

# ILawodikeya - Inombolo Yesine

## *Imilando Ehlanganayo*

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Isici engakukhomba ukuthi kungenzeka uStephen Haskell engazange akubone, nakuba akusekela ngokuqaphela kwakhe amaqiniso aletha lokhu obala, yilokhu: emlandweni wokuphela kuka-Israyeli wasendulo, ngesikhathi esifanayo uthola ukuqala kuka-Israyeli wanamuhla kuhlangu futhi kugudlana naleso sikhathi somlando esisodwa. Ngenkathi uKristu eqinisa isivumelwano nabaningi isonto elilodwa (izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili), u-Israyeli wasendulo wayephila isipiliyoni saseLawodisiya, esephansi komphetho wokuphonswa aphume emlonyeni weNkosi. Ngesikhathi esifanayo u-Israyeli wanamuhla wayephila isipiliyoni sase-Efesu. ILawodisiya ka-Israyeli wasendulo yayihlakazwa, kanti i-Efesu ka-Israyeli wanamuhla yayiqoqwa kulowo kanye umlando ofanayo.

Futhi “yebo,” uma uzibuza, ngiyazi ukuthi lelo sonto uKristu aqinisa ngalo isivumelwano ekugwalisekeni kukaDaniyeli isahluko sesishiyagalolunye, elaqala ekubhathizweni Kwakhe futhi laphetha ngokukhandwa ngamatshe kukaStefanu, lalingezona izinsuku ezingokoqobo eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, kodwa ngokwesiprofetho impela lalinjalo, ngokuba ngokwesiprofetho unyaka ulingana nezinsuku ezingamakhulu amathathu namashumi ayisithupha. Izinsuku ezingamakhulu amathathu namashumi ayisithupha ziphindwe kasikhombisa ziba yizinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi “maphakathi impela” nalelo sonto lesiprofetho kukhona isiphambano. Ngokwesiprofetho uKristu wabeka isiphambano maphakathi impela nenkathi yesiprofetho yezinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ngaleyo ndlela ebonisa ukuthi “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha zimisiwe futhi zisekelwa yisiphambano sikaKristu. Akusikho ukwenzeka nje ukuthi lapho uDadewethu White efundisa, njengoba enza, ukuthi womabili amatafula angeweke kaHabakuki; ishadi lika-1843 nelika-1850 anesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili phakathi impela kweshadi, futhi womabili amashadi anesiphambano maphakathi impela kulowo mfanekiso.

“IBhayibheli iqukethe zonke izimiso abantu abadinga ukuziqonda ukuze balungiselwe ukuphila kwaleli zwe noma ukuphila okuzayo. Futhi lezi zimiso zingaqondwa yibo bonke. Akekho onomoya wokwazisa ukufundisa kwalo ongefunda ngisho nesigaba esisodwa seBhayibheli engatholanga kuso umcabango othile osizayo. Kodwa ukufundisa okuyigugu kakhulu kweBhayibheli akutholakali ngokulifunda ngezikhathi ezithile noma ngokungahleleki. Uhlelo lwalo olukhulu lweqiniso alwethulwanga ngendlela yokuba lubonakale kumfundi osheshayo noma onganaki. Iningi lemicebo yalo ilele kude ngaphansi kobuso, futhi ingatholakala kuphela ngokucwaninga ngenkuthalo nangomzamo oqhubekayo. Amaqiniso akha lonke lelo qoqo elikhulu kumelwe acutshungulwe futhi aqoqwe, ‘lapha okuncane, nalaphaya okuncane.’ Isaya 28:10.

“Lapho seziphenyiwe ngaleyo ndlela futhi zihlanganiswe ndawonye, ziyotholakala zifanelene ngokupheleleyo komunye nomunye. Ivangeli ngalinye liyisenezelo kwamanye, isiprofetho ngasinye siyincazelo sesinye, iqiniso ngalinye lingokuthuthukiswa kwelinye iqiniso. Izifaniso zesimiso sobuJuda zenziwa zacaca ngevangeli. Isimiso ngasinye ezwini likaNkulunkulu sinendawo yaso, iqiniso ngalinye linokubaluleka kwalo. Futhi sonke isakhiwo, ekwakhekeni nasenkambisweni yaso, sifakaza ngoMlobi waso. Isakhiwo esinjalo akukho ngqondo ngaphandle kwaleyo yoNgapheliyo eyayingasicabanga noma isakhe.” Education, 123.

Kanye nomgomo wokuthi isonto ngalinye kulawa ayisikhombisa liyaphindwa emlandweni wamaMillerite kanye nasemlandweni wethu kukhona omunye futhi umgomo obalulekile owamukelwa ubu-Adventist bokuqala. Lowo mgomo ubonisa ukuthi imigqa yesiprofetho “yangaphakathi neyangaphandle” yomlando ofanayo isetshenziswa nguMoya oNgcwele ukudlulisa iqiniso. UMiller wakubona lokhu futhi wakufundisa ngokuqondile. Wafundisa ngokufanele ukuthi izimpawu eziyisikhombisa zencwadi yeSambulo zimelela umlando ohambisanayo nowamabandla, kodwa kulowo mfanekiso ohambisanayo izimpawu zimelela iqiniso langaphandle, kanti amabandla amele iqiniso langaphakathi lomlando ofanayo. No-Uriah Smith futhi ukhuluma ngalo mgomo futhi usebenzisa amagama athi “ngaphakathi” kanye “nangaphandle,” okuyinto ebonakala kimi iyindlela engcono kakhulu yokuchaza le migqa emibili ehambisanayo.

“Izimpawu zethulwa ekunakekeleni kwethu ezahlukweni zesi-4, zesi-5, nesi-6 zencwadi yesAmbulo. Izigigaba ezivezwa ngaphansi kwalezi zimpawu zivezwe kusAmbulo 6, nakuvesi lokuqala lesAmbulo 8. Ngokusobala zihlanganisa izehlakalo ibandla elihlobene nazo kusukela ekuvulweni kwalesi sikhathi sokuphatha kuze kube sekufikeni kukaKristu.

“Nakuba amasonto ayisikhombisa eveza umlando wangaphakathi webandla, izimpawu eziyisikhombisa ziletha obala izehlakalo ezinkulu zomlando walo wangaphandle.” Uriah Smith, The Biblical Institute, 253.

Manje sizoqala ukucubungula kwethu ngamasonto ayisikhombisa. Kubalulekile ukuqaphela ukuthi amasonto amabili okuqala, bese futhi isonto lesithathu nelesine, anobudlelwane “bembangela nomphumela” obufuna ukuba abhekwe ndawonye. ISmirna yibandla elimelela labo abashushiswa yiRoma, kanti i-Efesu kwakuyibandla elathwala ivangeli layisa emhlabeni wonke.

“Kwakuse-Antiyokiya lapho abafundi baqala khona ukubizwa ngokuthi amaKristu. Lelo gama balinikwa ngoba uKristu wayeyisihloko esiyinhloko sokushumayela kwabo, sokufundisa kwabo, nenkulumbo yabo. Ngokuqhubekayo babebalisa izehlakalo ezazenzekile ezinsukwini zenkonzo Yakhe esemhlabeni, lapho abafundi Bakhe babebusiswe ngobukhona Bakhe siqu. Ngokungakhathali babehlala ezimfundisweni Zakhe nasezimangalisweni Zakhe zokuphilisa. Ngezindebe eziqhaq hazelayo nangamehlo agcwele izinyembezi bakhuluma ngosizi Lwakhe ensimini, ngokukhashelwa Kwakhe, ngokuqulwa Kwakhe kwecala, nangokubulawa Kwakhe, ngokubekezela nangokuthobeka Ayekukhombisile ekukhuthazeleni indelelo nokuhlushwa ayekufakelwe yizitha Zakhe, nangobubele obunjengobukaNkulunkulu ayekhuleke ngabo ngenxa yalabo ababemzingela. Ukuvuka Kwakhe kwabafuleyo nokwenyukela Kwakhe ezulwini, nomsebenzi Wakhe ezulwini njengoMlamuleli wabantu abawileyo, kwakuyizihloko ababekujabulela kakhulu ukuhlala kuzo. Ngokuqinisekile abahedeni babengabiza bona

ngokuthi amaKristu, ngoba babeshumayela uKristu futhi bethandaza kuNkulunkulu ngaYe.

“Kwaba nguNkulunkulu owabanika igama elithi umKristu. Leli yigama lobukhosi, elinikezwa bonke abazihlanganisa noKristu. Kwakungaleli gama uJakobe abhala ngalo kamuva, ethi, ‘Abacebileyo kabanicindezeli yini, banihudulele ezihlalweni zokwahlulela na? Kabahlambalazi yini lelo gama elihle enabizwa ngalo?’ Jakobe 2:6, 7. Futhi uPetru wamemezela wathi, ‘Kepha uma umuntu ehlupheka njengomKristu, makangabi namahloni; kunalokho makadumise uNkulunkulu ngalokho.’ ‘Uma nihlambalazwa ngenxa yegama likaKristu, nibusisiwe; ngokuba uMoya wenkazimulo no kaNkulunkulu uhlezi phezu kwenu.’ 1 Petru 4:16, 14.” Izenzo Zabaphostoli, 157.

Ibandla lase-Efesu lalimelela ibandla lokuqala elaphila “ngokumesaba uNkulunkulu kuKristu Jesu,” okuyi“mbangela” ehlala ikhiqiza “umphumela.”

Yebo, futhi bonke abafisa ukuphila ngokokuhlonipha uNkulunkulu kuKristu Jesu bayakuhlushwa. 2 Thimothewu 3:12.

Ukumesaba kwebandla lase-Efesu kwabangela ukushushiswa okufanekiselwa yibandla laseSmirna. La mabandla amabili amele ubudlelwano bembangela nomphumela, kanti umphumela ufuna ukuba wandulelwe yimbangela. Ukushushiswa kwenhlekelele yomthetho weSonto kugqugquzelwa ukubonakaliswa kwalokho uDadewethu White akubiza ngokuthi “ukumesaba kukaNkulunkulu kwasekuqaleni.” Ukumesaba uNkulunkulu okubonise emlandweni odlule, noma emlandweni wasendulo.

