa ngamaLawodike, azibiza ngokuba ngamaYuda, kanti awakho.

“Umsebenzi kaYohane uMbaptizi, nomsebenzi wabo bathi ngemihla yokugqibela baphume ngomoya nangamandla kaEliya ukuze bavuse abantu ekungakhathali kwabo, uyafana ngeendlela ezininzi. Umsebenzi wakhe ungumfuziselo womsebenzi omele wenziwe kweli xesha. UKristu uza kuza okwesibini ukuze agwebe ihlabathi ngobulungisa. Izithunywa zikaThixo ezithwala isigidimi sokugqibela sesilumkiso esimele sinikwe ihlabathi, zimele ukulungiselela indlela yokubuya kukaKristu okwesibini, njengoko uYohane walungiselela indlela yokufika kwakhe kokuqala. Kulo msebenzi wokulungiselela, ‘zonke iintili ziya kuphakanyiswa, neentaba zonke neenduli zonke ziya kuthotywa; nezigoso ziya kulungiswa, neendawo ezimagqagala zibe lithafa’ kuba imbali iya kuphindwa, yaye kwakhona ‘ubuqaqawuli beNkosi buya kutyhilwa, yaye yonke inyama iya kububona kunye; kuba umlomo weNkosi uthethile.’ Southern Watchman, Matshi 21, 1905.”

IEfese “ngunobangela” yaye iSmirna “sisiphumo.” IPergamo neTiyatira nazo zimela ubudlelwane bonobangela nesiphumo. IPergamo yibandla lokuvumelana elonakalisa ubuKristu ngokuludibanisa nobuhedeni. Ibandla lobuKristu lawa xa lamkela umgaqo wokuba kunokwenzeka ukuba unqulo-zithixo lobuhedeni luhlale kunye ngaphakathi kwemida yalo. Umlawuli uConstantine ngumqondiso waloo mbali yokuvumelana, yaye indima yakhe yesiprofeto yayikukuzisa ukreqo lokumka kubuKristu benyaniso kwangaphambi kokuba ubuPopu butyhilwe.

Makungabikho bani onikhohlisayo nangayiphi na indlela; kuba loo mini ayiyi kuza, kungakhange kufike kuqala ukuwa ekukholweni, kuze kutyhilwe loo mntu wesono, unyana wentshabalalo; omelene naye, eziphakamisa ngaphezu kwako konke okubizwa ngokuba nguThixo, nokuba kunqulwa; ade athi njengothi nguThixo ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo. Anikhumbuli na ukuba, ndakuba ndisenani, ndanixelela ezi zinto? Ke kaloku niyakwazi okumthintelayo ukuze atyhilwe ngexesha lakhe. Kuba imfihlelo yokuchasa umthetho sele isebenza; kuphela lowo uthintelayo ngoku uya kuqhubeka ethintela

ade asuswe endleleni. Kuya kuthi ke emva koko kutyhilwe loo nongendawo, aya kuthi uNkosi amgqibe ngomoya womlomo wayo, imtshabalalise ngokukhazimla kokufika kwayo. 2 Tesalonika 2:3–8.

Ibandla lasePergamo lalingu“nobangela,” kanti iThiyathira laba “sisiphumo.” Umprofeti uDaniyeli usoloko ebonisa imbali yobuhedeni obunikela indawo kubupopu, yaye ukuwa emfundisweni okwalandulela ukusekwa kobupopu, awayekuchongile uPawulos, kuthethwa ngako kuDaniyeli ishumi elinanye.

Kuba iinqanawa zaseKittim ziya kuza zimelane naye; ngoko uya kudana, abuyele umva, abe nomsindo ngakwisivumelwano esingcwele; uya kwenza njalo; ewe, uya kubuya, abe nokudibana nabo abasishiyayo isivumelwano esingcwele. Kwaye imikhosi iya kuma kwicala lakhe, yaye baya kuyingcolisa ingcwele yamandla, bawususe umbingelelo wemihla ngemihla, baze bamise into ecekisekayo ebangela incithakalo. Daniyeli 11:30–31.

Icawa yokuvumelana eyawa yaza yaphambuka ngaphambi kokuba amandla obupopu abonakaliswe embalini imelwe nguDaniyeli ngokuthi “abo” bayishiyayo “umnqophiso ongcwele.” Emva kokuba bewushiyile umnqophiso, ngoko ubupopu, obumelwe nguDaniyeli “njengesikizi esenza incithakalo,” babekwa etroneni yomhlaba. UDade White uchaza iindima ezintandathu zokugqibela zikaDaniyeli ishumi elinanye xa esithi, “isiprofeto esikwishumi elinanye likaDaniyeli siphantse safikelela ekuzalisekeni kwaso okupheleleyo.” Ezo ndima zintandathu zokugqibela zizaliseko lokugqibela lukaDaniyeli ishumi elinanye, yaye ufundisa ukuba imbali emelwe zezo ndima zokugqibela yafanekiswa nguDaniyeli 11:30–36, ochaza imbali “yesizathu nesiphumo” emelwe yiPergamo neThiyathira.

“Asinaxesha lakulichitha. Amaxesha enzima aphambi kwethu. Ihlabathi liyashukunyiswa ngumoya wemfazwe. Kungekudala iziganeko zenkathazo ekuthethwe ngazo kwiziprofeto ziya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli siphantse safikelela ekuzalisekeni kwaso ngokupheleleyo. Inxalenye enkulu yembali ethe yenzeka ekuzalisekiseni kwesi siprofeto iya kuphindwa.”

“Kwindinyana yamashumi amathathu kuthethwa ngamandla athile athi ‘iindinyana 30 ukuya kuma-36 zicatshulwe.’”

“Iziganeko ezifana nezo zichazwe kula mazwi ziya kwenzeka.” Manuscript Releases, inani 13, 394.

Ubudlelwane besizathu nesiphumo obuphakathi kwePergamo neTiyathira, kwanobudlelwane besizathu nesiphumo obuphakathi kweEfese neSmirna, buyaphindwa “ngemihla yokugqibela.” AmaProtestanti aseUnited States aya kulalanisa nonqulo-zithixo, njengoko kufanekiswa yiPergamo (owona mqondiso uphambili wonqulo-zithixo kukunqulwa kwelanga), yaye xa ewa asuke enyanisweni kulungiswe indlela yendoda yesono, ukuze iphinde ityhilwe ngokwesiprofeto. Ngoxa ukuphambuka nokubekwa kobupapa etroneni kuphindwa, uThixo ngaxeshanye uya kube evusa ibandla elifanekiswa yiEfese ukuba lithwale isigidimi sikaDaniyeli neSityhilelo lisise ehlabathini, yaye intshutshiso efanekiswa yiSmirna iya kuphindwa.

Ndiya kujongana neebandla ezintathu zokugqibela emva kokuba siqwalasele inyaniso yokuba amatywina amane okuqala eSityhilelo angumgca wenyaniso wangaphandle ohamba ungqamene nomgca wenyaniso wangaphakathi omelwe ngamabandla amane okuqala. Njengoko sele kuphawuliwe, u-Uriah Smith ukuchaza ngolu hlobo:

“Ngoxa ezi cawe zisixhenxe zibonisa imbali yangaphakathi yecawe, amatywina asixhenxe azisa embonweni iziganeko ezinkulu zembali yayo yangaphandle.” Uriah Smith, *The Biblical Institute*, 253.

Sibonisile ukuba amabandla amane okuqala amele ubudlelwane obubini “bonobangela nesiphumo” obuphindwa “kwimihla yokugqibela.” Ngokusekelwe koovulindlela be-Adventism, kodwa okona kubaluleke ngakumbi phezu kwegunya leLizwi likaThixo, ezo mbali zine zangaphakathi zebandla zimele ukuba zinembali yangaphandle ehambelanayo emelwe ngamatywina amane okuqala. Itywina lokuqala nelesibini livakalisa kwaezo mpawu zinye zase-Efese naseSmirna, kodwa lisebenzisa ihashe elimhlophe ukumela umsebenzi wokuthwala ubuKristu uluse ehlabathini. Loo nto imele umsebenzi wangaphandle webandla, yaye itywina lesibini limele igazi elaphalazwayo laseSmirna ngehashe elibomvu.

Ndabona, xa iMvana ivula olunye lwamatywina, ndeva, ngokungathi sisandi sendudumo, esinye kwezo zidalwa zine sisithi, Yiza uze ubone. Ndabona; nanko ke ihashe elimhlophe; lowo wayehleli phezu kwalo wayenesaphetha; wanikwa isithsaba; waphuma esoyisa, ukuze oyise. Kwathi, yakulivula itywina lesibini, ndeva isidalwa sesibini sisithi, Yiza uze ubone. Kwaye kwaphuma elinye ihashe, elibomvu; lowo wayehleli phezu kwalo wanikwa igunya lokususa uxolo emhlabeni, ukuze babulalane; wanikwa nekrele elikhulu. ISityhilelo 6:1–4.

