

Yintoni Inyaniso? - Inombolo yokuQala

Isakhelo Senyaniso: Isityhilelo, lingqamaniso Zobuprofeti, noAlfa noOmega

Jeff Pippenger

2023-08-05

Phambi kokuba siwuphonononge umxholo wokuba yintoni inyaniso, siyaqaphela ukuba siqale esi sifundo ngeendinyana ezintathu zokuqala zesahluko sokuqala seSityhilelo, saza emva koko songeza inqaku ngoEliya. Ezinye zeenjongo zezi zifundo kukuchonga indima yeUnited States esiprofetweni, ukuvulela umyalezo weSityhilelo sikaYesu Kristu, ukuqonda indima yabaprofeti njengemiqondiso yabantu bakaThixo, nokucamngca ngeentsingiselo zoko kuthethwa kukuba uYesu ungu-Alfa. Sibonisile ukuba iindinyana ezintathu zokuqala zeSityhilelo ziyavumelana zize zihambelane neendinyana zokugqibela zeSityhilelo, yaye kuzo zombini ezi meko, ekuqaleni nasekupheleni, uYesu uzazisa ngokwakhe njengoAlfa no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela.

Sasebenzisa ingxoxo emfutshane ngoEliya kwisifundo sesibini ukuze sibonakalise ukuba iindinyana zokuqala zeBhayibhile ziyavumelana neendinyana zokugqibela zoMnqophiso oMdala nezikaMnqophiso oMtsha, kwanokuba iindinyana zokuqala zoMnqophiso oMtsha nazo ziyavumelana nesiqalo okanye nesiphelo, nangaluphi na uhlobo onqwenela ukulujonga ngalo iBhayibhile, nokuba iyonke okanye njengeMinqophiso emibini.

Enye ingongoma esifuna ukuyiphuhlisa kukuqonda ukuba ubuThixo busebenze ngokutyhilwa kancinci kancinci kobuThixo obupheleleyo kuyo yonke imbali. Kungenxa yoko le nto siqaphele ukuba, njengoko ixesha liqhubela phambili kumxholo webhayibhile wembali yomnqophiso, uThixo, inyathelo ngenyathelo, watyhila ngakumbi nangakumbi isimilo saKhe ngomfuziselo wamagama aKhe awahlukeneyo. UThixo uSomandla wathetha noAbraham, yaye kwaloo Thixo wathetha noMoses, kodwa wamazisa uMoses ukuba ukususela ngoko ukuya phambili igama laKhe laliza kwaziwa ngokuba nguYehova. Kwathi ke xa uKristu weza, wazazisa ngegama elalingaziwa kwiTestamente eNdala, ngaphandle kwentetho enye yelo gama eyathethwa ngumBhabheli kwisahluko sesithathu sikaDaniyeli. UYesu akazange achaze kuphela ukuba wayenguNyana okuphela kwakhe kaYise, kodwa kwakwangelo bali likhethekileyo lembali yomnqophiso wazichaza ngokuba enguNyana woMntu. UThixo wanika ne-Adventism yamaMillerite igama xa wangena emnqophisweni nesiqalo se-Adventism.

“Ngeli xesha, xa sisondele kangaka esiphelweni, siya kufana na nehlabathi ngesenzo kangankokuba abantu bajonge ilize befuna ukufumana abantu bakaThixo ababizwa ngegama lakhe? Ngaba kukho umntu onokuthengisa iimpawu zethu ezikhethekileyo njengabantu bakaThixo abanyuliweyo ngenxa yayo nayiphi na inzuzo elinokuyinika ihlabathi? Ngaba ubabalo lwabo bagqitha umthetho kaThixo luya kuthatyathwa njengento enxabiso elikhulu? Ngaba abo iNkosi ibabize ngokuba ngabantu bayo baya kucinga ukuba kukho naliphi na igunya elingaphezulu kunoYE NDINGUYE omkhulu? Ngaba siya kuzama ukucima iingongoma ezahlulayo zokholo eziye zasenza amaSeventh-day Adventists?” Evangelism, 121.

Igama elanikwa ama-Adventist eSabatha lesiXhenxe lanikwa yiNkosi, yaye uDade White usoloko ebhekisa kuma-Adventist njengabantu bakaThixo abathiwe ngeli gama. “Abathiwe ngeli gama” kuthetha ukuthiwa igama. Ezona bandla zimbini kuphela uDade White azichonga njengabantu bakaThixo abathiwe ngeli gama nguSirayeli wamandulo noSirayeli wanamhlanje.

Ngoko ke, njengoko siqhubeka kufundo lwethu lwencwadi yeSityhilelo, ndicebisa ukuba “igama elitsha” elityhilwa kwabaseFiladelfiya, nabo bamelwe njengamakhulu alikhulu anamashumi amane anesine amawaka, liyinxalenye enkulu yemfihlelo yesiprofeto etyhilwayo kanye phambi kokuba ixesha lovavanyo livalwe.

Lowo woyisayo ndiya kumenza intsika etempileni kaThixo wam, yaye akasayi kuphinda aphume naphakade; kwaye ndiya kubhala phezu kwakhe igama likaThixo wam, negama lesixeko sikaThixo wam, esinguYerusalem entsha, esehla ivela ezulwini kuThixo wam; kwaye ndiya kubhala phezu kwakhe igama lam elitsha. Lowo unendlebe, makeve oko uMoya akuthethayo kuwo amabandla. ISityhilelo 3:12, 13.

Umyalezo wokugqibela wesilumkiso ngumyalezo weSityhilelo sikaYesu Kristu, yaye usisityhilelo sesimilo saKhe.

“Abo balinde ukuza koMyeni womtshato mabathi ebantwini, ‘Nanko uThixo wenu.’ Imitha yokugqibela yokukhanya kwenceba, umyalezo wokugqibela wenceba oza kunikwa ihlabathi, sisityhilelo sesimilo saKhe sothando. Abantwana bakaThixo mababonakalalise uzuko lwaKhe. Kubomi babo ngokwabo nasesimilweni sabo mabatyhile oko ubabalo lukaThixo olubenzele kona.” Christ’s Object Lessons, 415, 416.

Sinokuninzi ngakumbi esifanele ukusifaka embhalweni malunga noYesu njengeLizwi, kodwa ngoku siya kuqwalasela igama elithi “inyaniso.” Ukuqonda “inyaniso” kwanegama elithi “inyaniso” kwaneenobumba ezisetyenzisiweyo ukwenza “ilizwi lenyaniso,” kukuqonda isimilo sikaKristu.

Ngoko ke uPilato wathi kuye, Ungukumkani na ke? UYesu waphendula wathi, Utsho wena ukuba ndingukumkani. Ndazalelwa oku, yaye ndizele oku ehlabathini, ukuze ndingqine inyaniso. Bonke abangabanyaniso bayaliva ilizwi lam. UPilato wathi kuye, Yintoni na inyaniso? Wathi ke akukutsho oko, wabuya waphuma waya kumaYuda, waza wathi kuwo, Andifumani nanye ityala kuye. Yohane 18:37, 38.

Igama lesiGrike eliguqulelwe ngokuthi “inyaniso” kule ndima lithatyathwe kwigama lesiHebhere, elikwaligama loonobumba kwananjengenani. Unobumba wokuqala woonobumba besiHebhere ngu-‘aleph.’ Enyanisweni, oonobumba ababini bokuqala boonobumba besiHebhere ngu “aleph” no “beth,” yaye bafana kakhulu noonobumba ababini bokuqala kwisiGrike abangoo-alpha no-beta. Xa bedityanisiwe benza ingcambu yegama elithi “alphabet.” Igama elithi “alpha” (elisuka kunobumba wesiHebhere u-aleph) ngoko ke lisetyenziswa njengonobumba, igama, inani, kwananjengeny yamagama amaninzi kaYesu.

Xa uPilato wayebuzisa umbuzo othi, “Yintoni inyaniso?” uYesu wayesele emxelele ukuba isizathu sokuba Yena “eze ehlabathini,” kwanokuba isizathu sokuba Yena “azalwe” yayikukuba angqine

“inyaniso.” Wongezelela esithi “wonke umntu ongowenyaniso uyakuva” ilizwi Lakhe.

Uyolo lowo ufundayo, nabo bawavayo amazwi esi siprofeto, baze bazigcine izinto ezibhaliweyo kuso; kuba ixesha lisondele. ISityhilelo 1:3.

INYANISO: G225—Isuka ku-G227; inyaniso: – yinyaniso, X ngenene, inyaniso, ubunyani. G227—Isuka ku-G1 (njengesuntswana esilandulayo) naku-G2990; yinyaniso (njengengafihlisi nto): – yinyaniso, ngenene, inyaniso. G1; A. Imvelaphi yayo sisiHebhere; unobumba wokuqala woluhlu loonobumba: ngokomfuziselo kuphela (ngokusetyenziswa kwawo njengenani) owokuqala. UAlfa.

UYesu wathi kuye, Ndim indlela, nenyanyiso, nobomi; akukho mntu uzayo kuYise ngaphandle kwam. Yohane 14:6.

Xa uYesu wayesithi, “Ndinguye ... inyaniso,” wayesithi wayengunobumba, inani, nelizwi elimele unobumba u-alpha; yaye igama elithi alpha, nenani u-alpha, zonke zing “inyaniso.” Encwadini kaDaniyeli, uKristu wazityhila njengoMbalimani oMangalisayo, nto leyo eyintsingiselo yegama lesiHebhere elithi “Palmoni,” eliguqulelwe ngokuthi “ingcwele ethile eyathethayo,” kuDaniyeli isahluko sesibhozo.

Ndaza ndeva omnye ongcwele ethetha, yaza enye ingcwele yathi kuloo ngcwele yayithetha, Kuya kude kube nini umbono ongombingelelo wamihla le, nesikreko esibangela ukuphanziswa, ukuze kungcwelelwe nomkhosi zinikelwe ukuba zinyathelwe phantsi? Wathi kum, Kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele. Daniyeli 8:13, 14.

Loo “ngcwele uthile” kwivesi yeshumi elinesithathu ngu “Palmoni” — umbalisi omangalisayo, okanye umbalisi weemfihlelo. Ezi vesi zimbini yindawo apho kubekwa khona isiprofeto seminyaka engama-2300 kunye neziprofeto ezibini zeminyaka engama-2520. Iminyaka engama-2300 ijongene “nengcwele,” kanti iziprofeto ezibini zeminyaka engama-2520 zijongene “nomkhosi,” kuba zombini ingcwele nomkhosi babeza kunyathelwa phantsi yiRoma. Isiprofeto seminyaka engama-2520 simela ukunyathelwa phantsi kwengcwele kaThixo nabantu baKhe. Iziprofeto ezintathu ezinzulu, ezinxulumene enye kwenye, ezisekelwe kwixesha, zikwindawo kanye eBhayibhileni apho uYesu azazisa khona njengoMbalisi omangalisayo weemfihlelo. Asikokuba nje wakhetha ezi vesi zimbini ukuze azazise njengeNkosi yexesha, kodwa ezi vesi zimbini azityhilayo ngazo zichaza ixesha awayeya kungena ngalo emnqophisweni noSirayeli wokomoya wale mihla, kwaye ezo vesi zimbini zikwasisiseko nentsika engundoqo yobu-Adventism.

“Isibhalo esathi, ngaphezu kwazo zonke ezinye, saba sisiseko kwanentsika ephambili yokholo lwe-Adventi, yayisisibhengezo esithi, ‘Kuse emazantsi amakhulu amabini anamakhulu amathathu eentsuku; kwandule ke kuhlambululwe ingcwele.’ [Daniel 8:14.]” Imbambano Enkulu, 409.

Ngexesha lesiphelo ngo-1798, incwadi kaDaniyeli yatyhilwa, yaye isigidimi sengelosi yokuqala safika embalini, siphawula ukwanda kolwazi lwesiprofeto olwenzeka ngexesha lentshukumo

yamaMillerite, eyayisisiqalo soBugcisa bama-Adventist boSuku lweSixhenxe. Xa incwadi kaDaniyeli yatyhilelwa amaMillerite, isigidimi esivela kuPalmoni— isigidimi sexesha—saqondwa. ILizwi likaThixo alisoze lisilele, yaye lisoloko lichaza isiphelo ngesiqalo. Ngoko ke, ekupheleni koBugcisa bama-Adventist ngokuqinisekileyo kuya kubakho isityhilelo sesimilo saKhe, njengoko kwakunjalo kwimbali yamaMillerite. Le nyaniso isekelwe ekuqaleni nasekupheleni koBugcisa bama-Adventist, kodwa ikwasekelwe kubudlelwane obuchaziweyo bencwadi kaDaniyeli nencwadi yeSityhilelo. UDaniyeli neSityhilelo zimele incwadi enye, yaye kolo melo, zingamangqina amabini, owokuqala enguDaniyeli nowokugqibela enguSityhilelo.

