

Incwadi KaDaniyeli - Inombolo Ikhulu Namashumi Ayisishiyagalombili Nantathu

*Isisekelo Saphakade: UKristu Emlandweni Wesiprofetho Nasokholweni
Lomkholwa*

Jeff Pippenger
2024-04-13

“Iqiniso uPetru ayelivumile liyisisekelo sokholo lokholwayo. Yilo uKristu uqobo alumemezele ukuthi luyimpilo ephakade.” Lelo “qiniso” lachaza izingxenye ezimbili zikaKristu. Eyokuqala kwakungukuthi uKristu uyisici somlando wesiprofetho. Izimpawu zendlela ezimelela izehlakalo zomlando wesiprofetho, zimelela uKristu. Ukuhlotshaniswa Kwakhe nalezo zehlakalo kukhomba ubungwele bezimpawu zendlela zesiprofetho, futhi kunikeza umqondo wokuthi kungani uDadewethu White ayevame kaningi ukusho ukuthi kufanele sizigcine izimpawu zendlela, ngokuba lezo zimpawu zendlela zimelela uJesu Kristu. Uphawu lwendlela olwalumelela ingqikithi yokuvivinywa ngesikhathi sikaKristu kwakuwumbhabhadiso Wakhe, futhi lwaluhambisana nezinye izehlakalo emigqeni engcwele yezingquko, ezahlukaniswa ukwehla kophawu LobuNkulunkulu.

Emgqeni wenguquko kaMose, ubuNkulunkulu behla bahlala esihlahleni esivuthayo, uphawu loMdali ehlanganiswa nendalo. Emgqeni wenguquko ekupheleni kweminyaka engamashumi ayisikhombisa, uMikayeli wehlela ukuzonika uKoresi amandla okuqhubekela phambili ngesimemezelo sokuqala, futhi ngaso lesi sikhathi uDaniyeli waguqulwa waba semfanekisweni kaKristu. Emgqeni wenguquko kaKristu, uMoya oNgcwele wehlela ngesimo sejuba ukuzocoba iNdodana kaNkulunkulu, uphawu lobuNkulunkulu obuhlanganiswe nobuntu. Emlandweni wamaMillerite ingelosi eyehla ngo-Agasti 11, 1840 “yayingengaphansi komuntu onguJesu Kristu,” owehla nencwadi encane eyayizakudliwa, futhi Wayeyileyo ncwadi encane. Lapho Wabonakalisa ukuthi ukuhlanganiswa kobuNkulunkulu nobuntu kufezwa ngokudla nokuphuza inyama negazi leSinkwa saseZulwini.

Umlando ongwele ungwele ngenxa yokuthi ubonakaliswa ubukhona bukaKristu. Izibikezelo zeZwi likaNkulunkulu ezikhomba izehlakalo zesikhathi esizayo, zinguJesu Kristu, ngokuba Yena ungu-“Lizwi.” Lapho lezo zibikezelo zigcwaliseka emlandweni, lezo zehlakalo zimelela ukugcwaliseka kwezwi laKhe, futhi iZwi laKhe liyiQiniso. YiZwi laKhe elibeka phambili isibikezelo, futhi yiZwi laKhe eligcwalisekayo lapho isehlakalo sifika, ngakho-ke ekuqaleni nasekugcineni kunguJesu Kristu, ngokuba Yena ungu-Alfa no-Omega. Ngakho-ke, lapho uPetru ememezela ukuthi uJesu wayenguKristu neNdodana kaNkulunkulu ophilayo, wayekhomba uphawu lwendlela olwalunguJesu Kristu kanye nophawu lwendlela olufinyelela ekugcwalisekeni kwalo okuphelele ezinsukwini zokugcina. Umandulo 11, 2001 kwakuwukugcwaliseka okuphelele kukaKristu.

