

Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo yamashumi amabili nesishiyagalombili

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2026-01-14

Inombolo Engamashumi Amabili Nesishiyagalombili

Sikhomba ukugcwaliseka okuyiShumi nambili kukaMesiya encwadini kaMathewu, futhi sikuhambisanisa nezimpawu zendlela zalabo abayizinkulungwane eziyikhulu namashumi amane nane. Sesivele sahlonza ukuzalwa kukaKristu njengophawu lwendlela lwesikhathi sokuphela, oluqala yonke inhlango yokulungisa kabusha. Ukuzalwa kukaKristu kuhambisana no-1989, okuyisikhathi sokuphela salabo abayizinkulungwane eziyikhulu namashumi amane nane. Lolo phawu lwendlela lulandelwa njalo ngolunye uphawu lwendlela lapho isigijimi sibekwa obala emphakathini, ukuze umphakathi ube usungabanjwa unecala emva kwalokho.

Ukugcwaliseka kobuMesiya kwesibili kwakuyimfundiso kaKristu ngemifanekiso, echaza indlela esetshenziswayo ukwethula isigijimi esihlelwa ngokusemthethweni emva kwesikhathi sokuphela, lapho ukwanda kolwazi kuholela esigijimini saleso sizukulwane esiyinqayizivele.

Kwakungu-1831 kumaMillerite, no-1996 enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane. Emva kokuba isigijimi sibekwe obala emphakathini, sibe sesinikwa amandla ngokugcwaliseka kwesiprofetho okuphawula ukuqala kwenqubo yokuvivinywa. Lokho kunikwa amandla kwakungu-11 Agasti 1840 kumaMillerite, no-9/11 kwabayizinkulungwane eziyikhulu namashumi amane nane.

Uphawu Lwesithathu LweMesiya yiziThunywa zango-9/11

Wafika wahlala emzini okuthiwa yiNazareth, ukuze kugcwaliseke okwakhulunywa ngabaprofethi, ukuthi, Uyakubizwa ngokuthi ungowaseNazareth. Mathewu 2:23.

Isibikezelo

Kuyakuvela induku esiphunzini sikaJese, kuhlume iGatsha ezimpendeni zakhe. U-Isaya 11:1, AbaHluleli 13.

Impande yegama lesiHeberu elihunyushwa ngokuthi “IGatsha” ngu-Netzer, okuyiyo futhi impande yegama elithi Nazareth. IGatsha livela emijondolo yaseNazareth.

“INkosi iyakubiza izinsizwa ezivela ezimweni zokuphila eziphansi ukuba zingene enkonzweni yayo, njengalokho yenza ngesikhathi isaphila mathupha emhlabeni. Yadlula orabhi abafundileyo, ukuze ikhethe njengabafundi bayo bokuqala abadobi abathobekileyo, abangafundile. Inabasebenzi eyakubabizela phambili bephuma ebumpofini nasekungaziweni.

Bebandakanyekile emisebenzini ejwayelekile yokuphila, futhi begqoke izingubo ezimahhadlahhadla, babhekwa ngabantu njengabangenanzuzo enkulu. Kodwa bayakuba ngamatshe ayigugu ayinani, akhanye ngokugqamileyo ngenxa yeNkosi. ‘Bayakuba ngabami, usho uJehova Sebawoti, ngalolo suku lapho ngibutha khona amagugu ami ayigugu.’” Review and Herald, May 5, 1903.

Igunya likaMoya oNgcwele, igunya likaDadewethu White, kanye nokuvunywa okuphefumulelwe kukaJones noWaggoner kwaliwa ngo-1888, njengoba uKora ayenze ngegunya likaMose.

