

Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodisiya - Inombolo Yesishiyagalombili

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Inombolo Yesishiyagalombili

Uyobafundisa bani ulwazi? Uyokwenza bani aqonde imfundiso? Labo abalunyuliwe ebisini, nalabo abasusiwe emabeleni.

Ngokuba isiyalo kumele sibe phezu kwesiyalo, isiyalo phezu kwesiyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane: Ngokuba ngezindebe ezingingizayo nangolunye ulimi uyakukhuluma kulesi sizwe. Ayesethe kubo, Lokhu kungukuphumula eningaphumuza ngakho okhathelayo; futhi lokhu kungukuqabuleka: nokho kabafunanga ukuzwa.

Kodwa izwi leNkosi laba kubo umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalapho kancane; ukuze bahambe, bawe babuyele emuva, baphulwe, babanjwe ogibeni, futhi bathathwe.

Ngakho-ke yizwani izwi leNkosi, nina madoda ahlekisayo, enibusa lesi sizwe esiseJerusalema. Ngokuba nithi, Senze isivumelwano nokufa, futhi nesihogo sivumelene naso; lapho isishayo esichichimayo sidlula, asiyikufika kithi; ngokuba senze amanga isiphephelo sethu, futhi sizifihle ngaphansi kwamanga: Ngakho-ke usho kanje uJehova uNkulunkulu, Bheka, ngibeka eSiyoni itshe libe yisisekelo, itshe elivinyiweyo, itshe legumbi eliligugu, isisekelo esiqinileyo: okholwayo akayikushesha. Ngesahlulelo futhi ngiyobeka intambo yokukala, nangokulunga ngibeke umthofu wokumisa; isichotho siyakukhukhula isiphephelo samanga, namanzi agubuzele indawo yokucasha. Futhi isivumelwano senu nokufa siyakuchithwa, nesivumelwano senu nesihogo asiyikuma; lapho isishayo esichichimayo sidlula, khona niyakunyathelwa phansi yiso. U-Isaya 28:9–18.

Abantu abadelelayo ababusa iJerusalema bangabaholi bebandla lamaSeventh-day Adventist laseLawodikeya, u-Isaya abebahlonze emavesini ambalwa ngaphambili ngokuthi “izidakwa zakwa-Efrayimi” kanye “nomqhele wokuzigqaja.” NgePentekoste uPetru waphendula kulabo ababethi isigijimi sasisakazwa ngamadoda adakiwe. Isikhathi semvula yangemuva simayelana nesigijimi sangempela nesamanga semvula yangemuva. Isigijimi esivela eNkosini ngaso sonke isikhathi sikhiqiza izigaba ezimbili zabakhulekeli, futhi lezo zigaba zombili ziphuza iwayini. Isigijimi esingcwelisiweyo, noma iwayini elingcwelisiweyo, yilokho okunqunywa emlonyeni wabangathembekile kuJoweli.

Vukani, nina zidakwa, nilile; nikhale kakhulu, nina nonke baphuzi bewayini, ngenxa yewayini elisha; ngokuba lisusiwe emlonyeni yenu. Joweli 1:5.

KuJoweli isahluko sokuqala abalimi ababi besivini, abamele ibandla labaSeventh-day Adventist laseLawodikeya, bayasolwa futhi bahlulelwe maqondana “new wine” “nokunqunywa” emilonyeni yabo. UNkulunkulu unqamule noma ubambe ukuthululwa koMoya kaNkulunkulu emvuleni yokugcina, njengoba kufanekiswa “ngeminikelo yokudla neyokuphuza,” kubalimi abadakiwe ababi.

Umnikelo wokudla nomnikelo wokuphuzwayo kunqanyuliwe endlini kaJehova; abapristi, izikhonzi zikaJehova, bayalila. Insimu ichithekile, izwe liyakhala; ngokuba amabele achithekile; iwayini elisha lomile, amafutha aphelile amandla. Yibani namahloni, nina balimi; khalani, nina balimi bezivini, ngenxa kakolweni nangebhali; ngokuba ukuvuna kwensimu kubhubhile. Umvini womile, nomkhiwane uphele amandla; umpomolosi, nesundu futhi, nomuthi wama-apula, yebo, yonke imithi yasendle, kubunile; ngokuba injabulo ibunile yasuka kubantwana babantu. Bophani okhalweni lwenu, nilile, nina bapristi; khalani, nina zikhonzi ze-altare; wozani, nilale ubusuku bonke nembethe indwangu yesaka, nina zikhonzi zikaNkulunkulu wami; ngokuba umnikelo wokudla nomnikelo wokuphuzwayo kubanjelwe kude nendlu kaNkulunkulu wenu. Ngcwelisani ukuzila ukudla, memezelani umhlangano ongcwele, nibuthe abadala nabo bonke abakhileyo ezweni endlini kaJehova uNkulunkulu wenu, nikhale kuJehova, Hawu usuku! ngokuba usuku lukaJehova luseduze, futhi luyakufika njengokubhujiswa okuvela kuSomandla. Ukudla akukanqanyulwa yini phambi kwamehlo ethu, yebo, injabulo nokwethaba endlini kaNkulunkulu wethu? Joweli 1:9–16.

