

ISityhilelo sikaYesu Kristu—Inani Lesibini

Amagama oMnqophiso

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2023-08-10

Ndibeke izinto ezininzi kumanqaku angaphambili ngenjongo yokumisela kwasekuqaleni iingongoma ezisisiseko ekunokubhekiswa kuzo. Ngoku ndiza kuzama ukugxila ngakumbi kumbandela okhoyo. Enkosi ngomonde wenu.

Kwasekuqaleni kanye uThixo ebezama ukwandisa ukuqonda kwethu ngokuba ungubani na nokuba uyintoni na. Kulo msebenzi usebenzise iindlela ezininzi ukunceda abantu baqonde oko kutyhilweyo ngaye, yaye enye yezo ndlela kukusebenzisa kwakhe “amagama,” kokubini amagama amaninzi anikwe uThixo eziBhalweni, kwanamagama anikwe abameli bakhe abanyuliweyo. Ukhetha abameli bobubi nokulunga.

Kananjalo usebenzise iinguqu zobulawulo bamaxesha zabantu baKhe abanyuliweyo bomnqophiso ukukhulisa ukuqondwa kwesimilo saKhe ngokunyathela-nyathela kuyo yonke imbali. Ngoko ke, iimbali zeenguqu zobulawulo bamaxesha omnqophiso, ngeendlela ngeendlela, nazo zithetha ngokwandiswa kwenyaniso yesimilo nendalo yaKhe.

Ukuba sisondelela kwiSityhilelo isahluko sokuqala njengentshayeleyo nesitshixo sezahluko ezilandelayo, sifumana iinyaniso ezithile kweso sahluko sokuqala ezichaphazela yonke le ncwadi. Enye yezo nyaniso inxulumene nokuba ngubani na uYesu Kristu, kungengokuba nje enguAlfa no-Omega. Ukuba inyaniso ibekiwe kwisahluko sokuqala seSityhilelo, ngokuqinisekileyo iyinyaniso yangoku evavanyayo yesizukulwana sokugqibela, eso sizukulwana sokugqibela siyiyo “isizukulwana esinyuliweyo” esichongwe nguPetros.

Olunye lweempawu zesimilo sikaKristu esibe siluhlola kukuba uKristu uchaza isiqalo ekupheleni. Ixesha apho uKristu waqinisekisa umnqophiso nabaninzi iveki enye limela utshintsho lwesigaba somnqophiso ukusuka kuSirayeli wokoqobo ukuya kuSirayeli womoya. Iinguqu zesigaba ezichongiweyo eZibhalweni, zonke ezithetha ngokwanda kolwazi malunga nesimilo nobukho bukaKristu, yayinguAbram, uIsake, uYakobi, uYosefu, uMoses, uKristu, uWilliam Miller, kunye nekhulu elinamashumi amane anesine amawaka. Kukho nomnye umgca weenguqu zesigaba obekwe phezu kwaloo mgca, ochaza izigaba ezisixhenxe zebandla likaThixo ezimelwe ngamabandla asixhenxe eSityhilelo isibini nesesithathu, kodwa asikayi kuwuchukumisa okwangoku. Kwakukho utshintsho lwesigaba ngoAdam noEva, olumelwe lixesha elingaphambi kokuwa kwabo nelasemva kokuwa kwabo, yaye kambe kwakukho utshintsho lwezigaba ukusuka kwangaphambi konogumbe ukuya kwangemva konogumbe ngexesha likaNowa. Yonke le migca inegalelo ekukhanyeni esijongene nako, kodwa ngoku sigxile kubantu abanyuliweyo.

Xa uKristu waqalisa ulungiselelo lwaKhe ekuqaleni kweveki yomnqophiso, wabhaptizwa.

Wathi ke uYesu, akuba ebhaptiziwe, wenyuka kwangoko ephuma emanzini; yaye, khangela, amazulu amvulekela, wabona uMoya kaThixo esihla njengehobe, esiza phezu kwakhe; yaye khangela ilizwi liphuma ezulwini, lisithi, Lo nguNyana wam oyintanda, endikholiswe nguye. Mateyu 3:16, 17.

Amagama okuqala kanye kaThixo, xa uYesu wayephuma emanzini, ngaloo ndlela eqalisa iveki yomnqophiso, ayesisibhengezo esivela kuYise sokuba uYesu wayenguNyana kaThixo. Ukuba siyawuqonda “umthetho wokukhankanywa kokuqala,” loo nyaniso inamandla amakhulu. Ukuba asiwuqondi, ayinawo kangako.

Ekuqalekeni uThixo wadala izulu nehlabathi. Ke lona ihlabathi lalingenamilo, liyinkangala; yaye ubumnyama babuphezu kobuso bamanzi enzonzobila. UMoya kaThixo washukuma phezu kobuso bamanzi. Genesis 1:1, 2.

NjengakwiGenesis, umsitho wokuthambisa unezidalwa ezithathu zoButhixo ezichongiweyo.

Inyaniso yokuba uYesu wayenguNyana kaThixo, uNyana kaDavide noNyana woMntu yahlala ibaphazamisa ababhali nabaFarisi ngexesha leminyaka emithathu enesiqingatha eyalandelayo. UYesu watshintsha ngokwesiprofeto esuka ekubeni nguYesu waba nguYesu Kristu ekubhaptizweni kwaKhe. Xa uYesu wayebhaptizwa, waba “nguKristu,” okuthetha ukuthi “othanjisiweyo” yaye elo ligama elithi “Mesiya” ngesiHebhere. Kwaye ke, amaHebhere ayelindele uMesiya yaye ayesazi ukuba uya kuba nguNyana kaDavide. Xa “wathanjiswayo” ukuba aqalise eyona minyaka mithathu enesiqingatha ingcwele kwimbali yomhlaba, wabona uMoya oyiNgcwele esihla waza weva uYise ethetha.

Yayingumsitho enzulu kakhulu loo msitho wokuthanjiswa, apho umyalezo owavakaliswayo ngaYe nangomsebenzi waKhe wawusithi, “WayenguNyana kaThixo.” Okona kwakwesabisa ngakumbi kumaYuda, kwakungengokuba wayenguNyana kaThixo kuphela, kodwa nokuba wabanga ukuba, njengoko enguNyana kaThixo — wayenguThixo ngokwenene. AmaYuda ayengenako ukunyamezela oko ayekuqonda njengelibango elingaka lonyeliso kuThixo! Ingxaki yamaYuda, yingxaki ka-Abraham — kuba uAbraham wayenguyise wamaYuda, uyise womnqophiso, kwanophawu lokholo olufunekayo ukuze kugcinwe imiqathango yomnqophiso.

Umzekeliso ka-Abraham wokholo oluyimfuneko ukuze kungenelelwe kubudlelane bomnqophiso noThixo ufuna ukuba ukholo lwakho luvavanywe. Uvavanyo luka-Abraham, olwalunokubonakalisa ukuba ukholo lwakhe lwaluyinyaniso na okanye lwalululwazelelelo, lwalusekelwe ekubonakaliseni ukuba wayeya kulilandela na ilizwi likaThixo—kwanokuba lalinokubonakala ngathi liyaphikisana nelizwi likaThixo langaphambili. UAbraham wayesazi ukuba ukubingelela ngabantu kukubulala nokuba kwakumela izithethe zonqulo-zithixo zezizwe ezazinqula izithixo awayephila phakathi kwazo ngelo xesha. Ababhali nabaFarisi babeyazi kwasekuqaleni kwembali yomnqophiso wabo ukuba uThixo wayenguThixo omnye kuphela, yaye babesazi nokuba uYesu wayezibanga enguThixo wesibini. Babebekwa phantsi kovavanyo lwabo lokugqibela.

Yiva, Sirayeli: INkosi uThixo wethu yiNkosi enye. Duteronomi 6:4.

Kwimbali apho uMoses abhala khona ivesi engaphambili, uThixo wayesele emxelele uMoses ukuba ukususela kuloo mzuzu ukuya phambili wayeza kwaziwa njengoYehova. Wayengasayi kuphinda abe nguNkosi uThixo uSomandla kuphela, koko ukususela ngoko ukuya phambili wayeza kwaziwa njengoYehova. Kanye kwakwelo bali apho Wayesandisa ngakumbi ukuqondwa kwesimilo saKhe njengoko simelwe ngamagama aKhe, Wayekwaxelela uSirayeli wamandulo ngokungqongqo ukuba uThixo mnye. AmaYuda exesha likaKristu ayefanele ukucinga ntoni?

Kamva, kubulungiseleli baKhe, xa bafikelela kwincopho yoNgeni loLoyiso eYerusalem, amaYuda aphinda amangaliswa gqitha kukuba uYesu uyabavumela abantwana ukuba bavume iingoma zokumdumisa.

Zaza izihlewe ezabehamba ngaphambili, nezazilandela emva, zakhwaza, zisithi, Hosana kuNyana kaDavide: Usikelelwe lowo uzayo egameni leNkosi; Hosana kwezona ndawo ziphezulu. Mateyu 21:9.

Amagama engoma awawaphambanisayo amaFarisi yayile nxalenye eyayichaza uYesu njengoNyana kaDavide, yaye ikwachaza nokuba uNyana kaDavide yayiligama leNkosi. Ekuqaleni kobulungiseleli baKhe, ekungeneni koloyiso, yaye kambe ke emnqamlezweni, impikiswano ibandakanya ukuxokozela ngenxa yegama likaYesu.

Baza bathi ababingeleli abakhulu bamaYuda kuPilato, Musa ukubhala ukuthi, UKumkani wamaYuda; kodwa ukuthi yena wathi, NdinguKumkani wamaYuda. Yohane 19:21.

