

ISambulo sikaJesu Kristu - Inombolo Yokuqala

Imbewu YesAmbulo: Ukwambulwa Kweluka Lobuprofethi Kusukela Emifanekisweni Kuya Esixwayisweni Sokugcina

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I-United States ikhonjwa ngokucacile eBhayibhelini. Kunezindima eziningana zeBhayibheli ezikhomba ngokucacile i-United States ekupheleni komhlaba. Esambulweni isahluko seshumi nantathu, i-United States iyisilo sesibili, noma isilo esinezimpondo ezimbili esikhuphuka siphuma emhlabeni futhi esivimbela umhlaba wonke ekuthengeni noma ekuthengiseni—ngaphandle kokuba babe nophawu lwesilo.

Ngase ngibona esinye isilo sikhuphuka sivela emhlabeni; sasinamaphondo amabili anjengewundlu, kepha sakhuluma njengodrakho. Sase sisebenzisa wonke amandla esilo sokuqala phambi kwaso, sabangela umhlaba nabakhileyo kuwo ukuba bakhuleke kuso isilo sokuqala, esalulanywa inxeba laso elibulalayo. Senza izimangaliso ezinkulu, size sehlise nomlilo uvela ezulwini uye emhlabeni phambi kwabantu; sadukisa abakhileyo emhlabeni ngezibonakaliso esasinikezwe amandla okuzenza phambi kwesilo, sithi kwabakhileyo emhlabeni mabasenzele isilo umfanekiso, sona esalinyazwa ngenkamba kodwa saphila. Sanikwa amandla okunikeza umoya emfanekisweni wesilo, ukuze umfanekiso wesilo ukhulume, futhi wenze ukuba bonke abangayikukhuleka emfanekisweni wesilo babulawe. Senza bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; ukuze kungabi khona ongathenga noma athengise ngaphandle kwalowo onophawu, noma igama lesilo, noma inani legama laso.

Nabu ubuhlakani. Onokuqonda makabale inani lesilo; ngokuba liyinani lomuntu; nenani laso liyikhulu eliyisithupha namashumi ayisithupha nesithupha. IsAmbulo 13:11–18.

Kunezimpowu eziyisikhombisa eziyinhloko zesiprofetho kulesi siqephu ezihlotshani neso sasemhlabeni esinezimpondo ezimbili. Sisebenzisa amandla esilo esasandulela sona; senza ukuba wonke umuntu emhlabeni akhonze isilo esasiphambi kwaso; senza izimangaliso ezinkulu ezibonwa yibo bonke abantu; sidukisa umhlaba wonke futhi siyala umhlaba ukuba wenzele isilo esasiphambi kwaso umfanekiso; sinika ukuphila umfanekiso wesilo, bese uyakhuluma; siphophelela, ngaphansi kwesijezele sokufa, umhlaba wonke ukuba ukhothamele umfanekiso wesilo; futhi siphophelela umhlaba wonke ukuba wamukele uphawu ebunzini noma esandleni, futhi sivimbele ukuthenga nokuthengisa kulabo abangenalo uphawu, noma igama, noma isibalo sesilo.

Umsebenzi wokukhohlisa owenziwa yileso silwane esiphuma “emhlabathini” evesini leshumi nanye uyadukisa futhi unamandla kangokuba “sidukisa abahlezi emhlabeni.” Umhlaba wonke uyodukiswa yi-United States. Okungukuthi, ngaphandle kwebandla likaNkulunkulu—umhlaba wonke uzodukiselwa ekwamukeleni uphawu lomphikukristu. Izehlakalo zesiprofetho ezandulela lokhu kudukiswa komhlaba wonke sezivele ziyaqhubeka.

Kunezindaba ezitholakala eBhayibhelini abantu abaningi abazaziyo, noma kungaba kuphela ezingeni elingaphezulu. Iningi liye lezwa ngokungqubuzana phakathi kukaMose noFaro, uDaniyeli noNebukhadinezari, noma uJesu noPilatu. Abantu bazazi lezi zindaba zeBhayibheli ngamazanga ahlukahlukene okuziqonda, kodwa abakuvamile ukuqaphela ukuthi isiprofetho seBhayibheli sikhomba ngokuqondile nangokucacisa kakhulu amakhosi nemibuso. Kwakunjalo impela ngoMose, ngoDaniyeli nangoKristu. IGibhithe, iBabiloni neRoma konke kwakukhonjiswe ngokucacile kusengaphambili esiprofethweni seBhayibheli ngaphambi komlando lapho kugcwaliseka khona izibikezelo ezaziphathelene nemibuso yazo ngokwahlukana. UNkulunkulu akaguquki.

Ngokuba mina nginguJehova, angiguquki; ngalokho nina madodana kaJakobe aniqedwa. Malaki 3:6.

UJesu Kristu uyafana izolo, nanamuhla, naphakade. Heberu 13:8.

Iqiniso lokuthi uNkulunkulu akaguquki nanini lisivumela ukuba sisebenzise umqondo olula ekucabangeleni kwethu ngesilo sasemhlabeni esinezimpondo ezimbili seSambulo isahluko seshumi nantathu. Ngokuba siyazi ukuthi uNkulunkulu wabeka obala iziprofetho ezachaza ngokuqondile imibuso yaseGibhithe, yaseBhabhiloni, neyeRoma njengoba ngayinye yazo yayisebenzelana nebandla likaNkulunkulu futhi ilihlupha, singamisela amaqiniso athile ngokuphathelene nesilo sasemhlabeni seSambulo isahluko seshumi nantathu. Isilo sasemhlabeni, njengaseGibhithe, eBhabhiloni, naseRoma, siyakuchazwa ngokuqondile esiprofethweni seBhayibheli ngaphambi komlando lapho isiprofetho esiphathelene naleso sizwe sigcwaliseka khona. Ngithi singalisungula leli qiniso ngenxa yomthetho weBhayibheli olula kakhulu kodwa obalulekile. Lowo mthetho uveza ukuthi iqiniso limiswa ngobufakazi bababili.

Ngomlomo wofakazi ababili, noma abathathu, lowo ofanele ukufa makabulawe; kodwa ngomlomo wofakazi oyedwa makangabulawa. Duteronomi 17:6.

Ufakazi oyedwa akayikusukuma amelane nomuntu ngenxa yobubi obuthile, noma ngenxa yesono esithile, kunoma yisiphi isono asonileyo; ngofakazi ababili, noma ngofakazi abathathu, indaba iyakumiswa. Duteronomi 19:15.

Lena kungokwesithathu ngiza kini. Ngomlomo wofakazi ababili noma abathathu kuyakuqiniswa lonke izwi. 2 Korinte 13:1.

Ungemukeli icala ngomdala, ngaphandle kokuthi kube khona ofakazi ababili noma abathathu. 1 Thimothewu 5:19.

Isiprofetho seBhayibheli sabikezela ukuwa kweGibhithe lasendulo lapho uNkulunkulu esebenzana noFaro waseGibhithe owayevukelayo. Isiprofetho seBhayibheli sabikezela ukuphakama nokuwa kweBhabhiloni lasendulo, ngesikhathi esifanayo sibhekana namakhosi aseBhabhiloni ayeyizihlubuki. Isiprofetho seBhayibheli sabikezela ukuphakama nokuwa kombuso weRoma yobuqaba, futhi sakhomba sabhekana nabamele iRoma abonakele. Ukuvumelana kobunjalo bukaNkulunkulu obungaguquki nanini kukhomba ukuthi umbuso obaluleke kunayo yonke okukhulunywa ngawo ngaphakathi kwesiprofetho seBhayibheli—isilo somhlaba sikaSambulo

13—ngokuqinisekile uyokhonjwa yisiprofetho seBhayibheli.

Lapho isiprofetho sesilo sasemhlabeni esikuSambulo ishumi nantathu sesigwaliseka, ibandla likaNkulunkulu liyoba sekungqubuzaneni nobuholi bezepolitiki nobenkolo besilo sasemhlabeni, njengoba kuboniswe ngokwesiprofetho ngoMose, uDaniyeli noKristu. Indima yesiprofetho yase-United States ekupheleni kwezwe iyisihloko esiyinhloko sesiprofetho seBhayibheli. Njengoba sihlakulela ulwazi lweBhayibheli olukhomba indima ye-United States esiprofethweni seBhayibheli, sizosebenzisa imithetho etholakala ngaphakathi kweBhayibheli, ngoba iZwi likaNkulunkulu alidingi ncazelo yomuntu. U-Israyeli wasendulo wanikwa imithetho yemikhosi, imithetho yempilo, imithetho eyishumi yokuziphatha, imithetho yezolimo, njalo njalo. UNkulunkulu ungowokuhleleka.

Makwenziwe konke ngokufaneleyo nangokuhleleka. 1 Korinte 14:40.

Umbhalo weBhayibheli awunikezi bufakazi obusikisela ukuthi umuntu angabusiwa ngokumane angayinaki imithetho ayinikiwe nguNkulunkulu. Ubani ongalindela ukubusiwa uma engayinaki imithetho yokuhumusha isiprofetho emiswe ngaphakathi kweBhayibheli nangalo ngenxa yenhloso yokufunda isiprofetho?

Wozani manje, sixoxisane, usho uJehova: noma izono zenu zibomvu njengesikhumba esibomvu, ziyakuba mhlophe njengeqhwa; noma zibomvu njengobunsomi, ziyakuba njengoboya bezimvu. U-Isaya 1:18.

Njengoba sisebenzisa imithetho yeBhayibheli, siyovumela iBhayibheli ukuba liqinisekise futhi lifakazele ukuthi le mithetho iyiqiniso noma ingeyamanga. Njengakuyo yonke imithetho kaNkulunkulu ehluahlukene, kuhlale kukhona okungumgunyathi kaSathane okufanekisa leyo mithetho. Ngakho-ke, kuyisidingo ukuthi lapho kusetshenziswa umthetho ukuze kumiswe iqiniso, kokubili iqiniso elitholakele nomthetho osetshenzisiwe kuhlolwe.

Bathandekayo, ningakholwa yizo zonke imimoya, kodwa vivinyani imimoya ukuthi ivela kuNkulunkulu yini; ngoba abaprofethi bamanga abaningi baphumele ezweni. 1 Johane 4:1.

Enye injongo, ngaphandle kokuhlonza indima yesiprofetho ye-United States kulolu cwaningo, ukuhlonza umlayezo oyimfihlo oseNewadini yeSambulo uJesu awufihla kwaze kwaba yilesi sizukulwane esikhethekile.

Izinto eziyimfihlakalo zingezikaJehova uNkulunkulu wethu; kodwa lezo zinto ezembuliweyo zingezethu nezabantwana bethu kuze kube phakade, ukuze senze wonke amazwi alo mthetho. Duteronomi 29:29.

Izimfihlakalo zikaNkulunkulu zesiprofetho ezambulwayo zenzelwe ukuba labo abamukela leyo mfihlakalo bakwazi ukugcina umthetho waKhe. Abantu bangawugcina kuphela umthetho waKhe uma ubhaliwe ezinhliziyweni zabo. Imfihlakalo evulwa uphawu encwadini yeSambulo iyingxenye yenqubo kaMoya oNgcwele yokubhala umthetho kaNkulunkulu ezingxeneyeni zethu zangaphakathi nasezinhliziyweni zethu. Imfihlakalo eyambulwa kubantu bakaNkulunkulu, uma futhi uma yamukelwa ngokukholwa, imisa isivumelwano esisha.

