

# ISityhilelo sikaYesu Kristu — Inombolo yokuQala

*Imbewu Yesityhilelo: Ukutyhilwa koMqhaphu Wesiprofeto ukusuka kwiMizekeliso ukuya kwiSilumkiso sokuGqibela*

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I-United States ichongiwe ngokukodwa eBhayibhileni. Kukho iindinyana ezininzi zeBhayibhile ezichonga ngokukodwa i-United States ekupheleni kwehlabathi. KwiSityhilelo isahluko seshumi elinesithathu i-United States ililo irhamncwa lesibini, okanye elo lineempondo ezimbini, elinyuka liphuma emhlabeni lize lithintele ihlabathi liphela ekuthengeni nasekuthengiseni—ngaphandle kokuba linophawu lwerhamncwa.

Ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinempondo ezimbini ezifana nezemvana, kodwa lalisithetha njengenyoka enkulu. Lasebenzisa onke amandla erhwamncwa lokuqala phambi kwalo, laza lenza umhlaba nabo bahlala kuwo ukuba banqule irhamncwa lokuqala, elaphiliswa inxeba lalo lokufa. Laza lenza imimangaliso emikhulu, ngokokude lenze umlilo wehle ezulwini uze emhlabeni phambi kwabantu, lize libakhohlise abo bahlala emhlabeni ngezo zimangaliso elalinikwe amandla okuzenza phambi kwerhamncwa; lisithi kwabo bahlala emhlabeni mabenzele umfanekiso irhamncwa elo lalinonxeba lwekrele, kodwa laphila. Laza lanikwa amandla okunikezela umoya kumfanekiso werhamncwa, ukuze umfanekiso werhamncwa uthethe, wenze nokuba bonke abangayi kuwunqula umfanekiso werhamncwa babulawe. Laza lenza bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka, bamkele uphawu esandleni sabo sokunene, okanye emabunzini abo; ukuze kungabikho bani unokuthenga okanye athengise, ngaphandle kwalowo unophawu, okanye igama lerhamncwa, okanye inani legama lalo.

Nantsi ubulumko. Lowo unokuqonda makabale inani lerhamncwa; ngokuba linani lomntu; yaye inani lalo linguMakakhulu amathandathu anamashumi amathandathu anesithandathu. ISityhilelo 13:11–18.

Kukho iimpawu ezisixhenxe eziphambili zesiprofeto kule ndawo enxulunyaniswa nerhamncwa lomhlaba elineempondo ezimbini. Lisebenzisa igunya lerhamncwa elaliphambi kwalo; lenza bonke abantu behlabathi banqule irhamncwa elaliphambi kwalo; lenza imiqondiso emikhulu ebonwa ngabantu bonke; likhohlisa ihlabathi lonke lize liyalele ihlabathi ukuba lenzele umfanekiso irhamncwa elaliphambi kwalo; linika ubomi kumfanekiso werhamncwa aze athethe; linyanzelisa, phantsi kwesohlwayo sokufa, ihlabathi lonke ukuba linqule umfanekiso werhamncwa; yaye linyanzelisa ihlabathi lonke ukuba lamkele uphawu nokuba kusebunzini okanye esandleni, lize linqande ukuthenga nokuthengisa kubo abo bangenalo uphawu, igama, okanye inani lerhamncwa.

Umsebenzi wenkohliso owenziwa lirhamncwa elinyuka “emhlabeni” kwindima yeshumi elinanye unenkohliso enamandla kangangokuba “liyabalahlekisa abahlala emhlabeni.” Ihlabathi liphela liya

kulahlekiswa yi-United States. Oko kukuthi, ngaphandle kwecawe kaThixo—ihlabathi liphela liya kulahlekiswa ukuba lamkele uphawu lomchasi-Kristu. Iziganeko zesiprofeto ezandulela le nkohliso yehlabathi lonke sele ziqalile.

Kukho amabali aseBhayibhileni awaziwa ngabantu abaninzi, nokuba kusenokwenzeka ukuba bawazi kwinqanaba elingaphezulu kuphela. Uninzi luve ngeengxabano ezinzulu phakathi koMoses noFaro, uDaniyeli noNebhukadenetsare okanye uYesu noPilato. Abantu bazi la mabali eBhayibhile kumanqanaba ahlukeneyo okuwaqonda, kodwa abasoloko beqaphela ukuba isiprofeto seBhayibhile sichaza ngqo, nangokucacileyo kakhulu, ookumkani nezikumkani. Ngokuqinisekileyo kwakunjalo ngoMoses, uDaniyeli noKristu. IYiputa, iBhabhiloni neRoma zonke zachongwa ngokucacileyo kwangaphambili kwisiprofeto seBhayibhile phambi kwembali apho zazalisekisa khona izibikezelo ezaziphathelele izikumkani zazo ngokwahlukileyo. UThixo akaguquki.

Kuba mna ndinguYehova, andiguquki; ngenxa yoko nina boonyana bakaYakobi anitshatyalaliswanga. Malaki 3:6.

UYesu Kristu ukwanguye izolo, nanamhla, naphakade. Hebhere 13:8.

Inyaniso yokuba uThixo akaguquki naphakade isivumela ukuba sisebenzise ingqiqo elula ekucingeleni kwethu irhamncwa lasemhlabeni elineempondo ezimbini lesiTyhilelo seshumi elinesithathu. Ngenxa yokuba sisazi ukuba uThixo wabeka kwangaphambili iziprofeto ezazichonga ngokuthe ngqo izikumkani zaseYiputa, eBhabheli naseRoma njengoko nganye kuzo yayisebenzisana nebandla likaThixo yaza yalitshutshisa, sinokumisela iinyaniso ezithile ngokuphathelele irhamncwa lasemhlabeni lesiTyhilelo seshumi elinesithathu. Irhamncwa lasemhlabeni, njengokuba kwakunjalo ngeYiputa, iBhabheli neRoma, liya kuchongwa ngokuthe ngqo kwisiprofeto seBhayibhile kwangaphambi kwembali apho isiprofeto esiphathelele olo hlanga sizaliseka khona. Ndithi sinokumisela le nyaniso ngokusekelwe kumthetho webhayibhile olula kakhulu kodwa obalulekileyo. Lo mthetho uchaza ukuba inyaniso imiselwa ngokobungqina bababini.

Ngobungqina bamangqina amabini, okanye bamangqina amathathu, lowo ufanele ukufa makabulawe; kodwa ngobungqina bengqina elinye makangabulawa. Duteronomi 17:6.

Ingqina elinye malingammangaleli umntu ngenxa yaso nasiphi na isenzo sobugwenxa, nokuba yisono siphilile na, kuso nasiphi na isono asonileyo; ngelilizwi lamangqina amabini, okanye ngelilizwi lamangqina amathathu, loo nto iya kuqiniseka. Duteronomi 19:15.

Eli sisihlandlo sesithathu ndiza kuni. Ngobungqina bamangqina amabini okanye amathathu lonke ilizwi liya kuqinisekiswa. 2 Korinte 13:1.

Musa ukwamkela isityholo ngokuchasene nomdala, ngaphandle kokuba kukho amangqina amabini okanye amathathu. 1 Timoti 5:19.

Isiprofeto seBhayibhile saxela kwangaphambili ukutshabalala kweYiputa yamandulo xa uThixo wayesebenza noFaro wemvukelo waseYiputa. Isiprofeto seBhayibhile saxela kwangaphambili ukunyuka nokuwa kweBhabhiloni yamandulo, ngoxa sasikwasebenza nookumkani baseBhabhiloni

abavukelayo. Isiprofeto seBhayibhile saxela kwangaphambili ukunyuka nokuwa kobukumkani baseRoma yabahedeni saza sachonga saza sasebenza nabameli baseRoma abonakeleyo. Ukungaguquguquki kwesimilo sikaThixo esingaze sitshintshe kubonisa ukuba obona bukumkani bubalulekileyo bukhankanywe ngaphakathi kwesiprofeto seBhayibhile—irhamncwa lasemhlabeni lesiTyhilelo seshumi elinesithathu—ngokuqinisekileyo buya kuchongwa sisiprofeto seBhayibhile.

Xa isiprofeto sesilo sasemhlabeni esikuSityhilelo seshumi elinesithathu sizaliseka, ibandla likaThixo liya kuba sengquzulwaneni neenkokeli zezopolitiko nezenkolo zeso silo sasemhlabeni, njengoko kuboniswe ngokwesiprofeto ngoMoses, ngoDaniyeli nangoKristu. Indima yesiprofeto yase-United States ekupheleni kwehlabathi sisihloko esiyintloko sesiprofeto seBhayibhile. Njengoko siza kuphuhlisa ulwazi lweBhayibhile oluchaza indima ye-United States kwisiprofeto seBhayibhile, siya kusebenzisa imithetho efumaneka ngaphakathi eBhayibhileni, kuba iLizwi likaThixo alidingi nkcazo yabantu. UIsrayeli wamandulo wanikwa imithetho yezithethe zonqulo, imithetho yempilo, imithetho elishumi yokuziphatha, imithetho yezolimo, njalo njalo. UThixo ngowocwangco.

Zonke izinto mazenziwe ngokundilisekileyo nangokulandelelana. 1 Korinte 14:40.

Ingxelo yeBhayibhile ayiniki bungqina bubonisa ukuba umntu angasikelelwa ngokusuka nje angayikhathaleli imithetho ayinikwe nguThixo. Ngubani onokulindela ukusikelelwa ukuba angayikhathaleli imithetho yokutolikwa kwesiprofeto emiselwe eBhayibhileni nangayo ngenjongo yokufundwa kwesiprofeto?

Yizani ngoku, sixoxisane kunye, utsho uYehova: nokuba izono zenu zibomvu njengengqombela, ziya kuba mhlophe njengekhephu; nokuba zibomvu njengoboya obubomvu, ziya kuba njengoboya begusha. Isaya 1:18.

Njengoko sisebenzisa imithetho yeBhayibhile, siya kuyivumela iBhayibhile ukuba iseke yaye iqinisekise ukuba loo mithetho iyinyani kusini na okanye ibubuxoki. Njengakuyo yonke imithetho eyahlukeneyo kaThixo, kusoloko kukho umgunyathi kaSathana waloo mithetho. Ngoko ke kuyimfuneko ukuba, xa umthetho usetyenziswa ukuseka inyaniso, zombini inyaniso echongiweyo nomthetho osetyenzisiweyo zivavanywe.

Zintanda, musani ukukholwa ngamoya wonke, yohlolani oomoya ukuba baphuma kuThixo na; kuba baphuma baya ehlabathini abaprofeti abaninzi bobuxoki. 1 Yohane 4:1.

Enye injongo, engaphaya kokuchonga indima yesiprofeto ye-United States kwesi sifundo, kukuchonga umyalezo ofihlakeleyo ovela kwincwadi yeSityhilelo awawufihla uYesu de kwafika esi sizukulwana sikhethekileyo.

Izinto ezifihlakeleyo zezikaYehova uThixo wethu; kodwa izinto ezityhiliweyo zezethu nezabantwana bethu ngonaphakade, ukuze senze onke amazwi alo mthetho. Duteronomi 29:29.

Imfihlelo zikaThixo ezityhiliweyo zingokwenjongo yokuvumela abo bayamkelayo loo mfihlelo ukuba bagcine umthetho waKhe. Abantu banokugcina umthetho waKhe kuphela xa ubhaliwe

entliziyweni yabo. Imfihlelo etyhilwayo encwadini yeSityhilelo yinxalenye yenkqubo yoMoya oyiNgcwele yokubhala umthetho kaThixo kwizibilini zethu nasezintliziyweni zethu. Imfihlelo etyhilelwa abantu bakaThixo, xa kwaye ukuba yamkelwa ngokholo, imisa umnqophiso omtsha.