Lapho “izidakwa zakwa-Efrayimi” zika-Isaya “zivuka” kuJoweli, izimo ezivukela kuzo ziyisigijimi semvula yokugcina—esimelelwe “njengewayini elisha.” Besigodliwe kubantu bakaNkulunkulu abakhethiweyo besivumelwano. “Ummbila” kulesi siqephu yigama elijwayelekile lokusanhlamvu, futhi iZwi likaNkulunkulu liyiSinkwa saseZulwini, kanti kulesi siqephu “lichithiwe.”

“Iwayini elisha” lingumyalezo weqiniso wamanje owafika ngo-9/11. “Iwayini elisha lomile” futhi “linqunywe,” ngokuba “iwayini elisha” liqondwa kuphela yilabo ababuyela “ezindleleni” zikaJeremiya “ezindala,” ngoba umyalezo “omusha” uhlale uvumelana nomyalezo “omdala.” Igama elihunyushwe ngokuthi “lomile” lisho “ukuba namahloni” ngesiHebheru.

Labo “abanamahloni” bayisihloko esiyinhloko kuJoweli nakubaprofethi. Izidakwa zakwa-Efrayimi zinamahloni ngomlayezo wazo wemvula yokugcina oyinkohliso, ovame ukubizwa ngokuthi umlayezo othi “ukuthula nokulondeka.” Izimpawu ezintathu zokusanhlamvu, iwayini elisha, namafutha zimelela umlayezo wemvula yokugcina. Imvula yokugcina futhi imelelwa njengokuthululwa kukaMoya oNgcwele.

Umsebenzi kaMoya oNgcwele uwukukholisa ngesono, nangokulunga, nangokwahlulelwa, futhi kulandelana ngalowo mongo uqobo. IZwi likaNkulunkulu likholisa ngesono, futhi limelwe “ngombila.” Ukuba “newine elisha” kuyabahlukanisa labo abanokugewala kukaMoya oNgcwele, omelwe “yimvula” futhi futhi “newayini,” ngokuba kokubili “imvula” “newayini” kungabonakaliswa kalula njengomyalezo noma imfundiso.

Nokho nginitshela iqiniso; kunenzuzo kini ukuba ngihambe: ngokuba uma ngingahambi, uMduduzi akayikuza kini; kodwa uma ngihamba, ngiyakumthumela kini. Futhi lapho esefikile, uyakuqinisekisa izwe ngesono, nangokulunga, nangokwahlulelwa: ngesono, ngokuba bengakholwa kimi; ngokulunga, ngokuba ngiya kuBaba, ningabe nisangibona; ngokwahlulelwa, ngokuba umbusi waleli zwe usehlulelwe. Ngisenezinto eziningi zokunisho, kodwa aninakuzithwala manje. Nokho lapho efika yena, uMoya weqiniso, uyakuniholela kulo lonke iqiniso: ngokuba akayikuhuluma ngokwakhe; kodwa konke ayokuzwa uyakukukhuluma; futhi uyakunibonisa izinto ezizayo. Johane 16:7–13.

“Umbila” kaJoweli uyiZwi likaNkulunkulu, eliletha ukuqiniseka “ngesono.” “Ukulunga” kubonakaliswa yilabo abahlanganise ubuntu babo nobuNkulunkulu ngomyalezo weqiniso lamanje omelwe “yiwayini” “elisha” (leqiniso lamanje) (“umyalezo”). “Amafutha” ayisibonakaliso “sokwahlulela,” ngokuba “ukwahlulela” kusekelwe ekutheni labo abahlulelwayo banawo yini “amafutha.” Umbila kaJoweli, iwayini elisha namafutha kuyikho ukuqiniseka ngesono, ukulunga nokwahlulela. Zonke izici zomsebenzi kaMoya oNgcwele ezihlobene nokuthululwa kwemvula yamuva zakha amaqiniso azovivinya ubu-Adventist baseLawodikeya kuqala ngo-9/11 lapho uJoweli ebayala ethi, “Vukani!”

Izimpawu ezintathu zesigijimi semvula yamuva zihambisana nezigijimi zezingelosi ezintathu zesAmbulo ishumi nane, futhi “abalimi” kumelwe “bajabhe,” kanti “abanakekeli bezivini” kumelwe “bakhale kakhulu.” KuJoweli abantu bakaNkulunkulu abasoze babe namahloni.

Niyakukwazi ukuthi ngiphakathi kuka-Israyeli, nokuthi mina nginguJehova uNkulunkulu wenu, akakho omunye; futhi abantu bami abayikujabha naphakade. Joweli 2:27.

Abalimi nabalondolozu bezivini banamahloni futhi bayakhwifa, ngoba umlayezo wemvula yokugcina ongowomgunyathi abawethulayo awunamandla okukhiqiza ukuphila esivandeni ababesiqokelwe ukusinakekela. Ubu-Adventist buyazi ngomprofethikazi wabo ukuthi babebizelwe ukugcwalisa isipiliyoni semvula yokugcina, kodwa izithelo zamasimu zibunile. Banamahloni futhi bayakhala ikakhulukazi “ngokolweni nangebhali.” Umnikelo wezithelo zokuqala “webhali” ngosuku lokuvuka kukaKristu waqala inkathi yePhentekoste eyaphela ngePhentekoste ngomnikelo wezithelo zokuqala “zikakolweni” wePhentekoste. Izidakwa zakwa-Efrayimi zinamahloni ngoba zisohlangothini olungafanele lwenkathi yePhentekoste, ephindwa kusukela ku-9/11 kuze kube ngumthetho weSonto, lapho imvula yokugcina ina khona.