Bhekani, izinsuku ziyeza, usho uJehova, lapho ngiyakwenza isivumelwano esisha nendlu ka-Israyeli, kanye nendlu kaJuda: Hhayi njengaleso sivumelwano engasenza nawoyise ngosuku engababamba ngalo ngesandla ukuze ngibakhiphe ezweni laseGibithe; okuyisivumelwano sami abasiphula, nakuba ngangiyindoda yabo, usho uJehova: Kodwa lesi siyoba yisivumelwano engiyakusenza nendlu ka-Israyeli; Emva kwalezo zinsuku, usho uJehova, ngiyakufaka umthetho wami ezingxenyeni zabo zangaphakathi, ngiwulobe ezinhliziyweni zabo; ngibe nguNkulunkulu wabo, bona babe ngabantu bami. Jeremiah 31:31–33.

“Ezinsukwini zokugcina zomlando waleli zwe, isivumelwano sikaNkulunkulu nabantu bakhe abagcina imiyalo yakhe siyovuselelwa.” Review and Herald, February 26, 1914.

ISambulo 1:1–3 Umlayezo Wokugcina Wesixwayiso:

Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasithumela wasiveza ngengelosi yakhe encekweni yakhe uJohane: owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangazo zonke izinto azibonayo. Ubusisiwe lowo ofundayo, nalabo abezwayo amazwi alesi siprofetho, bagcine nalokho okulotshwe kuso; ngokuba isikhathi sesiseduze. IsAmbulo 1:1–3.

Amavesi amathathu okuqala eSambulo isahluko sokuqala aveza ukuthi “ISambulo sikaJesu Kristu” siwumyalezo wokugcina wesintu. Kucacile ukuthi siwumyalezo, ngoba “ISambulo sikaJesu Kristu” sanikwa Yena nguYise waseZulwini ukuba abonise izinceku zakhe lokho “okumelwe kwenzeke masinyane.”

Siyatshelwa ukuba sicabangele ukuthi “uMoya oNgcwele uhlele izinto ngale ndlela, kokubili ekunikezweni kwesiprofetho” futhi futhi “nasezehlakalweni ezivezwayo.”

“UMoya oNgcwele uye wahlela izinto ngaleyo ndlela, kokubili ekunikezweni kwesiprofetho nasezigamekweni eziveziweyo, ukuze kufundiswe ukuthi isithunywa esingumuntu kufanele sigcinwe singabonakali, sifihlwe kuKristu, nokuthi iNkosi uNkulunkulu wezulu nomthetho waKhe kufanele baphakanyiswe. Fundani incwadi kaDaniyeli. Landelani, iphuzu ngephuzu, umlando wemibuso emelwe lapho.” Testimonies to Ministers, 112.

“Izehlakalo eziveziwe,” kanye futhi “nokunikezwa kwesiprofetho” emavesini amathathu okuqala esahluko sokuqala seSambulo, kuveza ngokucacile inqubo yesinyathelo ngesinyathelo yokuthi uNkulunkulu axhumana kanjani nabantu, futhi futhi kukhomba ukuthi umlayezo odluliswa ubizwa ngokuthi “iSambulo sikaJesu Kristu.”

Ngakho-ke uJesu Kristu wenza izinto ezimbili ngomlayezo awamukela kuNkulunkulu. Wawuthumela ngengelosi yakhe, futhi wawuveza ngezimpawu ngaleyo ngelosi. Ingelosi yakhe yabe isiwuyisa lo myalezo kumprofethi uJohane, owawubhala phansi, wawuthumela emasontweni ngenxa yakho nangenxa yami. Amavesi amathathu okuqala “ahlelwa ngaleyo ndlela” “nguMoya oNgcwele” ukuze kugcizelelwe kokubili “umyalezo” kanye “nenqubo yokuxhumana” eyayihilelekile ekwethulweni komlayezo.

Amavesi amathathu esiwacabangelayo anikeza umlayezo wokugcina esintwini, kodwa akusilo nje kuphela umlayezo wokugcina—okubaluleke kakhulu, la mavesi amathathu amele umlayezo wokugcina “wesixwayiso” emhlabeni wonke. Isimo salo mlayezo sokuba “yisixwayiso” sibonakala lapho kuboniswa isigaba sabantu njengaba “busisiweyo” ngokuba befunde, bezwa, futhi bagcina “lezo zinto ezilotshiwe kuwo.” Kukhona isigaba sabantu esingeke sifunde, noma sizwe, isixwayiso esimelelwe njenge “IsAmbulo sikaJesu Kristu”. Akunakwenzeka ukuba labo babusiswe. Kusobala ukuthi uma kukhona isigaba esibusisiweyo ngenxa yokufunda, ukuzwa, nokugcina lezo zinto ezilotshiwe, khona-ke kukhona nesigaba esingabusisiweyo. Umuntu uyakufunda yini, ezwe, futhi agcine umlayezo weSambulo sikaJesu Kristu? Uma kunjalo, uyakubusiswa; uma kungenjalo, uyoqalekiswa.

“Umprofethi uthi: ‘Ubusisiwe ofundayo’—bakhona labo abangayikufunda; isibusiso asisiso sabo. ‘Nabalizwayo’—bakhona futhi abathile abenqaba ukuzwa noma yini ephathelene neziprofetho; isibusiso asisiso saleso sigaba. ‘Nabagcina lezo zinto ezilotshiwe kuwo’—abangingi bayenqaba ukunaka izixwayiso nemiyalo equkethwe eSambulweni; akekho kulaba ongalibiza isibusiso esithenjisiwe njengesakhe. Bonke abahleka usulu izihloko zesiprofetho futhi baklolodele izimpawu ezinikezwe lapha ngobuqotho obungcwele, bonke abenqaba ukuguqula izimpilo zabo nokuzilungiselela ukufika kweNdodana yomuntu, abayikubusiswa.” *The Great Controversy*, 341.

Inkulumo ethi “isikhathi siseduze” evesini lesithathu ikhomba ukuthi kukhona isikhathi esiqondile lapho umyalezo wokugcina wesixwayiso ufika emlandweni. “Isikhathi,”—(isikhathi esiqondile) “siseduze.” Isikhathi esiqondile sesizofika, ngokuba siseduze, futhi abantu bakaNkulunkulu (abamelwe nguJohane) bayawuqonda umyalezo ngaphambi kokuba “isikhathi” sifike. UJohane waloba incwadi yeSambulo ngasekupheleni kwekhulu lokuqala leminyaka, nokho lawa mavesi abonisa ukuthi kuyoba khona iphuzu emlandweni esikhathini eside emva komnyaka ka-100, lapho umyalezo wokugcina wesixwayiso uyomenyezelwa khona. Lapho lesi “sikhathi” “sesiseduze,” umyalezo ochaza “izinto okumelwe zenzeke masinyane” uyokwambulwa ezincekwini zikaNkulunkulu.

Kulolu chungechunge lwezihloko, iBhayibheli kanye nemibhalo ka-Ellen White kuyosetshenziswa njengegunya lokusekela incazelo yezindima zeBhayibheli esizicaphunayo.

Sizophinde futhi sibhekisele emithethweni yokuhunyushwa kwesiprofetho eyaqoqwa nguWilliam Miller kanye nasemithethweni ekhonjwe ekuhlanganisweni okunesihloko esithi Prophetic Keys. Sizophinde sisebenzise nesifundo sesiprofetho esibizwa ngokuthi Habakkuk’s Tables.

Asihlosile ukuchaza yonke imithetho esiyisebenzisayo. Ngenxa yokufingqa, sizomane sibhekise ekuhlanganisweni kwe-Prophetic Keys kulabo abafisa ukufunda ubufakazi obuningiliziwe ngokwengeziwe balowo mthetho. Ngohlelo lwe-Habakkuk’s Tables, sihlose ukuveza ezinye izethulo lapho isihloko esizosithinta kafushane lapha, siphathwa khona ngokujula okukhulu.

Njengoba siqhubeka nesifundo sencwadi yeSambulo, sikhuthaza impendulo yomphakathi, kodwa siyophendula kuphela emibhalweni enomthelela oqhubekayo esifundweni esiqhubekayo.

Umkhawulo wengxoxo yethu uyobandakanya uchungechunge lwamanje lwezethulo, imithetho

yesiprofetho esiyisebenzisayo, kanye nolwazi olutholakala emaThebuleni kaHabakuki.

Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasithumela wasazisa ngengelosi yakhe encekwini yakhe uJohane; owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangakho konke akubonayo. Ubusisiwe ofundayo, nabezwayo amazwi alesi siprofetho, bagcine okulotshwe kuso; ngokuba isikhathi sesiseduze. IsAmbulo 1:1–3.

Igama lesiGreeki elihunyushwe ngokuthi “wakwazisa” lisho ukuthi “ukubonisa”. Wathumela umlayezo ngengelosi “yakhe”, futhi wawubonisa ngengelosi “yakhe”. Ingelosi “yakhe” nguGabriyeli.

“Amazwi engelosi athi, ‘NginguGabriyeli, oma phambi kukaNkulunkulu,’ abonisa ukuthi unesikhundla sodumo olukhulu ezinkantolo zasezulwini. Lapho efika nomlayezo kuDaniyeli, wathi, ‘Akekho omi nami kulezi zinto, ngaphandle kukaMikayeli [uKristu] iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi ukhuluma encwadini yesAmbulo, ethi ‘Waluthumela walwazisa ngengelosi yaKhe encekwini yaKhe uJohane.’ IsAmbulo 1:1.” The Desire of Ages, 99.

Ingelosi uGabriyeli ithunywa nomyalezo, futhi ingelosi uGabriyeli imelela nomyalezo uqobo. Lapho isintu sifinyelela esigabeni somlando lapho “isikhathi sesisondele” sokuba kumenyenzelwe umlayezo wokugcina wokuxwayisa, lowo myalezo wokugcina umelelwa yingelosi. Encwadini yeSambulo “imilayezo” ivame ukumelelwa njengezingelosi, futhi-ke igama lesiGreeki elihunyushwe ngokuthi “ingelosi” eSambulweni lisho isithunywa.

Sonke isambulo seqiniso sikaNkulunkulu esifike emlandweni siyisambulo sikaJesu Kristu ngokuqinisekile, kodwa iSambulo sikaJesu Kristu esiseSambulweni isahluko sokuqala siyisexwayiso sokugcina esiqondene nesintu, futhi senzeka ngesikhathi esithile esimelelwa ngokuthi “yisikhathi.” Kukhona enye indima encwadini yeSambulo lapho uJohane ekhuluma khona ngokuthi “isikhathi sesisondele.” Leyo enye indima inikeza ufakazi wesibili wokuhlola izimangalo zokuqala engizenzile ngamavesi okuqala kuya kwelesithathu.

Wasesethi kimi: La mazwi athembekile futhi ayiqiniso; futhi iNkosi uNkulunkulu wabaprofethi abangcwele ithumile ingelosi yayo ukuba ibonise izinceku zayo izinto okumelwe zenzeke masinyane. Bheka, ngiyeza ngokushesha; ubusisiwe ogcina amazwi esiprofetho sale ncwadi.