UZekariya uqulethe iziqendu ezimbalwa ezichaza ngokuthe ngqo amahashe amane amelwe kumatywina amane okuqala eSityhilelo. Kwenye yezo ziqendu kwisahluko seshumi, uZekariya uchaza ukuba xa imvula yasemva ithululwa “umhlambi wakwaYuda” oyiyo “indlu” kaThixo uya kugququlwa ube “lihashe lakhe elihle emfazweni.”

Celani imvula kuYehova ngexesha lemvula yasemva kwexesha; uYehova ke uya kwenza amafu aqaqambileyo, abanike izihlambi zemvula, anike wonk’ ubani ingca entsimini. Kuba izithixo zithethe amampunge, nabavumisi babone ubuxoki, baxele amaphupha obuxoki; bathuthuzela ilize; ngenxa yoko bahamba njengomhlambi, babebandezelekile, ngokuba kwakungekho malusi. Umsindo wam wavutha phezu kwabalusi, ndawohlwaya amabhokhwe; kuba uYehova wemikhosi uwuvelele umhlambi wakhe, indlu kaYuda, waza wayenza yaba njengehashe lakhe elihle ekulweni. Zekariya 10:1–3.

UEllen White uphindaphinda echaza ukuba ukuphalazwa koMoya oyiNgcwele ngePentekoste kungumfuziselo wemvula yamva esehla ngoku. Umsebenzi owenzelwa ihlabathi ngePentekoste umelwe libandla lase-Efese, yaye i-Efese ibangela intshutshiso emelwe yiSmirna, leyo uYohane ayimela njenge “hashe elibomvu” lesitywina sesibini. Izitywina ezibini zokuqala zihamba ngaxeshanye namabandla amabini okuqala, yaye zibonakalisa “imihla yokugqibela,” xa imvula yamva iphalazwa.

UMoya Wokuprofeta ukwanyula kokubini ukuphela kwetywina lesithathu nokuqala kwetywina lesine, ngaloo ndlela ewabophelela kunye (unobangela nesiphumo), yaye ngokwenjenjalo ubeka imbali emelweyo njengokhoyo ngemihla yakhe nakwi “mihla yokugqibela.”

“Kwa lo moya mnye ubonwayo namhlanje umelwe kwiSityhilelo 6:6–8. Imbali iya kuphindwa. Oko kuye kwabakho kuya kuphinda kubekho.” Manuscript Releases, umqulu 9, 7.

Kwimbali yobuqu kaDade White, (eyabhalwa ngowe-1898) umoya wokulalanisa olungiselela indlela yokuba ubupopu buphinde bumiselwe etroneni wawusele uphilile yaye usebenza ngamandla, kuba ukutyibilika ekukreqeni kobuProtestanti okwaqala ngokwaliwa kwesigidimi sengelosi yokuqala entlakohlaza ka-1844, kwakusele kuqalisile (ngowe-1863) ukungenelela kuphondo lobuAdventist bamaProtestanti.

Ukuyekelela kwePergamo kumelwe njenge “sibini” sezikali kwitywina lesithathu. Izikali ezibini zokulinganisa zimela umlinganiselo onganyanisekanga. Itywina lesithathu likhokelela kwitywina lesine, elimelwe “lihashe eliluthuthu” “lokufa,” ngaloo ndlela limela ukubulawa kwezigidini ngabopopu ngexesha lamaXesha Obumnyama. “Isihogo” seso silandela ihashe eliluthuthu lobopopu. Imbali yamatywina esithathu nesine ihambelana nembali yamabandla asePergamo naseTiyatira. Ukuyekelela kukaConstantine kwakungumsebenzi oqhubekayo; ngoko ke, umoya wokuyekelela wawusele usebenza kwimbali yobuqu kaDade White, kanye njengokuba kwakunjalo ngexesha likaPawulos xa wayesithi “imfihlelo yobugwenxa seyisebenza.” Ukuwa kokholo okwandulela ukubekwa kobopopu etroneni kuhlala kuyimbali eqhubekayo, yaye loo “mbali iya kuphindwa. Oko kwakukho kuya kubakho kwakhona.”

Ndeva ilizwi phakathi kwezo zidalwa zine lisithi, Umlinganiselo wengqolowa ngedenariyo, nemilinganiselo emithathu yerhasi ngedenariyo; ke wena qaphela ukuba ungeyonakalisi ioli newayini. Ke kaloku, xa wayelivulile itywina lesine, ndeva ilizwi lesidalwa sesine lisithi, Yiza ubone. Ndakhangela, nanko ke ihashe elimthubi-buthuntu; negama lowayehleli phezu kwalo lalinguKufa, nelabafileyo lalimlandela. Baza banikwa igunya phezu kwesahlulo sesine somhlaba, ukuba babulale ngekrele, nangendlala, nangokufa, nangezilwanyana zomhlaba. ISityhilelo 6:6–8.

UJames White wachonga enye ingaqhelekanga esiprofetweni kwiicawe ezisixhenxe nakwamatywina asixhenxe. Uchaza umahluko owenziwe ngenjongo phakathi kweecawe ezine zokuqala neecawe ezintathu zokugqibela; aze kwakhona abonakalise kwaloo meko inye kumatywina amane okuqala nakumatywina amathathu okugqibela.

“Ngoku sizilandele iicawe, amatywina, namarhamncwa, okanye izinto eziphilayo, de kwafikelela apho zinokuthelekiswa khona njengoko zigubungela amaxesha afanayo embali. Amatywina asixhenxe ngenani, kodwa izinto eziphilayo zine kuphela. Kwaye kusenokuba kuhle apha ukuqaphela ukuba ekuvulweni kwetywina lokuqala, lesibini, lesithathu nelesine, into ephilayo yokuqala, eyesibini, eyesithathu neyesine ivakala isithi, ‘Yiza ubone;’ kodwa xa kuvulwa amatywina esihlanu, esithandathu nese seveni, akukho lizwi linjalo livakalayo. Kwananjalo neecawe ezintathu zokugqibela, kunye namatywina amathathu okugqibela, azithelekiseki ngokuba zigubungela amaxesha afanayo embali, njengoko zisenza iicawe ezine

zokuqala namatywina amane okuqala. Kodwa, njengoko sibonisile, iicawe, amatywina, nezinto eziphilayo ziyavumelana ngokuba zigubungela amaxesha afanayo embali kangangeminyaka emalunga ne-1800, side sehle siye kutsho kancinane ngaphezu kwesiqingatha senkulungwane yeli xesha langoku.” James White, Review and Herald, Februwari 12, 1857.

UJames White akazange aquke inyaniso yokuba kwaloo mzekelo mnye ukho nasezimpondweni, kodwa ukho. Iimpondo ezine zokuqala zizimpondo, kodwa iimpondo ezintathu zokugqibela zingooha abathathu. Iimpondo ezine zokuqala zimela umgwebo kaThixo phezu kweRoma yobuhedeni ngenxa yomthetho weCawa kaConstantine ngonyaka ka-321, yaye ooha abathathu beampondo bamele ubuSilamsi. Ooha ababini bokuqala beampondo babeyimigwebo echasene neRoma yobupopu ngenxa yomthetho weCawa eyawumiselayo ngowama-538, yaye uha wesithathu wempomdo ngowengxaki yomthetho weCawa ezayo kwixesha elikufuphi kakhulu.

UJoseph Bates usebenzisa ukuqonda kwabavulindlela kwamabandla amathathu okugqibela njengomfuziselo omnye ukuchaza amabandla amathathu ayekhona ngelo xesha langoku ngexesha lamaMillerite. Yonke ingqinisiso ekwesi siqendu yabekwa nguBates.

“Kulo lonke ilizwe, utsho uYehova; IZIQINGATHA EZIBINI kulo ziya kunqunyulwa, zife; kodwa ESITHATHU siya kusala kulo. UThixo uthi uya kusingenisa ESO SITHATHU emlilweni, asihlambulule. Baya kubiza kuye, yaye uya kuva kubo. Uya kuthi, “NGABANTU BAM”; nabo baya kuthi UYEHOVA NGUTHIXO WAM.’ Inxalenye yokuqala, yiSardis, ibandla elisesidlangalaleni kuphela okanye iBhabheli. Inxalenye yesibini, yiLawodike, umAdventist osesidlangalaleni kuphela. Inxalenye yesithathu, yiFiladelfiya, elikuphela kwebandla lenyaniso likaThixo emhlabeni, kuba baya kuguqulelwa kwisixeko sikaThixo. ISityhilelo 3:12; Hebhere 12:22–24. Egameni likaYesu, ndiyani bongoza kwakhona ukuba nibaleke kumaLawodike, njengokuba kusindwa eSodom naseGomora. Imfundiso zabo zibubuxoki, ziyalahlekisa; yaye zikhokelela ekutshatyalalisweni okupheleleyo. Ukufa! UKUFA!!* ukufa okungunaphakade!!! kubalandela. Khumbulani umfazi kaLote.” Joseph Bates, Review and Herald, umqulu 1, Novemba 1850.

