

Izixwayiso Ezihambisanayo - Inombolo Yokuqala

IsAmbulo SikaJesu Kristu: Ukuqonda Isexwayiso Sokugcina Sesintu

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2023-08-08

“IsAmbulo sikaJesu Kristu” sivulelwa abantu bakaNkulunkulu lapho “isikhathi sesiseduze.” Umlayezo wokugcina wesixwayiso esintwini unikezwa ngaphambi nje kokuvalwa kwesikhathi somusa wesintu, futhi lowo mlayezo wokugcina umelelwe emigqeni eminingana yesiprofetho eBhayibhelini. EsAmbulweni isahluko seshumi nane lowo mlayezo wokugcina wesixwayiso umelelwe yizingelosi ezintathu.

Ngase ngibona enye ingelosi indiza phakathi nezulu, inevangeli eliphakade lokulishumayela kwabakhileyo emhlabeni, nasesizweni sonke, nasemndenini wonke, nasolimini lonke, nakubantu bonke, ithi ngezwi elikhulu: Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile; nimkhonze yena owenza izulu nomhlaba nolwandle nemithombo yamanzi.

Kwalandela enye ingelosi, isho ukuthi, Liwile, liwile iBhabhiloni, lowo muzi omkhulu, ngokuba lenza zonke izizwe zaphuza iwayini lolaka lobufebe balo.

Ingelosi yesithathu yabalandela, yathi ngezwi elikhulu: Uma umuntu ekhonza isilo nesithombe saso, futhi emukela uphawu lwaso ebunzini lakhe noma esandleni sakhe, naye uyakuphuza iwayini lolaka lukaNkulunkulu, oluthululwe lungaxutshiwe enkomishini yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nesibabule phambi kwezingelosi ezingcwele, naphambi kweWundlu. Intuthu yokuhlushwa kwabo iyenyuka kuze kube phakade naphakade; futhi abanakho ukuphumula imini nobusuku, labo abakhonza isilo nesithombe saso, nalowo nalowo owamukela uphawu lwegama laso. Nakhu ukubekezela kwabangcwele; nakhu abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu. IsAmbulo 14:6–12.

Esahlukweni seshumi nesishiyagalombili seSambulo, lowo kanye umlayezo umemezela ukuwa kweBhabhiloni.

Kwathi emva kwalezizinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; umhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngezwi elinamandla, yathi: Liwile, liwile iBhabhiloni elikhulu, futhi seliyindawo yokuhlala yamademoni, nesiphephelo sawo wonke umoya ongcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Ngokuba zonke izizwe ziphuze iwayini lolaka lobufebe balo, namakhosi omhlaba enze ubufebe nalo, nabathengisi bomhlaba baceba ngobuningi bobumnandi balo. Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kulo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zalo, nokuba ningamukeli ezinhluphekweni zalo. Ngokuba izono zalo sezifinyelele ezulwini, futhi uNkulunkulu ukhumbule ububi balo. IsAmbulo 18:1–5.

Ulayini lwesiprofetho lomlando, noma singathi, ukulandelana kwezehlakalo okumelelwa yingelosi ekhanyisa umhlaba ngenkazimulo yayo esahlukweni seshumi nesishiyagalombili, lumelela izehlakalo eziholela ekuvalweni kokwahlulela, ekuvalweni kwesikhathi somusa nasezinhlehlweni eziyisikhombisa zokugcina. Umlando wesiprofetho omelelwa esahlukweni seshumi nesishiyagalombili uhamba “ngokuhambisanayo” nolayini womlando wesiprofetho omelelwa yizingelosi ezintathu zesahluko seshumi nane.