Mina Johane ngabona lezi zinto, futhi ngazizwa. Kwathi sengizizwile futhi sengizibonile, ngawa phansi ukuba ngikhuleke phambi kwezinyawo zengelosi eyangibonisa lezi zinto.

Wayesethi kimi: Bheka ungakwenzi lokho; ngokuba ngiyisikhonzi kanye nawe, nabafowenu abaprofethi, kanye nalabo abagcina amazwi ale ncwadi: khonza uNkulunkulu.

Wasesethi kimi: Ungawavali amazwi esiprofetho salencwadi, ngokuba isikhathi sesiseduze. Ongalungile, makaqhubeke nokungalungi; nongcolileyo, makaqhubeke nokungcola; nolungileyo, makaqhubeke nokwenza ukulunga; nongcwele, makaqhubeke abe ngcwele. IsAmbulo 22:6–11.

Ekupheleni kwencwadi yesAmbulo sithola lesi sihloko esifanayo nasesiqalweni sesAmbulo. Inqubo yokuxhumana kanye nesigijimi kuphinde kubhekiswe kukho lapho “iNkosi uNkulunkulu” “ithume ingelosi yayo ukubonisa izinceku zayo izinto okumelwe zenzeke masinyane.” Futhi, ngokushesha nje lapho izinceku sezibonisiwe isigijimi esikhomba “izinto okumelwe zenzeke masinyane,” uKristu umemezela ukuthi Uyeza masinyane. Lesi yisigijimi esandulela ukuza kwesibili kukaKristu, ngakho-ke siyisigijimi sokugcina sesixwayiso—yiso kanye lesi sigijimi esimelwe ngokuthi “IsAmbulo sikaJesu Kristu” evesini lokuqala lesahluko sokuqala. Isibusiso esithenjisiwe emavesini amathathu okuqala esAmbulo siyaphindwa ngenkulumo ethi: “ubusisiwe ogcina amazwi esiprofetho sale ncwadi.”

Kula mavesi sithola ukunwetshwa kwenqubo yokuxhumana ebekiwe esahlukweni sokuqala, ngoba sithola ukuthi emva kokuba uGabriyeli esedlulisele umlayezo kuJohane, uJohane ugajwe kakhulu yilowo mlayezo kangokuthi uzama ukukhulekela uGabriyeli; yena-ke usebenzisa ukungaqondi kukaJohane ukuze aveze ukuthi izingelosi zasezulwini, abaprofethi basemhlabeni, nabo bonke abagcina amazwi alo mlayezo, “bayizinceku kanye naye” okufanele zikhulekele uNkulunkulu onguMdali, hhayi indalo kaNkulunkulu.

Lawa mavesi achaza izehlakalo ezifanayo nomlayezo ofanayo esiwucubungulayo esahlukweni sokuqala. Aphinda amazwi athembekileyo nawaqinisileyo abonisa izinceku zikaNkulunkulu okumele kwenzeke maduzane. Umlayezo uphinde ubekwe esimweni sohlelo lokuxhumana phakathi kukaNkulunkulu nezinceku zaKhe. Esahlukweni samashumi amabili nambili sithola obunye ubufakazi bokuthi umlayezo ungumyalezo wokugcina wesixwayiso, ngoba “isikhathi” “esiseduze” siboniswa njengesenziwa khona ngaphambi nje kokuvalwa komusa womuntu, ngoba isimemezelo esithi “ongalungile makenze okungalungile nokho: nongcolileyo makangcole nokho: nolungileyo makenze ukulunga nokho: nongcwele makangcwele nokho,” siphawula ukuvalwa komusa, siphawula ukuqala kwezinhlopho eziyisikhombisa zokugcina, zona ezigcina ngokubuya kwesibili kukaKristu.

“Ngaleso sikhathi uMikayeli uyakusukuma, iNkosana enkulu emele abantwana babantu bakho; futhi kuyakuba khona isikhathi sokuhlupheka, esingakaze sibe khona selokhu kwaba khona isizwe kuze kube yilesi sikhathi; futhi ngaleso sikhathi abantu bakho bayakukhululwa, yilowo nalowo oyofunyanwa ebhaliwe encwadini.’ Daniyeli 12:1.

“Lapho umyalezo wengelosi yesithathu uvalwa, isihe asisancengeli abakhileyo emhlabeni abanecala. Abantu bakaNkulunkulu sebewufeze umsebenzi wabo. Sebemukele ‘imvula yakamuva,’ ‘ukuqabuleka okuvela ebukhoneni beNkosi,’ futhi sebekulungele ihora lokulingwa eliphambi kwabo. Izingelosi ziyaphuthuma zenyuka zehla ezulwini. Ingelosi ebuya emhlabeni imemezela ukuthi umsebenzi wayo usuphelile; uvivinyo lokugcina selufikile phezu komhlaba, futhi bonke abazibonakalisile bethembekile emithethweni kaNkulunkulu sebemukele ‘uphawu lukaNkulunkulu ophilayo.’ Khona-ke uJesu uyayeka ukuncenga Kwakhe endaweni engcwele phezulu. Uphakamisa izandla Zakhe, futhi ngezwi elikhulu uthi, ‘Sekuphelile;’ futhi lonke ibutho lezingelosi libeka phansi imiqhele yalo lapho Enza lesi simemezelo esibucayi: ‘Ongalungile makaqhubeke abe ngongalungile; nongcolileyo makaqhubeke abe ngongcolileyo: nolungileyo makaqhubeke abe ngolungileyo: nongcwele makaqhubeke abe

ngongwele.’ IsAmbulo 22:11. Icala ngalinye selinqunyiwe kube ukuphila noma ukufa.” The Great Controversy, 613.

Ekuqaleni kwencwadi yeSambulo nasekugcineni kwencwadi yeSambulo kwethulwa indaba efanayo. Ukuhlanganisa lezi zindimana ezimbili kusenza siqonde ukuthi “Isambulo sikaJesu Kristu” siwumyalezo wokugcina oyisixwayiso esintwini ngaphambi kokuBuya kukaKristu kwesibili. Lo myalezo umelwe ngokomfanekiso yingelosi efika ngaphambi nje kokuvalwa kwesikhathi somusa. Lo myalezo uhlukanisa isintu sibe yizigaba ezimbili ngokusekelwe ekutheni bayawufunda, bayawuzwa, futhi bayawugcina yini lo myalezo ovulwayo lapho “isikhathi sesisondele,”—ngaphambi nje kokuvalwa kwesikhathi somusa.

“Njengoba sisondele ekupheleni komlando waleli zwe, iziprofetho eziphathelele nezinsuku zokugcina zifuna ngokukhethekile ukuba sizifunde. Incwadi yokugcina yeTestamente Elisha igwele iqiniso esidinga ukuliqonda. USathane uphuphuthekisile izingqondo zabaningi, ukuze bamukele ngenjabulo noma yisiphi isizathu sokungenzi iSambulo isihloko sokufunda kwabo.

“Incwadi yeSambulo, ihlangene nencwadi kaDaniyeli, ifuna ukufundwa ngokujulile. Mawonke umfundisi omesabayo uNkulunkulu makacabange ukuthi angaliqonda kanjani ngokucace kakhulu futhi alwethule iVangeli uMsindisi wethu eza yena uqobo ukulazisa encekwini yaKhe uJohane,—‘Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuze abonise izinceku zakhe izinto okumelwe zenzeke masinyane.’ Makungabikho noyedwa odangala ekufundeni kwakhe iSambulo ngenxa yezimpawu zaso ezibonakala ziyimfihlakalo. ‘Kepha uma omunye wenu eswele ukuhlakanipha, makacele kuNkulunkulu, onika bonke ngesandla esivulekile, engasoli.’ ‘Ubusisiwe ofundayo, nabo abezwayo amazwi alesi siprofetho, nabagcina okulotshwe kuso; ngokuba isikhathi siseduze.’ Kumelwe simemezele emhlabeni amaqiniso amakhulu anesizotha aqukethwe encwadini yeSambulo. Kule miqondo kanye nezimiso zebandla likaNkulunkulu lawa maqiniso kumelwe angene. Kufanele kube khona ukufundwa okusondele kakhulu nokukhuthalele ngokwengeziwe kwale ncwadi, nokwethulwa okukhuthalele ngokwengeziwe kwamaqiniso aqukethwe kuyo, amaqiniso aphantelene nabo bonke abaphila kulezi zinsuku zokugcina. Bonke abalungiselela ukuhlangana neNkosi yabo kufanele benze le ncwadi ibe yisihloko sokufundwa ngokuzimisela nomkhuleko. Injengoba nje igama layo lisho,—isambulo sezigigaba ezibaluleke kakhulu ezizokwenzeka ezinsukwini zokugcina zomlando walomhlaba. UJohane, ngenxa yokwethembela kwakhe okuthembekile ezwini likaNkulunkulu nasebufakazini bukaKristu, wadingiselwa esiQhingini sasePhatmose. Kodwa ukudingiswa kwakhe akuzange kumhlukanise noKristu. INkosi yavakashela inceku yaYo ethembekileyo ekudingisweni kwayo, yayinika imfundiso mayelana nalokho okwakuzokwehlela umhlaba.

“Lesi siqondiso sibaluleke kakhulu kithina; ngokuba siphila ezinsukwini zokugcina zomlando waleli zwe. Maduze sizongena ekugwalisekeni kwezehlakalo uKristu azibonisa uJohane ukuthi zazizokwenzeka. Njengoba izithunywa zeNkosi zethula la maqiniso asindayo, kumelwe ziqonde ukuthi ziphethe izihloko ezinokubaluleka kwaphakade, futhi kufanele zifune ubhaphathizo lukaMoya oNgcwele, ukuze zikhulume, kungabi ngamazwi azo siqu, kodwa ngamazwi eziwaphiwe nguNkulunkulu.

“Incwadi yesAmbulo kumelwe ivulwe kubantu. Abaningi bafundiswe ukuthi iyincwadi evaliwe, kodwa ivaliwe kuphela kulabo abenqaba iqiniso nokukhanya. Amaqiniso eyiqukethe kumelwe amenyezalwe, ukuze abantu babe nethuba lokulungela izenzakalo ezizokwenzeka maduze kakhulu. Isigijimi seNgelosi yesiThathu kumelwe sethulwe njengokuphela kwethemba lokusindiswa kwezwe elibhubhayayo.

“Izingozi zezinsuku zokugcina sezisiphezu kwethu, futhi emsebenzini wethu kumele sixwayise abantu ngengozi abakuyo. Masingazishiyi zingathintwanga izigcawu ezinzulu ezivezwe yisiprofetho, esezizokwenzeka maduzane. Siyizithunywa zikaNkulunkulu, futhi asinaso isikhathi sokulahlekelwa. Labo abangathanda ukuba yizisebenzi kanye neNkosi yethu uJesu Kristu bayobonisa intshisekelo ejulile emaqinisweni atholakala kule ncwadi. Ngepeni nangezwi bayozama ukwenza zicace izinto ezimangalisayo uKristu eza evela ezulwini ukuzokwembula.” Signs of the Times, July 4, 1906.