Kwimbali yamaMillerite iSardesi yayilibandla elalinegama elalibanga ukuba liyaphila, kanti lalifile.

Yibhalela isithunywa sebandla laseSardis, uthi; Utsho nje lowo uneMimoya esixhenxe kaThixo, neenkwenkwezi ezisixhenxe; Ndiyayazi imisebenzi yakho, ukuba unegama lokuba uyaphila, kanti ufile. ISityhilelo 3:1.

Abantu bakaThixo bahlala benegama. Igama ngexesha lembali yase-Efese ukuya ePergamo lalinguKristu. Igama ngexesha lolawulo lobupapa lalingulibandla entlango. Igama ukusukela ekungenisweni kwenkwenkwezi yakusasa, uJohn Wycliffe, lalinguProtestanti. Ngexesha lesiphelo ngo-1798, amaProtestanti ayesele eqalile ukubuyela kunxulumano lwaseRoma. Into eyayisafuneka ngoko yayiluvavanyo olwalunokubonakalisa inyaniso yokuba, nangona begama labo abalivumayo, babengaselilo ibandla elinyuliweyo. Ngentwasahlobo ka-1844, bafikelela kuvavanyo olwalunokubonakalisa ukuba babengaselilo ibandla elaliphethe igama lomnqophiso kaKristu. Ibali likaEliya linikela ubungqina besibini obuneenkukacha kakhulu ngale nyaniso. Xa babonakalisa

isimilo sabo sokwenene, kwaba nzima kumaMillerite ekuqaleni ukuqonda ukuba amaProtestanti ayebonakalisile ukuba ayesele engamantombi aseBhabhiloni. Kodwa amaMillerite ekugqibeleni enza kanye loo nto, aza aqalisa ukubiza imiphefumlo iphume kuloo mabandla awileyo ekuzalisekiseni kwesigidimi sengelosi yesibini. Emva koko kwabakho inkqubo yokuvavanywa eyayiza kubangela ukuba amaMillerite abonakalise ezawo izimilo. Ngaba ayengamaFiladelfiya okanye amaLawodike?

AbaseFiladelfiya balandela uKristu bangena eNdaweni eNgcwele Kangcwele, yaye abo baMillerite abala ukwenza njalo babonakalisa isimilo sabaLayodike. Ngaloo ndlela, sifumana ingqiqo yendlela uBates awazichaza ngayo ezi cawa zintathu njengezangexesha elinye kwimbali enye. Loo mbali yazaliseka ngaphakathi kwesakhiwo sesiprofeto somzekeliso weentombi ezilishumi, apho uPhefumlelo usazisa ukuba sele uzalisekile kwaye uya kuzaliseka ngokuthe ngqo kweyona nkukacha yawo.

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

“Ndihlala ndikhunjuzwa ngomzekeliso weentombi ezilishumi, ezintlanu kuzo zazizizilumko, zaza ezintlanu zaba zizidenge. Lo mzekeliso uzalisekile, yaye uya kuzaliseka, ngokwentetho yawo kanye, kuba usebenza ngokukodwa kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekile yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Amaziko amathathu okugqibela amele abo bangaphandle kwentshukumo yamaMillerite njengoSardesi, yaye abo bangaphakathi kwentshukumo bamele nokuba nguFiladelfiya okanye nguLawodike. Loo mabandla mathathu achongiwe kwisiTyhilelo isahluko sesithathu, yaye amane okuqala asesahluko sesibini. Ngako oko, xa uDade White ebhekisa kwimbali yesahluko sesithathu seSityhilelo, uchonga kanye loo mabandla afanayo athe uJoseph Bates wasandul’ ukuwachonga.

“Owu, yinkcazelo enjengani! Baninzi kangakanani abakule meko yoyikekayo. Ndicela ngokunyanisekileyo wonke umfundisi ukuba afundisise ngenkuthalo isahluko sesithathu seSityhilelo, kuba kuso kubonakaliswa imeko yezinto ezikhoyo ngemihla yokugqibela. Fundisisa ngononophelo yonke indinyana kwesi sahluko, kuba ngala mazwi uYesu uthetha kuni.” Manuscript Releases, umqulu 18, 193.

Amabandla amathathu angoku kwimbali yamaMillerite ayaphindwa ekupheleni koBu-Adventist. UJoseph Bates wayechonga iimeko ezisebenzayo zexesha lamaMillerite, waza wachonga iSardesi njengeentombi zaseBhabheli, ezazisisihlewele esasijoliswe sisigidimi sengelosi yesibini. Wayethetha ngomzabalazo phakathi komhlambi omncinane owalandela uKristu wangena kwiNdawo eNgcwele Kakhulu ngomhla wama-22 Oktobha 1844, nabo balayo ukuphuma kwiNdawo eNgcwele. Wayezama ukubiza amaLawodike aphume ebumnyameni ababebamkele, yaye ubuncinane inxalenye yobumfama bawo bamaLawodike yayibangelwe yinto yokuba uWilliam Miller wayethathe isikhundla sobunkokeli kwintshukumo yamaLawodike. Lo ngumzabalazo ofanayo ochongiweyo kwisigidimi esiya eFiladelfiya.

Yabona, abo besinagoge kaSathana, abathi bangamaYuda, kanti abanjalo, kodwa bayaxoka; yabona, ndiya kubenza ukuba beze baqubude phambi kweenyawo zakho, baqonde ukuba ndikuthandile. ISityhilelo 3:9.

Ingxaki yenkolo isoloko ivelisa iindidi ezimbini zabakhonzi, njengoko kwenzekayo kuKudana Okukhulu. Isambatho sobuProtestanti sasandul' ukususwa eSardis, njengoko babebuyela eRoma baza ngokusemthethweni baba yintombi yaseRoma. Isambatho eso sabanjwa emva koko yiMillerite Adventism, kodwa uvavanyo lwaluza kuthi kwakamsinya emva koko luvelise iindidi ezimbini ezivumayo ukuba zingumhlambi omncinane. Umhlambi oyinyaniso nomhlambi womgunyathi. UBates wayemele umhlambi omncinane owalandela uKristu wangena eNdaweni Engcwele Kakhulu. Umzabalazo wakhe wawukunye namaLawodike, awayezibanga ukuba angumhlambi omncinane. NjengomFiladelfiya, umzabalazo kaBates wawukunye nesikhungu sikaSathana, iqela elalizibanga ukuba lingabantu bakaThixo, kodwa lalixoka yaye lalingengomaYuda.

Xa umzekeliso uzaliseka okokugqibela ekupheleni kobu-Adventist, kuya kubakho abantu bomnqophiso abanyuliweyo abathe badlulwa ngexesha lesiphelo ngo-1989, kwangokunjalo njengokuba ubunkokeli bamaYuda badlulwa ekuzalweni kukaKristu, nto leyo emele ixesha lesiphelo kulo mbali yesiprofeto. Xa imbali kaKristu yafikelela ekungeneni ngoloyiso eYerusalem, imbali yoKhalelo lwaseBusuku Baphakathi kwexesha lamaMillerite yabonakaliswa ngomfuziselo. Impefumlelo iphinda-iphinda ngokuphindaphindiweyo ukumatanisa uphawu lwendlela lomnqamlezo noDaniso Olukhulu luka-1844. UYuda umele amaLawodike kwimbali kaKristu, yaye abapostile babengamaFiladelfiya. Iminyaka emithathu enesiqingatha emva komnqamlezo amaFiladelfiya, amelwe nguBates, azama ukubizela amaLawodike ukuba aphume ecaweni ewileyo eyayimelwe ngumfundi uYuda Iskariyoti.

