

Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodisiya - Inombolo Yamashumi Amabili Nesithupha

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Inombolo Yamashumi Amabili Nesithupha

Izizukulwane ezine zikaJoweli zimelela ukubhujiswa okuqhubekayo kwesivini sikaNkulunkulu kusukela ngowe-1863 kuze kube ngumthetho weSonto. Inani lesine nalo lifanekisela izimfanelo ezine zobuntu bukaKristu. Amakherubi asendlini engcwele anezibonakaliso ezine zobuso, futhi lezo zibonakaliso zihambisana nokwahlukaniswa kane kuka-Israyeli wasendulo ngesikhathi emisa amatende ezungeze indlu engcwele. Futhi zimelela namavangeli amane.

Ngokuqondene nokufana kobuso bazo, zona zine zazinobuso bomuntu, nobuso bebhubesi ngakwesokunene; zona zine zazinobuso benkabi ngakwesokhohlo; zona zine nazo zazinobuso bokhozi. Hezekeli 1:10.

Nesilo sokuqala sasifana nebhubesi, nesesibili sasifana nethole, nesesithathu sasinobuso obunjengobomuntu, kanti nesesine sasifana nokhozi olundizayo. IsAmbulo 4:7.

IBhayibheli (Numeri 2) ichaza izizwe eziyi-12 (kungabaliwe uLevi, owayemise amatende ngokushesha ezungeze itabernakele) zihlelwe zaba amakamu amane ezizwe ezintathu ngakunye, zibekwe ezinhlangothini ezine eziyinhloko ezizungeze indlu engcwele, ngakunye lingaphansi kwesibhengezo, okungukuthi, ifulegi noma uphawu. Lokhu kuhlelwa kwakha ukufanisa okungokomfanekiso, lapho ikamu lasemhlabeni libonisa isihlalo sobukhosi sasezulwini esigadwe amakherubi.

UJuda wabhekana nempumalanga, ngaselangeni eliphumayo emnyango wendlu engcwele. Isifanekiselo sikaJuda kwakuyingonyama, ngokuba simele iNgonyama yesizwe sakwaJuda. Izizwe ezimbili ezazinoJuda kwakungu-Isakare noZebuloni. Embonweni kaJohane, isidalwa sokuqala sasifana nengonyama, njengoba namakherubi kaHezekeli ayenobuso bengonyama. URubeni, uphawu lomuntu, wayeseningizimu enoSimeyoni noGadi. Entshonalanga kwakuno-Efrayimi, enoBenjamini noManase, bemelwe yinkabi. Enyakatho kwakunoDani, eno-Asheri noNafetali, bemelwe yikhozi. Ukuhlotshaniswa kwesizwe nalobo buso obune bendlu engcwele yasezulwini kuvezwa kumaVangeli amane.

UMathewu uyiNgonyama yesizwe sakwaJuda, uMarku uyinkabi yomhlatshelo, uLuka ungumuntu, kanti uJohane uyikhozi elindiza phezulu. UKristu, njengeNgonyama yesizwe sakwaJuda, uzichaza njengoLowo ovala ngophawu futhi ovula uphawu lweZwi laKhe lesiprofetho. Incwadi kaMathewu inezikhombo eziqondile eziningi kakhulu ekugcwalisekeni kweziprofetho ezimayelana noMesiya (12) kunawo wonke amanye amaVangeli amathathu ehlanganisiwe. Akusondeli nakancane.

Incwadi kaMathewu imelela iZwi likaNkulunkulu lesiprofetho. ULuka, owayengudokotela, wethula ivangeli lakhe ngokombono kaKristu njengeNdodana yoMuntu, ngokuba uLuka uyubuso bomuntu. UMarku wethula ivangeli lakhe ngoKristu ngokombono womnikelo womhlatshelelo uKristu ayewumele, ngokuba uMarku uyinkabi. UJohane uyikhozi elindizela phezulu, owethula izinto ezijulile zikaNkulunkulu ekwethuleni kwakhe ivangeli likaKristu.