Eminyakeni engaphezu kwekhulu edlule, ngowe-1906, satshelwa ukuthi maduze “sizongena ekugcwalisekeni kwezehlakalo uKristu abonisa uJohane ukuthi zazizakwenzeka.” Umlayezo wawuselokhu uvaliwe ngowe-1906. Kubalulekile ukuqonda ukuthi umlayezo weSambulo sikaJesu Kristu uvulelwa abantu bakaNkulunkulu ngaphambi nje kokuba lezo zehlakalo zenzeke. Sitshelwa ukuthi incwadi yeSambulo “iyikho kanye lokho elikushoyo igama layo,—isambulo sezehlakalo ezibaluleke kakhulu ezizakwenzeka ezinsukwini zokugcina zomlando waleli zwe.”

Zivulwa ukuze abantu bakaNkulunkulu banikeze isixwayiso, ukuze labo abezwayo leso sixwayiso “babe nethuba lokulungela izenzakalo ezizokwenzeka maduze kakhulu.” Kuyafaneleka ukuqaphela (ngokuba uJohane umele abantu bakaNkulunkulu emlandweni ngesikhathi umlayezo kufanele umenyezalwe), ukuthi uJohane uveza izindaba ezimbili ayeshushiswa ngazo. Kwakungenxa “yokuthembela kwakhe okuthembekile ezwini likaNkulunkulu, nobufakazi bukaKristu,” ukuthi “wadingiselwa esiQhingini sasePhatmose.” Wadingiselwa ngoba wamukela kokubili iBhayibheli noMoya Wesiprofetho, okuyi “bufakazi bukaJesu.”

Ngase ngiwa ezinyaweni zakhe ukuze ngimkhulekele. Wayesethi kimi: Qaphela, ungakwenzi lokho; ngiyinceku kanye nawe, nabafowenu abanakho ukufakaza kukaJesu; khuleka kuNkulunkulu; ngokuba ukufakaza kukaJesu kungumoya wesiprofetho. IsAmbulo 19:10.

UJohane umelela abantu abaphila ekupheleni komhlaba abawuqondayo umlayezo weSambulo sikaJesu Kristu, futhi abashushiswayo ngenxa yokubambelela kokubili eBhayibhelini naseMoyeni Wesiprofetho.

Emavesini amathathu okuqala esahluko sokuqala kugcizelelwa inqubo yokuxhumana phakathi kukaNkulunkulu uYise nezinceku zakhe. Isahluko samashumi amabili nambili sengeza endabeni yale nqubo yokuxhumana. Lezi ziqephu ezimbili zimelela ukuqala nokuphela kwencwadi yesAmbulo, futhi ngokuhlangene ziveza ngokuningiliziwe indima kaJohane emfanekisweni wesiprofetho. Akayena nje kuphela lowo owabhala amazwi esAmbulo, kodwa futhi umelela labo abasemaphethelweni omhlaba abamemezela umlayezo wokugcina wesixwayiso.

INkosi yanika izwi; lalikhulu ibandla lalabo abalishumayelayo. AmaHubo 68:11

UJohane “wabona” futhi “wezwa” “izinto” ezakha umlayezo, wayeseyalwa ukuba awubhale futhi awuthumele emabandleni.

Lithi, Ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi, Lokho okubonayo, kulobe encwadini, ukuthumele emabandleni ayisikhombisa ase-Asia; e-Efesu, naseSmirna, nasePergamu, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodikeya. IsAmbulo 1:19.

Lokho ayekuzwa nayekubona wayalwa ukuba akulobe phansi akuthumele emabandleni ayisikhombisa ase-Asia Minor, kodwa lapho sekufika emabandleni ngawodwana uJesu wayala uJohane ngqo imiyalezo, ngokuba yonke imiyalezo yebandla ngalinye kulawo ayisikhombisa iqala ngamazwi athi, “Futhi engelosini yebandla lase ... loba.” UJesu wayala ngokuqondile imiyalezo ngamabandla ngawodwana.

UJesu wayala uJohane, futhi uJesu wamtshela nokuba abhale lokho akubonayo nakuzwayo, kwathi ngesinye isikhathi uJesu wamtshela uJohane ukuba “angabhali” lokho ayekuzwile.

Wamemeza ngezwi elikhulu, njengalapho ibhubesi libhonga; kwathi esemezile, izulu eziyisikhombisa zakhuluma ngamazwi azo. Kwathi izulu eziyisikhombisa sezikhulumile ngamazwi azo, ngase ngizakubhala; ngezwa izwi livela ezulwini lithi kimi: Kugcine kuvaliwe lokho okukhulunywe yizulu eziyisikhombisa, ungakulobi. IsAmbulo 10:3, 4.

UJohane watshelwa ukuba akubeke uphawu lokumiswa lokho okwakhulunywa yizidumo eziyisikhombisa, futhi ngokwenza kanjalo wayebeka uphawu lokumiswa emlayezweni wezidumo eziyisikhombisa, njengoba nje noDaniyeli wayalwa ukuba ayivale incwadi yakhe kuze kube yisikhathi sokuphela.

Kepha wena, Daniyeli, vala la mazwi, unamathisele uphawu encwadini, kuze kube yisikhathi sokuphela; abaningi bayakugijima baya le na le, nolwazi luyokwanda.... Wayesethi: Hamba ngendlela yakho, Daniyeli, ngokuba la mazwi avaliwe, anamathiselwe uphawu kuze kube yisikhathi sokuphela. Daniyeli 12:4, 9.

“Ngemva kokuba lezi zulu eziyisikhombisa sezikhulume amazwi azo, umyalo uza kuJohane njengoba weza kuDaniyeli maqondana nencwadi encane: ‘Kugcine kuvaliwe lokho okukhulunywe yizulu eziyisikhombisa.’” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Esikubonayo yilokhu: kokubili ekugcineni nasekuqaleni kwencwadi yeSambulo kukhonjiswa umlayezo. Nenqubo yokudlulisa lowo mlayezo nayo iyakhonjiswa. Indima edlalwa nguJohane ekudluliseni lowo mlayezo ikhulunywa ngayo ngokukhethekile. Ngezinye izikhathi wayemane alobe lokho akubonayo nalokho akuzwayo. Kwezinye izikhathi wayetshelwa amazwi okufanele awalobe, kwathi kwesinye isikhathi watshelwa ukuba angakulobi lokho ayekuzwile. Umlayezo weSambulo sikaJesu Kristu unikezwa nguYise, uye kuJesu, uye kuGabriyeli, bese uya kumprofethi uJohane, owanikwa umthwalo wokuloba lowo mlayezo nokuwuthumela emabandleni.

Bhala izinto ozibonileyo, nezikhoyo, neziza kubakho emva koko. IsAmbulo 1:19.

Kungaba nokwenzeka ukufunda leli vesi ungaliqapheli isimiso sesiprofetho esikhonjiswe ngaphakathi komyalo kaJohane wokuba abhale. Ukuloba phansi “izinto” ezabonwayo nezazwayo kuwukurekhoda umlando wamanje, ngokuba ngesikhathi sikaJohane lezo “zinto” zazikhona. Ukurekhoda umlando wamanje, futhi ngokwenza kanjalo ngesikhathi esifanayo uloba phansi izinto ezizakuba sesikhathini esizayo, kuwumthetho oyinhloko wesiprofetho encwadini yesAmbulo. UJohane usetshenzisiwe ukugcizelela nokubonisa sona kanye leso simiso nokubaluleka kwaso, ngokuba empeleni watshelwa ukuba alobe “izinto ezikhona manje, futhi” ngokwenza kanjalo uyobe uloba “izinto eziyoba khona emva kwalokhu,” ngoba umlando uyaziphinda. Leli qhinga lesiprofetho liyisiginesha kaJesu, ngokuba isiginesha yigama, futhi igama laKhe esahlukweni sokuqala sesAmbulo lingu-Alfa no-Omega. Ufanisa isiphetho nesiqalo.

Sisanda kuqala ukufunda “IsAmbulo sikaJesu Kristu,” futhi okwamanje sicabangela amavesi amathathu okuqala esahluko sokuqala. Umlayezo wokugcina oyisixwayiso onesihloko esithi “IsAmbulo sikaJesu Kristu” udluliselwa evela kuYise osezulwini uye kuJesu, uye kuGabriyeli, uye kuJohane, owuloba encwadini ukuze uthunyelwe emabandleni. Ngenxa yokuthi lowo mlayezo uqanjwe ngokusobala kangaka ngokuthi “IsAmbulo sikaJesu Kristu,” kubalulekile ukuqaphela ukuthi, kuzo zonke izingxenye ezilotshiwe kubantu ngeZwi eliphefumulelwe, elembula uKristu, leso sici esisodwa sokuthi uJesu ungubani nokuthi uyini sibonakaliswa emsebenzini kaJohane wokuloba umlayezo. Njengoba ayeloba izinto ezazikhona ngaleso sikhathi, wayeloba futhi nezinto ezazisazokuba khona.

Iqiniso lokuphindaphinda komlando limelwe lapho uJohane ebhala isixwayiso sesikhathi sakhe, okuyisixwayiso futhi sesikhathi esizayo. Lapho uJohane ebhalela amabandla ayisikhombisa ekuqaleni kwebandla lobuKristu, wayebhala futhi isixwayiso sebandla lobuKristu ekupheleni kwezwe. Lesi sici sesimilo sikaKristu simelwe lapho uKristu ebizwa ngokuthi u-Alfa no-Omega, noma ukuqala nokuphela, noma owokuqala nowokugcina. Empeleni, iBhayibheli lichaza lesi sici sesimilo sikaKristu njengalokho okufakazela ukuthi unguNkulunkulu oyedwa kuphela.

Esahlukweni sokuqala sencwadi yeSambulo sithola uJesu eziveza njengo-Alfa no-Omega.

NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, njengelophondo, lithi: Mina ngingu-Alfa no-Omega, owokuqala nowokugcina; nalokhu okubonayo, kulobe encwadini, ukuthumele emabandleni ayisikhombisa ase-Asia: e-Efesu, naseSmirna, nasePergamu, naseThiyatira, naseSardesi, naseFiladelfiya, naseLawodikeya.

Ngase ngiphenduka ukuze ngibone izwi ebelikhuluma nami. Kuthe sengiphendukile, ngabona izinti zezibani eziyisikhombisa zegolide; futhi phakathi kwezinti zezibani eziyisikhombisa kwakumi ofana neNdodana yomuntu, embethe ingubo efinyelela ezinyaweni, eboshelwe esifubeni ngebhande legolide. Ikhanda lakhe nezinwele zakhe kwakumhlophe njengoboya bezimvu, kumhlophe njengeqhwa; namehlo akhe ayenjengelangabi lomlilo; nezinyawo zakhe zinjengethushi elicwengekileyo, kungathi livutha esithandweni somlilo; nezwi lakhe linjengomsindo wamanzi amaningi. Esandleni sakhe sokunene wayephethe izinkanyezi eziyisikhombisa; emlonyeni wakhe kwaphuma inkemba ebukhali esika nhlangothi zombili; nobuso bakhe babunjengelanga elikhanya ngamandla alo.

Kwathi lapho ngimbona, ngawela ezinyaweni zakhe kwangathi ngifile. Wase ebeka isandla sakhe sokunene phezu kwami, ethi kimi: Ungesabi; nginguye owokuqala nowokugcina. IsAmbulo 1:10–17.

