

Izilumkiso Ezihambelanayo - Inombolo Yokuqala

ISityhilelo sikaYesu Kristu: Ukuqonda Isilumkiso Sokugqibela Soluntu

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“ISityhilelo sikaYesu Kristu” sivulelwa abantu bakaThixo xa “ixesha likufuphi.” Umyalezo wokugqibela wesilumkiso kuluntu unikelwa kanye ngaphambi kokuvalwa kwexesha lovavanyo lwabantu, yaye loo myalezo wokugqibela umelwe kwimigca emininzi yesiprofeto eBhayibhileni. KwiSityhilelo seshumi elinesine loo myalezo wokugqibela wesilumkiso umelwe ziingelosi ezintathu.

Ndabona enye ingelosi iphaphazela esazulwini sezulu, inevangeli engunaphakade yokushumayela kwabahleli emhlabeni, nakuzo zonke iintlanga, nezizwana, neelwimi, nabantu, isithi ngezwi elikhulu, Moyikeni uThixo, nimmike uzuko; kuba lifikile ilixa lomgwebo wakhe; nikhonze lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.

Kwalandela enye ingelosi, isithi, Iwile, iwile iBhabhiloni, eso sixeko sikhulu, ngokuba senzé zonke iintlanga zasela iwayini yengqumbo yohenyuzo lwaso.

Yaza owesithathu wabalandela, esithi ngezwi elikhulu, Ukuba kukho umntu onqula irhamnawa nomfanekiso walo, aze amkele uphawu lwalo ebunzini bakhe, okanye esandleni sakhe, Lowo naye uya kusela iwayini yomsindo kaThixo, egalelwe ingaxutywanga kwindebe yengqumbo yakhe; yaye uya kuthuthunjiswa ngomlilo nesalfure phambi kweengelosi ezingcwele, naphambi kweMvana: Nomsa wokuthuthunjiswa kwabo unyuka unyuka ngonaphakade kanaphakade: yaye abanakuphumla emini nasebusuku, abo banqula irhamnawa nomfanekiso walo, nabo bonke abamkela uphawu lwegama lalo. Nanku umonde wabangcwele: naba abo bagcina imithetho kaThixo, nokholo lukaYesu. ISityhilelo 14:6–12.

Kwisahluko seshumi elinesibhozo seSityhilelo, kanye lo myalezo ubhengeza ukuwa kweBhabhiloni.

Ke kaloku emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu; lathi ihlabathi lakhanyiswa bubuqaqawuli bayo. Yaza yakhala ngamandla ngezwi elikhulu, isithi, Liwile, liwile iBhabheli enkulu, laba yindawo yokuhlala yeedemon, nentolongo yawo wonke umoya ongcobileyo, nendlwana yayo yonke intaka engcolileyo neyenyanyekayo. Kuba zonke iintlanga zisele iwayini yengqumbo yohenyuzo lwalo, nookumkani bomhlaba benze uhenyuzo nalo, nabathengisi bomhlaba bazityebisa ngobuninzi bobunewunewu balo. Ndeva nelinye izwi liphuma ezulwini, lisithi, Phumani kulo, bantu bam, ukuze ningabi ngamadlanelane ezonweni zalo, nokuze ningamkelwa zizo izibetho zalo. Kuba izono zalo zifike zaya kufika ezulwini, yaye uThixo uzikhumbule iintlonzi zalo. ISityhilelo 18:1–5.

Umga wembali yesiprofeto, okanye singathi, ulandelelwano lweziganeko olumelwe yingelosi ekhanyisa ihlabathi ngobuqaqawuli bayo kwisahluko seshumi elinesibhozo, lumela iziganeko

ezikhokelela ekuvalweni komgwebo, ekuvalweni kwethuba lobabalo, nakwizibetho ezisixhenxe zokugqibela. Imbali yesiprofeto emelwe kwisahluko seshumi elinesibhozo ihamba “ngokunxuseneyo” nomgca wembali yesiprofeto emelwe ziingelosi ezintathu zesahluko seshumi elinesine.