Kakade, ngekwakuyinto echanileyo ngokusisiseko ukuba uPilato wayelitshintshe elo bhalo ukuze lithi, “Ndinguye, uKumkani wamaYuda,” kuba “Ndinguye” yayiligama uYesu awayezibhengeza ngalo ngokuphindaphindiweyo. Kakade ke, ukusebenzisa olo qiqo luphazamisekileyo ukuze kutshintshwe iLizwi likaThixo, ingakumbi xa kungumbali womnqamlezo, yinto abantu abangasoze bayenze, andithi? UYesu wayengu “Kumkani wamaYuda,” kodwa wayekwangulo “Ndinguye,” ngoko ke isivakalisi esithi, “Ndinguye, uKumkani wamaYuda” sichanile ngengqiqo ethile, kodwa asiyiyo le ngongoma.

Ukususela ekuqaleni, nakuyo yonke iminyaka emithathu enesiqingatha esembindini, kwada kwaya esiphelweni, igama laKhe laba yindawo yokuxokozela. Zininzi izinto ezimele ziqondwe ngomgca wamagama omnqophiso, kodwa apha ndifuna ukubonisa ukuba kwakukho ukungcangcazela ekupheleni kukaSirayeli wasendulo ebandleni lamaYuda, okwakunento yokwenza negama likaKristu. NjengoNyana kaDavide, wayenazo iziqinisekiso zokuba abe nguMesiya; njengoNyana kaThixo, (ngengqiqo yokuba ekwangulo uThixo) kwananjengoNyana woMntu, uYesu wabeka uvavanyo olukhulu phambi kwabantu abanyuliweyo. Wayenokuthi njani lo mntu uzibize enguThixo, kwangaxeshanye abe enguNyana kaThixo, xa uMoses ekuqaleni kwembali yomnqophiso wabo wayecacise ngokungqalileyo kangaka ukuba uThixo mnye?

Noko ke leyo yayiyeyona njongo kaKristu yokuhamba phakathi kwabantu. UThixo wayekuYe exolelanisa abantu naYe, yaye wayekwenza oko ngokuvumela abantu ukuba bambone uYesu, owafundisa ngokucacileyo nangokuthe ngqo ukuba xa nimbone Yena—nimbone uYise. Le mbali imele ukuphela kukaSirayeli wokwenyama njengabantu abanyuliweyo bakaThixo, yaye ekuqaleni

kwakukho impikiswano ephawulekayo malunga nokuba ngubani na uThixo nokuba unjani na.

Wathi uFaro, Ngubani na uYehova, ukuba ndithobele ilizwi lakhe, ndiyeke amaSirayeli ahambe? Andimazi uYehova; andiyi kuwakhulula amaSirayeli ukuba ahambe. Eksodus 5:2.

UFaro akavezi nje kuphela umfuziselo wokuchasa kuka-ongakholelwayo kubukho bukaThixo ngokudelela ulwazi ngoThixo, kodwa ukwabonakalisa nengqiqo yamaYiputa ngokuphathelele kuThixo ka-Abraham. Kanti ngokuphindaphindiweyo iNkosi itshilo ukuba izenzo zayo ezimangalisayo eYiputa zazenzele ukuba uluntu lwazi ukuba ingubani na. Imbali yokuqala kukaSirayeli wokwenyama njengabantu abanyuliweyo bakaThixo ifuzanisela isiphelo.

Kuzo zombini ezi mbali zembali kukho ukunqongophala kokuqonda ngokuba ungubani na uThixo nokuba uyintoni na, nto leyo enxulumene namagama aKhe ahlukeneyo; kodwa okubaluleke ngakumbi kwingqalelo yethu kukuba imbali kaKristu ekupheleni kukaSirayeli njengabantu abanyuliweyo, ibonisa ukuba esinye sezona zizathu ziphambili zokuba amaYuda akhubeke ekwamkeleni uMesiya wawo yayikukuba ayesazi ukuba iLizwi likaThixo ekuqaleni kwembali yomnqophiso wawo lachaza ukuba wayenguThixo omnye. Hayi umbhinqo onjani wona!

Ke kaloku emva koko abazanga baba nabuganga bokuphinda bambuze namnye umbuzo. Waza wathi kubo, Batsho njani ukuthi uKristu ungunyana kaDavide? Ke kaloku uDavide ngokwakhe uthi encwadini yeeNdumiso, INkosi yathi eNkosini yam, Hlala ngasekunene kwam, Ndide iintshaba zakho ndizenze isihlalo seenyawo zakho. Ngoko ke uDavide umbiza ngokuba yiNkosi; unjani na ukuba abe ngunyana wakhe? Luka 20:40–44.

Eli lixesha lokugqibela lemibuzo neempendulo kumaYuda, kuba emva kolo nxibelelwano, “abasabanga nabuganga bokumbuzo nawuphi na umbuzo.” Wayesandula ukuphendula umbuzo wokugqibela wobulungiseleli baKhe ngenxa yendlu elahlekileyo (kwaye kuhlala kukho indlu elahlekileyo kwingxelo yesiprofeto), aze ke aphakamise umxholo wegama laKhe njengo “Nyana kaDavide,” yaye ngenxa yoko njengoMesiya. Kuyo yonke loo minyaka mithathu enesiqingatha impikiswano ibandakanya amagama aKhe ahlukeneyo, amele isimilo saKhe nendalo yaKhe. Igama laKhe lithethwa ekuqaleni, ebhaptizweni laKhe, lize kwakhona kunxibelelwano lwaKhe lokugqibela nendlu elahlekileyo ekungeneni kobukumkani nangasemnqamlezweni, phakathi kwezinye iindinyana ezikwiivangeli.

“AbaFarisi babebuthene basondelelana noYesu njengoko Wayephendula umbuzo wombhali. Waza ke, ejika, Wababuzo umbuzo: ‘Nicinga ntoni ngoKristu? Ungunyana kabani na?’ Lo mbuzo wawumiselwe ukuvavanya inkolelo yabo ngoMesiya,—ukubonisa ukuba babembona nje njengomntu kuphela okanye njengoNyana kaThixo. Izwi ezininzi zaphendula ngazwinye, zathi, ‘NguNyana kaDavide.’ Eli yayiligama lesidima isiprofeto esalimnika lona uMesiya. Xa uYesu watyhila ubuthixo Bakhe ngemimangaliso Yakhe enamandla, xa Waphilisa abagulayo, wavusa nabafuleyo, abantu babebuzana phakathi kwabo, besithi, ‘Asingulo na lo uNyana kaDavide?’ Umfazi waseSirofenike, uBartimeyu oyimfama, nabanye abaninzi babekhala kuYe becela uncedo, besithi, ‘Ndenzele inceba, Nkosi, Wena Nyana kaDavide.’ Mateyu 15:22. Ngexesha lokungena Kwakhe eYerusalem ekhwele, Wamkelwa ngezikhuzo zovuyo, kusithiwa, ‘Hosana kuNyana kaDavide: Makabongwe lowo uzayo egameni leNkosi.’ Mateyu

21:9. Kananjalo abantwana abancinane etempileni ngaloo mini baphinda eso sibongozo sovuyo. Kodwa abaninzi ababembiza uYesu ngoNyana kaDavide abazange babuqonde ubuthixo Bakhe. Abazange baqonde ukuba uNyana kaDavide wayekwangulo Nyana kaThixo.”

“Ekuphenduleni ingxelo ethi uKristu wayenguNyana kaDavide, uYesu wathi, ‘Ngoko ke kutheni na uDavide eMoyeni [uMoya wokuPhefumlelwa ovela kuThixo] embiza ngokuba yiNkosi, esithi, INkosi yathi eNkosini yam, Hlala ngasekunene kwam, ndide iintshaba zakho ndizenze isihlalo seenyawo zakho? Ukuba ke uDavide embiza ngokuba yiNkosi, unokuba njani na engunyana wakhe? Kwaye akukho namnye umntu owaba nako ukumphendula nelizwi, kungekho namnye owaba nobuganga, ukususela ngaloo mini ukuya phambili, bokuphinda ambuze eminye imibuzo.’” *The Desire of Ages*, 609.

Ukuthanjiswa kwakhe njengoMesiya nentsebenziswano Yakhe yokugqibela nabo Weza kubasindisa yayijoliswe kubuThixo Bakhe, umqondiso ongokomfuziselo wamagama Akhe, kwananjalo ke nomthetho wokukhankanywa kokuqala. UYesu uwugqiba umsebenzi Wakhe othe ngqo kumaYuda ngokusebenzisa imbali kaDavide ongokoqobo ukufundisa ngoDavide wokomoya. Kwakutheni ukuze uDavide athethe ngexesha iNkosi isithi eNkosini mayihlale etroneni kunye Nayo? Kuba ukumkani uDavide ekuqaleni umele uKumkani uDavide wokomoya ekugqibeleni. Eyona ndlela yodwa yokuqonda ngokuchanekileyo intetho kaYesu yokugqibela kwindlu elahlekileyo yayikukwazi ukusebenzisa umthetho wokukhankanywa kokuqala, nto leyo engenakwenziwa ukuba awuwazi loo mthetho.

