

ISityhilelo sikaYesu Kristu - Inani Lesithathu

Ukutyhila Iziseko Zobuprofeti: Isifundo seSityhilelo nendlela yeNyaniso

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“Ngoko ke ekuphandeni intsimi nasekumbeni ubucwebe obuxabisekileyo benyaniso, kubonwa ubuncwane obufihlakeleyo. Singalindelanga sifumana intsimbi exabisekileyo efanele ukuqokelelwa ize igcinwe njengexabiso. Kwaye uphando kufuneka luqhutyekwe. Ukuza kuthi ga ngoku inxalenye enkulu yobuncwane obufunyenweyo ibihleli kufuphi nomphezulu, yaye ifumaneke ngokulula. Xa uphando luqhutywa ngokufanelekileyo, kwenziwa yonke imigudu yokugcina ukuqonda nentliziyo kucecekile. Xa ingqondo igcinwa ivulekile yaye ihlala iphengulula intsimi yesityhilelo, siya kufumana iidipozithi ezityebileyo zenyaniso.”

“Iinyaniso zakudala ziya kutyhilwa kwiinkalo ezintsha, yaye kuya kuvela iinyaniso ebezingahoywanga ekuphandeni. Iinyaniso ezinamandla zingewatywe phantsi kobuqhophololo bempazamo, kodwa ziya kufunyanwa ngumfuni okhuthuleyo. Xa efumana aze avule uvimba wobutyebi bamatye axabisekileyo enyaniso, akakrobi nto; kuba bonke abo bawaxabisayo la matye axabisekileyo banokuwafumana, yaye ngoko nabo banovimba wobutyebi wokuwuvulela abanye. Lowo wabelanayo akazihluthi kubutyebi; kuba njengoko ebuhlolisisa ukuze abubeke ngendlela eya kutsala abanye, ufumana ubutyebi obutsha....”

“Abo bema phambi kwabantu njengabafundisi benyaniso mabaxabane nemixholo emikhulu. Abamele kuchitha ixesha elixabisekileyo bethetha ngezinto ezingabalulekanga. Mabafunde iLizwi, balishumayele iLizwi. Malibe iLizwi sezandleni zabo njengekrele elibukhali, elintlangothi-mbini. Malingqine iinyaniso zangaphambili lize libonakalise oko kuza kubakho kwixesha elizayo.

“Ukukhanya okwandisiweyo kuya kukhanya phezu kwazo zonke iinyaniso ezinkulu zesiprofeto, yaye ziya kubonakala ngobutsha nangokuqaqamba, kuba imitha eqaqambileyo yeLanga loBulungisa iya kukhanyisa yonke into.” Manuscript Releases, volume 1, 37–40.

Ndiyakholwa ukuba ngoku ndibeke iintsingiselo ezaneleyo zesiprofeto endaweni yazo ngezi nqaku zangaphambili, ukuze sibe nesiseko esihle sokubhekisela kuso njengoko siqalisa ukuqhubeka nencwadi yeSityhilelo. Ukuba ufunda ezi nqaku kwi-intanethi, ndiyathemba ukuba uyaqonda ukuba la manqaku alandelelene ngokwemihla. Ndiyaqonda ukuba kukho abo balandela la manqaku sele beqhelene neninzi yale nto ndabelana ngayo, kwaye ndibanikela uxolo lwam ngako konke ukuphindaphinda. Ndizame ukunika inkxaso eyaneleyo yeBhayibhile kwiinyaniso esisebenza ngazo, ukuze umntu omtsha kule migaqo esetyenziswa yiFuture for America aqonde aze ahlale enomdla, nangona enokuba engenalo olo qheliselo kwezi ngcamango abanalo abaninzi bethu abasele bezazi.

Kukho iinyaniso ezinamandla kakhulu, endandisandula kutshanje ndingazange ndiziqonde, ezityhiliweyo encwadini yeSityhilelo. Ndinganako nje ukubeka ezo nyaniso phandle kuluntu ngaphandle kokuzama kuqala ukwakha isiseko senkxaso yesiprofeto ngaphambi kokuba ndabelane

ngazo, kodwa ezo nyaniso zintsha kakhulu kwaye zinzima kakhulu kangangokuba andizange ndavuma ukuzabelana ngazo ngaphandle kwesiseko endinokuzibeka kuso ezo nyaniso, endikholwa ukuba zimelwe njengokuvulwa kwamatywina eSityhilelo okwenzeka kanye ngaphambi kokuba kuvalwe ixesha lovavanyo.

Wandixelela kum wathi, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha likufuphi. Lowo ungenabulungisa, makabe engenabulungisa kuse; nalowo ungcilileyo, makabe ngongcolileyo kuse; nalowo ulilungisa, makabe lilungisa kuse; nalowo ungcwele, makabe ngcwele kuse. ISityhilelo 22:10, 11.

UYesu wabeka umgaqo ngokuphathelele ukufundisa inyaniso, endikholelwa ukuba usebenza apha. Lo mgaqo ubekwe ngaphakathi ekuchongweni komsebenzi kaMoya oyiNgcwele.

Yaye kuthi, akufika yena, liya kulohlwaya ihlabathi ngasono, nangobulungisa, nangomgwebo: ngasono, ngokuba bengakholwa kum; ngobulungisa, ngokuba ndiya kuBawo wam, ningabi sandibona; nangomgwebo, ngokuba umphathi weli hlabathi ugwetyiwe. Ndisenezinto ezininzi zokuthetha kuni, kodwa aninakuzithwala ngoku. Noko ke xa athe wafika yena, uMoya wenyano, uya kunikhokelela kuyo yonke inyaniso; kuba akayi kuthetha ngokwakhe; uya kuthetha konke athe akuva; aze anibonise izinto ezizayo. Yena uya kundizukisa; kuba uya kwamkela okukokwam, aze anibonise kona. Yohane 16:8–16.

Xa uKristu wathi, “Ndisenezinto ezininzi zokuthetha kuni, kodwa aninakuzithwala ngoku,” oko kuqinisa inkolelo yam yokuba ngoku kuninzi okufanele kwabelwane ngako, kodwa kufanele kuqale kubekho isiseko esinengqiqo esinokwakhelwa phezu kwaso ezo nyaniso. Kutshiwo oko, iindinyana ezingaphambili zichaza izigidimi zeengelosi ezintathu njengoko zimelwe nguMoya oyiNgcwele ekhalimela “ihlabathi ngenxa yesono, nangenxa yobulungisa, nangenxa yomgwebo.” Ezo zigidimi zintathu zisisigidimi sokulumkisa sokugqibela, ngoko le ndawo echaza umsebenzi kaMoya oyiNgcwele ibubungqina obubalulekileyo, kuba igxininisa ukuba isigidimi siqondwa ngokuthe ngembe, yaye siqondwa kuphela ngabo banamafutha kaMoya oyiNgcwele. UYohane, encwadini yeSityhilelo, umele kanye loo nyaniso xa echaza ukuba ungumAdventist woSuku lweSixhenxe onqula ngeSabatha ekupheleni kwehlabathi.

Ndaba ndikuMoya ngomhla weNkosi, ndaza ndeva emva kwam ilizwi elikhulu, ngathi lelolixilongo. ISityhilelo 1:10.

Ama-Adventist oSuku lweSixhenxe ekupheleni kwehlabathi abaya kuwufunda umyalezo ovuliweyo kwiSityhilelo baya kwenjenjalo ngenxa yokuba “bakuMoya.” Kumxholo womzekeliso esixelelwe ukuba “ubonisa amava abantu bama-Adventist,” uYohane yintombi esisilumko, kuba uneoli yoMoya. Umele iintombi ezizizilumko ekupheleni kwehlabathi, eziva ilizwi elikhulu “ngasemva” kwazo. “Ilizwi elivela ngasemva” kwakhe nguAlfa no-Omega njengoko kuchongiwe kwivesi elandelayo kanye, yaye elo lizwi limazisa ukuba abuyeke ezindleleni zamandulo aze ahambe kuzo.

Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe kuyo, yaye niya kufumana ukuphumla kwemiphefumlo yenu. Kodwa bona bathi, Asiyi kuhamba kuyo. Yeremiya 6:16.

“Ukuphumla” uYeremiya abhekisa kuko kukuthululwa koMoya oyiNgcwele ngexesha lemvula yasemva. Kwindinyana elandelayo uYeremiya unika umzekeliso wesibini weentombi eziziziyatha ezalayo ukubuyela kwiziseko zobu-Adventist (iindlela zakudala) nokuhamba kuzo.

Kananjalo ndamise abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Kodwa bathi, Asiyi kuphulaphula. Yeremiya 6:17.