Kuningi okuyiqiniso okuqokethwe kuleli vesi, kodwa lapha ngizovele ngiveze ukuthi lapho uJohane ezwa izwi likaKristu elifana necilongo, waphenduka ukuze abone ukuthi ngubani owayekhuluma naye, wabona uJesu Kristu enguMpristi Omkhulu wasezulwini phakathi kwendawo engcwele yethempeli lasezulwini. Khona-ke uJesu waziveza yena uqobo njengo-Alfa no-Omega, nanjengowokuqala nowokugcina. Emyalezweni nasekudlulisweni kwawo emavesini amathathu okuqala sathola umugqa weqiniso owawuhambisana nomugqa weqiniso ekugcineni kweSambulo. Njengo-Alfa no-Omega uJesu ubonakalisa ukuphela ngesiqalo, okokugcina ngokokuqala. Ekugcineni kwencwadi yeSambulo, njengasekuqaleni, uphinde futhi aziveze yena uqobo njengo-Alfa no-Omega.

Wasesethi kimi: La mazwi athembekile futhi ayiqiniso; futhi iNkosi uNkulunkulu wabaprofethi abangcwele ithume ingelosi yayo ukubonisa ezincekweni zayo izinto okumelwe zenzeke masinyane. Bhekani, ngiyeza masinyane; ubusisiwe ogcina amazwi esiprofetho ale ncwadi.

Mina Johane ngabona lezi zinto, futhi ngazizwa. Kwathi sengizizwile futhi sengizibonile, ngawa phansi ukuba ngikhuleke phambi kwezinyawo zengelosi eyayingibonisile lezi zinto. Yase isithi kimi: Qaphela, ungenzi lokho; ngokuba ngiyisisebenzi esikanye nawe, nesabafowenu abaprofethi, nesalabo abagcina amazwi ale ncwadi: khuleka kuNkulunkulu.

Wayesethi kimi: Ungakubeki uphawu amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesiseduze.

Ongalungile, makaqhubeke nokungalunga; nongcolileyo, makaqhubeke nokungcola; nolungileyo, makaqhubeke nokulunga; nongcwele, makaqhubeke nokungcweleka.

Bhekani, ngiyeza masinyane; futhi umvuzo wami unami, ukuba nginike wonke umuntu njengokwenza komsebenzi wakhe. Ngingu-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina. IsAmbulo 22:7–13.

Incwadi yeSambulo ichaza ngokucophelela ukuthi lapho uJohane ebhala umlayezo, lowo myalezo wawuzosekelwa esimisweni sokuthi isiqalo sibonisa ukuphela. Umlayezo uyilo iqiniso lokuqala elivulwa encwadini yeSambulo, futhi lona kanye iqiniso liyilo lokugcina ukukhulunywa ngalo encwadini. Futhi ebufakazini obusekuqaleni nasekupheleni kwencwadi yeSambulo, uJesu uziveza njengo-Alfa no-Omega, isiqalo nesiphetho, nowokuqala nowokugcina.

Amavesi amathathu okuqala encwadi yeSambulo akhomba umlayezo wokugcina wesixwayiso esintwini. Yiso lesi sixwayiso esandulela izinhlupho eziyisikhombisa zokugcina kanye nokuBuya Kwesibili kukaKristu. Umlayezo wesAmbulo sikaJesu Kristu “wathunyelwa futhi wabonakaliswa ngezibonakaliso” “ngengelosi yakhe.”

Lowo myalezo ofanayo wesixwayiso ube usukhonjiswa esigabeni sokugcina seSambulo, futhi futhi umelwa njengengelosi yesithathu yeSambulo ishumi nane.

Ingelosi yesithathu yabalandela, isho ngezwi elikhulu, ithi: Uma kukhona umuntu okhuleka kuso isilo nakumfanekiso waso, amukele uphawu lwaso esiphongweni sakhe noma esandleni sakhe, lowo-ke uyakuphuza iwayini lolaka lukaNkulunkulu, elithululwe lingaxutshiwe enkomishini yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingewe, naphambi kweWundlu. Intuthu yokuhlushwa kwabo iyenyuka kuze kube phakade naphakade; futhi abanakuphumula imini nobusuku, labo abakhuleka kuso isilo nakumfanekiso waso, nalowo nalowo owamukela uphawu lwegama laso. IsAmbulo 14:9–11.

Umyalezo wokuxwayisa wokugcina uwumyalezo omelwe njengowengelosi yesithathu. Uwukuxwayisa kokugcina ngoba ukhomba ngokuqondile isivivinyo sokugcina sesintu. Kukhona enye ingelosi elandelayo ejoyina ingelosi yesithathu, naleyo ngelosi nayo iwumyalezo wokuxwayisa wokugcina.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngamandla ngezwi elikhulu, yathi: Liwile, liwile iBhabhiloni elikhulu, selibe yindawo yokuhlala yamademoni, nesiphephelo sawo wonke umoya ongcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Ngokuba zonke izizwe ziphuze iwayini yolaka lobufebe balo, namakhosi omhlaba aphingile nalo, nabathengisi bomhlaba bacebile ngobuningi bokunethezeka kwalo.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuba ningamukeli ezinhluphekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zakhe. IsAmbulo 18:1–5.

Umlayezo oyisAmbulo sikaJesu Kristu umelelwe esahlukweni sokuqala, esahlukweni seshumi nane, esahlukweni seshumi nesishiyagalombili, nasesahlukweni samashumi amabili nambili. Umlayezo uphawulwa yingelosi evezwa esikhombisweni sokuqala nesokugcina eSambulweni njengengelosi uGabriyeli, bese kuthi ezahlukweni zeshumi nane neshumi nesishiyagalombili lowo mlayezo umelelwe ngokomfanekiso yingelosi endizayo ezulwini noma eyehla ivela ezulwini.

Ingelosi elehla ivela ezulwini esahlukweni seshumi nesishiyagalombili ifanekiswa ngaphambilini esahlukweni seshumi, lapho ingelosi yehla ibeke unyawo olulodwa emhlabeni nolunye olwandle. Leyo ngelosi inencwadi uJohane ayalwa ukuba ayidle, eyenza umlomo wakhe ube mnandi nesisu sakhe sibababayo. Incwadi uJohane ayidlayo ingumyalezo, futhi umyalezo omelwe yileyo ncwadi encane ufanekisa umyalezo wengelosi yesAmbulo isahluko seshumi nesishiyagalombili; ngaleyo ndlela nawo uyisethulo somyalezo wokugcina wesixwayiso.

Sitshelwa ukuthi umlayezo kaNkulunkulu wathunyelwa futhi wabonakaliswa yingelosi, futhi lapho sihlolisisa ngokuseduze ukuze sithole umlayezo wokugcina wesixwayiso ovezwe encwadini yeSambulo, siyathola ukuthi izikhathi eziyisikhombisa ingelosi ibonakalisa umlayezo wokugcina wesixwayiso. Ezimweni zokuqala nezokugcina kwakuyingelosi uGabriyeli. Khona-ke eSambulweni seshumi sinengelosi ehla inencwadana encane esandleni sayo. ESambulweni seshumi nane sinezinye izingelosi ezintathu, zonke zimelela umlayezo wokugcina wesixwayiso. Bese kuthi eSambulweni seshumi nesishiyagalombili sibe nenye ingelosi emele lowo kanye kanye

umlayezo wokugcina wesixwayiso. Imiyalezo eyisikhombisa yokugcina yesixwayiso imelelwa yizingelosi. Eyokuqala neyokugcina yingelosi uGabriyeli, kanti izingelosi ezinhlanu eziphakathi kweyokuqala neyokugcina ziyizingelosi ezingokomfanekiso.

Yebo, nakanjani, ngalinye kula mabhande ayisikhombisa linengelo lalo futhi, kodwa lezo zingelosi ziphethe umlayezo eziwuyisa emabandleni, kanti-ke umlayezo wokugcina wesixwayiso ebesikhuluma ngawo ungumlayezo ohlanganisa umhlaba wonke njengabalaleli bawo.

Umugqa ngamunye emigqeni eyisikhombisa yesiprofetho emele umlayezo wokugcina wesixwayiso kufanele uhlolisiswe ngokucophelela futhi uvunyelaniswe nomunye nomunye, kodwa kulesi sigaba ngifisa nje ukuchaza isimiso esiyisisekelo se-Alpha ne-Omega. Isikhathi sokuqala lapho isihloko sikhulunywa khona eZwini likaNkulunkulu siyisithenjwa esibaluleke kakhulu. Isikhathi sokuqala lapho “imbewu” kukhulunywa ngayo eBhayibhelini sikuGenesis 1:11, lapho sitshelwa khona ukuthi imbewu yayiyoveza “ngokohlobo lwayo.” Ukukhulunywa kokuqala kwembewu kugcizelela ukuthi inayo i-DNA edingekayo ukuze izizale kabusha. UJesu wabiza iZwi likaNkulunkulu ngokuthi liyimbewu.

Ngalolo suku uJesu waphuma endlini, wahlala ngaselwandle. Kwase kubuthana kuye izixuku ezinkulu, waze wangena emkhunjini, wahlala; isixuku sonke simi ogwini. Wase ekhuluma kubo izinto eziningi ngemifanekiso, ethi,

Bhekani, umhlwanyeli waphuma wayohlwanyela; kwathi esahlwanyela, enye imbewu yawela eceleni kwendlela, kwafika izinyoni zayidla zayiqeda; enye yawela ezindaweni ezinamatshe, lapho yayingenawo umhlabathi omningi; yahle yahluma masinyane, ngokuba yayingajulile emhlabathini; kwathi ilanga seliphumile, yashiswa; futhi ngenxa yokuba yayingenampande, yabuna. Enye yawela phakathi kwameva; ameva akhula, ayayiminyanisa; kepha enye yawela emhlabathini omuhle, yathela izithelo, enye ngokuphindwe kayikhulu, enye ngokuphindwe ngamashumi ayisithupha, enye ngokuphindwe ngamashumi amathathu. Onendlebe zokuzwa makezwe.

Kwase kufika abafundi kuye, bathi kuye: Ukhulumelani nabo ngemifanekiso na?

Waphendula wathi kubo: Ngenxa yokuthi ninikwe ukwazi izimfihlakalo zombuso wezulu, kodwa bona abakunikwanga. Ngokuba yilowo nalowo onakho uyakunikwa, abe nokuchichima okukhulu; kepha lowo ongenakho uyakuphucwa ngisho nalokho anakho. Ngakho ngikhuluma kubo ngemifanekiso, ngoba bebona ababoni; bezwa abezwa, futhi abaqondi. Kubo kugcwaliseka isiprofetho sika-Isaya esithi: Ngokuzwa niyakuzwa, kepha ningaqondi; nangokubona niyakubona, kepha ningaboni. Ngokuba inhliziyo yalaba bantu isindile, nezindlebe zabo ziye zaba buthuntu ekuzweni, namehlo abo bawavalile; funa bangaze babone ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyo yabo, baphenduke, mina ngibaphulukise.

Kepha abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi nabalungileyo bafisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga.

Ngakho-ke yizwani umfanekiso womhlwanyeli.

Lapho noma ubani ezwa izwi lombuso, kodwa engaliqondi, khona kufika omubi, ahlwithe lokho okwakuhlwaneyelwe enhliziyweni yakhe. Nguye lo owamukela imbewu eceleni kwendlela.