Yabonani, imihla iyeza, utsho uYehova, endiya kwenza ngayo umnqophiso omtsha nendlu kaSirayeli, nendlu kaYuda; ungabi njengomnqophiso endawenza noobawo babo mhla ndabamba isandla sabo ukuba ndibakhuphe ezweni laseYiputa; lowo mnqophiso wam bawaphula, nangona ndandiyindoda kubo, utsho uYehova. Ke wona lo ngumqophiso endiya kuwenza nendlu kaSirayeli emva kwaloo mihla, utsho uYehova: Ndiya kuwufaka umyalelo wam ngaphakathi kwabo, ndiwubhale ezintliziyweni zabo; ndibe nguThixo kubo, bona babe ngabantu bam. Yeremiya 31:31–33.

“Ngemihla yokugqibela yembali yalo mhlaba, umnqophiso kaThixo nabantu bakhe abagcina imiyalelo yakhe uya kuhlaziywa.” Review and Herald, Februwari 26, 1914.

IsiTyhilelo 1:1–3 Umyalezo Wokugqibela Wesisilumkiso:

ISityhilelo sikaYesu Kristu, awasinikwayo nguThixo, ukuze abonise kubakhonzi bakhe izinto ezimele ukwenzeka kamsinya; wasithumela, wasazisa ngesithunywa sakhe ezulwini kumkhonzi wakhe uYohane; owangqinayo ilizwi likaThixo, nengqina likaYesu Kristu, nazo zonke izinto awazibonayo. Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, bazigcine izinto ezibhaliweyo kuso; kuba ixesha likufuphi. ISityhilelo 1:1–3.

Ivesi ezintathu zokuqala zesahluko sokuqala seSityhilelo zichaza ukuba “ISityhilelo sikaYesu Kristu” singumyalezo wokugqibela woluntu. Ngokucacileyo singumyalezo, kuba “ISityhilelo sikaYesu Kristu” wanikwa sona nguYise waseZulwini ukuze abonise abakhonzi bakhe oko “makwenzeke kamsinyane.”

Sixelelwa ukuba siqwalasele ukuba “uMoya oyiNgcwele uwalungise ngolo hlobo amacala omabini, kokubini ekunikweni kwesiprofeto” kwakunye “nakwiziganeko ezibonisiweyo.”

“UMoya oyiNgcwele uzimisele izinto ngaloo ndlela, kokubini ekunikelweni kwesiprofeto nakwiziganeko ezibonisiweyo, ukuze afundise ukuba ummeli ongumntu makagcinwe engabonakali, efihlwe kuKristu, kwanokuba iNkosi uThixo wezulu nomthetho waYo mabaphakanyiswe. Funda incwadi kaDaniyeli. Khumbula, inqaku ngenqaku, imbali yezikumkani ezimelwe apho.” Testimonies to Ministers, 112.

“Iziganeko ezibonisiweyo” kwanom “ukunikelwa kwesiprofeto” kwiivesi ezintathu zokuqala zesahluko sokuqala seSityhilelo kubonisa ngokucacileyo inkqubo yenyathelo nenyathelo yokuba uThixo anxibelelana njani nabantu, yaye kukwachaza ukuba umyalezo odluliselwayo ubizwa ngokuba “siSityhilelo sikaYesu Kristu.”

UYesu Kristu ke ngoko wenza izinto ezimbini ngomyalezo awawufumanayo kuThixo. Wawuthumela umyalezo ngengelesi yakhe, yaye wawubonakalisa nomyalezo wakhe ngale ngelesi. Ingelesi yakhe ke yathabatha umyalezo yawusa kumprofeti uYohane, owawubhala phantsi, waza wawuthumela emabandleni ngenxa yakho nam. Iindinyana ezintathu zokuqala “zamiliselwa ngolo hlobo” “nguMoya oyiNgcwele” ukuze kugxininiswe kokubini “umyalezo”

kunye “nenkqubo yonxibelelwano” ebandakanyekileyo ekuzisweni komyalezo.

Ezi ndinyana zintathu siziqwalaselayo ziveza umyalezo wokugqibela kuluntu, kodwa kungengomlayezo wokugqibela nje kuphela—okubaluleke ngakumbi kukuba, ezi ndinyana zintathu zimela umyalezo wokugqibela “wesilumkiso” kwiplanethi enguMhlaba. Uphawu “lwesilumkiso” lwaloo myalezo lubonakaliswa xa kudweliswa udidi lwabantu njengaba “basikelelekileyo” ngenxa yokuba befunde, bevile baza bagcina “ezo zinto zibhaliweyo kuwo.” Kukho udidi lwabantu abangayi kufunda, bangayi kuva, isilumkiso esimelwe njenge “ISityhilelo sikaYesu Kristu”. Akunakwenzeka ukuba basikelelwe. Kuacile ukuba, ukuba kukho udidi olusikelelweyo ngenxa yokufunda, ukuva nokugcina ezo zinto zibhaliweyo, ngoko kukho udidi olungasikelelwanga. Ngaba umntu uya kuwufunda, awuve, aze awugcine umyalezo weSityhilelo sikaYesu Kristu? Ukuba kunjalo, uya kusikelelwa; ukuba akunjalo, uya kuqalekiswa.

“Utsho umprofeti: ‘Unoyolo lowo ufundayo’—kukho abo bangayi kufunda; intsikelelo ayiyoyabo. ‘Nabo bayivayo’—kukho abathile nabo, abangavumiyo ukuva nantoni na emalunga neziprofeto; intsikelelo ayisiyoyolu didi. ‘Baze bazigcine izinto ezibhaliweyo kuyo’—abaninzi bayala ukuthobela izilumkiso nemiyaqalelo equlethwe kwiSityhilelo; akukho namnye kwaba onokubanga intsikelelo ethenjisiweyo. Bonke abo bagculela imixholo yesiprofeto baze bahlekise ngemifuziselo enikwe apha ngokundilekileyo, bonke abo bangavumiyo ukuguqula ubomi babo nokuzilungiselela ukuza koNyana womntu, abayi kusikelelwa.” Imbambano Enkulu, 341.

Ibinzana elithi “ixesha lisondele” kwivesi yesithathu lichaza ukuba kukho ixesha elithile apho umyalezo wokugqibela wesilumkiso ufika kwimbali. “Ixesha,”—(ixesha elithile) “lisondele.” Ixesha elithile sele liza kufika, kuba lisondele, yaye abantu bakaThixo (abamelwe nguYohane) bayawuqonda umyalezo phambi kokuba elo “xesha” lifike. UYohane wayibhala incwadi yeSityhilelo malunga nokuphela kwenkulungwane yokuqala, kanti ezi vesi zibonisa ukuba kuya kubakho ixesha elithile embalini kude lee emva komnyaka we-100, apho umyalezo wokugqibela wesilumkiso uya kuvakaliswa. Xa elo “xesha” “lisondele,” umyalezo ochaza “izinto ezimele zenzeke kungekudala” uya kutyhilwa kubakhonzi bakaThixo.

Kolu ngecelele lwamanqaku, iBhayibhile kunye nemibhalo kaEllen White ziya kusetyenziswa njengegunya lokuxhasa ingcaciso yezi ndima zeBhayibhile esizicaphulayo.

Siza kubhekisa nakwimithetho yokutolikwa kwesiprofeto eyaqokelelwa nguWilliam Miller, kwanakwimithetho echongiweyo kuhlenganiso olunesihloko esithi Prophetic Keys. Siya kusebenzisa kananjalo isifundo sesiprofeto esibizwa ngokuba yiHabakkuk’s Tables.

Asizimisela ukuchaza yonke imigaqo esiyisebenzisayo. Ngenxa yobufutshane, siya kubhekisa nje kuqulunqo lwe-Prophetic Keys kuye nabani na onqwenela ukufunda ubungqina obuneenkukacha ngakumbi baloo migaqo. Ngoludwe lwe-Habakkuk’s Tables, sizimisele ukuqaqambisa iintshumayelo ezithile apho umxholo esiya kuwuchukumisa ngokufutshane, uthathwa ngobunzulu obungakumbi.

Njengoko siqhuba isifundo sencwadi yeSityhilelo sikhuthaza impendulo yoluntu, kodwa siya kuphendula kuphela kwigalelo elinegalelo elakhayo kwisifundo esiqhubekayo. Umda wengxoxo yethu uya kubandakanya uthotho lwangoku lweentetho, imithetho yesiprofeto esiyisebenzisayo, nolwazi olufumaneka kwiiThebhile zikaHabakuki.

ISityhilelo sikaYesu Kristu, awasinikwa nguThixo, ukuba azibonakalise kubakhonzi bakhe izinto ezimele ukwenzeka kungekudala; wasithumela wasityhila ngomthunywa wakhe kwisicaka sakhe uYohane; owangqinayo ilizwi likaThixo, nobungqina bukaYesu Kristu, nazo zonke izinto awazibonayo. Usikelelekile lowo ufundayo, nabo balivayo amazwi esi siprofeto, bazigcine izinto ezibhaliweyo kuso; kuba ixesha lisondele. ISityhilelo 1:1–3.

Igama lesiGrike eliguqulelwe ngokuthi “wabonakalisa” lithetha “ukubonisa.” Wathumela umyalezo ngesithunywa saKhe, waza wawubonakalisa ngesithunywa saKhe. “Isithunywa saKhe” nguGabriyeli.

“Amazwi engelosi athi, ‘NdinguGabriyeli, oma phambi koThixo,’ abonisa ukuba unesikhundla sembeko ephakamileyo ezinkundleni zasezulwini. Xa weza nomyalezo kuDanyeli, wathi, ‘Akukho namnye umi nam kwezi zinto, ingenguMikayeli [uKristu] iNkosana yenu.’ Danyeli 10:21. NgoGabriyeli uMsindisi uthetha kwiSityhilelo, esithi ‘Wayithumela wayibonakalisa ngengelosi yaKhe kumkhonzi waKhe uYohane.’ ISityhilelo 1:1.” The Desire of Ages, 99.

Ingelosi uGabriyeli uthunywa nesigidimi, yaye ingelosi uGabriyeli ikwamele nesigidimi ngokwaso. Xa uluntu lufika kuloo ndawo embalini apho “ixesha likufuphi” ukuze kuvakaliswe isigidimi sokugqibela sesilumkiso, eso sigidimi sokugqibela simelwe yingelosi. Encwadini yeSityhilelo “izigidimi” zidla ngokumelwa ziingelosi, yaye kambe ke igama lesiGrike eliguqulelwe ngokuthi “ingelosi” kwiSityhilelo lithetha umthunywa.

Sonke isityhilelo senyaniso kaThixo esithe safika embalini ngokuqinisekileyo sisityhilelo sikaYesu Kristu, kodwa isiTyhilelo sikaYesu Kristu esikuSityhilelweni isahluko sokuqala sisilumkiso sokugqibela kuluntu, yaye senzeka ngexesha elithile elimelwe njengeli “xesha.” Kukho nenye indinyana encwadini yeSityhilelo apho uYohane ebhekisa ekubeni “ixesha lisondele”. Loo ndinyana yimbi inika ubungqina besibini bokuvavanya amabango okuqala endiwenzileyo ngeendinyana zokuqala ukuya kwesesithathu.

Waza wathi kum, La mazwi athembekile yaye ayinyaniso; kwaye iNkosi uThixo yabaprofeti abangwele yathuma ingelosi yayo ukuba ibonakalise kubakhonzi bayo izinto ezimele ukuba zenzeke kungekudala. Yabonani, ndiyeza kamsinya; unoyolo lowo uwagcinayo amazwi esiprofeto sale ncwadi.

Mna ke mna Yohane ndazibona ezi zinto, ndaza ndaziva. Ke kaloku, ndakuba ndizivile ndaza ndazibona, ndawa phantsi ukuba ndinqule phambi kweenyawo zesithunywa esandibonisa ezi zinto.