“Ngakho umlayezo wengelosi yesithathu uyakumenyezelwa. Lapho kufika isikhathi sokuba unikezwe ngamandla amakhulu kakhulu, iNkosi iyakusebenza ngezithunywa ezithobekileyo, iqondise izingqondo zalabo abazingcwelisela inkonzo yaYo. Abasebenzi bayakufanelekiswa kakhulu ngokugcotshwa koMoya waYo kunangokuqeqeshwa kwezikhungo zemfundo yezincwadi. Abantu bokukholwa nabomkhuleko bayakuphoqelesa ukuba baphume benentshiseko engcwele, bememezela amazwi uNkulunkulu abanika wona. Izono zaseBabiloni ziyakwambulwa obala. Imiphumela eyesabekayo yokuphoqelesa ukugcinwa kwemikhuba yebandla ngegunya lombuso, ukungena komoya wokukhuluma nemimoya yabafileyo, ukuthuthuka okucashile kodwa okusheshayo kwamandla obupapa—konke lokhu kuyakwambulwa. Ngalezi zixwayiso ezinesithunzi abantu bayakunyakaziswa. Izinkulungwane ngezinkulungwane ziyakulalela ezingakaze zizwe amazwi anjengalawa. Ngokumangala ziyakuzwa ubufakazi bokuthi iBabiloni liyibandla eliwileyo ngenxa yamaphutha alo nezono zalo, ngenxa yokwenqaba kwalo iqiniso elalithunyelwe kulo livela ezulwini. Lapho abantu beya kubafundisi babo bangaphambili benombuzo oshisekayo, Ingabe lezi zinto zinjalo? abefundisi baletha izinganekwane, baprofetha izinto ezithambileyo, ukuze badambise ukwesaba kwabo futhi bathulise unembeza ovusiwe. Kodwa njengoba abaningi benqaba ukwaneliswa yigunya nje labantu kuphela futhi befuna ngokusobala ukuthi, ‘Isho kanje iNkosi,’ inkonzo ethandwayo, njengabaFarisi basendulo, igcwele ulaka njengoba igunya layo libuzwa, iyakuwulahla lo myalezo njengowavela kuSathane futhi ikhuthaze izixuku ezithanda isono ukuba zithuke futhi zizingele labo abawumemezelayo.” The Great Controversy, 606.

Izindebe ezazingingizayo ezivela emijondolo yaseNazaretha zafika “empikiswaneni” ka-Isaya amashumi amabili nesikhombisa.

Ngokulinganisela, lapho ihluma, uyakuphikisana nayo; ubamba umoya wakhe onamandla ngosuku lomoya wasempumalanga. Isaya 27:8.

“Umoya wasempumalanga” wobuSulumane, omelwe ngokuthi “usizi lwesithathu,” futhi nangokuthi “ukuthukutheliswa kwezizwe,” wadedelwa wase ubanjwa masinyane ngo-9/11.

“Ngaleso sikhathi, ngesikhathi umsebenzi wensindiso usufinyelela esiphethweni, inkathazo iyakwehlela emhlabeni, nezizwe ziyothukuthela, nokho zibanjwe ukuze zingavimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yangemuva,’ noma ukuqabuleka okuvela ebukhoneni beNkosi, kuyofika, ukuze kunikwe amandla izwi elikhulu lengelosi yesithathu, futhi kulungiselwe abangcwele ukuba beme esikhathini lapho izinhlupho eziyisikhombisa zokugcina ziyothululwa.” Early Writings, 85.

UMose, u-Ellen White, u-A. T. Jones no-E. J. Waggoner base bethatha indawo yabo ku-9/11 njengabalindi bakaHabakuki isahluko sesibili, ababuza ukuthi bayakuthini phakathi “kwempikiswano” ka-Isaya, eqala lapho kufika umoya wasempumalanga. U-Isaya uthi “impikiswano” iyikho okuhlaza izono kubantu bakaNkulunkulu.

Ngesilinganiso, lapho usukhipha, uyakuphikisana nayo; ubamba umoya wakhe olukhuni ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlajululwa; nalokhu kuyisithelo sonke sokususa isono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe eshokho aphihlizwe abe yizicucu, izixuku zezihlahla nezithombe ngeke kusame. U-Isaya 27:8, 9.

“Inkulumo-mpikiswano” mayelana nokuthi imvula yangemuva ilinganiswa ngo-9/11, ngesikhathi ubuSulumane bukhululwa base bubuye buvinjwe, iyindlela ububi bukaJakobe obususiwe ngayo, ngaleyo ndlela kuphendulwe uJakobe abe ngu-Israyeli. Ushintsho lweBhayibheli lukaJakobe, umuntu omele isivumelwano, lube ngu-Israyeli, lukhomba unyaka ka-1856, lapho umnyakazo wamaMillerite waseFiladelfiya waba umnyakazo wamaMillerite waseLawodikiya, owawuyothi eminyakeni eyisikhombisa kamuva ube yibandla lamaSeventh-day Adventist laseLawodikiya. Lolo shintsho emlandweni wamaMillerite lukhomba uphawu lwendlela emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane, lapho umnyakazo waseLawodikiya walabayizinkulungwane eziyikhulu namashumi amane nane uphenduka ube umnyakazo waseFiladelfiya walabayizinkulungwane eziyikhulu namashumi amane nane. Lelo phuzu loshintsho yilapho uJakobe, okusho umphangi wesikhundla somunye, eguquka abe ngu-Israyeli, okusho umnqobi.