Kubalulekile ukuqonda incwadi kaMathewu njengoba imelwe ngaphakathi kweZwi lesiprofetho. Incwadi kaMathewu iyiNgonyama yesizwe sakwaJuda, inkosi yeZwi laYo lesiprofetho, uMbali Wezinombolo Oyisimangaliso wezimfihlakalo, uSolimi Oyisimangaliso, lowo ovala futhi avule iZwi laYo ngesigxivizo. UJesu ungu-Alfa no-Omega, futhi unguLizwi. Incwadi yokuqala yeTestamente Elisha nencwadi yokugcina yeTestamente Elisha yizincwadi zesiprofetho. Iningi liyalazi leli qiniso ngencwadi yeSambulo, kodwa kungenzeka ukuthi alikaboni ukuthi uMathewu uyialfa yeTestamente Elisha, ngakho kumele ihambisane ne-omega yeTestamente Elisha. Kumele imele ukuphela, okuyincwadi yeSambulo.

Ngakho-ke, lapho sithola kuMathewu umugqa ohambisanayo womugqa kaGenesis womlando wesivumelwano owethulwa ezahlukeni zeshumi nanye kuya kwezamashumi amabili nambili, akusikho okunye ngaphandle kweqiniso iNgonyama yesizwe sikaMathewu esilisombululayo. Izahluko eziyishumi nambili zomlando wesivumelwano ezimelele kuGenesis, kuMathewu nakuSambulo manje sezisombululwa, futhi esikukhombayo yilokhu ukuthi isahluko samashumi amabili nantathu sikaMathewu simelela ukwahlukaniswa kwabahlakaniphileyo nabayiziwula emfanekisweni wesivini. Omaye abayisishiyagalombili phezu kwabantu besivumelwano sakuqala, abathola umlingani wabo ongokwesiprofetho emiphefumulweni eyisishiyagalombili emele abayinkulungwane eziyikhulu namashumi amane nane abangena emkhunjini wokuphepha. U-23 uyisifanekiselo somsebenzi owaqala endlini engcwele yaseZulwini lapho izinsuku ezingu-2300 zifinyelela esiphethweni sazo ngo-Okthoba 22, 1844, futhi kuyophinde kube njalo emthethweni weSonto osusondele ukufika. Isahluko 23 siphawula leli qiniso.

Isahluko samashumi amabili nane senzeka ngesikhathi uKristu esanda kuqeda ingxoxo Yakhe no-Israyeli ohlubukayo futhi eshiya ithempeli lomJuda okokugcina. Inombolo 24 iwuphawu lokudlulela kuka-Israyeli wasendulo ku-Israyeli wanamuhla, okuyiso kanye lesi sikhathi emlandweni wesiprofetho lapho uKristu wayemi khona, lapho ethula umlayezo Wakhe kuMathewu amashumi amabili nane. Umlayezo wesiprofetho kaMathewu 24 uwumfanekiso wobuNkulunkulu wendlela yokubeka umugqa phezu komugqa, oqondiswe ngokukhethekile emlandweni wamaMillerite, ngakho-ke emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane. U-24 umelwe yibandla lesAmbulo ishumi nambili, elimi phezu kwenyanga ekhanyisa ukukhanya kwelanga lokulunga. Ekhanda lalo kunezinkanyezi eziyishumi nambili ezimele u-24, ngoba limele umlando oholela ekuzalweni kukaKristu lapho izizwe eziyishumi nambili zika-Israyeli wasendulo zazizoba ngabafundi abayishumi nambili baka-Israyeli wanamuhla. Esahlukweni samashumi amabili nane kumelwe umlando wamaMillerite kusukela ku-1798 kuze kube sekudumazekeni okukhulu. Bese kufika uMathewu 25.

Inombolo engu-25 iwuphawu lwabaLevi, noma ngabe bahle noma babi, kodwa ngokubaluleke ngokufanayo imelela ukuhlukaniswa kwabaLevi abahlakaniphileyo nababi. UMathewu 25

ukhomba, phezu kofakazi abathathu, noma imizekeliso emithathu, inqubo yokwahlukanisa emelwe yinombolo engamashumi amabili nanhlanu. Kunjalo-ke, umzekeliso wezintombi eziyishumi umelela umlando wamaMillerite, futhi futhi nomlando wabayizinkulungwane eziyikhulu namashumi amane nane. Lowo mlendo ungumlando wengelosi yokuqala, umzekeliso wamathalenta uyingelosi yesibili, futhi umzekeliso wezimvu nezimbuzi ungukwahlulela kwengelosi yesithathu.