Wandula ke kum, Khangela, musa ukuyenza loo nto; ngokuba ndingumkhonzi kanye nawe, nowabazalwana bakho abaprofeti, nowabo baligcinayo amazwi ale ncwadi: nqula uThixo.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale newadi; kuba ixesha likufuphi. Ongenalungisa makaqhubeke engonalungisa; yaye ongcolileyo makaqhubeke engcolile; nalowo ulilungisa makaqhubeke elilungisa; nalowo ungwele makaqhubeke engwele. ISityhilelo 22:6–11.

Ekupheleni kwencwadi yeSityhilelo sifumana umxholo ofanayo nowusekuqaleni kweSityhilelo. Inkqubo yonxibelelwano nomyalezo kuphinde kubhekiselwe kuyo xa “iNkosi uThixo” “yathuma ingelosi yayo ukubonisa kubakhonzi bayo izinto ezimele ukwenzeka kwakamsinyane.” Kwaye kwakamsinya nje bakuba abakhonzi bewubonisiwe umyalezo ochaza “izinto ezimele ukwenzeka kwakamsinyane,” uKristu uyabhengeza ukuba uyeza kamsinyane. Lo ngumyalezo owandulela ukuza kwesibini kukaKristu, ngoko ke ngumyalezo wokugqibela wesilumkiso—kanye lo myalezo umelwe njenge “Sityhilelo sikaYesu Kristu” kwindinyana yokuqala yesahluko sokuqala. Intsikelelo ethenjisiweyo kwiindinyana ezintathu zokuqala zeSityhilelo iyaphindwa ngale ngxelo yokuba “unoyolo lowo uwagcinayo amazwi esiprofeto sale newadi.”

Kwezi ndinyana sifumana ukwandiswa kwenkqubo yonxibelelwano ebekwe kwisahluko sokuqala, kuba sifumanisa ukuba, emva kokuba uGabriyeli ezise umyalezo kuYohane, uYohane woyikiswa kakhulu ngulo myalezo kangangokuba wafuna ukunqula uGabriyeli; aze ke yena asebenzise ukungaqondi kukaYohane ukubonisa ukuba iingelosi zasezulwini, abaprofeti basemhlabeni, nabo bonke abagcina amazwi alo myalezo, “bangabakhonzi kunye” abafanele ukunqula uThixo onguMdali, kungekhona indalo kaThixo.

Ezi vesi zichaza iziganeko ezifanayo nomyalezo ofanayo esiwuqwalaselayo kwisahluko sokuqala. Ziphinda amazwi athembekileyo nayinyaniso abonisa abakhonzi bakaThixo oko kumele kwenzeka kwakamsinyane. Umyalezo uphinde ubekwe kwakhona kumxholo wenkqubo yonxibelelwano phakathi kukaThixo nabakhonzi baKhe. Kwisahluko samashumi amabini anesibini sifumana ubungqina obungakumbi bokuba umyalezo ngumyalezo wokugqibela wesilumkiso, kuba “ixesha” “elikufuphi” lichazwa njengelisenzeka kanye phambi kokuba kuvalwe ixesha lovavanyo lwabantu, kuba isibhengezo esithi “ongenabulungisa makenze okungenabulungisa kuse; nongcolileyo makangcole kuse; nolilungisa makenze ubulungisa kuse; nongwele makangwaliswe kuse,” siphawula ukuvalwa kwexesha lovavanyo, siphawula ukuqala kwezibetho ezisixhenxe zokugqibela, zona ke zona ezigqitywa kukuBuya kweSibini kukaKristu.

“Ngelo xesha uMikayeli uya kusuka ame, iNkosana enkulu emele abantwana babantu bakowenu; kwaye kuya kubakho ixesha lembandezelo, elingazange libekho kususela oko kwabakho uhlanga kwada kwangelo xesha linye; kwaye ngelo xesha abantu bakowenu baya kusindiswa, bonke abo bafunyanwa bebhaliwe encwadini.’ Daniyeli 12:1.

“Xa umyalezo wengelosi yesithathu uvalwa, inceba ayisabongozi ngenxa yabemi behlabathi abanetyala. Abantu bakaThixo bawugqibile umsebenzi wabo. Bamkele ‘imvula yasemva kwexesha,’ ‘ukuhlaziyeka okuvela ebusweni beNkosi,’ yaye balungiselelwe iyure yovavanyo ephambi kwabo. Iingelosi zikhawuleza zibuye ziye ezulwini. Ingelosi ebuyayo ivela emhlabeni ibhengeza ukuba umsebenzi wayo ugqityiwe; uvavanyo lokugqibela luziswe phezu kwehlabathi, yaye bonke abo bazibonakalise bethembekile kwimimiselo yobuthixo bamkele ‘itywina loThixo ophilayo.’ Emva koko uYesu uyayeka intethelelo yaKhe engcwele esentla.

Uphakamisa izandla zaKhe aze athi ngezwi elikhulu, ‘Kugqityiwe;’ yaye yonke impi yeengelosi ibeka phantsi izithsaba zayo njengoko esenza eso sibhengezo sinzulu: ‘Ongalungisiyo makaqhubeke engalungisiyo; nongcolileyo makaqhubeke engcolile; nolilungisa makaqhubeke elilungisa; nongcwele makaqhubeke engcwele.’ ISityhilelo 22:11. Yonke imeko isigqityiwe ngobomi okanye ngokufa.” Imbambano Enkulu, 613.

Ekuqaleni kwencwadi yeSityhilelo nasekupheleni kwencwadi yeSityhilelo kuboniswa ibali elinye. Ukudibanisa ezi ndima zimbini kusivumela ukuba siqonde ukuba “ISityhilelo sikaYesu Kristu” sisigidimi sokugqibela sesilumkiso esiya eluntwini ngaphambi kokuBuya kweSibini kukaKristu. Esi sigidimi simelwe ngokomfuziselo sisithunywa sezulu esifika kanye ngaphambi kokuvalwa kwexesha lovavanyo. Esi sigidimi sahlula uluntu lwaba ziindidi ezimbini ngokusekelwe ekubeni bayasifunda, bayasiva, baze basigcine na esi sigidimi esityhilwayo xa “ixesha lisondele,”—kanye ngaphambi kokuvalwa kwexesha lovavanyo.

“Njengoko sisondele esiphelweni sembali yeli hlabathi, iziprofeto ezinxulumene nemihla yokugqibela zifuna ngokukhethekileyo ukuba sizifundisise. Incwadi yokugqibela yeTestamente eNtsha izele yinyaniso ekufuneka siyivaqonde. USathana uzimfamekisile iingqondo zabaninzi, kangangokuba baye bamkela ngovuyo nasiphi na isizathu sokungayenzi ISityhilelo into abayifundisayo.

“Incwadi yeSityhilelo, inxulumene nencwadi kaDaniyeli, ifuna ukufundwa ngenyameko enkulu. Makathi wonke utitshala omoyikayo uThixo aqwalasele indlela angaluqonda ngayo ngokucace gca, aze alubonakalise, iVangeli elathi uMsindisi wethu weza ngokwakhe kulwazisa kumkhonzi waKhe uYohane,—‘ISityhilelo sikaYesu Kristu, awasinikwa nguThixo kuye, ukuba azibonise kubakhonzi bakhe izinto ezimele ukuba zenzeke kamsinyane.’ Makungabikho namnye odana ekufundeni kwakhe iSityhilelo ngenxa yemiqondiso yaso ebonakala ngathi iyimfihlakalo. ‘Ukuba ke kukho oswele ubulumko kuni, makacele kuThixo, onika bonke ngesisa, enganyelisi.’ ‘Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, bazigcine izinto ezibhaliweyo kuso; kuba ixesha lisondele.’ Simele ukuwavakalisa ehlabathini iinyaniso ezinkulu nezinobungcwele eziqulethwe encwadini yeSityhilelo. Kwezona zicwangciso nemigaqo zebandla likaThixo ezi nyaniso zimele ukungena. Kufanele kubekho ukufundwa okusondeleyo ngakumbi nokunyamekela ngakumbi kwale ncwadi, nokunikezelwa ngokuzimisela ngakumbi kweenyaniso eziqulethwe kuyo, iinyaniso ezichaphazela bonke abo baphila kule mihla yokugqibela. Bonke abalungiselela ukudibana neNkosi yabo mabayenze le ncwadi ibe ngumxholo wokufunda ngokunyanisekileyo nowomthandazo. Injengoko kanye igama layo lithetha,—isityhilelo sezona ziganeko zibalulekileyo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. UYohane, ngenxa yokuthembela kwakhe okuthembekileyo elizwini likaThixo nakubungqina bukaKristu, wathunyelwa ekuthinjweni esiQithini sasePatmos. Kodwa ukuthinjwa kwakhe akuzange kumahlule kuKristu. INkosi yamtyelela umkhonzi waYo othembekileyo ekuthinjweni kwakhe, yamnika umyalelo ngoko kwakuzayo phezu kwehlabathi.

“Lo myalelo ubaluleke ngokugqithiseleyo kuthi; kuba siphila kwimihla yokugqibela yembali yalo mhlaba. Kungekudala siya kungena ekuzalisekeni kweziganeko awazibonisa uYohane uKristu ukuba ziya kwenzeka. Njengoko izithunywa zeNkosi zishumayela ezi nyaniso

zindilisekileyo, zimele ziqonde ukuba ziphethe imixholo enomdla wanaphakade, yaye zimele zifune ubhaptizo loMoya oyiNgcwele, ukuze zithethe, kungekhona amazwi azo, kodwa amazwi eziwanikwa nguThixo.

“Incwadi yeSityhilelo imele ukuvulelwa abantu. Abaninzi bafundiswe ukuba iyincwadi etywiniweyo, kodwa itywiniwe kuphela kwabo bayalayo inyaniso nokukhanya. Iinyaniso eziqulathiweyo kuyo zimele ukuvakaliswa, ukuze abantu babe nethuba lokuzilungiselela iziganeko eziza kwenzeka kungekudala kakhulu. Umyalezo weNgelosi yesiThathu umele ukwaziswa njengelona themba lodwa losindiso lwehlabathi elitshabalalayo.

“Ingozi zemihla yokugqibela ziphezu kwethu, yaye emsebenzini wethu simelwe kukulumkisa abantu ngengozi abakuyo. Iziganeko ezinzulu ezityhilelwe siprofeto, eziza kwenzeka kungekudala, mazingashiywa zingachukunyiswanga. Singabathunywa bakaThixo, yaye asinaxesha lakulahla. Abo bangathanda ukuba ngabasebenzi kunye neNkosi yethu uYesu Kristu baya kubonakalisa umdla onzulu kwiinyaniso ezifumaneka kule ncwadi. Ngepeni nangelizwi baya kuzama ukucacisa ezo zinto zimangalisayo uKristu awavela ezulwini ukuze azityhile.” Signs of the Times, Julayi 4, 1906.

Ngaphezu kwekhulu leminyaka eyadlulayo, ngowe-1906, saxelelwa ukuba kungekudala “siya kungena ekuzalisekeni kweziganeko uKristu awabonisa uYohane ukuba ziya kwenzeka.” Umyalezo wawusesatywiniwe ngowe-1906. Kubalulekile ukuqonda ukuba umyalezo weSityhilelo sikaYesu Kristu uvulelwa abantu bakaThixo kanye ngaphambi kokuba iziganeko zenzeke. Sixelelwa ukuba incwadi yeSityhilelo “iyiyo kanye le nto igama layo lithetha yona,—isityhilelo seziganeko ezibaluleke kakhulu eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba.”