“UNkulunkulu unikeze imiyalezo yesAmbulo 14 indawo yayo ohlwini lwesiprofetho, futhi umsebenzi wayo awumele uphele kuze kube sekupheleni komlando waleli zwe. Imiyalezo yengelosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi imelwe ukuhamba ihambisane nalona olandelayo. Ingelosi yesithathu imemezela isixwayiso sayo ngezwi elikhulu. ‘Emva kwalezi zinto,’ kusho uJohane, ‘ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa yinkazimulo yayo.’ Kulokhu kukhanyiselwa, ukukhanya kwayo yonke imiyalezo emithathu kuhlanganisiwe.” The 1888 Materials, 803, 804.

Izingelosi ezintathu zesahluko seshumi nane ezindiza phakathi kwezulu zifanekisela umlayezo womhlaba wonke ophetha ngophawu lwesilo nangokuvalwa komnyango womusa. Esahlukweni seshumi nesishiyagalombili umhlaba wonke ukhanyiswa yinkazimulo yengelosi omlayezo wayo nawo uphetha ngokuvalwa komnyango womusa.

Umyalezo omelwe ngokomfanekiso yizingelosi ezintathu esahlukweni seshumi nane, futhi omelwe futhi yingelosi eyehla esahlukweni seshumi nesishiyagalombili, uyizifaniso ezimbili zomyalezo ofanayo oyisixwayiso. Akukho lutho oluyimpinda eBhayibheli, akukho lutho oluchithakele. Iqiniso lokuthi lowo myalezo ofanayo uqashelwa ngaphezu kwesisodwa nguJohane ligcizelela ukubaluleka kwalowo myalezo, futhi libonakalisa indlela yokufundisa yobunkulunkulu eyisimiso seBhayibheli esibizwa ngokuthi “phinda futhi wandise.” Ukuhlanganisa imigqa emibili yomlando wesiprofetho kwembula amaqiniso abengeke aqashelwe komunye nomunye waleyo migqa uma ibhekwa yehlukene komunye umugqa. Namuhla, uma ubungaletha ofakazi ababili bomcimbi ofanayo enkantolo ukuze bafakaze, bangahle impela banike imibiko ephikisanayo ngokusekelwe emibonweni yabo yezepolitiki noma yezehlalo. Akunjalo ngofakazi beBhayibheli; bahlale bevumelana, futhi uma kubonakala kuwe sengathi abavumelani, khona-ke kukhona okuthile okubhekwe ngokungafanele.

Imifanekiso emibili esiyicabangayo iwumyalezo ofanayo kanye lowo wokuxwayisa incwadi kaMalaki ewubeka njengokubuya kuka-Eliya umprofethi. Yomithathu le miyalezo ifika ngaphambi kokuvalwa komusa—ngokuba umyalezo wokuxwayisa oqukethwe kuyo yomithathu le migqa yesiprofetho awunikezwa nje kuphela ngaphambi kokuvalwa komusa, kodwa ukuvalwa komusa kuyilo kanye iphuzu lokubhekiselwa kulo, isihloko, uma uthanda, saleyo naleyo yale miyalezo yokuxwayisa. Eqinisweni, uma noma yimuphi umyalezo wokuxwayisa umenyezelwa noma ufanekiswa yinoma yimuphi umprofethi, uyilesi sixwayiso esifanayo neseSambulo ishumi nane, ishumi nesishiyagalombili nesesiprofetho sika-Eliya sikaMalaki.

Le migqa emithathu yesiprofetho ingaboniswa kalula ukuthi ihamba ngokuhambisana komunye nomunye. Sekushiwo lokho, kunemithombo emibili eyinhloko yolwazi esiprofethweni seBhayibheli. Omunye uwukukhonjwa kokulandelana kwezehlakalo ezenzeka ekupheleni kwezwe.

Omunye umthombo wolwazi ungumfanekiso wemisebenzi yabaprofethi ehlobene nombiko ochaza izenzakalo ezizayo.

Kunemithetho emibili efanele ukucatshangelwa maqondana nale mibono. Owokuqala uwukuthi bonke abaprofethi bakhuluma ngokuphela komhlaba, okuyilapho isikhathi somusa siphela khona.