Ngo-1989 abantu bomnqophiso ababekade bekhethiweyo balikhaba ukhanyiso olwalutyhilwe lwaza lwadlulwa. Xa ukufikelwa lithemba kokuqala kukaJulayi 18, 2020 kwafikayo, inkqubo yokuvavanywa yaqala phakathi kwabo ababekade bebonakala ngathi bangowentshukumo enye. Kanti ke elinye iqela lingamaLawodike, lize elinye iqela libe ngamaFiladelfiya. Kanye njengoko uYuda wenza umnqophiso kathathu neSanhedrin wokungcatsha uKristu ngaphambi komnqamlezo, amaLawodike embali yasemva koSeptemba 11, 2001 aya kube esilele amathuba amathathu okuguquka. Kumthetho weCawa oza kufika kungekudala, kuya kubonakaliswa ngokuqinisekileyo njengokuba uYuda waxhonywa emthini, ukuba amaLawodike ahlukile kumaFiladelfiya. Kusesivunweni apho umdiza wahlulwa khona kwingqolowa. Sisondelela ngokukhawuleza kweso sivuno.

Ezi nyaniso ziqondwa kuphela xa, yaye kuphela ukuba, sikulungele ukuqonda ukuba ekuphela kwendlela yeBhayibhile enokutyhila ize imisele “inyaniso” yi “historicism.” Indlela eyinyani ayisiyo i-preterism, i-futurism, i-dispensationalism, i-woke-ism, ubungcali ngokwegrama okanye ngokwembali, okanye naluphi na uhlobo lwezinto ezininzi zobuxoki bukaSathana. Kukho ibinzana elaziwa ngokubanzi elinxulunyaniswa nesithandi sobulumko senkulungwane yeshumi elinesixhenxe esinguJean-Jacques Rousseau, eliye laphindwa ngeendlela ezininzi, kodwa umongo wengcinga uthi, “Imposiso ineengcambu ezininzi, kodwa inyaniso inye kuphela.” “Inyaniso”

nguAlfa no-Omega, lowo unjengcambu ephuma emhlabeni owomileyo.

“Ngoko ke kunjalo nangeBhayibhile, uvimba wobutyebi bobabalo lwaKhe. Ubuqaqawuli beenyaniso zayo, eziphakamileyo njengezulu nezisangqa unaphakade, abuqondwa. Kuninzi olukhulu loluntu, uKristu ngokwaKhe ‘unjengehlumelo eliphuma emhlabeni owomileyo,’ yaye ababoni kuYe ‘buhle bokuba’ ‘bamkhanuke.’ Isaya 53:2. Xa uYesu wayephakathi kwabantu, isityhilelo sikaThixo esebantwini, ababhali nabaFarisi bathi kuYe, ‘Wena ungumSamariya, yaye unedemon.’ Yohane 8:48. Kwanabafundi baKhe babemfanyekisiwe kangako kukuzingca kweentliziyo zabo kangangokuba babecotha ukumqonda Lowo wayeze ukubabonakalisa uthando lukaYise. Yiyo loo nto uYesu wayehamba eyedwa phakathi kwabantu. Waqondwa ngokupheleleyo ezulwini kuphela.” Thoughts from the Mount of Blessing, 25.

Iinyaniso esizabelana ngazo ngoku zimele ziqondwe ngaphakathi komongo wokuba ukukhula kwenyaniso kuqhubeka ngokuthe chu kuyo yonke imbali, yaye okona kubaluleke ngakumbi, ukuqonda kwethu inyaniso kumele kubekwe ngaphakathi komongo weAlfa neOmega, umongo kaYesu wokuchonga isiphelo sento ngesiqalo sento.

Icawa lesine yiTiyatira, yaye imela ixesha apho ubupopu balawula njengobukumkani besihlanu besiprofeto seBhayibhile, obulixesha apho ibandla elisentlango lalisebukhobokeni. Ukuthinjwa kukaSirayeli womoya yiBhabhiloni yomoya kangangeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu kwakufanekiselwe kukuthinjwa kukaSirayeli wokwenyama yiBhabhiloni yokwenyama iminyaka engamashumi asixhenxe.

“Namhlanje ibandla likaThixo likhululekile ukuqhubela phambili lide ligqibe isicwangciso sobuthixo sosindiso sohlanga olulahlekileyo. Kangangeenkulungwane ezininzi abantu bakaThixo baphantsi kokuncitshiswa kwenkululeko yabo. Ukushunyayelwa kweendaba ezilungileyo ngobunyulu bazo kwakwalelwe, yaye ezona zohlwayo zingqongqo zazifikelwa abo babenesibindi sokungawuthobeli umyalelo wabantu. Ngenxa yoko, isidiliya esikhulu sokuziphatha sikaYehova saphantse sashiywa singenabantu ngokupheleleyo. Abantu bahluthwa ukukhanya kwelizwi likaThixo. Ubumnyama bempazamo nobukholwane babusongela ukucima ulwazi lwenkolo yenyano. Ibandla likaThixo emhlabeni lalingokwenene ekuthinjweni ngalo lonke eli xesha lide lentshutshiso engapheliyo, kanye njengokuba abantwana bakaSirayeli babethinjiwe eBhabhiloni ngexesha lokuthinjwa.” Prophets and Kings, 714.

Iminyaka engamashumi asixhenxe yokuthinjwa eBhabhiloni imelwe libandla laseTiyatira. Ibandla laseTiyatira sisiphumo esaveliswa sisizathu, esimelwe yiPergamo. IPergamo ifuziselwa nguMlawuli uKonstantine owadibanisa unqulo-zithixo nobuKristu. Umfuziselo wonqulo-zithixo lwakhe yayikukunqula ilanga. Isizathu seBhayibhile sokuba uSirayeli wamandulo athinjwe iminyaka engamashumi asixhenxe yaseTiyatira kukuba ookumkani bakhe benza ubudlelane nemifelandawonye neentlanga ezinqula izithixo ezazibajikelezile, ngokuvukela ngokuthe ngqo iLizwi likaThixo. UThixo walumkisa uSirayeli ngokuphindaphindiweyo ukuba angazixubanisi neentlanga zobuhedeni ezazimngqongile. IMithetho eliShumi, yona kanye into uSirayeli wamandulo awayemiselwe ukuba abe ngabagcini bayo, iyakwalela ngokungqongqo ukunqula izithixo. Xa iNkosi yadlula phambi koMoses emqolombeni waseHorebbe yaza yatyhila isimilo

saYo, kabini yaquka eso silumkiso kanye sibhekisa kuso.

Waza wathi, Yabona, ndenza umnqophiso; phambi kwabantu bakho bonke ndiya kwenza izimanga, ezingazange zenziwe emhlabeni wonke, naseluhlangeni naluphi na; nabantu bonke ophakathi kwabo uya kuba khona baya kuwubona umsebenzi kaYehova; kuba yinto eyoyikekayo leyo ndiya kuyenza kunye nawe. Gcina oko ndikuwisela umthetho ngako namhlanje; yabona, ndigxotha phambi kwakho umAmori, nomKanan, nomHetu, nomPerizi, nomHivi, nomYebhusi. Zilumkele, hleze wenze umnqophiso nabemi belizwe oya kulo, hleze ube ngumgibe phakathi kwakho; kodwa niya kuzidiliza izibingelelo zabo, niwaqhekeze amatye abo ezikhumbuzo, nigawule neentsika zabo ezingcwele; kuba akuyi kunqula thixo wumbi; kuba uYehova, ogama lakhe linguNomona, unguThixo onomona. Hleze wenze umnqophiso nabemi belizwe, baze bahenyuze belandela oothixo babo, babingelele koothixo babo, aze omnye akumeme, udle emibingelelweni yakhe; uze uthabathe ezintombini zabo ubenzele oonyana bakho, zize iintombi zabo zihenyuze belandela oothixo babo, zibenze noonyana bakho bahenyuze belandela oothixo babo. Eksodus 34:10–16.

Kabini uThixo wayilumkisa iSirayeli yamandulo kwesi sicutshulwa sodwa, yaye zikho nezinye ezininzi iingqina zeBhayibhile zomyalelo owanikwa iSirayeli yamandulo wokuba bangenzi minqophiso neentlanga ezinqula izithixo ezibangqongileyo. Ezo zivumelwano zokuzithoba zaqala ngokwala kukaSirayeli yamandulo uThixo nobukumkani baKhe obulawulwa nguye. Xa banqwenela ukumkani, uThixo wabavumela ukuba babe nokumkani, yaye ukususela ngelo xesha uninzi lwazo zonke iinkosi, yaye ngokuqinisekileyo yonke inkosi yezizwe ezilishumi zasentla, yawutyeshela kanye loo myalelo. Umgaqo owawufuna ukuba iSirayeli yahluke yaye ibe ngabantu abakhethekileyo phakathi kweentlanga ezinqula izithixo ezazingqongile waliwa, yaye wabonakaliswa yile ndlela yokuzithoba awayeza kuthi uConstantine kamva abe ngumqondiso wayo. IPergamo noConstantine bamele imvukelo yeenkosi zakwaSirayeli ezazingenisa ukunqula izithixo ebandleni likaThixo. Ukuwexuka okwaqala ngoKumkani uSawule kwakungumfuziselo wokuwexuka kwebandla lamaKristu okwakhokelela ekuthinjweni eBhabheli yokomoya. Imbali engcwele eqala ngoKumkani uSawule iqhubeka de kuse ekuthinjweni eBhabheli imelwe ngumfuziselo webandla lasePergamo. Ukuthinjwa kweminyaka engamashumi asixhenxe okwalandelayo kwakulibandla laseTiyatira.