“Inkulumompikiswano” ihlaza ububi bukaJakobe, abe u-Israyeli onqobayo. Labo abamelwe njengo-Israyeli bayanqoba ngegazi leZwi nangamazwi obufakazi babo.

Futhi bamnqoba ngegazi leWundlu, nangezwi lobufakazi babo; futhi abazange bathande ukuphila kwabo kwaze kwaba sekufeni. IsAmbulo 12:11.

“Izwi lobufakazi babo” lingumyalezo umlindi kaHabakuki awucela ukuwuqonda. Limelela ukungcweliswa kwabo negazi leWundlu, ukulungisiswa kwabo.

Ngizakuma endaweni yami yokuqapha, ngizibeke embhoshongweni, ngibheke ukuze ngibone ukuthi uzakuthini kimi, nokuthi mina ngiyakuphendula ngithini lapho ngisolwa. Habakuki 2:1.

Igama elithi “reproved” lisho ukuthi “waphikisana naye,” futhi limelela “inkulumo-mpikiswano” ka-Isaya esusa izono zikaJakobe. Umlindi kuHabakuki ufuna ukwazi ukuthi ubufakazi bakhe buyoba yini, futhi uyatshelwa ukuthi amatafula kaHabakuki ayisiqubulo somlayezo esasiyokwenza labo ababefisa ukufunda bagijime emiBhalweni bathole umyalezo wokulungisiswa ngokukholwa. UHabakuki isahluko sesibili uveza ngokucacile umlindi ekupheleni kwamavesi amane okuqala njengoseqenjini lwalabo abalungisiswa ngokukholwa.

Bhekani, umphefumulo wakhe ophakanyisiwe awuqondile kuye; kepha olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:4.

Umlayezo ophezu kwalawo mathebula amabili uyizindlela zasendulo zikaJeremiya. Kodwa lapho umlindi kaJeremiya ekhalisa icilongo, isigaba sabahlubuki, abamphefumulo yabo iphakanyisiwe, senqaba ukulalela. Kwakuyiso kanye isigaba esifanayo esivesini esandulelayo, esenqaba ukuhamba ezindleleni zasendulo ukuze sithole ukuphumula nokuqabuleka.

Isho kanje iNkosi: Yimani ezindleleni, nibheke, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle na? Nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bathi, Asiyikuhamba ngayo. Futhi ngamisela abalindi phezu kwenu, ngathi, Lalelani ukukhala kwecilongo. Kepha bathi, Asiyikulalela. Jeremiya 6:16, 17.

Abalindi ababekwe phezu kwabantu bakaNkulunkulu ngo-9/11 kwakunguMose, u-Ellen White, uJones noWaggoner, bemelwe yizindebe zikaMose ezangingakhulumi kahle, okwakumelwe ukwesaba kwakhe ukukhuluma ngolimi lwaseGibhithe, ulimi ayengalusebenzisanga iminyaka engamashumi amane. Ngokuphathelele nawo wonke amaHeberu nesixuku esixubekile esawela uLwandle Olubomvu noMose, uMose wayeyindoda enesigqi sokukhuluma sasenzini. Isigqi sakhe sokukhuluma sasingesaseNazaretha. NoPetru futhi isigqi sakhe sokukhuluma saqokonyiswa.

Kwathi emva kwesikhashana beza kuye labo ababemi lapho, bathi kuPetru: Impela nawe ungomunye wabo; ngokuba ukukhuluma kwakho kuyakudalula. Mathewu 26:73.