“Umprofethi ngamunye wasendulo akakhulumanga kangako ngesikhathi sakhe siqu njengangesethu, ukuze ukuprofetha kwabo kusebenze kithina. ‘Kepha zonke lezo zinto zabafikela zaba yizibonelo; zalotshwa kube yisexwayiso kithina, esifikelwe yiziphetho zomhlaba.’ 1 Korinte 10:11. ‘Akubanga kubo uqobo, kodwa kithi, lapho babekhonzwa khona ngalezo zinto, esenizazisiwe manje yilabo abashumaye ivangeli kini ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto izingelosi ezifisa ukuzibhekisisa.’ 1 Petru 1:12...”

“IBhayibheli liqoqe futhi labopha ndawonye ingcebo yalo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nazo zonke izigigaba ezingcwele zomlando weTestamente Elidala bezilokhu ziphindaphindeka, futhi zisaphindaphindeka, ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

Yonke imiyalezo yesiprofetho eseBhayibhelini “isebenza kithi” “esefikelwe ukuphela kwezwe.” Lowo mthetho, uhlanganiswe nomunye umthetho okhomba “izindaba” uMoya oNgcwele “azibumbile,” “kokubili ekunikezweni kwesiprofetho kanye” futhi “nasezehlakalweni ezivezwayo,” ungeza amandla esimalweni sokuthi izehlakalo zesiprofetho ekuqaleni kwesiprofetho zifanekisa futhi zihambisane ngokufana nezehlakalo zesiprofetho ekugcineni kwanoma yisiphi isiprofetho esithile.

“Kunesidingo sokufundwa okusondele kakhulu kweZwi likaNkulunkulu; ikakhulukazi uDaniyeli neSambulo kufanele kunakwe ngendlela engakaze ibonwe ngaphambili emlandweni womsebenzi wethu. Kungenzeka sibe nokuncane esingakusho kwezinye izigaba mayelana namandla aseRoma kanye nobupapa; kodwa kufanele siqondise ukunaka kulokho abaprofethi nabaphostoli abakubhalile ngaphansi kokuphefumulelwa nguMoya oNgcwele kaNkulunkulu. UMoya oNgcwele uzihlele kanjalo izinto, kokubili ekunikweni kwesiprofetho nasezehlakalweni eziveziwe, ukuze afundise ukuthi isisebenzi somuntu kufanele sigcinwe singabonakali, sifihlwe kuKristu, nokuthi iNkosi uNkulunkulu wasezulwini nomthetho waYo kufanele kuphakanyiswe. Funda incwadi kaDaniyeli. Biza, iphuzu nephuzu, umlando wemibuso emelwe lapho.” Testimonies to Ministers, 112.

“UMoya oNgcwele uye wahlela izinto ngaleyo ndlela, kokubili ekunikezweni kwesiprofetho nasezehlakalweni eziveziweyo.” “Ekupheni kwesiprofetho nasezehlakalweni eziveziweyo,” “izinto” “zihlelwe ngaleyo ndlela” “nguMoya oNgcwele” kangangokuthi kokubili “ukunikezwa kwesiprofetho” kanye “nezehlakalo eziveziweyo,” kufanele kuqashelwe njengokuphefumulelwe futhi kusetshenziswe emfanekisweni wesiprofetho wokuphela kwezwe.

UJohane wanikwa isiprofetho nguGabriyeli, wayesetshelwa ukuba asibhale encwadini futhi asithumele emabandleni. Ngaleso sikhathi wayeshushiswa yiRoma; wayedingiselwe ngendlela engafaniswa nalokho emhlabeni namuhla okungabizwa ngokuthi yindawo yokuboshwa eyimfihlo. Kulowo mlando uJohane wayehlukaniswe nesintu ngendlela efanayo nanoma isiphi isiboshwa

saseGuantanamo Bay.

UJohane uveza ukuthi lo mbono wenzeka ngesikhathi ekhonza ngeSabatha losuku lwesikhombisa, olunguSuku lweNkosi.