Ingxelo yakhe yokugqibela kwindlu elahlekileyo yayifuna ukuqondwa komgaqo wokukhankanywa kokuqala ukuze iqondwe. UYesu wasebenzisa uDavide noNyana kaDavide ukuveza inyaniso kwindlu elahlekileyo kwingxelo Yakhe yokugqibela. Ngapha koko, babeyindlu kaDavide. Ngenxa yoko uYesu wamthabatha uyise (uDavide) wambhekisa kuye (uNyana kaDavide), waza kwangaxeshanye wamthabatha nonyana (kaDavide) wambhekisa kuyise (uDavide). Wabuyisela uYise emntwaneni njengoko umyalezo kaEliya waprofitwayo ukuba wenze “ngemihla yokugqibela.” Lowo wawungumyalezo Wakhe wokugqibela kuSirayeli wamandulo ongokoqobo, yaye wawungumyalezo kaEliya, kuba wawusekelwe phezu komgaqo wokukhankanywa kokuqala. Ngoko ke umgaqo wokukhankanywa kokuqala nawo uqinisekisa umyalezo kaYesu njengomyalezo kaEliya, usekelwe kulo mthetho ngokwawo. Umgaqo wokukhankanywa kokuqala ufuna ukuba, ukuba umyalezo kaEliya kaYohane umBhaptizi wawungowokuqala womyalezo wokulumkisa wokugqibela kwindlu elahlekileyo yakwaSirayeli, ngoko umyalezo wokugqibela abawuphiwayo nawo wawumele ube ngumyalezo kaEliya. Kwaye kwaba njalo...

Konke oku sekutshiwo, ngoku ndingathanda ukukhupha ingongoma kuko konke oku esekelwe kumgaqo wokukhankanywa kokuqala—iAlfa neOmega. Kwakukho impikiswano ngokuphathelele ukuqondwa kokuba uThixo ungubani nokuba uyintoni ekuqaleni kukaSirayeli wamandulo, eyayimela kwangaphambili loo mpikiswano inye ekupheleni kukaSirayeli wamandulo. Ekupheleni kukaSirayeli wamandulo, umsebenzi kaKristu waquka ukufundisa indlu elahlekileyo kaSirayeli ukuba uThixo ungubani nokuba uyintoni. Kwimbali yokuphela kwabakho ukuchasana noKristu okwakusekelwe kwinyaniso yokuqala eyamiselwa ekuqaleni. USirayeli wokomoya wale mihla uya kuba neempawu ezifanayo zesiprofeto embalini yakhe.

Ekuqaleni kobu-Adventism, ababhali-mbali bayasazisa ukuba amaMillerite ayequlunqwe ikakhulu ngamaqela amabini obuKristu; amaMethodist kunye neChristian Connection. Inkolelo eziphambili zamaMethodist zazisekelwe ekuphileni ubomi obufanelekileyo bobuKristu. Babenayo “indlela.” Inkolelo ephambili yeChristian Connection ingashwankathelwa njengokuchasa imfundiso yamaKatolika kaBathathu Emnye.

Ngokokude uphando lwam lufike khona, phantse bonke ubunkokeli bamaMillerite babambebele kuloo mfundiso yeChristian Connection. Maninzi amasebe eSeventh-day Adventist Reform Movement (SDARM) asabambebele aze akhuthaze ukuqonda kokuqala kwamaMillerite “kokuchasana noBathathu Emnye.” Ingxaki enkulu (kwaye engumthombo wangoku wempikiswano) kwabo bagcina ukuqonda kooVulindlela ibisoloko ikho kwaye iya kuhlala ikho: basabele njani kwiindinyana ezininzi nezahlukehlukeneyo apho uDade White ephikisana ngokuthe ngqo nesikhundla semfundiso abasibambelelayo nabasikhuthazayo?

“Ndiyalelwe ukuba nditsho, Iimvo zabo bafuna iingcamango eziphambili zenzululwazi azinakuthenjwa. Imiboniso enjengale ilandelayo iyenziwa: ‘UBawo unjengokukhanya okungabonakaliyo; uNyana unjengokukhanya olwenziwe lwanomzimba; uMoya kukukhanya okugalelwe ngokubanzi.’ ‘UBawo unjengombethe, umphunga ongabonakaliyo; uNyana unjengombethe oqokelelwe waba sisimo esihle; uMoya unjengombethe owele esihlalweni sobomi.’ Omnye umboniso uthi: ‘UBawo unjengomphunga ongabonakaliyo; uNyana unjengelifu elingqindilili; uMoya yimvula ewileyo, esebenza ngamandla okuhlaziya.’”

“Yonke le mibonakaliso yemimoya ayinto yanto. Ayiphelelanga, ayinyanisekanga. Iyenze buthathaka yaye iyinciphisa iNkazimulo ekungekho mfanekiselo wasemhlabeni unokuthelekiswa nayo. UThixo akanakuthelekiswa nezinto ezenziwe zizandla zaKhe. Ezi zizinto zomhlaba nje, ziphantsi kwesiqalekiso sikaThixo ngenxa yezono zomntu. UBawo akanakuchazwa ngezinto zomhlaba. UBawo ukuko konke ukuzaliseka kobuThixo ngokwasemzimbeni, yaye akabonakali emehlweni abafayo.”

“UNyana unguye konke ukuzaliseka kobuThixo kubonakalisiwe. ILizwi likaThixo limchaza njengokuba ‘engumfuziselo ocacileyo wobuqu baKhe.’ ‘Kuba uThixo walithanda ngolo hlobo ihlabathi, wada wamnika uNyana wakhe okuphela kwamzelelo, ukuze bonke abakholwayo kuye bangatshabalali, kodwa babe nobomi obungunaphakade.’ Apha kubonakaliswa ubuqu bukaYise.

“UMthuthuzeli awathembisa ukumthumela uKristu emva kokunyukela Kwakhe ezulwini, nguMoya ekupheleleni konke kobuThixo, ebonakalisa amandla obabalo lobuthixo kubo bonke abamamkelayo bakholwe kuKristu njengoMsindisi wobuqu. Kukho abantu abathathu abaphilayo bobuthathu basezulwini; egameni la magunya mathathu amakhulu—uYise, uNyana, noMoya oyiNgcwele—abo bamkela uKristu ngokholo oluphilayo bayabhaptizwa, yaye la magunya aya kusebenzisana nabalawulwa basezulwini abathobelayo kwimizamo yabo yokuphila ubomi obutsha kuKristu.” Special Testimonies, Series B, number 7, 62, 63.

Isiqendu sichonga “izimvo zabo” ezazichaza uYise, uNyana noMoya ngezinto “zasemhlabeni.” Emva koko sithi, “UYise akanakuchazwa ngezinto zasemhlabeni.” Qaphelani amanqaku amabini awenzayo, nangona elinye lisenokuvakala ngathi liyaphikisana. Uchonga inkcazo yobuxoki

boButhixo ethi, xa uthanda, ichonge oothixo abathathu. Yinkcazo yobuxoki ngoButhixo, kodwa akaphawuli nto ngenyaniso yokuba le nkcazo yobuxoki ngoButhixo ikwangachanekanga ngenxa yokuba inenani elingelilo loothixo kubuThixo.

Kwakhona qaphelani ukuba uthi izinto zomhlaba azinakusetyenziswa ukuchaza uYise. Kweso sibhengezo kanye, naye ngokwakhe usebenzisa izinto zomhlaba. Ngabantu abanabantwana noonina nooyise noomakazi nabazala. Kwaye uYesu usixelela ukuba akusayi kuphinda kubekho ukwendiselana ezulwini nasemhlabeni owenziwe mtsha, kuba siya kuba njengeengelosi. Akukho zingelosi zinkwenkwe nezentombazana. Amagama asetyenziswa ngabantu ukuchaza ubudlelane babo omnye nomnye asetyenziswe nguThixo ukusifundisa ngendalo nesimilo saKhe, kodwa kwanazo “izinto zomhlaba” ezisetyenziswe luphefumlelo ukufundisa abantu ngendalo nesimilo sikaThixo azigqibelelanga.

Saxelelwa ukuba, “Kukho abantu abathathu abaphilayo bobathathu basezulwini” ... “uYise, uNyana, noMoya oyiNgcwele.” Lilisikizi ukunamathisela kwezi ziqu zithathu iimvakalelo zobuspiritisti basemhlabeni, kodwa akusiso isikizi ukunamathisela “igama lala magunya mathathu amakhulu” kwingcaciso yobuButhixo eseBhayibhileni.

Umprofetikazi uthi “igama” lamagunya amathathu amakhulu enza ubuThixo nguYise, uNyana, noMoya oyiNgcwele. Njengoko kunjalo ngenyaniso nganye yeBhayibhile, xa iziswa ndawonye umgca phezu komgca, ubungqina obupheleleyo bumele bubandakanye umqondiso ngamnye wendlela otyhiliweyo. Ubungqina babaprofeti bumele budityaniswe. UDaniyeli unika uKristu igama elinguPalmoni (phakathi kwamanye amagama, kodwa lo ngumzekelo nje). UYohane umbiza ngokuba nguAlfa noOmega, kwaye uMoses umbiza ngokuba nguYehova. NgokukaEllen White, igama lakhe nguYise, uNyana, noMoya oyiNgcwele.

“USathana uhlala enyanzelisa okwenkohliso—ukuze akhokelele ekubeni abantu baphambuke enyanisweni. Inkohliso yokugqibela kanye kaSathana iya kuba kukwenza ubungqina boMoya kaThixo bungabi namandla. ‘Apho kungekho mbono, abantu bayatshabalala’ (Imizekeliso 29:18). USathana uya kusebenza ngobuchule obukhulu, ngeendlela ezahlukeneyo nangamaziko ahlukeneyo, ukuze agungqise ukuzithemba kwabantu abaseleyo bakaThixo kubungqina bokwenyaniso.