“UThixo uyinike indawo imiyalezo yeSityhilelo 14 kumgca wesiprofeto, kwaye umsebenzi wayo awuyi kuyeka kude kube sekupheleni kwembali yalo mhlaba. Imiyalezo yengelosi yokuqala neyesibini iseyinyaniso yeli xesha, kwaye imelwe kukuhamba ihambelana nale ilandelayo. Ingelosi yesithathu ivakalisa isilumkiso sayo ngelizwi elikhulu. ‘Emva kwezi zinto,’ watsho uYohane, ‘ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa bubuqaqawuli bayo.’ Kolu khanyiselo, ukukhanya kwayo yonke le miyalezo mithathu kudityanisiwe.” The 1888 Materials, 803, 804.

Ingelosi ezintathu zesahluko seshumi elinesine eziphaphazela embindini wezulu zifanekisela isigidimi sehlabathi lonke esiphela ngophawu lwerhamncwa nangokuvalwa kwexesha lobabalo. Kwisahluko seshumi elinesibhozo umhlaba wonke ukhanyiswa bubuqaqawuli bengelosi enesigidimi sayo naso esiphela ngokuvalwa kwexesha lobabalo.

Umyalezo omelwe ngokomfuziselo ziingelosi ezintathu kwisahluko seshumi elinesine nowophinda umelwe yingelosi eyehlayo kwisahluko seshumi elinesibhozo yimiboniso emibini yesilumkiso esinye nesifanayo. Akukho nto iphindiweyo eBhayibhileni, akukho nto ilahlekileyo. Into yokuba kanye lo myalezo mnye uchongwe ngaphezu kwesinye nguYohane lugxininiso lokubaluleka kwalo myalezo, yaye ibonisa indlela yobuthixo yokufundisa engumgaqo weBhayibhile obizwa ngokuba “phinda wandise.” Ukuhlanganisa imigca emibini yembali yesiprofeto kutyhila iinyaniso ebezingenakuqatshelwa nakuwuphi na umgca xa uqwalaselwa wahlukene komnye. Namhlanje, ukuba ubuzisa amangqina amabini enkundleni ngobungqina besiganeko esinye, kusenokwenzeka kakhulu ukuba anike iingxelo ezichaseneyo ngokusekelwe kwimbono yawo yezopolitiko okanye yezentlalo. Akunjala ngamangqina eBhayibhile; ahlala evumelana, yaye ukuba kubonakala kuwe ngathi awavumelani, ngoko ubukele into ngendlela engeyiyo.

Le mizekeliso mibini esiyiqwalaselayo sisona kanye isigidimi sesilumkiso esifanayo ncwadi kaMalaki isimele njengokubuya kukaEliya umprofeti. Zonke ezi zigidimi zintathu zifika ngaphambi kokuvalwa kwexesha lovavanyo—kuba isigidimi sesilumkiso esiqulethwe kuyo yonke le migca mithathu yesiprofeto asinikwanga nje kuphela kwangaphambili kokuvalwa kwexesha lovavanyo, koko ukuvalwa kwexesha lovavanyo ngokwako yeyona ndawo yaso yokubhekisela kuyo, umxholo, ukuba uthanda, wesinye nesinye kwezo zigidimi zesilumkiso. Enyanisweni, ukuba kukho nasiphi na isigidimi sesilumkiso esivakaliswayo okanye esizotywayo nangawuphi na umprofeti, sisiso esi silumkiso sinye neseSityhilelo seshumi elinesine, seshumi elinesibhozo, neseiprofeto sikaEliya sikaMalaki.

Le migca mithathu yesiprofeto ingaboniswa ngokulula ukuba ihamba ngokungqamene omnye nomnye. Oko kutshiwo, zimbini ezona mithombo ziphambili zolwazi kwisiprofeto seBhayibhile. Omnye kukuchongwa kolandelelwano lweziganeko ezityhilekayo ekupheleni kwehlabathi. Omnye umthombo wolwazi ngumzekeliso wemisebenzi yabaprofeti enxulumene nesigidimi esichaza iziganeko ezizayo.