Ngokuba iNdodana yomuntu iyiNkosi ngisho neyesabatha. Mathewu 12:8.

Ngesikhathi ekhuleka ngoMoya, wezwa izwi elikhulu ngemuva kwakhe.

Mina Johane, ongumfowenu futhi engingumhlanganyeli kanye nani ekuhluphekeni, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhathimo ngenxa yezwi likaNkulunkulu, nangenxa yobufakazi bukaJesu Kristu. NganginguMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, njengelecelongo, lithi: Ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi lithi, Lokho okubonayo, kulobe encwadini, ukuthumele emabandleni ayisikhombisa ase-Asiya: e-Efesu, naseSmirna, nasePergamu, naseThiyathira, naseSardisi, naseFiladelfiya, naseLawodikeya. IsAmbulo 1:9–11.

UJohane, indawo yakhe ezungezile kanye nezimo ezichaziwe zimbeka njengomuntu oshushiswayo ngenxa yokuba ngumkhulekeli weSabatha losuku lwesikhombisa, kodwa futhi njengomuntu oshushiswayo ngoba bekholelwa kokubili eBhayibhelini nasezibhalweni zika-Ellen White, okuyizo “ubufakazi bukaJesu.” Uzwa izwi elikhulu emva kwakhe, aphendukele ukulibona, futhi ngokwenza kanjalo umelela umSeventh-day Adventist ekupheleni komhlaba owezwa izwi emva kwakhe lithi, “nansi indlela, hambani ngayo.”

Yonke imigqa yesiprofetho ihambisana komunye nomunye ekupheleni kwezwe.

“Encwadini yesAmbulo zonke izincwadi zeBhayibheli ziyahlangana futhi ziphele khona.” Izenzo Zabaphostoli, 585.

Noma yimuphi umprofethi ozwa izwi ngemuva kwakhe, uvumelana noJohane emfanekisweni wabantu bakaNkulunkulu ekupheleni kwezwe. UJohane wezwa izwi ngemuva kwakhe elamnika iziyalezo. No-Isaya naye wezwa izwi lesiyalo.

Ngakho-ke iNkosi iyakulinda, ukuze ibe nomusa kini; ngakho-ke iyakuphakanyiswa, ukuze inihawukele; ngokuba iNkosi inguNkulunkulu wokwahlulela; babusisiwe bonke abalindela yona.

Ngokuba abantu bayakuhlala eSiyoni eJerusalema; awusayikukhala futhi; uyakukubonisa umusa omkhulu lapho ezwa izwi lokukhala kwakho; lapho ekuzwa, uyakukuphendula. Noma iNkosi ininika isinkwa sosizi namanzi okuhlupheka, nokho abafundisi bakho abasayikufihlwa ekhoneni futhi, kodwa amehlo akho ayakubona abafundisi bakho; nezindlebe zakho ziyakuzwa izwi emva kwakho, lithi: Nansi indlela, hambani ngayo, nxa niphambukela ngakwesokunene, nalapho niphambukela ngakwesokhohlo. U-Isaya 30:18–21.

Abantu bakaNkulunkulu abaseleyo bezwa izwi ngemuva kwabo elikhomba ukuthi iyiphi indlela okufanele bahambe ngayo. Ngakho-ke kudingeka banqume ukuthi bazolalela yini noma bangalaleli. Abantu abamelwe nguJohane no-Isaya bangabantu abasekupheleni kwezwe abalindela

iNkosi ngenkathi Ilibala, futhi u-Isaya usazisa ukuthi Ilibala ngoba inguNkulunkulu wokwahlulela. Kusukela ekuqaleni komlando wamaMillerite ngo-1798 kuze kube sekupheleni kwesikhathi somusa sama-Adventist emthethweni weSonto, uNkulunkulu ufeza ukwahlulela endaweni engcwele yasezulwini. Isithembiso sithi labo abalindela iNkosi ngesikhathi sokwahlulela bayobusiswa.