“Incwadi zikaDaniyeli neseSityhilelo zimnye. Enye sisiprofeto, enye isisityhilelo; enye yincwadi etywiniweyo, enye yincwadi evuliweyo.” Seventh-day Adventist Bible Commentary, volume 7, 972.

UDaniyeli neSityhilelo ziincwadi ezimbini eziyincwadi enye, kanye njengokuba iBhayibhile iyincwadi enye eyahlulwe yaba yiNdala neNtsha, okanye isiqalo nesiphelo. KwiSityhilelo ishumi elinanye amangqina amabini abonakaliswa njengoMoses noEliya yiTestamente eNdala neTestamente eNtsha.

“Ngokubhekisele kula mangqina mabini umprofeti uqhubeka ngokuvakalisa athi: ‘Ngawo le minquma mibini, neziphatho zezibane ezibini ezimi phambi koThixo womhlaba.’ ‘Ilizwi lakho,’ watsho umdumisi, ‘sisibane seenyawo zam, nokukhanya emendweni wam.’ ISityhilelo 11:4; INdumiso 119:105. La mangqina mabini amele iziBhalo zeTestamente eNdala nezeTestamente eNtsha.” Imbambano Enkulu, 267.

UDaniyeli noYohane bangamangqina amabini ababethuthunjiswa bobabini, bethinjwa bobabini, benikwa bobabini umgca omnye wembali yesiprofeto ukuba bawubhale, bemele bobabini ikhulu elinamashumi amane anesine amawaka, bephila bobabini emva kwentshabalalo yeYerusalem, bekwangumqondiso wokufa novuko, (uYohane ephuma eoyileni eBilayo noDaniyeli emhadini weengonyama).

UDaniyeli uchaza isityhilelo esikhethekileyo sesimilo sikaKristu, kwaye ukwenza oko kwezi ndinyana zimbini ezibizwa luphefumlelo ngokuba “yintsika esembindini nesiseko” sebandla lamaSeventh-day Adventist. Ezo ndinyana zimbini zazili “litye lembombo” ilitye lokugqibela elabekwa ezisekelweni ezazimelwe yimisebenzi kaWilliam Miller. Elo litye lembombo lazisa nokuqondwa kwengcwele yasezulwini, umthetho kaThixo, iSabatha, umgwebo wophando, neengelosi ezintathu zeSityhilelo seshumi elinesine. UDaniyeli sisiqalo sencwadi, uYohane sisiphelo.

Umbhalo kaYohane uya kuchonga isityhilelo sesimilo sikaKristu ekupheleni koBuvangeli bama-Adventist. Ekuqaleni kukaSirayeli wale mihla, Wazityhila njengoMbalimangalisayo, uMdali wayo yonke into enxulumene nezibalo; yaye ekupheleni kukaSirayeli wale mihla Uzityhila njengengcaphephe emangalisayo yolwimi. UnguMdali wayo yonke into ebandakanyekileyo kulwimi, nokuba sisakhiwo solwimi, imithetho yegram, amagama, kwanoonobumba bealfabhethi. Wadala unxibelelwano oluphunyezwa ngamazwi, olulawulwa yimithetho yegram nokuba lubhaliwe okanye luthethwa, lubhalwa ngealfabhethi eyayiyilwe Nguye; yaye ngaphezu kwako

konke oko—UnguLizwi. Ngaloo Lizwi uguqula amaLawodike angaboniyo nalungiselelwanga abe ngamaFiladelfiya angcwalisiweyo.

Bangcwalise ngenyaniso yakho; ilizwi lakho liyinyaniso. Yohane 17:17.

Igama eliguqulelwe ngokuba “ngcwalisa” lithetha ukwenza kube ngcwele. Abo baliwaka elikhulu elinamakhulu amane anamashumi amane anesine baya kuba ngcwele, yaye baya kube beyifumene loo meko yesimilo “ngenyano,” okanye unokuthi, “ngelizwi” lakhe, kuba uYesu ulilo iLizwi, yaye unguNyaniso.

Ekuqalekeni kwakukho uLizwi, yaye uLizwi wayekuThixo, yaye uLizwi wayenguThixo. Kwasekuqalekeni wayekuThixo. Zonke izinto zenziwa ngaye; yaye ngaphandle kwakhe akukho nto yenziweyo kuyo yonke eyenziwayo. Yohane 1:1–3.

Qaphela ukuba le yeyona nto yokuqala ayibhalayo uYohane kwiVangeli yakhe. Kakade ke ihambelana nento yokuqala ebhaliweyo kwiGenesis. Yongeza kubungqina, ichaza ngokucace ngakumbi oko kuchaziweyo kwiGenesis yokuqala.

Ekuqaleni uThixo wadala izulu nomhlaba. Genesis 1:1.

Igama eliguqulelwe ngokuthi “uThixo” kwivesi yokuqala likwisinzi, ngaloo ndlela lichaza kwase “kuqalekeni” ukuba uThixo ungaphezulu komnye. “Ekuqalekeni” kwiVangeli kaYohane, iLizwi lalikuThixo yaye lalinguThixo. Yaye iLizwi lalinguMdali.

UYesu uliLizwi, yaye waVelisa iBhayibhile ngokudibanisa ubuthixo nobuntu—ubuthixo bumelwe nguMoya oyiNgcwele, nobuntu bukumntu wabo babhala amazwi kwiincwadi ezaziza kuthunyelwa emabandleni. Ngaloo ndlela, iBhayibhile yindibaniselwano yobuntu nobuthixo njengoko kunjalo ngoYesu. IBhayibhile, nangona kukho ukuthabatha inxaxheba kwabantu abawileyo benyama, ingcwele, kwaye namadoda awayibhala ayengcwele nawo.

Kananjalo sinalo ilizwi eliqinisekileyo ngakumbi lesiprofeto; enenza kakuhle ukuliphulaphula, njengokukhanya okukhanya endaweni emnyama, kude kuse, yaye inkwenkwezi yakusasa ivele ezintliziyweni zenu; nisazi kuqala oku, ukuba akukho siprofeto sesiBhalo esiyinkcazelo yomntu siqu. Kuba isiprofeto asizanga mandulo ngokuthanda komntu; koko abantu abangcwele bakaThixo bathetha beqhutywa nguMoya oyiNgcwele. 2 Petros 1:19–21.

Nangona abaprofeti babengamadoda angcwele, babesengabantu abawileyo, kuba bonke bonile baza basilela eluzukweni lukaThixo. Noko ke, iBhayibhile yindibaniselwano yobuthixo nobuntu, yaye ingcwele, kuba iLizwi likaThixo lafika ukuze libonakalise ebomini baLo nakwiLizwi laLo elibhaliweyo ukuba ubuntu obudityaniswe nobuthixo abonakali sono. Okuyinyaniso ngeBhayibhile kuyinyaniso nangoKristu, kuba Yena uyiBhayibhile.

UYesu wazithwalela ngokwaKhe inyama enesono, kanti akazange one, ngaloo ndlela enika umzekelo wokuba ubuntu obudityaniswe nobuthixo aboni.

“Ibali laseBhetelehem ngumxholo ongasoze waphela. Kulo kufihlakele ‘ubunzulu bobutyebi bobulumko nokwazi kukaThixo.’ Roma 11:33. Siyamangaliswa lidini loMsindisi ekutshintsheni itrone yezulu ngengqayi yokulalisa, nobudlelane beengelosi ezimnqulayo

ngezilwanyana zesibaya. Ikratshi lomntu nokuzanelisa kwakhe kumi kugwetyiwe phambi kobukho Bakhe. Noko ke, oku kwakusisiqalo kuphela sokuzithoba Kwakhe okumangalisayo. Bekuya kuba kukuthotywa okuphantse kube ngongenasiphelo kuNyana kaThixo ukuthabatha indalo yomntu, kwanaxa uAdam wayesemi ebumsulweni bakhe e-Eden. Kodwa uYesu wamkela ubuntu xa uhlanga lwabantu lwalusele lubuthathaka yiminyaka engamawaka amane yesono. Njengaye wonke umntwana ka-Adam Wamkela iziphumo zokusebenza komthetho omkhulu welifa. Ukuba zazinjani na ezo ziphumo kuboniswa kwimbali yookhokho Bakhe basemhlabeni. Weza enelifa elinjalo ukuze abe nesabelo kwiintlungu nasezilingweni zethu, kwanokusinika umzekelo wobomi obungenasono.” Ulangazelelo Lwamaphakade, 48.

UYesu uliLizwi, yaye bobabini uYesu neBhayibhile bayindibaniselwano yobuntu nobuthixo. Xa uYesu wayevelisa iBhayibhile ukutyhubela iinkulungwane, wabeka imithetho ngaphakathi kweBhayibhile ukuze abo baya kuva, beve. Imithetho elawula iBhayibhile ikwayimiqondiso yesimilo saKhe.

“Encwadini yeSityhilelo zonke iincwadi zeBhayibhile ziyadibana zize ziphele. Nantsi intlalela ephelalisayo yencwadi kaDaniyeli.” IZenzo ZabaPostile, 585.

Igama elithi “complement” lithetha ukuzisa ekugqibeleni. Ubungqina bukaDaniyeli buphela eSityhilelweni, nto leyo eyenza ubungqina bukaDaniyeli bube sisiqalo, ibe iSityhilelo sibe sisiphelo. Isiqalo seSityhilelo siphindwa ekupheleni kweSityhilelo, yaye kwivesi yokuqala yesahluko sokuqala sikaDaniyeli kukho imfazwe phakathi koSirayeli wokwenyama neBhabheli yokwenyama apho iBhabheli iyoyisa, kodwa ekupheleni kwembali yexesha lokulingwa, kuDaniyeli 11:45, 12:1, iBhabheli yokomoya ikwimfazwe noSirayeli wokomoya yaye ekugqibeleni iBhabheli iyoyiswa, uSirayeli yena uyaphumelela. Njengokuba kunjalo ngoYohane eSityhilelweni, isiqalo sobungqina bukaDaniyeli siyavumelana nesiphelo sobungqina bakhe. Ngoko ke, yintoni inyaniso?

Imfundiso ligama elichaza oko iqela lamakholwa elikuqondayo njengokuchanekileyo. Injongo okanye ukusetyenziswa kwalo akuphelelanga eBhayibhileni okanye ebuKristwini. Koko kubizwa ngokuba bubuKristu, kusenokwenzeka ukuba kukho “iimfundiso” zobuxoki ezingaphezulu kwezinyaniso, kuba iBhabhiloni yokomoya, ubupopu, yintolongo yayo yonke intaka engahlambulukanga neyenyanyekayo, yaye ezo ntaka zimele ububi, obuxhaswayo yaye bugqunywa ngamabandla ngeemfundiso zobuxoki, ezinjengokuthi umthetho uphelisiwe. Kodwa ke kukho imfundiso eyinyaniso.

“Iingqondo zamaBhereya zazingavalelwanga lugalucalulo. Zazikulungele ukuphanda ubunyaniso beemfundiso ezashunyayelwa ngabapostile. Zasifunda iBhayibhile, kungekhona ngenxa yokufuna ukwazi, kodwa ukuze zifunde oko kwakubhaliwe ngoMesiya owathenjiswa. Mihla le zaziphengulula iingxelo eziphefumlelweyo, yaye njengoko zazithelekisa isiBhalo nesiBhalo, izithunywa zezulu zazisecaleni kwazo, zikhanyisa iingqondo zazo zize zishiye impembelelo ezintliziyweni zazo.