Kukho imigaqo emibini efanele ukuqwalaselwa ngokunxulumene nezi ngcamango. Owokuqala kukuba bonke abaprofeti bathetha ngokuphela kwehlabathi, apho ixesha lovavanyo livalwa khona.

“Umprofeti ngamnye wakudala wathetha kancinane ngakumbi ngenxa yexesha lakhe kunangenxa yelithi lethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke zonke ezi zinto zabelehle bona ukuze zibe yimizekelo; zaza zabhalelwa ukulumkisa kwethu thina, esifikelwe ziziphelo zephakade.’ 1 Korinte 10:11. ‘Babonakaliselwa ukuba babengalungiseleli bona ngokwabo, koko babelungiselela thina ngezinto ezithe ngoku zaxelwa kuni ngabo banishumayeleyo iindaba ezilungileyo ngoMoya oyiNgcwele othunyelwe evela ezulwini; ezo zinto zinqwenelwa ziingelosi ukuba zikhangele kuzo.’ 1 Petros 1:12....”

“IBhayibhile iye yaqokelela yaza yadibanisa ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezikhulu neentengiselwano ezinzulu zembali yeTestamente eNdala bezikho, yaye ziyaphindaphindwa ecaweni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

Yonke imiyalezo yesiprofeto yeBhayibhile “isebenza kuthi” “esifikelwe ziziphelo zehlabathi.” Loo mgaqo, udiyanyiswe nomnye umgaqo ochonga “izinto” athe uMoya oyiNgcwele “wazibumba,” “ekunikweni kwesiprofeto kwanokuba” “nakwiziganeko ezibonisiweyo,” wongeza amandla kwibango lokuba iziganeko zesiprofeto ekuqaleni kwesiprofeto zingumfuziselo yaye zihamba ngongqamaniso neziganeko zesiprofeto ekupheleni kwaso nasiphi na isiprofeto esithile.

“Kufuneka kufundisiswe iLizwi likaThixo ngokusondeleyo ngakumbi; ngokukodwa uDaniyele neSityhilelo kufuneka kunikwe ingqalelo ngendlela engazange ibekho ngaphambili kwimbali yomsebenzi wethu. Kusenokwenzeka ukuba kwezinye iinkalo sibe nokuncinane esikutshoyo, ngokubhekiselele kumandla aseRoma nopupu; kodwa sifanele ukutsalela ingqalelo koko abaprofeti nabapostile bakubhalileyo phantsi kokuphefumlelwa nguMoya oyiNgcwele kaThixo. UMoya oyiNgcwele uzilungise ngolo hlobo izinto, kokubini ekunikweni kwesiprofeto nakwiziganeko ezichaziweyo, ukuze kufundiswe ukuba isicaka esingumntu kufuneka sigcinwe singabonakali, sifihlwe kuKristu, nokuba iNkosi uThixo wezulu nomthetho waYo kufuneka baphakanyiswe. Funda incwadi kaDaniyele. Khumbuza, inqaku ngalinye ngalinye, imbali yezikumkani ezimelwe apho.” Testimonies to Ministers, 112.

“UMoya oyiNgcwele uzimisele ngolo hlobo izinto, kokubini ekunikweni kwesiprofeto nakwiziganeko ezibonisiweyo.” Koku “kunikwe kwesiprofeto nakwiziganeko ezibonisiweyo,” “izinto” “zimi ngolo hlobo” “nguMoya oyiNgcwele” kangangokuba kokubini “ukunikelwa kwesiprofeto” kunye “neziganeko ezibonisiweyo,” zimele ukuqondwa njengeziphefumlelweyo, zize zisetyenziswe kumzekeliso wesiprofeto wokuphela kwehlabathi.