Ukwenqaba ukugcwaliseka kwesiprofetho sikaSeptemba 11, 2001, kuwukwenqaba uKristu, iNdodana kaNkulunkulu ophilayo. Lelo qiniso, elavezwa nguPetru, laliyisisekelo sokukholwa komkholwayo, futhi ngoSeptemba 11, 2001 uKristu wahola abantu baKhe bezinsuku zokugcina wabuyela “ezindleleni zasendulo” zikaJeremiya, ezimelela “izisekelo” zenhlangano yemibiko yengelosi yokuqala neyesithathu. UPetru wayemelela abayizinkulungwane eziyikhulu namashumi amane nane, abavalwayo ngesikhathi lapho izingelosi ezine zibamba imimoya emine. Isikhathi sokubekwa uphawu siyisikhathi esithile sesiprofetho, siqala ngoSeptemba 11, 2001 futhi siphele ngomthetho weSonto osuzofika maduze. UJesu njalo ufanekisa ukuphela kwento ngokuqala kwento.

Ekuqaleni kwesikhathi sokubekwa uphawu, ingelosi yesAmbulo 18 yehla, njengoba noMoya oNgcwele wehla ngesikhathi sokubhaphathizwa, futhi leyo ngelosi “yayingeyena omunye ngaphandle kukaJesu Kristu,” ngokuba ingelosi eyehla ukukhanyisa umhlaba ngenkazimulo yaYo emlandweni wamaMillerite “yayingeyena omunye ngaphandle kukaJesu Kristu.” Emthethweni weSonto ozayo maduze “yayingeyena omunye ngaphandle kukaJesu Kristu,” uyabuye ehle futhi wethule owesibili wale miyalezo emibili yesAmbulo 18, njengoba ebiza ezinye izimvu zaKhe ukuba ziphume eBabiloni. Phakathi nenkathi yesikhathi sokubekwa uphawu, ingelosi yehla, njengoba ingelosi yesibili yehla ngo-Ephreli 19, 1844, ekudumazekeni kokuqala kwenhlangano yamaMillerite.

Phakathi kokufika kwaleyo ngelosi yesibili nokufika kwengelosi yesithathu ngo-Okthoba 22, 1844, izingelosi eziningi zathunyelwa ukuze zengeze amandla engelosini yesibili njengoba umlayezo Wokukhala Kwaphakathi Kwamabili wawufika. Ekhuluma ngomlando wesikhathi lapho lezi zingelosi zafika khona emlandweni wamaMillerite, uSister White usazisa ukuthi labo abenqaba le miyalezo babembethele uKristu esiphambanweni ngokuqinisekile njengalokho amaJuda ambethela uKristu esiphambanweni.

“Ngabona ukuthi njengoba amaJuda ambethela esiphambanweni uJesu, kanjalo namabandla okuzisholo ayeyibethele esiphambanweni le miyalezo, ngakho-ke awanalo ulwazi lwendlela eya kwengcwelengcwele, futhi awakwazi ukusizakala ngokunxusela kukaJesu lapho.” Early Writings, 261.

Imiyalezo emelwe yizingelosi, uma yenqatshwa, imele ukubethelwa kukaKristu esiphambanweni, ngokuba Yena uqobo uqukethe leyo miyalezo nokugcwaliseka kwayo emlandweni. NgoJulayi 18, 2020, “akuyena omunye ngaphandle kukaJesu Kristu” wehlela phansi, ephawula ukudumala kokuqala nokuqala kwesikhathi sokulinda. Ebulawelwe emigwaqweni, amathambo omile afileyo abantu bakhe bezinsuku zokugcina kwakumelwe avuswe ngokuzwa izwi elilodwa kuphela elingabuyisela abantu ekuphileni.

Ngqiqinisile, ngiqinisile, ngithi kini: ihora liyeza, futhi selikhona manje, lapho abafileyo beyakuzwa izwi leNdodana kaNkulunkulu; nalabo abalizwayo bayakuphila. Ngokuba njengoba uYise enokuphila kuye uqobo, kanjalo wayinika neNdodana ukuba ibe nokuphila kuyo uqobo; futhi wayinika negunya lokwahlulela, ngokuba iyiNdodana yomuntu. Ningamangali ngalokhu; ngokuba ihora liyeza, lapho bonke abasemathuneni beyakulizwa izwi layo, baphume; abenze okuhle, baye ekuvukeni kokuphila; kepha abenze okubi, baye

ekuvukeni kokulahlwa. Johane 5:25–29.