“Naphi na apho iinyaniso zevangeli zishunyayelwayo, abo banomnqweno onyanisekileyo wokwenza okulungileyo bakhokelwa ekuphengululeni iZibhalo ngenkuthalo. Ukuba,

kwimiboniso yokugqibela yembali yalo mhlaba, abo bashunyayezwa kubo iinyaniso zokuvavanywa bebeya kulandela umzekelo wamaBereya, bephengulula iZibhalo imihla ngemihla, bethlekisa neLizwi likaThixo izigidimi abaziziselweyo, namhlanje ngengaba kukho inani elikhulu labathembekileyo kwimimiselo yomthetho kaThixo, apho ngoku kuthelekiswa kukho bambalwa. Kodwa xa iinyaniso zeBhayibhile ezingathandwayo zivezwa, abaninzi bayala ukwenza olu phando. Nangona bengenako ukuphikisa iimfundiso ezicacileyo zeZibhalo, sekunjalo babonakalisa ukuthandabuza okukhulu gqitha ekufundeni ubungqina obubekiweyo. Abanye bacinga ukuba, kwanokuba ezi mfundiso zinyanisile ngenene, akunamsebenzi omkhulu nokuba bayakwamkela kusini na oku kukhanya kutsha, baze babambelele kwiintsomi ezimnandi asetyenziswa lutshaba ukulahlekisa imiphefumlo. Ngaloo ndlela iingqondo zabo zimfanyekiswa yimpazamo, baze bahlukaniswe nezulu.

“Bonke baya kugwetywa ngokokukhanya abakunikwe kona. INkosi ithumela abathunywa baYo ngomyalezo wosindiso, yaye abo bavayo iya kubabeka uxanduva ngendlela abawaphatha ngayo amazwi abakhonzi baYo. Abo bafuna inyaniso ngokunyaniseka baya kuphanda ngenyameko, ekukhanyeni kwelizwi likaThixo, iimfundiso ezibekwe phambi kwabo.” Acts of the Apostles, 231, 232.

Kukho “iimfundiso” eziyiyo “iinyaniso zevangeli,” yaye kufuneka ziphandwe. Ezinye zazo, (ukuba asingathi zonke) zizi “nyaniso ezivavanyayo.” ISabatha yinyaniso evavanyayo ekulula ukuyiqonda. Kukho iimfundiso eziyinyaniso neziyimfihlo. Ezinye zeemfundiso eziyinyaniso zibeka uvavanyo kwabo bazivayo. Kukho kwanohlobo lwenyaniso olulungiselelwe ixesha elithile. Ezi nyaniso zibizwa ngokuba “yinyaniso yangoku.”

“Kukho iinyaniso ezininzi ezixabisekileyo eziqulethwe eLizwini likaThixo, kodwa yiyo ‘inyaniso yangoku’ efunwa ngumhlambi ngoku. Ndibonile ingozi yabathunywa yokuphambuka besuka kwiingongoma ezibalulekileyo zenyaniso yangoku, beme kwizifundo ezingamiselwanga ukumanyanisa umhlambi nokungcwalisa umphefumlo. USathana uya kuthi apha athabathe lonke ithuba elinokwenzeka lokwenzakalisa umsebenzi.”

“Kodwa ke izifundo ezinjengengcwele, ngokunxulumene neentsuku ezingama-2300, imiyalelo kaThixo nokholo lukaYesu, zicwangciswe ngokugqibeleleyo ukuba zichaze intshukumo yeAdvent yexesha elidlulileyo, zibonakalise ukuba yintoni na indawo esikuyo ngoku, zimise ukholo lwabathandabuzayo, zize zinike ukuqiniseka ngekamva elizukileyo. Ezi, ndibonile rhoqo, zazingezona zifundo ziphambili abathunywa abafanele ukuhlala kuzo.” Early Writings, 63.

Ama-Adventist adla ngokusebenzisa esi sicutshulwa ukuze aphephe oko sikutshoyo ngokwenene. Aphikisa ngelithi konke okufanele kugxininiswe kwizigidimi zethu “zenyaniso yangoku” yindawo engcwele, iintsuku ezingama-2300, imithetho, nokholo lukaYesu. Le bango bayenza ukuze baphephe oko kuchaziweyo ngezi zifundo zine.

Injongo yezi nyaniso zine zinkulu kukuba “zihlelwe ngokugqibeleleyo ukuba zichaze intshukumo yeAdvent yexesha elidlulileyo, zize zibonise ukuba siyintoni na isimo sethu sangoku, zimise ukholo lwabathandabuzayo, zize zinike ukuqiniseka ngekamva elizukileyo.” Ezi mfundiso zine zenyaniso yangoku zenzelwe ukubonisa ukuba ukuqala kobu-Adventisti (intshukumo yeAdvent

yexesha elidlulileyo) kubonakalisa isiphelo sobu-Adventisti (isimo sethu sangoku). Ezo mfundiso zine ziphambili “zihlelwe ngokugqibeleleyo” ukuba zichaze umgaqo wokuba isiphelo sibonakaliswa sisiqalo. Ngokwale ndima yempefumlelo, le yeyona “nyaniso yangoku” ethi “umhlambi uyidinga ngoku.”

UIsrayeli wamandulo usisiqalo sikaSirayeli, yaye uSirayeli wale mihla usisiphelo. UIsrayeli wamandulo wokwenyani wayengumfuziselo wabantu bama-Adventist beSabatha yesiXhenxe ukususela kwixesha lesiphelo ngo-1798, kwada kwafika umthetho weCawa. Phambi kokufika kukaKristu kokuqala, “inyaniso yangoku” yayingabonwa ngamaYuda, kuba ayeyimfama (amaLawodike), ngenxa yokuxhomekeka kwawo emasikweni nasezithethe zawo.

“Sifuna ukuliqonda ixesha esiphila kulo. Asiliqondi nokuliqonda ngesiqingatha. Asilikhohlisi ngesiqingatha ekulithatheni ngaphakathi kuthi. Intliziyo yam iyangcangcazela ngaphakathi kwam xa ndicinga ngotshaba esimele sidibane nalo, nokuba silungiselelwe kakubi kangakanani ukujongana nalo. Imvavanyo zabantwana bakaSirayeli, nesimo sabo kanye phambi kokuza kokuqala kukaKristu, ziye zavezwa phambi kwam kaninzi-ninzi ukuze zibonise isikhundla sabantu bakaThixo kumava abo phambi kokuza kwesibini kukaKristu—ukuba utshaba lwalufuna lonke ithuba lokulawula iingqondo zamaYuda, yaye namhlanje lufuna ukuphuphuthekisa iingqondo zabakhonzi bakaThixo, ukuze bangabi nakukwazi ukwahlulela inyaniso exabisekileyo.” Selected Messages, incwadi 2, 406.

Ngokwesalathiso sethu esilandelayo, amaYuda ayelityeshele “inyaniso yokuqala kaThixo,” yaye loo nyaniso yokuqala kumaYuda yayiyimbali yokuhlangulwa eYiputa. Imbali yaloo kuhlangulwa yayiyinyaniso yawo yokuqala; yayiyinyaniso awayalelwa ukuba ayifundise abantwana bawo kwizizukulwana ngezizukulwana. Asilela, njengoko ne-Adventism iye yasilela. Ukuze ayiveze inyaniso kumaYuda ayemfanyekiswe amehlo, uYesu wabeka inyaniso ngaphakathi kwesakhelo.

“Ngexesha loMsindisi, amaYuda ayethe azigqume kakhulu izacholo ezixabisekileyo zenyano ngenkunkuma yesithethe neentsomi, kangangokuba kwakungenakwenzeka ukwahlula inyaniso kokububuxoki. UMsindisi weza kususa inkunkuma yeenkolelo zenkolo ezingeyonyaniso neempazamo ezazixatyiswe ixesha elide, aze amise izacholo zelizwi likaThixo kwisakhelo senyaniso. Ubenokwenza ntoni uMsindisi ukuba ebengaza kuthi ngoku njengoko weza kumaYuda? Bekuya kufuneka enze umsebenzi ofanayo wokususa inkunkuma yesithethe nemisitho. AmaYuda aphazamiseka kakhulu xa wayesenza lo msebenzi. Ayengasaboni inyaniso kaThixo yokuqala, kodwa uKristu wayibuyisela kwakhona ukuba ibonakale. Kungumsebenzi wethu ukukhulula iinyaniso ezixabisekileyo zikaThixo kwiinkolelo ezingeyonyaniso nasekuphambukeni.”

“Inyaniso ezizukileyo zingcwatyelwe zangabonakali, zaza zathotywa ukuqaqamba kwazo zangenziwa zingathandeki sisiphoso nenkolelo-zithethe. UYesu utyhila ukukhanya kukaThixo, aze aveze ukubengezela okuhle kwenyaniso kubo bonke ubungangamsha bayo obungcwele. Iingqondo zabanyanisekileyo zizaliswa kukuncoma. Intliziyo zabo zitsaleleka ngeemvakalelo ezingcwele kuye owakhupha iigugu zenyano wazibeka zacaca ekuqondeni kwabo.

“AmaYuda ayeyiqonda inxalenye ethile yenyano, aza afundisa inxalenye ethile yelizwi likaThixo; kodwa akazange ayiqonde indalo yomthetho kaThixo efikelela kude. UKristu

wayisusa inkunkuma yesithethe, wabonakalisa undoqo wokwenene nentliziyo yeenjongo zikaThixo. Wathi akwenza oku, acaphuka ngokugqithiseleyo ade angabi nakuzeyisa. Asasaza iingxelo zobuxoki ukusuka komnye umzi ukuya komnye esithi uKristu wayewutshabalalisa umsebenzi kaThixo. Kodwa lo gama uYesu wayesusa iindlela zakudala, wabuyisela iinyaniso zakudala, ezibeka kwisakhelo senyaniso. Wazithelekisa waza wazidibanisa kunye, esenza inkqubo epheleleyo nenolungelelwano lwenyaniso. Lo yayingumsebenzi uMsindisi wethu awawenzayo; ke ngoku thina siya kwenza ntoni? Asiyi kusebenza ngemvisiswano noKristu na? Siya kulawulwa yintle bendwane na? Siya kuvumela iingcinga zethu siqu zisifihle ukukhanya kukaThixo na? Simele ukufunda ngokuqwalasela, ukuva ngokuqonda, nokufundisa nabanye izinto esizifundileyo. Simele sihlale silambela isonka sobomi, sihlale sifuna amanzi aphilileyo nekhephu laseLebhanon, ukuze sibe nako ukukhokelela abantu emanzini aphilileyo, apholisayo, oMthombo wenyaniso.” Review and Herald, June 4, 1889.

Ekufikeni kwakhe kokuqala uYesu “waphinda wamisa iinyaniso zakudala, ezibeka kwisakhiwo senyaniso. Wazithelekisa wazidibanisa, esenza inkqubo epheleleyo nehambelanayo yenyaniso.” UYesu wasebenzisa imbali yokuqala kaSirayeli wamandulo ukuze azimilise kwakhona ezo nyaniso zakudala, yaye wakwenza oko ngokuthelekisa ezo nyaniso (ngesihloko) aze azidibanise (ngokungqamene, umgca phezu komgca). Wakwenza oko ngenjongo yokukhulula amaYuda emasikweni nasezithethe ezazibamfamise amehlo. Loo mbali yayiyimbali yokugqibela kaSirayeli ongowenyama.

I-Adventism iphinda imbali yesiphelo sikaSirayeli wamandulo, yaye isakhelo ekufanele kubekwe kuso inyaniso ukuze kususwe ubumfama baseLawodike obubangelwa sisithethe nesiko siyafezekiswa ngoku njengaxa uKristu wayenxulumana namaYuda. “Iinyaniso ezindala” zimele ukubekwa “kwisakhelo” senyaniso, ukuze imigca yesiprofeto idityaniswe neminye imigca yesiprofeto, “umgca phezu komgca,” ngokungqamene, ngenjongo yokuba mhlawumbi kukhululwe umLawodike kubumfama bakhe. UKristu ungumzekelo wethu, ezintweni zonke.

Zikho iinyaniso eBhayibhileni ezichongwa njengemfundiso, yaye “zininzi iinyaniso ezimangalisayo,” kodwa kukwakho “inyaniso yangoku” ethi ibe “luvavanyo kubantu” “besizukulwana” esiphilayo ngexesha apho loo nyaniso ityhilwayo. Ngokwesiprofeto, oku kwenzeka kwisizukulwana sesine sobu-Adventist, yaye “inyaniso yangoku” “eluvavanyo kwesi sizukulwana” yayingeloluvavanyo kwizizukulwana zokuqala zobu-Adventist.