“Kuya kuvuswa intiyo nxamnye neziBungqina eyeyobuSathana. Izenzo zikaSathana ziya kuba kukuphazamisa ukholo lweecawe kuzo, ngenxa yesi sizathu: uSathana akanako ukuba nendlela ecacileyo kangako yokungenisa iinkohliso zakhe nokubopha imiphefumlo kwiinkohliso zakhe, ukuba izilumkiso, izikhalazo neengebiso zoMoya kaThixo ziyathotyelwa.” Selected Messages, incwadi 1, 48.

Inqaku elikhawulezayo elisecaleni eliphuma kwesi sicutshulwa. UYohane ugxothelwe ePatmos ngenxa yeLizwi likaThixo nangenxa yobungqina bukaYesu. Kukho amaqela amabini ekujoliswe kuwo ngomyalezo wesithunywa sesithathu: abo bangaphandle kobu-Adventist nabo bangaphakathi kobu-Adventist. UYohane umele um-Adventist ongatshutshiswa lihlabathi kuphela ngenxa yokuthobela kwakhe iBhayibhile, kodwa okwatshutshiswayo ngenxa yokuthobela kwakhe imibhalo yoMoya wesiProfeto. Intshutshiso ejoliswe kuMoya wesiProfeto ivela ngaphakathi, hayi

ngaphandle.

Ekuqaleni kukaSirayeli wamandulo, emva kweminyaka engamakhulu amane eYiputa, abo babemiselwe ukuba ngabantu abanyuliweyo bomnqophiso babengasagcini iSabatha. Babengamazi umlingiswa kaKristu okanye indalo Yakhe. Babebambebele kwiingcamango ezingachanekanga ngoThixo ababezifundiswe ngoxa babesekuthinjweni. Izibetho ezilishumi; ukusindiswa kuLwandle oluBomvu; imana yasezulwini; ingcwele nabo bonke ubuncwane bayo; izithethe ezingcwele; intendelezo, indawo engcwele neNdawo eNgcwele leeNgcwele; umthetho kaThixo; iLiwa elalibalandela; amanzi aphuma eLiweni elalibalandela kwanenyoka eyayisesibondeni—zonke ezo zinto zazijoliswe ekwandiseni ulwazi ngoThixo kubantu Bakhe abanyuliweyo. Yayiyimfundo eqhubekayo. Loo mfundo iqhubekayo yaqhubeka de ababhali “bangabi sabuza nto kuye,” waza ke Wachaza owona mxholo wokugqibela kanye ababeya kuba nawo kwingxoxo evulekileyo kunye Naye, yaye lowo wawunento yokwenza negama likaDavide nokuba ngubani na uKristu nokuba Uyintoni na.

Ekuqaleni kukaSirayeli wokomoya wale mihla, emva kweminyaka eli-1260 eseBhabheli yokomoya, abo babemiselwe ukuba babe ngabantu abanyuliweyo bomnqophiso babengasagcini iSabatha. Babengayazi isimilo okanye indalo kaKristu. Babebambebele kwiingcamango ezingachanekanga ngoThixo ababefundiswe zona ngoxa babesekuthinjweni. Imbali ye-Adventism, nazo zonke iimpawu zendlela yayo, iimvukelo zayo, izivumelwano zayo zokurhoxa enyanisweni, neengxwabangxwaba zayo zangaphakathi, yafikelela kwinqanaba ngeminyaka yoo-1880 xa kwapapashwa iThe Desire of Ages. Okugcinwe ngokungathi kuse ndaweni engcwele kuloo ncwadi kwiphepha 671, kukuqonda ngoButhixo okuphuhliseke kakhulu ngaphaya kokuqonda okwaphuma kwinkulungwane yeshumi elinesibhozo.

U-Israyeli wasendulo waba nempikiswano ekupheleni kwawo eyaziswa kukuqonda okulinganiselweyo ngoButhixo, okwakusekelwe ekuqondeni okwavela kwimbali yawo yokuqala. Ubungqina bukaYesu buthi, nokuba nguYise, nguNyana, okanye nguMoya oyiNgcwele, bonke “bakukuzaliseka konke kobuThixo ngokomzimba” (Kolose 2:9). Ubungqina beBhayibhile buthi, “Yiva, Sirayeli: uYehova uThixo wethu nguYehova mnye” (Duteronomi 6:4).

USirayeli wale mihla ubambebelela kwiimbono ezahlukahlukeneyo ngoButhixo, yaye inye kuphela echanileyo. Ekupheleni koSirayeli wale mihla uThixo uya kuwugqiba umsebenzi wokutyhila isimilo saKhe, ngokwenza oko ngeli xesha lovavanyo lisahleli. Yiloo nto awayenzela amaYuda, yaye akaguquki naphakade. Kuqinisekile ukuba siya kuqhubeka sikhula ekuqondeni kwethu indalo nesimilo sikaThixo kulo lonke unaphakade, kodwa bekukho umgca wenyaniso onenjongo nowesiprofeto obonisa iinzame zikaThixo zokufundisa abantu baKhe ngaYe ngokwaKhe, yaye loo mbali iyinxalenye yemfundo afuna ukuyifundisa ngoku, yaye ulwazi olufumaneka elizwini lesiprofeto malunga naloo nkqubo yemfundo luchaza isiphelo sengxoxo esingqinelana nokuvalwa kwexesha lovavanyo.

“UKristu unguNyana kaThixo owabakho kwangaphambi kokuba kubekho nto, okho ngenxa yakhe ngokwakhe.... Ekuthetheni ngobukho bakhe bangaphambi kwazo zonke izinto, uKristu ubuyisela ingqondo umva idlule kwizigaba ezingamkelwanga lixesha. Uqinisekisa kuthi ukuba

akuzange kubekho xesha apho wayengabikho kubudlelane obusondeleyo noThixo ongunaphakade. Lowo amaYuda ayemamele ilizwi lakhe ngelo xesha wayekunye noThixo, engathi ngumntu okhuliselwe kunye naye.” Signs of the Times, August 29, 1900.

“Wayelingana noThixo, engenasiphelo yaye engusomandla wonke.... UnguNyana ongunaphakade, okho ngokwakhe.

“Ngoxa iLizwi likaThixo lithetha ngobuntu bukaKristu xa wayelapha emhlabeni, likwathetha ngokucacileyo nangokungathandabuzekiyo ngobukho baKhe bangaphambi kokuba eze emhlabeni. ILizwi lalikh njengoBuntu obungokobuthixo, njengoko lalinjalo noNyana kaThixo ongunaphakade, lumanyene kwaye lunye noYise. Kususela ngonaphakade wayenguMlamli womnqophiso, lowo zonke iintlanga zomhlaba, amaYuda neeNtlanga ngokunjalo, ukuba zamamkela, zaziza kusikelelwa kuye. ‘ILizwi lalikuThixo, yaye iLizwi lalinguThixo.’ Ngaphambi kokuba kudalwe abantu okanye iingelosi, iLizwi lalikuThixo, yaye lalinguThixo.” Review and Herald, Aprili 5, 1906.

Kule ndima ucaphula kumazwi kaYohane okuqala kwasekuqaleni.

Ekuqaleni wayekho uLizwi, yaye uLizwi wayekuThixo, kwaye uLizwi wayenguThixo. Wayekho ekuqaleni ekuThixo. Zonke izinto zenziwa ngaye; kwaye ngaphandle kwakhe akuzange kubekho nanye into eyenziwayo eyenziwayo. Yohane 1:1–3.

Ekuqalekeni kwakukho ubuncinane ooThixo ababini, kuba uYohane usandul’ ukuthi, “ILizwi lalinguThixo, yaye lalikuThixo.” Kwindinyana yokuqala yeGenesis igama lesiHebhere elithi “Elohim” liguqulwa ngokuthi nguThixo. Amaxesha amaninzi eLizwini likaThixo “Elohim” ibekwa kulwakhiwo lwegrama olubonisa uThixo omnye, kodwa noko ke, isisininzi. UYohane uyalisusa elo cingelo lokuba “Elohim” kule ndinyana ingaba nguThixo omnye ngobungqina bakhe besibini kulo mbandela. Ubungqina bakhe bumisela ubuncinane ooThixo ababini.

Okona kubangela inkxwaleko ngakumbi kwabo bachasa uBathathu Emnye abathi bazixhasa iimfundiso zoMoya weSiprofeto kukuba ekuqaleni “uMoya kaThixo wayehamba phezu kobuso bamanzi.” Ngaba “uMoya” owawuhamba phezu kwamanzi wayenguYise okanye uNyana, okanye wayengumntu wesithathu wotyekelo lwasezulwini njengoko uDade White ebhekisa kuye? Iivesi ezintathu zokuqala zikaYohane kwivangeli yakhe zilandelwa ngala mazwi.

Kuye kwakukho ubomi; yaye ubomi babukukukhanya kwabantu. Kwaye ukukhanya kukhanya ebumnyameni; yaye ebumnyama abuzange bukwazi ukukuqonda. Yohane 1:4, 5.

Ukubhekisa ekukhanyeni nasebumnyameni kuvumelana ngokupheleleyo nesiqalo seGenesis esithi.

Waza uThixo wathi, Makubekho ukukhanya; kwabakho ke ukukhanya. Waza uThixo wakubona ukukhanya, ukuba kulungile; waza uThixo wakwahlula ukukhanya ebumnyameni. Genesis 1:3, 4.