Izahluko ezingamashumi amabili nesithupha kuya kwezingamashumi amabili nesishiyagalombili zikhomba umlando wePhasika kuze kufike ekuthunyweni kwevangeli kwangemva kokubethelwa esiphambanweni.

Kwathi-ke, lapho uJesu eseqedile wonke la mazwi, wathi kubafundi bakhe: Niyazi ukuthi emva kwezinsuku ezimbili kuzoba umkhosi wePhasika, neNdodana yomuntu izonikelwa ukuba ibethelwe esiphambanweni. Mathewu 26:1, 2.

Isifinyezo sezimpawu ezihlukahlukene ezisesahlukweni 26 yicebo lokubulala uJesu emavesini amathathu kuya kwayisihlanu. Khona-ke uJesu ugcotshwa eBethaniya emavesini ayisithupha kuya kwayishumi nantathu. Emavesini ayishumi nane kuya kwayishumi nesithupha uJuda ukhaphela uKristu ngezinhlamvu zesiliva ezingamashumi amathathu. Bese kuba yiPhasika kanye nabafundi baKhe, emavesini ayishumi nesikhombisa kuya kwamashumi amabili nanhlanu. Emavesini angamashumi amabili nesithupha kuya kwamashumi amabili nesishiyagalolunye, uJesu umisa iSidlo seNkosi, kanti evesini lamashumi amathathu, uJesu ubikezela ukuphika kukaPetru. Emavesini angamashumi amathathu nesithupha kuya kwamashumi amane nesithupha uJesu useGetsemane. Evesini lamashumi amane nesikhombisa kuya kwamashumi amahlanu nesithupha uJesu uyaboshwa; khona-ke, emavesini angamashumi amahlanu nesikhombisa kuya kwamashumi ayisithupha nesishiyagalombili, uJesu uphambi kukaKayafase neSanhedrini. Kusukela evesini lamashumi ayisithupha nesishiyagalolunye kuya phambili ukubekwa ngokusobala kokuphika kukaPetru uKristu kuyalandwa. Isahluko siqukethe izimpawu eziyishumi eziqondile okumelwe ziphindwe ngezinsuku zokugcina.

Isahluko samashumi amabili nesikhombisa naso sinezimpawu zendlela eziyishumi ezihlukile. UJesu unikela kuPilatu, bese uJuda ezilengisa, khona-ke uJesu uyiswa phambi kukaPilatu, bese kukhethwa uBaraba, uPilatu anikele uJesu ukuba abethelwe esiphambanweni, bese uJesu eklolodelwa, kulandele ukubethelwa esiphambanweni, bese kuba ukufa kukaJesu, khona-ke uJesu uyambelwa, bese ekugcineni umlindi ethuneni efakaza.

Isahluko samashumi amabili nesishiyagalombili sinezimpawu zomzila ezintathu kuphela, esokuqala kuwukuvuka kwabafuleyo, kulandelwe ngamanga eSanhedrini, bese kuba ngumyalo omkhulu. Izahluko ezintathu ezinezimpawu zomzila ezingamashumi amabili nantathu ezihlukile zesiphambano ezizophindwa emlandweni wezinkulungwane eziyikhulu namashumi amane nane.

Mathewu 26 – Izimpawu Eziyishumi Zendlela

1. Icebo labaPristi Abakhulu nabadala lokubulala uJesu (amav. 3–5)
2. Ukugcotshwa eBethaniya ngowesifazane onebhokisi le-alabhaste (vv. 6–13)

3. UJuda uyavuma ukukhaphela uJesu ngezinhlamvu zesiliva ezingama-30 (vv. 14–16)
4. Ukulungiswa nokudliwa kwePhasika kanye nabafundi (amav. 17–25)
5. Ukumiswa kweSidlo SeNkosi (amavesi 26–29)
6. Isibikezelo sokuphika kukaPetru (vv. 30–35)
7. Ukuhlupheka Okukhulu eGetsemane (amav. 36–46)
8. Ukukhashelwa nokuboshwa kukaJesu (vv. 47–56)
9. UJesu Uquliswa Phambi KukaKayafase NeSanhedrini (vv. 57–68)
10. Ukuphika kukaPetru okuphindwe kathathu (amav. 69–75)