Empikiswaneni yomlando kaPetru, waqamba amanga kathathu, futhi wahlukaniswa kuleyo mpikiswano ngenkulumo yakhe, noma ngolimi lwakhe olungingizayo. Elinye iqembu kuleyo mpikiswano labuza uNkulunkulu lathi, “ngiyothini empikiswaneni na?” “Liyabona” izindlela zasendulo, futhi “lilalela” ukukhala kwecilongo. Bayabona futhi bezwe, futhi lapho ekugcineni “bephekisana,” bayanqoba. Umlayezo wokunqoba ezinsukwini zokugcina umelelwa njengomyalezo waseLawodikeya. Ngokungafani nebandla laseLawodikeya, ibandla laseFiladelfiya alinalo icala.

Onqobayo ngiyomenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma futhi; futhi ngiyakuloba phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyakuloba phezu kwakhe igama lami elisha. Onendlebe makezwe lokho uMoya akushoyo emabandleni. IsAmbulo 3:12, 13.

Nakuba kungekho kulahlwa, isithembiso esiya eFiladelfiya singesalabo kuphela “abanqobayo.” Ibandla laseFiladelfiya liqhathaniswa nebandla laseLawodikeya, futhi lihlukaniswa ngesigaba esidinga ukunqoba, kanye nesigaba esesinqobile. Ibandla laseFiladelfiya liqhathaniswa nebandla laseLawodikeya, futhi ibandla laseLawodikeya liyizintombi eziyiziwula zikaMathewu 25.

“Isimo seBandla esimelwe izintombi eziyiziwula, sikhulunywa futhi njengesimo saseLawodikeya.” Review and Herald, August 19, 1890.

Ngo-9/11, lapho ingelosi yehla ngesikhathi sokuwa kweMibhoshongo EmiBili, uJones noWaggoner baqala ukwethulwa komlayezo waseLawodikeya, kwaqala nenkulomompikiswano yemvula yokugcina. Umlayezo wecilongo kaJeremiya uyicilongo lesikhombisa, okuyisishayo sesithathu, okuyi-Islam njengoba ichazwe ezindleleni zasendulo ezimelelwa yiqiniso, WONKE

amaqiniso, amelwe ematafuleni kaHabakuki ka-1843 noka-1850. Umlayezo waseLawodikeya uyilo kuphela ithemba lensindiso, futhi igama elithi insindiso lisho ukuphulukiswa. Noma uKristu eziveza njengongqozayo emnyango wenhliziyo yomLawodikeya, noma ethembisa umLawodikeya ukuthi uma benza ukuthula naYe, Uyokwenza ukuthula nabo, kuwumlayezo wokuphulukiswa kuphela onikezwa um-Adventist woSuku lweSikhombisa ongumLawodikeya.

Uphawu lwesine lobuMesiya ngumlayezo waseLawodikeya ka-9/11

Ukuze kugcwaliseke okwakhulunywa nguEsaya umprofethi, ethi: Yena uqobo wathwala ubuthakathaka bethu, wathwala izifo zethu. Mathewu 8:17.

Isibikezelo

Ngempela wathwala usizi lwethu, wathwala izinhlopheko zethu; nokho samcabanga njengoshayiwe, eshaywe nguNkulunkulu, futhi ehlushwa. U-Isaya 53:4.

Futhi bhala enganeni yebandla laseLawodikeya uthi: Nakhu akushoyo u-Amen, ufakazi othembekileyo noqinisileyo, isiqalo sendalo kaNkulunkulu; Ngiyayazi imisebenzi yakho, ukuthi awubandi futhi awushisi; sengathi ubungabanda noma ushise. Ngakho-ke, ngenxa yokuthi usivivi, futhi awubandi futhi awushisi, ngizokukhafula uphume emlonyeni wami.

Ngokuba uthi, Ngicebile, ngandisiwe ngempahla, angiswele lutho; kanti awazi ukuthi ulusizi, futhi uyadabukisa, futhi umpofu, futhi uyimpumpu, futhi unqunu:

Ngiyakweluleka ukuba uthenge kimi igolide elivivinywe emlilweni, ukuze ube nokunotha; nezingubo ezimhlophe, ukuze wembathiswe, nokuthi ihlazo lobunqunu bakho lingabonakali; futhi gcoba amehlo akho ngomuthi wamehlo, ukuze ubone.