“Abanangi, ngezanga elikhulu, baye bahluleka ukwamukela imvula yokuqala. Abazange bathole zonke izinzuzo uNkulunkulu abebalungiselele zona ngaleyo ndlela. Balindele ukuthi ukuswela lokho kuzovalelwa yimvula yokugcina. Lapho ukuchichima komusa ocebe kakhulu sekunikezwa, bahlose ukuvula izinhliziyi zabo ukuze bakwemukele. Benza iphutha elibi kakhulu. Umsebenzi uNkulunkulu awuqalile enhliziyweni yomuntu ngokunikeza ukukhanya nolwazi lwaKhe kufanele uqhubekele phambili njalo. Wonke umuntu ngamunye kufanele abone isidingo sakhe siqu. Inhliziyi kufanele ikhishwe kukho konke ukungcola futhi ihlanzwe ukuze uMoya ahlale kuyo. Kwakungokuvuma nokulahla isono, ngomkhuleko oqotho nangokuzinikela kwabo kuNkulunkulu, lapho abafundi bokuqala bazilungiselela khona ukuthululwa kukaMoya oNgcwele ngoSuku lwePhentekoste. Lowo msebenzi ofanayo,

kuphela ngezinga elikhulu kakhulu, kufanele wenziwe manje. Ngaleso sikhathi isikhonzi somuntu kwakudingeka kuphela sicele isibusiso, silindele iNkosi ukuba iphelelise umsebenzi omayelana naso. NguNkulunkulu owaqala umsebenzi, futhi Uyowuqeda umsebenzi waKhe, enza umuntu aphelele kuJesu Kristu. Kodwa akufanele kube khona ukunganakwa komusa omelelwa yimvula yokuqala. Yilabo kuphela abaphila ngokuvumelana nokukhanya abanako abayokwamukela ukukhanya okukhulu. Ngaphandle kokuba siqhubekela phambili nsuku zonke ekubonakaliseni izimfanelo zobuKristu ezisebenzayo, asiyikuyiqaphela imibonakaliso kaMoya oNgcwele emvuleni yokugcina. Ingase ibe isehlala ezinhliziyweni ezisizungezile, kodwa thina singayiboni noma singayamukeli.” Testimonies to Ministers, 506, 507.

Ngokomongo uDade White awubiza ngokuthi “isikhathi sePentekoste,” “imvula yokuqala” kwakunguKristu ephefumulela phezu kwabafundi emva kokuba ehle emhlanganweni waKhe wasezulwini emva kokuvuswa kwaKhe. “Imvula yokugcina” kulo mongo kwakuyiPentekoste. E-alpha yesikhathi sePentekoste amaconsi ambalwa aphefumulelwa phezu kwabafundi, kanti e-omega abafundi ababephefumulelwe babekhuluma ngezilimi zomlilo kuwo wonke umhlaba. Ukubonakaliswa kukaMoya oNgcwele ekuqaleni nasekupheleni. UbuNkulunkulu budlulisa uMoya oNgcwele esintwini ngomyalezo ekuqaleni, kanti ekupheleni ubuNkulunkulu nobuntu kuhlanganisiwe njengoba kufanekiswa yizilimi (ubuntu) nomlilo (UbuNkulunkulu), futhi kudlulisa uMoya oNgcwele esintwini ngomyalezo. Umnikelo wezithelo zokuqala zebhali ekuqaleni uhambisana nokuvuka kukaKristu, kanti izinkwa ezimbili zikakolweni emnikelweni wezithelo zokuqala wePentekoste zihambisana nePentekoste.

Lezo zinkwa ezimbili zingumnikelo okuwukuphela kwawo owawuhlanganisa imvubelo, uphawu lwesono. Izinkwa zazibhakiwe, ngaleyo ndlela zimelela ukususwa kwesono, kodwa zigcina iqiniso lokuthi izinkwa ezimbili zokuzuliswa ezazimelela abayizinkulungwane eziyikhulu namashumi amane nane nane zazingamadoda nabesifazane ababeyizoni ababehlanjululwe kulezo zono yiSithunywa Sesivumelwano kuMalaki isahluko sesithathu. Ngakho-ke, i-alpha yenkathi yePentekoste yayimelela iSinkwa saseZulwini sifundisa abafundi baSo, kanti i-omega yaleyo nkathi yayinabo labo bafundi abafanayo befanekiswa njengezinkwa ezimbili ezaphakanyiselwa ezulwini. Ngakho-ke, uphawu lobuNkulunkulu nobuntu lwezilimi zomlilo nokuphakanyiswa komnikelo wokuzuliswa, okwakufanekisa abafundi bethatha umlayezo bewuyisa emhlabeni, kuhlangana ukuze kukhombwe ukuthi abayizinkulungwane eziyikhulu namashumi amane nane nane kufanele baphakanyiswe njengomnikelo omelela uJesu Kristu ngokupheleleyo, futhi uJesu Kristu umelela ukuthi lobu BuNkulunkulu obuhlangene nobuntu aboni.