UYohane wanikwa isiprofeto nguGabriyeli waza waxelelwa ukuba asibhale encwadini aze asithumele emabandleni. Ngelo xesha wayethutshiswa yiRoma; wayethinjelwe ekudingisweni ngendlela enokuthelekiswa noko namhlanje ehlabathini kunokuthiwa yindawo yokubanjelwa efihlakeleyo. Kule mbali uYohane wayehlukaniswe kuluntu kangangoko kunjalo nawuphi na umbanjwa waseGuantanamo Bay.

UYohane uchaza ukuba umbono wenzeka xa wayenqula ngeSabatha yosuku lwesixhenxe, olu luSuku lweNkosi.

Kuba iNyana yoMntu iyiNkosi kwangosuku lwesabatha. Mateyu 12:8.

Ngoxa wayenqula ngoMoya, weva ilizwi elikhulu emva kwakhe.

Mna Yohane, ongumzalwana wenu, ndingumhlanyeli nani embandezelweni, nasebukumkanini, nasekunyamezeleni kukaYesu Kristu, ndandise siqithini esibizwa ngokuba yiPatmo, ngenxa yelizwi likaThixo nangenxa yobungqina bukaYesu Kristu. Ndaba ndikuMoya ngomhla weNkosi, ndeva emva kwam ilizwi elikhulu, ngathi lelophondo, lisithi, Mna ndinguAlfa no-Omega, owokuqala nowokugqibela; nokuba okubona ngamehlo, kubhale encwadini, ukuthumele kuwo amabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodikiya. ISityhilelo 1:9–11.

UYohane, imeko emngqongileyo neemeko ezichongiweyo zimchaza njengomntu otshutshiswayo ngenxa yokuba engumnquli weSabatha yosuku lwesixhenxe, kodwa kanaanalo njengomntu otshutshiswayo ngenxa yokuba ekholelwa kokubini eBhayibhileni nasezibhalweni zikaEllen White, ezingo “ubungqina bukaYesu.” Uva izwi elikhulu emva kwakhe, aliguqukele alibone; yaye ngokwenjalo umele umSeventh-day Adventist ekupheleni kwehlabathi ova ilizwi emva kwakhe lisithi, “Le yindlela, hambani ngayo.”

Yonke imigca yesiprofeto ihambelana omnye nomnye ekupheleni kwehlabathi.

“Encwadini yeSityhilelo zonke iincwadi zeBhayibhile ziyadibana zize ziphelele.” Izenzo ZabaPostile, 585.

Nawuphi na umprofeti ova ilizwi ngasemva kwakhe, uyahambelana noYohane kumfuziselo wabantu bakaThixo ekupheleni kwehlabathi. UYohane weva ilizwi ngasemva kwakhe elamnika imiyalelo. NoIsaya naye weva ilizwi lomyalelo.

Ngoko ke iNkosi iya kulinda, ukuze ibe nobabalo kuni; yaye ngoko ke iya kuphakanyiswa, ukuze ibe nenceba kuni; kuba iNkosi nguThixo womgwebo; banoyolo bonke abo bayilindelayo.

Kuba abantu baya kuhlala eZiyon eYerusalem; akusayi kuphinda ukhale; uya kuba nobabalo olukhulu kuwe ngenxa yesandi sokukhala kwakho; xa esakukuva, uya kukuphendula. Nakuba ke iNkosi ininika isonka sembandezelo, namanzi entlungu, noko ke abafundisi bakho abasayi kuphinda bafihlwe ekoneni, koko amehlo akho aya kubabona abafundisi bakho; neendlebe zakho ziya kuva ilizwi emva kwakho, lisithi, Nantsi indlela, hambani ngayo, xa niphambukela ekunene, naxa niphambukela ekhohlo. Isaya 30:18–21.

Abantu bakaThixo abaseleyo beva ilizwi emva kwabo libaxelela ukuba yeyiphi indlela abafanele bahambe ngayo. Emva koko kufuneka bathabathe isigqibo sokuba baya kuliphulaphula na okanye abayi kuliphulaphula. Abantu abamelwe nguYohane noIsaya ngabantu abasekupheleni kwehlabathi abalinda iNkosi ngoxa Ilibazisa, yaye uIsaya usazisa ukuba Ilibazisa ngenxa yokuba inguThixo womgwebo. Ukususela ekuqaleni kwembali yamaMillerite ngo-1798 kude kube

kukuvalwa kwexesha lovavanyo lwe-Adventism emthethweni weCawe, uThixo uzalisekisa umgwebo kwingcwele yasezulwini. Isithembiso sesokuba abo balinda iNkosi ngexesha lomgwebo baya kusikelelwa.