Bonke engibathandayo, ngiyabasola futhi ngiyabaqondisa ngesijeziso; ngakho-ke shisekelani, niphenduke. Bhekani, ngimi emnyango, ngingqongqotha; uma umuntu ezwa izwi lami, avule umnyango, ngizongena kuye, ngidle naye, naye adle nami. Onqobayo ngiyakumnika ukuba ahlale nami esihlalweni sami sobukhosi, njengalokhu nami nganqoba, ngahle ngahlala noBaba esihlalweni sobukhosi bakhe. Onendlebe makezwe lokho akushoyo uMoya emabandleni. IsAmbulo 3:14–22.

Iseluleko sokuthenga igolide nezingubo ezimhlophe, nokugcoba amehlo, siyikhambi esishiwo ngokusobala sesimo esiphetha ekufeni okuphakade, hhayi ukufa nje kuphela. Noma yiziphi izinkinga lelo golide, lezo zingubo, nalokho kugcoba okungazelapha, lezo zinkinga zihambisana kalula nokuthi uKristu wathwala ubuthakathaka bethu. UJohane wayeboshiwe ePhatmose ngenxa yeZwi likaNkulunkulu nobufakazi bukaJesu, obunguMoya Wesiprofetho. UMoya Wesiprofetho uyikhambi leLawodikeya, futhi amandla okuphilisa kaMoya Wesiprofetho abonakaliswa ngokomfanekiso ngokuthi uKristu wathwala ubuthakathaka bethu futhi wathwala usizi lwethu.

Indlela okuwukuphela kwayo yokuba uKristu athwale ubuthakathaka bethu iwukuthi sivule umnyango wenhliziyo yethu sivumele ukuhlanganiswa kobuNkulunkulu Bakhe nobuntu bethu. Uthwala ubuthakathaka bethu lapho engena ezimpilweni zethu ngobukhona bukaMoya oNgcwele. Sivula umnyango ngokufeza ikhambi. Ikhambi elivula inhliziyi yigolide, izingubo ezimhlophe,

nomuthi wamehlo. Umuthi wamehlo uwukukhanyiselwa kweZwi likaNkulunkulu okwenziwa kuphela ngoMoya oNgcwele. IBhayibheli liyisibani ezinyaweni zethu, futhi ukukhanya okukhanyisa indlela kungukukhanya koKukhalwa Kwaphakathi Kwamabili.

Izwi lakho liyisibani ezinyaweni zami, nokukhanya endleleni yami. AmaHubo 119:105.

Lapho umuntu waseLawodikeya elulekwa ukuba agcobe amehlo akhe, kumelwe akwenze ngeZwi likaNkulunkulu, eliyisibani; kodwa, njengoba kumelwe emfanekisweni wezintombi eziyishumi, isibani asisizi ngalutho ngaphandle kwamafutha. AbaseLawodikeya banawo amaBhayibheli abo, nakuba ngokuvamile kungesona i-King James Version, kodwa abanawo amafutha kaMoya oNgcwele. Ukugcotshwa kwamehlo omuntu waseLawodikeya kufezwa ngomyalezo oqukethe ubukhona bukaMoya oNgcwele.

Igolide umLaodiceya alulekwa ukuba ayithenge ayisilo nje ukhoho, kodwa ukhoho olusebenza ngothando futhi oluhlaza umphefumulo. Njengasekhohlo lamehlo, igolide linokuvuma okungumgunyathi kobuLaodiceya. UmLaodiceya uyavuma, njengoba kwenza nabo bonke abasebuKristwini, ukuthi “banokhoho.” Lolo hlobo lokhoho luyinkolelo yomuntu nje kuphela, futhi luyisifaniso esingamanga salolo khoho olumelwe njengegolide, ngokuba lolo khoho luhlaza umphefumulo. Luwukhoho olungcwelisayo, futhi labo abanalo ukhoho lweqiniso olungcwelisiwe bangcwele, ngokuba ukungcweliswa kusho ukwenziwa ngcwele. AbaLaodiceya abanalo lolo khoho, ngokuba ukube babelunalo, uKristu wayengeke abe ngaphandle, efuna ukungena.

“Akukho ndlela ephakathi eya ePharadesi elibuyiselwe. Umlayezo onikezwe umuntu ngalezi zinsuku zokugcina akufanele uhlanganiswe namasu aqanjwe ngabantu. Akufanele sincike ezinqubomgomeni zabameli bezwe. Kumele sibe ngabantu abathobekile bomthandazo, singenzi njengalabo abaphuphuthekiswe yizinhlangano zikaSathane.”