Ukwehluleka “ukwemukela imvula yokuqala” kuyilapho kulindelwe ukuthi “lokho okusilela” “kuzo zonke izibusiso uNkulunkulu” “azihlinzekile” ngemvula “yokuqala” “kuzonikezwa yimvula yokugcina” “kuyiphutha elesabekayo.” Imvula yokuqala iyizo “izindlela zakudala” zikaJeremiya, ezakhonjwa njengendlela okumelwe kuhanjwe ngayo ngo-9/11. “Kuyiphutha elesabekayo” futhi kuyinkohliso enamandla eholela abantu ekucabangeni ukuthi banomyalezo wemvula yokugcina owakhiwe phezu kwedwala, kodwa bagcine sebethola ukuthi umyalezo wabo wawakhiwe phezu kwesihlabathi.

UPetru wayengenamahloni ukuchaza ngokuqondile ukuthi ngobani ababedakiwe nokuthi ngobani ababengewona amadakiwe ekumeleni kwakhe abayizinkulungwane eziyikhulu namashumi amane nane ngesikhathi semvula yokugcina. Bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi uJoweli ukhomba “izidakwa zakwa-Efrayimi” zivuka futhi zibhekane nobufakazi obucacileyo bokuthi ilungelo lokuba ngabantu ababeyomemezela isimemezelo esinamandla sengwelezane yesithathu ngaphansi kwamandla emvula yokugcina selisusiwe phakade. Abayizinkulungwane eziyikhulu namashumi amane nane bayakhuliswa futhi babekwe uphawu ngesikhathi semvula yokugcina kusukela ku-9/11 kuze kube ngumthetho weSonto. Yibo abalandela iWundlu nomaphi lapho Liya khona.

UPetru ngePentekoste umelela labo bantu abamemezela umlayezo wemvula yamuva, awusekela encwadini kaJoweli. AmaJuda, ayenikwe umthwalo wokugcina iPentekoste kuwo wonke umlando wawo, atshelwa nguPetru ukuthi iPentekoste yonke eyayiboniswa yizo zonke izPentekoste zangaphambili njengento ezayo, manje yayisigcwaliseka. AmaJuda, njengabadakiwe bakwa-Efrayimi, ayedakwe kakhulu yiwayini laseBabiloni kangangokuba asola uPetru kanye nalaba abayishumi nanye ngokudakwa, ngesikhathi bethula umlayezo wemvula yamuva esimweni sencwadi kaJoweli. Lapho abadakiwe bakwa-Efrayimi “bevuka” evesini lesihlanu lesahluko sokuqala sikaJoweli, babhekana nenqubo yokuvivinywa yemvula yamuva lapho kwakhiwa khona izigaba ezimbili. Enqubweni yokuvivinywa isigaba esisodwa siwubona umlayezo wemvula yamuva, kanti esinye isigaba asiwuqapheli.

“Akufanele silinde imvula yokugcina. Iza phezu kwabo bonke abayoyiqonda futhi bazamukele amazolo nezihlambi zomusa eziwela phezu kwethu. Lapho siqoqa izingcezwana zokukhanya, lapho siwazisa umusa oqinisekileyo kaNkulunkulu, othanda ukuba simethembe Yena, khona-ke zonke izithembiso ziyakugcwaliseka. ‘Ngokuba njengokuba umhlaba ukhupha ihlumela lawo, nanjengensimu ibangela ukuba izinto ezihlwanyelwe kuyo zihlume; ngokunjalo iNkosi uJehova iyakubangela ukulunga nokudunyiswa kuhlume phambi kwezizwe zonke.’ U-Isaya 61:11. Umhlaba wonke uyakugcwalisa inkazimulo kaNkulunkulu.” The Seventh-day Adventist Bible Commentary, umqulu 7, 984.

“Ukuqaphela” kusho “ukukhumbula futhi ukubuyisa ulwazi,” ngokuba umlayezo wemvula yamuva uqondwa ngezindaba ezingcewele zangaphambili ezifanekisa umlando wemvula yamuva. Umlando kaPetru ngePhentekoste wabekwa ngaphakathi kwesakhiwo somlando esavezwa nguJoweli. Isimo sikaJoweli kanye nokugcwaliseka kukaPetru kunikeza ofakazi ababili emlandweni weSikhalo Saphakathi Kwamabili sango-1844. Labo fakazi abathathu (kanye nabanye) kumele “baqashelwe” njengezifananiso zomlando, isimo, nomlayezo wemvula yamuva.