Zivulwa ukuze abantu bakaThixo banike isilumkiso, ukuze abo basivayo isilumkiso “babe nethuba lokuzilungiselela iziganeko eziza kwenzeka kungekudala kakhulu.” Kufanelekile ukuqaphela (kuba uYohane umele abantu bakaThixo kwimbali ngexesha ekufuneka umyalezo uvakaliswe ngalo), ukuba uYohane uchaza imiba emibini awayetshutshiswa ngenxa yayo. Kwakungenxa “yokuthembeka kwakhe eLizwini likaThixo, nakubungqina bukaKristu,” awathi “wagxothelwa esiQithini sasePatmos.” Wagxothelwa khona ngenxa yokuba wayamkela zombini iBhayibhile noMoya woProfeto, olulo “ubungqina bukaYesu.”

Ndawa phantsi ezinyaweni zakhe ukuze ndimnqule. Wathi kum, Lumka ungakwenzi oko; ndingumkhonzi kunye nawe, ndingowabazalwana bakho abanobungqina bukaYesu; nqula uThixo; kuba ubungqina bukaYesu bungumoya wesiprofeto. ISityhilelo 19:10.

UYohane umele abantu abasekupheleni kwehlabathi abawuqondayo umyalezo weSityhilelo sikaYesu Kristu, nabatshutshiswayo ngenxa yokuxhasa kwabo kokubini iBhayibhile noMoya woProfeto.

Kwiindinyana ezintathu zokuqala zesahluko sokuqala kugxininiswa inkqubo yonxibelelwano phakathi kukaThixo uYise nabakhonzi bakhe. Isahluko samashumi amabini anesibini songeza kwingxelo yaloo nkqubo yonxibelelwano. Ezi ndinyana zimbini zimele isiqalo nesiphelo sencwadi yeSityhilelo, yaye kunye zicacisa indima kaYohane kulo mzekeliso wobuprofeti. Akangomntu nje owabhala amazwi eSityhilelo kuphela, koko ukwamela nabo basekupheleni kwehlabathi

abavakalisa isigidimi sokugqibela sesilumkiso.

INkosi yanika ilizwi; lalinzulu ibandla labo abalazisileyo. Iindumiso 68:11

UYohane “wabona” waza “weva” “izinto” ezenza umyalezo, waza wayalelwa ukuba awubhale aze awuthumele emabandleni.

Esithi, NdinguAlfa no-Omega, owokuqala nowokugqibela: nokuthi, Oko ukubonayo, kubhale encwadini, uze ukusithumele kumabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike. ISityhilelo 1:19.

Oko “wakuva” noko “wakubona” wayalelwa ukuba akubhale phantsi aze akuthumele kumabandla asixhenxe aseAsia Minor, kodwa xa kwafika kumabandla ngamanye, uYesu wayalela uYohane imiyalezo ngokuthe ngqo, kuba wonke umyalezo oya kwibandla ngalinye kula mabandla asixhenxe uqala ngala mazwi: “Kwaye ubhale kwingelosi yebandla elise ....” UYesu wayalela ngokuthe ngqo imiyalezo eyodwa-eyodwa eya kumabandla.

uYesu wayalela uYohane, yaye kwakhona uYesu waxelela uYohane ukuba abhale oko akubonileyo nako akuvileyo, yaye kanye uYesu waxelela uYohane ukuba “angabhali” oko wayekuvile.

Wakhala ngezwi elikhulu, njengaxa ingonyama igquma; yaye xa sele ekhalile, iindudumo ezisixhenxe zathetha ngamazwi azo. Ke kaloku, zakuba iindudumo ezisixhenxe zithethile ngamazwi azo, ndandiza kubhala; ndeva izwi liphuma ezulwini lisithi kum, Kutywine oko kuthethwe ziindudumo ezisixhenxe, ungakubhali. ISityhilelo 10:3, 4.

UYohane waxelelwa ukuba akutywine oko kwathethwa ziindudumo ezisixhenxe, yaye ngokwenjenjalo wayetywina isigidimi sezo ndudumo zisixhenxe, kanye njengokuba uDaniyeli wayalelwayo ukuba ayitywine incwadi yakhe kude kube lixesha lokuphela.

Kodwa wena, Owu Daniyeli, wavale amazwi, uyitywine incwadi, kude kube lixesha lokuphela: baninzi abaya kuhambahamba besiya phambili nangasemva, yaye ulwazi luya kwandiswa.... Waza wathi, Hamba indlela yakho, Daniyeli: kuba la mazwi avalawe aze atywinwe kude kube lixesha lokuphela. Daniyeli 12:4, 9.

“Emva kokuba ezi ndudumo zisixhenxe ziwakhuphile amazwi azo, kufika umyalelo kuYohane njengoko kwafikayo kuDaniyeli ngokubhekisele kwincwadi encinane: ‘Tywina ezo zinto ezathethwa ziindudumo ezisixhenxe.’” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Esikuchongayo kukuba ekupheleni nasekuqaleni kwencwadi yeSityhilelo kuchongiwe umyalezo. Nenqubo yokudlulisa loo myalezo nayo ichongiwe. Inxalenye ayidlalayo uYohane ekudluliseni loo myalezo ithethwa ngokukodwa. Maxa wambi wayebhala nje oko wakubonayo nakuvayo. Ngamanye amaxesha wayexelelwa amazwi aza kuwabhala, yaye ngelinye ixesha waxelelwa ukuba angakubhali oko wayekuvile. Umyalezo weSityhilelo sikaYesu Kristu unikwe nguYise, wanikwa uYesu, kuGabriyeli, waza emva koko wanikwa umprofeti uYohane, owathi wanikwa uxanduva lokuwabhala loo myalezo nokuwuthumela emabandleni.

Bhala izinto ozibonileyo, nezinto ezikhoyo, nezinto eziya kubakho emva koko. ISityhilelo 1:19.

Kungaba nokwenzeka ukuba umntu ayifunde le ndinyana angawuqapheli umgaqo wesiprofeto ofumaneka ngaphakathi komyalelo awawunikwa uYohane wokuba abhale. Ukubhala phantsi “izinto” ezibonwayo nezivwayo kukurekhoda imbali yangoku, kuba ngexesha likaYohane ezo “zinto” zazikho. Ukurekhoda imbali yangoku, yaye ngokwenjenjalo ngaxeshanye kubhalwe phantsi izinto eziya kubakho kwixesha elizayo, ngowona mgaqo usisiseko wesiprofeto kwincwadi yeSityhilelo. UYohane usetyenzisiwe ukugxininisa nokubonakalisa kanye loo mgaqo nokubaluleka kwawo, kuba ngokusisiseko waxelelwa ukuba abhale “izinto ezikhoyo, yaye” ngokwenjenjalo uya kuba ebhala “izinto eziya kubakho emva koko” kuba imbali iyaziphinda. Le ndlela yesiprofeto luphawu lukaYesu, kuba utyikityo ligama, yaye igama lakhe kwisahluko sokuqala seSityhilelo nguAlfa no-Omega. Uchaza isiphelo ngesiqalo.

Sisandula nje ukuqalisa ukufunda “ISityhilelo sikaYesu Kristu,” yaye ngoku siqwalasela iindinyana ezintathu zokuqala zesahluko sokuqala. Umyalezo wokugqibela wesilumkiso onesihloko esithi “ISityhilelo sikaYesu Kristu” ugqithiswa nguYise wasezulwini usiya kuYesu usiya kuGabriyeli usiya kuYohane, owuwubhalayo encwadini ukuze uthunyelwe kumabandla. Ngenxa yokuba lo myalezo ubizwa ngokuthe ngqo ngokuba “ISityhilelo sikaYesu Kristu,” kubalulekile ukuqaphela ukuba, kuzo zonke izinto ezibhaliweyo kubantu ngeLizwi eliphefumlelweyo elityhila uKristu, olo phawu lunye lokuba uYesu ungubani nokuba uyintoni lubonakaliswa kwisenzo sikaYohane sokubhala phantsi umyalezo. Njengoko wayebhala izinto ezazikho ngelo xesha, wayekwabhala nezinto ezaziseza kubakho.

Inyaniso yokuphindaphindwa kwembali ibonakaliswa xa uYohane ebhala isilumkiso sosuku nexesha lakhe, esikwasisihlabo sexesha elizayo. Xa uYohane wayebhalela amabandla asixhenxe ekuqaleni kwebandla lobuKristu, wayekwabhala isilumkiso sebandla lobuKristu ekupheleni kwehlabathi. Olu phawu lwesimilo sikaKristu lubonakaliswa xa uKristu ebizwa ngokuba nguAlfa no-Omega, okanye isiqalo nesiphelo, okanye owokuqala nowokugqibela. Eneneni, iBhayibhile ichaza olu phawu lwesimilo sikaKristu njengolo olungqina ukuba nguyena kuphela uThixo.

Kwisahluko sokuqala seSityhilelo sifumana uYesu ezazisa ngokwaKhe njengoAlfa no-Omega.

NdandikuMoya ngemini yeNkosi, ndeva emva kwam ilizwi elikhulu, linjengeloxilongo, lisithi, Mna ndinguAlfa noOmega, owokuqala nowokugqibela; kwaye, Oko ukubonayo, kubhale encwadini, uze usithumele kumabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike.

Ndaza ndabona izibane zezibane ezisixhenxe zegolide; yaye phakathi kwezo zibane zisixhenxe kwakukho omnye onjengoNyana womntu, embethe isambatho esehla saya kutsho ezinyaweni, ebhinqe esifubeni umbhinqo wegolide. Intloko yakhe neenwele zakhe zazimhlophe njengoboya begusha, zimhlophe njengekhephu; namehlo akhe enjengedangatye lomlilo; neenyawo zakhe zinjengobhedu oluhle, ngokungathi luvuthiswe ezikweni; nezwi lakhe linjengesandi samanzi amaninzi. Yaye wayenazo esandleni sakhe sokunene iinkwenkwezi ezisixhenxe; emlonyeni wakhe kuphuma ikrele elibukhali, elintlangothi-mbini; nobuso bakhe

babunjengelanga likhanya ngamandla alo.

Kwaye ndathi ndakumbona, ndawa ezinyaweni zakhe ndaba ngathi ndifile. Waza wabeka isandla sakhe sokunene phezu kwam, esithi kum, Musa ukoyika; ndinguye owokuqala nowokugqibela. ISityhilelo 1:10–17.

Kukho inyaniso eninzi ngaphakathi kwezi ndima, kodwa apha ndingathanda nje ukubonisa ukuba xa uYohane weva ilizwi likaKristu elinjengexilongo, waza wajika ukuze abone ukuba ngubani lo wayethetha naye, wabona uYesu Kristu enguMbingeleli Omkhulu wasezulwini ngaphakathi kwendawo engcwele yengcwele yasezulwini. UYesu emva koko wazazisa njengoAlfa no-Omega, nanjengowokuqala nowokugqibela. Kulo myalezo nakwindlela owaziswa ngayo kwiindima ezintathu zokuqala safumana umgca wenyaniso owawuhambelana nomgca wenyaniso ekupheleni kweSityhilelo. NjengoAlfa no-Omega, uYesu ubonakalisa isiphelo ngesiqalo, owokugqibela ngowokuqala. Ekupheleni kwencwadi yeSityhilelo, njengasekuqaleni, uphinda kwakhona azazise njengoAlfa no-Omega.

Wathi kum, La mazwi athembekile, ayinyaniso; yaye iNkosi uThixo yabaprofeti abangcwele ithume ingelosi yayo ukuba ibonise kubakhonzi bayo izinto ezimele ukwenzeka kamsinya. Yabona, ndiza kamsinya; unoyolo lowo uwagcinayo amazwi esiprofeto sale ncwadi.

Yaye mna Yohane ndazibona ezi zinto, ndaziva. Ke kaloku, ndakuba ndizivile ndazibona, ndawa phantsi ukuze ndinqule phambi kweenyawo zesithunywa sezulu esandibonisayo ezi zinto. Saza sathi kum, Lumka ungakwenzi oko; kuba ndingumkhonzi kunye nawe, nabazalwana bakho abaprofeti, kwanabo bagcina amazwi ale ncwadi; nqula uThixo.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha lisondele.