Abantu bakaNkulunkulu ababusiwe ngokulinda, bamelwe yizintombi ezalinda uMyeni emfanekisweni wezintombi eziyishumi. Zonke eziyishumi zalala ubuthongo, kwase kuthi phakathi kwamabili kufike isimo esibucayi esahlukanisa izintombi ezazilele zaba izigaba ezimbili. Esinye isigaba sase sizwile izwi emva kwaso saphenduka ukuze sibone izwi elalisiyala ukuthi siqhubeke ngaliphi icala, kanti esinye isigaba senqaba ukuphenduka nokulizwa lelo zwi—naphezu kweqiniso lokuthi umlayezo ogijima kuyo yonke incwadi yeSambulo uthi, “Onezindlebe makezwe lokho akushoyo uMoya emabandleni.”

“Umfanekiso wezintombi eziyishumi kaMathewu 25 nawo ubonisa okuhlangenwe nakho kwabantu bama-Adventist.” *The Great Controversy*, 393.

UJohane umelela abantu bama-Adventist abaphendukela esikhathini esedlule ukuze baqonde ikusasa. Lapho “bezwa izwi emva” kwabo njengoba kwenza uJohane, lelo zwi lihlanganisa futhi isiyalo esinikezwe ebufakazini buka-Isaya mayelana nalesi sehlahalo esifanayo. Isiyalo sika-Isaya sathi, “nansi indlela, hambani ngayo, lapho niphendukela ngakwesokunene, nalapho niphendukela ngakwesokhohlo.” Izintombi ezihlakaniphileyo kuDaniyeli ishumi nambili ziyaqonda ukwanda kolwazi ekupheleni kwezwe, ngoba “bezihambahamba” eZwini ukuze ziqonde ulwazi olunika ukuphila olwavulwa uphawu.

Kepha wena, Daniyeli, vala la mazwi, unamathisele uphawu encwadini, kuze kube sesikhathini sokuphela: abaningi bayakugijima beya le nale, nolwazi luyakwandiswa. Daniyeli 12:4.

Abaprofethi esibacabangelayo bamele amaSeventh-day Adventist emlandweni lapho ukwahlulela kufinyelela esiphethweni khona, nesikhathi somusa sivala. Labo abamelwe njengezintombi ezihlakaniphileyo bezwa izwi ngemuva kwabo lithi: lena yindlela, hambani ngayo; futhi Uyathembisa ukubaqondisa endleleni lapho bephendukela kwesokhohlo noma kwesokudla. “Ukugijima uye le naleya” njengoba kwenza izintombi ezihlakaniphileyo lapho incwadi ivulwa uphawu, kuwuphawu lokutadisha iBhayibheli. Imvelo isazisa ukuthi ukuze ugijime, kufanele kuqala ufunde ukuhamba; nobufakazi buka-Isaya buthi uma ulalela izwi elingemuva kwakho, uyokuhola ekutadisheni iZwi laKhe noma ngabe uphendukela eTestamenteni Elidala (kwesokhohlo) noma eTestamenteni Elisha (kwesokudla). Vula iBhayibheli, futhi Uyokuhola ngezwi laKhe. Kodwa kumaSeventh-day Adventist ekupheleni kwezwe lokhu futhi kusho ukuthi Uyokuhola lapho uvula iBhayibheli (kwesokhohlo) nalapho uvula uMoya Wesiprofetho (kwesokudla).

Indlela okufanele kuhanjwe ngayo icaciswa nangokwengeziwe lapho kufakwa ubufakazi bukaJeremiya.

Usho kanje uJehova: Yimani ezindleleni nibone, nibuze ngezindlela zasendulo, nithi, Ikuphi indlela enhle na? nihambe kuyo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bathi: Asiyikuhamba kuyo. Futhi ngamisa abalindi phezu kwenu, ngathi: Lalelani ukukhala kwecilongo. Kepha bathi: Asiyikulalela.