NgoJulayi ka-2023, izwi laKhe labiza amathambo omileyo afileyo ukuba aphile, futhi u-Alfa no-Omega base bephinda ukuqala kwesikhathi sokubekwa uphawu, ngokuba uJulayi ka-2023 uphawula inkathi yokuphela kwesikhathi sokubekwa uphawu. Abantu baKhe base bebizelwa futhi ukuba babuyele ezindleleni zakudala zikaJeremiya, ezisekelweni zomlando wamaMillerite. Umlayezo oyisisekelo wokuqala nokuphela kwamaMillerite wawuyimiyalezo yokuqala neyokugcina yomlando wamaMillerite, okwakuyizi “zikhathi eziyisikhombisa” zikaLevitikusi isahluko samashumi amabili nesithupha.

NgoJulayi 2023, abantu bakaNkulunkulu bosuku lokugcina baphinde bayalwa ukuba bathathe incwadi encane bayidle. Njengoba beyidla incwadi encane, bese bevinywa ukuze kubonakale ukuthi bayowuvuma yini umlayezo woMaye wesithathu encwadini yesAmbulo isahluko sesishiyagalolunye (izindaba zasempumalanga) kanye nomlayezo wencwadi kaDaniyeli isahluko seshumi nanye (izindaba zasenyakatho). Inqubo yokuvivinywa ibaholela emavesini eshumi nantathu kuya kweleshumi nanhlanu encwadini kaDaniyeli isahluko seshumi nanye, okuyiMpi yasePanium, okuyiKhesariya Filiphi, futhi okuyilo kanye umlayezo Wokukhala Kwaphakathi Kobusuku lapho kuvezwa khona izigaba ezimbili zalabo abezwile izwi laKhe, isigaba esisodwa “esenze okuhle, ekuvukeni kokuphila; nesenze okubi, ekuvukeni kokulahlwa.”

Kunezwi ezintathu ngesikhathi sokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, futhi zonke ziyizwi “elingelona elomunye umuntu ongaphansi kukaJesu Kristu uqobo.” Izwi lokuqala lesAmbulo ishumi nesishiyagalombili lazwakala lapho izakhiwo ezinkulu zomuzi waseNew York zidilizwa ngokuthintwa nguNkulunkulu. Izwi lesibili liyizwi likaMikayeli ingelosi enkulu, obiza abafuleyo ukuba baphume emathuneni abo. Izwi lesithathu liyizwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili, elibiza omunye umhlambi waKhe ukuba uphume eBabiloni ngehora “lokuzamazama komhlaba okukhulu” lesAmbulo isahluko seshumi nanye. Ukugcwaliseka okuphelele kokuvuma kukaPetru eKesariya Filipi kwenzeka lapho uKristu ehola abantu baKhe bezinsuku zokugcina kulokho “kwesabelo sesiprofetho sikaDaniyeli esiphathelene nezinsuku zokugcina.”

IPaniumi yamavesi eshumi nantathu kuya kweleshumi nanhlanu kaDaniyeli ishumi nanye, iyona “ngxenye” yesiprofetho sikaDaniyeli eyavalwa, ekhomba umlayezo Wokukhala Kwaphakathi Kwamabili Ebusuku. IPaniumi ingumhlangano wekamu wase-Exeter ngo-Agasti ka-1844; ingumlando ogcwaliseka esikhathini sesibili sokubusa kukaDonald Trump, futhi ingumyalezo wesiprofetho ofaka uphawu lukaNkulunkulu emabunzini abayizinkulungwane eziyikhulu namashumi amane nane. Amavesi esesiwafunda manje ayindawo engcwele kakhulu.

“Iqiniso uPetru ayivumayo iyisisekelo sokukholwa komkholwayo. Yilo kanye uKristu uqobo lwakhe alushilo ukuthi luyimpilo yaphakade. Kodwa ukuba nalolu lwazi kwakungesona isizathu sokuzidumisa. Aluzange lwambulwe kuPetru ngobuhlakani bakhe noma ngobuhle bakhe uqobo. Akunakwenzeka neze ukuba isintu, ngokwaso, sifinyelele olwazini lobuNkulunkulu. ‘Luphakeme njengezulu; ungenzani na? Lujule kunendawo yabafuleyo; ungakwazi ukwazini na?’ Job 11:8. UMoya wokutholwa kuphela ongasambulela izinto ezijulile zikaNkulunkulu, lezo ‘iso elingazibonanga, nendlebe engezizwanga, nezingakangeni