“Baningi banokukholwa, kodwa hhayi ukukholwa okusebenza ngothando futhi kuhlambulule umphefumulo. Ukukholwa okusindisayo akusikho nje ukwamukela iqiniso kuphela. ‘Namadimoni ayakhohla, athuthumele.’ Ukuphefumulelwa koMoya kaNkulunkulu kunika abantu ukukholwa okungamandla aqhubelelayo abumba isimilo, futhi kuhole abantu phezulu kunezenzo zomkhuba nje kuphela. Amazwi, izenzo, nomoya kufanele kufakaze iqiniso lokuthi singabalandeli bakaKristu.”

“Ukukhanya nesibusiso esikhulu kunakho konke uNkulunkulu asiphe khona akusona isiqinisekiso sokuphepha ekweqeni nasekuhlubukeni kulezi zinsuku zokugcina. Labo uNkulunkulu abaphakamisile ezikhundleni eziphakeme zokwethembwa bangaphambuka ekukhanyeni kwasezulwini baphendukele ekuhlakanipheni kwabantu. Khona-ke ukukhanya kwabo kuyoba ngubumnyama, amakhono abo abawaphathiswe nguNkulunkulu abe ugibe, isimilo sabo sibe yisikhubekiso kuNkulunkulu. UNkulunkulu akayikuhlekiswa. Ukumuka kuye bekulokhu, futhi kuyohlale njalo, kulandelwa yimiphumela yako eqinisekileyo. Ukwenza izenzo ezingamjabulisi uNkulunkulu, ngaphandle kokuba kuphendukelwe kuzo ngokuqinile futhi kuyekwe, esikhundleni sokufuna ukuzithethelela, kuyoholela umenzi wobubi isinyathelo ngesinyathelo ekukhohlisweni kuze kwenziwe izono eziningi ngaphandle kokujeziswa. Bonke abafisa ukuba nesimilo esiyobenza babe yizisebenzi ezibambisene noNkulunkulu futhi bamukele ukunconywa nguNkulunkulu, kumelwe bazihlukanise nezitha zikaNkulunkulu, futhi

babambelele eqinisweni uKristu alinika uJohane ukuba alinike umhlaba.” Manuscript Releases, volume 18, 30–36.

“Ingubo emhlophe” ingukulunga kukaKristu.

Masijabule futhi sithokoze, simnike udumo; ngokuba umshado weWundlu usufikile, nomkalo uzilungisile. Wanikezwa ukuba embathiswe ilineni elihle, elihlanzekileyo nelimhlophe; ngokuba ilineni elihle liyizenzo zokulunga zabangewe. Wasesethi kimi: Bhala, Babusisiwe labo abamenyiweyo edilini lomshado weWundlu. Wasesethi kimi: Lawa angamazwi eqiniso kaNkulunkulu. IsAmbulo 19:7–9.

Umfazi wazilungiselela ngokusebenzisa ikhambi elinemikhakha emithathu elanikelwa eLawodikeya, futhi ngokwenza kanjalo, waziguqula waba ngumlobokazi waseFiladelfiya. La mavesi akhuluma ngokuqondile ne-Adventism, emelwe emzekelisweni wezintombi eziyishumi. Izintombi yilabo abalindele ukuya emshadweni ababizelwe kuwo. Umlobokazi wazilungiselela, ngokuba lokho kwanikezwa kuZakariya isahluko sesithathu, ngoJoshuwa nengelosi. Lapho ingubo yakhe engcolile yaseLawodikeya yasuswa, yathathelwa indawo ingubo yomshado yeleneni elimhlophe. Ikhambi lifakaza okwesibili ngaphakathi kwegama elithi Ellen Gould White. U-Ellen usho ukukhanya okukhazimulayo nokucwebelayo, futhi umele umuthi wamehlo. UGould yigama lesiNgisi sakudala elisho igolide, futhi lisho igolide. UWhite umele ukulunga, futhi lelo gama akalinikwanga kwaze kwaba ngo-1846, lapho eshada noJames. Igama lakhe lase lishintsha laba nguWhite. Ukuguqulwa kwegama nomshado kokubili kuyizimpawu zobudlelwane besivumelwano. Ngaphambi komshado igama lakhe kwakunguHarmon, okusho isosha lokuthula, njengoba ayenjalo ngaleso sikhathi. U-Ellen White uyisigijimi saseLawodikeya, futhi ukumala yena kungukumala insindiso!