Xa uYohane esiva ilizwi emva kwakhe limyalela ukuba abuyele kwiindlela zamandulo okanye kwiziseko zobu-Adventist, ilizwi alivayo linjengesigodlo. Elo lizwi lidluliselwa “ngababonisi” uThixo awababeka phezu kobu-Adventist. UBawo uMiller wayengumbonisi owavuthela isigodlo sesilumkiso ekuqaleni kobu-Adventist ngexesha lokuvakaliswa kwesigidimi sengelosi yokuqala esazisa ukuvulwa komgwebo. Kodwa uYohane ngokukodwa umele abo bavakalisa isigidimi sengelosi yesithathu esazisa ukuvalwa komgwebo. Umele abo babuyela kwiziseko awazimisa uThixo ngomsebenzi kaMiller.

Sibonise ngokuphindaphindiweyo kule minyaka idlulileyo, (yaye kunokufunyanwa kwiiThebhile zikaHabakuki), ukuba isigidimi sengelosi yokuqala esithi “moyikeni uThixo” senzelve ukohlwaya isono, nokuba isigidimi sengweosi yesibini kulapho ubulungisa bubonakaliswayo khona, yaye esesithathu sichaza umgwebo. Ezi ziinyathelo ezintathu zeengelosi ezintathu, kananjalo ziinyathelo ezintathu zomsebenzi kaMoya oyiNgcwele. Ezo nyathelo zintathu zikwamelwe ngoonobumba abathathu besiHebhere abenza igama lesiHebhere eliguqulelwa ngokuthi “inyaniso.” Kwindima ethatyathwe kuYohane ishumi elinesithandathu, uYesu uthetha ngomsebenzi kaMoya oyiNgcwele ekukhokeleni abantu bakaThixo “kuyo yonke inyaniso,” ngaxeshanye ebabonisa “izinto ezizayo.” Kanti ke uYesu uyatsho ukuba “ndinazo izinto ezininzi zokuzithetha kuni, kodwa aninakuzithwala ngoku.”

Ndiyathemba ukuba niyiqondile inxalenye yentsingiselo yegama lesiHebhere eliguqulelwe ngokuthi “inyaniso.” Kuba sisandul’ ukuqalisa ukusebenzisa loo mfuziselo kwisifundo sethu. Kwiindinyana ezintathu zokuqala zeSityhilelo isahluko sokuqala, inkqubo yonxibelelwano phakathi kukaThixo nomntu iyachongwa. Iyachongwa kwangaphambi kokuba iSityhilelo sichonge indalo yobuthathu yoButhixo. Ifumana ubungqina besibini kwiindinyana zokugqibela zeSityhilelo, yaye ngokwenjalo, ngokusekelwe ekusebenziseni “umgca phezu komgca” ivelisa ukukhanya okungakumbi.

Ke kaloku xa songeza iGenesis 1:1–2:3, sifumana ingqina lesithathu nomnye umgca wesiprofeto wokubekwa phezu kwale migca mibini yangaphambili ekuqaleni nasekupheleni kweSityhilelo.

Emva koko songeza isithembiso sokugqibela kwiTestamente eNdala esichaza uEliya oza kuza, yaye sinemigca emine yesiprofeto.

Emva koko songeza isahluko sokuqala seTestamente eNtsha, yaye sibe nemigca emihlanu ekufuneka siyidibanise ukuze sifumane umyalezo wokugqibela ofumaneka eBhayibhileni xa kusetyenziswa umgaqo ka-Alfa no-Omega kuyo yonke imigca. Ukuba besinokuyigqibezela le migca mihlanu sele siyichongile, ngokusebenzisa loo mgaqo ngokubanzi kuyo yonke loo migca mihlanu, ngoko ke besimele silindele ukubona isiphelo sikaMateyu nesiphelo sikaYohane zingqina

ulwazi olufanayo nolo lukhoyo kuyo yonke imigca emihlanu yesiprofeto “yokuqala neyokugqibela” esiyiqwalaselayo.

Umyalezo otyhilwayo umiselwe kwincwadi yeSityhilelo, ngoko ke ngowona mqondiso wesalathiso kweminye imiqolo, ngokuvumelana noDade White esazisa ukuba “zonke iincwadi zeBhayibhile zidibana zize ziphelele kwiSityhilelo.” Umyalezo weendinyana ezintathu zokuqala zenewadi yeSityhilelo uchaza inkqubo uThixo ayisebenzisayo ukudlulisela ilizwi laKhe kuYohane ukuze alibhale aze alithumele ezicaweni. Incwadi yokuqala yeTestamente eNtsha, njengoko sele kuphawuliwe, ibeka phambili umnombo kaYesu Kristu, yaye iqala ngenqaku elinolwazi olunzulu kakhulu.

Incwadi yenzala kaYesu Kristu, unyana kaDavide, unyana ka-Abraham. Mateyu 1:1.

UYesu waluphelisa unxibelelwano lwaKhe oluthe ngqo namaYuda ayebanga-bangayo ngokuwathulisa ngomxholo othi “unyana kaDavide,” umxholo owawunokuqondwa ngamaYuda kuphela ukuba ayewuqondile umgaqo weBhayibhile wesiqalo nesiphelo. Awuqondanga wona, yaye inkoliso yama-Adventist ayiwuqondi. Nabani na onqwenela ukuphikisa umgaqo wokuba imbali iyaziphinda, ubonisa ukuba akaqondi ukuba uSirayeli wamandulo umele ngokomfuziselo uSirayeli wanamhlanje; yaye ukungafuni kwabo ukukholelwa loo mgaqo, kukwangokufanayo kanye nokungafuni okwabakho ekupheleni kukaSirayeli wamandulo ukuqonda loo mgaqo mnye. UYesu wawumela loo mgaqo kwimfihlakalo yaKhe yokugqibela kumaYuda ngokuwakhokelela kwimfihlelo yokuba iNkosi kaDavide, inokuba njani kwangaxeshanye unyana kaDavide?

Isahluko sokuqala sikaYohane sichaza ukuba ekuqalekeni uLizwi wayekunye noThixo, uLizwi enguThixo, kwaye uLizwi wadala zonke izinto. Oku ke, ngokuqinisekileyo, kuyahambelana neminye imiqolo esibhekisa kuyo. Kwaye ukuba ke siqwalasela amazwi okugqibela kwivangeli kaYohane, sibona uPetros, emva kokuva uYesu echaza indlela awayeza kufa ngayo, ebuza uYesu ukuba kwakuza kwenzeka ntoni ngompostile uYohane.

UPetros akumbona, wathi kuYesu, Nkosi, ke yena lo uya kwenza ntoni na? UYesu wathi kuye, Ukuba ndithanda ukuba ahlale ade ndize, yintoni na loo nto kuwe? ndilandele wena mna. Yandula ke le ntetho yayasazeka phakathi kwabazalwana, yokuba loo mfundi wayengayi kufa; kanti ke uYesu akatshongo kuye ukuthi, Akayi kufa; kodwa, Ukuba ndithanda ukuba ahlale ade ndize, yintoni na loo nto kuwe? Nguye lo mfundi ongingqinelayo ezi zinto, nowabhala ezi zinto; yaye siyazi ukuba ubungqina bakhe buyinyaniso. Kanjalo zininzi nezinye izinto awazenzayo uYesu, ezithi, ukuba zingabhalwa nganye nganye, ndicinga ukuba kwaneli hlabathi ngokwalo belingenakuzamkela iincwadi ezaziza kubhalwa. Amen. Yohane 21:21–25.

UPetros wayefuna ukwazi ukuba uYohane wayeya kufa njani, okanye kwanokuba uYohane wayeya kufa na. Impendulo iphinda kabini kweso siqendu, xa uYesu wayithethayo waza ke noYohane wayiphinda, esithi, “Ukuba ndithanda ukuba yena [uYohane] ahlale ndide ndifike, iyintoni na loo nto kuwe?” UYohane ngenene waphila wada wafikelela ekuBuyeni kweSibini kukaYesu.

Unokukubona okanye ukuva kuphela loo “nyaniso” ukuba uyakholelwa ekuphindaphindekeni kwembali, kwanokuba nembali emele ekuphindwa iphinde yenzeke ekupheleni kwehlabathi.

Isiphelo sehlabathi yindawo awayekuyo uYohane xa wayebhala incwadi yeSityhilelo. Incwadi yokugqibela kwiVangeli kaYohane iyavumelana neminye imigca yesiqalo nesiphelo, kuba imbeka uYohane kwimbali yeziganeko ezikhokelela ekuBuyeni kwesiBini apho yena, emele abo bavakalisa umyalezo wokugqibela wesilumkiso, awuthumela loo myalezo emabandleni.