Mathewu 27 – Izimpawu Eziyishumi Zendlela

1. UJesu unikelwa kuPilatu (vv. 1–2)
2. Ukuzisola kukaJuda nokuzibulala kwakhe (amav. 3–10)
3. UJesu phambi kukaPilatu – ukuqulwa kwecala okusemthethweni kwamaRoma (amav. 11–14)
4. Ukukhethwa kukaBaraba esikhundleni sikaJesu (amav. 15–26)
5. UPilatu unikele uJesu ukuba abethelwe esiphambanweni (kuhlanganisa nokukhululwa kukaBaraba)
6. Ukuhlelwa nokushaywa ngemivimbo ngamasosha (amav. 27–31)
7. Ukubethelwa esiphambanweni (amav. 32–44)
8. Ukufa kukaJesu (amav. 45–50)
9. Izibonakaliso ezingaphezu kwemvelo nokungcwatshwa nguJosefa wase-Arimatheya (amav. 51–61)
10. Ukubekwa kwabalindi ethuneni (amav. 62–66)

Mathewu 28 – Izimpawu Ezintathu Zomgwaqo

1. Ukuvuka nokungabi nalutho kwethuna (vv. 1–10)
2. Amanga abapristi abakhulu namalunga awasho emasosheni (vv. 11–15)
3. Umyalo Omkhulu (vv. 16–20)

Njengoba isipiliyoni sikaKristu kusukela ekugcotshweni eBethaniya kuze kube yiKhomishini Enkulu sabonakalisa ukuphela kwenkonzo yaKhe yasemhlabeni nokuqala kwevangeli kuzo zonke izizwe, kanjalo nalezi zimpawu zendlela ziyaphindwa esipiliyonini sensali kaNkulunkulu njengoba isondela ekuvalweni komusa nasekunqobeni kwayo kokugcina.

Izahluko ezingamashumi amabili nesithupha kuya kwezamashumi amabili nesishiyagalombili zimelela umlando wePhasika ohlelwe phezu kwezimpawu zendlela ezingu-23 eziphindaphindwayo emlandweni oholela emthethweni weSonto nalandela emva kwawo.

“Ukuza kukaKristu njengomPristi wethu oMkhulu endaweni engcwele kakhulu, ngenxa yokuhlazwa kwendlu engcwele, okuboniswe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengalokhu kuvezwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesigameko esisodwa; futhi lokhu futhi kufanekiswa ukuza komkhwenyana emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 427.

Ukuphela kwezinsuku eziyizi-2300 ngo-Okthoba 22, 1844 kuyaphindwa emthethweni weSonto. Izimpawu zendlela ezingama-23 ezitholakala ezahlukweni ezintathu zokugcina zikaMathewu zikhomba igazi eliligugu elisetshenziselwa ukuhlunganisa ubuNkulunkulu nobuntu.

“Ukuncengela kukaKristu ngenxa yomuntu endaweni engcwele esezulwini kubaluleke kakhulu ohlelweni losindiso njengoba nokufa kwaKhe esiphambanweni kwakubalulekile. Ngokufa kwaKhe waqala lowo msebenzi okwathi emva kokuvuka kwaKhe wenyukela ezulwini ukuyowuqedela. Kumelwe singene ngokukholwa ngaphakathi kwesihengo, ‘lapho umanduleli engenile ngenxa yethu.’ Heberu 6:20. Lapho ukukhanya okuvela esiphambanweni saseKalvari kubonakala khona. Lapho singazuza ukuqonda okucace kakhudlwana ngezimfihlakalo zokuhlengwa. Usindiso lomuntu lufeziwe ngezindleko ezingapheli ezulwini; umhlathshelo owenziweyo ulingana nezimfuno ezibanzi kakhulu zomthetho kaNkulunkulu owephuliwe. UJesu uvule indlela eya esihlalweni sobukhosi sikaYise, futhi ngokuncenga kwaKhe isifiso esiqotho sabo bonke abeza kuYe ngokukholwa singethulwa phambi kukaNkulunkulu.” The Great Controversy, 489.