Ngakho-ke zwanini, nina zizwe, nazi, wena bandla, okuphakathi kwabo. Zwa, wena mhlaba: bheka, ngiyakwehlisela lobu bubu phezu kwalaba bantu, okuyisithelo semicabango yabo, ngokuba abalalelanga amazwi ami, nomthetho wami bawalile. Jeremiya 6:16–19.

Kule ndima kunezigaba ezimbili zabakhulekeli. Elinye iqembu licabangela zonke “izindlela” bese likhetha “izindlela zasendulo” ukuba lihambe kuzo. Lalikwazi ukukhetha “indlela enhle” phakathi kwazo zonke ezinye “izindlela” ezingaba khona, ngoba yilabo abalalela izwi elingemuva kwabo, futhi lelo zwi labazisa lathi, “nansi indlela, hambani ngayo.” UJohane umele labo abezwa izwi elivela ngemuva, izwi elivela “ezindleleni zasendulo.”

“ ‘Isho kanje iNkosi, Manimani ezindleleni, nibheke, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle na? nihambe kuyo.’ Jeremiya 6:16. ”

“Makungabikho noyedwa ofuna ukudiliza izisekelo zokukholwa kwethu—izisekelo ezabekwa ekuqaleni komsebenzi wethu ngokufunda iZwi ngomkhuleko nangokwambulwa. Phezu kwalezi zisekelo besakha eminyakeni engamashumi amahlanu edlule. Abantu bangase bacabange ukuthi bathole indlela entsha nokuthi bangabeka isisekelo esiqinile kunaleso esesabekwa. Kodwa lokhu kuwukukhohlisa okukhulu. Akekho umuntu ongalibeka elinye isisekelo ngaphandle kwaleso esesabekwa.”

“Ezikhathini ezedlule abaningi bazibandakanya ekwakheni ukholo olusha, nasekusunguleni izimiso ezintsha. Kodwa ukwakha kwabo kwema isikhathi esingakanani na? Kwadilika masinyane, ngokuba kwakungasekelwanga phezu kweDwala.

“Abafundi bokuqala abazange yini babhekane namazwi abantu na? Abazange yini balalele imfundiso ezingamanga, bese kuthi, sebekwenzile konke, bame baqine, bethi: ‘Ngokuba omunye isisekelo akakho umuntu ongasibeka, ngaphandle kwaleso esesibekiwe?’ 1 Korinte 3:11.

“Ngakho-ke kufanele sibambelele ekuqaleni kokuthembela kwethu ngokuqinile kuze kube sekupheleni. Amazwi anamandla athunyelwe nguNkulunkulu nangoKristu kulaba bantu, ebakhipha ezweni, iphuzu ngephuzu, ebangenisa ekukhanyeni okucacileyo kweqiniso lamanje. Ngezindebe ezithintwe ngomlilo ongewele, izinceku zikaNkulunkulu ziye zamemezela umlayezo. Ukukhuluma kobuNkulunkulu kubeke uphawu lwakho phezu kobuqiniso beqiniso elimenyezelwe.” Testimonies, volume 8, 296, 297.

Kodwa kukhona elinye iqembu emgqeni kaJeremiya, futhi lelo “bandla,” njengoba ebahlonza, lakhe indlu emele ukholo olusha, futhi leyo ndlu iyawa ngoba ayakhiwanga phezu kwedwala. Leyo ndlu iyibandla lamaSeventh-day Adventist, noma njengoba uJohane elihlonza lelo bandla elifanayo ncamashi—isinagoge likaSathane.

Ukwenqaba ukuzwa kuwukwala “amazwi” akhe “nomthetho” wakhe. Ngenxa yokuvukela kwabo ekubuyeni nasekuhambeni ezindleleni zasendulo, kanye nokwenqaba kwabo ukuzwa umlayezo wecilongo womlindi, uNkulunkulu uzoletsha okubi phezu kwabantu uJeremiya abachaza ngokuthi “ibandla elibi.” Indlela uNkulunkulu aphatha ngayo ibandla lama-Adventist eSabatha lesiKhombisa laseLawodikeya iyisihloko sesiprofetho seBhayibheli. Umprofethi uHoseya unezela ezimpawini “zebandla elibi” lapho ekhuluma ngokuthi kungani benqatshwa.