I-Efese imela ibandla eliphumayo liye koyisa iLizwe leDinga. I-Efese imela ixesha likaMoses nokuhlangulwa kukaSirayeli ebukhobokeni baseYiputa.

“IBhayibhile iqokelele yaza yadibanisa ndawonye ubutyebi bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezinkulu neentengiselwano ezingcwele zembali yeTestamente eNdala bezisoloko ziphindaphindeka, yaye zisaphindaphindeka, ecaweni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

Imbali emelwe kukuhlangulwa eYiputa iyaphindwa ngemihla yokugqibela. Ngenxa yoko yaphindwa kwakhona kwimbali yamaMillerite. Kungenxa yoko le nto uDade White ebhekisa ngokuphindaphindiweyo kuloo mbali ukuze achaze imbali yamaMillerite. Ulinganisa uDano Olukhulu luka-1844 nodano lwamaHebhere njengoko ayemi phambi koLwandle oluBomvu ngelixa umkhosi kaFaro wawusondela kuwo ngasemva. Ukwalungelelanisa nembali

yokuhlangulwa eYiputa nexesha likaKristu; ngoko ke udano lwabafundi emnqamlezweni lwafuziselwa ludano olwenzeka kuLwandle oluBomvu, olwalukwafuzisela noDano Olukhulu luka-1844. Udano lomnqamlezo lwamela ukuqala kwebandla lase-Efese. Ixesha likaMoses ekuqaleni kukaSirayeli wamandulo, elimelwe libandla lase-Efese, nalo lafuzisela ukuqala kukaSirayeli wale mihla ngexesha likaKristu. Zombini ezi mbali zimelwe libandla lase-Efese. Iinyaniso esizichongayo apha ziye zavezwa esidlangalaleni izihlandlo ezininzi kule minyaka nguFuture for America, ngoko ke ndinika nje isishwankathelo.

Kwimbali kaKristu sifumana isiqalo sabantu bomnqophiso omtsha abaphakanyiswayo ngexesha abantu bomnqophiso abangabanyuliweyo bangaphambili bedlulwa. Imbali kaKristu sisiphelo sikaSirayeli wamandulo, yaye kwimbali yokuhlangulwa eYiputa ekuqaleni kukaSirayeli wamandulo kwakukho abantu bomnqophiso ababekhethwe ngaphambili abathi badlulwayo ngenxa yabantu bomnqophiso abatsha.

Kwimbali kaKristu abantu ababekhe banyulwa kuqala bafikelela esiphelweni sabo sokugqibela ngonyaka wama-70 ngokutshatyalaliswa kweYerusalem. Ekuqaleni, ngexesha likaMoses, abantu ababekhe banyulwa kuqala bafa entlango kwisithuba seminyaka engamashumi amane, yaye uYoshuwa noKalebhi baba ngabameli babantu abatsha abanyuliweyo ababemiselwe ukuthwala isigidimi basise kwiLizwe leSithembiso, kanye njengokuba abapostile bexesha lebandla lase-Efese bayisa iindaba ezilungileyo ehlabathini.

Ukuqala nokuphela kukaSirayeli wamandulo, kwangokunjalo nokuqala kukaSirayeli wanamhlanje, konke kubonisa ukuguquka kwabantu ababekhe banyulwa ukuya kubantu abatsha abanyuliweyo. Ngobungqina bababini okanye babathathu into iyamiselwa; yaye ngamnye kule migca mithathu yamangqina uchaza uqhawulo-mtshato lwabantu abanyuliweyo bangaphambili, yaye la mangqina athwala umqondiso ka-Alfa no-Omega, Lowo uchaza isiphelo kususela ekuqaleni. Kuya kubakho abantu abanyuliweyo bangaphambili abaya kudlulwayo xa uThixo engena emnqophisweni nabaliikhulu elinamashumi amane anesine amawaka. UThixo akanguye umbhali wokudideka; Akatshintshi naphakade, nelizwi lakhe alisayi kusilela.

Ukuhlangulwa eYiputa nokoyisa okwenziwa nguThixo ngoYoshuwa kumelwe yibandla lase-Efese, kodwa i-Efese yayimiselwe ukulahlekelwa luthando lwayo lokuqala. Xa uYoshuwa wabekwa ekuphumleni, kwavela esinye isizukulwana, nto leyo ephawula ixesha elimelwe yiSmirna. Umsebenzi omangalisayo kaYoshuwa wokucoca iLizwe leDinga awuzange ufezekiswe ngokupheleleyo, kuba abantu bazanelisa ngokwabo baza bawushiya umsebenzi owanikwa uYoshuwa. Balulahla uthando lwabo lokuqala. Elo xesha laqhubeka de uSirayeli wamgatya uThixo, waza uSamuweli wamthambisa uSawule ukumkani, ngaloo ndlela kusungulwa ibandla lasePergamo.

“Umyalezo wafika eSmirna, ibandla laseAsia Minor, kananjalo nakulo ibandla lobuKristu lilonke, ngenkulungwane yesibini neyesithathu. Yayilixesha apho ubuhedeni babusenza umzamo wabo wokugqibela wokulwela ubukhosi ehlabathini. UbuKristu babunwenwele ngesantya esimangalisayo, de baziwa kulo lonke ihlabathi. Abanye balwamkela ukhoho lukaKristu ngenxa yokuguqulwa kwentliziyo, abanye ngenxa yamandla eengxoxo

ezazisetyenziswa ngamandla, kanti abanye ngenxa yokuba babebona ukuba umkhankaso wobuhedeni wawusiba buthathaka, yaye umgaqo-nkqubo wabakhokelela kwicala elalibonakala lithembisa uloyiso. Ezi meko zenza buthathaka ubungewele bebandla. UMoya wesiprofeto, owawuphawula ibandla labapostile, walahleka kancinci kancinci. Esi sisipho esizisa ibandla elinikwe sona ebunyeni bokholo. Xa kwakungasekho baprofeti bokwenyaniso, iimfundiso zobuxoki zingasazeka ngokukhawuleza; ifilosofi yamaGrike yakhokelela kutoliko olungelulo lweZibhalo, yaye ukuzigwebela kobulungisa kwabaFarisi bamandulo, okwakusoloko kugwetywa nguKristu, kwaphinda kwabonakala phakathi kwebandla. Ngexesha leenkulungwane ezimbini ezandulela ulawulo lukaConstantine kwabekwa isiseko saloo bubi obaphuhliswa ngokupheleleyo kwiinkulungwane ezimbini ezalandelayo. Ngeli xesha, ukubulawelwa ukholo kwaba yinto eyamkelekileyo kwiindawo ezininzi zoBukhosi baseRoma. Nangona oku kusenokubonakala kungaqhelekanga, kunjalo noko kuyinyaniso. Kwakuyisiphumo sobudlelane obabukho phakathi kwamaKristu nabahedeni.”

“Kwihlabathi lamaRoma inkolo yazo zonke iintlanga yayihlonelwa, kodwa amaKristu ayengengohlanga, ayelihlelo nje lohlanga oludelekileyo. Ngoko ke, xa athe gqolo ekugxekeni inkolo yazo zonke iindidi zabantu, xa ayebamba iintlanganiso ezifihlakeleyo, aze azahlule ngokupheleleyo kumasiko nakwiindlela zokuphila zezalamane zawo ezisondeleyo nabahlobo bawo abasenyongweni, aba zizinto zokukrokrelwa, yaye ngokufuthi zentshutshiso, ngabasemagunyeni abangabahedeni. Ngokufuthi bazizisela intshutshiso ngokwabo, nangona kwakungekho moya wokuchasa ezingqondweni zabalawuli. Ukubonisa lo moya, imbali isinika iinkcukacha zokubulawa kukaCyprian, ubhishophu waseCarthage. Xa isigwebo sakhe sasifundwa, kwavakala isikhalo esikhulu esivela kwisihlwele samaKristu esasiphulaphule, esathi, ‘Siya kufa kunye naye.’”