“Noma kunjalo, naphezu kokuhlehla okwandile kokukholwa nokumesaba uNkulunkulu, kukhona abalandeli bakaKristu beqiniso kulawa mabandla. Ngaphambi kokuhanjelwa kokugcina kwezahluhlelo zikaNkulunkulu phezu komhlaba, kuyakuba phakathi kwabantu beNkosi imvuselelo enjalo yokumesaba uNkulunkulu kwasekuqaleni engakaze ibonwe kusukela ezikhathini zabaphostoli. UMoya namandla kaNkulunkulu kuyathululelwa phezu kwabantwana baKhe. Ngaleso sikhathi abaningi bayozihlukanisa kulawo mabandla lapho uthando lwaleli zwe luthathe indawo yothando ngoNkulunkulu nangezwi laKhe. Abaningi, kokubili kubefundisi nakubantu, bayokwamukela ngenjabulo lawo maqiniso amakhulu uNkulunkulu aye wawenza amenyezela ngalesi sikhathi ukuze alungiselele abantu ukuza kwesibili kweNkosi. Isitha semiphefumulo sifisa ukuvimba lo msebenzi; futhi ngaphambi kokuba kufike isikhathi sokunyakaza okunjalo, siyakuzama ukukuvimbela ngokungenisa okomgunyathi. Kulawo mabandla esingawangenisa ngaphansi kwamandla aso okukhohlisa, siyokwenza kubonakale sengathi isibusiso esikhethekile sikaNkulunkulu sithululiwe; kuyakubonakala lokho okucatshangwa njengentshiseko enkulu yezenkolo. Izixuku ziyojabula kakhulu zithi uNkulunkulu usebenza ngokumangalisayo ngenxa yazo, kanti umsebenzi ungowomunye umoya. Ngaphansi kwesimo senkolo, uSathane uyofuna ukwandisa ithonya lakhe phezu kwezwe lobuKristu.” The Great Controversy, 464.

Isimemezelo Saphakathi Nobusuku yezinsuku “zokugcina” iyimvuselelo “yokumesaba uNkulunkulu kokuqala” ehlonzwe kuleso siqephu. Iyimvuselelo eyenzeka ehlanganweni yokunyakaza, hhayi ebandleni. Umlando uDade White awusebenzisayo ukuchaza leyo mvuselelo ngumlando “wezikhathi zabaphostoli,” omelwe yibandla lase-Efesu. Leyo mvuselelo iyoveza

“ukushushiswa.”

“Abaningi bayoboshwa, abaningi bayobalekela izimpilo zabo besuka emadolobheni nasemizaneni, futhi abaningi bayoba ngofakazi bokholo abafel’ ukholo ngenxa kaKristu ngokuma bevikela iqiniso.” Selected Messages, book 3, 397.

“Ukuphila kukaKristu emhlabeni” kulesi siqephu esilandelayo kumelela ukuqala kwebandla lase-Efesu, kodwa futhi kufanekisela umlando wobu-Adventist baseLawodikeya ekupheleni komhlaba.

“Ukwahlulela kubuyiselwe emuva, nokulunga kumi kude; ngokuba iqiniso liwile esitaladini, nobuqotho abunakungena. Yebo, iqiniso liyashabalala; nalowo osuka ebubini uzenza impango.’ Isaya 59:14, 15. Lokhu kwagwaliseka ekuphileni kukaKristu emhlabeni. Wayethembekile emiyalweni kaNkulunkulu, ebeka eceleni amasiko nezimfuno zabantu ezaziphakanyiswe zathathelwa indawo yayo. Ngenxa yalokhu wazondwa futhi washushiswa. Lo mlendo uyaphindwa.” Christ’s Object Lessons, 170.

Okuhlangenwe nakho okumelwe yi-Efesu kwenzeka ngesikhathi esifanayo nokuhlangenwe nakho kweLawodikeya. AmaJuda aphikisana ngento encane ayengamaLawodikeya akwa-Israyeli wasendulo, futhi uKristu kanye nabafundi baKhe babengama-Efesu akwa-Israyeli wesimanje. UJohane uMbhapathizi wethula ibandla lase-Efesu, futhi umelela ibandla “ezinsukwini zokugcina” eliphikiswa amaLawodikeya, azibiza ngokuthi angamaJuda, kodwa awasiwo.

“Umsebenzi kaJohane uMbhapathizi, nomsebenzi walabo okuthi ezinsukwini zokugcina baphume ngomoya nangamandla ka-Eliya ukuze bavuse abantu ekungabi nandaba kwabo, uyefana ngezindlela eziningi. Umsebenzi wakhe uyisibonelo somsebenzi okumelwe wenziwe kulesi sikhathi. UKristu uzofika okwesibili ukuba ahlulele umhlaba ngokulunga. Izithunywa zikaNkulunkulu ezithwala umlayezo wokugcina wesixwayiso ozonikezwa umhlaba, kumelwe zilungise indlela yokubuya kwesibili kukaKristu, njengoba uJohane walungiselela indlela yokufika kwakhe kokuqala. Kulo msebenzi wokulungiselela, ‘zonke izigodi ziyakuphakanyiswa, nazo zonke izintaba namagquma kuyakwehliswa; nezindawo ezigwegwile ziyakwenziwa ziqonde, nezindawo ezimagqabhagqabha zibe yithafa’ ngokuba umlando uyakuphindwa, futhi futhi ‘inkazimulo kaJehova iyakwambuleka, futhi yonke inyama iyakuyibona kanyekanye; ngokuba umlomo kaJehova ukukhulumile lokhu.” Southern Watchman, Mashi 21, 1905.

I-Efesu iyimbangela, kanti iSmirna ingumphumela. IPergamose neThiyathira nazo zimelela ubudlelwano bembangela nomphumela. IPergamose iyibandla lokuyekethisa elonakalisa ubuKristu ngokubuhlanganisa nobuqaba. Ibandla lobuKristu lawa lapho lamukela umgomo wokuthi kwakungenzeka ukuba ukukhonza izithombe kobuqaba kuhlalisane ngaphakathi kwemingcele yalo. Umbusi uConstantine uyisibonakaliso salowo mlendo wokuyekethisa, futhi indima yakhe yesiprofetho kwakungukukhiqiza ukuhlubuka kobuKristu beqiniso kusengaphambili ngaphambi kokuba ubuPapa bembulwe.

Makungabikho umuntu onikhohlisayo nangayiphi indlela; ngokuba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, kwambulwe umuntu wesono, indodana

yokubhujiswa; omelana nakho konke okuthiwa nguNkulunkulu, noma okukhonzwayo, aziphakamise ngaphezu kwakho konke; aze ahlale ethempelini likaNkulunkulu engathi unguNkulunkulu, eziveza ukuthi unguNkulunkulu. Anikhumbuli yini ukuthi, ngisahleli nani, nganitshele lezi zinto na? Futhi manje niyakwazi okumvimbelayo, ukuze ambulwe ngesikhathi sakhe. Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyakuqhubeka avimbe, aze asuswe endleleni. Khona-ke kuyakwambulwa lowo ongenamthetho, iNkosi eyakumqeda ngomoya womlomo wayo, imchithe ngokubonakala kokufika kwayo. 2 Thesalonika 2:3–8.

Ibandla lasePergamoni laliyi“imbangela” kanti iThiyathira laliy “umphumela.” Umprofethi uDaniyeli uvame ukwethula umlando wobuqaba obuvulela upapa indlela, futhi ukuhlubuka okwalandulela ukusungulwa kobupapa uPawulu akukhomba kukhulunywa ngakho kuDaniyeli isahluko seshumi nanye.

Ngokuba imikhumbi yaseKhithimi izakuza imelane naye; ngalokho uzadabuka, abuyele emuva, abe lolaka olumelene lesivumelwano esingwele; ngokunjalo uzakwenza; yebo, uzabuya, azwane lalabo abashiya isivumelwano esingwele. Njalo amabutho azakuma ngakuluhlangothi lwakhe, angcolise ingcwele yamandla, asuse umhlatshelo wansuku zonke, abeke lesinengiso esenza incithakalo. Daniyeli 11:30–31.

Ibandla lokuvumelana elahlubuka ngaphambi kokuba amandla obupapa embulwe emlandweni limelwe nguDaniyeli ngokuthi “labo” abashiya “isivumelwano esingwele.” Emva kokuba beshiyile isivumelwano, khona-ke ubupapa, obumelwe nguDaniyeli “njengesinengiso esichithayo,” babekwa esihlalweni sobukhosi somhlaba. USista White uveza amavesi ayisithupha okugcina kaDaniyeli ishumi nanye lapho ethi, “isiprofetho esesahlukweni seshumi nanye sikaDaniyeli sesiseduze kakhulu nokufinyelela ekugcwalisekeni kwaso okuphelele.” Amavesi ayisithupha okugcina ayigcwaliseko lokugcina likaDaniyeli ishumi nanye, futhi ufundisa ukuthi umlando omelwe yilawo mavesi okugcina wawufanekiselwe nguDaniyeli 11:30–36, oveza “imbangela nomphumela” womlando omelwe yiPergamos neThiyathira.

“Asisenaso isikhathi sokulahlekelwa. Izikhathi ezinzima ziphambi kwethu. Izwe liyanyakaziswa ngumoya wempi. Maduze izigigaba zenhlupheko ezakhulunywa eziprofethweni zizokwenzeka. Isiprofetho esisesahlukweni seshumi nanye sikaDaniyeli sesisondele kakhulu ekugcwalisekeni kwaso okuphelele. Okuningi komlando osewenzekile ekugcwalisekeni kwalesi siprofetho kuyophindwa.”

“Evesini yamashumi amathathu kukhulunywa ngamandla athi ‘amavesi 30 kuya kwangamashumi amathathu nesithupha acashuniwe.’”

“Izigcawu ezifana nalezo ezichazwe kula mazwi ziyokwenzeka.” Manuscript Releases, inombolo 13, 394.

Ubudlelwane bembangela nomphumela bePergamu neThiyathira, kanye nobudlelwane bembangela nomphumela be-Efesu neSmirna, buyaphindwa “ezinsukwini zokugcina.” AmaProthestani ase-United States ayokwenza isivumelwano sokuyekethisa nokukhonza izithombe, njengoba kufanekiswa yiPergamu (uphawu oluyinhloko kakhulu lokukhonza izithombe

ukukhonza ilanga), futhi lapho ehlubuka, indlela iyobe isilungisiwele indoda yesono, ukuba iphinde yambulwe ngokwesiprofetho. Ngesikhathi ukuphambuka nokubekwa kobupapa esihlalweni sobukhosi kuphindwa, uNkulunkulu ngesikhathi esifanayo uyobe ephakamisa ibandla elifanekiswa yi-Efesu ukuba liphathe umlayezo kaDaniyele neSambulo liwuyise emhlabeni, futhi ukuhlushwa okufanekiswa yiSmirna kuyophindwa.