Abantu bakaThixo abasikelelweyo ngenxa yokulinda, bamiselwa ziintombi ezilindele uMyeni kumzekeliso weentombi ezilishumi. Zonke ezilishumi zalala ubuthongo, kwaza ke ezinzulwini zobusuku kwafika ingxaki eyahlula ezo ntombi zileleyo zaba ziindidi ezimbini. Olunye udidi lwaluvile ilizwi ngasemva kwalo lwaza lwajika ukuze lubone elo lizwi elalibayalela ukuba baqhubeke ngayiphi na indlela, kanti olunye udidi lwala ukujika luve ilizwi—nangona umyalezo ohamba kuyo yonke incwadi yeSityhilelo usithi, “Onendlebe makeve oko uMoya akuthethayo kuwo amabandla.”

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

UYohane umele abantu bama-Adventist abajika bajonge kwixesha elidluleyo ukuze baqonde ikamva. Xa “beva ilizwi emva” kwabo njengoko uYohane wenzayo, elo lizwi likwaquka umyalelo onikwe kubungqina bukaIsaya ngalo msitho mnye. Umyalelo kaIsaya wawusithi, “nantsi indlela, hambani ngayo, xa nijikela ekunene, naxa nijikela ekhohlo.” Iintombi ezilumkileyo ezikuDaniyeli ishumi elinesibini ziyakuqonda ukwanda kolwazi ekupheleni kwehlabathi, kuba “zazihamba zibuye zibuye” eLizwini ukuze ziqonde ulwazi olunika ubomi olwatyhilwayo.

Ke wena, Daniel, vala la mazwi, uyitywine incwadi kude kube lixesha lokuphela; abaninzi baya kuhamba-hamba apha naphaya, kwandiswe ukwazi. Daniel 12:4.

Abaprofeti esibaqwalaselayo bamele amaSeventh-day Adventists kwimbali apho umgwebo ufikelela esiphelweni yaye ixesha lovavanyo luyavalwa. Abo bamiselwe njengeentombi ezizizilumko beve ilizwi emva kwabo lisithi, yiyo le ndlela, hambani ngayo, yaye Uthembisa ukubakhokela endleleni xa bejikela ekhohlo okanye ekunene. “Ukubaleka usiya le naleya” njengoko iintombi ezizizilumko zisenza xa incwadi ityhilwa, ngumqondiso wokufundwa kweBhayibhile. Indalo iyasazisa ukuba ukuze ubaleke, kufuneka kuqala ufunde ukuhamba, yaye ubungqina bukaIsaya buthi ukuba xa uliphulaphula ilizwi elingasemva kwakho, uya kukukhokela ekufundeni iLizwi Lakhe nokuba ujikela kwiTestamente eNdala (ekhohlo) okanye kwiTestamente eNtsha (ekunene). Vula iBhayibhile, yaye Uya kukukhokela ngelizwi Lakhe. Kodwa kumaSeventh-day Adventists ekupheleni kwehlabathi, oku kukwathetha ukuba Uya kukukhokela xa uvula iBhayibhile (ekhohlo) naxa uvula uMoya wesiProfeto (ekunene).

Indlela yokuhamba icaciswa nangakumbi xa kongezwa ubungqina bukaYeremiya.

Utsho uYehova, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, ukuba iphi na indlela elungileyo, nihambe kuyo, yaye niya kufumana ukuphumla kwemiphefumlo yenu. Kodwa bona bathi, Asiyi kuhamba kuyo. Kananjalo ndamisa abalindi phezu kwenu, ndisithi, Phulaphulani isandi sesigodlo. Kodwa bona bathi, Asiyi kuphulaphula.