“Umoya abathi amaKristu amaninzi azibiza ngawo awawamkela ngawo ukufa, aza ade avuse ngokungeyomfuneko ubutshaba borhulumente, kusenokwenzeka ukuba waba nenxaxheba enkulu ekupasweni, ngowama-303 A.D., kommiselo wentshutshiso, ngukumkani uDiocletian, kunye nomncedi wakhe, uGalerius. Lo mmiselo wawubanzi ngokwendalo yawo, yaye wanyanzeliswa ngamandla angaphezulu okanye angaphantsi kangangeminyaka elishumi.” Steven Haskell, *The Story of the Seer of Patmos*, 50. 51.

Nangona iSmirna iyenye yeecawa ezimbini ezingafumani kusolwa kuYehova, imbali iyangqina ukuba abo babulawelwa ukholo ngelo xesha babemela abathile ababenentshukumisela ezazisekelwe kwimfutho yobuntu, hayi kweyobuthixo. Incwadi yaBagwebi iqala ngokuchaza ukufa kukaYoshuwa, yaye kukho ivesi ephindwayo kabini kuloo ncwadi echaza imbali yabagwebi. Okwesibini loo vesi icatshulwa yivesi yokugqibela yencwadi. Ivesi yokuqala yencwadi iphawula ukuphela kukaYoshuwa, yaye ivesi yokugqibela ishwankathela imbali.

Ke kaloku emva kokufa kukaYoshuwa kwathi ke oonyana bakaSirayeli babuza kuYehova, besithi, Ngubani na oya kusinyukela kuqala ukuya kulwa namaKanan?... Ngaloo mihla kwakungekho kumkani kwaSirayeli, kodwa elowo wayesenza oko kulungileyo emehlweni akhe... Ngaloo mihla kwakungekho kumkani kwaSirayeli; elowo wayesenza oko kulungileyo emehlweni akhe. Abagwebi 1:1; 17:16; 21:25.

Njengakwimbali yaseSmirna “ubuqu” lwalungumxholo oyintloko ukusuka ekuqaleni kuse ekupheleni. Ngenxa yokuba babengenakumkani, bazimisela ukwenza nantoni na ababekhethe ukuyenza. Ukusilela kokhokelo koko uHaskell wakuchongayo kwimbali yaseSmirna, okwafanekiselwa kukungabikho koMoya wesiProfeto osebenzayo. Kuzo zombini ezi mbali, ukusilela kokhokelo kwavulela izigqibo umnyango ukuba zenziwe ngokusekelwe kwizikhuthazo zomntu ngokwakhe. I-Efese imela ukuhlangulwa eYiputa. Imbali ebhalwe encwadini yabaGwebi imelwe yibandla laseSmirna. Ukusukela kukumkani uSawule kude kuse ekuthinjweni eBhabheli kumelwe yibandla lasePergamo, yaye ukuthinjwa eBhabheli kumelwe yibandla laseTiyatira.

Ngokuvumelana nesiganeko esachongwa ngoovulindlela kukho ulwahlulo lwezine nezintathu emabandleni, ematywini nasezivuthelweni, yaye amabandla amane okuqala kwimbali kaSirayeli wamandulo aqala ngokuthinjwa kwaseYiputa aze aphele ngokuthinjwa kwaseBhabheli, kuba uAlfa no-Omega usoloko emisela isiphelo ngesiqalo. Amabandla amane okuqala kwimbali kaSirayeli wanamhlanje aqala ngokuthotyelwa kwamaYuda phantsi kwegunya laseRoma, yaye la mabandla mane aphela ngokuthotyelwa kwamaYuda asemoyeni phantsi kweRoma yasemoyeni kangangeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu.

Eyalandela iThiyatira yayiyiSardis, eyaqalayo xa baphuma ekuthinjweni kwaseBhabheli okufuziselwa yiThiyatira. ISardis yibandla elalinalo igama lokuba liyaphila, kanti lona alizange liphile. Ukuvuma kwalo ukuba linobomi kwakubuxoki. Okunomdla kukuba, kuwo onke amabandla asixhenxe, ligama elithi Sardis kuphela elingenantsingiselo ichaziweyo. Iintsingiselo zabelwe iSardis ngokusekelwe kumxholo wembali neendinyana, kodwa akukho ntsingiselo ye-etymology yelo gama. Linalo igama, kodwa alinayo.

“Kodwa itempile yesibini yayingalingani neyokuqala ngobungangamsha; yaye yayingangwaliswanga ngezo mpawu zibonakalayo zobukho bukaThixo ezazinxulumene netempile yokuqala. Kwakungekho kubonakaliswa kwamandla angaphezu kwawemvelo okuphawula ukunikezelwa kwayo. Kwakungekho lifu lozuko labonakala lizalisa ingewele entsha eyayisandula ukwaxhiwa. Kwakungekho mlilo uvela ezulwini wehla ukuze udle idini phezu kwesibingelelo sayo. IShekinah yayingasahlali phakathi kweekherubhi kweyona ndawo ingewele; ityeya, isihlalo senceba, namacwecwe obungqina zazingafumaneki kuyo. Kwakungekho lizwi lavakala liphuma ezulwini ukuze lazise umbingeleli obuzayo intando kaYehova.” The Great Controversy, 24.

Emva kokuthinjwa kwaseBhabheli baphinda bayakha iYerusalem netempile. Emva koko baba negama kwakhona, kuba uThixo wayethembise ukubeka igama laKhe eYerusalem. Kodwa ke igama laKhe limela isimilo saKhe, yaye ukungabikho kobukho baKhe buqu kwabonakalisa ukuba babenalo igama elalimele ubomi, kodwa enyanisweni babengasenabo ubukho obuvelisa ubomi. Eyona nto babenayo ngokwenene yayikukubanga nokuhanahanisa.

Ilizwi lokugqibela eSardiyo lathembisa ngoEliya oya kuza ngaphambi komhla omkhulu nowoyikekayo weNkosi. KumaSirayeli amandulo, ukutshatyalaliswa kweYerusalem kwakungumhla omkhulu nowoyikekayo weNkosi. Ngenxa yesi sizathu, uDade uWhite ubhekisa ekutshatyalalisweni kweYerusalem ngowama-70 AD njengomzekeliso womhla omkhulu nowoyikekayo weNkosi omelwe zizibetho ezisixhenxe zokugqibela. Ibandla laseFiladelfiya laqala

ngelizwi likaYohane umBhaptizi elikhwaza entlango, ngaloo ndlela lifuzisela ilizwi likaWilliam Miller. Amazwi kaYohane umBhaptizi nawakaWilliam Miller ayesazisa umyalezo waseLawodike kubantu ababekholelwa ukuba yonke into ilungile, kanti yonke into yayingalunganga. Bobabini uYohane umBhaptizi noWilliam Miller babeka izembe engcanjini yomthi. Umyalezo oya eSardiyo wawusithi kukho “amagama ambalwa naseSardiyo angazingcolisanga iingubo zawo; yaye aya kuhamba nam emhlophe: kuba afanelekile.” UYohane umBhaptizi noWilliam Miller bamele abo baphuma kwixesha elimelwe yiSardiyo baza bafaneleka ukuhamba noKristu.

“Amawaka amawaka akhokelwa ukuba amkele inyaniso eyashunyayelwa nguWilliam Miller, yaye kwavuswa abakhonzi bakaThixo emoyeni nasemandleni kaEliya ukuze bavakalise isigidimi. NjengoYohane, umanduleli kaYesu, abo babeshumayela esi sigidimi sinzulu baziva benyanzelekile ukubeka izembe engcanjini yomthi, baze babize abantu ukuba bavelise iziqhamo ezifaneleyo uguquko. Ubungqina babo babulungiselelwe ukuvusa nokuchukumisa ngamandla amabandla, nokutyhila isimilo sawo sokwenene. Yaye xa kwakuvakaliswa isilumkiso esinzulu sokuba mabasabele engqumbeni ezayo, abaninzi ababedityaniswe namabandla basamkela isigidimi sokuphilisa; bakubona ukurhoxa kwabo, baza, ngeenyembezi ezikakra zenguquko nangentlungu enzulu yomphefumlo, bazithoba phambi kukaThixo. Yaye njengoko uMoya kaThixo wayehleli phezu kwabo, banceda ukuvakalisa isikhalo esithi, ‘Moyikeni uThixo, nimnike uzuko; kuba lifikile ilixa lokugweba kwakhe.’” Early Writings, 233.

Iicawe ezisixhenxe zencwadi yesiTyhilelo zimele imbali yabapostile de kube kukuBuya kwesibini kukaKristu, yaye ezi cawa zisixhenxe zikwanemele imbali kaSirayeli wamandulo ukususela kumprofeti uMoses kude kube kukuza kokuqala kukaKristu.