Lowo ungalungisiyo, makaqhubeke esengongalungisiyo; nalowo uncolileyo, makaqhubeke esengongcolileyo; nalowo ulilungisa, makaqhubeke eselilungisa; nalowo ungcwele, makaqhubeke esengcwele.

Nantso ke, ndiza kamsinya; yaye umvuzo wam unam, ukuze ndinike wonke umntu ngokomsebenzi wakhe. Ndim uAlfa no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela. ISityhilelo 22:7–13.

Incwadi yeSityhilelo ichaza ngononophelo ukuba, xa uYohane ebhala umyalezo, loo myalezo wawuya kusekelwa phezu komgaqo wokuba isiqalo sibonakalisa isiphelo. Umyalezo lowo yinyaniso yokuqala etyhilwa kwincwadi yeSityhilelo, yaye kanye loo nyaniso ikwangeyokugqibela ukuthethwa kuloo ncwadi. Kwaye kubungqina obusekuqaleni nasekupheleni kwencwadi yeSityhilelo, uYesu uzazisa njengo-Alfa no-Omega, isiqalo nesiphelo, nanjengowokuqala nowokugqibela.

Ivesi ezintathu zokuqala zencwadi yeSityhilelo zichaza isigidimi sokugqibela sesilumkiso esiya eluntwini. Sisilumkiso esandulela izibetho ezisixhenxe zokugqibela nokuBuya kweSibini kukaKristu. Isigidimi seSityhilelo sikaYesu Kristu “sathunyelwa saza sabonakaliswa ngemiqondiso” “ngengelosi yakhe.”

Lowo myalezo wokulumkisa ukwakhona uchongwa kwesi sicatshulwa sokugqibela seSityhilelo, yaye ukwamelwa njengengelosi yesithathu yeSityhilelo seshumi elinesine.

Yaza owesithathu wabalandela, esithi ngezwi elikhulu, Ukuba kukho nabani na onqula irhamncwa nomfanekiso walo, aze afumane uphawu lwalo ebunzini bakhe, okanye esandleni sakhe, Lowo uya kusela iwayini yengqumbo kaThixo, egalelwe ingenamxube kwindebe yomsindo wakhe; aze athuthunjiswe ngomlilo nesalfure phambi kweengelosi ezingcwele, naphambi kweMvana: Nomsu wentuthumbo yabo uyenyuka kuse emaphakadeni asemaphakadeni; yaye abanakuphumla imini nobusuku abo banqula irhamncwa nomfanekiso walo, naye wonke umntu owamkelayo uphawu lwegama lalo. ISityhilelo 14:9–11.

Umyalezo wokulumkisa wokugqibela ngumyalezo omelwe yingelosi yesithathu. Uyingcinga yokulumkisa yokugqibela kuba uchaza ngokuthe ngqo uvavanyo lokugqibela loluntu. Kukho nenye ingelosi elandelayo, edibana nengelosi yesithathu, yaye loo ngelosi nayo ingumyalezo wokulumkisa wokugqibela.

Yaye emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; laza ihlabathi lakhanyiswa bubuqaqawuli bayo. Yaza yakhala ngamandla, ngezwi elikhulu, isithi, Iwile, iwile, iBhabheli enkulu, yaza yaba yindawo yokuhlala yeedemon, nentolongo yabo bonke oomoya abangcolileyo, nesisele sazo zonke iintaka ezingcolileyo nezithiyekileyo. Kuba zonke iintlanga zisele iwayini yengqumbo yohenyuzo lwayo, nookumkani behlabathi benze uhenyuzo nayo, nabarhwebi behlabathi bazityebisa ngobuninzi bezinto zayo ezimnandi.

Ndaza ndeva elinye izwi livela ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngamadlelane ezonweni zakhe, nokuze ningamkeli kwizibetho zakhe. Kuba izono zakhe zifike zaya kufikelela ezulwini, yaye uThixo uzikhumbule izenzo zakhe zobugwenxa. ISityhilelo 18:1–5.

Umyalezo oyisiTyhilelo sikaYesu Kristu ubonakaliswe kwisahluko sokuqala, kwisahluko seshumi elinesine, kwisahluko seshumi elinesibhozo, nakwisahluko samashumi amabini anesibini. Lo myalezo ubonakaliswa yingelosi echongwe kwisingqinisiso sokuqala nasesokugqibela kwisiTyhilelo njengengelosi uGabriyeli, aze ke kwisahluko zeshumi elinesine neshumi elinesibhozo lo myalezo ubonakaliswe ngokomfuziselo yingelosi ebhabha ezulwini okanye eyehla ivela ezulwini.

Ingelosi eyehla ivela ezulwini kwisahluko seshumi elinesibhozo iboniswe kwangaphambili kwisahluko seshumi xa ingelosi isihla ibeke unyawo olunye emhlabeni nolunye elwandle. Loo ngelosi inencwadi awayalelwa uYohane ukuba ayidle, eyenza umlomo wakhe ube mnandi nesisu sakhe sibe krakra. Incwadi ayidlayo uYohane sisigidimi, yaye isigidi esimelelwe yile ncwadi incinane sibonakalisa isigidi sengelosi yeSityhilelo seshumi elinesibhozo, ngoko ke naso siyimbokalisano yesigidimi sokugqibela sesilumkiso.

Siyaxelelwa ukuba isigidimi sikaThixo sathunyelwa saza sabonakaliswa yingelosi; yaye xa sihlola ngononophelo ukuze sifumane isigidimi sokugqibela sesilumkiso esiboniswe encwadini yeSityhilelo, sifumanisa ukuba izihlandlo ezisixhenxe ingelosi ibonakalisa isigidimi sokugqibela sesilumkiso. Kwisihlandlo sokuqala nakwesokugqibela yayiyingelosi, uGabriyeli. Emva koko,

kwiSityhilelo seshumi, sinengelosi eyehla inomqulu omncinane esandleni sayo. KwiSityhilelo seshumi elinesine sinezinye iingelosi ezintathu, zonke zimele isigidimi sokugqibela sesilumkiso. Emva koko, kwiSityhilelo seshumi elinesibhozo, sinenye ingelosi emele kanye eso sigidimi sinye sokugqibela sesilumkiso. Izigidimi ezisixhenxe zokugqibela zesilumkiso zimelwe ziingelosi. Eyokuqala neyokugqibela yingelosi uGabriyeli, yaye ezo ngelosi zintlanu ziphakathi kweyokuqala neyokugqibela ziingelosi ezingokomfuziselo.

Kambe ke, ngalinye kula mabandla asixhenxe nalo linengelosi, kodwa zona zithwele umyalezo oya kula mabandla; kanti ke umyalezo wesilumkiso wokugqibela ebesithetha ngawo ngumyalezo oquka ihlabathi liphela njengabaphulaphuli bawo.

Ngamnye kwimigca esixhenxe yesiprofeto emele umyalezo wokugqibela wesilumkiso kufanele ihloliswe ngononophelo ize ihambelaniswe neminye, kodwa kweli nqanaba ndinqwenela nje ukuchaza umgaqo osisiseko we-Alpha ne-Omega. Isihlandlo sokuqala apho umxholo ukhankanywa khona eLizwini likaThixo sesona salathiso sibalulekileyo. Isihlandlo sokuqala apho “imbewu” ikhankanywa khona eBhayibhileni sikuGenesis 1:11 apho sixelelwa ukuba imbewu iya kuvelisa “ngohlobo lwayo.” Ukukhankanywa kokuqala kwembewu kugxininisa ukuba inayo i-DNA efunekayo ukuze izivelise ngokwayo. UYesu wachaza iLizwi likaThixo njengembewu.

Kwangolo olo uYesu waphuma endlwini, waza wahlala ngaselwandle. Kwaza kwahlanganisana kuye izihlwele ezikhulu, kangangokuba wangena emkhombeni, wahlala; sona sonke isihlwele sasisemi elunxwemeni. Waza wathetha izinto ezininzi kubo ngemizekeliso, esithi,

Khangelani, umhlwayeli waphuma waya kuhlwayela; yathi ekuhlwayeleni kwakhe, enye imbewu yawa ngasendleleni, ze zeza iintaka zayidla. Enye yawa ematyeni, apho yayingena mhlaba mninzi; yaza yahluma kwaoko, ngenxa yokuba yayingena bunzulu bomhlaba. Lithe lakuphuma ilanga, yatshiswa; yathi ngenxa yokuba yayingena ngcambu, yabuna. Enye yawa phakathi kwameva; aza ameva akhula ayiminxa. Ke enye yawa emhlabeni olungileyo, yaza yavelisa isiqhamo, enye ngokuphindwe kalikhulu, enye ngokuphindwe ngamashumi amathandathu, enye ngokuphindwe ngamashumi amathathu. Lowo uneendlebe zokuva makeve.

Baza abafundi beze kuye, bathi kuye, Yini na ukuba uthethe kubo ngemizekeliso?

Wabaphendula wathi kubo, Kungenxa yokuba kuni nikuphiwe ukwazi iimfihlelo zobukumkani bamazulu, kodwa kubo akunikwanga. Kuba lowo unako, uya kunikwa, aze abe nentabalala ngakumbi; kodwa lowo angenako, uya kuhluthwa kwanakoko anako. Ngenxa yoko ndithetha kubo ngemizekeliso; kuba bekhangela nje ababoni; beva nje abeva; bengaqondi nokukuqonda. Kwaye kubo kuzaliseka isiprofeto sikaEsaya, esithi, Nokuva niya kuva, ningaqondi; nokubona niya kubona, ningaqapheli; kuba intliziyo yaba bantu ityebile, neendlebe zabo ziva nzima, namehlo abo bawavale; hleze bakha babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, ndibaphilise.

Kodwa asikelelwe amehlo enu, kuba ebona; neendlebe zenu, kuba zisiva. Kuba inene ndithi kuni, baninzi abaprofeti namadoda angamalungisa abalangazelela ukubona ezo zinto

nizibonayo, kodwa abazibonanga; nokuva ezo zinto nizivayo, kodwa abazivanga.

Yivani ngoko umzekeliso womhlwayeli.

Xa nabani na esiva ilizwi lobukumkani, aze angaliqondi, kuze kufike ongendawo, alixuthe oko kwakuhlwayelwe entliziyweni yakhe. Lo nguye owamkela imbewu ecaleni kwendlela.

Ke kaloku lowo wamkela imbewu ezindaweni ezinamatye ngulowo ulivayo ilizwi, aze kwaoko ngovuyo alamkele; kodwa akanangcambu kuye ngokwakhe, koko umi umzuzwana nje; kuba kwakuvuka imbandezelo nokuba yintshutshiso ngenxa yelizwi, uyakhubeka kwaoko.

Lowo wamkela imbewu phakathi kwameva ngulowo ulivayo ilizwi; ke zona iinkathalo zeli hlabathi, nokulukuhla kobutyebi, ziminxa ilizwi, aze abe ngongenasiqhamo.

Ke yena owamkelayo imbewu emhlabeni olungileyo lowo ulivayo ilizwi, aliqonde; lowo ke uvelisa isiqhamo, aze athwale, omnye ikhulu, omnye amashumi amathandathu, omnye amashumi amathathu. Mateyu 13:1–23.

Imbewu, enguLizwi likaThixo, iqulethe yonke i-DNA efunekayo ukuvelisa isityalo esipheleleyo. Ukukhankanywa kokuqala kwesihloko eLizwini likaThixo kuqulethe zonke iziqalelo ezikhoyo zeso sihloko. Le nyaniso yaziwa ngokuba “ngumgaqo wokukhankanywa kokuqala.” Okukhona lo mgaqo uphononongwa ngokusondeleyo, kokukhona uqiniseka ngakumbi.