enhliziyweni yomuntu.’ ‘Kepha uNkulunkulu uzambulile kithi ngoMoya wakhe, ngokuba uMoya uhlolisisa konke, yebo, izinto ezijulile zikaNkulunkulu.’ 1 Corinthians 2:9, 10. ‘Imfihlo kaJehova ikwabesabayo;’ futhi iqiniso lokuthi uPetru wabona inkazimulo kaKristu laliyibufakazi bokuthi waye ‘fundiswe nguNkulunkulu.’ Psalm 25:14; John 6:45. Yebo impela, ‘ubusisiwe wena, Simoni Bar-jona, ngokuba inyama negazi akukwambulanga kuwe lokho.’”

“UJesu waqhubeka wathi: ‘Nami ngiyakutshela ukuthi wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla Lami; namasango esihogo awasoze alinqoba.’ Igama elithi Petru lisho itshe,—itshe elidingqikayo. UPetru wayengelona idwala ibandla elasungulwa phezu kwalo. Amasango esihogo amnqoba ngempela lapho ephika iNkosi yakhe ngokuthuka nangokufunga. Ibandla lakhiwa phezu koYedwa amasango esihogo ayengenakumnqoba.” The Desire of Ages, 413

Umlayezo uKristu ayewethula kubafundi baKhe eKhesariya Filipi wawuyilo futhi uyilo umlayezo Wokukhala Kwaphakathi Kobusuku, futhi ubekwe ngaphakathi komongo wempi yomoya phakathi kukankulunkulu wamaGriki uPani, onethempeli lakhe lalibizwa ngokuthi “amasango esihogo,” kanye nezimpondo ezimbili ezihlubukayo zesilo somhlaba. AmaMakkabi ayengabantu bakaNkulunkulu abahlubukayo, ababezisho ukuthi bangabavikeli bebandla likaNkulunkulu, njengoba babelwa nenkolo yamaGriki. Bazazisa njengabaholi benkolo kanye nabepolitiki. Bamele ubuProthestani obuhlubukayo balawo mabandla awileyo okuthi, kanye nohulumeni wase-United States, manje akha umfanekiso wesilo futhi alwa nenkolo yabahwebi bomhlaba wonke yokuvuka-kwezinhloso zomphakathi kanye noMama woMhlaba. Izimpondo ezihlubukayo ziyaphumelela emzabalazweni wazo nezakhi zenkolo nezepolitiki zobumbumbulu bomhlaba wonke, futhi ngasikhathi sinye uphondo lweqiniso lwamaProthestani luyahlanzwa ngokususwa kwezinsalela zokugcina zezintombi eziyiziphukuphuku, ngaphambi kokuphakanyiswa njengophawu ngesikhathi “sokuzamazama okukhulu komhlaba” komthetho weSonto ozofika maduze.

Ingxenye yesiprofetho sencwadi kaDaniyeli ephathelene nezinsuku zokugcina, yona futhi eyisiAmbulo sikaJesu Kristu, futhi engumyalezo Wokukhala Kwaphakathi Kwamabili, yambulwa uphawu yiNkonyama yesizwe sakwaJuda eKhesariya Filipi, okuyiPaniami. Yambulwa uphawu phakathi nendawo yempi ephakathi kwesilo esingakholelwa kuNkulunkulu esivela kwalasha ongenasiphelo nophondo lweRiphabhulikhi olwaqala ukuvusa lesilo ngo-2015, futhi imelene nophondo lweqiniso lobuProthestani oseluvuswa manje njengempi enkulu enamandla.