“EZibhalweni kukho izinto ezithile ekunzima ukuziqonda, nezingathi, ngokwentetho kaPetros, abo bangafundanga nabangazinzanga bazijike bazenze ngendlela ekhokelela entshabalalweni yabo. Kusenokwenzeka ukuba, kobu bomi, singakwazi ukuchaza intsingiselo yazo zonke izicatshulwa zeZibhalo; kodwa akukho manqaku abalulekileyo enyaniso esebenzayo aya kugutyungelwa yimfihlakalo. Xa kufika ixesha, ngokolwalathiso lukaThixo, lokuba ihlabathi livavanywe ngenyaniso yelo xesha, iingqondo ziya kuqhutywa nguMoya waKhe ukuba ziphonononge iziBhalo, nangokuzila ukutya nangomthandazo, kude kube likhonkco emva kwelinye liphandwe laza ladityaniswa lalingumxokelelwane ogqibeleleyo. Yonke into echaphazela ngokuthe ngqo usindiso lwemiphefumlo iya kwenziwa icace kangangokuba kungabikho namnye kufuneka aphambuke okanye ahambe ebumnyameni.”

“Njengoko siye salandela ulandelelwano lwesiprofeto, inyaniso etyhiliweyo yexesha lethu ibonakele ngokucacileyo yaza yacaciswa. Sinoxanduva ngamalungelo esiwonwabelayo nangokukhanya okukhanyisela indlela yethu. Abo babephila kwizizukulwana ezadlulayo babenoxanduva ngokukhanya ababelivunyelwe ukuba libakhanyisele. Iingqondo zabo zazisetyenziswa ngokubhekisele kwiindawo ezahlukeneyo zeSibhalo ezabavavanyayo. Kodwa abazange baziqonde iinyaniso esiziqondayo thina. Babengenaxanduva ngokukhanya ababengenalo. Babenayo iBhayibhile, njengoko nathi sinayo; kodwa ixesha lokutyhileka kwenyaniso ekhethekileyo enxulumene nezigigaba zokugqibela zembali yalo mhlaba likwizizukulwana zokugqibela eziya kuphila emhlabeni.

“Iinyaniso ezikhethekileyo zilungiselelwe iimfuno neemeko zezizukulwana njengoko bezikhona. Inyaniso yangoku, enguvavanyo kubantu besi sizukulwana, yayingeloluvavanyo kubantu bezizukulwana ezakudala kakhulu. Ukuba ukukhanya ngoku okusikhanyisela ngokuphathelele iSabatha yomyalelo wesine kwakunikwe izizukulwana zangaphambili, uThixo wayeya kubabeka uxanduva ngenxa yoko kukhanya.” Testimonies, volume two, 692, 693.

Kwabo banokufuna ukukhanyela ukuba kukho izizukulwana ezine kwimbali ye-Adventism, ndinganikhomba kwiiThebhile zikaHabakuki. Indlela elula kakhulu yokuqonda le nyaniso kukuba igama elithi Laodikea lithetha abantu abagwetyiweyo. Ukuqala kwe-Adventism kwabhengeza ukuvulwa komgwebo, yaye ukuphela kwe-Adventism kubhengeza ukuvalwa komgwebo. Ukuvalwa komgwebo kwenzeka kwizizukulwana sesithathu nasesesine.

Uze ungazenzeli umfanekiso oqingqiweyo, nokuba ngumfanekiso walo naluphi na into esezulwini phezulu, okanye esemhlabeni ezantsi, okanye esemanzini phantsi komhlaba; uze ungazinquli kuwo, ungawukhonzi; kuba mna, Yehova uThixo wakho, ndinguThixo onomona, otyelela ubugwenxa boothixo kubantwana kuse kwizizukulwana sesithathu nesesine sabandithiyayo; ndibonakalisa inceba kumawaka abo bandithandayo, nabagcina imithetho yam. Eksodus 20:4–6.

Ekupheleni komgwebo, isizukulwana sokugqibela soBuvangeli bama-Adventist baseLawodike (abantu abagwetyiweyo) siya kugwetywa size sigatyelwe siphume emlonyeni weNkosi, njengoko kwaba njalo ngoSirayeli wamandulo ekutshatyalalisweni kweYerusalem. Iimfundiso zeBhayibhile ziyinyaniso, yaye zikho neenyaniso zokuvavanya, kananjalo zikho neenyaniso zangoku. Inyaniso yangoku isoloko iyinyaniso yokuvavanya, kodwa ichaza ngokukodwa inyaniso yokuvavanya eyilungiselelwe ngokukhethekileyo isizukulwana esiphilayo ngoku. Noko ke, inyaniso yombandela kusenokwenzeka ngakumbi ukuba nayiphi na inyaniso eselizwini likaThixo esikhetha ukuyikhaba, ibe sele iyinyaniso yokuvavanya esele sisilele kuyo.

UYesu uliliZwi likaThixo, kwaye uyiNyaniso. Wamazisa uPilato ukuba isizathu sokuba “eze” “ehlabathini,” yayikukuba “angqine inyaniso,” nokuba wonke umntu olivayo ilizwi laKhe, “ungowenyaniso.” Igama elithi “inyaniso” uPilato noYesu abathetha ngalo livela kwigama lesiHebhere eliguqulelwa ngokuthi “inyaniso” nelifumaneka izihlandlo ezilikhulu elinamashumi amabini anesixhenxe kwiTestamente eNdala. Elo gama lesiHebhere (H571) liguqulelwa kwiindidi ngeendidi zamagama esiNgesi, kodwa kwiTestamente eNdala liguqulelwa izihlandlo

ezingamashumi alithoba anesibini ngokuthi “inyaniso.” Lelinye lawona magama anamandla anzulu kakhulu, kumanqanaba amaninzi.

Igama eliguqulelwe ngokuthi “inyaniso” kwiTestamente eNdala lenziwe ngoonobumba abathathu besiHebhere, yaye koonobumba besiHebhere unobumba ngamnye unentsingiselo yawo; ngoko ke igama elakhiwe ngoonobumba lidibanisa iintsingiselo ezidityanisiweyo zonobumba ngamnye ukuze kuveliswe intsingiselo epheleleyo yegama. Igama elithi “inyaniso” lenziwe ngoonobumba abathathu besiHebhere, unobumba wokuqala wolandelelwano loonobumba besiHebhere, unobumba ophakathi, kunye nonobumba wokugqibela wolandelelwano loonobumba besiHebhere. “Inyaniso” kwiTestamente eNdala imelwe ngoonobumba bokuqala nabokugqibela bolandelelwano loonobumba, kunye nonobumba osembindini!

Le yinkcazo yomgaqo waseBhayibhileni othi “umthetho wokukhankanywa kokuqala.” Ixesha lokuqala umxholo uvezwa ngalo lelona salathiso libaluleke kakhulu laloo gama, eliyimbewu, yaye liqulethe yonke i-DNA efunekayo ukuvelisa ibali liphela. Esesibini ngokubaluleka kumgaqo othi “umthetho wokukhankanywa kokuqala” sisalathiso sokugqibela, kuba kulapho onke amabali avela phakathi kwesiqalo nesiphelo ebotshelwa ndawonye. “KwiSityhilelo zonke iincwadi zeBhayibhile zidibana zize ziphelele,” yaye iSityhilelo yincwadi yokugqibela yeBhayibhile.

Igama lesiHebhere elithi “inyaniso” esilicingayo liqala ngoonobumba “Aleph,” unobumba weshumi elinesithathu ngu “Mem,” yaye unobumba wamashumi amabini anesibini nowokugqibela ngu “Tav.” Kambe ke, kukho iintlobo ngeentlobo zemibala yentsingiselo kwiingcaciso zaba nobumba ngokuxhomekeka ekubeni ujikela kuwuphi na umcwaningi weelwimi ukuze ufumane ingcaciso, kodwa iingcaciso eziqhelekileyo zifundisa kakhulu.

א (Aleph): Unobumba wokuqala boonobumba besiHebhere, yaye udla ngokunxulunyaniswa nobunye, umele ubuThixo nobungunaphakade, ufanekisela unxibelelwano phakathi koThixo nendalo.

מ (Mem): Unobumba weshumi elinesithathu woonobumba besiHebhere, yaye usoloko unxulunyaniswa namanzi.

ת (Tav): Unobumba wokugqibela wealfabthethi yesiHebhere, yaye uthwala intsingiselo ethi “uphawu” okanye “umqondiso.” Usoloko unxulunyaniswa nengqiqo yokuzaliseka okanye “itywina” lendalo. KwisiHebhere samandulo, unobumba uTav wayenemilo yomnqamlezo.

Igama lesiHebhere eliguqulelwe ngokuthi “inyaniso” esiliqwalaselayo lenziwe ngoonobumba abathathu, abathi kunye bamele iindaba ezilungileyo ezingunaphakade. Njani? Oku kuqondakala ngokulula ukuba uyaqonda ukuba izigidimi zeengelosi ezintathu ziziindaba ezilungileyo ezingunaphakade. Kuyabonakala, kuba iinkcazelo zaba nobumba bathathu zimele isigidimi seengelosi ezintathu.

Ingelosi yokuqala yeSityhilelo ishumi elinesine ichaza iindaba ezilungileyo ezingunaphakade, ize ke ixelele ihlabathi liphela ukuba “limoyike uThixo” limzukise ngokumnqula uMdali. Inkcazo ka-(Aleph), owokuqala kwezo nobumba zintathu, ithi “uThixo onguNgcwele, onguNaphakade, yaye njengoko enguMdali woluntu, nguThixo abantu abafanele ukumoyika ngentlonelo

bamnqule.”

UAlaph umele isigidimi sengelosi yokuqala.

Umyalezo wengelosi yesibini ubiza abantu ukuba baphume eBhabheli, uphawula ixesha lokuphalalwa kukaMoya oyiNgewele, yaye uchaza imvukelo yaseBhabheli. Intsingiselo ka-(Mem) inxulunyaniswa namanzi, (umfuziselo wokuphalalwa koMoya) yaye ingunobumba weshumi elinesithathu kuluhlu loonobumba, inani ishumi elinesithathu lingumfuziselo wemvukelo, ngaloo ndlela kuchongwa iBhabheli. UMem umele umyalezo wengelosi yesibini.

Ingelosi yesithathu ilumkisa abantu ngokwamkela uphawu lwerhamncwa, yahlula iindidi ezimbini zabakhonzi, kunye nengqumbo kaThixo. Intsingiselo ka-(Tav) yeyokuba imele “uphawu,” (uphawu lwerhamncwa); ikwamele itywina lendalo (itywina likaThixo). Unobumba ngokwawo umile njengomnqamlezo. I-Tav imele isigidimi sengwelosi yesithathu.

“Luyintoni na uphawu lukaThixo ophilileyo, olubekwa emabunzini abantu baKhe? Lulophawu olunokufundwa ziingelosi, kodwa hayi ngamehlo abantu; kuba ingelosi etshabalalisayo imele ilubone olu phawu lwenkululeko. Ingqondo enokuqonda ilubonile uphawu lomnqamlezo waseKalvari koonyana neentombi ezamkelwe yiNkosi. Isono sokwaphula umthetho kaThixo sisusiwe. Banxibe isambatho somtshato, yaye bayathobela, bathembeke kuyo yonke imiyalelo kaThixo.

“INkosi ayiyi kubaxolela abo bayaziyo inyaniso xa bengayithobeli ngamazwi nangezenzo imiyalelo yaYo.” Maranatha, 243.

Igama lesiHebhere eliguqulelwa ngokuthi “inyaniso” liqulathe oonobumba abathathu, ngamnye kubo enengcaciso yawo. Ezo ngcaciso zintathu zikwangengcaciso zemiyalezo yeengelosi ezintathu. Zikwangengcaciso zomyalezo wengelosi yokuqala, kuba umyalezo wengelosi yokuqala wawungumyalezo ekuqaleni koBu-Adventista, yaye umyalezo wengelosi yesithathu ngumlayezo ekupheleni koBu-Adventista. Ngenxa yokuba uYesu ubonakalisa isiphelo ngesiqalo, ingelosi yokuqala inazo zonke iimpawu zendlela zesiprofeto zomyalezo wengelosi yesithathu. Ngokwenjalo, iingcaciso zoonobumba abathathu besiHebhere ziba ziisimboli kungekuphela zomyalezo wengelosi yesithathu, kodwa zikwangumsesane weesimboli zomyalezo wengelosi yokuqala.