Kepha lowo owamukela imbewu ezindaweni ezinamatshe nguye lowo olizwa izwi, bese elamukela ngokushesha ngenjabulo; kepha akanampande kuye uqobo, kodwa uhlala isikhashana nje; ngokuba lapho kuvela usizi noma ukuhlushwa ngenxa yezwi, masinyane uyakhubeka.

Nalowo owamukela inhlwanyelo phakathi kwameva nguye olizwa izwi; kepha ukukhathazeka kwaleli zwe, nenkohliso yengecebo, kuminyanisa izwi, bese engabi nazithelo.

Kepha lowo owamukela imbewu emhlabathini omuhle ngulowo olizwa izwi, aliqonde; naye futhi uthela izithelo, akhiqize, omunye ikhulu, omunye amashumi ayisithupha, omunye amashumi amathathu. Mathewu 13:1–23.

Imbewu, eyiZwi likaNkulunkulu, inayo yonke i-DNA edingekayo ukuze iveze isitshalo esiphelele. Ukuvela kokuqala kwendaba eZwini likaNkulunkulu kuqokethe zonke izingxenye ezikhona zaleyo ndaba. Leli qiniso laziwa ngokuthi “umthetho wokuvela kokuqala.” Lapho lo mthetho uhlolwa ngokusondele kakhulu, uba ngoqinisekile kakhulu.

Ngaphambi kokuba siqhubekele phambili encazelweni yethu ye-Alpha ne-Omega kanye nencazelo yeZwi likaNkulunkulu njengembewu, kuyafaneleka ukucabangela, esiqeshini esisanda kusicaphuna kuMathewu, amaphuzu athile afanele ekucabangeni kwethu ngencwadi yeSambulo. Bonke abaprofethi bakhuluma ngokuphela kwezwe.

“Ngamunye wabaprofethi basendulo akakhulumelanga kakhulu isikhathi sabo njengokuba akhulumela esethu, ukuze ukuprofetha kwabo kusebenze kithina. ‘Kepha zonke lezi zinto zehlela bona zibe yizibonelo; zalotshwa ukuze kuxwayiswe thina, esehlelwe yikuphela kwezikhathi zomhlaba.’ 1 Korinte 10:11. ‘Abavezwa ukuthi babengakhonzi bona uqobo, kodwa bakhonza thina ngalezo zinto esenitshelwe zona manje yilabo abashumayeke ivangeli kini ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto nezingelosi ezifisa ukuzibuka.’ 1 Petru 1:12....”

“IBhayibheli liqoqe futhi labopha ndawonye ingcebo yalo ngenxa yalesi sizukulwane sokugcina. Zonke izigameko ezinkulu nezenzo ezinesizotha zomlando weTestamente Elidala bezilokhu ziphindaphindeka, futhi ziyaziphindaphinda, ebandleni kulezi zinsuku zokugcina.” Selected Messages, book 3, 338, 339.

Lesi siqephu sinikeza ofakazi abathathu, (uPawulu, uPetru no-Ellen White) abafakaza iqiniso lokuthi bonke abaprofethi bakhuluma ngokuphela komhlaba, okuyiso kanye lesi sikhathi lapho imfihlo encwadini yeSambulo ivululwa khona. Ngakho-ke, kuMathewu ishumi nantathu, lapho uJesu ethi, “mahlo enu abusisiwe, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisele ngithi kini, Abaprofethi abanengi nabantu abalungileyo bafisa ukubona lezi zinto enizibonayo, abazibonanga; nokuzwa lezi zinto enizizwayo, abazizwanga,” wayeveza sona lesi busiso esiphawulwe emavesini amathathu okuqala esahluko sokuqala seSambulo.

Ubusiwe ofundayo, nalabo abezwa amazwi alesi siprofetho, balondolozwe lokho okulotshwe kuso; ngokuba isikhathi siseduze. IsAmbulo 1:3.

UJesu walandisa umfanekiso womHlwanyeli, kwase kuthi abafundi baholelwe ukuba babuze kuye ngalowo mfanekiso. Kodwa ngaphambi kokuba bangeniswe ekuxoxisaneni noJesu, wathi kubo—futhi okubaluleke kakhulu kithi—“Onezindlebe zokuzwa, akezwe.”

UJesu unikeza umfanekiso, awuphethe ngesixwayiso kulabo abayakuzwa—ukuba bezwe. Khona-ke abafundi baholelwa kule ngxoxo lapho uJesu ephatha khona okungenani imicabango emithathu ebalulekile. Uveza umehluko phakathi kwezigaba ezimbili zabezwayo, futhi ngokwenza kanjalo ubhekisela endimeni encwadini ka-Isaya ukuze anikeze ufakazi wesibili wezigaba ezimbili zabezwayo (ngokuba khumbulani ukuthi konke kubekwe esimweni salabo abayakuzwa). Umqondo wesithathu awubekayo phambili, ngaphandle kwezigaba ezimbili zabezwayo nencwadi ka-Isaya njengofakazi wesibili, uyilokhu yokuthi iZwi likaNkulunkulu liyimbewu. Ngakho-ke iqiniso lokuthi iZwi likaNkulunkulu liyimbewu liyingxenywe yalokho okufanele kuzwakale yilabo abezwa iSambulo sikaJesu Kristu eSambulweni isahluko sokuqala. Kukhona abezwayo ababili emavesini amathathu okuqala, njengoba nje kukhona nezigaba ezimbili zabezwayo kuMathewu ishumi nantathu. UMathewu ishumi nantathu umane ungeze ukuqonda okuthile ngezindlela ezehlukene labo abenqaba ukuzwa abakhetha ngazo ukungezwa. Futhi ubufakazi buka-Isaya bungeza nakakhulu emlayezweni okufanele siwuzwe.

Ngomnyaka inkosi u-Uziya eyafa ngawo, nami ngabona iNkosi ihlezi esihlalweni sobukhosi, iphakeme futhi iphakanyisiwe, nomphetho wengubo yayo wagcwalisa ithempeli. Phezu kwayo kwakumi amaserafi; yilowo nalowo wayenamaphiko ayisithupha; ngamabili wamboza ubuso bakhe, ngamabili wamboza izinyawo zakhe, nangamabili wandiza. Omunye wamemeza komunye, wathi: Ngcwele, ngcwele, ngcwele, yiJehova Sebawoti; umhlaba wonke ugcwele inkazimulo yayo. Izinsika zomnyango zanyakaza ngezwi lalowo owayememeza, nendlu yagcwala intuthu.

Ngase ngithi, Maye kimi! ngoba sengibhujisiwe; ngokuba ngingumuntu onezindebe ezingcolileyo, futhi ngihlala phakathi kwabantu abanezindebe ezingcolileyo; ngokuba amehlo ami ambonile iNkosi, uJehova Sebawoti.

Khona-ke enye yamaserafi yandizela, iphethe esandleni sayo ilahle elivuthayo, eyayilithathile ngezimpintshi e-altare; yayisilibeka emlonyeni wami, yathi: Bheka, lokhu kuthinte izindebe zakho; ububi bakho bususiwe, nesono sakho sihlanziwe.

Ngase ngizwa izwi leNkosi, lithi: Ngiyakuthuma bani, futhi ngubani oyakusihambela na? Ngase ngithi mina: Nangu mina; ngithume.

Wasesethi: Hamba, utshele lesi sizwe uthi: Yizwani impela, kodwa ningaqondi; nibone impela, kodwa ningaboni ngokukuqonda. Yenza inhliziyi yalesi sizwe ibe nama-futha, wenze izindlebe zaso zibe lukhuni, uvale amehlo aso; funa sibone ngamehlo aso, sizwe ngezindlebe zaso, siqonde ngenhliziyi yaso, siphenduke, siphiliswe.

Ngase ngithi, Nkosi, kuze kube nini? Yase iphendula yathi: Kuze kube yilapho imizi isichithekile, ingenamhlali, nezindlu zingenamuntu, nezwe seliyincithakalo enkulu; uJehova

esebasusile abantu wabakhiphela kude, kube khona ukushiywa okukhulu phakathi kwezwe. Kepha nokho kuyo kuyakuba khona okweshumi, kuphinde kubuye, kudliwe; njengomuthi we-teili nanjengom-okhi, okusalayo kukho kusekhona kuwo, lapho ewa amaqabunga awo: kanjalo imbewu engcwele iyakuba yinsalela yalo. U-Isaya 6:1–13.

Yebo, le ndima ka-Isaya iyamangalisa ngokuphelele ekujuleni kwezihloko zesiprofetho ezikhuluma ngazo. Eziningi zalezi zihloko sezixoxwe kaningi eMatafuleni kaHabakuki, ngakho-ke sizomane sifingqe amaphuzu avela kule ndima asekelayo ukucabangela kwethu ukubhekisela kukaJesu ekutheni izwi laKhe liyimbewu.

Sekusunguliwe ukuthi u-Isaya, kulesi siqephu, umele umprofethi, ngakho-ke futhi umele abantu bakaNkulunkulu ekupheleni kwesikhathi. Okubaluleke nakakhulu ephuzwini lethu, u-Isaya umele abantu ababebephila esonweni, kuyilapho besasebenza ngaphakathi kwebandla likaNkulunkulu. Kwaze kwaba yilapho u-Isaya ethola isambulo senkazimulo kaNkulunkulu lapho angazange aqaphele khona ukona kwakhe siqu. WayengowaseLawodikeya; wayeyimpumputhe.

“U-Isaya wayekulahlile isono sabanye; kodwa manje uzibona esechayeke ekulahlweni okufanayo ayekumemezele phezu kwabo. Wayenelisekile ngomkhosi obandayo, ongenakho ukuphila ekukhulekeleni kwakhe uNkulunkulu. Wayengakwazanga lokhu kwaze kwaba yilapho enikwa umbono weNkosi. Yeka ukuthi ubuhlakani namakhono akhe kwabonakala kukuncane kangakanani manje lapho ebuka ubungcwele nobukhosi bendawo engcwele. Wayengafaneleke kangakanani! Wayengakulungeli kangakanani ukusebenza okungcwele! Ukuzibona kwakhe kungavezwa ngolimi lomphostoli uPawulu, ‘Mina muntu olusizi! ngubani oyakungikhulula kulomzimba walokhukufa na?’”

“Kodwa ukuthululeka kwathunyelwa ku-Isaya ekucindezelekeni kwakhe. ‘Khona enye yamaserafi yandizela kimi, inesikhotha somlilo esandleni sayo, eyayisithathile ngezimpintshisi e-altare: Yasibeka emlonyeni wami, yathi, Bheka, lokhu kuthinte izindebe zakho; nobubi bakho bususiwe, nesono sakho sihlanziwe.’ U-Isaya 6:6, 7.”