Sizoqhubeka nokuhlola iziprofetho eziyishumi nambili eziphathelene noMesiya encwadini kaMathewu esihlokweni esilandelayo.

“IsAmbulo 3:14–18 icashuniwe.

“O, yeka incazelo! Bangingi kangakanani abakulesi simo esesabekayo. Ngiyanxusa ngobuqotho bonke abefundisi ukuba bafunde ngokukhuthala isahluko sesithathu seSambulo, ngoba kuso kuvezwa isimo sezinto esikhona ezinsukwini zokugcina. Fundisisani ngokucophelela wonke amavesi akulesi sahluko, ngoba ngala mazwi uJesu ukhuluma kini.

“Uma kwake kwaba khona abantu abamelwa ngumyalezo waseLawodikeya, yilabo bantu abaye baba nokukhanya okukhulu, isambulo semiBhalo, ama-Adventist oSuku lwesiKhombisa abasamukelile.” Manuscript Releases, ivolumu 18, 193.

“Abantu bakaNkulunkulu beqiniso abagcina imiyalo babonisa ezweni isimilo sobuqotho obungenasici, befakaza ngendlela yabo yokuziphatha ukuthi umthetho weNkosi uphelele, uguqula umphefumulo. Kanjalo iNkosi uJesu, iNdodana kaNkulunkulu, ngokulalela kwaYo umthetho kaNkulunkulu, yaphakamisa lowo mthetho futhi yawenza waba nodumo. Ngokuqinisekile uNkulunkulu uyakulahla wonke amalungu awo wonke amabandla azibiza ngokuthi angama-Seventh-day Adventist, ongekho ekumkhonzeni Yena, kodwa othi ngenxa yokuzidla, ubugovu, nokuthanda izwe, abonise ukuthi iqiniso elivela ezulwini alenzanga

uguquko esimilweni sakhe.”

“Ngiyacela nifunde ngokucophelela iSambulo 3:15–18. Kuzwakala izwi likaJesu Kristu. ‘Bonke engibathandayo, ngiyabasola, ngibayale: ngakho shisekelani [ningabi nenhliziyo ehlukenileyo], niphenduke. Bhekani, mina [uMsindisi wenu] ngimi emnyango, ngingqongqoza: uma umuntu ezwa izwi lami, avule umnyango, ngizongena kuye, ngidle naye, naye adle nami. Onqobayo ngiyakumnika ukuba ahlale nami esihlalweni sami sobukhosi, njengoba nami nganqoba, ngase ngihlala noBaba esihlalweni saKhe sobukhosi’ [ISambulo 3:19–21].”

“Amabandla ayowulalela yini umlayezo waseLawodikeya? Ayophenduka yini, noma ayoqhubeka esonweni, nakuba umyalezo oyiqiniso onesizotha esikhulu kunazo zonke—umyalezo wengelosi yesithathu—umenyezela ezweni? Lona ngumlayezo wokugcina womusa, isixwayiso sokugcina ezweni eliwile. Uma ibandla likaNkulunkulu liba yisivivi, alisahlali emseni kaNkulunkulu kunamabandla amelwe njengawile futhi asephenduke indawo yokuhlala yamadimoni, nesiphephelo sayo yonke imimoya engcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Labo ababenamathuba okuzwa nokwamukela iqiniso futhi abahlangene nebandla lamaSeventh-day Adventist, bezibiza ngokuthi bangabantu bakaNkulunkulu abagcina imiyalo, kodwa nokho bengenawo amandla okuphila nokuzinikela kuNkulunkulu ngaphezu kwamabandla angawokuzisholo, bayokwamukela izinhlupho zikaNkulunkulu ngokuqinisekileyo njengamabandla aphikisa umthetho kaNkulunkulu. Yilabo kuphela abangcwelise ngeqiniso abayokwakha umndeneni wobukhosi ezindlini zasezulwini uKristu aye ukuzilungisela labo abamthandayo futhi abagcina imiyalo yaKhe.”