Phambi kokuba siqhubele phambili nenkcazo yethu ngoAlfa no-Omega nenkcazelo yeLizwi likaThixo njengembewu, kufanelekile ukuqwalasela, kwesi sicutshulwa sisandula ukusicaphula kuMateyu, amanqaku athile afanelekileyo ekuqwalaseleni kwethu incwadi yeSityhilelo. Bonke abaprofeti bathetha ngokuphela kwehlabathi.

“Ngamnye kubaprofeti bamandulo wathetha kancinane ngexesha lakhe kunangexesha lethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke kaloku zonke ezo zinto zehlela bona, zaba yimizekelo; zaza zabhalelwa ukulumkisa kwethu thina, abafikelwe ziziphelo zehlabathi.’ 1 KwabaseKorinte 10:11. ‘Babetyhilelwe ke ukuba babengalungiseleli bona, koko belungiselela thina ngezo zinto, ezithe ngoku zaxelwa kuni ngabo banishumayeza iindaba ezilungileyo ngoMoya oyiNgcwele othunywe evela ezulwini; ezi zinto iingelosi ezilangazelela ukuzikhangela.’ 1 Petros 1:12....”

“IBhayibhile iye yaqokelela yaza yadibanisa ndawonye ubutyebi bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezikhulu nezenzo ezinzulu zembali yeTestamente eNdala bezikade ziphindaphindeka, yaye ziyaphinda zenzeke, ebandleni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

Esi sicutshulwa sibonelela ngamangqina amathathu, (uPawulos, uPetros noEllen White) angqinayo inyaniso yokuba bonke abaprofeti bathetha ngesiphelo sehlabathi, elilo kanye elo xesha xa imfihlelo ekwincwadi yeSityhilelo ivulwa. Ngoko ke, kuMateyu ishumi elinesithathu xa uYesu wathi, “anoyolo amehlo enu, ngokuba ayabona: neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda amalungisa abanqwenelayo ukuzibona ezo zinto nizibonayo, abazibona; nokuva ezo zinto nizivayo, abaziva,” wayevakalisa kwa olo ntsikelelo

luphawulweyo kwiindinyana ezintathu zokuqala zesahluko sokuqala seSityhilelo.

Unoyolo lowo ufundayo, kwanabo bawavayo amazwi esi siprofeto, baze bazigcine ezo zinto zibhaliweyo kuso; kuba ixesha lisondele. ISityhilelo 1:3.

UYesu wanikela umzekeliso woMhlwayeli, baza ke abafundi bakhokelwa ukuba bathethe naye ngalo mzekeliso. Kodwa ngaphambi kokuba baziswe ekunxibelelaneni noYesu, Wathi kubo, yaye okubaluleke ngakumbi kuthi, “Onendlebe zokuva makeve.”

UYesu unika umzekeliso aze awugqibe ngesilumkiso kwabo baya—ukuva. Emva koko abafundi bakhokelwa kwingxoxo apho uYesu ajongana khona ubuncinane neengcinga ezintathu ezibalulekileyo. Uchaza umahluko phakathi kweendidi ezimbini zabavayo, yaye ekwenzeni oko ubhekisa kwisicatshulwa esivela encwadini kaIsaya ukuze anike ubungqina besibini beendidi ezimbini zabavayo (kuba khumbulani ukuba konke oku kubekwe kumxholo wabo baya kuva). Inginga yesithathu ayibekayo phambi kwethu, ngaphaya kweendidi ezimbini zabavayo nencwadi kaIsaya njengobungqina besibini, yinyaniso yokuba iLizwi likaThixo yimbewu. Inyaniso yokuba iLizwi likaThixo yimbewu ngoko ke iyinxalenye yoko kuza kuva ngabo balivayo iSityhilelo sikaYesu Kristu kwiSityhilelo isahluko sokuqala. Kukho abavayo ababini kwiivesi ezintathu zokuqala, kanye njengokuba kukho iindidi ezimbini zabavayo kuMateyu ishumi elinesithathu. UMateyu ishumi elinesithathu wongeza nje ukuqonda okuthile kwiindlela ezahlukeneyo abo balayo ukuva bakhetha ngazo ukungavi. Yaye ubungqina bukaIsaya bongeza nangakumbi kumyalezo esimele ukuwuva.

Ngomnyaka awafa ngawo ukumkani u-Uziya, nam ndambona iNkosi ihleli etroneni, iphakeme, iphakanyisiwe; nomsila wesambatho sayo wawuzalise itempile. Ngasentla kwayo kwakumi iiserafi; nganye inamaphiko amathandathu; ngamabini yazigquma ubuso bayo, ngamabini yazigquma iinyawo zayo, ngamabini yabhabha. Yaza enye yamemeza kwenye, yathi, Ingcwele, ingcwele, ingcwele, nguYehova wemikhosi; umhlaba uphela uzaliswe bubuqaqawuli bakhe. Neentsika zomnyango zashukunyiswa lilizwi lalowo wayememeza, yaza indlu yazaliswa ngumsi.

Ndandisuka ndathi, Yeha ke mna! kuba ndonakele; ngokuba ndingumntu onemilebe engahlambulukanga, ndihleli phakathi kwabantu abanemilebe engahlambulukanga; kuba amehlo am ambonile uKumkani, uYehova wemikhosi.

Yanduluka yeza kum omnye weeserafi, ephethe esandleni sakhe ilahle elivuthayo, awayelithabathile ngesifotho esibingelelweni; walibeka emlonyeni wam, wathi, Yabona, oku kuchukumise imilebe yakho; nobugwenxa bakho bususiwe, nesono sakho sixolelwe.

Ndaza ndaliva ilizwi leNkosi lisithi, Ndiya kuthuma bani, ngubani na oya kusihambela? Ndaza ndathi, Nanku ndimi; ndithume mna.

Wathi yena, Hamba, uthi kwaba bantu, Yivani okunene, ningaqondi; nibone okunene, ningaboni. Yenza intliziyo yaba bantu ityebe, wenze iindlebe zabo zibe nzima, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngeentliziyo zabo, baguquke, baphiliswe.

Ndaza ndathi, Nkosi, koda kube nini na? Yaphendula yathi, Kude kube yimizixeko eziphanzileyo, zingenammi, nezindlu zingena mntu, nomhlaba uphele ube yinkangala; de uYehova abasusise abantu kude, kubekho ukushiywa okukhulu phakathi kwelizwe. Kodwa nokuba kunjalo, kuya kusala ishumi kulo, lize libuye, lityiwe; njengomthi wetele, nanjengom-oki, omongo wawo usesekhona kuwo xa sele evuthulule amagqabi awo: ngokunjalo imbewu engcwele iya kuba ngumongo walo. Isaya 6:1–13.

Ngokuqinisekileyo, esi sicutshulwa sikaIsaya simangalisa ngokupheleleyo ngobunzulu bemixholo yesiprofeto esiyiqwalaselayo. Uninzi lwale mixholo luye lwaxutyushwa ngokuphindaphindiweyo kwiTheyibhile zikaHabakuki, ngoko ke siya kushwankathela nje iingongoma ezikulesi sicutshulwa ezixhasa ukuqwalasela kwethu ukubhekisa kukaYesu kwilizwi laKhe njengembewu.

Kuye kwamiselwa ukuba uIsaya kweso siqendu umele umprofeti, ngoko ke nabantu bakaThixo ekupheleni kwexesha. Okubaluleke ngakumbi ngokubhekisele kwingongoma yethu, uIsaya umele abantu ababebephila esonweni, ngoxa babesebenza ngaphakathi kwebandla likaThixo. Kwadlula de uIsaya wafumana isityhilelo sozuko lukaThixo, akazange abuqonde ubunesono bakhe. WayengowaseLawodike, wayeyimfama.

“UIzaya wayesigxekile isono sabanye; kodwa ngoku uzibona etyhilwe ekugwetyweni okufanayo awayebhengeze phezu kwabo. Wayanelisekile sisithethe esibandayo, esingenabomi, ekunquleni kwakhe uThixo. Wayengakuyazi oku de wanikwa umbono weNkosi. Babubonakala buncinane kangakanani ngoku ubulumko neziphiwo zakhe njengoko wayekhangele ubungcwele nobungangamsha bendawo engcwele. Wayengafanelekanga kangakanani! wayengakulungelanga kangakanani inkonzo engcwele! Indlela awayezibona ngayo inokuchazwa ngamazwi ompostile uPawulos athi, ‘Yeha mna mntu ulusizana! ngubani na oya kundihlangula kulo mzimba wakokufa na?’”

“Kodwa uIsaya wathunyelwa intuthuzelo ekubandezelekeni kwakhe. ‘Yandandizela ke kum enye yeeserafi, inelahle elivuthayo esandleni sayo, eyayilithabathe ngeentsimbi esibingelelweni: Yaza yalibeka emlonjeni wam, yathi, Yabona, oku kuchukumise imilebe yakho; nobugwenxa bakho bususiwe, nesono sakho sixolelwe.’” Isaya 6:6, 7.

“Umbono awawunikwayo uIsaya umele imeko yabantu bakaThixo ngemihla yokugqibela. Banikwe ilungelo lokubona ngokholo umsebenzi oqhubekayo engcweleni yasezulwini. ‘Yaza itempile kaThixo yavulwa ezulwini, kwabonakala etempileni yakhe ityeya yomnqophiso wakhe.’ Njengoko bekhangele ngokholo engcweleni kangcwele, baze babone umsebenzi kaKristu engcweleni yasezulwini, bayaqonda ukuba bangabantu bemilebe engahlambulukanga,—abantu abathi imilebe yabo ithethe amampunge kaninzi, neziphiwo zabo zingangcwaliswanga zaza zasetyenziselwa uzuko lukaThixo. Kufanelekile ukuba badimazeke xa bethelekisa ubuthathaka nokungafaneleki kwabo nobunyulu nobuhle besimilo esizukileyo sikaKristu. Kodwa ke ukuba bona, njengoIsaya, baya kwamkela olo chukumiso iNkosi elunqwenela ukuba lwenziwe entliziyweni, ukuba baya kuthobisa imiphefumlo yabo phambi koThixo, likho ithemba kubo. Isaphetha sesithembiso siphezu kwetrone, yaye umsebenzi owenziwa kuIsaya uya kwenziwa kubo. UThixo uya kusabela kwizibongozo ezivela entliziyweni ethobekileyo.”

“Injongo yalo msebenzi mkhulu nonzulu kaThixo kukuhlanganisa izithungu zisiwe kwindawo yokugcina yasezulwini; kuba umhlaba uya kuzaliswa bubuqaqawuli beNkosi. Ngoko ke makungabikho namnye odandathekayo xa ebona ubungendawo obugquba, aze eve ulwimi oluphuma emilebeni engahlambulukanga. Xa amandla obumnyama ezimisa ngokulandelelana kwawo nxamnye nabantu bakaThixo; xa uSathana eya kuhlanganisa imikhosi yakhe ngenxa yongquzulwano lokugqibela olukhulu, yaye amandla akhe ebonakala emakhulu phantse engoyiseki, [ngoko] umbono ocacileyo wobuqaqawuli bobuthixo, isihlalo sobukhosi esiphakamileyo nesinyusiweyo, esigqunywe ngumnqantsa wesithembiso, uya kunika intuthuzelo, ukuqiniseka, noxolo.” Review and Herald, December 22, 1896.

Umbono “umela imeko yabantu bakaThixo ngemihla yokugqibela.” Abantu bakaThixo ngemihla yokugqibela ngamaLawodike.

Kwaye ubhalele isithunywa sebandla lamaLaodike: Utsho uAmen, ingqina elithembekileyo neliyinyaniso, isiqalo sendalo kaThixo; Ndiyayazi imisebenzi yakho, ukuba akubandi, kanjalo awutshisi; akwaba ububanda, nokuba ubutshisa. Ngoko ke, ngenxa yokuba udikidiki, ungabandi, ungatshisi, ndiya kukugabha uphume emlonyeni wam. Ngenxa yokuba usithi, Ndityebile, ndandisiwe ngobutyebi, andisweli nto; ungazi ke ukuba ulusizana, uludwayi, ulihlwempu, uyimfama, uhamba ze: Ndikucebisa ukuba uthenge kum igolide evavanywe emlilweni, ukuze ube sisityebi; neengubo ezimhlophe, ukuze wambathe, ukuze ihlazo lobuze bakho lingabonakali; uthambise amehlo akho ngamafutha wamehlo, ukuze ubone.