UYohane kwiSityhilelo waxelelwa ukuba abhale izinto ezazikho ngelo xesha, yaye ngokwenjalo wayeya kuba ebhala ngaxeshanye nezinto ezaziya kubakho kwixesha elizayo. Wabhala isiqalo ukuze abonakalise isiphelo. Ngamazwi acacileyo angashiyi mathandabuzo, ama-Adventist eSabatha yesiXhenxe aye axelelwa ukuba afunde aze avakalise umyalezo wamaMillerite, ongumlayezo wengelosi yokuqala. Ekufundeni nasekuvakaliseni ezo nyaniso nelo bali lembali, siya kuba sivakalisa umyalezo wengelosi yesithathu size siphinde imbali yengelosi yokuqala.

“UThixo akasiniki myalezo mtsha. Simele ukuvakalisa umyalezo owathi ngowe-1843 nango-1844 wasikhupha kwezinye iicawa.” Review and Herald, Januwari 19, 1905.

“Yonke imiyalezo eyanikelwayo ukususela ngowe-1840–1844 imele yenziwe ibe namandla ngoku, kuba baninzi abantu abalahlekelwe zizikhokelo zabo. Imiyalezo imele iye kuzo zonke iicawa.” Manuscript Releases, umqulu 21, 437.

“Inyaniso esazifumanayo ngowe-1841, ‘42, ‘43, nango-‘44 ngoku zimele ukufundiswa zize zivakaliswe.” Manuscript Releases, umqulu 15, 371.

“Isilumkiso sifikile: Makungavunyelwa nto ukuba ingene eya kuphazamisa isiseko sokholo ebesakhela phezu kwaso ukususela ekufikeni kwesigidimi ngo-1842, 1843, nango-1844. Ndandikulesi sigidimi, yaye ukususela ngoko bendifudula ndimi phambi kwehlabathi, ndithembekile ekukhanyeni uThixo asinike kona. Asicebi ukususa iinyawo zethu kuloo qonga ezabekwa kulo, njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onyanisekileyo, sifuna ukukhanya. Nicinga ukuba ndingakuncama ukukhanya uThixo andinike kona? Kumele kube njengeLiwa laMaphakade. Bekundikhokela ukususela mhla ndanikwa kona.” Review and Herald, Epreli 14, 1903.

Umyalezo wengelosi yokuqala nembali apho loo myalezo wabhengezwa khona ziyahambelana nembali yethu yangoku yaye ziyayibonakalisa—kunye nezilumkiso ezithile zesiprofeto. Zombini ezo mbali zikwanikwe umfanekiso ngoonobumba abathathu abasetyenziswe nguMguquleli wobuThixo ukwenza igama elithi “inyaniso.” Kwaye elo gama elithi “inyaniso” limela iindaba ezilungileyo ezingunaphakade.

Imbali yabaMillerite ekuqaleni koBu-Adventist imele ingelosi yokuqala, yaye imbali ekupheleni koBu-Adventist emelwe yingelosi yesithathu ziimbali ezihambelanayo, kodwa ziqulethe umahluko othile.

Ingelosi yokuqala ivakalisa ukuvulwa komgwebo, yaye ingelosi yesithathu ivakalisa ukuvalwa komgwebo. Ulwakhiwo lwesiprofeto ekwathi ngalo imbali yobu-Adventism yazibonakalisa luyafana kanye kokubini kwimbali yalo yokuqala nakwisiphelo salo. Nokuba sesiphi na isiphelo, sinokuboniswa ukuba silandela amanyathelo amathathu eengelosi ezintathu njengoko zifika embalini. Kwaye ezo ngelosi zintathu zikwayezo ncwadi zintathu. Ngoko ke, ulandelelwano lweziganeko zesiprofeto kuzo zombini iziphelo zobu-Adventism lusekwe kumanyathelo amathathu eengelosi ezintathu, aziimpawu zendlela ezikwamelwe zezo ncwadi zintathu zesiHebhere ezakha igama elithi “inyaniso.”

I-Alpha sisiqalo soBu-Adventist, i-Omega sisiphelo soBu-Adventist, yaye unobumba ophakathi, ongoweshumi elinesithathu, ngaloo ndlela uchaza imvukelo yoBu-Adventist ukusuka ekuqaleni kwayo kuse ekupheleni kwayo.

Siyalelwa ngokuphathelele apho ikhoyo indlela kaThixo:

Indlela yakho, Thixo, iseNgweleni: nguwuphi na uthixo omkhulu njengoThixo wethu?
IiNdumiso 77:13.

Engweleni sifumanisa ukuba indlela kaThixo iyafana nala manyathelo mathathu afana nemiyalezo yeengelosi ezintathu. Entendelezweni ukoyika uThixo kukhokelela umntu ekwenzeni umnikelo nasekufumaneni ukugwetyelwa. Kwindawo engcwele ukungcwaliswa kubonakaliswa

ngobomi bomthandazo obumelwa sisibingelelo sesiqhumiso, ubomi bokufunda obumelwa yitafile yezonka zokubonisa, nobomi benkonzo obumelwa ziziphatho zezibane. Eyona Ndawo iNgcwele imele umgwebo. Xa sinokoyika uThixo njengoko kumelwe ngumyalezo wengelosi yokuqala, sifuna ukugwetyelwa ezantsi komnqamlezo, entendelezweni. Xa sele sigwetyelwe (senziwe amalungisa) sihamba ekuhlaziyweni kobomi obungcwalisweyo (ukukhula ebungcweleni) njengoko kumelwe yindawo engcwele. Indawo engcwele imele umsebenzi womKristu njengoko wafezekiswa ngamaMillerite ngexesha lomyalezo wengelosi yesibini ukhatshwa siSikhalo saphakathi kobusuku. Sigwetyelwe yaye singcwaliswe, silungiselelwe umgwebo omelwa yiYona Ndawo iNgcwele. Amanyathelo amathathu engcwele, emele phakathi kwezinye izinto amagama amathathu ezetheoloji—ukugwetyelwa, ukungcwaliswa nokuzukiswa—kwaye ekwamele imiyalezo yeengelosi ezintathu, yaye kambe ekwamele umyalezo wengelosi yokuqala yaye kambe ekwamele oonobumba abathathu abasetyenziswayo ukwakha igama elithi “inyaniso.”

Entendelezweni lengcwele sifumana onke amanyathelo omathathu ngokunjalo. Inyathelo lokuqala lokungena engcweleni limelwe kukubonisa inyathelo lokugqibela lengcwele, kanye njengokuba ingelosi yokuqala ihambelana nengelosi yesithathu. Inyathelo lokuqala entendelezweni kukuxhelwa komnikelo, okumela ukugwetyelwa. Inyathelo lesibini sisitya sokuhlambela apho amanqatha (isono) esuswa khona, nomnikelo uhlanjululwa ngaphambi kwamanyathelo okugqibela. Amanzi esitya sokuhlambela ayimfanelo yenyathelo lesibini. Inyathelo lesithathu lingumnikelo otshiswayo ngokwawo, owawungumfuziselo kaKristu emnqamlezweni apho umgwebo waphunyezwa khona. Kwa loo manyathelo mathathu afanayo akho kwinyathelo lokuqala lengcwele, kanye njengokuba kwa loo manyathelo mathathu afanayo akho kwisigidimi sengweosi yokuqala. Umgaqo ka-alpha no-omega ungaphakathi kwengcwele, njengokuba unjalo kwizigidimi zeengelosi ezintathu, njengokuba unjalo nakoobumba abakha igama elithi “inyaniso.”

Isiprofeto seminyaka eli-2300 sinesakhiwo esifanayo ngokupheleleyo. Isiprofeto saqala ngemimiselo emithathu saza saphela ngokufika kwesigidimi sengelosi yesithathu ngomhla wama-22 kuOktobha, 1844. Isiprofeto sibeka phambili imigca emihlanu yesiprofeto, yaye imbali ekuqaleni kwesiprofeto seminyaka eli-2300 imela imbali yokuphela kwesinye nesinye kwezo ziprofeto zintlanu. Ukuqala nokuphela kwesiprofeto esipheleleyo seminyaka eli-2300 kuneemimiselo ezintathu, yaye siphela ngezigidimi ezithathu.

Ukuqala kwesiprofeto ngowama-457 BC kwenzeka ngamaxesha enkathazo, kwanika amaYuda ilungiselelo lokuba abuye aze ayakhe kwakhona itempile nesixeko. Ngokuhambelana nesiprofeto, kwiminyaka engama-49 kamva, emva komsebenzi owaqalwa ngowama-457 BC, wagqitywa ngamaxesha enkathazo. Ukuqala kweminyaka engama-49 kufanekisa ukuphela kweminyaka engama-49.

Ngowama-457 phambi kukaKristu luphawula ukuqala kwesiprofeto esichaza ukuthanjiswa kukaKristu ekubhaptizweni kwaKhe. Ukuthanjiswa kwaKhe kwaphawula ukuqala komsebenzi waKhe wokuhlanganisela ndawonye abantu ukuze babe ngabemi beYerusalem eNtsha, kungekhona eyeNdala, kanye njengoko uSirayeli wamandulo wahlanganiswayo ukuze aphinde akhe iYerusalem yokoqobo ngowama-457 phambi kukaKristu.

U-457 BC ukwaphawula nokuqala kwesiprofeto esichaza ixesha uKristu awayeza kubethelelwa ngalo emnqamlezweni. USister White ulungelelanisa imbali yomnqamlezo noDano Olukhulu lwango-Oktobha 22, 1844, yaye ukwalinganisa imbali yokuwelwa koLwandle oluBomvu noDano Olukhulu. Ngo-457 BC kwabakho ukudana okwaba ngumfuziselo wokudana kwamaHebhere kuLwandle oluBomvu, uDano Olukhulu lwama-Adventist, ukudana kwabafundi emnqamlezweni, nokukaEzra ngo-457 BC.

“UEzra wayelindele ukuba inani elikhulu liza kubuyela eYerusalem, kodwa inani labo abasabela kubizo lalincinane ngendlela edanisayo. Abaninzi ababesele befumene izindlu nemihlaba babengenamqweno wokuzincama ngezi zinto babenazo. Babeluthanda ubumnandi nentuthuzelo, yaye babenliseke kakhulu kukuhlala apho babekhona. Umzekelo wabo waba sisithintelo kwabanye ababenokuthi, ngenye indlela, bakhethe ukudibanisa isabelo sabo neso sabo babesihambela phambili ngokholo.” Prophets and Kings, 612.

U-457 BC ukwaphawula ukuqala kwesiprofeto esichaza ixesha apho uSirayeli wamandulo wayeza kuqhawulwa nguThixo emtshatweni, nendlela ivangeli eyayiza kususwa isiwe kwiiNtlanga, nto leyo ephawula ukuphela kwexesha elikhethekileyo lovavanyo lweminyaka engama-490 ngokukodwa kuSirayeli wamandulo. Ngoko ke, u-457 BC uphawula ukuqala kwexesha labo lovavanyo, aze u-34 AD uphawule ukuphela kwexesha labo lovavanyo, nto leyo efuzisela ukuba ixesha lovavanyo lobu-Adventist laqala ngo-1844 lize liphele kumthetho weCawa.

Kukho nezinye iziprofeto zexesha zangaphakathi ezimbalwa kwisiprofeto seminyaka engama-2300, kodwa zonke ziphethe uphawu lukaAlfa no-Omega. Iziqalo zazo zibonakalisa iziphelo zazo.

Kubalulekile ukuqaphela ukuba uSirayeli wamandulo wenziwa abagcini bomthetho kaThixo, nokuba uSirayeli wanamhlanje wenziwa kungekuphela nje abagcini bomthetho waKhe, kodwa kwanabagcini bezigidimi zaKhe zesiprofeto. Xa iNkosi yangena emnqophisweni noSirayeli wamandulo, yabenza abagcini beMithetho eliShumi njengoko ibhaliwe emacwecweni amabini amatye. Xa Yena yangena emnqophisweni noSirayeli wanamhlanje kwimbali yamaMillerite, yabenza abagcini belizwi laYo lesiprofeto njengoko limelwe phezu kwamacwecwe amabini kaHabhakuki amelwe ziitshathi zoovulindlela zika-1843 no-1850. Ukuqala kukaSirayeli wamandulo kubonisa ukuqala kukaSirayeli wanamhlanje.

“INkosi yabiza abantu baYo, amaSirayeli, yaza yabahlula ehlabathini, ukuze ibanike uxanduva olungcwele olugcinwayo. Yabenza abagcini bomthetho waYo; yaye yamisela ukuba ngabo kulondolozwe phakathi kwabantu ulwazi lwaYo. Ngabo ukukhanya kwezulu kwakufanele kukhanye kufike kwiindawo ezimnyama zomhlaba, yaye ilizwi lalifanele ukuvakala libongoza zonke izizwe ukuba zijike kubunquli bazo bezithixo zize zikhonze uThixo ophilayo noyinyaniso.