Iqiniso uPetru alenza limelela uphawu lwendlela lwangoSeptemba 11, 2001, futhi futhi ukuthi uKristu uyiNdodana kaNkulunkulu ophilayo. Iqiniso lalokho okumelwa ukuthi uJesu uyiNdodana kaNkulunkulu, liyiqiniso elivivinyayo ngokufanayo nakanjani njengoba kwakunjalo ukuthi uJesu wayenguMesiya noma cha ezinsukwini zikaPetru. Isimemezelo sokuthi uJesu uyiNdodana kaNkulunkulu simelela konke okwawambulwe mayelana nokuthi iNdodana ingubani. Asimeleli kuphela ukuthi wayeyiNdodana kaNkulunkulu, kodwa futhi nokuthi wayeyindodana yomuntu. Liyiqiniso lokungena kobuNkulunkulu ebuntwini, okuwumsebenzi uqobo owenziwayo ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Iqiniso “lokungena emzimbeni,” liyiqiniso ekugcineni elalifanekiselwe yiqiniso “leSabatha” ekuqaleni.

Umhla ka-22 kuMfumfu 1844 waphawula ukufika kwengelosi yesithathu. Lapho ingelosi ifika, iqiniso elikhethekile elivumelana nesikhathi lapho lelo qiniso livululwa khona livulwa yiNgonyama yesizwe sakwaJuda, bese lelo qiniso lihlola isizukulwane lapho lelo qiniso livulwa khona. Ngomhla ka-22 kuMfumfu 1844 kwambulwa amaqiniso ahlobene nomsebenzi kaKristu, owafika ngokuzumayo ethempelini ayelivusile eminyakeni engamashumi amane nesithupha kusukela ku-1798 kuze kube ngu-1844. Umsebenzi kaKristu wokwahlulela, umthetho kaNkulunkulu, indima yaKhe njengoMpristi oMkhulu, udaba lophawu lwesilo kanye nokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane kwavulwa konke. UDadewethu White waboniswa ukuthi phakathi kwalawo maqiniso kwakukhona iqiniso elilodwa i-Alpha ne-Omega abalikhomba ngokukhanya okukhethekile.

“Ngamangala lapho ngibona umyalo wesine usemaphakathi nendawo yemithetho eyishumi, uzungezwe umqhele wokukhanya othambile. Ingelosi yathi: ‘Yiwo kuphela kuleyo eyishumi echaza uNkulunkulu ophilayo owadala amazulu nomhlaba nakho konke okukukho. Lapho izisekelo zomhlaba zibekwa, khona-ke kwabekwa nesisekelo leSabatha futhi.’” Testimonies, volume 1, 75.

Isikhathi sokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane sase sifikile, kodwa sasizobambezeleka ngenxa yokuhlubuka kuka-1863. Ngo-September 11, 2001 kwaqala inqubo yokubekwa uphawu lapho uKristu, emelwe njengengelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili, ehla ephethe incwadi efihliwe esandleni saKhe okwakufanele abantu bakaNkulunkulu bensuku zokugcina bayidle. U-Alfa no-Omega ngaso sonke isikhathi ufanekisa ukuphela ngesiqalo, ngakho-ke ezinsukwini zokugcina kwakukhona elinye iqiniso elabekwa ekukhanyeni okukhethekile, futhi lalixhumene ngokuqondile neqiniso leSabatha elagqanyiswa ngesikhathi sokuqala uKristu ezama ukubeka uphawu kubantu abayizinkulungwane eziyikhulu namashumi amane nane.

“Isikhathi sesifikile sokuba uDaniyeli ame esabelweni sakhe. Isikhathi sesifikile sokuba ukukhanya akunikwa kuye kuhambe kuye ezweni njengangaphambili kunanini ngaphambili. Uma labo iNkosi ebenzele okuningi kangaka behamba ekukhanyeni, ulwazi lwabo ngoKristu nangeziprofetho eziphathelene Naye luyokwande kakhulu njengoba besondela ekupheleni komlando walomhlaba.

“Labo abahlanganyela noNkulunkulu bahamba ekukhanyeni kweLanga Lokulunga. Abamhlazisi uMhlengi wabo ngokonakalisa indlela yabo phambi kukaNkulunkulu. Ukukhanya kwasezulwini kubakhanyisela. Bayigugu elingenamkhawulo emehlweni kaNkulunkulu, ngokuba banye noKristu. Kubo izwi likaNkulunkulu lingobuhle nobumnandi obedlula konke. Bayakubona ukubaluleka kwalo. Iqiniso lembulwa kubo. Imfundiso yokwenziwa inyama kukaKristu yembeswa ukukhazimula okuthambile. Bayabona ukuthi imiBhalo iyisihluthulelo esivula zonke izimfihlakalo futhi sixazulule bonke ubunzima. Labo abangathandanga ukwamukela ukukhanya nokuhamba ekukhanyeni ngeke bakwazi ukuqonda imfihlakalo yokumesaba uNkulunkulu, kodwa labo abangazange banqikaze ukuthwala isiphambano balandele uJesu bayabona ukukhanya ekukhanyeni kukaNkulunkulu.” Manuscript Releases, number 21, 406, 407.