Ngako oko veni, zizwe, nazi, wena bandla, oko kuphakathi kwabo. Yiva, wena hlabathi: yabonani, ndiya kuzisa ububi phezu kwaba bantu, esisisiqhamo seengcinga zabo, ngokuba

abawaphulaphulanga amazwi am, nomthetho wam abawamkelanga, koko bawalile. Yereimiya 6:16–19.

Kukho iindidi ezimbini zabakhonzi kule ndawo. Elinye iqela liqwalasela zonke “iindlela” lize likhetha “iindlela zakudala” ukuba lihambe kuzo. Lalinako ukukhetha “indlela elungileyo” phakathi kwazo zonke ezinye “iindlela” ezinokubakho, kuba ngabo abo balivayo ilizwi elisemva kwabo, yaye elo lizwi labaxelela lathi, “yiyo le indlela, hambani ngayo.” UYohane umele abo balivayo ilizwi elivela ngasemva, ilizwi elivela “kwiindlela zakudala.”

“Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zakudala, ukuba iphi na indlela elungileyo, nihambe kuyo.” Yereimiya 6:16.

“Makungabikho namnye ofuna ukutsala asuse iziseko zokholo lwethu—iziseko ezabekwa ekuqaleni komsebenzi wethu ngofundisiso olunomthandazo lweLizwi nangokutyhilelwa. Phezu kwezi ziseko besakha kule minyaka ingamashumi amahlanu idlulileyo. Abantu basenokucinga ukuba bafumene indlela entsha nokuba banokubeka isiseko esomeleleyo ngakumbi kuneso sesele sibekiwe. Kodwa le yinkohliso enkulu. Akukho mntu unokubeka esinye isiseko ngaphandle kweso sele sibekiwe.

“Kudlulayo abaninzi baye bazama ukwakha ukholo olutsha, nokumisela imigaqo emitsha. Kodwa ukwakha kwabo kwema ixesha elingakanani? Kwawa kamsinya, kuba kwakungasekelwanga phezu kweLiwa.

“Abafundi bokuqala abazange banyanzeleke na ukuba bajamelane namazwi abantu? Abazange banyanzeleke na ukuba baphulaphule iingcamango zobuxoki, baze ke, bakuba benze konke, beme beqinile, besithi: ‘Kuba akukho namnye unokubeka esinye isiseko, ngaphandle kweso sibekiweyo?’ 1 Korinte 3:11.

“Ngoko ke simele sikubambebele ngokuqinileyo kude kuse ekupheleni ukuqala kokuzithemba kwethu. Amazwi anamandla athunyelwe nguThixo nanguKristu kwaba bantu, ebakhupha ehlabathini, inyathelo ngenyathelo, ebangenisa ekukhanyeni okucacileyo kwenyaniso yangoku. Ngeemilebe echukunyiswe ngumlilo ongcwele, abakhonzi bakaThixo bawuvakalisile umyalezo. Intetho yobuthixo ibeke itywina layo kubunyani benyaniso evakalisiweyo.”

Testimonies, volume 8, 296, 297.

Kodwa kukho elinye iqela kumgca kaYereimiya, yaye “elo bandla,” njengoko elichaza, lakhe indlu emele ukholo olutsha, yaye loo ndlu iyawa kuba ingakhiwanga phezu kwelitye. Loo ndlu yiBandla lama-Adventist eSabatha yesiXhenxe, okanye njengoko uYohane elichaza elo bandla linye kanye—isinagoge sikaSathana.

Ukwala ukuva kukwala “amazwi” akhe kunye “nomthetho” wakhe. Ngenxa yokuvukela kwabo ekubuyeni nasekuhambeni ezindleleni zamandulo, kwanangenxa yokwala kwabo ukuva umyalezo wexilongo womlindi, uThixo uza kuzisa ububi phezu kwabantu uYereimiya abachaza ngokuba “libandla elibi.” Indlela uThixo asebenzana ngayo nebandla lama-Adventist oSuku lweSixhenxe laseLawodike sisihloko sesiprofeto seBhayibhile. Umprofeti uHoseya wongeza kwiimpawu “zebandla elibi” xa ethetha ngesizathu sokuba bakhatywe.