“Ngemihla yamaKristu okuqala, uKristu weza okwesibini. Ukuza kwaKhe kokuqala kwakuseBhetelehem, xa weza eselusana. Ukuza kwaKhe kwesibini kwakuseSiqithini sasePatmos, xa wazityhila kuYohane umTyhileli esebuqaqawulini, owathi ‘wa ngasezinyaweni zaKhe ngokungathi ufile’ akumbona. Ke kaloku uKristu wamomeleza ukuba anyamezele loo mbono, waza wamnika umyalezo wokuwubhalela amabandla aseAsiya, amagama awo achaza iimpawu zalo lonke ibandla.

“Ukukhanya awakwatyhila uKristu kumkhonzi waKhe umprofeti kungokwethu. Esityhilweni saKhe kunikelwe izigidimi zeengelosi ezintathu, kwakunye nenkcazo yengelosi eyayiza kwehla ivela ezulwini inamandla amakhulu, ikhanyisela ihlabathi ngozuko lwayo. Kuso kukho izilumkiso nxa manye nobungendawo obuya kubakho ngemihla yokugqibela, kwanokuchasene nophawu lwerhamncwa. Asimele nje kuphela ukufunda nokuqonda esi sigidimi, koko simele ukusivakalisa ehlabathini ngelizwi elivakalayo nelingathandabuzekiyo. Ngokuzibeka phambi kwabantu ezi zinto zatyhilwa kuYohane, siya kuba nako ukuvuselela abantu.” Manuscript Releases, umqulu 19, 41.

Isiphelo sevangeli likaYohane sichonga inkqubo yonxibelelwano njengakwiindinyana ezintathu zokuqala zeSityhilelo, ngokubeka uYohane ngokwesiprofeto kwimbali yokuBuya kweSibini. Ngaloo ndlela, sisebenzisa “ukuza kwesibini” kokuqala kukaYesu (ePatmos) ukubonisa “ukuza kwesibini” kwakhe kokugqibela. Oku kunxibelelana ngokugqibeleleyo neminye imigca esiyiqwalaselayo, kuba kumela uYohane ekupheleni kwehlabathi, ePatmos apho amkela iSityhilelo sikaYesu Kristu. Kuthekani ngesiphelo sencwadi kaMateyu?

Baza bemka abafundi abalishumi elinanye baya kwelaseGalili, entabeni apho uYesu wayebamisela khona. Bathe bakumbona, baqubuda kuye; ke bona abanye bathandabuza. Waza uYesu weza wathetha kubo, esithi, Lonke igunya ndilinike ezulwini nasemhlabeni. Hambani ngoko ke, niyenze zonke iintlanga zibe ngabafundi, nibabhaptiza egameni loYise, neloNyana, neloMoya oyiNgcwele; nibafundisa ukugcina zonke izinto endiniwisele umthetho ngazo; yaye, yabonani, ndinani imihla yonke, kude kube sekupheleni kwehlabathi. Amen. Mateyu 28:16–20.

Kule ndima lonke igunya linikwe uYesu, yaye oku, kambe ke, kuya kuba ngamandla Akhe okudala. Emva koko Unika umyalelo wokubhaptiza egameni loYise, loNyana, kwanalo loMoya oyiNgcwele owawushukuma phezu kwamanzi kwiGenesis isahluko sokuqala, kwakunye nemimoya esixhenxe ephambi kwetrone kaThixo. Le ndima ibonakalisa ukuba amaKristu mawaqonde abantu abathathu boBathathu basezulwini njengezinto ezithathu ezahlukileyo. Isiphelo sikaMateyu songeza kule migca njengoko zisenza nezinye ezintandathu.

“UKristu wenze ubhaptizo lwaba ngumqondiso wokungena ebukumkanini baKhe bokomoya. Ukwenze oku kwaba yimeko ecacileyo ekufuneka bonke bahambelane nayo abo banqwenela ukwamkelwa njengabaphantsi kwegunya loYise, loNyana, neloMoya oyiNgcwele. Ngaphambi

kokuba umntu afumane ikhaya ebandleni, ngaphambi kokuwela umda wobukumkani bukaThixo bokomoya, ufanele amkele uphawu lwegama lobuthixo, 'INkosi bubulungisa bethu.' Yeremiya 23:6.

“Ubhaptizo lulahliso olunzulu kakhulu lwehlabathi. Abo babhaptizwayo egameni elintlu-zintathu loYise, loNyana, nolukaMoya oyiNgcwele, kanye emnyango wobomi babo bobuKristu bavakalisa esidlangalaleni ukuba bayishiyile inkonzo kaSathana, baza baba ngamalungu osapho lwasebukhosini, abantwana boKumkani wasezulwini. Bayithobele imiyalelo ethi, 'Phumani phakathi kwabo, nizahlule, ... nize ningachukumisi into engcolileyo.' Kwaye kubo kuzalisekiswa isithembiso esithi, 'Ndiya kunamkela, ndibe nguYihlo kuni, nani noba ngoonyana neentombi zam, itsho iNkosi uSomandla.' 2 Korinte 6:17, 18.

“Xa amaKristu ezithoba kwisiko elinzulu lobhaptizo, Uyayibhala isibhambathiso abasenzayo sokuba banyaniseke kuye. Esi sibhambathiso sisifungo sabo sokunyaniseka. Babhaptizwa egameni likaYise neloNyana neloMoya oyiNgcwele. Ngaloo ndlela bamanyaniswa namandla amathathu amakhulu ezulu. Bayazibophelela ukulahla ihlabathi nokugcina imithetho yobukumkani bukaThixo. Ukususela ngoko mabahambe ebuntsheni bobomi. Abasayi kuphinda balandele izithethe zabantu. Abasayi kuphinda balandele iindlela ezinganyanisekanga. Mabathobele imimiselo yobukumkani bamazulu. Mabafune uzuko lukaThixo. Ukuba baya kunyaniseka kwisibhambathiso sabo, baya kunikwa ubabalo namandla aya kubenza bakwazi ukuzalisekisa konke ubulungisa. 'Ke bonke abamamkelayo, wabanika igunya lokuba babe ngabantwana bakaThixo, kwabo bakholwayo egameni lakhe.'”
Evangelism, 307.

UYesu ubonakalisa isiphelo ngesiqalo eLizwini laKhe, kuba Yena uliLizwi, yaye Yena unguAlfa no-Omega.

Ukuhlanganisa le migca isixhenxe kwakha umfanekiso oneenkukacha kakhulu wenkqubo yonxibelelwano phakathi koThixo nomntu, ngoxa ezinye iinyaniso ezininzi ezibalulekileyo nezinzima zibekwa zaza zaqinisekiswa ngamanye “amangqina” ayimigca. Imigca esixhenxe yesiprofeto emele uAlfa no-Omega. Kodwa kuthekani ngenzwadi kaMalaki?

Incwadi kaMalaki sisohlwayo esibukhali nxaanye nababingeleli abangathembekanga kubu-Adventist. Iqala ngokuchongwa kweendidi ezimbini zabanquli kubu-Adventist ekupheleni kwehlabathi.

Umthwalo welizwi likaYehova kuSirayeli ngoMalaki. Ndinithandile, utsho uYehova. Kanti nina nithi, Wasithanda ngantoni na? UEsawu wayengengomzalwana kaYakobi na? utsho uYehova; kanti mna ndamthanda uYakobi. Malaki 1:1, 2.

UMalaki usixelela ngakumbi ukuba izigaba ezibini zabanquli ekupheleni kwehlabathi zizigaba ezibini zababingeleli.

Ke kaloku, nina babingeleli, lo myalelo ngowenu. Ukuba anisayi kuva, nokuba anisayi kuwubeka entliziyweni, ukuba ninike igama lam uzuko, utsho uYehova wemikhosi, ndiya kuthumela isiqalekiso phezu kwenu, ndiziqalekise iintsikelelo zenu; inene, sele ndiziqukile kakade, ngenxa yokuba ningawubeki entliziyweni. Malaki 2:1, 2.

Ukuqaleka kukaMalaki kuchaza ngokomfuziselo umyalezo waseLawodike naseFiladelfiya ngeendidi ezimbini zababingeleli. Ababingeleli bayalelwa ukuba “beve.” UYohane umele abo babingeleli bevayo, yaye umbingeleli umele abantu bakaThixo abanyuliweyo besivumelwano sakhe. Sele beqalekisiwe, yaye baya kuphinda baqalekisiwe ukuba abayi “kuva” yaye “abangakwenzi” okanye “abangayi kukwenza” “oko ngentliziyo.”