Siza kubuyela kungekudala kwezi ndinyana zimbini zihambelanayo zokukhanya, okuyisihloko kwibali lendalo elilandela emva kwentshayeleyo yoButhixo. Ekuqaleni, inyaniso yokuqala ephathwayo yindalo okanye ubume boButhixo. Kodwa loo ndinyana ayimi de kube sisahluko

sesibini ivesi yesithathu, apho sifumana amazwi amathathu okugqibela kwindalo eqala ngoonobumba abathathu besiHebhere abathi kunye benze igama eliguqulelwa ngokuthi “inyaniso.”

Ukuqala kwengxelo yendalo kwazisa ubuThixo, kwandule ke ukubeka phambili amandla okudala elizwi laKhe, kwaze ke kwagqitywa esi sicutshulwa ngotyikityo olungcwele olumela inyaniso, isigidimi sengelosi yesithathu, negama likaThixo njengoko limelwe nguAlfa no-Omega.

Waza uThixo wawugqiba umsebenzi wakhe awenzileyo ngomhla wesixhenxe; waza waphumla ngomhla wesixhenxe kuwo wonke umsebenzi wakhe awenzileyo. Waza uThixo wawusikelela umhla wesixhenxe, wawungcwalisa; ngokuba ngawo waphumla kuwo wonke umsebenzi wakhe awawudalayo waza wawenza uThixo. Genesis 2:2, 3.

Ukuphela kweenyaniso zokuqala ezifundiswa eLizwini likaThixo kuyincopho yesi siqwenga. Siphela ngamagama amathathu athi “God,” “created” kunye “made,” ngaloo ndlela kugxininiswa ukuqala kwesi siqwenga, kodwa ngokubaluleke ngokunjalo kugxininiswa iSabatha yosuku lwesixhenxe. ISabatha, kambe, ingumfuziselo wendalo nomqondiso phakathi koThixo nabantu baKhe abanyuliweyo. “Inyaniso” imelwe ngoonobumba abathathu abaqala ngamnye kuloo magama mathathu okugqibela endalo. Ubungqina bugxininisa ukuba inyaniso yeSabatha ibaluleke kangakanani yaye ibaluleke ngokungakanani, kodwa okunzulu ngokulinganayo kukuba abo nobumba bathathu bakwamele amanyathelo amathathu emiyalezo yengelosi yokuqala, eyesibini, neyesithathu. Ngoko ke, kwesi siqwenga sokuqala kanye seBhayibhile, iSabatha njengomqondiso wamandla okudala kaThixo ikwachongwa njengombandela wovavanyo ekupheleni kwexesha. Incwadi yokugqibela eBhayibhileni inika ubungqina besithathu obuhamba kunye nobungqina bukaYohane eVangelini yakhe.

UYohane kuwo amabandla asixhenxe aseAsiya: Makube kuni ubabalo noxolo, oluvela kuye okhoyo, nowayekho, nozayo; noluvela kwimimoya esixhenxe ephambi kwetrone yakhe; noluvela kuYesu Kristu, oliNgqina elithembekileyo, owamazibulo kwabafileyo, noMlawuli wookumkani bomhlaba. Makube kuye owasithandayo, wasihlamba ezonweni zethu ngegazi lakhe ngokwakhe, wasenza ookumkani nababingeleli kuThixo nakuYise; kuye makubekho uzuko nobukumkani ngonaphakade kanaphakade. Amen. Yabonani, uyeza namafu; yaye onke amehlo aya kumbona, kwanabo bamhlabaya; zize zonke izizwe zomhlaba zilile ngenxa yakhe. Ewe, Amen. Mna ndinguAlfa no-Omega, isiqalo nesiphelo, utsho iNkosi, okhoyo, nowayekho, nozayo, uSomandla.

Mna Yohane, endingumzalwana wenu, ndingumhlanganyeli nani embandezelweni, nasebukumkanini, nasekunyamezeleni kukaYesu Kristu, ndandikwisiqithi esibizwa ngokuba yiPatmos ngenxa yelizwi likaThixo nangenxa yobungqina bukaYesu Kristu. Ndaba ndikuMoya ngemini yeNkosi, ndeva emva kwam ilizwi elikhulu, linjengeloxilongo, lisithi, NdinguAlfa no-Omega, owokuqala nowokugqibela; kwaye, Oko ukubonayo, kubhale encwadini, ukuthumele kuwo la mabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike. ISityhilelo 1:4–11.

livesi ezintathu zokuqala zesahluko sokuqala seSityhilelo zichaza umyalezo wokulumkisa wokugqibela nendlela lowo myalezo udluliselwa ngayo usuka kuThixo usiya eluntwini. Zikwatsho nokuba sisiSityhilelo sikaYesu Kristu, ngaloo ndlela ziphawula umahluko phakathi kwencwadi yeSityhilelo nencwadi kaDaniyeli. Enye sisiprofeto, enye isisityhilelo.

“Kwincwadi yeSityhilelo zonke iincwadi zeBhayibhile ziyahlangana zize ziphele. Nantsi into egqibezela incwadi kaDaniyeli. Enye sisiprofeto; enye isityhilelo. Incwadi eyatywinwayo asiyiyo iSityhilelo, koko yile nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela. Ingelosi yayalela, ‘Kodwa wena, Daniyeli, wavale amazwi, uyitywine incwadi, kude kube lixesha lesiphelo.’ Daniyeli 12:4.” Izenzo ZabaPostile, 585.

Encwadini yeSityhilelo kukho imiqolo yesiprofeto emelwe ukuba iqondwe ize ihlanganiswe, umgca phezu komgca. Yonke loo miqolo yesiprofeto iphelela encwadini yeSityhilelo, kodwa incwadi eyatywiniwe yayingeyoncwadi yeSityhilelo; yaye yayingeyoncwadi kaDaniyeli kuphela eyatywiniwe, koko into eyatywiniwe encwadini kaDaniyeli yayingu “elo candelo lesiprofeto sikaDaniyeli esinxulumene nemihla yokugqibela.”

“Imihla yokugqibela” inokuqondwa ngengqiqo ebanzi, kodwa ukuyiqonda njengamazwi aphefumlelweyo, (njengoko injalo) kufuna ukuba siphinde sihlolisise ukuba ingaba intetho ethi “imihla yokugqibela” inophawu olungokwesiprofeto oluncanyathiselwe kuyo kusini na. “Imihla yokugqibela” lixesha elithile lembali yesiprofeto elixhaswa yimigca emininzi yobungqina. Ndinethemba lokuyibeka loo mbali kungekudala. Ngokukodwa yimbali esusela ku-1798 kude kube kukuvalwa kwexesha lovavanyo. Enye indlela yokukuqonda oku kukuba kwinkonzo yengcwele yokoqobo kwakukho usuku olunye enyakeni olwalumela umgwebo, yaye lwalunguSuku loCamagushelo. Lowo msitho wokwenyani wawungumfuziselo wento uSister White ayibiza ngokuba luSuku loCamagushelo oluchasene nomfuziselo. USuku loCamagushelo olungokwesiprofeto okanye olungokomoya lumele “imihla yokugqibela” yexesha lovavanyo, lumele ixesha lomgwebo wokugqibela.

Isiprofeto esikuDaniyeli esesitywiniweyo sasiphindwe kabini. Kwakukho isiprofeto esinxulumene nemihla yokugqibela awasibonayo amaMillerite, esabhengeza ukuvulwa komgwebo. Loo ndima kaDaniyeli imelwe ngumbono womlambo iUlai kwizahluko zesibhozo nesesithoba. Esinye isiprofeto esatywiniweyo kuDaniyeli sibhengeza ukuvalwa komgwebo, nokuphela kwe-Adventism, nokuphela kwe-United States, nokuphela kwehlabathi. Loo mbono wawumelwe ngumlambo iHiddekel.

“Ukukhanya uDaniyeli awakwamkelayo kuThixo kwanikelwa ngokukhethekileyo ngenxa yale mihla yokugqibela. Imibono awayibonayo ngaselunxwemeni lweUlai neHiddekel, imilambo emikhulu yaseShinare, ngoku isekwindlela yokuzaliseka, yaye zonke iziganeko ezaxelwayo ziya kuthi kungekudala zenzeke.” Testimonies to Ministers, 112, 113.

Umbono waseUlai wavulwa ngowe-1798 yaye ubhekisa kwingcwele kaThixo nakubantu baKhe. Umbono waseHiddekel wavulwa ngowe-1989 xa, njengoko kuchazwe kuDaniyeli isahluko seshumi elinanye, ivesi yamashumi amane, amazwe amele eyayisakuba yiSoviet Union atshayelwa kude bubuPapa neUnited States, yaye ubhekisa kwiintshaba zabantu bakaThixo. Le mibono mibini

isebenza njengoko zisenza iicawa ezisixhenxe namatywina asixhenxe encwadini yeSityhilelo. Omnye yimbali yangaphakathi yebandla, aze omnye abe yimbali yangaphandle yebandla, yaye yomibini ihamba kulo lonke ixesha yaye “ngokukodwa yenzelwe” “le mihla yokugqibela.”

Kodwa nangona sixelelwa ukuba incwadi yeSityhilelo asiyiyo incwadi etywiniweyo, sixelelwa kwanokuba iyincwadi etywiniweyo.

“IsiTyhilelo yincwadi etywiniweyo, kodwa ikwangumqulu ovuliweyo. Ibhala iziganeko ezimangalisayo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. Iimfundiso zale ncwadi zicacile, azisiso esiyimfihlakalo nesingaqondakaliyo. Kuyo kuthatyathwa kwa loo mgca mnye wesiprofeto njengakuDaniyeli. Ezinye iziprofeto uThixo uziphindile, ngaloo ndlela ebonisa ukuba kufuneka zinikwe ukubaluleka. INkosi ayiphindi izinto ezingenamsebenzi mkhulu.” Manuscript Releases, volume 9, 8.