Ngizokhuluma ngamasonto amathathu okugcina emva kokuba sesibhekisisile iqiniso lokuthi izimpawu ezine zokuqala zeSambulo zingumugqa weqiniso wangaphandle ohamba ngokulingana nomugqa weqiniso wangaphakathi omelwe amasonto amane okuqala. Njengoba sekuphawuliwe kakade, u-Uriah Smith ukubeka ngale ndlela:

“Nakuba amabandla ayisikhombisa ezeza umlando wangaphakathi webandla, izimpawu eziyisikhombisa ziveza izenzakalo ezinkulu zomlando walo wangaphandle.” Uriah Smith, *The Biblical Institute*, 253.

Sibonisile ukuthi amabandla amane okuqala amele ubudlelwane obubili “bembangela nomphumela” obuphindaphindwa “ezinsukwini zokugcina.” Ngokusekelwe kubasunguli be-Adventism, kodwa okubaluleke kakhulu ngegunya leZwi likaNkulunkulu, leyo milando emine yangaphakathi yebandla kufanele ibe nomlando wangaphandle ohambisanayo omelwe yizimpawu ezine zokuqala. Uphawu lokuqala nolwesibili luphinda luveze izici ezifanayo zase-Efesu naseSmirna, kodwa lusebenzisa ihhashi elimhlophe ukumela umsebenzi wokuyisa ubuKristu emhlabeni. Limela umsebenzi wangaphandle webandla, kanti uphawu lwesibili lumelela ukugezwa kwegazi kwaseSmirna ngehhashi elibomvu.

Ngabona lapho iWundlu livula olunye lwezimpawu, ngezwa, kungathi ngumsindo wokuduma kwezulu, esinye sezidalwa ezine sithi: Woza ubone. Ngase ngibona, bheka, nansi ihhashi elimhlophe; lowe owayehlezi phezu kwalo wayenomnsalo; wanikwa umqhele; waphuma enqoba, ukuze anqobe. Kwathi lapho esevule uphawu lwesibili, ngezwa isidalwa sesibili sithi: Woza ubone. Kwase kuphuma elinye ihhashi elibomvu; owayehlezi phezu kwalo wanikwa amandla okususa ukuthula emhlabeni, ukuze abantu babulalane; wanikwa inkemba enkulu. IsAmbulo 6:1–4.

UZakariya uqukethe izigaba ezimbalwa ezihlonza ngokuqondile amahhashi amane amelwe ezimpawini ezine zokuqala zeSambulo. Kwenye yalezo zigaba esahlukweni seshumi, uZakariya uveza ukuthi lapho imvula yokugcina ithululwa, “umhlambi wakwaJuda,” oyiyo “indlu” kaNkulunkulu, uyophendulwa ube “ihhashi lakhe elihle empini.”

Celani imvula eNkosini ngesikhathi semvula yokugcina; khona iNkosi iyakwenza amafu akhazimulayo, ibanike izihlambi zemvula, wonke umuntu utshani ensimini. Ngokuba izithombe zikhulume ize, nabahlalayo babone amanga, bakhulume amaphupho amanga; baduduza ngeze; ngalokho bahamba njengomhlambi, bahlupheka, ngokuba kwakungekho malusi. Intukuthelo yami yavutha ngokumelene nabelusi, ngajezisa izimpongo; ngokuba uJehova Sebawoti uvakashela umhlambi wakhe, indlu yakwaJuda, wabenza babe njengehhashi lakhe elihle empini. Zakariya 10:1–3.

U-Ellen White ukhomba ngokuphindaphindiwe ukuthi ukuthululwa kukaMoya oNgcwele ePentekoste kufanekisa imvula yokugcina esevele inaya manje. Umsebenzi owenzelwa umhlaba ePentekoste umelwe yibandla lase-Efesu, futhi i-Efesu ibanga ukuhlushwa okumelelwa yiSmirna, uJohane akumela ngokuthi “ihhashi elibomvu” lophawu lwesibili. Izimpawu ezimbili zokuqala zihamba ngokuhambisana namabandla amabili okuqala, futhi zibonisa “izinsuku zokugcina,” lapho imvula yokugcina ithululwa khona.

UMoya Wesiprofetho ubuye futhi ukhethe kokubili ukuphela kophawu lwesithathu nokuqala kophawu lwesine, ngaleyo ndlela ekuhlunganisa ndawonye (imbangela nomphumela), futhi ngokwenza kanjalo ubeka umlando omelwe njengowawukhona osukwini lwakhe nasezinsukwini zokugcina.

“Lowo moya ofanayo uyabonakala namuhla njengoba umelwe kuSambulo 6:6–8. Umlando uyophindwa. Lokho obekukhona kuyakuba khona futhi.” Manuscript Releases, volume 9, 7.

Emlandweni kaDade White uqobo, (owabhalwa ngo-1898), umoya wokuyekethisa olungiselela indlela yokuba ubupapa buphinde futhi bubekwe esihlalweni sobukhosi wawusuvele ukhona futhi unamandla; ngoba ukuhlubuka kobuProthestani okwaqala ngokwenqatshwa kombiko wengelosi yokuqala entwasahlobo ka-1844, kwase kuqalile kakade (ngo-1863) ukungena ophondweni lwe-Adventism yobuProthestani.

Ukuyekethisa kwasePergamoni kumelwe “njengombhangqwana” wezikali ophawini lwesithathu. Izikali ezimbili zokulinganisa zimelela ukulinganisa okungathembekile. Uphawu lwesithathu luholela ophawini lwesine, olumelwe “yihhashi elimpofu” “lokufa,” ngalokho lumelela ukubulawa kwezigidi ngabopapa phakathi neNkathi Yobumnyama. “Isihogo” yilokho okulandela ihhashi elimpofu lobupapa. Umlando wezimpawu zesithathu nezesine uhambisana nomlando wamabandla asePergamoni naseThiyatira. Ukuyekethisa kukaKonstantine kwakungumsebenzi oqhubekayo; ngalokho, umoya wokuyekethisa wawususebenza kakade emlandweni kaDade White uqobo, njengoba wawunjalo nangesikhathi sikaPawulu lapho ethi “imfihlakalo yobubi isiyasebenza kakade.” Ukuhlubuka okwandulela ukubekwa kobupapa esihlalweni sobukhosi kuhlala kungumlando oqhubekayo, futhi lowo “mlando uyakuphindwa. Lokho okwake kwaba khona kuyakuba khona futhi.”

Ngase ngizwa izwi phakathi kwezidalwa ezine lithi: Isilinganiso sikakolweni ngodenariyu, nezilinganiso ezintathu zebhali ngodenariyu; kepha qaphela ukuthi ungalimazi amafutha newayini. Kwathi lapho selivule uphawu lwesine, ngezwa izwi lesidalwa sesine lithi: Woza ubone. Ngase ngibona, bheka, ihhashi eliphaphathekile; negama lalowo owayehlezi phezu kwalo lalinguKufa, neHayidese lalilandela kanye naye. Banikwa amandla phezu kwengxenyane yesine yomhlaba, ukubulala ngenkamba, nangendlala, nangokufa, nangezilwane zomhlaba. IsAmbulo 6:6–8.

UJames White wabona okunye okungajwayelekile ngokwesiprofetho emasontweni ayisikhombisa nasezimpawini eziyisikhombisa. Uveza umehluko owenziwe ngenhloso phakathi kwamasondo amane okuqala namathathu okugcina, bese futhi kubonakale lesi simo esifanayo ezimpawini ezine zokuqala nasezimpawini ezintathu zokugcina.

“Manje sesiwalandele amabandla, izimpawu, nezilo, noma izidalwa eziphilayo, kwaze kwaba yilapho zingaqhathaniswa khona njengokumboza izikhathi ezifanayo zesikhathi. Izimpawu ziyisikhombisa ngenani, kodwa izilo zine kuphela. Futhi kungaba kuhle lapha ukuqaphela ukuthi ekuvulweni kophawu lokuqala, lwesibili, lwesithathu nolwesine, kuzwakala isilo sokuqala, sesibili, sesithathu nesesine sithi, ‘Woza ubone;’ kodwa lapho kuvulwa uphawu lwesihlanu, lwesithupha nolwesikhombisa, akuzwakali zwi elinjalo. Futhi namabandla amathathu okugcina, kanye nezimpawu ezintathu zokugcina, awaqhathanisani njengokumboza izikhathi ezifanayo zesikhathi, njengoba amabandla amane okuqala nezimpawu ezine zokuqala kwenza. Kodwa, njengoba sesibonisile, amabandla, izimpawu nezilo kuyavumelana, njengokumboza izikhathi ezifanayo zesikhathi cishe iminyaka eyi-1800, size sehle sifike esikhathini samanje esingaphezu kancane kwengxenye yekhulu leminyaka.” James White, Review and Herald, February 12, 1857.

UJames White akazange afake iqiniso lokuthi lesi simiso esifanayo siyatholakala nasezimpondweni, kodwa siyatholakala. Izimpondo ezine zokuqala ziyizimpondo, kodwa izimpondo ezintathu zokugcina ziyizinhlupho ezintathu. Izimpondo ezine zokuqala zimelela ukwahlulela kukaNkulunkulu phezu kweRoma lobuqaba ngenxa yomthetho weSonto kaConstantine ngonyaka ka-321, kanti izinhlupho ezintathu zezimpondo zimelela ubuSulumane. Izinhlupho ezimbili zokuqala zezimpondo zaziyizahlulelo ezimelene neRoma yobupapa ngenxa yomthetho weSonto eyawumisa ngo-538, kanti inhlekelele yesithathu yesimpondo ingeyenhlekelele yomthetho weSonto ezayo esikhathini esiseduze kakhulu.

UJoseph Bates usebenzisa ukuqonda kwabasunguli kokuthi amabandla amathathu okugcina ayisibonakaliso esisodwa ukuchaza amabandla amathathu ayesekhona ngesikhathi samaMillerite. Konke ukugcizelela okukule ndima kwafakwa nguBates.