Abantu bam bayatshatyalaliswa ngenxa yokuswela ulwazi; ngenxa yokuba ulalile ulwazi, nam ndiya kukulala, ukuze ungabi ngumbengeleli kum; ekubeni uwulibele umthetho kaThixo wakho, nam ndiya kubalibala abantwana bakho. Hoseya 4:6.

Bayaliwa ngenxa yokuswela ulwazi, nto leyo emele umyalezo ovulwayo ngexesha lesiphelo. Apha uThixo uphelisa ubudlelwane baKhe bomnqophiso nabantu baKhe kwesi siqwenga, kuba ubabiza ngokuthe ngqo esithi, “Bantu bam!” Ngenxa yokuba bamala uKristu, balibale umthetho waKhe, abasayi kuba ngabapristi kuThixo. Xa abantu bakaThixo bengena emnqophisweni noThixo, ubenza ababingeleli nookumkani. Xa uThixo wangena emnqophisweni noSirayeli wamandulo, wathetha ngoMoses esithi:

Ngoku ke ngoko, ukuba nithe naliphulaphula ngenene ilizwi lam, nayigcina umnqophiso wam, noba bubutyebi obubalulekileyo kum ngaphezu kwezizwe zonke; ngokuba ihlabathi lonke lelam; noba bubukumkani bababingeleli kum, nesizwe esingcwele. Ngawo lawo amazwi oya kuwawathetha koonyana bakaSirayeli. Eksodus 19:5, 6.

Xa uThixo wangena emnqophisweni nebandla lamaKristu, wathetha ngoPetros esithi:

Kodwa nina niluhlanga olukhethiweyo, ububingeleli bobukumkani, uhlanga olungcwele, isizwe esikhethekileyo; ukuze nivakalise iindumiso zalowo wanibiza wanikhupha ebumnyameni waningenisa ekukhanyeni kwakhe okumangalisayo; nina enanifudula ningebantu, kodwa ngoku ningabantu bakaThixo; nina enaningafumananga nceba, kodwa ngoku niyifumene inceba. 1 Petros 2:9, 10.

Kwezi ndima uPetros ujongana notshintsho olusuka kuSirayeli wamandulo njengabantu bakaThixo abanyuliweyo bomnqophiso lusiya kwibandla lamaKristu, xa esithi “ngaphambili naningabantu, kodwa ngoku ningabantu bakaThixo.” Xa amaYuda azahlukanisayo noThixo, iNkosi yangena emnqophisweni nebandla lamaKristu. Omabini la maqela ayethatyathwa njengeentlanga zababingeleli ngoxa ayetshate neNkosi.

Ukwalelwa njengombingeleli kubonisa ukuba wakha waba ngabantu bomnqophiso. AmaSeventh-day Adventists angena emnqophisweni neNkosi ekuqaleni kwembali yama-Adventist. Ibandla lasentlango laphuma kuHlaziyo kodwa lawala umyalezo kaMiller, ngoko ke laziqhawula kuThixo ngexesha lembali yemiyalezo yengelosi yokuqala neyesibini. Ukwahlukana kokugqibela kwenzeka ngokufika kwengelosi yesibini, yaye kwavakaliswa ukuba abasenguye intombi kaKristu, koko babe yintombi yeBhabheli. Kamsinya emva koko, ngexesha leMidnight Cry, uThixo wabiza umtshakazi waKhe omtsha emtshatweni womnqophiso.