Isahluko 23 sikaMathewu sigcizelela ukulahlwa okwehlele ubupristi bomgunyathi. Izahluko zamashumi amabili nesithupha kuya kumashumi amabili nesishiyagalombili ziyiyo i-omega yesahluko 23. AbaLevi bomgunyathi, ukuhlubuka okwandayo kwamadoda amadala ezizukulwaneni ezine, kwaveza izimpawu zendlela ezahlukweni ezintathu zokugcina.

Isahluko samashumi amabili nane sikhomba indlela yokwakha iqiniso “umugqa phezu komugqa” njengendlela kaKristu, njengoba esebenzisa ukubhujiswa kweJerusalema ukuchaza izinto ezikhona, izinto ebezikhona, nezinto ezizakuba khona.

Ukuwa kweJerusalema ngo-70 AD kwenzeka ngosuku olufanayo lonyaka iJerusalema elaqala ngalo ukubhujiswa nguNebukadinesari. Ukubhujiswa kweJerusalema nguNebukadinesari kwakuyimbali esedlule, futhi umlando kaKristu, ngesikhathi uThithu ethumba iJerusalema, wawuyisifaniso sokuphela komhlaba. UMathewu 24 uphakamisa indlela yokuthi “umugqa phezu komugqa”, ngaleyo ndlela uhlonze “indlela yokusebenza” njengengxenye yobufakazi besiprofetho.

Kusesahluko 24 lapho uKristu ekhomba khona isidingo sokuqonda “isinengiso esichithayo” esakhulunywa ngaso nguDaniyeli umprofethi, okuyiyona kanye imfundiso eyisisekelo kaWilliam Miller, kanye nophawu olusungula umbono kuDaniyeli. Siphinde futhi simelele ukuhlubuka kobu-Adventist, njengoba benqaba ukuqonda kwamaMillerite “kokwansuku zonke” enwadini kaDaniyeli, ngalokho bahlanganyela ekudukisweni okunamandla kweka 2 Thesalonika isahluko sesibili. Lesi sahluko sixhumana ngqo noLuka 21, ngaleyo ndlela sikhomba u-Agasti 11, 1840 kuze kube ngu-Okthoba 22, 1844, okufanekisela u-9/11 kuze kube ngumthetho weSonto. Siphinde

sixhumane “nezikhathi zabeZizwe” kuLuka 21:24, okuyisihluthulelo esiyinhloko ekuvuleni “izikhathi eziyisikhombisa” zikaMose, kanti futhi sihambisana nokulinganiswa kwethempeli kusAmbulo isahluko 11.

Kuqalwa ngesahluko samashumi amabili nantathu, silandelwe u-24 no-25, bese kuphethwa ngezahluko 26 kuya ku-27, izahluko ezintathu ezinezimpawu zendlela ezingamashumi amabili nantathu, eziyiyo i-omega ku-alpha yesahluko samashumi amabili nantathu. Isahluko samashumi amabili nesithupha, uma sengezwa ku-27 naku-28, silingana no-“81,” okuwuphawu lobupristi. Ngofakazi abathathu (uGenesise, uMathewu, nesiAmbulo) izahluko 11 kuya ku-22 zingumugqa owodwa. Izahluko 23 kuya ku-28 zingumugqa weqiniso oqala ngo-23 uphele ngo-23.

Izahluko zokuqala kuya kweziyishumi ziyingxenye yokuqala yemigqa emithathu yesiprofetho encwadini kaMathewu. Izahluko eziyishumi, zilandelwe izahluko eziyishumi nambili, zilandelwe izahluko eziyisithupha. Ukuphefumulelwa kusazisa ukuthi zonke izincwadi zeBhayibheli zihlangana futhi ziphelele encwadini yesAmbulo, ngakho-ke zonke izincwadi zeBhayibheli zihlangana futhi ziphelele kuMathewu. UMathewu, njengobuso bengonyama yesizwe sakwaJuda, ukhomba iziprofetho zobuMesiya eziyishumi nambili ezihlukile, futhi lezo ziqephu eziyishumi nambili ziveza izimpawu zendlela yomlando wamaMillerite kanye nabayizinkulungwane eziyikhulu namashumi amane nane. Njengoba incwadi yesAmbulo iqala ngesambulo sikaJesu Kristu, uMathewu isahluko sokuqala wethula isambulo sikaJesu Kristu esixhumana nokuphila nobufakazi bukaMose, nomlando womphikukristu, ngesikhathi sikhomba izici ezintathu zebandla elinqobayo njengoba zimelelwa umprofethi, umpristi, nenkosi.