“Ezweni lonke, usho uJehova, IZIQEPHU EZIMBILI kulo ziyakunqunywa, zife; kodwa ESESITHATHU siyakusala kulo. UNkulunkulu uthi uyakuletha ISIQEPHU ESESITHATHU emlilweni, abahluze. Bayakukhuleka kuye, yena abayezwe. Uyokuthi, ‘BANGABANTU BAMI’; nabo bayakuthi, UJEHOVA UNKULUNKULU WAMI.’ Isiqephu sokuqala, iSARDISI, ibandla eligama kuphela noma iBabiloni. Isiqephu sesibili, iLawodikeya, i-Adventist eligama kuphela. Isiqephu sesithathu, iFiladelfiya, ibandla likaNkulunkulu eliyilo lodwa leqiniso emhlabeni, ngokuba bona bayakuguqulwa bayiswe emzini kaNkulunkulu. IsAmbulo 3:12; Hebheru 12:22–24. Egameni likaJesu, ngiyanaxusa futhi ukuba nibalekele kude namaLawodikeya, njengaseSodoma naseGomora. Izimfundiso zabo zingamanga futhi ziyakhohlisa; futhi ziholela ekubhujisweni okuphelele. Ukufa! UKUFA!!\* ukufa okuphakade!!! kusemzondweni wabo. Khumbulani umkaLoti.” Joseph Bates, Review and Herald, umqulu 1, uNovemba 1850.

Emlandweni wamaMillerite, iSardisi kwakuyibandla elalinegama elalithi liyaphila, kepha lalifile.

Futhi engelosini yebandla laseSardisi loba; Nanku akushoyo yena oneMimoya eyisikhombisa kaNkulunkulu, lezinkanyezi eziyisikhombisa; Ngiyayazi imisebenzi yakho, ukuthi ulodumo lokuthi uyaphila, kanti ufile. IsAmbulo 3:1.

Abantu bakaNkulunkulu bahlale benegama. Igama phakathi nomlando wase-Efesu kuze kube sePergamo lalingelobuKristu. Igama phakathi nokubusa kobupapa laliyibandla elisehlane. Igama kusukela ekwethulweni kwenkanyezi yokusa, uJohn Wycliffe, lalingelobuProthestani. Esikhathini sokuphela ngo-1798, amaProthestani ayeseqalile kakade ukubuyela ekuhlanganyeleni neRoma. Konke okwase kudingeka ngaleso sikhathi kwakuyisivivinyo esasiyoveza iqiniso lokuthi, naphezu kwegama lawo elivunyiweyo, ayengaseyilo ibandla elikhethiweyo. Entwasahlobo ka-1844, afinyelela esivivinyweni esasiyobonakalisa ukuthi ayengaseyilo ibandla elaliphethe igama lesivumelwano likaKristu. Indaba ka-Eliya inikeza ufakazi wesibili onemininingwane eminingi waleli qiniso. Lapho ebonakalisa isimilo sawo sangempela, kwakunzima kumaMillerite ekuqaleni ukubona ukuthi amaProthestani ayesebonakalisile ukuthi aseyzizingane zamadodakazi aseBabiloni. Kodwa amaMillerite agcina enze yona leyo nto kanye, aqala ukubiza imiphefumulo ukuba iphume kulawo mabandla awileyo ekugwalisekeni komyalezo wengelosi yesibili. Khona-ke kwaba khona inqubo yokuvivinywa eyayizokwenza amaMillerite abonakalise ezawo izimilo. Ingabe ayengamaFiladelfiya noma amaLawodikeya?

AbaseFiladelfiya balandela uKristu bangena eNdaweni eNgcwelengcwele Kakhulu, kanti labo maMillerite abenqaba ukwenza kanjalo babonakalisa isimilo samaLawodikeya. Ngalokho, sithola umqondo oqondakalayo wokuthi uBates wabona la mabandla amathathu njengalawo aphila ngesikhathi esisodwa emlandweni ofanayo. Lowo mlendo wagcwaliseka ngaphakathi kwesakhiwo sesiprofetho somfanekiso wezintombi eziyishumi, okuyinto ugqozi olusazisa ngayo ukuthi yagcwaliseka futhi iyogcwaliseka ngokwezinhlamvu zayo zonke.

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

“Ngivame ukukhonjiswa emfanekisweni wezintombi eziyishumi, ezinhlanu kuzo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso ugcwalisekile futhi uyakugcwaliseka ngokoqobo kwawo wonke amagama awo, ngoba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” *Review and Herald*, August 19, 1890.

Amasonto amathathu okugcina amele labo abangaphandle kwenhlangano yamaMillerite njengoSaridisi, futhi labo abangaphakathi kule nhlangano bamele noma iFiladelfiya noma iLawodikeya. Lawa masonto amathathu achazwe kusAmbulo isahluko sesithathu, kanti amasonto amane okuqala asesahlukweni sesibili. Ngakho-ke, lapho uDade White ebhekisa emlandweni wesahluko sesithathu sencwadi yesAmbulo, ukhomba wona lawo kanye amasonto uJoseph Bates asanda kuwakhomba.

“O, yeka incazelo! Bangaki abakulesi simo esesabekayo. Ngixusa ngobuqotho bonke abefundisi ukuba bafunde ngenkuthalo isahluko sesithathu seSambulo, ngokuba kuso kuvezwa isimo sezinto ezikhona ezinsukwini zokugcina. Fundisisani ngokucophelela wonke amavesi akulesi sahluko, ngokuba ngalawa mazwi uJesu ukhuluma kini.” *Manuscript Releases*, volume 18, 193.

Amabandla amathathu esikhathi samanje emlandweni wamaMillerite aphindwa ekupheleni koBu-Adventist. UJoseph Bates wayechaza izinqubo zesikhathi samaMillerite futhi waqaphela iSardesi njengamadodakazi eBhabhiloni, okuyiwona ayeyizethameli eziqondiwe zomyalezo wengelosi yesibili. Wayekhuluma ngomzabalazo phakathi komhlambi omncane owalandela uKristu wangena eNdaweni eNgcwelengcwele kakhulu ngo-Okthoba 22, 1844, nalabo abenqaba ukuphuma endaweni engcwele. Wayezama ukubiza abaseLawodikeya baphume ebumnyameni ababebamukele, futhi okungenani ingxenye yobumpumpu the babo baseLawodikeya yayingenxa yokuthi uWilliam Miller wayethathe isikhundla sobuholi enhlanganweni yaseLawodikeya. Lo nguye kanye umzabalazo oqashelwe emyalezwani oya eFiladelfiya.

Bheka, ngiyakubenza babe ngabesinagoge likaSathane, abathi bangamaJuda, kanti abayiwona, kodwa baqamba amanga; bheka, ngiyakubenza beze bakhuleke phambi kwezinyawo zakho, futhi bazi ukuthi ngikuthandile. IsAmbulo 3:9.

Inkinga yenkolo ngaso sonke isikhathi iveza izigaba ezimbili zabakhulekeli, njengoba kwenzeka eKudumazekeni Okukhulu. Isambatho sobuProthestani sasanda kususwa eSardisi, njengoba babebuyela eRoma futhi ngokusemthethweni baba yindodakazi yeRoma. Leso sambatho sase sibanjwe ubu-Adventisti bobuMillerite, kodwa kungakabiphi ukuhlolwa kwakuyoveza izigaba ezimbili ezazivuma ukuthi ziyisixuku esincane. Umhlambi weqiniso nomhlambi womgunyathi. UBates wayemele isixuku esincane esalandela uKristu saya eNdaweni eNgcwele Kakhulu. Umzabalazo wakhe wawumelene namaLawodikeya ayevuma ukuthi ayisixuku esincane. NjengomFiladelfiya, umzabalazo kaBates wawumelene nesinagoge likaSathane, iqembu elalivuma ukuthi lingabantu bakaNkulunkulu, kodwa lalikhuluma amanga futhi lalingesiwo amaJuda.

Lapho umfanekiso uba nokugcwaliseka kwawo kokugcina ekupheleni kobu-Adventist, kuyakuba khona abantu besivumelwano abakhethiweyo abadlulwayo ngesikhathi sokuphela ngo-1989, njengalokho ubuholi bamaJuda badlulwayo ngesikhathi sokuzalwa kukaKristu, okuyisona esimelela isikhathi sokuphela kulowo mlendo wesiprofetho. Lapho umlando kaKristu usufinyelele ekungeneni kokunqoba eJerusalema, umlando Wokukhaliswa Kaphakathi Kobusuku wesikhathi samaMillerite wawufanekiswa. Ugqozi luhlala luhlanganisa ngokuphindaphindiwe uphawu lwendlela lwesiphambano noKudumazeka Okukhulu luka-1844. UJuda umele abaseLawodikeya emlandweni kaKristu, kanti abaphostoli babengabaseFiladelfiya. Iminyaka emithathu nengxenye emva kwesiphambano abaseFiladelfiya, abamelelwa nguBates, bazama ukubiza abaseLawodikeya ukuba baphume ebandleni eliwile elalimelelwa ngumfundi uJuda Iskariyotho.

Ngowe-1989 labo ababengabantu besivumelwano abakhethiweyo benqaba ukukhanya okwakuvuliwe uphawu, base bedlulwa. Lapho ukufiphala kokuqala kwangoJulayi 18, 2020 kufika, inqubo yokuvivinywa yaqala phakathi kwalabo ababekade bebonakala bengabohambo olufanayo. Nokho isigaba esisodwa singabaseLawodikeya, kanti esinye isigaba singabaseFiladelfiya. Njengalokhu uJuda enza isivumelwano kathathu neSanhedrini ukuze akhaphale uKristu ngaphambi kwesiphambano, kanjalo nabaseLawodikeya bomlando wangemva kukaSeptemba 11, 2001 bayobe behlulekile emathubeni amathathu okuphenduka. Emthethweni weSonto osuzofika maduze kuyobonakaliswa ngokuqinisekileyo, njengokuthi uJuda walengiswa esihlahleni, ukuthi abaseLawodikeya bahlukile kubaseFiladelfiya. Kusesivunweni lapho ukhula luhlukaniswa khona

nokolweni. Sisondele ngokushesha kuleso sivuno.

La maqiniso abonakala kuphela lapho, futhi uma, sizimisele ukuqonda ukuthi indlela yodwa yeBhayibheli engembula futhi imise “iqiniso” ingu-“historicism.” Indlela eyiqiniso ayisiyo i-preterism, i-futurism, i-dispensationalism, i-woke-ism, ubungoti bohlelo lolimi noma bomlando, noma yiluphi uhlobo lwezinto eziningi ezingamanga zikaSathane. Kukhona inkulumo eyaziwa kabanzi ethiwa yafakwa kumfilosofi wekhulu leshumi nesikhombisa ogama lakhe linguJean-Jacques Rousseau, eye yaphindwa ngezindlela eziningi, kodwa umongo walowo mcabango uthi, “Iphutha linezimpende eziningi, kodwa iqiniso linye kuphela.” “Iqiniso” lingu-Alpha no-Omega, ongathi uyimpande emhlabathini owomile.