“Izilingo zabantwana bakaSirayeli, nesimo sabo sengqondo kanye nokuziphatha kwabo kanye ngaphambi kokufika kokuqala kukaKristu, zibonisa indawo yabantu bakaThixo kumava abo ngaphambi kokufika kwesibini kukaKristu.

“Imigibe kaSathana ibekelwe thina ngokuqinisekileyo kanye njengoko yabekelwa oonyana bakaSirayeli kanye phambi kokungena kwabo ezweni laseKanan. Siphinda imbali yaloo bantu.

“Imbali yabo ifanele ukuba sisilumkiso esinzulu kuthi. Asisokuze silindele ukuba xa iNkosi inokukhanya kubantu bayo, uSathana eme cwaka ecaleni aze angenzi nzame yokubathintela ekubeni bakwamkele. Masiqaphele ukuba singakwali ukukhanya uThixo akuthumelayo, ngenxa yokuba kungafiki ngendlela esikholisayo.... Ukuba bakho nabaphi na abangakuboniyo baze bangakwamkeli ukukhanya ngokwabo, mabaningemi endleleni yabanye.”

“Ndibiza izulu nomhlaba ukuba kube ngamangqina ngalo mhla ngani, okokuba ndibeke phambi kwenu ubomi nokufa, intsikelelo nesiqaqalekiso; ngoko ke khethani ubomi, ukuze niphile nina nembewu yenu; ukuze nimthande uYehova uThixo wenu, nize nilithobele ilizwi lakhe, ninamathele kuye; kuba yena ububomi benu, nobude bemihla yenu; ukuze nihlale ezweni uYehova awalifungela ooyihlo, uAbraham, noIsake, noYakobi, ukuba uya kubanika lona.”

“Le ngoma yayingeyoyembali, koko yayingeyesiprofeto. Nangona yayibalisa ngezenzo ezimangalisayo zikaThixo kubantu bakhe kwixa elidluleyo, yayikwabonisa kwangaphambili iziganeko ezinkulu zexesha elizayo, uloyiso lokugqibela lwabathembekileyo xa uKristu eya kuza okwesibini enamandla nangozuko.

“Umpostile uPawulos uchaza ngokucacileyo ukuba amava amaSirayeli ekuhambeni kwawo abhalelwe ukunceda abo baphila kweli xesha lehlabathi, abo bafikelwe ziziphelo zehlabathi. Asiboni ukuba iingozi zethu zincinane nangayiphi na indlela kunezo zamaHebhere, koko zinkulu ngakumbi.” *Healthful Living*, 280, 281.

Ukuhlangulwa eYiputa kumelwe yibandla lase-Efese, yaye umqondiso webandla lase-Efese kuloo mbali yayinguYoshuwa. Emva kokuba abo uThixo wabakhuphayo eYiputa bengaphumelelanga kwiimvavanyo ezilishumi ezalandelanayo, iNkosi yawususa umnqophiso kubavukeli yaza yawunika uYoshuwa noKalebhi.

Yithi kubo, Ndihleli nje mna, utsho uYehova, njengoko nithethile ezindlebeni zam, ndiya kwenjenjalo kuni: Izidumbu zenu ziya kuwa kule ntlango; nabo bonke ababaliweyo kuni, ngokwenani lenu lonke, abaneminyaka emashumi mabini ubudala nangaphezulu, abakhalazele mna, inene anisayi kungena ezweni endafunga ngalo ukuba ndoninika ukuba nihlale kulo, ngaphandle koKalebhi unyana kaYefune, noYoshuwa unyana kaNuni. Numeri 14:28–30.

USisi White uchaza ukuba uYoshuwa noKalebhi bamele abo “abafikelwe ziziphelo zehlabathi,” “abenza umnqophiso noThixo ngedini.”

“Ukuze sicebiseke, thina bafikelwe ziziphelo zehlabathi, yabhaliweyo le mbali. Kukangaphi na namhlanje abantu bakaThixo bephinda baphile amava oonyana bakaSirayeli! Kukangaphi na bekhonona, bekhala! Kukangaphi na berhoxa xa iNkosi ibabiza ukuba baqhubeke phambili! Umsebenzi kaThixo uyasokola ngenxa yokuswela amadoda anjengoKalebhi noYoshuwa, amadoda okunyaniseka nokuthembela okungagungqiyo. UThixo ubiza amadoda aya kuzinikela kuye ukuze azaliswe nguMoya wakhe. Umsebenzi kaKristu nowobuntu ufuna amadoda angcwalisiweyo, azincamayo, amadoda aya kuphuma ngaphandle kwenkampu, ethwele ungcikivo. Mawabe ngamadoda awomeleleyo, anobukrothi, afanele imisebenzi exabisekileyo, aze enze umnqophiso noThixo ngombingelelo.” *Review and Herald*, Meyi 20, 1902.

Umnqophiso ovuselelwayo, njengoko umelwe ngumnqophiso owavuselelwa noYoshuwa noKalebhi, ngumnqophiso nabalikhulu elinamashumi amane anesine amawaka nesihlwele esikhulu. Uvuselelwa emva kokuba abantu bokuqala abanyuliweyo bomnqophiso beqhawule umtshato noThixo baza bagwetyelwa ukufa entlango. Umnqophiso nabalikhulu elinamashumi amane anesine amawaka uzalisekiswa kanye kwakwimbali efanayo apho abantu ababekade banyuliwe balahlwayo.

IEfese lithetha into enqwenelekayo, yaye umsebenzi owaphunyezwa nguYoshuwa kunye nebandla lokuqala wawunguwo “onqwenelekayo.” Xa uYoshuwa wakhokela abantu bakaThixo ebase eLizweni leSithembiso, waphuma esoyisa. Itywina lokuqala lihambelana nebandla laseEfese, yaye limelwe lihashe elimhlophe eliphuma lisiya koyisa. Oku kwakuyinyaniso ngoYoshuwa

nangebandla labapostile. Itywina lokuqala lihambelana nebandla laseEfese kuSirayeli wamandulo nakuSirayeli wale mihla.

ISmirna livela kwigama elithi “imore,” eliyoyile eyayisetyenziswa ekugcinweni kwezidumbu zabafileyo. Isitywina sesibini simelwe lihashe elibomvu elanikwayo “ikrele elikhulu” kunye “namandla” okususa “uxolo emhlabeni,” nto leyo eyayithetha ukuba abantu kuloo mbali babeya “kubulalana.” Isitywina sesibini sihamba ngokuhambelana nebandla laseSmirna, yaye simela igunya elanikwa iintshaba zikaThixo, zibavumela ukuba boyise baze babulale abantu bakaThixo. Oku kwazaliseka kwixesha elalandela ibandla labapostile, kwakunye nakwimbali yabaGwebi. Kuzo zombini ezo mbali uThixo wavumela amagunya angaphandle kwabantu bakaThixo ukuba azise imfazwe nokufa phezu kwabantu baKhe. Kwibandla labapostile loo mfazwe yayiqhutywa kukwaliwa kwenkolo kaKristu, eyathi kwixesha langaphambili lase-Efese yayingenakoyiswa, njengoko yayithwala iindaba ezilungileyo izise ehlabathini. Inkuthazo yeentshaba zabantu bakaThixo ngexesha labaGwebi yayisekelwe kwixesha langaphambili lase-Efese, apho uThixo wabonakalisa amandla aKhe phezu kweYiputa neentlanga ezalandelayo uYoshuwa awayesetyenzisiwe ukuzoyisa. Isitywina sesibini sihamba ngokuhambelana nebandla laseSmirna kuSirayeli wamandulo nakwaSirayeli wale mihla.

IPergamo lithetha “inqaba eyomeleziweyo,” ngaloo ndlela simela inqaba yokumkani. Itywina lesithathu lihamba lihambelana nePergamo yaye limela imbali apho isigwebo sobuntu siphunyezwa ngookumkani bomhlaba ngokuchasene nesigwebo sikaThixo. Ngaloo ndlela, umlinganiselo, okanye isigwebo esimelwe zizikali “ezibini” ezilinganisa “ingqolowa,” “irhasi,” “ioyile” kunye “newayini;” sichaza igunya lobukhosi lobuntu, elihlala lineziphene ngokunxulumene nesigwebo sikaThixo. Khumbulani ukuba umlinganiselo othe tye okanye ukulinganisa okunobulungisa akudingi zikali zibini. Izikali ezibini zimela isigwebo esingalinganiyo.