“Ukuba amaHebhere ayethe athembekile ekunyanisekeni kwawo, ngengaba abe ngamandla ehlabathini. UThixo ngengaba wayelukhuselo lwawo, yaye ngengaba wawaphakamisa ngaphezu kwazo zonke ezinye iintlanga. Amandla nenyanyiso yaKhe ngengaba zatyhilwa ngawo, yaye ngengaba aye abonakala phantsi kolawulo lwaKhe olulumkileyo nolungcwele

njengomzekelo wobungangamsha bolawulo lwaKhe ngaphezu kwazo zonke iintlobo zonqulo-zithixo. Kodwa akazange awugcine umnqophiso wawo noThixo. Alandela izenzo zonqulo-zithixo zezinye iintlanga; yaye endaweni yokwenza igama loMdali wawo libe ludumo emhlabeni, alizisa ekudelelweni.”

“Kodwa injongo kaThixo imele izalisekiswa. Ulwazi ngentando yaKhe kufuneka lunikelwe ehlabathini. UThixo wazisa isandla sengcinezelo phezu kwabantu baKhe, waza wabachithachitha njengabathinjwa phakathi kweentlanga. Ekubandezelekeni abaninzi kubo baguquka ezonweni zabo, baza bafuna iNkosi. Ngaloo ndlela, bechithachithekile kuwo onke amazwe eentlanga, basasaza ulwazi ngoThixo oyinyaniso.

“Kule mihla, uThixo ubize ibandla laKhe, njengoko wabiza uSirayeli wamandulo, ukuba lime njengokukhanya ehlabathini. Ngesitsheshe esinamandla senyaniso,—imiyalezo yengelosi yokuqala, yesibini, neyesithathu,—wahlula abantu ezicaweni nakwihlabathi, ukuze abasondeze kufuphi kuYe ngobungcwele. Ubenze abagcini bomthetho waKhe, waza wabaphathisa iinyaniso ezinkulu zesiprofeto zeli xesha. Njengezihlabo ezingcwele ezanikwa uSirayeli wamandulo, ezi ziyintembo engcwele emele ukwaziswa ehlabathini.”

“Isiprofeto sivakalisa ukuba ingelosi yokuqala yayiya kwenza isibhengezo sayo ‘kuzo zonke iintlanga, nezizalwane, neelwimi, nabantu.’ Isilumkiso sengwewe yesithathu, esiyinxalenye yalo myalezo uthathu-mbini mnye, yaye esingumyalezo wale mihla, asiyi kuba ngaphantsi ngobubanzi bokusasazeka. Iflegi ekubhalwe kuyo ukuthi, ‘Imithetho kaThixo nokholo lukaYesu,’ imele ukuphakanyiswa phezulu. Amandla emiyalezo yokuqala neyesibini amele ukomelezwa kowesithathu. Ubonakaliswa esiprofetweni njengovakaliswa ngezwi elikhulu yingelosi ebhabha phakathi kwezulu, yaye uya kutsalela ingqalelo yehlabathi.”

“Esona sisongelo soyikeka kakhulu sakha sabhekiswa kubantu abafayo siqulethwe kwisigidimi sengelosi yesithathu. Kumele ukuba sisisono esibi kakhulu eso esihlisela ingqumbo kaThixo engaxutywanga nanceba. Kodwa abantu abashiywanga ebumnyameni ngalo mbandela ubaluleke kangaka; isilumkiso esichasene nokunqulwa kwerhamncwa nomfanekiso walo simele sinikwe ihlabathi phambi kokutyelwa kwezigwebo zikaThixo, ukuze bonke bazi isizathu sokuba ezi zigwebo zehliselwe, kwanokuba babe nethuba lokusinda kuzo.” Signs of the Times, January 25, 1910.

Ukuveliswa kwezitafile ezibini ekuzalisekiseni isahluko sesibini sikaHabakuki kwakukukuzaliseka kweziprofeto ezininzi.

Ndiya kuma phezu komlindo wam, ndizibeke phezu kwenqaba, ndilinde ndibone oko aya kukuthetha kum, nento endiya kuyiphendula xa ndikhalinyelwayo. Waza uYehova wandiphendula, wathi, Bhala umbono, uwenze ucace emacaleni amacwecwe, ukuze obalekayo akwazi ukuwufunda. Kuba umbono uselelixesha elimisiweyo; ke ekupheleni uya kuthetha, angaxoki; nokuba uyacotha, umlinda; ngokuba ngokuqinisekileyo uya kufika, akayi kulibala.

Khangela, umphefumlo wakhe oziphakamisileyo awuthe tye ngaphakathi kuye; ke lona ilungisa liya kuphila ngokholo lwalo. Habhakuki 2:1–4.

Ukuveliswa kwetshathi yobuvulindlela ka-1843 kwananjengokuveliswa kwetshathi yobuvulindlela ka-1850 kwakukuzaliseka kwesiprofeto. Uphononongo lweeThebhile zikaHabakuki lunika ubungqina obuninzi boku. Kodwa isiqendu esikuHabakuki senza igalelo elibalulekileyo kulo mba kwingxoxo yethu.

“Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, yaye yayingafanele kutshintshwa; ukuba amanani ayenjalo njengoko Yona yayifuna ukuba abe njalo; ukuba isandla saYo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye unokuyibona, de isandla saYo sisuswe.” Early Writings, 74, 75.

Emva kuka-1843 iNkosi yalathisa ukuba kwenziwe enye itshathi, kodwa eyokuqala (1843) itshathi yayingamele iguqulwe, ngaphandle kokuba kube ngokuphefumlelwa.

“Ndabona ukuba inyaniso ifanele yenziwe icace phezu kweetafile, ukuba umhlaba nokuzaliseka kwawo kungokukaYehova, nokuba iindlela eziyimfuneko mazingagcinelwa bucala ekuyenzi icace. Ndabona ukuba itshathi endala yayikhokelwe yiNkosi, yaye akukho nombalo wayo omnye omele uguqulwe ngaphandle kokuphefumlelwa. Ndabona ukuba amanani etshathi ayenjalo kanye njengoko uThixo wayefuna ukuba abe njalo, nokuba isandla saKhe sasiphezu kwaza safihla impazamo kwamanye amanani, ukuze kungabikho mntu oyibonayo side sisuswe isandla saKhe.” Spalding and Magan, 2.

Ngoxa wayehlala noMzalwana uNichols (owavelisa itshathi yowe-1850), ngexesha wayesenza loo tshathi, uDade White wathi wabona itshathi yowe-1850 eBhayibhileni.

“Ndabona ukuba uThixo wayekupapashweni kwetshathi nguMzalwana uNichols. Ndabona ukuba kwakukho isiprofeto sale tshathi eBhayibhileni, yaye ukuba le tshathi yenzelwe abantu bakaThixo, ukuba yanele komnye yanele nakomnye, yaye ukuba omnye wayefuna itshathi entsha ipeyintwe ngomlinganiselo omkhulu ngakumbi, bonke bayayidinga kwangako.” Manuscript Releases, volume 13, 359.

UHabhakuki waye wayalela wathi, “Bhala umbono, uwenze ucace emacwecweni.” Amacwecwe amabini kaHabhakuki ayengumfuziselo womnqophiso uThixo awawenzayo ne-Adventism xa wabenza abagcini beziprofeto zakhe, kanye njengoko wenjenjalo xa wangena emnqophisweni noSirayeli wamandulo, wanika amacwecwe amabini omthetho kwanoxanduva lokuba babe ngabagcini bomthetho. Kodwa uHabhakuki uchaza iindidi ezimbini zabakhonzi ngokunxulumene namacwecwe awayemele ukuwenza ucace umbono. Olunye udidi, olunomphefumlo “oziphakamisileyo” yaye “ongathe tye,” nolunye udidi oluchazwa ngokuba “ngamalungisa” aza “kuphila ngokholo lwakhe.”

Umxholo kaHabakuki ubonisa ukuba abo bagwetyelwe amalungisa baphila ngokholo olusekelwe phezu kweLizwi lesiprofeto, njengoko limelwe ngamacwecwe amabini, yaye ngoko abo bangagwetyelwanga bangamalungisa bazalile iziqalo ze-Adventism. Ingongoma endifuna ukuyiveza isekelwe kwisicatshulwa esakha sasiqwalasela kwixesha elidlulileyo. Sifundeka ngolu hlobo:

“Kodwa izifundo ezinjengengwele, ngokunxulumene neentsuku ezingama-2300, imithetho kaThixo nokholo lukaYesu, zilungele ngokugqibeleleyo ukucacisa intshukumo ye-Advent yexesha elidluleyo nokubonisa ukuba siyintoni na isikhundla sethu sangoku, ukuseka ukholo lwabathandabuzayo, nokunika ukuqiniseka ngekamva elizukileyo. Ezi, ndibone rhoqo, zazizezona zifundo ziphambili abathunywa ababefanele ukugxila kuzo.” Early Writings, 63.

Sisandul’ ukuwaphonononga onke la manyaniso mane: ingcwele, iintsuku ezingama-2300, imithetho kaThixo nokholo lukaYesu. Siwabeke onke la manyaniso mane ngaphakathi kwesakhelo senyaniso esiye “sabalwa ngokugqibeleleyo ukuze sichaze intshukumo ye-Advent yexesha elidlulileyo size sibonakalise ukuba siyintoni indawo yethu yangoku.” Eso sakhelo “ngumgaqo wokuhankanywa kokuqala,” sisityikityo se-Alfa ne-Omega, yaye sisakhelo senyaniso, kuba igama elithi “inyaniso” liqulathe kwaeso sityikityo sinye njengawo onke la manyaniso mane achongwe “njengenyano yangoku” eyayenzelwe ukuchaza ukuqala kwe-Adventism.

Ukuba akukho nto yimbi, oku kuthetha ukuba igama eliguqulelwe ngokuthi “inyaniso” esiliqwalaselayo luyisakhelo seendaba ezilungileyo ezingunaphakade, kwaye luyisakhelo somyalezo wokugqibela wesilumkiso, kwaye luyisakhelo somyalezo wengelosi yesithathu, kwaye luyinxalenye enkulu yesiTyhilelo sikaYesu Kristu.

Isigidimi sokugqibela sesilumkiso, esimelwe njengeSityhilelo sikaYesu Kristu kwiindinyana ezintathu zokuqala zesahluko sokuqala seSityhilelo, siyangqinwa okwesibini ekupheleni kweSityhilelo. Isiphelo seSityhilelo singqina ngeendinyana zokuqala zeTestamente eNdala kwanangeendinyana zokugqibela zeTestamente eNdala. Ngezo zibhekiso zine kunokugqitywa, kusetyenziswa umthetho wobuthixo wokumisa umgca wesiprofeto phezu komgca wesiprofeto, ukuba isigidimi sokugqibela sesilumkiso sinento yokwenza nolwalamano loMdali nezidalwa Zakhe. Sinento yokwenza namandla Akhe okudala. Sinento yokwenza nendlela la mandla Akhe okudala adluliselwa ngayo ebandleni Lakhe. Sinento yokwenza nophawu lobuThixo oluchonga isiphelo nesiqalo. Sisigidimi esifika kanye ngaphambi kokuvalwa kwexesha lovavanyo, kwanokungaphezu koko. Xa kuqwalaselwa konke kunye, singesamandla kaThixo okudala! Kwaye ukukhankanywa kokuqala kwamandla Akhe okudala kusekuqaleni kweGenesis 1, ukusuka kwiindinyana yokuqala kuse kuye kwisahluko sesibini indinyana yesithathu.

Ekuqalekeni uThixo wadala izulu nomhlaba. Umhlaba ke wawungenabume, ungenanto; yaye ubumnyama babuphezu kobuso benzulwini. Waza uMoya kaThixo washukuma phezu kobuso bamanzi.

Waza uThixo wathi, Makubekho ukukhanya; kwabakho ke ukukhanya. Wabona uThixo ukukhanya, ukuba kulungile; waza uThixo wakwahlula ukukhanya ebumnyameni. Ukukhanya uThixo wakubiza ngokuba yiMini, wabubiza ubumnyama ngokuba buBusuku. Kwaba ngokuhlwa, kwaba kusasa, yaba yimini yokuqala.