“Kungokunjalo nangeBhayibheli, indlu yengecebo yokuceba komusa waKhe. Inkazimulo yamaqiniso alo, aphakeme njengezulu futhi ahlanganisa iphakade, ayiqondakali. Esixukwini esikhulu sesintu, uKristu uqobo unjengokuthi ‘impande emhlabathini owomileyo,’ futhi babona kuYe ‘ubuhle obungenza’ ukuba ‘bamfise.’ U-Isaya 53:2. Ngesikhathi uJesu esemhlabeni phakathi kwabantu, isambulo sikaNkulunkulu esintwini, ababhali nabaFarisi bathi kuYe, ‘Wena ungumSamariya, futhi unedemoni.’ UJohane 8:48. Ngisho nabafundi baKhe babefiphazwe kakhulu ubugovu bezinhliziyi zabo kangangokuba babephuza ukumuqonda Yena owayeze ukubabonakalisa uthando lukaBaba. Yingakho uJesu ahamba yedwa phakathi kwabantu. Waqondwa ngokugcwele ezulwini lodwa.” Thoughts from the Mount of Blessing, 25.

Amaqiniso esiwabelana njengamanje kumele aqondwe esimweni sokuthi ukukhula kweqiniso kuyaqhubeka kancane kancane kuwo wonke umlando, futhi okubaluleke nakakhulu, ukuqonda kwethu iqiniso kumele kubekwe esimweni sika-Alfa no-Omega, esimweni sokuthi uJesu uhlanganisa ukuphela kwento nesiqalo sento.

Ibandla lesine yiThiyathira, futhi limelela inkathi lapho upapa wabusa njengombuso wesihlanu wesiprofetho seBhayibheli, okuyinkathi lapho ibandla ehlane lalithunjiwe. Ukuthunjwa kuka-Israyeli wokomoya yiBabiloni lokomoya iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha kwafaniswa kusengaphambili ngokuthunjwa kuka-Israyeli ongokoqobo yiBabiloni engokoqobo iminyaka engamashumi ayisikhombisa.

“Namuhla ibandla likaNkulunkulu likhululekile ukuqhubekisela phambili kuze kube sekuphelelisweni icebo likaNkulunkulu lokusindiswa kwesintu esilahlekileyo. Kwaphela amakhulu amaningi eminyaka abantu bakaNkulunkulu behlushwa ukuvinjelwa kwenkululeko yabo. Ukushunyayelwa kwevangeli ngobumsulwa balo kwakwenqatshelwe, futhi kwehliselwa izinhlawulo ezinzima kakhulu phezu kwalabo ababenezibindi zokungalalela imiyalo yabantu. Ngenxa yalokho, isivini esikhulu sokuziphatha seNkosi sasicishe sishiywe singenamuntu ngokuphelele. Abantu baphucwa ukukhanya kwezwi likaNkulunkulu. Ubumnyama bephutha nobukholelwa-ze babusongela ukusula ulwazi lwenkolo yeqiniso. Ibandla likaNkulunkulu emhlabeni laliyisiboshwa ngempela phakathi nalesi sikhathi eside sokushushiswa okungenamusa, njengalokho abantwana bakwa-Israyeli babeboshiwe eBhabhiloni ngesikhathi sokudingiswa.” Prophets and Kings, 714.

Iminyaka engamashumi ayisikhombisa yokuthunjelwa eBhabhiloni imelwe yibandla laseThiyathira. Ibandla laseThiyathira lingumphumela owaveliswa yimbangela, emelwe yiPergamu. IPergamu ifanekiselwa nguConstantine umbusi, owahlanganisa ukukhonza izithombe nobuKristu. Uphawu lokukhonza kwakhe izithombe kwakungukukhonza ilanga. Isizathu seBhayibheli sokuba u-Israyeli wasendulo athunjelwe iminyaka engamashumi ayisikhombisa yaseThiyathira siwukuthi amakhosi abo akha ubudlelwane nezivumelwano nezizwe ezazikhonza izithombe ezazibazungezile, ngokuhlubuka okuqondile eZwini likaNkulunkulu. UNkulunkulu wayehlala exwayisa u-Israyeli ukuba angazihlanganisi nezizwe zobuhedeni ezazibazungezile. IMiyalo Eyishumi, yona kanye into u-Israyeli wasendulo ayemelwe ukuba abe ngabalondolozo bayo, iyakwenqabela ngokuqinile ukukhonza izithombe. Lapho iNkosi idlula ngakuMose emhumeni waseHorebe yembula isimilo saYo, yafaka kabili sona kanye leso sixwayiso esibhekiswe kuso.

Wasesethi: Bheka, ngenza isivumelwano; phambi kwabo bonke abantu bakho ngiyakwenza izimangaliso ezingakaze zenziwe emhlabeni wonke, nakuso sonke isizwe; bonke abantu ophakathi kwabo ukhona bayakuwubona umsebenzi kaJehova, ngokuba kuyinto esabekayo engiyakuyenza kuwe. Qaphela lokho engikuyala ngakho namuhla; bheka, ngixosha phambi kwakho ama-Amori, namaKhanani, namaHetu, namaPherizi, namaHivi, namaJebusi. Ziqaphele, funa wenze isivumelwano nabakhileyo ezweni oya kulo, funa kube lugibe phakathi kwakho. Kepha niyakudiliza ama-altare abo, niphule izithombe zabo, nigawule izixuku zabo ezingcwele; ngokuba awuyikukhonza omunye unkulunkulu; ngokuba uJehova, ogama lakhe linguMhwele, unguNkulunkulu onomhawu. Funa wenze isivumelwano nabakhileyo ezweni, bona baphinge ngokomoya ngokulandela onkulunkulu babo, banikele imihlatshelo konkulunkulu babo, kube khona okubizayo, wena udle emhlatshelweni wakhe; uthathe amadodakazi abo uwathathele amadodana akho, amadodakazi abo aphinge ngokomoya ngokulandela onkulunkulu babo, enze amadodana akho aphinge ngokomoya ngokulandela onkulunkulu babo. U-Eksodusi 34:10–16.

Kule ndima kuphela uNkulunkulu waxwayisa kabili u-Israyeli wasendulo, futhi kunobunye ubufakazi obuningi beBhayibheli bomyalo owanikezwa u-Israyeli wasendulo wokuthi bangenzi zivumelwano nezizwe ezikhonza izithombe ezazibazungezile. Lokho ukuyekethisa kwaqala ngokwenqaba kuka-Israyeli wasendulo uNkulunkulu nombuso waKhe ongaphansi kokubusa kwaKhe ngokuqondile. Lapho befisa inkosi, uNkulunkulu wabavumela ukuba babe nenkosi, futhi kusukela kuleso sikhathi iningi lawo wonke amakhosi, futhi ngokuqinisekileyo yibo bonke amakhosi ezizwe eziyishumi zasenyakatho, lawudelela lowo myalo uqobo. Umgomo owawufuna ukuba u-Israyeli ahlukaniswe futhi abe ngowohlobo oluyingqayizivele phakathi kwezizwe ezikhonza izithombe ezazimzungezile wenqatshwa, futhi wabonakaliswa yilokho ukuyekethisa uConstantine ayeyobe kamuva eba uphawu lwakho. IPergamos noConstantine bamele ukuhlubuka kwamakhosi ka-Israyeli awangenisa ukukhonza izithombe ebandleni likaNkulunkulu. Ukuhlubuka okwinqala ngenkosi uSawule kwakuyisifanekiselo sokuhlubuka kwebandla lobuKristu okwaholela ekuthunjweni eBabiloni elingokomoya. Umlando ongcwele oqala ngenkosi uSawule uqhubeke kuze kube sekuthunjweni eBabiloni ufanekiselwa yibandla lasePergamos. Ukuthunjwa kweminyaka engamashumi ayisikhombisa okwalandela kwakuyibandla laseThiyathira.

I-Efesu imele ibandla eliphuma liye kunqoba iZwe Lesithembiso. I-Efesu imele isikhathi sikaMose kanye nokukhululwa kuka-Israyeli ebugqilini baseGibhithe.

“IBhayibheli iqongelele futhi yabopha ndawonye ingcebo yalo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nezenzo ezinesizotha zomlando weTestamente Elidala bezikhona, futhi ziyaziphinda ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

Umlando omelwe ukukhululwa eGibhithe uyaphindwa ezinsukwini zokugcina. Ngakho-ke waphindwa futhi emlandweni wamaMillerite. Yingakho uDade White ephindaphinda ukubhekisela kulowo mlando ukuze achaze umlando wamaMillerite. Uvumelanisa UkuDumala Okukhulu kuka-1844 nokudumala kwamaHebheru lapho emi phambi koLwandle Olubomvu ibutho likaFaro lisondela kubo livela ngemuva. Futhi uvumelanisa umlando wokukhululwa eGibhithe nesikhathi sikaKristu; ngalokho, ukudumala kwabafundi esiphambanweni kwakufanekiswa ukudumala koLwandle Olubomvu, okwakuphinde kufanekise UkuDumala Okukhulu kuka-1844. Ukudumala kwesiphambano kwamele ukuqala kwebandla lase-Efesu. Isikhathi sikaMose ekuqaleni kuka-Israyeli wasendulo, esimelwe ibandla lase-Efesu, naso safanekisa ukuqala kuka-Israyeli wanamuhla ngesikhathi sikaKristu. Yomibili le milando imelwe ibandla lase-Efesu. Amaqiniso esiwakhombayo lapha avame ukwethulwa obala eminyakeni edlule yi-Future for America, ngakho-ke nginikeza kuphela umbono jikelele.

Emlandweni kaKristu, sithola ukuqala kwabantu besivumelwano esisha abamiswayo njengoba abantu abakhethiweyo besivumelwano sangaphambili bedluliswa. Umlando kaKristu uyisiphetho sika-Israyeli wasendulo, futhi emlandweni wokukhululwa eGibhithe ekuqaleni kuka-Israyeli wasendulo kwakukhona abantu besivumelwano ababekhethwe ngaphambili abadluliselwa eceleni ngenxa yabantu besivumelwano abasha.

Emlandweni kaKristu abantu abakhethiweyo bakuqala bafinyelela esiphethweni sabo sokugcina ngonyaka ka-70 ngokubhujiswa kweJerusema. Ekuqaleni, ngesikhathi sikaMose, abantu abakhethiweyo bakuqala bafela ehlane phakathi nenkathi yeminyaka engamashumi amane, kwathi uJoshuwa noKalebi baba ngabamele abantu abakhethiweyo abasha ababehloselwe ukuthwala umlayezo bawuyise eZweni Lesithembiso, njengoba nabaphostoli benkathi yebandla lase-Efesu baphatha ivangeli baliyisa emhlabeni.