“Irhasi” luphawu lomnikelo “weziqhamo zokuqala” womthendeleko wePasika, “ingqolowa” iluphawu lomnikelo “wezonka ezibini zokuphakanyiswa” zomthendeleko wePentekoste. “Ioli” iluphawu loMoya oyiNgcwele, yaye “iwayini” iluphawu lwemfundiso. IPergamo ngexesha likaSirayeli wamandulo lixesha lookumkani bakwaSirayeli ababesenza izivumelwano zokuyekelela, ababazisa umgwebo phezu kwenkqubo kaThixo yonqulo emelwe lixesha elisusela kwiPasika lide lifike kwixesha lePentekoste. Iinyaniso zelizwi likaThixo zimelwe “yiwayini” kunye “neoli.” Kubo bobabini uSirayeli wamandulo nowanamhlanje, ibandla lasePergamo lixesha apho uSathana azama khona ukufezekisa oko wayengenako ukukwenza ngokuphalazwa kwegazi kwimbali emelwe yiSmirna. EPergamo uSathana wazama ukutshabalalisa abantu bakaThixo nenyanyiso kaThixo ngokuyekelela, kungekhona ngokuphalazwa kwegazi njengoko kumelwe kwiSmirna. Ukuyekelela kookumkani bakwaSirayeli wamandulo kufanekisa ukuyekelela kukaConstantine kuSirayeli wanamhlanje.

IThiyatira lithetha “umbingelelo wokuzisola” yaye sithetha ngomoya wobungqina bokufa uThixo awunika abantu baKhe ababulawelwa igama laKhe. Umbingelelo wokuzisola umele ukuzimisela ukukhonza uKristu phantsi kweemeko ezinzima, njengoko kuboniswe nguDanyeli, uShadraki, uMeshaki no-Abhednego ngexesha lokuthinjwa kweminyaka engamashumi asixhenxe; yaye

ukwamele nombingelelo wamaWaldensia, amaHuguenot nabanye ababethuthunjiswa, bevalelwa entolongweni, benyeliswa, yaye bebulawa ligunya lobupopu ngexesha lembali yeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Itywina lesine lihamba ngokungqamene nebandla laseThiyatira yaye limele intshutshiso eyenziwa yiBhabheli yamandulo nxamnye noSirayeli wamandulo, kunye nentshutshiso eyenziwa yiBhabheli yale mihla nxamnye noSirayeli wale mihla. Imbali yokuthinjwa kokubini yaqala ngokufuna ukuwa enyanisweni, into eyafezekiswa ngokumkani bakwaSirayeli kunye nomlawuli uConstantine. Zombini zalungiselela indlela yexesha elimelwe yiThiyatira.

ISardesi ayinantsingiselo ehambelana nokuzibiza ngegama, kodwa loo mvumo ibubuxoki. Ubukho beShekinah abuzange bubonakaliswe etempileni yesibini. Ubukho bukaKristu abuzange bubonakaliswe embalini yeSardesi. Uhlaziyo lweXesha leMnyama lwaluyintloko uthotho lokuhamba inyathelo elinye phambili neembini umva. Umsebenzi ekwakufanele ukuba imbali yeSardesi iwufeze kuHlaziyo lwamaProtestanti awuzange ugqitywe.

IFiladelfiya ithetha uthando lobuzalwana, yaye akunakwenzeka ukuthanda umzalwana wakho ukuba akamthandi kuqala uThixo.

Ukuba umntu athi, Ndiyamthanda uThixo, abe emthiyile umzalwana wakhe, ulixoki; kuba lowo ungamthandiyo umzalwana wakhe ambonileyo, angathini na ukumthanda uThixo angambonanga? Kanjalo nalo umthetho sinawo sivela kuye, wokuba lowo umthandayo uThixo makathande nomzalwana wakhe. 1 Yohane 4:20, 21.

IFiladelfiya imele ibandla elimthandayo uThixo, yaye ngenxa yesi sizathu akukho kugwetywa okanye kukhalinyelwa kubhekiswe kwiFiladelfiya.

Uze ubhale kwingelosi yebandla laseFiladelfiya, uthi; Utsho lo uyiNgcwele, oyinyaniso, onaso isitshixo sikaDavide, ovulayo, kungabikho bani uvalayo; ovala, kungabikho bani uvulayo; Ndiyayazi imisebenzi yakho: yabona, ndibeke phambi kwakho umnyango ovulekileyo, ekungekho bani unako ukuwuvala: ngokuba unamandla amancinane, waligcina ilizwi lam, akwalikhanyela igama lam. Yabona, ndiya kubenza abo bendlu yesikhungu kaSathana, abazibiza ngokuba bangamaYuda, bengekho, kodwa bexoka; yabona, ndiya kubenza beze banqule phambi kweenyawo zakho, baze bazi ukuba ndikuthandile. Ngenxa enokuba uligcinile ilizwi lomonde wam, nam ndiya kukugcina kwixesha lokulingwa, eliya kufika phezu kwehlabathi lonke, ukuze kubekho ukuvavanywa kwabo bahleliyo emhlabeni. Yabona, ndiyeza kamsinya: kubambe nkqi oko unako, ukuze kungabikho bani uthabatha isithsaba sakho. Lowo woyisayo ndiya kumenza intsika etempileni kaThixo wam, angabi saphuma phandle; ndibhale phezu kwakhe igama likaThixo wam, negama lomzi kaThixo wam, iYerusalem entsha, eyehla ivela ezulwini kuThixo wam: ndibhale phezu kwakhe negama lam elitsha. ISityhilelo 3:7–12.

IFiladelfiya inikwe “isitshixo sikaDavide,” yaye kwimbali yamaFiladelfiya kaSirayeli wamandulo banikwa uNyana kaDavide, omela, phakathi kwezinye izinto, umgaqo-siseko wobuprofeti ka-Alfa no-Omega, owokuqala nowokugqibela. Eso sitshixo simela indlela yokutolika ebizwa ngokuba yi-“historicism.” Kwixesha elimelwe libandla laseFiladelfiya ekupheleni kukaSirayeli wamandulo,

kwaLowo kanye ungumbhali wobuprofeti beBhayibhile wayesisitshixo. Kwixesha elimelwe libandla laseFiladelfiya kwimbali yamaMillerite, uWilliam Miller wanikwa isitshixo. Kuzo ezo mbali zimbini uKristu wasebenzana namaYuda awayecinga ukuba angabanyana baka-Abraham, kanti ayengengabo. UMiller wasebenzana namaProtestanti awayecinga ukuba angamaYuda ngokwasemoyeni, kanti ayengengawo.

Lowo unendlebe, makeve oko kuthethwa nguMoya kuwo amabandla. ISityhilelo 3:13.

ILaodike lithetha abantu abagwetyiweyo, yaye amaLaodike, amaYuda exesha likaKristu, ekugqibeleni agwetywa ngowama-70 AD ekutshatyalalisweni kweYerusalem. Isigwebo sokugqibela sobuProtestanti obuwxukileyo senzeka kwintlekele yomthetho weCawa, kodwa bahlangabezana nesigwebo sabo xa besala isigidimi sengelosi yokuqala entwasahlobo yowama-1844, baza ke emva koko babhengezwa nguThixo njengabantwana baseBhabheli. Abo baProtestanti bawileyo bangumfuziselo wobuAdventist baseLaodike kwimihla yokugqibela yomgwebo wophando.

Ngoku ke, ngokuyintloko, sihlolile iindlela ezahlukeneyo ezininzi apho amabandla asixhenxe eSityhilelo anokuqondwa ngokuchanekileyo njengemiqondiso yesiprofeto, aze emva koko asetyenziswe ngokwesiprofeto. Kodwa ke amele aqondwe aze asetyenziswe ngaphakathi komxholo wemithetho yesiprofeto “esiyinikiweyo ligunya eliphezulu kunawo onke.”

Umyalezo oya kumabandla asixhenxe yayiyimiyalezo eyanikwa loo mabandla asixhenxe ayekhona ngexesha uYohane ebhala phantsi loo miyalezo. Imiyalezo eya kumabandla asixhenxe inika umyalelo nesilumkiso kuwo onke amabandla kuyo yonke imbali. Imiyalezo eya kumabandla asixhenxe inika umyalelo nesilumkiso kumaKristu ngamnye kuyo yonke imbali. Amabandla asixhenxe amele imbali yobuKristu ukususela kwixesha labapostile kude kube sekupheleni kwehlabathi. Amabandla asixhenxe amele imbali kaSirayeli wamandulo ukususela kwixesha likaMoses kude kube kukutshatyalaliswa kweYerusalem ngo-70 AD. Amabandla asixhenxe anokuqondwa aze asetyenziswe ngokuchonga umahluko phakathi kwamabandla amane okuqala namathathu okugqibela.

Kwezi zintandathu ngeentlobo ngeentlobo zokusebenza kwesiprofeto esizichongayo, kwa ezo zicelo zikwamelwe kumatywina asixhenxe.

Siza kujongana nezi nyaniso kwinqaku elilandelayo.