Ngenkathi uKristu ephfumulela phezu kwabafundi emva kokwenyuka Kwakhe, bese ebuya, kwakunjengokuthi “amaconsi ambalwa” ngaphambi kokuthululwa okukhulu ngePentekoste. Ekuqaleni nasekupheleni kwaba khona ukubonakaliswa kukaMoya oNgcwele ethelwa phezu kwabantu. Lawo maconsi ambalwa avela kuKristu eya kubafundi Bakhe ayi-alpha yesikhathi sePentekoste esiphela nge-omega nangokuthululwa komlayezo usuka kubafundi uya ezweni. I-alpha iphawulwa ngomnikelo wezithelo zokuqala webhali futhi iphela ngomnikelo wezithelo zokuqala kakolweni. Ukuqala kwemvula yokugcina kwaphawulwa ngokuwiswa kwezakhiwo

ezinkulu zaseNew York City ngo-9/11. Lokhu kuphawula ukuqala komlando oholela emthethweni weSonto. U-9/11 umelwa ngomnikelo wezithelo zokuqala webhali, kanti umthetho weSonto ungumnikelo wezithelo zokuqala kakolweni.

Izidakwa zakwa-Efrayimi zivuselwa eqinisweni lokuthi umbuso wazo wawuzothathwa kuzo unikezwe isizwe esasiyoveza izithelo ezifaneleyo. UJoweli ubeka obala ukungalaleli kwezidakwa ngokukhomba ukuthi iminikelo “yokudla” ney “yesiphuzo” inqunyiwe endlini kaJehova, nokuthi “iwayini elisha” linqunyiwe emilonyeni yazo. “Iwayini elisha” ngesiHebheru liyijusi esanda kukanywa, kodwa “iwayini” eliphuzwa izidakwa evesini lesihlanu liyijusi evutshiwe. Izinhlobo ezimbili zewayini, ezimelela imfundiso, futhi kumongo kaJoweli leyo mfundiso ingumyalezo wemvula yangemuva. Izidakwa zakwa-Efrayimi beziphuza ijusi evutshiwe, futhi “zinqunyiwe” kuleyo jusi “entsha” esanda kukanywa. Izinhlobo ezimbili zewayini zimelela imiyalezo emibili yemvula yangemuva, futhi izidakwa “zinqunyelwe kude” emlayezweni ohlanzekile. Igama lesiHebheru elihunyushwe ngokuthi “kunqunyiwe” lisekelwe emkhubeni wasendulo wesivumelwano wokunquma izilwane bese kudatshulwa phakathi kwezingxenyane zazo. “Ukunqunywa” kusho ukwenqatshwa njengabantu bakaNkulunkulu besivumelwano.

Incwadi kaJoweli ikhomba abantu bakaNkulunkulu ezinsukwini zokugcina, iqala ngamaMillerite alethwa ngenxa yokwambulwa kwencwadi kaDaniyeli ngo-1798, iphethe ngabenkulungwane eyikhulu namashumi amane nane, abalethelwa khona ngenxa yokwambulwa kwencwadi kaDaniyeli ngo-1989. Ekuqaleni, ukuthululwa kukaMoya oNgcwele kwafaniswa nenkathi yesikhathi kusukela emhlanganweni wekamu wase-Exeter kuze kufike ukudumala kuka-Okthoba 22, 1844. Lowo mlendo wagcwalisa umfanekiso wezintombi eziyishumi kaMathewu amashumi amabili nanhlano, ophindwa ngokunembile ngisho nasezinhlamvini zawo emlandweni wabenkulungwane eyikhulu namashumi amane nane.

“Umfanekiso wezintombi eziyishumi kuMathewu 25 nawo ubonisa isipiliyoni sabantu bama-Adventist.” *The Great Controversy*, 393.

“Ngivame ukubhekiselwa emzekelisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mzekeliso ugwalisekile futhi uyakugcwaliseka ngokwezinhlamvu zawo uqobo, ngoba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” *Review and Herald*, August 19, 1890.

“Kukhona izwe elilele eubini, ekukhohlisweni nasekudukisweni, emthunzini uqobo wokufa,—lilele, lilele. Obani abezwayo ukuhewula komphumulo ukuze balivuse? Yiliphi izwi elingalifinyelela? Inqondo yami ithwalelwa esikhathini esizayo lapho kuyakukhishwa khona isibonakaliso, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze.’ Kodwa abanye bayakube belibazise ukuthola amafutha okugcwalisa izibani zabo, futhi sekuhambe kakhulu bayakuthola ukuthi isimilo, esimelwe ngamafutha, asidluliseki. Lawo mafutha angukulunga kukaKristu. Amele isimilo, futhi isimilo asidluliseki. Akakho umuntu ongasitholela omunye. Lowo nalowo kumelwe azitholele yena isimilo esihlanziwe kususwe wonke amabala esono.” *Bible Echo*, May 4, 1896.

Ngobani “abazwayo inhlupheko yomphfumulo yokuvusa” “izwe elilele ebubini?” UJoweli uyawuphendula lowo mbuzo:

Kuyakuthi, yilowo nalowo oyakukhuleka egameni leNkosi uyakusindiswa; ngokuba entabeni iSiyoni naseJerusalema kuyakuba khona ukusindiswa, njengoba iNkosi ishilo, naphakathi kwensali iNkosi eyakuyibiza. Joweli 2:32.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.