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngoba wenqabile ulwazi, nami ngiyakwenqaba, ukuze ungabi umpristi kimi; njengoba ukhohlwe umthetho kaNkulunkulu wakho, nami ngiyobakhohlwa abantwana bakho. Hoseya 4:6.

Bayaliwa ngenxa yokuswela ulwazi, olumele umyalezo ovulwayo ngesikhathi sokuphela. Lapha uNkulunkulu uqeda ubudlelwane baKhe besivumelwano nabantu baKhe kule ndima, ngoba ubabiza ngokuqondile ngokuthi, “Bantu bami!” Ngenxa yokuba bamlahla uKristu, futhi bakhohlwa umthetho waKhe, abayikuba ngabapristi bakaNkulunkulu. Lapho abantu bakaNkulunkulu bengena esivumelwaneni noNkulunkulu, ubenza abapristi namakhosi. Lapho uNkulunkulu engena esivumelwaneni no-Israyeli wasendulo, washo ngoMose:

Manje-ke, uma nilalela izwi lami ngempela, nigcine isivumelwano sami, khona niyakuba yigugu elikhethekile kimi ngaphezu kwazo zonke izizwe; ngokuba umhlaba wonke ungowami. Futhi niyakuba kimi ngumbuso wabapristi, nesizwe esingcwele. Lawa ngamazwi oyakuwakhuluma kubantwana bakwa-Israyeli. Eksodusi 19:5, 6.

Lapho uNkulunkulu engena esivumelwaneni nebandla lobuKristu wakusho ngoPetru:

Kepha nina niyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingcwele, abantu abakhethekile; ukuze nishumayele izindumiso zaLowo onibizileyo ukuba niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo; nina enanike eningesiso isizwe, kepha manje seniyisizwe sikaNkulunkulu; enaningekazuzi isihe, kepha manje senizuzile isihe. 1 Petru 2:9, 10.

Kule mavesi uPetru ukhuluma ngokudlula kusuka ku-Israyeli wasendulo njengabantu bakaNkulunkulu abakhethiweyo besivumelwano kuya ebandleni lobuKristu, lapho ethi “kade bengeyisizwe, kepha manje sebengabantu bakaNkulunkulu.” Ngenkathi amaJuda ezahlukanisa noNkulunkulu, iNkosi yangena esivumelwaneni nebandla lobuKristu. Kokubili kwakubhekwa njengezizwe zabapristi ngesikhathi zisemshadweni neNkosi.

Ukwaliwa njengompristi kukhombisa ukuthi wake waba ngabantu besivumelwano. AmaSeventh-day Adventist angena esivumelwaneni neNkosi ekuqaleni komlando wama-Adventist. Ibandla lasehlane laphuma eNguqukwani kodwa lawenqaba umlayezo wamaMillerite, ngaleyo ndlela lazihlukanisa noNkulunkulu phakathi nomlando wemiyalezo yengelosi yokuqala neyesibili. Ukwahlukana kokugcina kwaba ukufika kwengelosi yesibili, kwase kumenyezela ukuthi base bengaseyona indodakazi kaKristu, kodwa base sebeyindodakazi yaseBhabhiloni. Ngokushesha ngemva kwalokho, ngesikhathi Sokukhala Kwamaphakathi Nobusuku, uNkulunkulu wabizela umakoti waKhe omusha emshadweni wesivumelwano.