UMathewu uqala ngesambulo sikaJesu Kristu esimweni sesivumelwano sikaNkulunkulu nabantu abakhethiweyo. Kusukela ku-Abrahama kuze kufike kuDavide kwakuyizizukulwane eziyi-14, kusukela kuDavide kuze kufike ekuthunjweni eBhabhiloni kwakuyizizukulwane eziyishumi nane, futhi kusukela eBhabhiloni kuze kufike kuKristu kuyizizukulwane eziyishumi nane futhi. Uhla lozalo lukaKristu kuMathewu luhambisana noMose, ngoba uMose uyi-alpha kaKristu oyi-omega. Impilo kaMose yeminyaka eyikhulu namashumi amabili ihambisana neminyaka eyikhulu namashumi amabili yesikhathi sokuhlolwa emlandweni kaNowa. Ngakho-ke isivumelwano sikaNowa sixhumene nesivumelwano sabantu abakhethiweyo. Iminyaka eyikhulu namashumi amabili kaMose imele izikhathi ezintathu zeminyaka engamashumi amane ezaphetha ngokuthi uMose abulale umGibhithe ekupheleni kweminyaka engamashumi amane, kanye nezibulo, uFaro nebutho lakhe babulawe ekupheleni kwesikhathi sesibili seminyaka engamashumi amane. Isikhathi sesibili seminyaka engamashumi amane saphela ngokuvukela eKadeshi, kanti isikhathi sesithathu seminyaka engamashumi amane saphela ngokuvukela kwesibili kwaseKadeshi. Yonke imigqa emithathu yesiprofetho ye-alpha iphelela eKadeshi, futhi imigqa emithathu yesiprofetho yohlu lozalo lukaMathewu iphelela kuDavide, ekuthunjweni eBhabhiloni, nakuSithunywa sesivumelwano.

Lapho i-alpha kaMose ihambisana ne-omega kaKristu kuba khona ofakazi abayisithupha baseKadeshi, okuyi-1863 nomthetho weSonto. Uhlanga lozalo lukaMathewu lubeka inkosi uDavide eKadeshi, okuyilapho ubu-Adventism obuhlubukileyo buyiswa eBabiloni, njengoba uKristu eqinisa isivumelwano nabayizinkulungwane eziyikhulu namashumi amane nane.

Ngokubeka uDavide emthethweni weSonto kusungulwa ufakazi wesibili kaDavide, uDavide engomunye wabameleli babantu abathathu abaqala ukukhonza beneminyaka engamashumi amathathu ubudala. UKristu, uDavide, uJosefa noHezekeli bonke baqala umsebenzi wabo beneminyaka engamashumi amathathu ubudala. Bebonke laba abane abaneminyaka engamashumi amathathu abaqala ukukhonza bamele ukuhlenganiswa kokuNkulunkulu nobuntu, lapho ibandla elilwayo liguqulwa libe ibandla elinqobayo. Lelo bandla lakhiwa ngumprofethi, umpriisti nenkosi. Lolu guquko luphawulwa emthethweni weSonto, okuyiKadeshi futhi, ngakho-ke uDavide ohlangeni lozalo lukaMathewu uhambisana noDavide oneminyaka engamashumi amathathu ubudala.

Iminyaka engamashumi amathathu yokulungiselela ihambisana neminyaka engamakhulu amane namashumi amathathu yesivumelwano sika-Abrahama, kanye nobudala bompriisti neminyaka eyi-1290 kaDaniyeli 12:11. Esihlokweni esilandelayo sizocabangela ngayinye yalezo ziprofetho eziyishumi nambili zikaMesiya ngaphakathi kwencwadi kaMathewu. Siqala ngokukhomba imigqa emithathu yesiprofetho ngaphakathi kuMathewu; izahluko zokuqala kuya kweziyishumi, zilandelwa izahluko zeshumi nanye kuya kwamashumi amabili nambili, bese kuba ngezamashumi amabili nantathu kuya kwamashumi amabili nesishiyagalombili.