Ukuqala nokuphela kuka-Israyeli wasendulo, kanye nokuqala kuka-Israyeli wesimanje, konke kukhomba ukudlula kwesizwe esake sakhethwa siyiswe kwesinye isizwe esisha esikhethiweyo. Ngobufakazi bababili noma abathathu into iyamiswa; futhi ngayinye yale migqa emithathu yofakazi ikhomba isehlukaniso sesizwe esasiqokwe ngaphambili, futhi laba ofakazi banophawu luka-Alfa no-Omega, Lowo oveza ukuphela kusukela ekuqaleni. Kuyoba khona isizwe esake sakhethwa esedlulwa lapho uNkulunkulu engena esivumelwaneni nalabo abayizinkulungwane eziyikhulu namashumi amane nane. UNkulunkulu akasiye umsunguli wokudideka; Akaguquki nanini, futhi izwi lakhe alilokothi lehluleke.

Ukukhululwa eGibhithe kanye nokunqoba okwafezwa uNkulunkulu ngoJoshuwa kumelwe yibandla lase-Efesu, kodwa i-Efesu yayimiselwe ukulahlekelwa uthando lwayo lokuqala. Lapho

uJoshuwa esebekiwe ekuphumuleni, kwavela esinye isizukulwane, okuphawula inkathi emelwe yiSmirna. Umsebenzi omangalisayo kaJoshuwa wokuhlanza iZwe Lesithembiso awuzange upheleliswe ngokuphelele, ngoba abantu baneliseka ngabo uqobo futhi bawushiya umsebenzi owanikwa uJoshuwa. Balulahla uthando lwabo lokuqala. Leyo nkathi yaqhubeka kwaze kwaba yilapho u-Israyeli emala uNkulunkulu, uSamuweli wamgcoba uSawule ukuba abe yinkosi, ngalokho kwangeniswa ibandla lasePergamoni.

“Umlayezo wafika eSmirna, ibandla lase-Asia Minor, futhi ngokufanayo wafika nasebandleni lobuKristu lilonke, phakathi nekhulu lesibili nelesithathu leminyaka. Kwakuyisikhathi lapho ubuqaba babenza khona ukuma kwabo kokugcina ukuze bubuse emhlabeni. UbuKristu base busabalele ngesivini esimangalisayo, kwaze kwaba yilokho obekwaziwa emhlabeni wonke. Abanye bamukela ukholo lukaKristu ngenxa yokugugulwa kwenhliziyo, abanye ngenxa yamandla ezimpikiswano ezaletwa ngamandla phezu kwabo, kanti abanye futhi, ngoba babebona ukuthi imbangela yobuQaba yayincipha, nenqubomgomo yabaholela ohlangothini olwaluthembisa ukunqoba. Lezi zimo zenza buthaka ubungokomoya bebandla. UMoya Wokuprofetha, owawuyisici esivelele sebandla labaphostoli, walahleka kancane kancane. Lesi siyisipho esiletha ibandla eliphathiswe sona ebunyeni bokukholwa. Lapho sekungasekho abaprofethi beqiniso, izimfundiso zamanga zasabalala ngokushesha; ifilosofi yamaGreki yaholela ekuhumusheni okungamanga kweMibhalo, nokuzilunga kwabaFarisi basendulo, okwakuvame ukulahlwa nguKristu, kwaphinde kwavela phakathi kwebandla. Isisekelo sabekwa phakathi namakhulu amabili eminyaka eyandulela ukubusa kukaConstantine ngenxa yalezo zinkathazo ezakhula ngokuphelele phakathi namakhulu amabili eminyaka alandela. Ngalesi sikhathi, ukubulawelwa ukholo kwaduma ezingxenyeni eziningi zoMbuso wamaRoma. Noma lokhu kungabonakala kuyinqaba, akusikho neze okuncane iqiniso ngenxa yalokho. Kwaba ngumphumela wobudlelwane obabukhona phakathi kwamaKristu nabaqaba.”

“Ezweni lamaRoma inkolo yazo zonke izizwe yayihlonishwa, kodwa amaKristu ayengesona isizwe; ayeyisigaba nje sohlanga oludelekile. Ngakho-ke, lapho ephikelela ekulahleni inkolo yazo zonke izigaba zabantu, lapho ebamba imihlangano eyimfihlo, futhi ezihlukanisa ngokuphelele namasiko nemikhuba yezihlobo zawo eziseduze kakhulu nabangane bawo abasondelene kakhulu, aba yizinto zokusolwa, futhi ngokuvamile baba yizisulu zokushushiswa yiziphathimandla zobuqaba. Ngokujwayelekile ayezilethela wona ukushushiswa, lapho kwakungekho moya wokuphikisa ezingqondweni zababusi. Njengesibonelo salo moya, umlando unikeza imininingwane yokubulawa kukaCyprian, umbhishobhi waseCarthage. Lapho kufundwa isigwebo sakhe, kwavela ukukhala okuvamile esixukwini samaKristu esasimlalele, esathi, ‘Sizokufa naye.’”

“Umoya abaningi abazibiza ngokuthi bangamaKristu abamukele ngawo ukufa, baze bavusa ngobudedengu ubutha bukahulumeni, cishe waba nendima enkulu ekukhishweni, ngo-303 A.D., komyalo wokushushisa owakhishwa ngumbusi uDiocletian, kanye nomsizi wakhe, uGalerius. Lowo myalo wawungowendawo yonke ngomqondo wawo, futhi waphoqelelwa ngokuqinile okukhulu noma okuncane iminyaka eyishumi.” Steven Haskell, *The Story of the Seer of Patmos*, 50. 51.

Nakuba iSmirna ingelinye lamabandla amabili angatholi ukusolwa eNkosini, umlando ufakaza ukuthi labo ababulawa ukhohlo ngaleso sikhathi bamele abanye ababesuselwa yizisusa zobuntu, hhayi ezikaNkulunkulu. Incwadi yabaHluleli iqala ngokukhomba ukufa kukaJoshuwa, futhi kunelivesi eliphindwa kabili encwadini elichaza umlando wabahluleli. Isikhathi sesibili lapho lelo vesi licashunwa khona yivesi lokugcina lencwadi. Ivesi lokuqala lencwadi liphawula ukuphela kukaJoshuwa, kanti ivesi lokugcina lifingqa umlando.

Kwathi emva kokufa kukaJoshuwa, abantwana bakwa-Israyeli babuza eNkosini, bathi: Ngubani oyakusenyukela kuqala phakathi kwethu ukuba amelane namaKhanani, alwe nawo na? ... Ngalezo zinsuku kwakungekho nkosi kwa-Israyeli, kepha wonke umuntu wayenza okwakulungile emehlweni akhe siqu ... Ngalezo zinsuku kwakungekho nkosi kwa-Israyeli; wonke umuntu wayenza okwakulungile emehlweni akhe siqu. AbaHluleli 1:1; 17:16; 21:25.

Njengasemlandweni waseSmirna, “ukuzithanda” kwakuyisihloko esiyinhloko kusukela ekuqaleni kuze kube sekupheleni. Ngenxa yokuthi babengenankosi, bazimisela ukwenza noma yini ababekhethe ukuyenza. Ukuntuleka kokuqondiswa yilokho uHaskell akukhomba emlandweni waseSmirna, okwakumelwe ukungabikho koMoya wokuprofetha osebenzayo. Kuzo zombili lezi zindaba, ukuntuleka kokuqondiswa kwavulela indlela yokuba izinqumo zenziwe ngokusekelwa ezikhuthazweni zomuntu siqu. I-Efesu imele ukukhululwa eGibhithe. Umlando oqoshiwe encwadini yabaHluleli umelwa yibandla laseSmirna. Kusukela enkosini uSawule kuze kube sekuthunjweni kwaseBhabhiloni kumelelwa yibandla lasePergamu, futhi ukuthunjwa eBhabhiloni kumelelwa yibandla laseThiyatira.

Ngokuvumelana nalesi simo esabonwa ngamaphayona, kukhona ukuhlukaniswa kube okune nokuthathu emabandleni, ezimpawini nasezimpondweni; futhi amabandla amane okuqala emlandweni ka-Israyeli wasendulo aqala ngokuthunjwa kwaseGibhithe futhi aphela ngokuthunjwa kwaseBabiloni, ngoba u-Alfa no-Omega njalo ufanisa ukuphela nesiqalo. Amabandla amane okuqala emlandweni ka-Israyeli wanamuhla aqala ngokubuswa kwamaJuda ngaphansi kwegunya lamaRoma, futhi la mabandla amane aphela ngokubuswa kwamaJuda omoya yiRoma yomoya iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

Okwalandela iThiyathira kwakuyiSardisi, eyaqala ngesikhathi bephuma ekuthunjweni kwaseBabiloni okufanekiswa yiThiyathira. ISardisi liyibandla elalinedumela lokuthi liyaphila, kodwa lalingaphili. Ukuvuma kwalo ukuthi liyaphila kwakungamanga. Okuthakazelisayo ngempela ukuthi, kuwo wonke amabandla ayisikhombisa, igama elithi Sardisi yilo elingenancazelo. Izincazelo zinikezwe iSardisi ngokusekelwe kumongo womlando namavesi, kodwa akukho ncazelo yegama ngokwemvelaphi yalo. Linogama, kodwa alinayo.

“Kodwa ithempeli lesibili alizange lilingane nelokuqala ngobukhazikhazi; futhi alizange lingcwelise yilezo zibonakaliso ezibonakalayo zobukhona bukaNkulunkulu ezazihlobene nethempeli lokuqala. Kwakungekho ukubonakaliswa kwamandla angaphezu kwawemvelo okwakuzophawula ukunikezelwa kwalo. Alikho ifu lenkazimulo elabonakala ligewalisa indawo engcwele esanda kwakhiwa. Akukho mlilo ovela ezulwini owehla ukuze uqedele umhlathshelo owawuphezu kwe-altare lalo. IShekinah yayingasekho ihlala phakathi kwamakherubi endaweni engcwele kakhulu; umphongolo wesivumelwano, isihlalo somusa,

namatshe omthetho ayengatholakali kulo. Akukho zwi elazwakala livela ezulwini ukuze lazise umpristi owayebuzwa intando kaJehova.” The Great Controversy, 24.

Emva kokuthunjwa kwaseBabiloni, baphinde bakha iJerusalema nethempeli. Base bephinde baba negama, ngokuba uNkulunkulu wayethembisile ukubeka igama laKhe eJerusalema. Kodwa igama laKhe limelela isimilo saKhe, futhi ukuswela ubukhona baKhe siqu kwakubonisa ukuthi babenegama elalimelela ukuphila, kodwa empeleni babengasenabo ubukhona obukhiqiza ukuphila. Konke ababekukho ngempela kwakuwukuzisho ngokholo nokuzenzisa.