Ntambama ntambama ngosuku lokuvuka, ababili kubafundi babebhekise e-Emawuse, umuzi omncane oqhele ngamamayela ayisishiyagalombili ukusuka eJerusalema. Laba bafundi babengenandawo evelele emsebenzini kaKristu, kodwa babengabakholwayo abaqotho Kuye. Babezile emzini ukugcina iPhasika, futhi babedideke kakhulu ngezehlakalo ezazisanda kwenzeka. Babezwe izindaba zasekuseni mayelana nokususwa komzimba kaKristu ethuneni, kanye nombiko wabesifazane ababesibonile izingelosi futhi ababehlangane noJesu. Manje basebebuyela emakhaya abo ukuze bazindle futhi bakhuleke. Ngokudabuka baqhubeka nohambo lwabo lwakusihlwa, bexoxa ngezimo zecala nokubethelwa esiphambanweni. Kwakungakaze kwenzeka ngaphambili ukuba badikibale ngokuphelele kangaka. Bengenathemba, bengenalokholo, babehambe emthunzini wesiphambano.

“Babengakahambanga kakhulu ohambweni lwabo lapho behlanganyelwa khona ngumfokazi, kodwa babegxile kakhulu osizini lwabo nasekudumazekeni kwabo kangangokuba abazange bamqaphele ngokuseduze. Baqhubeka nengxoxo yabo, beveza imicabango yezinhliziyi zabo. Babecabangisisa maqondana nezifundo uKristu ayebanike zona, ababebonakala bengakwazi ukuziqonda. Ngesikhathi bekhuluma ngezehlakalo ezazenzekile, uJesu wayelangazelela ukubaduduzisa. Wayesibonile usizi lwabo; wayeyiqonda imicabango ephikisanayo nedidayo eyayiletha ezingqondweni zabo lo mqondo wokuthi, Kungenzeka yini ukuthi Lo Muntu, owazivumela ukuba ahlaziswe kanjalo, abe nguKristu na? Usizi lwabo lwalungenakubandakanywa, base bekhala. UJesu wayazi ukuthi izinhliziyi zabo zaziboshelwe Kuye ngothando, futhi wayelangazelela ukusula izinyembezi zabo, nokubagcwalisa ngenjabulo nokuthokoza. Kodwa kwakufanele aqale abanike izifundo ababengeke bazikhohlwe nanini.”

“Wathi kubo: Yiziphi lezi zindaba enixoxisana ngazo phakathi kwenu njengoba nihamba, nibe nidabukile na? Omunye wabo, ogama lakhe linguKleyophasi, wamphendula wathi kuye: Ingabe wena wedwa ungumfokazi eJerusalema, ungazazi izinto ezenzeke khona kulezi zinsuku na?’ Bamtshela ngokudumala kwabo ngoMfundisi wabo, ‘owayengumprofethi onamandla emsebenzini nasezwini phambi kukaNkulunkulu nabantu bonke;’ kodwa, bathi, ‘abapristi abakhulu nababusi bethu bamnikela ukuba agwetshwe ukufa, bambethela esiphambanweni.’ Ngezinhliziyi ezibuhlungu ngenxa yokudumala, nangemilomo eqhaqhazelayo, banezela bathi, ‘Besithembe ukuthi nguyena obezakuhlenga u-Israyeli; phezu kwakho konke lokhu, namuhla usuku lwesithathu selokhu kwenzeka lezi zinto.’”

Kuyamangaza ukuthi abafundi abazange bakhumbule amazwi kaKristu, baqonde ukuthi wayebikezele izehlakalo ezase zenzekile! Abazange baqaphele ukuthi ingxenye yokugcina yesambulo saKhe yayizogcwaliseka ngokuqinisekileyo njengengxenye yokuqala, ukuthi

ngosuku lwesithathu wayezovuka futhi. Lena kwakuyingxenye ababefanele bayikhumbule. Abapristi nababusi abazange bakukhohlwe lokhu. Ngosuku “olwalulandela usuku lokulungiselela, abapristi abakhulu nabaFarisi babuthana kuPilatu, bathi, Mnumzane, siyakhumbula ukuthi lowo mkhohlisi wathi, esaphila, Emva kwezinsuku ezintathu ngizovuka futhi.” Mathewu 27:62, 63. Kodwa abafundi abazange bawakhumbule la mazwi.

“Wayesethi kubo, O ziwula, nezinhliziyo ezivilaphayo ukukholelwa kukho konke abakushilo abaprofethi; kanti uKristu kwakungafanele yini ukuba ahlupheke ngalezi zinto, bese engena enkazimulweni yaKhe na?’ Abafundi bazibuza ukuthi lo mfo ongaziwa angaba ngubani, aze angene aze afinyelele emiphefumulweni yabo uqobo, akhulume ngokushisekela okunjalo, ngobumnene nozwelo olunjalo, nangokugcwala ithemba okunjalo. Ngokokuqala kusukela ekukhashelweni kukaKristu, baqala ukuzizwa benethemba. Kangingi babembuka ngokujulile lo ababehamba naye, bacabange ukuthi amazwi aKhe ayengawo impela amazwi uKristu abengawakhuluma. Bagcwala ukumangala, nezinhliziyo zabo zaqala ukushaya ngamandla ngokulindela okujabulisayo.