“Umbono owanikwa u-Isaya umele isimo sabantu bakaNkulunkulu ezinsukwini zokugcina. Banenhlanhla yokubona ngokukholwa umsebenzi oqhubekayo endaweni engcwele yasezulwini. ‘Ithempeleli likaNkulunkulu lavuleka ezulwini, kwase kubonakala ethempelini lakhe umphongolo wesivumelwano sakhe.’ Njengoba bebheka ngokukholwa endaweni engcwele kunazo zonke, futhi bebona umsebenzi kaKristu endaweni engcwele yasezulwini, bayabona ukuthi bangabantu abanezindebe ezingcolileyo,—abantu abanezindebe ezivame ukukhuluma okuyize, nabantu amathalenta abo angangcwelelwanga futhi angasetshenziselwanga inkazimulo kaNkulunkulu. Kuhle impela ukuba baphele amandla lapho beqhathanisa ubuthakathaka babo nokungafaneleki kwabo nobumsulwa nobuhle besimilo esikhazimulayo sikaKristu. Kodwa uma bona, njengo-Isaya, bengamukela umbono iNkosi ehlose ukuba wenziwe enhliziyweni, uma bezokwehlisa imiphefumulo yabo phambi kukaNkulunkulu, likhona ithemba ngabo. Umnsalo wesithembiso ungaphezu kwesihlalo sobukhosi, futhi umsebenzi owenziwa ku-Isaya uyokwenziwa kubo. UNkulunkulu uyophendula izicelo ezivela enhliziyweni ephukileyo.”

“Inhloso yalo msebenzi omkhulu nonesithunzi kaNkulunkulu iwukuhlanganisa izinyanda zibe sesibayeni sasezulwini; ngokuba umhlaba uyakugcwala inkazimulo yeNkosi. Ngakho-ke makungabikho noyedwa odangala lapho ebona ububi obubusayo futhi ezwa ulimi oluphuma ezindebeni ezingcolileyo. Lapho amandla obumnyama ezibeka emgqeni wokulwa nabantu bakaNkulunkulu; lapho uSathane eyobutha amabutho akhe empini yokugcina enkulu, futhi amandla akhe abonakala emakhulu futhi ecishe abe manqoba onke, [khona-ke] umbono ocacileyo wenkazimulo yobunkulunkulu, wesihlalo sobukhosi esiphakeme nesiphakanyisiweyo, esigubuzelwe ngothingo lwesithembiso, uyakunika induduzo, isiqinisekiso, nokuthula.” Review and Herald, December 22, 1896.

Umbono “umele isimo sabantu bakaNkulunkulu ezinsukwini zokugcina.” Abantu bakaNkulunkulu ezinsukwini zokugcina bangamaLawodikeya.

Bhalela ingelosi yebandla laseLawodikeya uthi: Nakhu akushoyo u-Ameni, ufakazi othembekileyo noqinisileyo, ukuqala kwendalo kaNkulunkulu, uthi: Ngiyayazi imisebenzi yakho, ukuthi awubandi futhi awushisi; sengathi ubungabanda noma ushise. Ngakho-ke, ngenxa yokuthi usivivi, futhi awubandi awushisi, ngizokukhafula uphume emlonyeni wami. Ngokuba uthi, Ngicebile, futhi ngandisiwe ngempahla, futhi angisweli lutho; kanti awazi ukuthi ungolusizi, nomunyu, nompofu, nempumpithe, futhi uhamba ze: ngiyakweluleka ukuba uthenge kimi igolide elihlungwe emlilweni, ukuze ucebe; nezingubo ezimhlophe, ukuze wembathwe, nokuba ihlazo lobuze bakho lingabonakali; futhi ugcoke amehlo akho ngomuthi wamehlo, ukuze ubone.

Bonke engibathandayo, ngiyabasola futhi ngiyabaqondisa ngesijeziso; ngakho-ke shisekani, niphenduke. Bhekani, ngimi emnyango, ngingqongqoza; uma umuntu ezwa izwi lami, avule umnyango, ngizongena kuye, ngidle naye, naye adle nami. Onqobayo ngizomnika ukuba ahlale nami esihlalweni sami sobukhosi, njengoba nami nganqoba, ngase ngihlala noBaba esihlalweni sakhe sobukhosi.

Onendlebe, makezwe lokho uMoya akusho emabandleni. IsAmbulo 3:14–22.

“Umyalezo oya ebandleni lamaLawodikeya uwukusola okumangazayo, futhi usebenza kubantu bakaNkulunkulu esikhathini samanje.

“Futhi engelosini yebandla laseLawodikeya loba: Lokhu kusho u-Amen, uFakazi othembekileyo noqinisileyo, isiqalo sendalo kaNkulunkulu; Ngiyayazi imisebenzi yakho, ukuthi awubandi futhi awushisi: ngifisa sengathi ngabe uyabanda noma uyashisa. Ngakho-ke, ngenxa yokuthi ufudumele, ungebandi futhi ungashisi, ngizokukhafula uphume emlonyeni waMi. Ngokuba uthi, Ngicebile, futhi ngandisiwe ngempahla, futhi angisweli lutho; kodwa awazi ukuthi ungolusizi, nowokuhawukelwa, nompofu, noyimpumpithe, nohamba-ze.’

“INkosi lapha isikhombisa ukuthi umlayezo okufanele uthwalelwe abantu baYo yizikhonzi ezibiziwe yiYo ukuba zixwayise abantu awusiwo umlayezo wokuthula nokulondeka. Awuyona into yethiyori kuphela, kodwa ungowokusebenza ngokoqobo kukho konke. Abantu bakaNkulunkulu bavezwa emlayezweni oya kwabaseLawodikeya njengabasezimweni zokuvikeleka kwenyama. Baphumule kalula, bezikholwa ukuthi basesimweni esiphakeme sokuzuza ngokomoya. ‘Ngokuba uthi, Ngicebile, ngandisiwe ngempahla, angisweli lutho;

kanti awazi ukuthi ulusizi, ungowukelekayo, umpofu, uyimpumpu, unqunu.”

“Yikuphi ukukhohliswa okukhulu okungehlela izingqondo zabantu ukwedlula ukuzethemba kokuthi baqinisile, kanti banephutha ngokupheleleyo! Umlayezo woFakazi Oqinisileyo uthola abantu bakaNkulunkulu bekukhohliseka okudabukisayo, kodwa beqotho kulokho kukhohliseka. Abazi ukuthi isimo sabo siyadabukisa emehlweni kaNkulunkulu. Ngesikhathi labo abakhulunywayo bezincoma ngokuthi basesimweni esiphakeme ngokomoya, umlayezo woFakazi Oqinisileyo uphuhliza ukulondeka kwabo ngokusola okumangalisayo kwesimo sabo sangempela sobumpumputhe bokomoya, ubumpofu, nosizi. Ubufakazi obunjalo, obulukhuni futhi obubukhali, abunakuba yiphutha, ngokuba nguFakazi Oqinisileyo okhulumayo, futhi ubufakazi baKhe bumelwe ukuba buqinisile.

“Kunzima kulabo abazizwa belondekile kulokho abakufezile, futhi abazibheka njengabacebile olwazini lwezinto zikamoya, ukwamukela umlayezo omemezela ukuthi bakhohlisiwe futhi badinga wonke umusa womoya. Inhliziyo engangcweliswa ‘inenkohliso ngaphezu kwazo zonke izinto, futhi yonakele kakhulu.’ Ngaboniswa ukuthi abaningi bayazithopha ngokuthi bangamaKristu amahle, bona abangenalo ngisho nelilodwa ugongolo lokukhanya oluvela kuJesu. Abanalo kubo uqobo ulwazi oluphilayo lwempilo yobunkulunkulu. Badinga umsebenzi ojulile nophelele wokuzithoba phambi kukaNkulunkulu ngaphambi kokuba bezwe isidingo sabo sangempela somzamo oqotho, ophikelelayo, wokuzuza imusa eyigugu kaMoya.” Testimonies, volume 3, 252, 253.

Lapho u-Isaya esequkile ephuma esimweni sakhe saseLawodikeya, wazinikela ngokuzithandela ukuthwala umyalezo wokugcina wesixwayiso awuyise emhlabeni. Ivesi lesithathu lesahluko sesithupha lixhumanisa umlando wokuprofetha ka-Isaya nomlando wokuprofetha weSambulo 18 lapho ingelosi yehla futhi ikhanyisela umhlaba ngenkazimulo yayo.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; umhlaba wakhanyiswa ngenkazimulo yayo. IsAmbulo 18:1.

U-Isaya umele abantu bakaNkulunkulu phakathi nesikhathi lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla, ngokuba ngesikhathi ethathwa eyiswa endaweni engcwele yasezulwini, wezwa amaserafi ememeza athi: “Ngcwele, ngcwele, ngcwele, uJehova Sebawoti: umhlaba wonke ugwele inkazimulo yakhe.” U-Isaya, njengakuJohane encwadini yesAmbulo, umele abantu bakaNkulunkulu abamemezela umyalezo wokugcina wesixwayiso. UJohane wabiza abantu bakaNkulunkulu ngokuthi “insali,” kanti u-Isaya wabhekisela kubo ngokuthi “ingxenywe yeshumi,” noma isishiyagalombili somnikelo. Igama eliyimpande esiHebherini lisho “ukunikela okweshumi.”

Umbuzo wesiprofetho othi “kuze kube nini?” u-Isaya awubuza, ubuye ubuzwe kaningi eZwini likaNkulunkulu (futhi ngenxa yokufingqa, impendulo yombuzo othi “kuze kube nini?” iwukuthi uphawula ukufika komthetho kaSonto kazwelonke e-United States.) Ngokuka-Ellen White, ngaleso sikhathi “ukuhlubuka kukazwelonke kuyolandelwa ukubhujiswa kukazwelonke,” futhi ngokuka-Isaya kulapho “imizi ichithwa kungabi namuntu ohlala kuyo, nezindlu zingabi namuntu, nezwe lenziwe incithakalo enkulu, iNkosi isusile abantu yabayisa kude, kube khona ukulahlwa okukhulu phakathi kwezwe.” “Ukulahlwa okukhulu phakathi kwezwe” yilabo “abangingi” abawiswa eMthethweni kaSonto ngokukaDaniyeli 11:41. Laba bangabantu baka-Isaya isahluko

sesithupha noMathewu isahluko seshumi nantathu abanamehlo, kodwa bengaboni, nezindlebe, kodwa bengezwa, kanye nalabo abakwiSambulo isahluko sesithathu abenqaba iseluleko esiya ebandleni laseLawodikeya.

Uyongena futhi ezweni elikhazimulayo, futhi amazwe amaningi ayakugumbuqelwa; kepha laba bayakuphunyuka esandleni sakhe, okuyi-Edomu, noMowabi, nenduna yabantwana bakwa-Amoni. Daniyeli 11:41

U-Isaya waba nombono ngoJesu Kristu endaweni yaKhe engcwele, njengoba noJohane enza encwadini yesAmbulo. U-Isaya umele “okweshumi” noma isishiyagalombili esithi “siyabuya” futhi “siyakudliwa” njengomuthi. Igama lesiHebheru elihunyushwe ngokuthi “kudliwa” lisho ukuqothulwa ngomlilo. Nokho “okweshumi” kunento “esekhona” phakathi kwabo umlilo ongayiqothuli. Kusobala ukuthi izingxenye eziyisishiyagalolunye kweziyishumi zazingenayo leyo nto na? Umlilo omelwe njengodla uqede umuthi we-teil nowe-okhi ungumlilo woMthunywa weSivumelwano oza ngokuzumayo ethempelini laKhe encwadini kaMalaki.