Izwi lokugcina eSardisi lathembisa ngo-Eliya owayeyokuza ngaphambi kosuku olukhulu nolwesabekayo lweNkosi. Ku-Israyeli wasendulo ukubhujiswa kweJerusalema kwakuyilo usuku olukhulu nolwesabekayo lweNkosi. Ngenxa yalesi sizathu, uDade White ubhekisela ekubhujisweni kweJerusalema ngo-70 AD njengomfanekiso wosuku olukhulu nolwesabekayo lweNkosi olumelelwe izinhlopho eziyisikhombisa zokugcina. Ibandla laseFiladelfiya laqala ngezwi likaJohane uMbhapathizi ememeza ehlane, ngaleyo ndlela lifanekisela izwi likaWilliam Miller. Amazwi kaJohane uMbhapathizi noWilliam Miller ayethula umlayezo waseLawodikeya kubantu ababekholelwa ukuthi konke kulungile, kanti konke kwakonakele ngokuphelele. Bobabili uJohane uMbhapathizi noWilliam Miller babeka imbazo empandeni yomuthi. Umlayezo oya eSardisi wawuthi kwakukhona “amagama ambalwa naseSardisi angazingcolisanga izingubo zawo; futhi ayakuhamba nami emhlophe, ngoba afanele.” UJohane uMbhapathizi noWilliam Miller bamele labo abaphuma enkathini yesikhathi emelwe yiSardisi futhi ababefanele ukuhamba noKristu.

“Izinkulungwane zaholelwa ekwamukeleni iqiniso elalishunyayelwa nguWilliam Miller, futhi kwavuswa izinceku zikaNkulunkulu ngomoya nangamandla ka-Eliya ukuba zimemezele umlayezo. NjengoJohane, umanduleli kaJesu, labo ababeshumayela lo mlayezo onesizotha esikhulu bazizwa bephoqelekile ukubeka imbazo empandeni yomuthi, futhi babize abantu ukuba bathele izithelo ezifanele ukuphenduka. Ubufakazi babo babuhloselwe ukuvusa nokuthinta kakhulu amabandla nokubonakalisa isimilo sawo sangempela. Futhi njengoba isixwayiso esinesizotha sokubalekela ulaka oluzayo sasimenyenzelwa, abaningi ababebumbene namabandla bamukela umlayezo wokuphulukisa; babona ukuhlehla kwabo, futhi ngezinyembezi ezibuhlungu zokuphenduka nangobuhlungu obukhulu bomphefumulo, bazithoba phambi kukaNkulunkulu. Futhi njengoba uMoya kaNkulunkulu wehla phezu kwabo, basiza ekumemezeleni isimemezelo esithi, ‘Yesabani uNkulunkulu, nimnike inkazimulo Yena; ngokuba ihora lokwahlulela Kwakhe selifikile.’” Early Writings, 233.

Amasonto ayisikhombisa esAmbulo amele umlando wabaphostoli kuze kube ukuBuya Kwesibili kukaKristu, futhi lawo masonto ayisikhombisa futhi amele umlando wakwa-Israyeli wasendulo kusukela kumprofethi uMose kuze kube ukuza kokuqala kukaKristu.

“Izilingo zabantwana bakwa-Israyeli, nesimo sabo sengqondo ngaphambi nje kokufika kukaKristu kokuqala, zifanekisa isimo sabantu bakaNkulunkulu ekuhlangenwe nakho kwabo ngaphambi kokufika kukaKristu kwesibili.

“Izingibe zikaSathane zibekelwe thina ngokuqinisekileyo njengoba zabekelwa abantwana bakwa-Israyeli ngaphambi nje kokungena kwabo ezweni laseKhanani. Siphindaphinda umlando walabo bantu.

“Umlando wabo kufanele ube yisexwayiso esinzulu kithi. Akufanele neze silindele ukuthi lapho iNkosi inokukhanya kwabantu bayo, uSathane ame buthule nje engenzi mzamo wokubavimbela ukuba bakwamukele. Masiqaphele ukuthi singakwenqabi ukukhanya uNkulunkulu akuthumelayo, ngoba akuzi ngendlela esithokozisayo kithi.... Uma bekhona abangakuboni futhi bangakwamukeli ukukhanya ngokwabo, mabangami endleleni yabanye.

“Ngibiza izulu nomhlaba ukuba kube ngofakazi ngalolu suku ngokumelene nani, ukuthi ngibeke phambi kwenu ukuphila nokufa, isibusiso nesiqalekiso; ngalokho khethani ukuphila, ukuze niphile nina nenzalo yenu; ukuze nithande uJehova uNkulunkulu wenu, nilalele izwi lakhe, ninamatele kuye; ngokuba uyikuphila kwenu nobude bezinsuku zenu; ukuze nihlale ezweni uJehova alifungela oyihlo, u-Abrahama, no-Isaka, noJakobe, ukuba abanike lona.”

“Le ngoma yayingeyona eyomlando kuphela, kodwa yayingeyesiprofetho. Nakuba yayilandisa ngokuphatha okumangalisayo kukaNkulunkulu kubantu bakhe esikhathini esidlule, futhi yayibikezela ngaphambili izehlakalo ezinkulu zesikhathi esizayo, ukunqoba kokugcina kwabathembekileyo lapho uKristu eyakufika okwesibili ngamandla nangenkazimulo.

“Umphostoli uPawulu usho ngokucacile ukuthi lokho ama-Israyeli akuhlangabezana nakho ekuhambeni kwawo kwabhalwa ukuze kusize labo abaphila kulesi sikhathi somhlaba, labo abafikelwe yiziphetho zomhlaba. Asibheki ukuthi izingozi zethu zincane nganoma iyiphi indlela kunezamaHeberu, kodwa zinkulu kakhulu.” *Healthful Living*, 280, 281.

Ukukhululwa eGibhithe kufanekiselwa yibandla lase-Efesu, futhi uphawu lwebandla lase-Efesu kulowo mlando kwakunguJoshuwa. Emva kokuba labo uNkulunkulu ababakhupha eGibhithe behlulekile ezivivinyweni eziyishumi zilandelana, iNkosi yasusa isivumelwano kubahlubuki yasipha uJoshuwa noKalebi.

Yisho kubo uthi: Njengoba ngiphila mina, isho iNkosi, njengoba nikhulumile ezindlebeni zami, kanjalo ngiyakwenza kini: Izidumbu zenu ziyowela kuleli hlane; nabo bonke ababebaliwe kini, ngokwenani lenu lonke, kusukela kwabaneminyaka engamashumi amabili kuya phezulu, abakhalaze ngami, impela aniyikungena ezweni engafunga ngalo ukuba nginivumele nihlale kulo, ngaphandle kukaKalebi indodana kaJefune, noJoshuwa indodana kaNuni. *Numeri 14:28–30*.

UDade White uveza ukuthi uJoshuwa noKalebi bamele labo “asebefikelwe yiziphetho zezwe,” “abenza isivumelwano noNkulunkulu ngomhlatshelelo.”

“Ukuze kuxwayiswe thina, eshlelewe yiziphetho zezwe, kwalotshwa lo mlando. Kaningi kangakanani abantu bakaNkulunkulu namuhla baphila futhi isipiliyoni sabantwana bakwa-Israyeli! Kaningi kangakanani bayakhononda futhi bakhale! Kaningi kangakanani bayahlehla lapho iNkosi ibayala ukuba baqhubekele phambili! Umsebenzi kaNkulunkulu uyahlupheka ngenxa yokuswelakala kwabantu abanjengoKalebi noJoshuwa, abantu bokwethembeka nokuthembela okunganyakaziswa. UNkulunkulu ubiza abantu abazozinikela kuye ukuze bagcwaliswe ngoMoya wakhe. Umsebenzi kaKristu nowesintu ufuna abantu abangcwelisiwe, abazidelayo, abantu abayophuma ngaphandle kwekamu, bethwele ihlazo. Mababengabantu abaqinileyo, abanesibindi, abafanele imisebenzi efanele ukuvelela, futhi mabenze isivumelwano noNkulunkulu ngomhlatshelelo.” *Review and Herald*, May 20, 1902.

Isivumelwano esivuselelwayo, njengoba simelelwa yisivumelwano esivuselelwa noJoshuwa noKalebi, siyisivumelwano nabayizinkulungwane eziyikhulu namashumi amane nane kanye nesixuku esikhulu. Sivuselelwa emva kokuba abantu bokuqala abakhethiweyo besivumelwano behlukaniswe noNkulunkulu futhi banqunyelwe ukufela ehlane. Isivumelwano nabayizinkulungwane eziyikhulu namashumi amane nane sigcwaliseka kuwo lowo mlendo uqobo lapho abantu ababekade bekhethiweyo benqatshwa khona.

I-Efesu lisho okufiselekayo, futhi umsebenzi owafezwa nguJoshuwa kanye nebandla lokuqala wawungowoku “fiselekayo.” Lapho uJoshuwa ehola abantu bakaNkulunkulu ebangenisa eZweni Lesithembiso, waphuma enqoba. Uphawu lokuqala luhambisana nebandla lase-Efesu, futhi lumelwe yihashi elimhlophe eliphuma linqoba. Lokhu kwakuyiqiniso ngoJoshuwa nangebandla labaphostoli. Uphawu lokuqala luhambisana nebandla lase-Efesu kokubili kwa-Israyeli wasendulo nakwa-Israyeli wanamuhla.

ISmirna lisuselwa egameni elithi “imure”, elingamafutha ayesetshenziswa ekugcobeni abafuleyo. Uphawu lwesibili lumelelwa yihashi elibomvu elanikezwa “inkemba enkulu” kanye “namandla” okususa “ukuthula emhlabeni”, okwakusho ukuthi abantu kulowo mlendo babeyaku “bulalana.” Uphawu lwesibili luhambisana nebandla laseSmirna, futhi lumelela igunya elanikwa izitha zikaNkulunkulu, zibavumela ukuba zinqobe futhi zibulale abantu bakaNkulunkulu. Lokhu kwagcwaliseka esikhathini esalandela ibandla labaphostoli, kanye nasemlandweni wabaHluleli. Kuyo yomibili le mikhankaso yomlando uNkulunkulu wavumela amandla angaphandle kwabantu bakaNkulunkulu ukuba alethe impi nokufa phezu kwabantu baKhe. Ebandleni labaphostoli leyo mpi yayiqhutshwa ukwenqatshwa kwenkolo kaKristu, eyayikade esikhathini esandulele sase-Efesu ingenakunqotshwa njengoba yayithwala ivangeli iliyisa emhlabeni. Isizathu sezitha zabantu bakaNkulunkulu esikhathini sabaHluleli sasakhelwe phezu kwesikhathi esandulele sase-Efesu, lapho uNkulunkulu abonakalisa khona amandla akhe phezu kweGibhithe kanye nezizwe ezalandela uJoshuwa ayesetshenziselwe ukuzinqoba. Uphawu lwesibili luhambisana nebandla laseSmirna kukho kokubili u-Israyeli wasendulo nowesimanje.