Amacwecwe amabini awayeluphawu lomnqophiso kaSirayeli wamandulo yayingamacwecwe amabini eMithetho eliShumi, yaye amacwecwe amabini kaSirayeli wokomoya wale mihla ngamacwecwe amabini kaHabhakuki njengoko emelwe ziitshathi zika-1843 no-1850. Abantu bomnqophiso athe ukuphefumlelwa kwabachonga ngokuphindaphindiweyo njengeLawodike bayala iindlela zakudala, bayala ukuphulaphula ilizwi elisemva kwabo, yaye ngoko ke baphinda imbali yokugqibela kaSirayeli wamandulo njengoko begabha bephuma emlonyeni weNkosi. Kutheni na oku kusenzeka kwabo Yena ababiza ngokuthi, “Abantu bam?”

Umzekeliso weentombi ezilishumi, obonisa amava obu-Adventism, uzalisekiswa kabini: kube kanye ekuqaleni kwawo, kuze kube kwakhona ekupheleni kwawo. USister White ufundisa ukuba lo mzekeliso uye wazalisekiswa yaye uya kuphinda uzalisekiswe ngokungqinelana nonobumba ngokwawo, kwanokuba lo mzekeliso kufuneka kusoloko uqondwa njengenyano yangoku, kanye njengengelosi yesithathu.

“Ndihlala ndibhekiselwa kumzekeliso weentombi ezilishumi, ezintlanu kuzo zazizizilumko, zaza ezintlanu zaba ziziziyatha. Lo mzekeliso uye wazaliseka yaye uya kuzaliseka kanye ngokweleta yawo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uye wazaliseka yaye uya kuqhubeka uyinyano yangoku kude kube sekupheleni kwexesha.” Review and Herald, August 19, 1890.

I-Adventism yamaMillerite yazalisekisa ukulinda komzekeliso phakathi koqikelelo lwabo olungaphumelelanga luka-1843 noqikelelo oluchanekileyo lwango-Oktobha 22, 1844. Iinkcukacha zesiprofeto zeli bali lembali zininzi kwaye zibalulekile, kodwa ndinqwenela nje ukubonisa ukuba umzekeliso weentombi ezilishumi unxulumene ngokuthe ngqo nengelosi yesithathu njengoko uDade White esandul’ ukutsho.

Ukususela ngowe-1798 kude kube nguOktobha 22, 1844, isigidimi sengelosi yokuqala sabhengeza ukuvulwa komgwebo. Kanye ngaphambi kokuba umgwebo uqale, kwazaliseka Isikhalo Saphakathi Kobusuku somzekeliso weentombi ezilishumi. Ngoko ke, xa ingelosi yesithathu ibhengeza ukuvalwa komgwebo, isibhengezo seSikhalo Saphakathi Kobusuku siya kuphinda sivakaliswe kwakhona.

Ukuqonda ukuba iicawa zamaProtestanti zaziyalile isigidimi sikaThixo, ngaloo ndlela zaba ziintombi zaseBhabheli, kwakukukufika kwesigidimi sengelosi yesibini nokuba sisiqalo sexesha lokulibaziseka emzekelisweni owawuzalisekiswa “ngokungqinelana ncakasana nonobumba ngamnye.” INkosi ayizange ibuye ngo-1843; yalibazisa ukuze ivavanye kwaye isikelele iintombi. Isaziso sengelosi yesibini esachonga iicawa zamaProtestanti njengeentombi zaseBhabheli sasisisimemo kwabo babesahleli kwezo cawa ziwileyo ukuba baphume baza kuma kunye namaMillerite nokuqonda kwawo iziprofeto. Kwintlanganiso yenkampu yase-Exeter uSamuel Snow wanikela ubungqina obabuyimfuneko ukuqinisekisa ukuza kweNkosi ngo-Oktobha 22, 1844, yaye isigidimi soKukhala Kwasemini Yobusuku sasasazeka kulo lonke ilizwe njengeliza elinamandla lolwandle. Emva koko ingelosi yesithathu yafika kwiNdano Enkulu ka-Oktobha 22, 1844.

Oku kwakukusisishwankathelo esifutshane sembali yokuqala endishiye ngaphandle kuyo iingongoma ezininzi, ukuze ndahlule iingongoma ezimbalwa ezibonakala zifanele ngakumbi koko sijongene nako.

Siya kuqhubeka nale ngcamango kwinqaku elilandelayo.