Nani ngokwenu, njengamatye aphilileyo, nakhiwa nibe yindlu yokomoya, ububingeleli obungcwele, ukuze ninikele imibingelelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu. Ngenxa yoko kukwaqulathwe esiBhalweni ukuthi, Khangelani, ndibeka eZiyon ilitye lembombo eliyintloko, elinyuliweyo, elixabisekileyo; yaye lowo ukholwayo kuye akayi kudaniswa. Ngoko ke kuni nina nikhholwayo ulixabiso; kodwa kwabo bangathobeliyo, ilitye abalalayo abakhi, kwalo elo lenziwe intloko yembombo, neli lilitye lokukhubekisa, iliwa lesikhubekiso, kubo abo bakhubeka elizwini, bengathobeliyo; ekwakwamiselwa oko. Ke nina nisisizukulwana esinyuliweyo, ububingeleli bobukumkani, uhlanga olungcwele, abantu abangabakaThixo ngokukhethekileyo; ukuze nibonakalise iindumiso zaLowo wanibiza wanikhupha ebunyamani wangenisa ekukhanyeni kwakhe okumangalisayo; nina enaningenabantu ngaphambili, kodwa ngoku ningabantu bakaThixo; nina enaningafumananga nceba ngaphambili, kodwa ngoku nifumene inceba. 1 Petros 2:5–10.

Ababingeleli ngabantu bakaThixo abanyuliweyo abavavanywa “ngelitye lembombo” elisekelweni letempile. Ilitye lembombo lilo elithelekiswa nalo onke amanye amatye esiseko, yaye likwalilitye elithwala ubunzima betempile yonke. Ilitye lembombo likaMiller lalingu-“maxesha asixhenxe” eLevitikus amashumi amabini anesithandathu. Ilitye lembombo, okanye ilitye abalaxhi abalalayo, libali eliyinyaniso lokwakhiwa kwetempile, elichazwa ngokucace gca kakhulu kwimibhalo yoMoya wesiProfeto. Enye ingongoma ngelitye lokuqala elalaliweyo kukuba labekwa bucala emva kokuba lalaliwe, yaye ukususela ngelo xesha ukuya phambili abalaxhi betempile babeza kusoloko bekhubeka phezu kwelitye lembombo, elalibekwe bucala phakathi kwendawo yomsebenzi wabo. Lalitye lokukhubekisa.

KuMalaki uThixo uxelela ababingeleli abangendawo, abakwaziwa kananjalo njengeentombi eziziziyatha zaseLawodike, ukuba uza kubaqalekisa, yaye sele ebabekele “isiqalekiso.” Uyabaqalekisa ngenxa yokuba bengayi “kuva” baze “babeke” entliziyweni yabo umyalezo kaEliya. Umyalezo kaEliya ubuyisela iintliziyo zooyise kubantwana, neentliziyzo zabantwana kooyise. Ukuguqulwa kweentliziyzo zabo kubonisa ukuva umyalezo kaEliya ngooyise nabantwana, ongumgaqo wokuqala nowokugqibela. Ukuva umyalezo wowokuqala nowokugqibela akwanelanga; kufuneka ubekwe entliziyweni. Ukwamkela umyalezo kaEliya kukuwubeka entliziyweni yakho. Ukuba umbingeleli akayi kuwuphulaphula lowo mgaqo, uya kuqalekiswa.

Bazizisele isiqalekiso ngokwabo xa ngowe-1863 baqalisa inkqubo yokulahla eyona nyaniso yokuqala esisiseko uMiller awayifumanayo, yaye akwenziwanga nto ngaphandle kokuqhubekeka koko kulahla kude kube namhla. Kodwa nangona isiqalekiso esiqhubekayo saqala ngowe-1863, (kuba sele beqalekisiwe), isiqalekiso esisesixekweni sexesha elizayo senzeka xa begxothwa emlonyeni weNkosi kumthetho weCawa. Ukuqala kukaMalaki kubonakalisa isiphelo, kuba isiphelo simela isilumkiso sokugqibela esinikwa ababingeleli abazizilumko nabaziziyatha.

Abazizilumko nabaziziyatha kuMalaki bamelwa njengoEsawu noYakobi. Umzalwana omdala emele umnqophiso ngobuzibulo bokuba ngowamazibulo, echasaniswa nomzalwana omncinane. Omdala engowokuqala, omncinane engowokugqibela.

KuMalaki bobabini uEsawu noYakobi bangama-Adventisti aseLawodike, kodwa owokugqibela ekugqibeleni waliva “ilizwi” leNkosi, waguquka, waza watshintshwa igama lakhe laba nguSirayeli. Omdala, owokuqala, akazange eve. UYakobi waliva ilizwi leNkosi ngobo busuku awaphupha ngabo waza wabona izithunywa zezulu zinyuka zize zihle phezu kwileli, elimela uKristu. UYakobi umele ama-Adventisti aseLawodike ekupheleni kwehlabathi aguqulwa esuka ekubeni ngabaseLawodike abe ngabaseFiladelfiya xa efumana amava eendinyana ezintathu zokuqala zeSityhilelo sokuqala, njengoko kuboniswa nguYohane nangephupha likaYakobi leleli lezithunywa zezulu ezinyukayo nezihlelayo. Loo mava aphawula ukuqala kokuguqulwa kukaYakobi abe nguSirayeli, umFiladelfiya. Isiphelo sebali lokuguqulwa kukaYakobi sisenzeka xa esokola noKristu ePeniyeli. Ngoko ke ibali lobuzibulo bukaYakobi liqala kwiindinyana ezintathu zokuqala zesahluko sokuqala seSityhilelo xa kusenzeka ukuvulwa kokutywinwa komyalezo wokugqibela wesilumkiso, lize liphele ngexesha leendykitya ezisixhenxe zokugqibela, ngexesha lembandezelo.

Zonke ezi ndidi zine zeziqalo neziphelo, “umgca phezu komgca,” zinika ubungqina kwisigidimi seSityhilelo sikaYesu Kristu. Umbuzo kukuba ingaba ababingeleli abazizidenge baya kuva kusini na okanye abayi kuva.

Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, bagcine ezo zinto zibhaliweyo kuso; kuba ixesha likufuphi. ISityhilelo 1:3.

Ababingeleli abalumkileyo, abevayo oko akuthethwa nguMoya emabandleni, bayasiva isigidimi sikaEliya. UMiller wayenguEliya, yaye abanye basiva, kodwa abanye bala.

“Amawaka amawaka akhokelwa ukuba alamkele inyaniso eyashunyayelwayo nguWilliam Miller, kwaza kwavuswa abakhonzi bakaThixo benomoya namandla kaEliya ukuze bavakalise isigidimi. NjengoYohane, umanduleli kaYesu, abo babeshumayela esi sigidimi sinobuzaza baziva benyanzelekile ukubeka izembe kwingcambu yomthi, baze babize abantu ukuba bavelise iziqhamo ezifanelekileyo inguquko. Ubungqina babo babumiselwe ukuvusa nokuchukumisa ngamandla iicawe nokubonakalisa isimilo sazo sokwenene. Yaye njengoko isilumkiso esinobuzaza sokusaba ingqumbo ezayo sasivakaliswa, abaninzi ababemanyene neecawe basamkela isigidimi sokuphilisa; bazibona izityeshelo zabo zokubuyela umva, baza ngeenyembezi ezikrakra zenguquko nangentlungu enzulu yomphefumlo, bazithoba phambi kukaThixo. Kwaye njengoko uMoya kaThixo wayehleli phezu kwabo, banceda ukuvakalisa isikhalo esithi, ‘Moyikeni uThixo, nimnike uzuko; kuba lifikile ilixa lomgwebo wakhe.’” Early Writings, 233.

UMiller wayefanekiselwa nguEliya kwakunye noYohane umBhaptizi, kuba uYohane umBhaptizi walungiselela indlela yokuza kukaKristu kokuqala, yaye uMiller walungiselela indlela yokuba uKristu angene eNdaweni eNgcwele Kakhulu yengcwele yasezulwini ngo-Oktobha 22, 1844. UMalaki uchaza ngokungqalileyo umsebenzi kaYohane nowoMiller.