Bonke endibathandayo, ndiyabakhalimela ndibaqeqeshe; ngoko yiba nenzondelelo, uguquke. Yabonani, ndimile emnyango, ndinkqonkqoza; ukuba kukho umntu olivayo ilizwi lam, avule umnyango, ndiya kungena kuye, ndidle naye, naye adle nam. Lowo woyisayo ndiya kumnika ukuba ahlale nam etroneni yam, kwanjengokuba nam ndoyisayo, ndaza ndahlala noBawo etroneni yakhe.

Onendlebe makave oko, makeve oko uMoya akuthethayo kuwo amabandla. ISityhilelo 3:14–22.

“Isigidimi esisiwa ebandleni lamaLawodike singummangaliso ongqwabalala wokugxeka, yaye siyasebenza kubantu bakaThixo ngeli xesha langoku.

“Bhalela isithunywa sebandla lamaLaodike: Itsho nje iAmen, iNgqina elithembekileyo neliyinyaniso, isiqalo sendalo kaThixo; Ndiyayazi imisebenzi yakho, ukuba awubandi, awutshisi; akwaba ububanda okanye ubutshisa. Ngoko ke ngenxa yokuba udikidiki, ungabandi, ungatshisi, ndiya kukugabha emlonyeni waM. Kuba uthi, Ndityebile, ndandise ngezinto, andiswele nto; kodwa awazi ukuba ulusizana, uludwayi, ulihlwempu, uyimfama, uhamba ze.’

“Apha iNkosi isibonisa ukuba umyalezo omele ukuthwalelwa abantu baYo ngabefundisi ebaizileyo ukuba balumkise abantu, asingomyalezo woxolo nokhuseleko. Asingowokucinga nje kuphela, koko usebenza ngokubonakalayo kuzo zonke iinkalo. Abantu bakaThixo bamelwe kumyalezo oya kwabaseLawodike njengabakwindawo yokhuseleko lwenyama. Bakhululekile, bekholelwa ukuba bakwimeko ephakamileyo yokuzuzwa ngokwasemoyeni. ‘Ngokuba uthi, Ndityebile, ndandisiwe ngezinto, andisweli nto; kodwa akwazi ukuba ulusizana,

unxunguphele, ulihlwempu, uyimfama, uhamba ze.”

“Yeyiphi inkohliso enkulu enokwehla ezingqondweni zabantu ngaphezu kokuzithemba ukuba balungile xa bengekhlona konke konke! Isigidimi seNgqina eliNyanisekileyo sifumana abantu bakaThixo bekwi nkohliso ebuhlungu, kanti benyanisekile kuloo nkohliso. Abazi ukuba imeko yabo ilusizi emehlweni kaThixo. Ngoxa abo kuthethwa kubo bezincoma besithi bakwimeko ephakamileyo ngokwasemoyeni, isigidimi seNgqina eliNyanisekileyo siyaluqhekeza ukhuseleko lwabo ngokubagxeka okumangalisayo ngenxa yemeko yabo yokwenene yobumfama bokwasemoyeni, ubuhlwempu, nentsizi. Obu bungqina, obubukhali kangaka kwaye bunzima kangaka, abunako ukuba yimpazamo, kuba nguNgqina eliNyanisekileyo oluthethayo, yaye ubungqina baKhe mabube buchanekile.”

“Kunzima kwabo baziva bekhuselekile koko bakufezileyo, nabakholelwa ukuba bazizityebi kulwazi lokomoya, ukwamkela isigidimi esivakalisa ukuba bakhohlisiwe yaye baswele lonke ubabalo lokomoya. Intliziyo engangcwaliswanga ‘inobuqhophololo ngaphezu kwezinto zonke, yaye ikhohlakele kakhulu.’ Ndaboniswa ukuba abaninzi bayazikhohlisa ngokuzincoma besithi bangamaKristu alungileyo, kanti abanalo nelinge lokukhanya elivela kuYesu. Abanawo amava aphilayo ngokwabo ebomini bobuthixo. Baswele umsebenzi onzulu nopheleleyo wokuzithoba phambi koThixo ngaphambi kokuba bayive intswelo yabo yokwenyaniso yomzamo onyanisekileyo, onyamezelayo, wokuzuza ubabalo oluxabisekileyo loMoya.” Testimonies, umqulu 3, 252, 253.

Akuba uIsaya eguquliwe waphuma kwimeko yakhe yobuLawodike, wazinikela ngokuzithandela ukuba asise ihlabathi isigidimi sokugqibela sesilumkiso. Ivesi yesithathu yesahluko sesithandathu inxulumanisa imbali yesiprofeto kaIsaya nembali yesiprofeto yeSityhilelo seshumi elinesibhozo xa ingelosi isihla, ikhanyise umhlaba ngobuqaqawuli bayo.

Ke kaloku emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; waza umhlaba wakhanyiswa bubuqaqawuli bayo. ISityhilelo 18:1.

uIsaya umele abantu bakaThixo ngelo xesha isithunywa seSityhilelo seshumi elinesibhozo sehla, kuba xa wathatyathwa wasiwa engcweleni yasezulwini, weva iiserafi zivakalisa zisithi, “Ingcwele, ingcwele, ingcwele, yiNkosi yemikhosi: ihlabathi liphela lizele bubuqaqawuli bayo.” UIsaya, kwanjengoYohane eSityhilelweni, umele abantu bakaThixo abavakalisa umyalezo wokugqibela wesilumkiso. UYohane wababiza abantu bakaThixo ngokuba “yintsalela,” yaye uIsaya wabhekisa kubo ngokuba “sisishumi,” okanye isishumi. Ingcambu yelo gama ngesiHebhere ithetha ukuthi “ukunika isishumi.”

Umbuzo wesiprofeto othi “kuya kude kube nini na?” awawubuzayo uIsaya ubuza ngokuphindaphindiweyo elizwini likaThixo (yaye ngenxa yokufingqa, impendulo yombuzo othi “kuya kude kube nini na?” kukuba uphawula ukufika komthetho weCawe kazwelonke eUnited States.) NgokukaEllen White, ngelo xesha “uwexuko lukazwelonke luya kulandelwa yintshabalalo kazwelonke,” yaye ngokukaIsaya kuxa “izixeko ziya kuba yinkangala kungekho mmi kuzo, nezindlu zingabi nabantu, nelizwe lize libe yinkangala enkulu, INkosi ibasusile abantu kude, kubekho ukushiywa okukhulu phakathi kwelizwe.” “Ukushiywa okukhulu phakathi kwelizwe” ngabo “baninzi” ababhukuqwayo eMthethweni weCawe ngokukaDaniyeli 11:41. Aba ngabantu

bakaIsaya isithandathu noMateyu ishumi elinesithathu abanamehlo, kodwa bengaboni, neendlebe, kodwa bengeva, kwanabo bakwiSityhilelo isithathu abalayo icebiso elanikwa ibandla laseLawodike.

Uya kungena nakwilizwe elizukileyo, yaye amazwe amaninzi aya kubhukuqwa; kodwa ababaya kusinda esandleni sakhe, uEdom, noMowabhi, neenkokeli zabantwana baka-Amon. Daniyeli 11:41

UISaya wayenombono kaYesu Kristu engcweleni yaKhe, njengokuba noYohane wayenjalo eSityhilelweni. UISaya umele “ishumi” okanye isishumi esibuyayo nesithi “siya kudliwa” njengomthi. Igama lesiHebhere eliguqulelwe ngokuthi “kudliwa” lithetha ukutshiswa ngumlilo. Noko ke, “ishumi” linenkqu ngaphakathi kwalo umlilo ongayityiyo. Kuyabonakala ukuba izahlulo ezisithoba kwezilishumi zazingenayo loo nkqu? Umlilo omelwe njengodlayo nowaqothulayo umthi we-teil nowom-oki ngulowo mlilo woMthunywa woMnqophiso oza ngesiquphe etempileni yaKhe encwadini kaMalaki.

Yabonani, ndiya kuthuma umthunywa wam, yaye uya kuwulungisa umendo phambi kwam; yaye iNkosi, eniyifunayo, iya kuza ngesiquphe etempileni yayo, umthunywa womnqophiso, enivuyela yena; yabonani, uya kuza, utsho uYehova wemikhosi.

Kepha ngubani na onokuwunyamezela umhla wokufika kwakhe? yaye ngubani na oya kuma xa ebonakala? kuba unjengomlilo womnyibilikisi, unjengesepha yabahlambululi bempahla; Yaye uya kuhlala njengomnyibilikisi nomhlambululi wesilivere; uya kubahlambulula oonyana bakaLevi, abacoce njengokucocwa igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Kwandule ke umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengakwimihla yamandulo, nanjengeminyaka yangaphambili. Malaki 3:1–4.

Eyeshumi likaIsaya, (elingumnikelo wesishumi) likwangulo “mnikeleko ngobulungisa” kaMalaki. Umnikelo kaMalaki ngabantu bakaThixo, abamelwe “njengoonyana bakaLevi” abahlanjululwa ngomlilo ukuze bavelise “umnikelo ngobulungisa”; yaye abo “badliwayo” ngomlilo kubungqina bukaIsaya balelo shumi, oko kukuthi, umnikelo wesishumi.

Ngokobabalo lukaThixo endilunikiweyo, njengomakhi oyintloko osisilumko, ndibekile isiseko, aze omnye akhe phezu kwaso. Ke kaloku elowo makaqaphele indlela akha ngayo phezu kwaso. Kuba akukho namnye unokubeka esinye isiseko ngaphandle kweso sele sibekiwe, esinguYesu Kristu. Ke kaloku, ukuba nabani na wakha phezu kwesi siseko ngegolide, ngesilivere, ngamatye axabisekileyo, ngomthi, ngengca eyomileyo, ngeendiza; umsebenzi walowo nalowo uya kubonakaliswa; kuba loo mini iya kuwutyhila, ngenxa yokuba iya kutyhilwa ngomlilo; nomlilo wona uya kuwuvavanya umsebenzi walowo nalowo ukuba uluhlobo luni. 1 Korinte 3:10–13.

Apha uPawulos uthi imisebenzi yomntu wonke iya kutyhilwa “ngomlilo”. KuMalaki umlilo utshisa ususe intlenga. KuIsaya ukucocwa “kweshumi” kwenzeka “xa” bewisa amagqabi abo. Amagqabi angumqondiso wesono esifihlakeleyo, ukuzenzisa nokuzigwagwisa, njengoko kungqinwa nguAdam noEva.

“Ishumi” kaIsaya inento engaphakathi kuyo engenakutshiswa iphele, yaye loo nto “yimbewu engcwele”. BanoKristu ngaphakathi kubo, ithemba lozuko. UIsaya ngokwakhe “uyimbewu engcwele” kwangaxeshanye ukwangulo “shumi” aluchazayo. Zombini “imbewu engcwele” kunye “neshumi” zibuya kwisimo saseLawodike ziye kwisimo saseFiladelfiya ngeSityhilelo sikaYesu Kristu engcweleni yaKhe.