“Eqala ngoMose, yena kanye u-Alfa womlando weBhayibheli, uKristu wabachazela kuyo yonke imiBhalo izinto ezimayelana Naye. Ukuba waqale waziveza kubo, izinhliziyi zabo zaziyo kwaneliseka. Ekugcwaleni kwentokozo yabo babengeke besafisa lutho olunye. Kodwa kwakudingeka ukuba baqonde ubufakazi obamfakazelayo obathwalwa yizifanekiso neziprofetho zeTestamente Elidala. Ukukholwa kwabo kwakumelwe kusekelwe phezu kwalokhu. UKristu akazange enze simangaliso sokubaqinisekisa, kodwa umsebenzi Wakhe wokuqala kwakuwukuchaza imiBhalo. Babebheke ukufa Kwakhe njengokubhujiswa kwawo wonke amathemba abo. Manje wababonisa, esusela kubaprofethi, ukuthi lokhu kwakuyibo kanye ubufakazi obunamandla kunabo bonke bokukholwa kwabo.”

“Ekufundiseni laba bafundi, uJesu wabonisa ukubaluleka kweTestamente Elidala njengobufakazi ngomsebenzi waKhe. Abanengi abazibiza ngamaKristu namuhla bayalilahla iTestamente Elidala, bethi alisenasidingo nhlobo. Kodwa lokho akusikho ukufundisa kukaKristu. Walinika inani elikhulu kangangokuba ngesinye isikhathi wathi, ‘Uma bengalaleli uMose nabaprofethi, abayikukholiswa, noma ngabe kuvuka othile kwabafuleyo.’ Luka 16:31.

“Yizwi likaKristu elikhuluma ngabobaba bakudala nangabaprofethi, kusukela ezinsukwini zika-Adamu kuze kube yizigcawu zokugcina zesikhathi. UMsindisi wembulwa eTestamenteni Elidala ngokusobala njengaseTestamenteni Elisha. Kungukukhanya okuvela esikhathini esedlule sobuprofethi okuveza ukuphila kukaKristu nezimfundiso zeTestamente Elisha ngokucaca nangobuhle. Izimangaliso zikaKristu ziyisibonakaliso sobuNkulunkulu Bakhe; kodwa ubufakazi obunamandla ngokwengeziwe bokuthi UnguMhlengi womhlaba butholakala ekuqhathaniseni iziprofetho zeTestamente Elidala nomlando weTestamente Elisha.”

“Ngokubonisanana nesiprofetho, uKristu wanika abafundi baKhe umqondo olungileyo ngalokho ayeyoba yikho ebuntwini. Ukulindela kwabo uMesiya owayezothatha isihlalo saKhe sobukhosi namandla obuKhosi ngokuvumelana nezifiso zabantu kwakubadukisile. Lokho kwakuyophazamisa ukuqonda okulungileyo kokwehla kwaKhe esuka esikhundleni esiphakeme kunazo zonke aye kwesiphansi kunazo zonke esingahlalwa. UKristu wayefisa ukuba imibono yabafundi baKhe ibe msulwa futhi ibe yiqiniso kukho konke ukucaciswa.

Kwakufanele baqonde, ngangokunokwenzeka, mayelana nenkomishi yokuhlupheka eyayabelwe Yena. Wababonisa ukuthi ukulwa okwesabekayo ababengakakwazi ukukuqonda kwakuwukugcwaliseka kwesivumelwano esenziwa ngaphambi kokubekwa kwesisekelo sezwe. UKristu kwakumelwe afe, njengoba wonke oweqa umthetho kumelwe afe uma eqhubeka esonweni. Konke lokhu kwakuzokwenzeka, kodwa kwakungeke kuphelele ekunqotshweni, kunalokho kwakuyophela ekunqobeni okukhazimulayo, okuphakade. UJesu wabatshelela ukuthi kwakumelwe kwenziwe yonke imizamo ukusindisa izwe esonweni. Abamlandelayo kwakumelwe baphile njengoba Waphila, futhi basebenze njengoba Asebenza, ngomzamo oqinile, ophikelelayo.

“Ngaleyo ndlela uKristu wakhuluma nabafundi Bakhe, evula izingqondo zabo ukuze baqonde imiBhalo. Abafundi babekhathele, kodwa ingxoxo ayizange ixege. Amazwi okuphila nawesiqinisekiso aphuma ezindebeni zoMsindisi. Kodwa amehlo abo ayesaboshiwe. Lapho ebatshelela ngokubhujiswa kweJerusalema, babheka phezu komuzi ogwetshelwe ukubhujiswa bekhala. Kodwa babesasazi kancane kakhulu ukuthi umhambi owayehamba nabo wayengubani. Abazange bacabange ukuthi indaba ababekhuluma ngayo yayihamba eceleni kwabo; ngokuba uKristu wakhuluma Ngaye uqobo sengathi ungomunye umuntu. Bacabanga ukuthi wayengomunye walabo ababeye emkhosini omkhulu, nowayesephindela ekhaya lakhe. Wahamba ngokucophelela njengabo phezu kwamatshe amahhadlahhadla, ngezikhathi ezithile ema nabo ukuze baphumule kancane. Ngaleyo ndlela baqhubeka endleleni esezintabeni, kuyilapho Lowo owayesekuzothatha indawo Yakhe ngakwesokunene sikaNkulunkulu, nowayengathi, ‘Nginikwe onke amandla ezulwini nasemhlabeni,’ ehamba eceleni kwabo. Mathewu 28:18.”