Yabonani, ndothuma umthunywa wam, aze awulungise umendo phambi kwam; yaye iNkosi, eniyifunayo, iya kufika ngequbuliso etempileni yayo, inguye umthunywa womnqophiso enivuyela yena; yabonani, uya kuza, utsho uYehova wemikhosi. Kodwa ngubani na onokunyamezela umhla wokufika kwakhe? ngubani na onokuma xa ebonakala? kuba unjengomlilo womnyibilikisi, unjengesepha yabahlambisi: Yaye uya kuhlala njengomnyibilikisi nomcoci wesilivere; abahlambulule oonyana bakaLevi, abahlambulule njengogolide nesilivere, ukuze benzele uYehova umnikelo ngobulungisa. Woba mnandi kuYehova umnikelo wakwaYuda nowaseYerusalem, njengemihla yamandulo, nanjengeminyaka yokuqala. Ndiya kusondela kuni ukuze ndigwebe; ndibe lingqina elikhawulezayo nxamnye nabakhafuli, nxamnye nabakrexezayo, nxamnye nabafungi bobuxoki, nxamnye nabo bacinezela umqeshwa emvuzweni wakhe, umhlolokazi, nenkedama, nabo bagwebela ecaleni owasemzini elungelweni lakhe, bangandoyiki mna, utsho uYehova wemikhosi. Kuba ndinguYehova, andiguquki; ngenxa yoko nina nyana bakaYakobi anitshabalalanga. Malaki 3:1–6.

Njenge “mlindi” wembali yakhe, umsebenzi kaMiller wawumela ukuphakanyiswa kweziseko zetempile. Umsebenzi wakhe ekuqaleni umele ukubonakalisa umsebenzi omela ukugqitywa kwetempile. Lowo msebenzi wokugqibela ufuna omnye umlindi ukuba anike isigodlo isandi esicacileyo. UMiller nomyalezo wengelosi yokuqala babhengeza ukuvulwa komgwebo, yaye umlindi lowo uMiller amfuzisela ekupheleni kwe-Adventism uya kubhengeza ukuvalwa komgwebo.

KuMalaki iNkosi ithembisa ukuzisa umgwebo “kwabathakathi, nakubakrexezi, nakubafungi bobuxoki, nakwabo bacinezela umqeshwa emvuzweni wakhe, umhlolokazi, nenkedama, nabagxotha owasemzini elungelweni lakhe, abangandoyikiyo.” Abo bachongiweyo apha ngabo “abangandoyikiyo” “uYehova wemikhosi.” UWilliam Miller ngumthunywa wengelosi yokuqala ebiza abantu ukuba “bamoyike uThixo.” Ukugatya iziseko kukugatya ukoyika uThixo.

Kuba, yabonani, luyeza usuku oluya kuvutha njengeziko; nabo bonke abanekratshi, ewe, nabo bonke abenza ubungendawo, baya kuba ziindiza zeendiza; yaye usuku oluzayo luya kubatshisa lubaphelise, utsho uYehova wemikhosi, kangangkokuba aluyi kubashiyela ngcambu nalisebe. Kodwa kuni nina niloyikayo igama lam, iLanga lobulungisa liya kuniphumela linokuphilisa emaphikweni alo; nize niphume, nikhule njengamathole asesibayeni. Nize nibanyathele phantsi abangendawo; kuba baya kuba luthuthu phantsi kweentende zeenyawo zenu ngomhla endiya kwenza ngawo oku, utsho uYehova wemikhosi. Khumbulani umyalelo kaMoses umkhonzi wam, endamwisela umthetho ngawo eHorebhe ngenxa kaSirayeli wonke, nemimiselo nezigwebo. Yabonani, ndiyathumela uEliya umprofeti, phambi kokufika kwemini enkulu neyoyikekayo kaYehova; yaye yena uya kubuyisela intliziyo yooyise kubantwana, nentliziyo yabantwana kooyise, hleze ndifike ndilibethe ihlabathi ngesiqalekiso. Malaki 4:1–6.

- Ukuqala kweBhayibhile (iGenesis) nesiphelo seBhayibhile (iSityihilelo).
- Ukuqala kweTestamente eNdala (Genesis) nesiphelo seTestamente eNdala (Malaki).

- Ukuqala kweTestamente eNtsha (uMateyu) nokuphela kweTestamente eNtsha (kwakhona iSityhilelo).
- Ukuqala kobungqina bukaYohane (iVangeli likaYohane) nesiphelo sobungqina bukaYohane (kwakhona iSityhilelo).
- Ukuqala kukaMalaki nesiphelo sikaMalaki.
- Ukuqala kwevangeli likaMateyu kunye nesiphelo sevangeli likaMateyu.
- Ukuqaleka kwevangeli likaYohane kunye nesiphelo sevangeli likaYohane.
- Ukuqala kweziVangeli ezine nokuphela kweziVangeli ezine.

Xa sisusa iziqalo okanye iziphelo zesiprofeto ekubhekiselwa kuzo ngaphezu kwesihlandlo esinye, kusala imigca esibhozo yesiprofeto emele ukuhlanganiswa ize ibekwe phezu kweendinyana ezintathu zokuqala zeSityhilelo. Kuthekani ngesiphelo seGenesis?

UGenesis isahluko samashumi amahlanu siphela ngokufa kukaYosefu.

Wafa ke uYosefu, eneminyaka elikhulu elineshumi ubudala; baza bamthambisa ngezithambiso zokugcina izidumbu, waza wabekwa ebhokisini eYiputa. Genesis 50:26.

Isahluko samashumi amane anesibhozo sichaza ukufa kukaYakobi. Ukufa kukaYakobi, kuba kuvela kuqala kwisahluko samashumi amane anesibhozo, kukhokelela ekufeni kukaYosefu kwiivesi zokuvala zesahluko samashumi amahlanu, kubeka umqondiso ka-Alfa no-Omega phezu kwezahluke ezithathu zokugqibela zeGenesis njengokuphela kwencwadi yeGenesis.

Ezo zifa zimbini zisetyenziswa njengemiqondiso yokuqala nokuphela kokuthinjwa kukaSirayeli eYiputa. Ekuqaleni, umzimba kaYakobi ubuyiselwa ukuze ungcwatywe kunye nooyise bakhe; yaye xa uMoses ephuma eYiputa, uphatha umzimba kaYosefu ukuze ungcwatywe endaweni yokungcwaba yooyise bakhe.

Waza uMoses wawathabatha amathambo kaYosefu kunye naye; kuba yena wayebafungise ngokuqinileyo oonyana bakaSirayeli, esithi, UThixo inene uya kunivelela; nize niwanyuse amathambo am, niwasuse apha, nihambe nawo. Eksodus 13:19.

Isiphelo seGenesis zizahluko ezintathu zokugqibela. Kwisahluko samashumi amane anesibhozo uYakobi (uSirayeli) ubhengeza iintsikelelo phezu koonyana bakhe abalishumi elinesibini, ezichongwa ngokungqalileyo njengeziprofeto zoko kuya kwenzeka kwezo zizwe zilishumi elinesibini “ngemihla yokugqibela” yomgwebo wophando.

Waza uYakobi wabiza oonyana bakhe, wathi, Hlanganani, ukuze ndinixelele oko kuya kunihlela ngemihla yokugqibela. Hlanganani, nive, nina nyana bakaYakobi; niliphulaphule uSirayeli uyihlo. Genesis 49:1, 2.

Kwi “mihla yokugqibela” yomgwebo wophando iNkosi ithembisa ukuhlanganisa oonyana bayo abalishumi elinambini, abamelwa njengamawaka alikhulu anamashumi amane anesine kwincwadi yesiTyhilelo. Ngaba abo nguYohane ababonisa kwincwadi yesiTyhilelo. Bahlanganiswa lubizo oluvela kuYakobi, ubizo oluvela kwimbali yabo yokuqala abaxelelwa ukuba “baluve,” baze “baluphulaphule.” Kwimihla yokugqibela, abo bafanekiswa ngoonyana bakaYakobi “baliva”

isigidimi baze “baluphulaphule,” okanye njengoko uYohane esitsho, “bazigcine” ezo zinto zibhaliweyo kulo. Lulubizo olusuka kuyise lusiya kubantwana, lusiisigidimi sikaEliya. Abo babiziweyo babizwa ngokuba “ngoonyana bakaYakobi,” yaye bakwamele “baphulaphule uSirayeli” uyise wabo.

UESawu noYakobi kuMalaki bamele iintombi ezilumkileyo neziziziyatha. Ubizo luvela kuyise uYakobi nakuyise uSirayeli, lubonisa ukuba xa ubizo lokugqibela lwenziwa wonke umntu unguMAdventist waseLawodike, yaye ukhetho lubekwa ezandleni zakhe ngokwakhe nokuba abe ngunyana kaYakobi, umkhohlisi, okanye kaSirayeli, umoyisi. Into ebavumela ukuba benze ukhetho ngamandla okudala angaphakathi kulo myalezo. Ukuba umyalezo uyafundwa, uviwe, yaye ugcinwe, ngoko ngamandla okudala afanayo kanye awazisa zonke izinto ebukhoneni baya kuguqulwa babe ngonyana kaSirayeli. Ukwala ukuva kukugcina amava kaYakobi, umkhohlisi.