Umbono wobuqaqawuli bukaThixo obangela ukuba uIsaya akhale esithi utshabalele, esithi ungumntu ongahlambulukanga, ongumoni oswele uxolelo, wenzeka engcweleni yasezulwini ngexesha imithi ikhupha amagqabi ayo. Igama elithi “ikhupha” lithetha “ukulahlisa ngaphandle”, okanye “ukugawula phantsi” umthi. Ukulahlwa ngaphandle kweLawodikea kumelwe apha. “Isishumi” okanye intsalela iya kudlula “emlilweni” wokuhlanjululwa oziswa nguMthunywa woMnqophiso kaMalaki, ngaloo ndlela imisebenzi yabo yobuntu itshiswe ngokwasemoyeni isuke, yaye ngaloo ndlela kusale kuphela “umsuka” ongenakutshiswa, onguwo “iMbewu eNgcwele”. Abo bangavumiyo ukuva baya kulahlwa njengamagqabi omileyo afileyo, okanye bakhutshwe emlonyeni weNkosi.

UYesu yiMbewu eNgcwele, yaye imbewu inayo yonke i-DNA eyimfuneko ukuvelisa isityalo siphela. ILizwi likaThixo liyimbewu, ngoko ke ukukhankanywa kokuqala kwento eLizwini likaThixo kuqethe lonke ulwazi oluyimfuneko ukuze loo mbandela uziswe ekuvuthweni okupheleleyo kumkholwa, ukuba uqondwe ngokufanelekileyo.

Isahluko sesithandathu sikaIsaya sibonisa abantu abangayi “kuva” ngexesha apho KUFUNEKA uve khona ukuze usikelelwe ngomyalezo weSityhilelo sikaYesu Kristu. Abantu awabhekisa kubo uYesu babengabantu abanyuliweyo bakaThixo, babengumfazi waKhe, babengabantu bomnqophiso waKhe, babenguSirayeli wamandulo.

USirayeli wamandulo, okanye uSirayeli wokuqala, ngumfuziselo kaSirayeli wanamhlanje, okanye uSirayeli wokugqibela. Abantu bakaThixo ekupheleni kwehlabathi ngamaSeventh-day Adventists, abantu Bakhe abanyuliweyo, umfazi Wakhe, abantu bomnqophiso Wakhe—uSirayeli wanamhlanje. Ubungqina bembali kaIsaya, budityaniswe nembali kaKristu, bunika amangqina amabini amisa inyaniso yokuba ekupheleni kwehlabathi ubuSeventh-day Adventism buya kuba “kwisimo” sokulahleka nokungasindiseki, esimelwe ngomyalezo oya eLawodike.

Abasindiseki ngenene ukusindiswa, koko abanakusindiswa kuphela kwimeko yabo yaseLawodike, njengoko kwakunjalo ngoIsaya ngaphambi kwamava akhe, nanjengoko kwakunjalo ngamaYuda embali kaKristu.

Enye yezinto ekufuneka umLaodike “azive” ngumzekeliso woMhlwayeli. Umele “akuve” kulo mzekeliso ukuba iLizwi likaThixo “liyimbewu”, imbewu engcwele. Xa oko “kuviwe”, kusuka kubekho isiseko esiqalisa ukuvula umyalezo oyimfihlelo weSityhilelo, kuba loo myalezo usongelwe kukuqonda okunzulu ukuba uYesu unguAlfa no-Omega, Owokuqala no-Owokugqibela, iSiqalo neSiphelo. Ukuqonda ubudlelwane besiphelo nesiqalo kuquka ukuqonda ukuba uYesu uliLizwi, yaye UyiMbewu.

Ekuqaleni kwakukho uLizwi, kwaye uLizwi wayekuThixo, kwaye uLizwi wayenguThixo. Lowo wayekho ekuqaleni ekuThixo. Zonke izinto zenziwa ngaye; yaye akukho nanye into eyenziwayo eyenziwa ngaphandle kwakhe. Kuye kwakukho ubomi; kwaye ubomi babungukukhanya kwabantu. Kwaye ukukhanya kukhanya ebumnyameni; kwaye ubumnyama abukubambanga. Yohane 1:1–5.

Ke kaloku kuAbraham nakwimbewu yakhe apho zathi zenziwa izithembiso. Akatsho ukuthi, Nakwiimbewu, ngokungathi ngabaninzi; koko ngokungathi ngomnye, Athi, Nakwimbewu yakho, enguKristu. Galatiya 3:16.

Ukuqonda ubudlelwane obukhoyo phakathi kwesiphelo nesiqalo kufuna ukuqondwa “komthetho wokukhankanywa kokuqala.” Umthetho wokukhankanywa kokuqala ubonisa ukuba isiqalo somxholo sesona salathiso sibalulekileyo, kuba siqulathe ibali liphela, kuba njengeLizwi likaThixo siyimbewu. Isalathiso sokugqibela sesesibini ngokubaluleka, ngengqiqo yokuba kulapho zonke iziqalelo zebali zidityaniswa kunye kungashiywa ziphelo zixengaxengayo. Kodwa zizalathiso eziphakathi kumxholo ezongeza amandla nokucaca ebalini, yaye ngaloo ngqiqo okuphakathi kubaluleke kanye njengesiqalo okanye isiphelo.

Kusekho okuninzi ngakumbi ekufuneka kuthethwe ngalo ngalo mbandela, kodwa xa sibuyela kwesi siqendu kuMateyu ishumi elinesithathu sinokuphawula ukuba uYesu wachaza iindidi ezimbini zabantu abevayo okanye abangaviyo. Uchaza iindlela ezingaphezu kwenye zokungavi, kodwa emva koko ubhengeza intsikelelo phezu kwabo bavayo.

Kodwa asikelelekile amehlo enu, kuba ayabona; neendlebe zenu, kuba ziyeva. Kuba inene ndithi kuni, baninzi abaprofeti namadoda angamalungisa abanqwenelayo ukuzibona ezo zinto nizibonayo, kodwa abazibona; nokuva ezo zinto nizivayo, kodwa abazivanga. Niveni ngoko umzekeliso womhlwayeli. Mateyu 13:16–18.

Ngokwesiprofeto, ngoko ke, le “ntsikelelo” yeyona ntsikelelo kanye efanayo neyoSityhilelo 1:3:

Unoyolo lowo ufundayo, nabo bawavayo amazwi esi siprofeto, baza bazigcine izinto ezibhaliweyo kuso; kuba ixesha likufuphi.

Isalathiso sikaYesu kuMateyu ishumi elinesithathu esiya kuIsaya isithandathu, sidibene nemibhalo kaEllen White, siyangqina ukuba kukho izinto ezibonwayo neziviwayo ekupheleni kwehlabathi ezazinkulu kangangokuba amadoda amaninzi amalungisa nabaprofeti balangazelela ukuphila ngelo xesha xa umyalezo wokugqibela wesilumkiso wawuza kutyhilwa, yaye abantu babeza kuza “kubona” baze “beve” ezo zinto.

UYohane waxelelwa ukuba akutywine oko “Iindudumo eziSixhenxe” zakuthethayo kwisahluko seshumi, yaye kwisahluko samashumi amabini anesibini kwenziwa isibhengezo esithi, “Musa ukutywina amazwi esiprofeto sale ncwadi: kuba ixesha likufuphi.” Ivesi elandelayo ichaza ukuphela kwexesha lovavanyo loluntu. Kanye phambi kokuba ixesha lovavanyo livalwe kukho isibhengezo sokuvula oko bekutywiniwe kwezi “Ndudumo eziSixhenxe”, nto leyo eyona ndawo yodwa encwadini yeSityhilelo etywiniweyo ngelo xesha. Ngokuphathelele kwezi “Ndudumo eziSixhenxe” sixelelwa ukuba zimela isiqalo nesiphelo soBu-Adventist.

“Ukukhanya okukhethekileyo okwanikwa uYohane okwavezwa kwiindudumo ezisixhenxe kwakukukuchazwa kweziganeko ezaziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini....”

“Emva kokuba ezi ndudumo zisixhenxe zivakalise amazwi azo, umyalelo uza kuYohane njengoko wafika kuDanyeli ngokubhekisele kwincwadi encinane: ‘Zitywine ezo zinto zizivakalisileyo iindudumo ezisixhenxe.’ Ezi zinento yokwenza neziganeko ezizayo eziya kutyhilwa ngokulandelelana kwazo.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Iindudumo Ezisixhenxe zimele iziganeko ezathi zenzeka ekuqaleni kobu-Adventism kwimbali yesigidimi sengweki yokuqala nesezibhozo yesibini, ukususela ngowe-1798 kude kube ngu-Oktobha 22, 1844, yaye kwakweso sihloko kukhankanywe ngasentla sixelelwa ukuba Iindudumo Ezisixhenxe “zinxulumene neziganeko ezizayo eziya kutyhilwa ngokulandelelwano lwazo.” Imbali yokuqala yobukhulu be-Adventism ibonakalisa isiphelo sobu-Adventism, kuba uYesu Kristu, enguAlfa noOmega, ubeka utyikityo lwaKhe phezu kwayo yonke imbali yobukhulu be-Adventism, kuba iyimbali engcwele kanye njengokuba yayinjalo imbali kaSirayeli wamandulo.

NgokukaYesu kuMateyu ishumi elinesithathu, ezi ziganeko zizizo abaprofeti ababenqwenela ukuzibona, yaye abafundi basikelelwa ngokuzazi. Abo bafundi bamele abantu bakaThixo ekupheleni kwehlabathi, abasikelelweyo ngenxa yoko bakubonayo nabakuvayo. Oko bakubonayo nabakuvayo ngumyalezo weSityhilelo sikaYesu Kristu, okwamelwe kananjalo ngumyalezo weendudumo ezisixhenxe, ezimele zombini imbali yamaMillerite nembali yekhulu elinamashumi amane anesine amawaka.

“Yonke imiyalezo eyanikelwayo ukususela ngowe-1840 ukuya kowe-1844 mayenziwe ibe namandla ngoku, kuba kukho abantu abaninzi abalahlekelwe kukuqondisisa kwabo. Imiyalezo mayiye kuzo zonke iicawa.

“UKristu wathi, ‘Anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyakuva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa ababenqwenela ukubona ezo zinto nizibonayo, abaza abazibona; nokuva ezo zinto nizivayo, baza abaziqonda’ [Mateyu 13:16, 17]. Anoyolo amehlo awabona izinto ezabonwayo ngowe-1843 nangowe-1844.

“Isigidimi sanikelwa. Kwaye makungabikho kulibaziseka ekusiphindeni eso sigidimi, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokugqibela umele wenziwe. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa isigidimi ngokumiselwa kukaThixo esiya kukhula sibe sisikhalo esikhulu. Ke ngoko uDanyeli uya kuma esabelweni sakhe, ukuze anikele ubungqina bakhe.” Manuscript Releases, umqulu 21, 437.

UEllen White uchaza imbali awayichazayo uKristu njengembali awayenqwenela ukuyibona amadoda amalungisa, njengembali yamaMillerite ukususela ngo-1840 ukuya ku-1844, aze ke athi “isigidimi siya kunikwa kungekudala ngolungiselelo lukaThixo esiya kuthi sikhule sibe sisikhalo esikhulu.” “Isikhalo esikhulu” sifuzisela isilumkiso sokugqibela sengwelezana yesithathu, yaye xa eso sigidimi sinikezelwa, siya kuphinda imbali yokuqala yoBu-Adventist. Isigidimi sesilumkiso

sokugqibela “ziigidimi” “ezimele ukuya kuzo zonke iicawa,” yaye zonke “iigidimi ezanikwayo ukususela ngo-1840–1844 zimele zenziwe zibe namandla ngoku.”

U-Alfa no-Omega ubonakalisa isiphelo ngesiqalo. UEllen White uthi “izigidimi zimele ukuya kuzo zonke iicawa,” yaye uYesu wathi kuYohane, “Mna ndinguAlfa no-Omega, owokuqala nowokugqibela; uze oko ukubonayo, kubhale encwadini, ukuthumele kuzo iicawa ezisixhenxe eziseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike.”

Imiyalezo yowe-1840 ukuya kowe-1844 iyinxalenye yoko ekufuneka kuthunyelwe emabandleni.