Incwadi yeSityhilelo ayisatywinwanga, kuba iziprofeto ezikuDaniyeli azisatywinwanga; yaye kwa kwa loo migca yeziprofeto ethe yatyhilwa kuDaniyeli yiyo kanye efumaneka kwiSityhilelo. Oko kwakutywiniwe encwadini yeSityhilelo kwakuyinxalenye yeSityhilelo enxulumene ngokukodwa nabantu bakaThixo “ngemihla yokugqibela.” Xa uSister White wayebhala esi sivakalisi, “iindudumo ezisixhenxe” ngelo xesha wayesibhala ngalo zazisatywiniwe, ngoko ke wabhala esithi “yincwadi etywiniweyo.” Kwakhona wathi incwadi kaDaniyeli “yayiyincwadi etywiniweyo,” esebenzisa ixesha elidlulileyo. Kuye yona yayisele ityhiliwe ngowe-1798.

Oko kwakutywiniweyo ngokuphathelele kwiindudumo ezisixhenxe ngexesha lokuphila kwakhe kwakungekokuphela nje iziganeko zexesha elizayo ezimelwe ziindudumo ezisixhenxe, koko ikakhulu kukuba “iindudumo ezisixhenxe” zimela ukuba isiqalo se-Adventism sihambelana nesiphelo se-Adventism. “Iindudumo ezisixhenxe” zityhila owona mgaqo ubalulekileyo wesiprofeto ofunekayo ukuze kuqondwe ISityhilelo sikaYesu Kristu, kwangaxeshanye zityhila uphawu lwendalo nesimilo sikaThixo, lokuba Yena usisiqalo nesiphelo sazo zonke izinto. Isiprofeto sibonakalisa ukuba kukho inkqubela enenjongo yeenyaniso ezinxulumene nendalo nesimilo sikaThixo.

UYesu, xa emelwe njenge-“Ngonyama yesizwe sakwaYuda”, ufuzisela umsebenzi awenzayo njengoko etyhila inyaniso ngendlela ehamba inyathelo nenyathelo nangenkqubo ecwangcisekileyo kuyo yonke imbali. Uyayitywina intetho yesiprofeto, kude kufike ixesha ekufanele iqondwe ngalo. Uyayitywina aze ayivule inyaniso ngenjongo yokufundisa. NjengoPalmoni, uYesu unguMbali Omangalisayo Wamanani, iNkosi yexesha elawula iMbali yaYo. NjengoAlfa no-Omega, ungulo, phakathi kwezinye izinto, iNkosi yolwimi. NjengeNgonyama yesizwe sakwaYuda, nguye olawula ixesha apho inyaniso ityhilwa khona ebantwini.

KwisiTyhilelo isahluko sokuqala, emva kweendinyana ezintathu zokuqala, ubuThixo bubekwe phambili njengezinto ezintathu ezahlukelelo.

UYohane ezicaweni ezisixhenxe eziseAsiya: Makube kuni ubabalo noxolo,
kuye oKoyo, owaye ekho, nowaye ekade ekho, noza kuza;

nakuMimoya osixhenxe eziphambi kwetrone yakhe;

Kwaye ivela kuYesu Kristu, oliNgqina elithembekileyo, noLizibulo kwabafuleyo, noMlawuli wookumkani bomhlaba. ISityihlelo 1:4, 5.

Intshayelelo yencwadi yokugqibela yeBhayibhile ngokucacileyo ithumela imibuliso kwibandla likaThixo echaza uYise, uMoya, noNyana. Isiphelo seLizwi likaThixo siphinda isiqalo, yaye ngokwenza oko sigxininisa ukubaluleka kokuqondwa ngokuchanekileyo koButhixo. Senza njalo ngenxa yabo baya kuba ngamaFiladelfiya baze benze ikhulu elinamashumi amane anesine amawaka. Bangabantu bomnqophiso bokugqibela, abaye bafanekiswa kuyo yonke imigca yembali yomnqophiso. Abo bangqina, phakathi kwezinye iinyaniso, bamisela ukuba uThixo ebefuna ngokwenyuka ngokuthe ngcembe ukwandisa ulwazi ngobume baKhe nangesimilo saKhe kuyo yonke imbali yesiprofeto.

Olonaphawu lukhulu eBhayibhileni lokuswela komntu ulwazi ngoThixo yayinguFaro, owayemele iYiputa, engumqondiso wehlabathi lonke, yaye ngenxa yoko nowoluntu lonke. Loo mqondiso wendlela uqalisa inkqubo ekuqaleni kukaSirayeli wokoqobo apho uThixo wayefuna ukwenza laziwe igama laKhe. Ekupheleni kukaSirayeli wokoqobo, impikiswano ngegama likaThixo yaphindwa. Ekupheleni kukaSirayeli wokoqobo uYesu wayiphawula intsebenziswano yaKhe namaYuda ngokuchonga imbali kaDavide nangokusebenzisa “umthetho wokukhankanywa kokuqala” ukumela intetho yokugqibela ngokuphathelele ubumfama bamaYuda obunguLawodike. Babengenako ukukuqonda oko Wayekuthetha, kuba babengawazi umthetho ka-Alfa no-Omega, yaye babengamazi no-Alfa no-Omega omi phambi kwabo.

Ekuqaleni kukaSirayeli ongowomoya, impikiswano eboniswe ngokomfuziselo kwimbali kaMoses iyahambelana. Njengoko ubuAdventist buhambe kuyo yonke imbali “yemihla yokugqibela,” amathuba amaninzi okunokuqonda ngakumbi iAlfa ne-Omega anikiwe, kanye njengoko kwakunjalo kuSirayeli wamandulo. Kuya kubakho ixesha apho kungasayi kuphinda kubuzwe mibuzo ekupheleni kobuAdventist, njengoko kwakunjalo ngemihla kaKristu.

Ukubuyela kweso siqendu sikwisahluko sokuqala seSityihlelo, sibona ukuba ubabalo noxolo zithunyelwa zivela kuYe okhoyo, nowayekho, nozayo, kwanakwiziporho ezisixhenxe, kwakunye nakuYesu. UbuThixo bumelwe nguYesu, ziziporho ezisixhenxe, nanguYe okhoyo, nowayekho, nozayo, ngaloo ndlela kusivumela ukuba sazi ukuba nguYise onazo iimpawu ezimelwe njengaLowo ukho, wayekho, nozayo. Ezi mpawu zimele ubume bukaThixo obungunaphakade. Ebesoloko ekho, yaye kwivesi yesibhozo neyesithoba kanye olo phawu lunye lwabelwa ngokucacileyo kuYesu.

“Mna ndinguAlfa no-Omega, isiqalo nesiphelo,” utsho iNkosi, “ekhoyo, neyayikho, neza kuza, uSomandla.” Mna Yohane, okwangumzalwana kuni, ndikwaliqabane kunye nani embandezelweni, nasebukumkanini, nasekunyamezelweni kukaYesu Kristu, ndandise siqithini esibizwa ngokuba yiPatmo ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu. NdandikuMoya ngomhla weNkosi, ndeva emva kwam ilizwi elikhulu, ngathi lelexilongo, lisithi, “Mna ndinguAlfa no-Omega, owokuqala nowokugqibela”; kwakhona lisithi, “Okokubonayo, kubhale encwadini, ukuthumele kuwo amabandla asixhenxe aseAsiya; e-Efese,

naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike.”
ISityhilelo 1:8–11.

Abo baneBhayibhile ebhala amazwi kaYesu ngombala obomvu bayazi ukuba kwiindima zesibhozo neyeshumi elinanye nguYesu othethayo. Kwezo ndima uYesu uchaza ukuba unguye onobume obungunaphakade obufanayo nobo bukaYise xa ezichaza njengokuba engu “iNkosi, ekhoyo, eyayikho, neza kuza,” yaye uYesu ukongeza esithi ungu “uSomandla.”

Eyona nto yokuqala kanye ethethwa nguYesu ekuqaleni kwencwadi yeSityhilelo, incwadi ezazisa ukuba iyiSityhilelo sikaYesu Kristu; kukuba unguAlfa no-Omega, nokuba naYe ungunaphakade njengokuba uYise enjalo, kwanokuba naYe unguThixo uSomandla. Iimpawu zendalo kaThixo ngamazwi okuqala kanye kwincwadi yeSityhilelo aphuma kuYesu. Ezo mpawu zizikhubekiso ezithe ngqo kuma-Adventist abasakhusela indawo yokuqala yoButhixo. Bakholelwa ukuba kwakukho ixesha apho uYise wazala uNyana waKhe.

Isiphelo sencwadi yeSityhilelo siyavumelana nesiqalo sencwadi yeSityhilelo.

Ukuza Kwesibini kulandela inkcazo yoButhixo. Kwisahluko samashumi amabini anesibini sifumanisa ukuba isiphelo sencwadi siyavumelana nesiqalo sencwadi, yaye ivesi yeshumi elinesibini iyahambelana nevesi yesixhenxe yesahluko sokuqala ngokubhekisa ekuZeni kweSibini.

Yaye nanko, ndiyeza kamsinya; nomvuzo wam unam, ukuba ndibuyekeze elowo ngokomsebenzi wakhe. Mna ndinguAlfa no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela. Banoyolo abo benza imithetho yakhe, ukuze babe nelungelo emthini wobomi, bangene ngesango kuwo umzi. Ngokuba ngaphandle kukho izinja, nabathakathi, nabahenyuzi, nababulali, nabanquli-zithixo, nabo bonke abathanda benza ubuxoki. Mna Yesu ndithume ingelosi yam ukuba iningqinele ezi zinto emabandleni. Mna ndiyingcambu nenzala kaDavide, inkwenkwezi eqaqambileyo yasekuseni. UMoya nomtshakazi bathi, Yiza. Novevayo makathi, Yiza. Noxaniweyo makeze. Nothandayo makathabathe amanzi obomi ngesisa. ISityhilelo 22:12–17.