Ubizo lokuhlanganisa olwenziwa nguYakobi, olukwangulo ubizo lokuhlanganisa lomyalezo otyhiliweyo kwiSityhilelo, lungumfuziselo obalulekileyo ekufuneka uqondwe. “Izihlandlo ezisixhenxe” zikaLevitikus 26 zifundisa ukuba akukho kuhlanganiswa, ngaphandle kokuba kuqala kubekho ukusasazwa. Ikhulu elinamashumi amane anesine amawaka ngabo abo babesasaziwe kwangaphambili ngaphambi kobizo. Le nyaniso ichongwa ngokuphindaphindiweyo eBhayibhileni.

Yivani ilizwi leNkosi, nina zizwe, nilivakalise eziqithini ezikude, nithi, Lowo wamchithachithayo uSirayeli uya kumhlanganisa, amgcine, njengoko umalusi awugcina ngayo umhlambi wakhe. Yeremiya 31:10.

Umnqophiso ovuselelweyo kunye nekhulu elinamashumi amane anesine amawaka ukuqa isithembiso sokuba uThixo uya kuwubhala umthetho wakhe ezintliziyweni zethu. Kodwa abo le nyathelo lokudala lenzelwayo yiNkosi, sele babesakazekile ngaphambili.

Kwafika ilizwi likaYehova kum kwakhona, lisithi, Nyana womntu, abazalwana bakho, ewe, abazalwana bakho, amadoda esizalwane sakho, nendlu yonke kaSirayeli iphela, ngabo abathi kubo abemi baseYerusalem, Sukani niye kude noYehova; eli lizwe linikwe thina ukuba libe lilifa. Ngako oko yithi, Itsho iNkosi uYehova ukuthi; Nangona ndibagxothele kude phakathi kweentlanga, nangona ndibachithachithile phakathi kwamazwe, noko ndiya kuba kubo njengengcwele encinane kula mazwe baya kufika kuwo. Ngako oko yithi, Itsho iNkosi uYehova ukuthi; Ndiya kuniqokelela ezizweni, ndinihlanganise ndinikhuphe kumazwe enachithachitheka kuwo, ndininike ilizwe lakwaSirayeli. Baya kufika khona, basuse kulo zonke izinto zalo ezinezithe nazo zonke izikizi zalo. Ndiya kubanika ntliziyo-nye, ndibeke umoya omtsha phakathi kwenu; ndiyisuse intliziyo yelitye enyameni yabo, ndibanike intliziyo yenyama. Hezekile 11:14–19.

Kuninzi okusamele kuthethwe ngokuphathelele ukuqokelelwa kwekhulu elinamashumi amane anesine amawaka ngokunxulumene “nokusasazwa,” kodwa kuqala kufuneka sidibanise ukuqwalaselwa komqondiso ka-Alfa no-Omega kwezi zikhankanyo zisithoba siziqwalaselayo.

Iindidi ezimbini zimelwe kwizahluko ezithathu zokugqibela zeGenesis. Indidi yabavukeli nendidi yezilumko. Zombini ezi ndidi ziva ilizwi elithi, Nantsi indlela; hambani ngayo, kodwa inye indidi yala ukuva ixilongo nokuhamba ezindleleni zamandulo. Indidi yabavukeli kwiGenesis amashumi

amane anesibhozo ukuya kwamashumi amahlanu imelwe sisizwe seshumi elinesithathu.

Ekuqaleni koSirayeli wamandulo kwakukho izizwe ezilishumi elinesithathu, yaye ekuqaleni koSirayeli wale mihla kwakukho abafundi abalishumi elinesithathu. Lowo mfundi wahlukaniswayo kwabanye abafundi abalishumi elinesibini, (njengoko uEfrayim wayesahlukanisiwe kwezinye izizwe) bobabini bayimifuziselo yokuvukela. USister White ubiza ngokuthe ngqo uYudas ngokuba yintombi esisidenge.

“Bekusoloko kukho kwaye kuya kusoloko kukho ukhula phakathi kwengqolowa, iintombi ezizidenge kunye nezizizilumko, abo bangenayo ioli ezityeni zabo kunye nezibane zabo. Kwakukho uYuda onobugwangqa ebandleni uKristu awaluseka emhlabeni, yaye kuya kubakho ooYuda ebandleni kuwo onke amanqanaba embali yalo.” Signs of the Times, October 23, 1879.

UYuda Iskariyoti wayeyintombi esisidenge; wayelukhula, yaye ukuba wayeyintombi esisidenge, ngoko wayekwangowaseLawodike.

“Imeko yeBandla emelwe ziintombi ezizidenge, ikwakhankanywa njengemeko yaseLawodike.” Review and Herald, Agasti 19, 1890.

Oonyana ababini bakaYosefu bobabini bafumana intsikelelo kuYakobi kwisahluko samashumi amane anesibhozo seGenesis, yaye ukususela apho babizwa ngokuba “ziisiqingatha zezizwe.” Nokuba zaziziziqingatha zezizwe okanye akunjalo, zazisazizizwe. UYudas Iskariyoti wathatyathelwa indawo nguMatthiya ukuze azalise indawo yeshumi elinesibini eyayikade ibanjwe nguYudas Iskariyoti. UYudas wayengumfundi, yaye ngale ngqiqo—kwakukho abafundi abalishumi elinesithathu ekupheleni kukaSirayeli wakudala, kanye njengokuba kwakukho izizwe ezilishumi elinesithathu ekuqaleni.

Unyana kaYosefu uEfrayim (isizwe seshumi elinesithathu) waba ngumqondiso wemvukelo xa izizwe ezilishumi zasentla zahlanganisana zaxhasa uYerobhowam zaza zahlula ubukumkani baba zizizwe ezilishumi zasentla nezizwe ezibini zasemazantsi. Kutheni ndichaza uEfrayim unyana kaYosefu njengomqondiso wemvukelo endaweni yomntakwabo uManase? Imvukelo enxulunyaniswa noEfrayim iqala kwisahluko samashumi amane anesibhozo, phambi kokuba uYakobi asikelele oonyana bakhe abalishumi elinesibini. Kwisahluko samashumi amane anesibhozo uYakobi uqala ngokusikelela oonyana ababini bakaYosefu. Ngenxa yokuba uManase wayengowamazibulo, uYosefu ulindele ukuba intsikelelo yokuqala yoonyana bakhe iwele phezu kukaManase, yaye uYosefu uyamvukela uYakobi ngokukhetha uEfrayim.

Ukuqala kukaEfrayim njengommeli wabanyuliweyo bakaThixo kunobungqina bovukelo, yaye isiphelo sikaEfrayim sisasazo “samaxesha asixhenxe” sikaLevitikus 26, ukususela ku-723 BC kuse kuthi ga ku-1798. Ngo-723 BC izizwe ezilishumi zasemantla, ubukumkani bukaEfrayim, (ekwabizwa ngokuba nguSirayeli) zafumana inxeba lokufa njengobukumkani besiprofeto seBhayibhile. Elo nxeba lokufa laqalisa isiprofeto sexesha esagqitywa xa igunya lobupapa nobukumkani balo bafumana inxeba lokufa ngo-1798. Inxeba lokufa legunya lobupapa ngo-1798 limela ngokomfuziselo ukuwa kokugqibela kweBhabheli xa ukumkani wasemantla eya “kufika

esiphelweni sakhe kungekho namnye wokumnceda” kuDaniyeli 11:45. Uvukelo nokuwa kweBhabheli ngemihla yokugqibela lwafuziselwa luvukelo nokuwa kwegunya lobupapa ngo-1798, olwathi nalo lwafuziselwa luvukelo nokuwa kobukumkani bukaEfrayim (uSirayeli) ngo-723 BC, oluthi lwafuziselwa luvukelo lukaYosefu ngokuchasene nenkuthazo yesiprofeto kayise njengoko kuchongiwe ekupheleni kweGenesis.

Uvukelo uEfrayim alufanekisayo lwaqala ngovukelo loyise wakhe (uYosefu) nxamnye noyise wakhe (uYakobi). Ekugqibeleni lukhokelela kuvukelo lwezizwe ezilishumi zasemantla, olukhokelela “ekuchithakaleni okubonakalisiweyo” njenge “zihlandlo ezisixhenxe” kuLevitikus amashumi amabini anesithandathu. Ixesha lokuchithakala kobukumkani basemantla lahlulwe laba ngamaxesha amabini. Elinye liphela ngonyaka ka-538, elilandelayo liphela ngo-1798, yaye onke alatha kumyalezo otyhilwayo kanye phambi kokuba kuvalwe ixesha lobabalo encwadini yeSityhilelo. Lowo myalezo uchaza ukuwa kokugqibela kweBhabheli. Kwisikhombisi ngasinye sembali yesiprofeto kaEfrayim, uvukelo luyaphawulwa. Ngokunjalo nalo uvukelo lomfundi weshumi elinesithathu, uYudas Iskariyoti. Aba babini bangamangqina achaza inani leshumi elinesithathu njengophawu lovukelo. Kodwa akukho nanye kwezi nyaniso zingcwele enokuqondwa ukuba umntu akamanga phezu kweziseko zobu-Adventist ezakhiwa phezu kwenyaniso yokuqala eyafunyanwa nguMiller nenyani yokuqala eyalahlwa bubu-Adventist.