IPergamoni lisho “inqaba evikelekile,” ngaleyo ndlela limelela isigodlo senkosi. Uphawu lwesithathu luhambisana nePergamoni futhi lumelela umlando lapho ukwahlulela kwabantu kwenziwa amakhosi omhlaba ngokuphikisana nokwahlulela kukaNkulunkulu. Ngakho-ke, isilinganiso, noma ukwahlulela okumelwe yizilinganiso “ezimbili” ezikala “ukolweni,” “ibhali,” “amafutha” kanye “newayini;” kukhomba igunya lobukhosi labantu, elihlala linesici uma liqhathaniswa nokwahlulela kukaNkulunkulu. Khumbulani ukuthi ukulinganisa okuqotho noma ukukala okuqotho akudingi izilinganiso ezimbili. Izilinganiso ezimbili zimelela ukwahlulela okungalingani.

“Ibhali” liwuphawu lomnikelo “wezithelo zokuqala” womkhosi wePhasika, “ukolweni” kuwuphawu lomnikelo “wezinkwa ezimbili zokuphakanyiswa” womkhosi wePentekoste. “Amafutha” awuphawu loMoya oNgcwele kanti “iwayini” liwuphawu lwemfundiso. I-Pergamo ngesikhathi sakwa-Israyeli wasendulo iyisikhathi samakhosi akwa-Israyeli ayethambekele ekuyekethiseni, aletha ukwahlulela phezu kohlelo lukaNkulunkulu lokukhonza olufanekiswa yisikhathi esisukela ePhasikeni siye ePentekosteni. Amaqiniso ezwi likaNkulunkulu afanekiswa

“yiwayini” kanye “namafutha.” Kokubili kwa-Israyeli wasendulo nakwa-Israyeli wanamuhla, ibandla lasePergamo liyisikhathi lapho uSathane ezama ukufeza lokho angakwazanga ukukwenza ngokuchithwa kwegazi emlandweni ofanekiswa yiSmirna. EPergamo uSathane wazama ukubhubhisa abantu bakaNkulunkulu neqiniso likaNkulunkulu ngokuyekethisa, hhayi ngokuchithwa kwegazi njengoba kufanekiswa eSmirna. Ukuyekethisa kwamakhosi akwa-Israyeli wasendulo kufanekisela ukuyekethisa kukaConstantine kwa-Israyeli wanamuhla.

IThiyathira lisho “umnikelo wokuzisola” futhi likhuluma ngomoya wobufakazi bokufela ukholo uNkulunkulu awunikeza abantu baKhe ababulawelwa igama laKhe. Umnikelo wokuzisola umele ukuzimisela ukukhonza uKristu ngaphansi kwezimo ezinzima kakhulu, njengoba kufanekiswa nguDaniyeli, uShadiraki, uMeshaki no-Abedinego ngesikhathi sokuthunjwa seminyaka engamashumi ayisikhombisa; futhi uphinde umele umnikelo wamaWaldense, amaHuguenot, nabanye abahlushwa, ababoshwa, abanyundelwa futhi babulawa igunya lobupapa phakathi nomlando weminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Uphawu lwesine luhambisana nebandla laseThiyathira futhi lumele ukuhlushwa okwenziwa yiBhabhiloni lasendulo ku-Israyeli wasendulo kanye nokuhlushwa okwenziwa yiBhabhiloni lesimanje ku-Israyeli wesimanje. Umlando wakho kokubili ukuthunjwa waqala ngokufuna ukuhlubuka eqiniseni, okwafezwa ngamakhosi akwa-Israyeli kanye nombusi uKonstantine. Kokubili kwalungiselela indlela yesikhathi esimelwe yiThiyathira.

ISardi alinalo ncazelo evumelana nokuthi lizisho linegama, kodwa lokho kuvuma kuyamanga. Ukuba khona kweShekinah akuzange kubonakaliswe ethempelini lesibili. Ukuba khona kukaKristu akuzange kubonakaliswe emlandweni weSardi. Uguquko lweNkathi Yobumnyama, ngokuyisisekelo, lwaluluchungechunge lwesinyathelo esisodwa phambili nezimbili emuva. Umsebenzi umlando weSardi owawufanele ukuwufeza ekuGuqulweni kwamaProthestani awuzange uqedwe ngokuphelele.

IFiladelfiya lisho uthando lobuzalwane, futhi akunakwenzeka ukuba uthande umfowenu uma ungaqali ngokuthanda uNkulunkulu.

Uma umuntu ethi, Ngiyamthanda uNkulunkulu, kanti ezonda umfowabo, ungumqambimanga; ngokuba lowo ongathandi umfowabo ambonileyo, angamthanda kanjani uNkulunkulu angambonanga na? Futhi lo myalo siwuphiwe nguye, wokuthi othanda uNkulunkulu makathande nomfowabo. 1 Johane 4:20, 21.

IFiladelfiya imelela ibandla elithanda uNkulunkulu, futhi ngenxa yalesi sizathu akukho kulahlwa noma ukusolwa okuqondiswe eFiladelfiya.

Futhi engelosini yebandla laseFiladelfiya loba; Nakhu akushoyo ongcwele, oqinisileyo, onokhiye kaDavide, ovulayo kungabikho muntu ovalayo; novalayo kungabikho muntu ovulayo; Ngiyakwazi imisebenzi yakho; bheka, ngibeke phambi kwakho umnyango ovulekileyo, futhi akukho muntu ongawuvimba; ngoba unamandla amancane, waligcina izwi lami, futhi awuliphikanga igama lami. Bheka, ngiyakubenza laba besinagoge likaSathane, abathi bangamaJuda, kanti akusibo, kodwa baqamba amanga; bheka, ngiyakubenza beze bakhuleke phambi kwezinyawo zakho, futhi bazi ukuthi ngikuthandile. Ngokuba ulilondolozile

izwi lokubekezela kwami, nami ngiyakukulondoloza esikhathini sokulingwa esiyakufikela umhlaba wonke, ukuze kuvivinywe abakhileyo emhlabeni. Bheka, ngiyeza masinyane; bambelela ngokuqinile kulokho onakho, ukuze kungabikho muntu othatha umqhele wakho. Onqobayo ngiyakumenza insika ethempelini likaNkulunkulu wami, futhi akayikuphuma khona futhi; futhi ngiyakubhala phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyakubhala phezu kwakhe igama lami elisha. IsAmbulo 3:7–12.

IPhiladelphia inikwa “ukhiye kaDavide,” futhi emlandweni waseFiladelfiya ka-Israyeli wasendulo banikwa iNdodana kaDavide, emele, phakathi kwezinye izinto, isimiso esingokwesiprofetho sika-Alfa no-Omega, owokuqala nowokugcina. Lowo khiye umele indlela yokuchaza eyaziwa ngokuthi “historicism.” Esikhathini esimelelwa yibandla laseFiladelfiya ekupheleni kuka-Israyeli wasendulo, yena kanye uMbhali wesiprofetho seBhayibheli wayengukhiye. Esikhathini esimelelwa yibandla laseFiladelfiya emlandweni wamaMillerite, uWilliam Miller wanikwa ukhiye. Kuleyo milando emibili uKristu wabhekana namaJuda ayecabanga ukuthi angamadodana ka-Abrahama, kodwa ayengewona. UMiller wabhekana namaProthestani ayecabanga ukuthi angamaJuda ngokomoya, kodwa ayengewona.

Onendlebe, makezwe lokho uMoya akushoyo emabandleni. IsAmbulo 3:13.

ILawodikeya lisho abantu abahlulelwayo, futhi amaLawodikeya, amaJuda esikhathini sikaKristu, ekugcineni ahlulelwa ngonyaka ka-70 AD ekubhujisweni kweJerusalema. Ukwahlulelwa kokugcina kobuProthestani obuyisihlubuki kwenzeka enkingeni yomthetho weSonto, kodwa bahlangabezana nokwahlulelwa kwabo ngesikhathi benqaba umlayezo wengelosi yokuqala entwasahlobo ka-1844, base bemenyezela ngokobunkulunkulu njengamadodakazi aseBhabhiloni. Labo maProthestani awileyo bafanekisela ubu-Adventist baseLawodikeya ezinsukwini zokugcina zokwahlulela okuphenyayo.

Manje sesibuyekeze ngokuyisisekelo izindlela eziningana ezehlukene lapho amasonto ayisikhombisa esAmbulo engaqondwa khona ngokufanele njengezimpawu zesiprofetho, bese emva kwalokho esetshenziswa ngokwesiprofetho. Kodwa kumelwe aqondwe futhi asetshenziswe ngaphakathi komongo wemithetho yesiprofetho “esiyinikiwe yisiphathimandla esiphezulu kunazo zonke.”

Umlayezo oya emabandleni ayisikhombisa kwakuyimilayezo eyanikwa amabandla ayisikhombisa ayekhona ngesikhathi uJohane ebhala phansi leyo milayezo. Imilayezo eya emabandleni ayisikhombisa inikeza isiyalo nesixwayiso kuwo wonke amabandla kuwo wonke umlando. Imilayezo eya emabandleni ayisikhombisa inikeza isiyalo nesixwayiso kumaKristu ngamanye kuwo wonke umlando. Amabandla ayisikhombisa amele umlando wobuKristu kusukela esikhathini sabaphostoli kuze kube sekupheleni kwezwe. Amabandla ayisikhombisa amele umlando wakwa-Israyeli wasendulo kusukela esikhathini sikaMose kuze kube sekubhujisweni kweJerusalema ngo-70 AD. Amabandla ayisikhombisa angaqashelwa futhi asetshenziswe ngokuhlonza umehluko phakathi kwamabandla amane okuqala namathathu okugcina.

Kuzo zonke izindlela eziyisithupha ezehlukene zokusetshenziswa kwesiprofetho esizihlonzayo, zona lezo zindlela zokusetshenziswa zifanekiselwa nasezimpawini eziyisikhombisa.

Sizokhuluma ngala maqiniso esihlokweni esilandelayo.