“ ‘Lowo othi, Ngiyamazi, kodwa angiyigcini imiyalo yaKhe, ungumqambimanga, futhi iqiniso alikho kuye’ [1 Johane 2:4]. Lokhu kubandakanya bonke abathi banolwazi ngoNkulunkulu, nokuthi bayigcina imiyalo yaKhe, kodwa abangakubonakalisi lokhu ngemisebenzi emihle. Bayakwamukela ngokwezenzo zabo. ‘Lowo ohlala kuYe akoni; lowo owonayo akamubonanga Yena, futhi akamazanga’ [1 Johane 3:6]. Lokhu kubhekiswe kuwo wonke amalungu ebandla, kuhlanguke namalungu amabandla amaSeventh-day Adventist. ‘Bantwanyana, makungabikho muntu onikhohlisayo: owenza ukulunga ulungile, njengalokhu Yena elungile. Owenza isono ungokaSathane; ngokuba uSathane wonile kwasekuqaleni. INdodana kaNkulunkulu yabonakaliswa ngalokhu, ukuze ibhubhise imisebenzi kaSathane. Lowo ozelwe nguNkulunkulu akasenzi isono; ngokuba imbewu yaKhe ihlala kuye; futhi angeke one, ngoba uzelwe nguNkulunkulu. Ngalokhu kuyabonakala abantwana bakaNkulunkulu nabantwana bakaSathane: noma ubani ongenzi ukulunga akaveli kuNkulunkulu, kanjalo nalowo ongamthandi umfowabo’ [1 Johane 3:7–10].”

“Bonke abazibiza ngokuthi bangama-Adventist agcina iSabatha, kodwa baqhubeka esonweni, bangabaqambimanga emehlweni kaNkulunkulu. Inkambo yabo yesono iyawuphikisa umsebenzi kaNkulunkulu. Baholela abanye esonweni. Izwi livela kuNkulunkulu lize kuwo wonke amalungu amabandla ethu, ‘Nenze izindlela eziqondileyo ngezinyawo zenu, funa okuxhugayo kuphambukiswe endleleni; kodwa makuphulukiswe kunalokho. Phishekelani ukuthula nabantu bonke, nobungcwele, ngaphandle kwabo akakho umuntu oyakumbona iNkosi: niqaphelisise ukuze kungabi khona umuntu owehluleka emseni kaNkulunkulu; funa

kube khona impande yomunyu ehlumayo inihluphe, futhi ngayo abaningi bangcoliswe; funa kube khona isifebe, noma umuntu ongahloniphi okungcwele, njengo-Esawu, owathengisa ubuzibulo bakhe ngenxa yedlanzana lokudla. Ngokuba niyazi ukuthi emva kwalokho, lapho esefuna ukuzuza ifa lesibusiso, wenqatshwa; ngokuba akafumananga indawo yokuphenduka, nakuba akufuna ngokukhuthala ngezinyembezi' [Hebrews 12:13–17].

“Lokhu kuyasebenza kwabaningi abathi bayakholwa iqiniso. Esikhundleni sokulahla imikhuba yabo yokukhanukela, baqhubekela phambili endleleni eyiphutha yemfundo ngaphansi kobuqili obukhohlisayo bukaSathane. Isono asibonwa njengesono. Onembeza babo uqobo bangcolisiwe, izinhliziyi zabo zonakalisiwe, ngisho nemicabango yabo yonakele njalo. USathane uyabasebenzisa njengeziyengo ukuze ahehe imiphefumulo emikhubeni engcolileyo engcolisa ubuntu bonke. ‘Lowo oweyisa umthetho kaMose [owawungumthetho kaNkulunkulu] wafa engenasihe ngofakazi ababili noma abathathu: Pho niyacabanga ukuthi ufanele isijeziso esibi kangakanani lowo onyathele iNdodana kaNkulunkulu ngezinyawo, wabala igazi lesivumelwano, angcweliswa ngalo, njengento engengcwele, wadelela noMoya womusa na? Ngokuba siyamazi Lowo owathi, Impindiselo ingeyami, mina ngiyakuphindisela, isho iNkosi. Kanti futhi, INkosi iyakwahlulela abantu bayo. Kuyinto eyesabekayo ukuwela ezandleni zikaNkulunkulu ophilayo’ [Hebrews 10:28–31].” Manuscript Releases, volume 19, 175–177.