Ukuphela kweGenesis kuyavumelana nayo yonke eminye imixholo ebesiyiqwalasela. Ngokushwankathela:

Ekuqaleni isithathu sasezulwini soYise, soNyana nesoMoya oyiNgcwele sangqina ukudalwa kwamazulu nomhlaba okwafezekiswa nguNyana, okwanguYe neLizwi. ILizwi laba ngumjelo wonxibelelwano olusuka kuYise lusiya eluntwini, yaye iLizwi lilo lodwa indlela uluntu olunokunxibelelana ngayo noYise. Umyalezo kaYise wanikwa nguNyana kwingelosi uGabriyeli, owathabatha indawo kaLusifa (umphathi wokukhanya) emva kwemvukelo kaLusifa ezulwini. UGabriyeli wamkela ukukhanya, okanye umyalezo, aze awudlulisele kumprofeti, ongoyena mntu ungcwele odaliweyo omiselwe ukudlulisa umyalezo ovela kuYise uwuse kusapho oluwileyo lwendalo. Umyalezo onikwe umprofeti uyabhalwa phantsi uze emva koko udluliselwe eluntwini. Kulo lonke inqanaba lenkqubo yonxibelelwano umyalezo ungcwele, yaye ngenxa yesi sizathu abaprofeti, abangabantu abawileyo, bafanele ukuba ngcwele. Kanye kuloo ndawo apho umyalezo ongcwele udluliselwa ezandleni zoluntu oluwileyo, uluntu lunamandla okuphatha umyalezo ongcwele ngezandla ezingangwaliswanga. Ngoko ke, ukukhanya komyalezo ongcwele kuvelisa kokubini ukukhanya nobumnyama. Xa umyalezo wamkelwa ngabo bakusapho lomntu owileyo, uphethe kwa loo mandla afanayo okudala adala zonke izinto, angamandla amgwebela elilungisa loo mntu. Isiqalo senkqubo yonxibelelwano sibonakalisa isiphelo senkqubo yonxibelelwano. Ngoko ke, ukuba umyalezo uyaviwa, uyafundwa, yaye uyagcinwa, umyalezo uyamdala ngokutsha umntu owileyo ngokomfanekiso woNyana.

Usikelelwe lowo ufundayo, nabo abawavayo amazwi esi siprofeto, begcina nezinto ezibhaliweyo kuso; kuba ixesha likufuphi. ISityhilelo 1:3.

UYohane ubonakalisa uluntu oluwileyo kwimihla yokugqibela yomgwebo wophando, oluva ilizwi ngasemva kwalo luze lujike ukuze lwamkele umyalezo olukhokelela kwixesha elidlulileyo. Abo bawamkelayo baze bawenze umyalezo ungabi yinxalenye nje yobomi babo, kodwa ube bubomi babo bodwa, ngoko nangoko bagwetyelwa njengamalungisa. Ukugwetyelwa njengelungisa kukwenziwa ungwele. Xa abo bawufundayo baze bawuve umyalezo othunyelwe nguYise, bewamkela umyalezo baze benziwe bangwele, oko kwenzeka ngamandla okudala angaphakathi kuloo myalezo. Amandla okudala awugqiba umsebenzi wokugwetyela abantu njengamalungisa, xa abantu bekhulwa njengoko wenjenjalo uAbraham. Umyalezo ubayalela ukuba bajike baze baphulaphule ilizwi elingasemva, elikhokelela kwiindlela zakudala, eziziinyaniso ezisisiseko. Umyalezo ubakhokelela kuyo yonke inyaniso, yaye njengoko behamba kwiindlela zakudala, bahamba endleleni yabagwetyelweyo njengamalungisa.

Ke indlela yamalungisa injengokukhanya okumenyezelayo, okukhanya ngakumbi nangakumbi kude kuse emini epheleleyo. Indlela yabangendawo injengobumnyama; abazi nokuba bakhubeka ngantoni. Nyana wam, nikela ingqalelo emazwini am; thobela indlebe yakho kwiintetho zam. Mawangasuki emehlweni akho; wacine phakathi kwentliziyo yakho. Kuba bubomi kwabo bawafumanayo, yaye ayimpilo kuyo yonke inyama yabo. Gcina intliziyo yakho ngenkuthalo yonke; kuba kuyo kuphuma imithombo yobomi. Susa kuwe umlomo ogwenxa, nemilebe egoso uyibeke kude nawe. Amehlo akho makakhangele ngqo phambili, neenkophe zakho mazibheke tye phambi kwakho. Cingisisa ngendlela yeenyawo zakho, zize zonke iindlela zakho ziqiniswe. Musa ukuphambukela ekunene nokuba kusekhohlo; susa unyawo lwakho ebubini. IMizekeliso 4:18–27.

Abo bagwetyiweyo ngomyalezo odluliselweyo bahamba endleleni emela ukukhanya okwandayo ngamaxesha onke, kodwa kwaloo kukhanya kanye kwenza indlela yabangendawo ibe mnyama ngakumbi ngokulinganayo. Ukukhanya kuyazahlula ebumnyameni. Amandla okudala awawisela umyalelo wokuba kubekho ukukhanya ekuqalekeni avelisa loo mpembelelo inye eluntwini ekupheleni njengoko ukukhanya kwenzayo ekuqalekeni. Iqela elalayo ukuva ilizwi elingasemva, yaye ngenxa yoko likhetha ukuhamba endleleni emnyama, “liyakhubeka” eLizwini lakhe, kuba likhubeka phezu kwelitye lesiseko, ilitye elidala elivavanyiweyo. Ilizwi lingu-Alpha no-Omega, yaye xa abagwetyiweyo beve la mazwi baze bathobele iintliziyo zabo kuwo, bawacina loo mazwi phakathi kweentliziyo zabo, kuba u-Alpha no-Omega uguqula iintliziyo zabo zibuyele koobawo, (okwexesha eladlulayo) yaye iintliziyo zooBawo zikhomba esiphelweni.

Indlela yamalungisa ithe tye; wena, Othe Tye Kakhulu, uyayilinganisa indlela yelungisa. Ewe, endleleni yemigwebo yakho, Yehova, sikulindele; umnqweno womphefumlo wethu usegameni lakho nasekukhunjulweni kwakho. Ngomphefumlo wam ndikunqwenele ebusuku; ewe, ngomoya wam ongaphakathi kum ndiya kukufuna kwakusasa: kuba xa imigwebo yakho isemhlabeni, abemi behlabathi baya kufunda ubulungisa. Isaya 26:7–9.

UTHixo uyabalinganisela, okanye uyabagweba, abo bahamba endleleni yamalungisa, yaye oko ukwenze “ngemihla yokugqibela” xa izigwebo zakhe zisemhlabeni. Amalungisa ngabo bamlindileyo uYehova ekuzalisekeni kwexesha lokulibala emzekelisweni weentombi ezilishumi. Umnqweno wabo bahamba endleleni yolwazi olwandayo, kukuba babe nokuqonda okukhulu

nangakumbi ngegama likaThixo, isimilo sakhe. Abo bamlindileyo iNkosi yabo, ngabo babhengeza umyalezo wokugqibela wesilumkiso, kuba ngabo babhengeza iSikhalo saphakathi kobusuku, nto leyo ngokuqinisekileyo engumyalezo wokuqala wangaphakathi weSityhilelo seshumi elinesibhozo olandelwa ngowesibini, umyalezo wangaphandle.

Ke kaloku emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiselwa bubuqaqawuli bayo. Yaza yadanduluka ngamandla ngezwi elikhulu, isithi, Iwile, iwile iBhabheli enkulu, yaba yindawo yokuhlala yeedemon, nesisele sawo wonke umoya ongcobileyo, nentolongo yazo zonke iintaka ezingcolileyo nezithiyekileyo. Kuba zonke iintlanga ziselwe yiwayini yengqumbo yohenyuzo lwayo, nookumkani bomhlaba benze uhenyuzo nayo, nabarhwebi bomhlaba bazityebisile ngobuninzi bobunewunewu bayo. Ndeva elinye izwi livela ezulwini, lisithi, Phumani kuyo, bantu bam, ukuze ningabi ngabahlanganyeli ezonweni zayo, nize ningamkelwa zizo izibetho zayo. ISityhilelo 18:1–4.