Emva kokubhekisa ekuBuyeni kweSibini, uYesu, njengakwiSityhilelo isahluko sokuqala, uzichaza njengoAlfa no-Omega. Emva koko wongeza umahluko phakathi kwabo babeza kuva nabo babengayi kuva oko uMoya akutshoyo kuwo amabandla. Ubhekisa kwinkqubo yonxibelelwano eboniswe kwiindinyana zokuqala ukuya kwesesithathu kwisahluko sokuqala, ngokuchaza ukuba wathumela uGabriyeli enomyalezo kuYohane.

Emva koko Ubuyela kwisivakalisi sokugqibela awasenzayo kubaBhali nabaFarisi ekupheleni koSirayeli wamandulo. Udibanisa zozibini iziphelo zikaSirayeli wokwenyama noSirayeli wokomoya, ngokuphendula kwisiTyhilelo kwabo bakwi “mihla yokugqibela” oko amaYuda kwi “mihla yokugqibela” yawo angazange akwazi ukukuqonda. Uthi unguye ingcambu (isiqalo) nenzala (isiphelo) kaDavide. Umxholo kaDavide neNkosi yakhe wawusivakalisi sokugqibela awasenzayo uYesu kumaYuda ayethanda ukuphikisa, yaye oku kufanekisa isibhengezo sokugqibela sabo bakwimihla yokugqibela abathi, ngokomyalezo oya kwibandla laseFiladelfiya, bazibize ngokuba bangamaYuda, kanti abanjalo.

Yabona, ndiza kubenza abo basendlwini yesikhungu sikaSathana, abo bathi bangamaYuda, kanti abango, kodwa baxoka; yabona, ndiza kubenza ukuba beze baqubude phambi kweenyawo zakho, bazi nokuba ndikuthandile. Kuba uligcinile ilizwi lomonde wam, nam ndiya kukugcina kwixesha lokulingwa, eliya kuza phezu kwehlabathi liphela, ukuvavanya abo bahleli emhlabeni. ISityhilelo 3:9, 10.

Abo banqula ezinyaweni zabangcwele ngama-Adventist aseLawodike athe akhutshelwa ngaphandle emlonyeni weNkosi.

“Nicinga, ukuba abo banqula phambi kweenyawo zabangcwele, (ISityhilelo 3:9), ekugqibeleni baya kusindiswa. Apha ndimele ndahluke kuwe; kuba uThixo wandibonisa ukuba eli qela lalingama-Adventist azibiza ngokholo, awayewile, aza ‘azibethelelela ngokutsha kuNyana kaThixo, amhlazisa ekuhleni.’ Kwaye ‘ngexesha lokulingwa,’ elisaza kuza, ukuze kubonakaliswe isimilo sokwenyaniso somntu wonke, baya kwazi ukuba balahlekile ngonaphakade; yaye begutyungelwe yintlungu yomoya, baya kuqubuda phambi kweenyawo zabangcwele.” Word to the Little Flock, 12.

NgokweBhayibhile nangoMoya Wesiprofeto, abo banqula ezinyaweni zabangcwele, bangamalungu endlu yesikhungu kaSathana. Bazibanga ngokuba bangamaYuda, kanti abangoYuda. Ama-Adventist alilungisa ayathethwa ecaweni yaseFiladelfiya. Ikhulu elinamashumi amane anesine amawaka ngamaFiladelfiya, yaye amaYuda athi angawo, kanti angawo—ngamaLawodike. Kukho iindidi ezimbini zabantu abathembekileyo “ngemihla yokugqibela,” ikhulu elinamashumi amane anesine amawaka nabo bangabafeli-nkolo. Zimbini kuphela iicawa kwezisixhenxe ezingenasigxeko konke konke. Enye yiFiladelfiya emela abo bangaze bafe, enye yona yiSmirna, emela abafeli-nkolo abathembekileyo. Abafeli-nkolo nabo bangafiyo, iSmirna neFiladelfiya, kuphela kwazo iicawa kwezisixhenxe ezingenakugwetywa okunamathiselwe kwisigidimi ezasiphiwayo. Kanti ke, zombini ezo cawa kwakufuneka zihlangabezane nabo babebanga ukuba bangamaYuda, kanti babengawo. Kunjalo ke, kuba bonke bangamalungu ecawa enye “ngemihla yokugqibela” bejongene neemeko ezifanayo, olunye udidi lumiselwe ukungqina ngegazi lalo, lumelwe nguMoses eNtabeni yoTshintsho loBume, olunye udidi lona lumelwe nguEliya ongazange afe.

Uze ubhale kwingelosi yebandla laseSmirna uthi; Itsho ezi zinto eyokuQala neYokuGqibela, owafayo, wabuya waphila; Ndiyayazi imisebenzi yakho, nembandezelo, nentlupheko, (kepha usisityebi) yaye ndiyayazi intlebheko yabo bathi bangamaYuda, kanti abangawo, kodwa basisikhungu sikaSathana. Musa ukoyika nanye kwezo zinto oza kuziva ubunzima ngazo: yabona, uMtyholi uya kuphosa abanye benu entolongweni, ukuze nivavanywe; yaye niya kuba nembandezelo imihla elishumi: thembeka kude kuse ekufeni, ndokunika isithsaba sobomi. ISityhilelo 2:8–10.

Njengoko uYesu echaza iimeko ezimandundu zebandla laseSmirna, wenza intetho enye kuphela encomekayo xa esithi, “kodwa usisityebi,” ngaloo ndlela ebachasanisa namalungu endlu yesikhungu kaSathana angengobatyebileyo. Abo bakwiSityhilelo abangama-Adventist nabacinga ukuba bazizityebi, kanti abanjalo, ngamaYuda athi angamaYuda, kanti akunjalo—kuba angama-Adventist oSuku lweSixhenxe baseLawodike.

Ekuqaleni kweSityhilelo, ubuThixo bubonakaliswa njengabantu abathathu, yaye ekupheleni kwencwadi yeSityhilelo kukhankanywa ngokuthe ngqo uYesu noMoya, kodwa hayi uYise. Oko akunamsebenzi, kuba umgaqo womgca phezu komgca, udityaniswe nowokuba owokuqala ubonakalisa owokugqibela, ufuna ukuba uYise aqatshelwe kwiindinyana zokugqibela zeSityhilelo, kuba sele echongiwe njengokhoyo apho kwiindinyana zokuqala. Akukho kwahluka kwiVangeli kaYohane isahluko sokuqala, apho uYohane engamchazi ngokuthe ngqo uMoya, kodwa kuyaqondakala ukuba uMoya ukhona apho, kuba uMoya wayekhona kwasekuqaleni kanye xa kwaqala ukubhalwa intetho ethi “ekuqaleni.” Ubungqina bevangeli kaYohane kwisahluko sokuqala buqala ngalo kanye ibinzana elifanayo elithi “ekuqaleni.”

“Isiqalo” siluphawu lwesiprofeto yaye simele ukuvavanywa ngokwemithetho yesiprofeto, kuquka umgca phezu komgca. Isiqalo sikaMoses, sisiqalo seVangeli kaYohane, sisiqalo sencwadi yeSityhilelo, yaye sikwasisiphelo seSityhilelo. Kule migca mine, kabini bonke abantu abathathu boBathathu abasesulwini bachongiwe, yaye kumgca omnye (iVangeli kaYohane) uMoya unokuba engekho, yaye kumgca wesine uYise akakho, kodwa xa idityanisiwe bonke abaBuntu bathathu bobuThixo bamelwe kuyo yonke imigca emine.

UKristu weza ukuze amtyhile uYise, yaye uMoya oyiNgcwele weza ukuze amtyhile uNyana. Bobathathu benza imibingelelo engunaphakade. UYise walithanda kakhulu ihlabathi kangangokuba wanikela ngoYesu; uYesu walithanda kakhulu ihlabathi kangangokuba wavuma ukuthwala phezu kwaKhe, ngonaphakade, inyama yabo abo wayebadalile. Luhlobo luni lokunikela olumelwe sisenzo soMdali ekhetha ukuba abe yinxalenye yendalo yaKhe? Umntu wesithathu wobuThixo wazinikela ngokwaKhe, kuba uye wamkela isikhundla sokuhlala ngaphakathi kwesidalwa esibizwa ngokuba luluntu—kulo lonke unaphakade.

Mhlawumbi kungenxa yesi sizathu le nto uMoya oyiNgcwele ehlala enxulunyaniswa ngokuphindaphindiweyo neesimboli zabantu bakaThixo. Nguye uMntu wobuThixo omiselwe ukuhlala nendalo yoluntu. Ngoko ke, iisimboli zikaMoya oyiNgcwele eziseZibhalweni zisoloko, ngaphezu kwamaxesha amaninzi, zimelwe sisimboli esimele kokubini uMoya oyiNgcwele okanye uluntu. Ekuqalekeni uMoya washukuma phezu kwamanzi.

Waza wathi kum, Amanzi owabonayo, apho ihenyu ihleli khona, ngabantu, nezihlwele, neentlanga, neelwimi. ISityhilelo 17:15.