Imfundiso yokuba sesimweni somuntu iyiqiniso lokuthi ubuNkulunkulu obuhlanganiswe nobuntu abonanga, futhi uphawu lwalabo asebefinyelele kulokho okuhlangenwe nakho ezinsukwini zokugcina yiSabatha.

Futhi ngabapha namaSabatha ami, ukuba abe yisibonakaliso phakathi kwami nabo, ukuze bazi ukuthi nginguJehova obangcwelisayo. Hezekeli 20:12.

Abayizinkulungwane eziyikhulu namashumi amane nane bayabekwa uphawu kuze kube phakade, futhi inqubo yokubekwa kophawu ikhomba isikhathi esifushane ekupheleni kwenqubo yokubekwa kophawu, ngaphambi nje komthetho weSonto, lapho uphawu lugxivizwa khona. Kuleso sikhathi esifushane ubuNkulunkulu buhlanganiswa nobuntu, ngokungunaphakade.

“Nenzani, bazalwane, kulo msebenzi omkhulu wokulungiselela? Labo abazihlanganisa nezwe bamukela ukwakheka kwezwe futhi bazilungiselela uphawu lwesilo. Labo abangazethembi, abazithobayo phambi kukaNkulunkulu futhi behlanza imiphefumulo yabo ngokulalela iqiniso, yilabo abamukela ukwakheka kwasezulwini futhi bazilungiselela uphawu lukaNkulunkulu emabunzini abo. Lapho isimemezelo sesiphumile futhi isigxivizo sesifakiwe, isimilo sabo siyakuhlala simsulwa singenasici kuze kube phakade.”

“Manje yisikhathi sokulungiselela. Uphawu lukaNkulunkulu alusoze lwabekwa ebunzini bendoda noma lowesifazane ongcolileyo. Alusoze lwabekwa ebunzini bendoda noma lowesifazane onokulangazelela okukhulu, othanda izwe. Alusoze lwabekwa ebunzini lamadoda noma abesifazane abanezilimi zamanga noma izinhliziyi ezinenkohliso. Bonke abamukela uphawu kumelwe bangabi nasici phambi kukaNkulunkulu—abafanelekela izulu. Qhubekani phambili, bafowethu nodadewethu. Ngingabhala kafushane kuphela ngalezi zinto ngalesi sikhathi, nginazisa nje ngesidingo sokulungiselela. Hlolani imiBhalo ngokwenu, ukuze niqonde ubungcwele obwesabekayo besikhathi samanje.” Testimonies, umqulu 5, 216.

Indima edlule ingase iphakamise ukuthi uphawu lubekwa ngesikhathi somthetho weSonto, kodwa akunjalo. USister White ucacisa ukuthi umthetho weSonto uyisimo esikhulu senhlekelele, futhi ufundisa ngokucacile futhi ukuthi isimilo sibonakaliswa esikhathini senhlekelele, kodwa asisoze sathuthukiswa esikhathini senhlekelele. Uphawu lubekwa ngesikhathi somthetho weSonto ngomqondo wokuthi ngaleso sikhathi lube selubonakala, ngokuba labo abanalolo phawu ngaleso sikhathi bayaphakanyiswa babe yisibhengezo. Uphawu lubekwa esikhathini esifushane kakhulu, ngaphambi nje kokuba isikhathi somusa sivalwe, futhi kulabo abagcina iSabatha, isikhathi somusa sivalwa ngesikhathi somthetho weSonto. Ukubekwa kophawu kwaqala ngo-September 11, 2001, futhi ngaleso sikhathi akekho owamukela uphawu lukaNkulunkulu, ngoba njengoba kubonisiwe esikhathini esalandela u-October 22, 1844, kwakufanele kuqale kube khona inqubo yokuvivinywa.