Xa ingelosi yeSityhilelo ishumi elinesibhozo yehla ngoSeptemba 11, 2001, ibandla lamaSeventh-day Adventist lalandula ubizo lwalo lokugqibela lokubuyela ezindleleni zamandulo. Emva koko layeka ukuba luphondo lobuProtestanti bokwenyaniso eUnited States. Ngaloo mzuzu kwaqalisa inkqubo yokuvavanywa kwabo bakhetha ukuthabatha isigidimi selo lizwi linamandla baze basidle, njengoko kwabonakaliswa ngoYohane xa ingelosi yeSityhilelo ishumi yehla ekuqaleni kobuAdventist ngoAgasti 11, 1840. Isizwe sasemoyeni esasithabathe ingubo yobukhosi bobuProtestanti bokwenyaniso xa isigidimi sengwelezana yokuqala salandulwayo, sathi ke salandela emanyathelweni obuProtestanti obuwileyo ekuqaleni kobuAdventist.

Uphondo lokwenyaniso lobuProtestanti lwaza lwanikwa abo balamkelayo isigidimi esasisencwadini encinane eyayisesandleni sengelosi kwisiTyhilelo seshumi. Inkqubo yokuvavanywa ekuqalekeni kobuAdventi ukususela ngowe-1840 ukuya kowe-1844 imele inkqubo yokuvavanywa ekupheleni kobuAdventi ukususela ngoSeptemba 11, 2001 kude kube ngumthetho weCawa eUnited States. Ngaphakathi kwimbali yokuqala ka-1840 ukuya ku-1844, kwanenkqubo yokuvavanywa eyaqala ngoSeptemba 11, 2001, kuphawula utshintsho lwamaxesha olusuka kwiqela langaphambili labakholwayo elaliphethe igqubuthelo lobuProtestanti, lusiya kwiqela elitsha labakholwayo elithabatha igqubuthelo lobuProtestanti bokwenyaniso.

Okubaluleke ngakumbi ekucingweni kwethu ngendlela yabagwetyelweyo kukuba ngaphakathi kwelo bali lembali kukho ukuphoxeka okuphawula ukuqala kwexesha lolulibaziseka. Abathembekileyo balinda iNkosi yabo ngelo xesha, eliphela ngokutyhilwa kwomyalezo weSikhalo Sasezinzulwini Zobusuku. Loo nkqubo yovavanyo ekuqaleni kobuAdventism yaphela xa umyalezo weSikhalo Sasezinzulwini Zobusuku wagqitywa ngomhla wama-22 kuOktobha, 1844. Inkqubo yovavanyo ekupheleni igqitywa kwabo bamelwe nguYohane kumthetho weCawa ngeCawa eUnited States. Umyalezo weSikhalo Sasezinzulwini Zobusuku ekupheleni uya kugqitywa kanye njengasekuqaleni, yaye ekuqaleni kobuAdventism umyalezo weSikhalo Sasezinzulwini Zobusuku watyhilwa kwangaphambili ngaphambi kokovalwa kwenkqubo yovavanyo. Umyalezo weSikhalo Sasezinzulwini Zobusuku ekuqaleni ngoku uyatyhilwa ekupheleni.

Iintombi ezizizilumko ezithe zaba ngamalungisa zingena emnqophisweni noThixo xa iintombi ezizizidenge ezingendawo zingena emnqophisweni wokufa.

Wathi kubo, Le yindawo yokuphumla eniya kuthi ngayo niphumzise odiniweyo; yaye oku kukuhlaziyeka; kanti ke abazanga beve. Kodwa ilizwi likaYehova laba kubo ummiselo phezu kommiselo, ummiselo phezu kommiselo; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; ukuze bahambe, bawe ngasemva, baqhekezeke, babanjiswe ngomgibe, bathinjwe. Ngako oko, yivani ilizwi likaYehova, nina madoda agculelayo, nilawula aba bantu baseYerusalem. Ngenxa yokuba nithe, Senze umnqophiso nokufa, sivumelene nelabafileyo; xa isibetho esikhukulayo sidlula, asiyi kusifikela: kuba ubuxoki sibenzile ikhusi lethu, sazifihla phantsi kobuxoki obungeyonyaniso: Ngenxa yoko itsho iNkosi uYehova ukuthi, Yabonani, ndibeka eZiyon ilitye lesiseko, ilitye elivavanyiweyo, ilitye lembombo elinqabileyo, isiseko esiqinileyo; lowo ukholwayo akayi kukhawuleza. Isaya 28:12–16.

Abo bagwetyiweyo bathabatha isigidimi esingcwele seMidnight Cry basise ecaweni, yaye emva koko bavakalisa isigidimi selizwi lesibini xa bebizela uluntu ukuba luphume eBhabheli.

“Ngoko ke kumsebenzi wokugqibela wokulumkisa ihlabathi, kubhengezwa izibheni ezibini ezahlukileyo eziya kwiicawe. Isigidimi sengelosi yesibini sithi, ‘Iwile, iwile iBhabheli, loo mzi mkhulu, ngokuba iye yawanxilisa zonke iintlanga ngewayini yengqumbo yohenyu lwayo.’ Kwaye ekudandulukeni okukhulu kwesigidimi sengwe yengelosi yesithathu kuviwa ilizwi livela ezulwini lisithi, ‘Phumani kuyo, bantu bam, ukuze ningabi nenxaxheba ezonweni zayo, nokuba ningamkelwa zizibetho zayo. Kuba izono zayo zifike zaza zaya ezulwini, yaye uThixo ubukhumbule ubugwenxa bayo.’” Review and Herald, December 6, 1892.

Abo baphuma eBhabhiloni baza bazihlanganisa nabo bahamba endleleni yamalungisa bamkelwa emhlambini ngamanzi obhaptizo amelwe ligama leqela lasezulwini elingabathathu. Abo bagwetyelweyo, nokuba ngabo ngoku beva umyalezo owawusiwa kuYohane ePatmos, okanye ngabo bathi kamva babizwe baphume eBhabhiloni, bonke bagwetyelwa ngokwamkela uMoya oyiNgcwele. Oko kudityaniswa kobuthixo bukaMoya oyiNgcwele nobuntu bomntu kwafezekiswa, njengoko kwamiselwa njengomzekelo xa uKristu wazithabathela kuye indalo yobuntu. Ikhulu elinamashumi amane anesine amawaka amelwa ngamangqina amabini, oonyana abalishumi elinesibini bakaYakobi nabafundi abalishumi elinesibini. Abangendawo bamelwa sisizwe seshumi elinesithathu nangumfundi weshumi elinesithathu. Omabini la “mashumi elinesithathu” kuwo omabini la mizekeliso ayebizelwe ukuba abe ngababingeleli kuThixo, yaye abo balalayo olo bizo bamelwa nguEsawu, kanti umninawa wakhe omncinane uYakobi umele abo balwamkelayo olo bizo. UEsawu noYakobi bobabini bamele amaSeventh-day Adventists aseLawodike ekupheleni kwehlabathi. Elinye iqela liyawamkela umyalezo ongcwele othunyelweyo ngemibhalo yomprofeti lize liguqulwe libe nguSirayeli, kanti uEsawu uhlala egcine igama lakhe.

Kakade kuninzi ngakumbi kule migca isithoba yeAlpha neOmega, kuba oku bekusisishwankathelo nje esifutshane seziqalo neziphelo eLizwini likaThixo.

Imigca esithoba yembali, emele iimbali zesiprofeto ukusuka kwindalo kuse kube kukuBuya kweSibini. Yonke le migca yesithoba yesiprofeto yokuqalisa neyokuphelisa inxulumene ngokuthe

ngqo neendinyana ezintathu zokuqala zesahluko sokuqala seSityhilelo. Ezo ndinyana zintathu zichaza ukuba iSityhilelo sikaYesu Kristu, esityhilwayo kanye ngaphambi kokuba ukuvalwa kwexesha lovavanyo kufike, sisibonakaliso samandla kaThixo okudala. Ngawaphi na amanye amandla anokwakha ubungqina obuntsonkothileyo, obulukiwe ndawonye ngolu hlobo, obuvela kumangqina ahlukeneyo, awanikela ubungqina bawo ukusukela ngexesha likaMoses kuse kube lixesha likaYohane umTyhili?

Khulula izihlangu zakho, kuba lo ngumhlaba ongcwele.