Amatafula amabili ayeyisifanekiselo sesivumelwano sika-Israyeli wasendulo ayengamatafula amabili eMiyalo eliShumi, futhi amatafula amabili ka-Israyeli wanamuhla ongokomoya angamatafula amabili kaHabakuki njengoba emelwe ngamashadi ka-1843 nango-1850. Abantu besivumelwano ugqozi olubabize ngokuphindaphindiwe ngokuthi yiLawodikeya bazilahla izindlela zakudala, benqaba ukulalela izwi elingemva kwabo, ngakho-ke baphinda umlando wokucina ka-Israyeli wasendulo njengoba bekhafulelwa ngaphandle emlonyeni weNkosi. Kungani lokhu kwenzeka kulabo Ababiza ngokuthi, “abantu Bami na?”

Umfanekiso wezintombi eziyishumi, ochaza isipiliyoni sobu-Adventismu, ugcwaliseka kabili, kanye ekuqaleni bese kuthi futhi ekupheleni kobu-Adventismu. USister White ufundisa ukuthi lo mfanekiso sewugcwalisekile futhi uyogcwaliseka kuze kube ngohlamvu, futhi nokuthi lo mfanekiso kufanele ngaso sonke isikhathi uqondwe njengeqiniso lamanje, njengoba kunjalo nangengelosi yesithathu.

“Ngiye ngivame ukukhonjiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo zazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso ugcwalisekile futhi uyakugcwaliseka kuze kube sekugcineni kwayo yonke imininingwane, ngoba unokusetshenziswa okukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcwalisekile futhi uzoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.”
Review and Herald, Agasti 19, 1890.

I-Adventism yamaMillerite yagcwalisa ukulinda komfanekiso emfanekisweni phakathi kwesibikezelo sabo esahluleka sango-1843 nesibikezelo esiqondile sango-Okthoba 22, 1844. Imininingwane engokwesiprofetho yalomlando miningi futhi ibalulekile, kodwa ngifisa nje ukuveza ukuthi umfanekiso wezintombi eziyishumi uxhumene ngokuqondile nengelosi yesithathu njengoba uDade White esanda kusho.

Kusukela ngo-1798 kuze kube ngu-Okthoba 22, 1844, umlayezo wengelosi yokuqala wamemezela ukuvulwa kokwahlulela. Ngaphambi nje kokuba ukwahlulela kuqale, kwagcwaliseka Isimemezelo Saphakathi Nobusuku somfanekiso wezintombi eziyishumi. Ngakho-ke, lapho ingelosi yesithathu imemezela ukuvalwa kokwahlulela, isimemezelo seSikhalo Saphakathi Nobusuku siyophinde siphindwe futhi.

Ukuqonda ukuthi amabandla amaProthestani ayewulahlile umyalezo kaNkulunkulu, ngalokho abe esephenduka amadodakazi aseBhabhiloni, kwaba ukufika komyalezo wengelosi yesibili kanye nokuqala kwesikhathi sokulibala emzekelisweni owawugcwaliseka “ngokwezinhlamvu zawo zonke.” INkosi ayizange ibuye ngo-1843; yalibala ukuze ihlole futhi ibusise izintombi. Isimemezelo sengwelezi yesibili esakhomba amabandla amaProthestani njengamadodakazi aseBhabhiloni sasiwubizo kulabo ababesemabandleni lawo awileyo ukuba baphume bame kanye namaMillerite nokuqonda kwawo iziprofetho. Emhlanganweni wekamu wase-Exeter uSamuel Snow wanikeza ubufakazi obabudingeka ukuze kuqinisekise ukufika kweNkosi ngo-Okthoba 22, 1844, futhi umyalezo Wokukhala Kwaphezu Kwamabili wasabalala ezweni lonke njengamagagasi anamandla olwandle. Khona-ke ingelosi yesithathu yafika ekuDumaleni Okukhulu kwango-Okthoba 22, 1844.

Lokhu bekuyisifinyezo esifushane somlando wokuqala engishiye kuwo amaphuzu amaningi, ukuze ngihlukanise amaphuzu ambalwa abonakala ehlobene kakhulu nalokho esikubhekisisayo.

Sizoqhubekisa le micabango esihlokweni esilandelayo.