“Isikhathi esithile emva kokudumazeka ngo-1844, nami ngabanjwa, kanye nomzimba wabalindele ukuza kukaKristu, yinkolelo yokuthi umnyango womusa ngaleso sikhathi wawusuvalelwe kuze kube phakade emhlabeni. Lesi simo sathathwa ngaphambi kokuba ngiphiwe umbono wami wokuqala. Kwakungukukhanya engakuphiwa uNkulunkulu okwawulungisa umphambuko wethu, kwasenza sakwazi ukubona isimo seqiniso.

“Ngiseyikhulwa emfundisweni yomnyango ovaliwe, kodwa hhayi ngomqondo esaqala ukuwusebenzisa ngawo lowo musho, noma ngomqondo abasiphikisa ngawo abaphikisi bami.

“Kwakukhona umnyango ovaliwe ezinsukwini zikaNowa. Kwakukhona ngaleso sikhathi ukuhoxiswa kukaMoya kaNkulunkulu esizukulwaneni esonayo esabhubha emanzini kaZamcolo. UNkulunkulu uqobo wanika uNowa umlayezo womnyango ovaliwe: ‘UMoya wami awuyikuphikisana nomuntu kuze kube phakade, ngokuba naye uyinyama; nokho izinsuku zakhe ziyakuba yiminyaka eyikhulu namashumi amabili’ (Genesis 6:3).”

“Kwakukhona umnyango ovaliwe ezinsukwini zika-Abrahama. Umusa wayeka ukunxusela izakhamuzi zaseSodoma, futhi bonke ngaphandle kukaLoti, nomkakhe namadodakazi akhe amabili, baqothulwa ngomlilo owehliswa uvela ezulwini.

“Kwakukhona umnyango ovaliwe ezinsukwini zikaKristu. INdodana kaNkulunkulu yamemezela kumaJuda angakhulwanga aleso sizukulwane yathi, ‘Indlu yenu ishiyelwe nina iyincithakalo’ (Mathewu 23:38).

“Ebhekile phansi ngomfudlana wesikhathi ezinsukwini zokugcina, wona lowo mandla angenamkhawulo wamemezela ngoJohane: ‘Nakhu akushoyo ongewe, oneqiniso, ophethe ukhiye kaDavide, ovulayo kungabi khona muntu ovalayo; ovala kungabi khona muntu ovulayo’ (IsAmbulo 3:7).”

“Ngakhonjiswa embonweni, futhi ngisekholwa namanje, ukuthi kwakukhona umnyango ovaliwe ngo-1844. Bonke ababona ukukhanya kwemiyalezo yengelosi yokuqala neyesibili base benqaba lokho kukhanya, bashiywa ebumnyameni. Futhi labo abakwamukela futhi bemukela uMoya oNgcwele owawuhambisana nokumenyenzelwa komlayezo ovela ezulwini, kwathi emva kwalokho balulahla ukholo lwabo bamemezela okuhlangenwe nakho kwabo njengenkohliso, ngaleyo ndlela bamenqaba uMoya kaNkulunkulu, futhi akabe esabanxusela.”

“Labo abangazange bakubona ukukhanya babengenalo icala lokukwenqaba. Kwakuyileso sigaba kuphela esasidelele ukukhanya okuvela ezulwini uMoya kaNkulunkulu ayengenakufinyelela kuso. Futhi lesi sigaba sasihlanganisa, njengoba sengishilo, kokubili labo abenqaba ukwamukela umlayezo ngesikhathi wethulwa kubo, kanye nalabo abathi, sebewamukele, kamuva balulahla ukholo lwabo. Laba babengaba nesimo sokumesaba uNkulunkulu, futhi bazisho ukuthi bangabalandeli bakaKristu; kodwa ngenxa yokuthi babengenakho ukuxhumana okuphilayo noNkulunkulu, babeyothunjwa yizinkohliso zikaSathane. Lezi zigaba ezimbili zivezwa embonweni—labo abamemezela ukuthi ukukhanya ababekade bekulandele kwakuyinkohliso, kanye nababi bezwe abathi, sebeyinqabile ukukhanya, benqatshwa nguNkulunkulu. Akubhekiswanga kulabo ababengakubonanga ukukhanya, ngakho-ke babengenacala lokukwenqaba.” Selected Messages, incwadi 1, 62, 63.