“Ngesikhathi sohambo ilanga lase lishonile, futhi ngaphambi kokuba abahambi bafinyelele endaweni yabo yokuphumula, izisebenzi emasimini zase ziwushiyile umsebenzi wazo. Ngesikhathi abafundi sebezongena emzini wabo, isihambi sabonakala sengathi sizakuqhubeka nohambo lwaso. Kodwa abafundi bazizwa bedonselwa kuso. Imiphefumulo yabo yalangazelela ukuzwa okwengeziwe kuso. ‘Hlala nathi,’ basho. Asizange sibonakale samukela isimemo, kodwa baphikelela kuso, bencenga, ‘Sekuyahwalala, nosuku seludlule kakhulu.’ UKristu wavuma kulokhu kuncenga futhi ‘wangena ukuba ahlale nabo.”

“Ukuba abafundi babengagcinanga ngokugcizelela isimemo sabo, babengeke bazi ukuthi umhambi ababehamba naye wayeyiNkosi evukileyo. UKristu akalokothi aziphoqecele ukuba abe semhlanganweni wanoma ubani. Uzikhathaza ngalabo abamdinga. Ngokuthokoza uyongena ngisho nasekhaya elithobeke kakhulu, aduduze nenhliziyo ephansi kunazo zonke. Kodwa uma abantu bengenandaba kakhulu kangokuba bengacabangi ngoMvakashi wazulwini, noma bammeme ukuba ahlale nabo, uyadlulela phambili. Kanjalo abaningi bahlangabezana nokulahlekelwa okukhulu. Abamazi uKristu ngaphezu kwalokho abafundi ababemazi ngakho ngesikhathi ehamba nabo endleleni.”

“Isidlo sakusihlwa esilula sesinkwa siyashesha ukulungiswa. Sibekwa phambi kwesivakashi, esesihlezi endaweni ephambili etafuleni. Manje selulela izandla zaso ukuba sibusise ukudla. Abafundi bayahlehla ngokumangala. Umlingani wabo welula izandla zakhe ngendlela efanayo ncamashi naleyo iNkosi yabo eyayivame ukwenza ngayo. Baphinde babheke, futhi bheka,

babona ezandleni zakhe amaxeba ezipikili. Bobabili bamemeza kanyekanye bathi, YiNkosi uJesu! Uvukile kwabafuleyo!”

“Bayasukuma baziphonse ezinyaweni zaKhe bamkhonze, kodwa usephumile emehlweni abo. Babheka indawo ebigcwele Yilowo umzimba waKhe osanda kulala ethuneni, base bethi omunye komunye, ‘Inhliziyo yethu ibingavuthi yini phakathi kwethu, ngesikhathi ekhuluma nathi endleleni, nangesikhathi esivulela imiBhalo na?’”

“Kodwa ngalezi zindaba ezinkulu okufanele bazidlulise abanakuhlala phansi baxoxe. Ukukhathala kwabo nendlala yabo sekuphelile. Bashiya ukudla kwabo kungakathintwa, futhi begcwele intokozo baphinde bahambe masinyane ngale yona indlela abafike ngayo, bephuthuma ukuyotshela abafundi emzini lezi zindaba. Kwezinye izingxenye indlela ayiphephile, kodwa bakhuphuka ezindaweni ezimqansa, beshelela emadwaleni abushelelezi. Ababoni, abazi, ukuthi banokuvikelwa Nguye ohambisane nabo ngaleyo ndlela. Nenduku yabo yomhambi esandleni, bayaqhubekela phambili, befisa ukuhamba ngokushesha okwedlula abanesibindi sokukwenza. Bayalahleka endleleni yabo, kodwa baphinde bayithole. Ngezinye izikhathi begijima, ngezinye izikhathi bekhubeka, bayaqhubekela phambili, uMngane wabo ongabonakali eseduze kwabo eceleni yonke indlela.”

“Ubusuku bumnyama, kodwa iLanga Lokulunga liyabakhanyisela. Izinhliziyo zabo zigxuma ngentokozo. Kubonakala sengathi bakwelinye izwe elisha. UKristu unguMsindisi ophilayo. Abasamkhaleli njengofuleyo. UKristu uvukile—baphindaphinda lokho kaningi nangokuphindaphindiwe. Lona ngumlayezo abawuyisa kwabosizi. Kumelwe babatshela indaba emangalisayo yohambo oluya e-Emawuse. Kumelwe babatshela ukuthi ubani owabahlanganisa endleleni. Baphethe umyalezo omkhulu kunayo yonke owake wanikezwa umhlaba, umyalezo wezindaba ezinhle okuncike kuwo amathemba omndeni wesintu esikhathini sanamuhla nasesiphakadeni.” *The Desire of Ages*, 795–801.