Kuyo yonke inhlango yenguquko, lapho uphawu lwasezulwini lwehla ukuzonikeza amandla embikweni owavulwa ngesikhathi sokuphela, kuqala inqubo yokuhlolwa. Lapho uMikayeli ehla ezonika uKoresi amandla okuba aqhubekele phambili ngomthetho wokuqala, amaJuda abe esevivinywa ngokuthi ayeyoshiyela yini ikhaya ayelihlale kulo eminyakeni engamashumi ayisikhombisa edlule, abuyele emzini owawubhujisiwe, awuvuse futhi awakhile. Lapho uMoya oNgcwele ehla ekubhaphathizweni kukaKristu, amaJuda avivinywa ngendaba kaMesiya. Lapho

ingelosi enamandla yesAmbulo seshumi yehla ngo-Agasti 11, 1840, leso sizukulwane savivinywa ngokuthi sasiyoyidla yini incwadi encane, nakho konke okwakumelwe yileyo ncwadi encane.

Inqubo yokuvivinywa yaqala ngo-Agasti 11, 1840, eyaveza izigaba ezimbili zabakhulekeli, futhi isigaba esalandela iWundlu saya eNdaweni eNgwelengcwele kunazo zonke sasiyizicelo zokuba phakathi kwezinkulungwane eziyikhulu namashumi amane nane. Uvivinyo lokugcina lwaleso sizukulwane, esahluleka enqubweni yokuvivinywa, lwaqala ngokufika kokukhanya okwengeziwe phezu “kwezikhathi eziyisikhombisa,” zikaLevitikusi amashumi amabili nesithupha. Kusukela ku-1856 kuze kube ngu-1863, umlayezo waseLawodikeya waphawula isikhathi sokugcina phakathi naleso sikhathi esaqala ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844. Leso sikhathi simelwe amavesi eshumi nantathu kuya kweleshumi nanhlanu kaDaniyele isahluko seshumi nanye.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ekuqaleni wayekhona uLizwi, noLizwi wayekuNkulunkulu, futhi uLizwi wayenguNkulunkulu. Yena lowo wayekhona ekuqaleni enoNkulunkulu. Zonke izinto zenziwa ngaye; ngaphandle kwakhe akwenziwanga lutho kukho konke okwenziwayo. Kuye kwakukhona ukuphila; futhi ukuphila kwakungukukhanya kwabantu. Ukukhanya kukhanya ebumnyameni; kodwa ubumnyama abukwazanga ukukuqonda.’ ‘ULizwi waba yinyama, wakha phakathi kwethu, (futhi sabona inkazimulo yakhe, inkazimulo enjengeyo yoZelwe Yedwa kaYise,) egcwele umusa neqiniso’ (Johane 1:1–5, 14).

“Lesi sahluko sichaza ngokucacile isimo nokubaluleka komsebenzi kaKristu. Njengomuntu oyiqondayo indaba yakhe, uJohane uthi wonke amandla angokaKristu, futhi ukhuluma ngobukhulu nobukhosi baKhe. Uveza imisebe yobunkulunkulu yeqiniso eliyigugu, njengokukhanya okuvela elangeni. Umethula uKristu njengoMlamuleli oyedwa kuphela phakathi kukaNkulunkulu nesintu.

“Imfundiso yokwembathwa kukaKristu enyameni yomuntu iyimfihlakalo, ‘imfihlakalo ebifihliwe kusukela ezikhathini nasezizukulwaneni’ (Kolose 1:26). Iyimfihlakalo enkulu nejulile yokumesaba uNkulunkulu. ‘IZwi laba yinyama, lahlala phakathi kwethu’ (Johane 1:14). UKristu wazithwesa imvelo yomuntu, imvelo ephansi kunemvelo Yakhe yasezulwini. Akukho okubonisa ngokusobala kangaka ukuzithoba okumangalisayo kukaNkulunkulu njengalokhu. ‘Walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa’ (Johane 3:16). UJohane wethula lesi sihloko esimangalisayo ngobulula obunjalo ukuthi bonke bangayiqonda imibono ebekwe phambili, bakhanyiselwe.