“Yilabo abathi ngokukholwa balandele uJesu emsebenzini omkhulu wokubuyisana abamukela izinzuzo zokumela kwakhe ngenxa yabo, kanti labo abalahla ukukhanya okuveza lo msebenzi wenkonzo kabazuzi ngalokho. AmaJuda alahla ukukhanya okunikezwa ekufikeni kokuqala kukaKristu, enqaba ukukholwa kuye njengoMsindisi wezwe, awakwazanga ukwamukela intethelelo ngaye. Lapho uJesu ekwenyukeni kwakhe engena ngegazi lakhe siqu engcwele yasezulwini ukuze athululele phezu kwabafundi bakhe izibusiso zokumela kwakhe, amaJuda ashiywa ebumnyameni obuphelele ukuba aqhubeke nemihlatshelo yawo engenamsebenzi neminikelo yawo. Inkonzo yezifanekiso nezithunzi yayisiphelile. Lowo mnyango abantu ababekade bethola ngawo indlela yokufinyelela kuNkulunkulu wawungasevulekile. AmaJuda ayenqabile ukumfuna ngendlela eyodwa kuphela ayengase atholakale ngayo ngaleso sikhathi, ngokusebenzisa inkonzo engcwele eseZulwini. Ngakho awatholanga ukuhlanganyela noNkulunkulu. Kubo umnyango wawusivaliwe. Ayengenalo ulwazi ngoKristu njengomhlatshelo weqiniso nomlamuleli oyedwa kuphela phambi kukaNkulunkulu; ngalokho awakwazanga ukwamukela izinzuzo zokumela kwakhe.

“Isimo samaJuda angakhohwayo sifanekisa isimo sabanganaki nabangakhohwayo phakathi kwalabo abathi bangamaKristu, abazikhethela ukungakwazi ngomsebenzi woMpristi wethu oMkhulu onesihe. Enkonzweni eyisifanekiselo, lapho umpristi omkhulu engena endaweni engcwelelengcwele, bonke abakwa-Israyeli kwakufanele babuthane bezungeze indlu engcwele, futhi ngendlela enesizotha esikhulu bazithobe phambi kukaNkulunkulu, ukuze bamukele ukuthethelelwa kwezono zabo futhi banganqunywa ebandleni. Kakhulu kangakanani-ke ngalolu Suku Lokubuyisana oluyisifaniso esigwalisekileyo kubaluleke ngokwengeziwe ukuthi siwuqonde umsebenzi woMpristi wethu oMkhulu futhi sazi ukuthi yimiphi imisebenzi efunwa kithi.

“Abantu abanakuphika ngaphandle kwesijeziso isixwayiso uNkulunkulu abasithumela ngomusa. Umlayezo wathunyelwa uvela ezulwini uye ezweni ezinsukwini zikaNowa, futhi ukusindiswa kwabo kwakuxhomeke endleleni abawuphatha ngayo lowo myalezo. Ngenxa yokuthi benqaba isixwayiso, uMoya kaNkulunkulu wahoxiswa kulolo hlango olunesono, futhi babhubha emanzini kaZamcolo. Esikhathini sika-Abrahama, umusa wayeka ukunxusa izakhamuzi zaseSodoma ezazinecala, futhi bonke ngaphandle kukaLoti nomkakhe namadodakazi akhe amabili baqedwa ngomlilo owehla uvela ezulwini. Kanjalo nasezinsukwini zikaKristu. INdodana kaNkulunkulu yamemezela kumaJuda angakhohlwayo aleso sizukulwane yathi: ‘Indlu yenu ishiyelwe nina iyincithakalo.’ Mathewu 23:38. Ibheke ezinsukwini zokugcina, wona lawo Mandla angenasiphelo amemezela, ngokuphatelene nalabo ‘abangalwamukelanga uthando lweqiniso ukuze basindiswe’: ‘Ngenxa yalokho uNkulunkulu uyakubathumela ukukhohliswa okunamandla, ukuze bakhohlwe amanga; ukuze balahlwe bonke abangakhohlwanga iqiniso, kodwa bathokoza ngokungalingi.’ 2 Thesalonika 2:10–12. Njengoba benqaba izimfundiso zezwi laKhe, uNkulunkulu uyawahoxisa uMoya waKhe futhi abayekele ezinkohlisweni abazithandayo.” The Great Controversy, 430, 431.