Eyona mpahla yefenitshala engcwele eyamiselwa nguMoses engazange ibe nomfuziselo ochazwe ngokukodwa ukuze abasebenzi bawulandele yayisisiphatho sezibane esinamasebe asixhenxe. Isiphatho sezibane simela ukudityaniswa kobuntu nobuthixo. Ngenxa yesi sizathu, uyilo lwesiphatho sezibane lwalululo lodwa phakathi kwezinto ezingcwele olwashiyelwa abantu ukuba banikele kulo. Iziphatho zezibane ezisixhenxe uKristu ahamba phakathi kwazo zichazwa njengeecawa ezisixhenxe, ukanti isiphatho sezibane sasondliwa ngeoli, emele uMoya oyiNgcwele, yaye imisonto yezibane eyayixhasa ilangatye ukuze likhanyise yayenziwe ngeengubo ezimhlophe ezazisele zisetyenzisiwe zababingeleli, ezimela ubulungisa bukaKristu obukhanya njengokukhanya kwehlabathi. Abantu bakaThixo bakukukhanya kwehlabathi, kodwa oko kukhanya kondliwa kuphela yioli yoMoya oyiNgcwele. UMoya oyiNgcwele udla ngokunxulunyaniswa nabantu

kwinkcazo Yakhe eZibhalweni.

Yaye kuphuma etroneni imibane neendudumo namazwi; yaye kwakukho izibane ezisixhenxe zomlilo zivutha phambi kwetrone, eziyimimoya esixhenxe kaThixo. ISityhilelo 4:5.

Izibane ezisixhenxe apha zichazwa njenge “Mimoya isixhenxe kaThixo,” kanti ke sixelelwa ukuba iziphatho zezibane ezisixhenxe zingamabandla asixhenxe.

Imfihlelo yeenkwenkwezi ezisixhenxe ozibonileyo esandleni sam sokunene, nezibane zegolide ezisixhenxe. Iinkwenkwezi ezisixhenxe zizingelosi zamabandla asixhenxe; nezibane ezisixhenxe ozibonileyo zingamabandla asixhenxe. ISityhilelo 1:20.

Izibane zezibane ezisixhenxe zingooMoya abasixhenxe yaye ziyiBandla likaThixo.

Ndaza ndabona, khangela, phakathi kwetrone naphakathi kwezidalwa ezine eziphilileyo, naphakathi kwamadoda amakhulu, kumi iMvana ngathi ibixheliwe, ineempondo ezisixhenxe namehlo asixhenxe, eziyiMimoya esixhenxe kaThixo ethunyelwe kuwo wonke umhlaba. ISityhilelo 5:6.

Impondo ezisixhenxe namehlo asixhenxe zikwayiMoya oyiNgcwele othunyelwa kuwo wonke umhlaba, yaye xa umKristu ebhaptizwa uthunyelwa kuwo wonke umhlaba, kuba wabhaptizwa egameni loYise, loNyana, neloMoya oyiNgcwele. Kumsikelelo ovakaliswa phezu kwabafeli-nkolo bengxwabangxwaba yomthetho weCawa, nakubo bonke abo bafa beselukholweni kwaSirayeli womoya wale mihla ukususela ngowe-1844, nguMoya onika intetho yokubongwa emngcwabeni wabo xa esithi, “Ewe,” “baya kuphumla emisebenzini yabo,” kuba wayekho phakathi kwemisebenzi yabo kude kube sekupheleni, bada babeka phantsi ubomi babo.

Ndaza ndeva izwi livela ezulwini lisithi kum, Bhala, Banoyolo abafileyo abafela eNkosini ukusukela ngoku: Ewe, utsho uMoya, ukuze baphumle emisebenzini yabo; nemisebenzi yabo iyabalandela. ISityhilelo 14:13.

Xa kuqwalaselwa isiphelo nesiqalo sencwadi yeSityhilelo, isiqalo seBhayibhile nesiqalo sevangeli likaYohane, sifumanisa ukuba bonke abaBantu bathathu boButhixo bamelwe, nangona uYise ekho apho, ngokusekelwe ekusebenziseni umgca phezu komgca. UNyana ukho apho ezazisa ngokwaKhe njengoAlfa no-Omega.

Ukuba siyaqonda ukuba umanyano lobuntu nobuthixo lungumanyano loMoya oyiNgcwele noluntu, ngoko sinokuthi siqonde isizathu sokuba imiqondiso yoMoya oyiNgcwele idityaniswe kunye nemiqondiso yoluntu. Sinolu luvo engqondweni, sibuyela kwezo zimbini “ezisekuqaleni” besisoloko sijongana nazo rhoqo.

Ekuqalekeni uThixo wadala izulu nehlabathi. Ke lona ihlabathi lalingenanto imileyo, lingenanto; yaye ubumnyama babuphezu kobuso benzulwini. UMoya kaThixo wayehamba phezu kobuso bamanzi. Wathi ke uThixo, Makubekho ukukhanya; kwaza kwabakho ukukhanya. Wabona uThixo ukukhanya, ukuba kulungile; waza uThixo wakwahlula ukukhanya ebumnyameni. Genesis 1:1–4.

Ekuqalekeni wayekho uLizwi, yaye uLizwi wayekuThixo, yaye uLizwi wayenguThixo. Lo wayekho ekuqalekeni ekuThixo. Zonke izinto zabakho ngaye; kungabikho nanye into eyabakho ngaphandle kwakhe. Kuye kwakukho ubomi; bobo bomi obabukukukhanya kwabantu. Kwaye ukukhanya kukhanya ebumnyameni; bumnyama ke abukwazanga ukukuqonda. Yohane 1:1–5.

Ngokusebenzisa la mangqina mabini athi “ekuqaleni;” uThixo iLizwi, owadala zonke izinto, wanikela nobomi baKhe, kuba “kuYe kwakukho ubomi,” yaye ubomi baKhe babungulo “ukhanyiso” lwabantu. “Ukhanyiso” lomntu odaliweyo bubulungisa boMdali. Ubulungisa boMdali yintambo yesibane emakhandleleni engcwele.

Waza wanikwa ukuba azinxibe ngelinen ecocekileyo, emhlophe: kuba ilinen ecocekileyo bubulungisa babangcwele. ISityhilelo 19:18.

Ioyile eyondla umsonoto imele umsebenzi woMoya oyiNgcwele ebomini bomkholwa. Ekuqalekeni umhlaba wawumnyama, yaye kwakungekho kukhanya. Wandula ke uYesu wanikela ngobomi baKhe, obo bomi babukuYe, ukuze kubekho ukukhanya kubantu.

Baya kumnqula bonke abahleli emhlabeni, abo amagama abo angabhalwanga encwadini yobomi yeMvana exheliweyo kususela ekusekweni kwehlabathi. ISityhilelo 13:8.

Xa uYesu wakhetha ukuba abe lidini ngenxa yoluntu, wanikela ubomi baKhe ukuze abantu babe nokukhanya. Njengoko kunjalo kwezi ndinyana zimbini, nanini na xa ukukhanya kungeniswa, ukukhanya kuvelisa iindidi ezimbini zabanquli, njengoko zimelwe kukukhanya nobumnyama, abantwana bemini okanye abantwana bobusuku.

Kodwa nina, bazalwana, anisebumnyameni, ukuze loo mini inifikele njengesela. Nina nonke ningabantwana bokukhanya, nabantwana bemini; thina asingabobusuku, asibobobumnyama. 1 Tesalonika 5:4, 5.

Xa siqonda ubudlelwane obusondeleyo, obungunaphakade, uMoya oyiNgcwele anabo nabantwana bemini, sinokusiqonda isizathu sokuba imiqondiso yabo bobabini, abantwana bakaThixo noMoya oyiNgcwele, inxulumane ngokusondeleyo kangako. Kwindinyana yokugqibela yeSityhilelo, sibona uYesu enguAlfa no-Omega, sibona uYise ngokusetyenziswa komgca phezu komgca, yaye uMoya oyiNgcwele unika umfanekiso wakhe wokugqibela ongumqondiso ngaye ngokwakhe, kuba amadoda angcwele amandulo athetha eqhutywa nguMoya oyiNgcwele. Ingxelo yakhe yokuqala ngaye ngokwakhe kwiGenesis imchaza eshukuma phezu kwamanzi, okanye eshukuma phezu koluntu, yaye isalathiso sakhe sokugqibela ngaye ngokwakhe sinje.

UMoya nomtshakazi bathi, Yiza. Nalowo uvayo makathi, Yiza. Nalowo unxaniweyo makeze. Kwaye nabani na othandayo, makathabathe amanzi obomi ngesisa. ISityhilelo 22:17.

Ukususela ekuqaleni kuse ekupheleni uMoya oyiNgcwele uchongwa ngokudityaniswa noluntu, kuba abantwana bemini bamele umanyano lobuthixo nobuntu. UPawulos uchonga, njengoko esenza noIsaya, ukuba abantu zizitya, yaye iziphatho zezibane ezingcweleni zazinezitya apho kwakubekwa khona umsonoto wesibane, yaye ioli yehla iye ezityeni ukuze inike isibaso esiyimfuneko ekuboniseni ukukhanya okobubulungisa bukaKristu. Thina sizizitya zoMoya

oyiNgcwele, uMntu wesithathu wobuThixo, njengoko kuchongiwe ukususela ekuqaleni kuse ekupheleni kweLizwi likaThixo, kwananjengoko kuchongwe ngokucacileyo emibhalweni yoMoya weSiprofeto.

Kwisigidimi sengelosi yesibini esazalisekiswa ekuqaleni kobu-Adventist nasekupheleni, kukho izigidimi ezibini ezahlukeneyo; esinye sesecaweni esinye seselizweni.