Waza uThixo wathi, Makubekho isibhakabhaka phakathi kwamanzi, sahlule amanzi emanzini. Waza uThixo wasenza isibhakabhaka, wawahlula amanzi aphantsi kwesibhakabhaka kuwo amanzi angaphezu kwesibhakabhaka; kwaba njalo. Waza uThixo wasibiza isibhakabhaka ngokuba liZulu. Kwahlwa, kwasa, yaba yimini yesibini.

Waza uThixo, Makahlanganiselwe ndawonye amanzi angaphantsi kwezulu endaweni ibe nye, kubonakale umhlaba owomileyo; kwaba njalo. UThixo wawubiza umhlaba owomileyo ngokuba nguMhlaba; nokuhlanganiselwa kwamanzi wakubiza ngokuba ziiLwandle: waza uThixo wabona ukuba kulungile. Waza uThixo wathi, Umhlaba mawuvelise ingca, imifuno evelisa imbewu, nemithi yeziqhamo evelisa iziqhamo ngokohlobo lwayo, enembewu yayo ngaphakathi kuyo, phezu komhlaba: kwaba njalo. Umhlaba wavelisa ingca, nemifuno evelisa imbewu ngokohlobo lwayo, nemithi evelisa iziqhamo, enembewu yayo ngaphakathi kuyo, ngokohlobo lwayo: waza uThixo wabona ukuba kulungile. Kwaba ngokuhlwa, kwaba kusasa, yaba yimini yesithathu.

Waza uThixo wathi, Makubekho izikhanyiso esibhakabhakeni sezulu, ukuze zahlule imini kubusuku; zibe yimiqondiso, namaxesha amisiweyo, neentsuku, neminyaka; zibe zizikhanyiso esibhakabhakeni sezulu, zikhanyise emhlabeni; kwaba njalo. Waza uThixo wenza izikhanyiso ezibini ezikhulu; esona sikhulu isikhanyiso ukuba silawule imini, nesincinane isikhanyiso ukuba silawule ubusuku; wazenza neenkwenkwezi. Waza uThixo wazibeka esibhakabhakeni sezulu, ukuba zikhanyise emhlabeni, zilawule imini nobusuku, zahlule ukukhanya ebunyamani; wabona uThixo ukuba kulungile. Kwaba ngokuhlwa, kwaba kusasa, yaba yimini yesine.

Waza uThixo wathi, Amanzi mavelise kakhulu izidalwa ephilayo ezinyakazayo, neentaka ezibhabhayo ngaphezu komhlaba esibhakabhakeni esivulekileyo samazulu. Wamdala ke uThixo iminenga emikhulu, nayo yonke into ephilayo enyakazayo, eyaveliswa kakhulu ngamanzi ngokohlobo lwayo, nayo yonke intaka enamaphiko ngokohlobo lwayo; wabona uThixo ukuba kulungile. Wazisikelela uThixo, esithi, Zalanani, nande, niwagcwalise amanzi ezilwandle; neentaka mazande emhlabeni. Kwaba ngokuhlwa, kwaba kusasa, yaba yimini yesihlanu.

Waza uThixo wathi, Umhlaba mawuphumeze into ephilileyo ngokohlobo lwayo, iinkomo, nezinto ezirhubuluzayo, namarhamncwa omhlaba ngokohlobo lwawo; kwaba njalo. Waza uThixo wenza amarhamncwa omhlaba ngokohlobo lwawo, neenkomo ngokohlobo lwazo, nayo yonke into erhubuluzayo emhlabeni ngokohlobo lwayo; waza uThixo wabona ukuba kulungile. Waza uThixo wathi, Masenze umntu ngokomfanekiselo wethu, ngokokufana nathi; mabawulawule ke phezu kweentlanzi zolwandle, naphezu kweentaka zezulu, naphezu kweenkomo, naphezu komhlaba wonke, naphezu kwayo yonke into erhubuluzayo erhubuluza emhlabeni. Wamdala ke uThixo umntu ngokomfanekiselo wakhe; ngokomfanekiselo kaThixo wamdala; wabadala bayindoda nenkazana. Waza uThixo wabasikelela; waza uThixo wathi kubo, Zalanani, nande, niwuzalise umhlaba, niwoyise; nilawule phezu kweentlanzi zolwandle, naphezu kweentaka zezulu, naphezu kwayo yonke into ephilileyo eshukuma emhlabeni. Waza uThixo wathi, Khangelani, ndininikile yonke imifuno evelisa imbewu, ephezu kobuso bomhlaba wonke, nayo yonke imithi, ekukho kuyo isiqhamo somthi esivelisa imbewu; iya kuba kukudla kuni. Ke kuwo onke amarhamncwa omhlaba, nakuzo zonke iintaka zezulu, nakuyo yonke into erhubuluzayo emhlabeni, ekukho kuyo ubomi, ndinike yonke imifuno eluhlaza ukuba ibe kukudla; kwaba njalo. Waza uThixo wakubona konke akwenzileyo, nanko, kwakukuhle kakhulu. Kwahlwa, kwasa, yangumhla wesithandathu. Zagqitywa ke izulu nomhlaba, nayo yonke impi yako. Waza uThixo ngawesixhenxe umhla wawugqiba umsebenzi

wakhe awawenzayo; waphumla ngomhla wesixhenxe kuwo wonke umsebenzi wakhe awawenzayo. Waza uThixo wawusikelela umhla wesixhenxe, wawungcwalisa; ngokuba ngawo waphumla kuwo wonke umsebenzi wakhe awawudalayo uThixo, wawenza. Genesis 1:1–2:3.

Ivesi ezingaphambili zimele ubungqina bonke bendalo, zigxininisa ukuba ilizwi likaThixo linamandla okudala.

Mawumoyike uYehova lonke ihlabathi; mabeme bemhlonela bonke abemi behlabathi. Kuba wathetha, kwaza kwenzeka; wayalela, kwema kwaqina. IiNdumiso 33:8, 9.

La mandla afanayo okudala awadala ihlabathi asetyenziswa nguKristu ukuguqula abantu.

“Amandla okudala awabizela ihlabathi ekubeni abekho asezwini likaThixo. Eli lizwi lidlulisa amandla; lizala ubomi. Wonke umyalelo usisithembiso; wamkelwa yintando, wamkelwa emphefumleni, uzisa kunye nawo ubomi boLowo ungoNgenammiselo. Uguqula indalo, aze aphinde ayidale ngokutsha umphefumlo ngomfanekiso kaThixo.

“Ubomi obunikwa ngolo hlobo bukwakhunjulwa kwangolo hlobo. ‘Ngawo onke amazwi aphuma emlonyeni kaThixo’ (Mateyu 4:4) umntu uya kuphila.” Education, 126.

ISityhilelo sikaYesu Kristu sigxininisa indlela iLizwi likaThixo elidluliselwa ngayo ebantwini. Livela kuYise, liye kuNyana, liye kwingelosi, liye kumprofeti olibhala phantsi aze alithumele emabandleni. Inkqubo yonxibelelwano ebekwe ekuqaleni nasekupheleni kwencwadi yeSityhilelo ikwabonakaliswa ngeleli kaYakobi, lineengelosi ezinyukayo nezihlayo kulo. Ikwabonakaliswa ngemibhobho emibini yegolide kaZekariya ezisa ioli engcweleni. Inkqubo yonxibelelwano phakathi koThixo nomntu sisihloko sesiprofeto seBhayibhile, yaye umyalezo othunyelwayo uqulethe amandla okudala awenza indalo iphela. Kule nkqubo yonxibelelwano kwisahluko sokuqala seSityhilelo, kufuneka kuqondwe ukuba umyalezo owaselwayo emabandleni uqulethe amandla okuguqula umLaodikeya abe ngumFiladelfiya.

Nokuba siqwalasela isiqalo okanye isiphelo seTestamente eNdala okanye eNtsha, ngumyalezo omnye. UThixo udlulisa umyalezo wokugqibela wesilumkiso, yaye uqulethe amandla okudala kaThixo ukuba uviwe yaye ugcinwe ngabo bawuvayo. Umyalezo owuzalisekisa oku ubekwe ngaphakathi kwesakhelo sobuthixo se-Alpha ne-Omega. Isiqalo, umbindi, nesiphelo. Oonobumba abathathu besiHebhere abadibana ukuze benze igama elithi “inyaniso” yivangeli engunaphakade, yaye oonobumba neentsingiselo zabo, kwakunye nelizwi abalivelisayo xa bedityaniswa omnye nomnye, zifanekisela umgaqo kwakunye naLowo unguAlpha ne-Omega. Kugxininisa amandla Akhe okudala. Amazwi amathathu okugqibela ebali lendalo, ngalinye liqala ngoonobumba abathathu, ngokulandelelana olwakha igama elithi “inyaniso.”

Amagama amathathu ayisiphelo sebali lendalo aqala ngoonobumba abathathu abathi, xa bedityanisiwe, benze igama elithi “inyaniso.” Amagama amathathu okugqibela evesini aqala ngoonobumba א (Aleph), מ (Mem), נוֹן (Tav) ngokulandelelana kwawo. La magama mathathu aguqulelwa ngokuthi “uThixo,” “wadala,” kunye “wenza.” La magama mathathu, ngalinye lawo liqala ngoonobumba א (Aleph), מ (Mem), נוֹן (Tav) ngokulandelelwano olo, aphinda agxininise

ukuphelela nocwangco lwengxelo yendalo. Le pateni iqatshelwe ngabahlalutyi bamaYuda njengophawu olunika umdla lolwimi lwesibhalo sesiHebhere.

Ibali yendalo iqala ngamazwi athi “ekuqaleni,” yaye iphela ngamazwi amathathu amele uAlfa no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela. Amandla okudala abonakaliswe kubungqina beGenesis aqala aze aphele ngotyikityo loMchazi weelwimi omangalisayo.

Eyokuqala yento ebonakalisa eyokugqibela yento yiyo leyo umprofeti uYohane awayigxininisayo xa, ngokubhala oko kwakukho ngelo xesha, wayekwabhala ngaxeshanye oko kuya kubakho.

Umyalezo wokugqibela wesilumkiso kaEliya omelwe ekupheleni kweTestamente eNdala uchaza umgaqo ofanayo wesiprofeto, ngaphakathi komxholo wengxaki yomthetho weCawa nangezibetho ezisixhenxe zokugqibela ezisondelayo.

“Umgaqo wokukhankanywa kokuqala” nako konke okuwumeleyo, “sisakhelo” ekumele “inyaniso yangoku” ibekwe ngaphakathi kuso. Eso sakhelo “ngumgaqo wokukhankanywa kokuqala,” okwangomnye wemikhwa kaThixo.

Encwadini kaDaniyeli emele isiqalo sobu-Adventism, naseNcwadini yeSityhilelo emele isiphelo sobu-Adventism, sifumana iintlangano ezimangalisayo xa siyijonga ngomgaqo wokuba eyokuqala ibonisa eyokugqibela. Incwadi kaDaniyeli ibeka phambili uphawu oluthile lukaYesu xa isebenzisa igama elithi Palmoni, elithetha umbalisi omangalisayo weemfihlelo. UDaniyeli ukwazisa noYesu njengoMikayeli isiphatha-zingelosi. UYohane usetyenziswa ukuba enze kwaloo nto kanye njengoDaniyeli, yaye akachazi inkosi yezibalo, okanye inkokeli yezingelosi, koko uchaza inkosi yolwimi. Xa simqwalasela uYesu njengenkosi yealfabhethi, sifanele ukuqwalasela iNdumiso 119, esesona sahluko side eBhayibhileni.

INdumiso 119 yialfabethi ye-akrostikhi, oko kuthetha ukuba unobumba wokuqala kwiseti nganye yeevesi ezisibhozo uqala ngonobumba ofanayo. Kukho oonobumba abangamashumi amabini anesibini kwialfabethi yesiHebhere, ngoko ke kukho amacandelo angamashumi amabini anesibini eevesi ezisibhozo. Icandelo ngalinye liqala ngonobumba wealfabhethi ngokulandelelana kwealfabhethi, yaye emva koko ivesi nganye kwezisibhozo eyabelwe loo nobumba iqala ngaloo nobumba. Kukho iivesi ezisibhozo kunobumba ngamnye; ngoko ke iivesi ezisibhozo ziphindaphindwe ngoonobumba abangamashumi amabini anesibini bealfabhethi yesiHebhere zilingana nemigca elikhulu elinamashumi asixhenxe anesithandathu. INdumiso igxininisa ukuthobela uThixo onguThixo wocwangco (kungoko ulwakhiwo lwe-akrostikhi), kungekhona wesiphithiphithi.