“UKristu akazange azishaye umuntu ngokuthatha isimo sobuntu; wakuthatha ngempela. Ngokoqobo wayenesimo sobuntu. ‘Njengokuba abantwana behlanganyela enyameni nasegazini, naye ngokwakhe waba nesabelo kukho lokho’ (Hebrews 2:14). Wayeyindodana kaMariya; wayengowenzalo kaDavide ngokokuzalwa kobuntu. Kuthiwa ungumuntu, yebo, uMuntu uKristu Jesu. ‘Lo muntu,’ kubhala uPawulu, ‘wabalelwa ukufaneleka inkazimulo enkulu kunekaMose, njengoba lowo owakhayo indlu enodumo olukhulu kunendlu’ (Hebrews 3:3).

“Kodwa kanti ngesikhathi iZwi likaNkulunkulu likhuluma ngobuntu bukaKristu lapho esemhlabeni, liphinde likhulume ngokucacileyo mayelana nokuba khona Kwakhe ngaphambi kwakho konke. IZwi lalikhona njengobuNkulunkulu, yebo njengeNdodana kaNkulunkulu yaphakade, lisesimweni sobunye nokumanyana noYise. Kusukela phakade WayenguMlamuleli wesivumelwano, lowo okwakumelwe ukuba kuYe zonke izizwe zomhlaba, kokubili amaJuda nabeZizwe, uma bemamukela, zibusiswe. ‘Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu’ (Johane 1:1). Ngaphambi kokuba kudalwe abantu noma izingelosi, iZwi lalikuNkulunkulu, futhi lalinguNkulunkulu.”

“Izwe lenziwa nguye, ‘futhi ngaphandle kwakhe akwenzekanga lutho olwenziweyo’ (Johane 1:3). Uma uKristu enza zonke izinto, khona wayekhona ngaphambi kwazo zonke izinto. Amazwi akhulunyiwe maqondana nalokhu acace kakhulu kangangokuthi akekho odinga ukushiywa ekungabazeni. UKristu wayenguNkulunkulu ngokoqobo, nangomqondo ophakeme kakhulu. WayenoNkulunkulu kusukela ephakadeni lonke, enguNkulunkulu ophezu kwakho konke, obusisiwe kuze kube phakade.

“INkosi uJesu Kristu, iNdodana kaNkulunkulu engcwele, yayikhona kusukela ephakadeni, ingumuntu ohlukanisiwe, nokho imunye noYise. Yona yayiyinkazimulo ephakeme kakhulu yezulu. YayiyiNduna yamandla asezulwini, futhi ukuhlonishwa kokukhuleka kwezingelosi yakwamukela njengelungelo layo. Lokhu kwakungeyikho ukuphanga uNkulunkulu. ‘UJehova wangipha ekuqaleni kwendlela yakhe,’ uyamemezela, ‘ngaphambi kwemisebenzi yakhe yasendulo. Ngamiswa kusukela ephakadeni, kusukela ekuqaleni, kungakabikho mhlaba. Lapho kwakungekho ukujula, ngazalwa; lapho kwakungekho imithombo egcwele amanzi. Ngaphambi kokuba izintaba zimiswe, ngaphambi kwamagquma ngazalwa: lapho engakawenzi umhlaba, namasimu, nengxenywe ephakeme kakhulu yothuli lomhlaba. Lapho elungisa amazulu, ngangikhona lapho: lapho ebeka umkhawulo phezu kobuso bokujula’ (IzAga 8:22–27).

“Kukhona ukukhanya nenkazimulo eqinisweni lokuthi uKristu wayemunye noYise ngaphambi kokuba kubekwe isisekelo sezwe. Lokhu kungukukhanya okukhanya endaweni emnyama, kuyenze ikhazimule ngenkazimulo yobunkulunkulu, yasekuqaleni. Leli qiniso, eliyimfihlakalo engenamkhawulo ngokwalo, lichaza amanye amaqiniso ayimfihlakalo futhi angenakuchazeka ngenye indlela, ngesikhathi lona ligcinwe ekukhanyeni okungenakusondelwa kukho nokungaqondakaliyo.” Selected Messages, incwadi 1, 246–248.