Omnye umxholo obalaseleyo kwiNdumiso 119 yinyaniso enzulu yokuba iLizwi likaThixo lanele ngokupheleleyo. Kukho amagama asibhozo ahlukeneyo abhekisa kwiLizwi likaThixo kuyo yonke le Ndumiso: umthetho, izingqino, imimiselo, ammiselo, imiyalelo, izigwebo, ilizwi, nemithetho. Phantse kuzo zonke iindinyana, iLizwi likaThixo liyakhankanywa. INdumiso 119 ayiqinisekisi nje kuphela ubume beZibhalo, koko iqinisekisa nokuba iLizwi likaThixo libonakalisa kanye ubume bukaThixo ngokwaKhe. Qaphelani ezi mpawu zikaThixo zibekwe phambili kwiNdumiso 119:

1. Ubulungisa (iindima 7, 62, 75, 106, 123, 138, 144, 160, 164, 172)

2. Ukuthembeka (ivesi 42)
3. Inyaniso (iindinyana 43, 142, 151, 160)
4. Ukunyaniseka (ivesi 86)
5. Ukungaguququki (ivesi 89)
6. Ubunaphakade (iindinyana 90, 152)
7. Ukukhanya (ivesi 105)
8. Ukuhlambuluka (ivesi 140)

INdumiso ivula ngezibabazo zentsikelelo ezimbini. “Banoyolo” abo iindlela zabo zingenasiphako, abaphila ngokomthetho kaThixo, abagcina imimiselo yaKhe baza bamfune ngentliziyo yabo yonke. Ezi zizifundo zethu kule Ndumiso inkulu. ILizwi likaThixo lanele ukusenza sibe nobulumko, lisifundise ebulungiseni, lize lisixhobise ngokupheleleyo kuwo wonke umsebenzi olungileyo (2 Timoti 3:15–17).

Kakade ke, iNdumiso 119 yinxalenye yesifundo esisahleli singekasonjululwa kakhulu kwihlabathi lenkolo. Simalunga nokuba yeyiphi ivesi ephakathi eBhayibhileni nokuba sesiphi isahluko esiphakathi eBhayibhileni. Ukuba uphanda kwi-intanethi, uya kufumana iingxoxo ezahlukeneyo ezijikeleze umbuzo wokuba usebenzisa yiphi iBhayibhile, njalo njalo. Ingxaki ngendawo nganye ekwelo phikiso kukuba inkcazo yokuba yintoni ephakathi eBhayibhileni, nokuba yivesi okanye isahluko, ifanele ukumiselwa nguMbali weBhayibhile, hayi ngumfundi womntu okanye ngumgxeki weBhayibhile.

IBhayibhile ifundisa ukuba kukho isiqalo nesiphelo kuyo yonke into. Yonke into inexesha layo.

Yonke into inexesha layo, nomcimbi wonke phantsi kwezulu unexesha lawo: ixesha lokuzalwa, nexesha lokufa; ixesha lokutyala, nexesha lokuncothula okutyalelweyo. INTshumayeli 3:1, 2.

Kukho ixesha lokuzalwa nexesha lokufa, kanti kukwakho nobomi obenzeka phakathi kwesiqalo nesiphelo sobomi bethu. Ukuzalwa ngumzuzwana omfutshane wexesha, kwanjalo nokufa. Ubomi bulo mbindi, yaye ngokubanzi bunembali eninzi kakhulu enxulumene nabo ngaphezu kwexesha esizalwa ngalo nexesha esifa ngalo.

Umbindi “kumgaqo wokukhankanywa kokuqala” ngokuqhelekileyo bunobungqina obuninzi ngakumbi kunokuqala nokokugqibela. Ukukhangela ivesi enye okanye isahluko esinye eBhayibhileni uze usichaze njengombindi kukungabunanzanga ubungqina beBhayibhile, nangona ukuqala nokuphela ngokusisiseko kuyizinto zexesha; umbindi wona ngokuqhelekileyo lixesha elithile. Kambe ke, ukuqala, ukuphela, nombindi ziya kuvumelana, nangona amaxesha amaninzi uphawu olufanayo lwexesha ekupheleni luba sisichasi sokuqala.

UYesu wamchaza uYohane uMbaptizi njengoEliya, yaye bobabini babonisa ulandelelwano olufanayo lweziganeko zesiprofeto; kodwa uEliya watshutshiswa ngumfazi ongendawo (uIzebhele) owayefuna ukumvalela entolongweni nokumbulala uEliya, kodwa akazange akwenze oko. UYohane, owayengumfuziselo kaEliya, wafunwa ngumfazi okhohlakeleyo (uHerodiya)

ukuba amvalele entolongweni nokumbulala, yaye wakwenza oko. UELiya noYohane bangumqondiso onokutshintshatshintshwa, kodwa baneempawu ezithile zesiprofeto ezichaseneyo, kanti sekunjalo ziyangqamana. UELiya akazange afe, uYohane wafa. Ukuqonda ukuba iimpawu zendlela zesiprofeto ezingqamana enye nenye zihlala zizezichaseneyo kwenza abo banqwenela ukubona baqonde ukuba umbindi weBhayibhile yiNdumiso 118.

Xa sisebenzisa umgaqo wolawulo lokukhankanywa kokuqala njengoko besiwuchaza, sifumanisa ukuba ukuqala kombindi weBhayibhile yiNdumiso 117, esona sahluko sifutshane eBhayibhileni, esineendinyana ezimbini. Silandelwa sisahluko 118, esingumbindi weBhayibhile, yaye isahluko 118 silandelwa sisahluko 119, esesona sahluko side eBhayibhileni nesisingesiphelo sombindi weBhayibhile. Lo Linguist umangalisayo uphawula ukuqala ngesona sahluko sifutshane, aze ke aphawule isiphelo ngesona sahluko side. Zizahluko ezibini ezichaseneyo. Ukuqala kuyimbewu, yaye isiphelo yindawo apho isityalo esivuthwe ngokupheleleyo sikhuliswa khona, apho zonke iingqina ezimi phakathi zidityaniswa kunye. Qaphelani iNdumiso 117.

Mdumiseni uYehova, nonke nina zizwe; mdumiseni, nonke nina bantu. Kuba inceba yakhe enobubele inkulu kuthi; nenyanyiso kaYehova ihleli ngonaphakade. Mdumiseni uYehova. IiNdumiso 117:1, 2.

Igama esiliqwalaselayo esenziwe ngoonobumba abathathu liguqulelwa ngokuthi “inyaniso” kwindinyana yesibini, yaye limela ukuqala kombindi weBhayibhile, (umbindi weBhayibhile uyiNdumiso 117–119). Isiphelo saloo mbindi yiNdumiso 119. INdumiso 118 ingumbindi wombindi. INdumiso 118 ibekwe phakathi kwesahluko esifutshane kunazo zonke nese lide kunazo zonke eBhayibhileni, yaye eso sifutshane, esisisiqalo, sibeka phambili igama elithi “inyaniso” elidalwe ngoonobumba abathathu abamele amanyathelo amathathu eendaba ezilungileyo ezingunaphakade, yaye ayiloluhlu olusisiseko lokuqonda inyaniso. Olo luhlu olusisiseko luyimigaqo emele isimilo sikaKristu njengoAlfa noOmega.

Ukuphela kombindi, okungu isahluko 119, yi-akrostiki yealfabhethe ebekwe embindini weBhayibhile, igxininisa olo lwimi lumangalisayo. Izihlandlo ezine kwisahluko 119 igama elifanayo liguqulelwa ngokuthi yinyaniso.

Kwaye ungalisusi kwaphela ilizwi lenyaniso emlonyeni wam; kuba ndithembele kwizigwebo zakho. Ivesi 43.

Ubulungisa bakho bubulungisa obungunaphakade, nomthetho wakho uyinyaniso. Ivesi 142.

Ukufuphi wena, Yehova; yaye yonke imithetho yakho iyinyaniso. Ivesi 151.

Iilizwi lakho liyinyaniso kwasekuqalekeni; nesigwebo ngasinye esilungileyo sakho sihlala ngonaphakade. Ivesi 160.

Inyaniso ekwezi ndinyana ngumgaqo wesiprofeto seBhayibhile ochonga isiphelo kususela ekuqalekeni, yaye inyaniso ekwezi ndinyana kukuba uAlfa no-Omega ubeke utyikityo lwaKhe embindini weBhayibhile, njengoko enzile ekuqalekeni nasekupheleni. Utyikityo loWokuqala noWokugqibela luyi-“framework” yokunikelwa komyalezo wokugqibela wesilumkiso wengelosi

yesithathu. Owokugqibela wombindi uquka iindinyana ezine ezisebenzisa igama eliguqulelwe ngokuthi “truth,” nangona isalathiso sesine siguqulelwe ngokulula ngokuthi “true.” Owokugqibela wokugqibela kwezo ndinyana zine uchaza ukuba “from the beginning,” ilizwi lingu “true.”

Ekuqalekeni kwingxelo yendalo kaGenesis isahluko soku-1 nese-2, igama elithi “inyaniso,” nangona lingabhalwanga ngokuthe ngqo, limelwe kumagama amathathu okugqibela engxelo yendalo, kuba igama ngalinye liqala ngoonobumba, ngokolandelelwano, abakha igama elithi “inyaniso.” Ekuqalekeni kwakukho iLizwi, yaye ngaye zadalwa zonke izinto, kwaye ubungqina bendalo kuGenesis buqala ngamazwi athi, “Ekuqalekeni,” buphele ngamagama amathathu amele iinyaniso ezinxulumene nesiphawu sikaKristu esithi kuIsaya sichazwe njengobungqina bokuba yena unguThixo okuphela kwakhe.

Umbindi weBhayibhile (iNdumiso 117–119) uqala kwisahluko 117 ngokubhekisela kwinyaniso yokuba isiqalo simela isiphelo ngokusebenzisa kwawo igama elithi “inyaniso.” Elo gama lenziwe ngoonobumba abathathu abamele iindaba ezilungileyo ezingunaphakade nezigidimi zeengelosi ezintathu, kwaye bachaza ukuphela kwebali lendalo. Isiphelo sombindi weBhayibhile sisibonakaliso soonobumba bealfabhethi esaveliswa yilo ngcali imangalisayo yeelwimi ukuze kumiselwe ukuqonda kokuba oko kutyhilwayo ngoku ngokuphathelele isimilo saKhe kuyavumelana nenkcazo yegama elithi isityhilelo, kuba ISityhilelo sikaYesu Kristu sisigidimi esiyilelwe ukubonakalisa inkalo yesimilo sikaKristu ekungekade iqatshelwe ngokupheleleyo ngaphambili, nokuba ibikho nhlobo na. Esi sityhilelo siyavisisana nemigca yembali yomnqophiso, kuba imbali yomnqophiso iquka ubungqina bomzamo kaThixo wokuzityhila Yena ngokwaKhe ngamabizo njengoko iMbali yaKhe yayisityhileka.

“Imigaqo emikhulu yomthetho, yesona simo sikaThixo ngokwaKhe, iqulethwe emazwini kaKristu entabeni. Nabani na owakha phezu kwayo, wakha phezu kukaKristu, iLiwa lamaXesha. Ekulamkeleni ilizwi, samkela uKristu. Kwaye ngabo bodwa abawamkelayo ngolu hlobo amazwi Akhe abakha phezu Kwakhe. ‘Ngokuba akukho bani unako ukubeka esinye isiseko ngaphandle kweso sele sibekiwe, esinguYesu Kristu.’ 1 Korinte 3:11. ‘Kanjalo akukho lusindiso kwamnye; kuba akukho gama limbi phantsi kwezulu, linikiweyo ebantwini, esimele ukusindiswa ngalo thina.’ IZenzo 4:12. UKristu, iLizwi, isityhilelo sikaThixo,—ukubonakaliswa kwesimilo saKhe, komthetho waKhe, kothando lwaKhe, kobomi baKhe,—nguye yedwa isiseko esinokwakhela kuso isimilo esiya kunyamezela.” Mount of Blessings, 148.

Kakade ke, kusekho okuninzi kakhulu ekufuneka kuthethwe ngako ngokuphathelele le nyaniso, kodwa siya kuphelela apha.