Bhekani, ngiyakuthuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; futhi iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yona impela isithunywa sesivumelwano enithokoza ngaso; bhekani, izakufika, kusho uJehova Sebawoti.

Kepha ngubani ongamelana nosuku lokufika kwakhe na? futhi ngubani oyakuma lapho ebonakala na? ngokuba unjengomlilo womncibilikisi, nanjengesepa labahlanzi bezingubo; uyakuhlala njengomncibilikisi nomhlanzi wesiliva; uyakubahlanza amadodana kaLevi, awacwengisise njengegolide nesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakuqala. Malaki 3:1–4.

Ishumi lika-Isaya, (eliyinxenye yeshumi) liphinde libe “ngumnikelo wokulunga” kaMalaki. Umnikelo kaMalaki ungabantu bakaNkulunkulu, abamelelwa “ngamadodana kaLevi” ahlanjululwa ngomlilo ukuze kuvele “umnikelo wokulunga,” kanti labo “abadliwayo” ngomlilo ebufakazini buka-Isaya bayileyo ngxenye yeshumi, noma ishumi.

Ngokomusa kaNkulunkulu engiwuphiwe, njengomakhi ohlakaniphileyo, ngibekile isisekelo, omunye-ke uyakha phezu kwaso. Kodwa yilowo nalowo makaqaphele ukuthi wakha kanjani phezu kwaso. Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, okuyiJesu Kristu. Manje uma umuntu akha phezu kwalesi sisekelo igolide, isiliva, amatshe ayigugu, ukhuni, utshani, izinhlanga; umsebenzi walowo nalowo uyakubonakaliswa; ngokuba usuku luyakuwumemezela, ngoba luyakwambulwa ngomlilo; nomlilo uyakuhlola umsebenzi walowo nalowo ukuthi uluhlobo luni. 1 Korinte 3:10–13.

UPawulu lapha umemezela ukuthi imisebenzi yomuntu wonke iyokwambulwa “ngomlilo”. KuMalaki, umlilo ushisa uqede insila. Ku-Isaya, ukuhlanzwa “kweshumi” kwenzeka “lapho” bethulula amaqabunga abo. Amaqabunga awuphawu lwesono esifihlekile, ukuzenzisa nokuzigabisa, njengoba kufakazelwa ngu-Adamu no-Eva.

“Ingxenywe yeshumi” ka-Isaya inomongo ongaphakathi kuyo ongenakushiswa uqedwe, futhi lowo mungo “uyinzalo engcwele”. BanoKristu phakathi kwabo, ithemba lenkazimulo. U-Isaya uqobo “uyinzalo engcwele” futhi futhi “uyingxenywe yeshumi” ayikhombayo. Kokubili “inzalo engcwele” kanye “nengxenywe yeshumi” kubuya esimweni saseLawodikeya kuya esimweni saseFiladelfiya ngokwembulwa kukaJesu Kristu endlini engcwele yaKhe.

Umbono wenkazimulo kaNkulunkulu obangela u-Isaya akhale ngokuthi uphelile, ukuthi ungumuntu ongcolileyo futhi eyisoni esidinga ukuthethelelwa, wenzeka ethempelini lasezulwini ngesikhathi izihlahla zilahla amaqabunga azo. Igama elithi “lahla” lisho “ukukhipha”, noma “ukugawula” isihlahla. Ukulahlwa kweLawodikeya kumelelwe lapha. “Ishumi” noma insali izodlula emlilweni wokuhlazwa oledwa isiThunywa sesiVumelwano sikaMalaki, ngaleyo ndlela imisebenzi yabo yobuntu ishiswe ngokomoya isuke, ngaleyo ndlela kusale kuphela “ingqikithi” engenakushiswa, okuyi “iNzalo eNgcwele”. Labo abenqaba ukuzwa bayolahlwa njengamaqabunga omile afileyo, noma bakhafulelwe baphume emlonyeni weNkosi.

UJesu uyiNzalo eNgcwele, futhi imbewu inayo yonke i-DNA edingekayo ukuze ikhiqize isitshalo sonke. IZwi likaNkulunkulu liyimbewu, ngakho-ke ukukhulunywa kokuqala kwento eZwini likaNkulunkulu kuqokethe lonke ulwazi oludingekayo ukuze lesi sikhloko silethwe ekuvuthweni okuphelele kukholwayo, uma siqondwa ngokufanele.

Isaya isahluko sesithupha sikhomba abantu abangeke “bezwe” esikhathini lapho KUMELE uzwe khona ukuze ubusiswe ngomyalezo wesAmbulo sikaJesu Kristu. Abantu uJesu ayebhekisele kubo babengabantu bakaNkulunkulu abakhethiweyo, babengumkakhe, babengabantu besivumelwano sakhe, babengu-Israyeli wasendulo.

U-Israyeli wasendulo, noma u-Israyeli wokuqala, uyisifaniso sika-Israyeli wanamuhla, noma u-Israyeli wokugcina. Abantu bakaNkulunkulu ekupheleni kwezwe bangama-Seventh-day Adventists, abantu Bakhe abakhethiweyo, umkakhe, abantu Besivumelwano Sakhe—u-Israyeli wanamuhla. Ubufakazi bomlando ka-Isaya, buhlanganiswe nomlando kaKristu, bunikeza ofakazi ababili abaqinisa ukuthi ekupheleni kwezwe ubu-Seventh-day Adventism buyoba sesimweni “sokulahleka” nesingasindiseki, esimelelwe emlayezweni oya eLawodikeya.

Empeleni abasindiseki ngokuphelele, kodwa bamane bangasindiseki esimweni sabo saseLawodikeya, njengoba kwaba njalo ngo-Isaya ngaphambi kokuhlengenwe nakho kwakhe, nanjengoba kwaba njalo ngamaJuda emlandweni kaKristu.

Enye yezinto umLaodicea okufanele “azizwe” ingumfanekiso womHlwanyeli. Kumele “azizwe” kulowo mfanekiso ukuthi iZwi likaNkulunkulu “liyimbewu”, imbewu engcwele. Lapho lokho “sekuziwe”, kusuke sekubekiwe isisekelo esiqala ukuvula umlayezo oyimfihlo weSambulo, ngoba lowo mlayezo usongwe ekuqondeni okujulile kokuthi uJesu ungu-Alfa no-Omega, Owokuqala noWokugcina, Ukuqala noKuphela. Ukuqonda ubudlelwano bokuphela nokuqala kuhlanganisa ukuqonda ukuthi uJesu uyiZwi, futhi UyiMbewu.

Ekuqaleni wayekhona uLizwi, noLizwi wayekuNkulunkulu, futhi uLizwi wayenguNkulunkulu. Yena lo wayekhona ekuqaleni ekuNkulunkulu. Zonke izinto zenziwa

ngaye; ngaphandle kwakhe akwenziwanga lutho kukho konke okwenziwayo. Kuye kwakukhona ukuphila; futhi ukuphila kwakuyikukhanya kwabantu. Futhi ukukhanya kukhanya ebumnyameni; kodwa ubumnyama abuzange bukwamukele. Johane 1:1–5.

Manje izithembiso zenziwa ku-Abrahama nasenzalweni yakhe. Akasho ukuthi, “Nasezinzalweni,” njengokungathi ziningi; kodwa njengokungathi iyodwa, “Nasenzalweni yakho,” okuyiKristu. Galathiya 3:16.

Ukuqonda ubudlelwane phakathi kokuphela nokuqala kudinga ukuqonda “umthetho wokukhulunywa kokuqala.” Umthetho wokukhulunywa kokuqala ukhomba ukuthi ukuqala kwesihloko kuyisikhombo esibaluleke kakhulu, ngokuba kuqukethe yonke indaba, ngoba njengeLizwi likaNkulunkulu liyimbewu. Isikhombo sokugcina siyisona sesibili ngobukhulu bokubaluleka ngomqondo wokuthi kulapho zonke izingxenye zendaba ziboshelwa ndawonye kungasali lutho olungaqediwe. Kodwa yizikhombo eziphakathi ngesihloko ezinikeza indaba amandla nokucaca, futhi ngalowo mqondo okuphakathi kubaluleke njengokuqala noma ukuphela.

Kuningi kakhulu okusafanele kukhulunywe ngakho ngalesi sihloko, kodwa uma sibuyela endimeni ekuMathewu ishumi nantathu singaqaphela ukuthi uJesu wakhomba izigaba ezimbili zabantu abezwayo noma abangezwa. Ukhomba indlela engaphezu kweyodwa yokungezwa, kodwa-ke ube esephimisa isibusiso phezu kwalabo abezwayo.

Kodwa abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisele ngithi kini, abaprofethi abaningi nabantu abalungileyo bafisa ukubona lokho enikubonayo, kodwa abazange bakubone; nokuzwa lokho enikuzwayo, kodwa abazange bakuzwe. Ngakho-ke yizwani umfanekiso womhlwanyeli. Mathewu 13:16–18.

Ngakho-ke, ngokwesiprofetho, lesi “sibusiso” siyiso kanye lesi sibusiso esikuSambulo 1:3:

Ubusisiwe ofundayo, nalabo abalalelayo amazwi alesi siprofetho, bagcine lokho okulotshwe kuso; ngokuba isikhathi sesiseduze.

Ukubhekisa kukaJesu ku-Isaya 6 kuMathewu 13, kuhlangele nemibhalo ka-Ellen White, kuqinisekisa ukuthi kunezinto ezibonwayo nezizwakalayo ekupheleni kwezwe ezinkulu kakhulu kangokuthi amadoda amaningi alungileyo nabaprofethi bafisa ukuphila kuleso sikhathi lapho umlayezo wokugcina wesixwayiso wawuzovulwa, nokuthi abantu babeyobe sebeyazi “ukubona” nokuthi “ukuzwa” lezo zinto.

UJohane wayalwa ukuba akuqinise ngophawu lokho okwakhulunywa “yiziNdudumo eziyisiKhombisa” esahlukweni seshumi, kuthi esahlukweni samashumi amabili nambili kukhishwe isimemezelo esithi: “Ungaqinisi ngophawu amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesiseduze.” Ivesi elilandelayo lichaza ukuphela kwesikhathi sokulinga komuntu. Ngaphambi nje kokuba isikhathi sokulinga sivalwe kukhishwa isimemezelo sokwambula “iziNdudumo eziyisiKhombisa”, okuyiyona kuphela ingxenye encwadini yeSambulo eyayiqiniseke ngophawu ngaleso sikhathi. Nge“ziNdudumo eziyisiKhombisa” sitshelwa ukuthi zimelela ukuqala nokuphela kwe-Adventism.

“Ukukhanya okukhethekile okwanikwa uJohane okwavezwa ngezulu eliduma izulu eziyisikhombisa kwakuwukuchazwa kwezehlakalo ezaziyokwenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili....”

“Emva kokuba lezi zulu eziyisikhombisa zikhulume amazwi azo, umyalo uza kuJohane njengoba weza kuDaniyeli maqondana nencwadi encane: ‘Vala uphawu kulezo zinto ezakhulunywa yizulu eziyisikhombisa.’ Lezi zihlobene nezehlakalo zesikhathi esizayo ezizokwambulwa ngokulandelana kwazo.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Imibani Eyisikhombisa imelela izehlakalo ezenzeka ngesikhathi sokuqala koBuvangeli bama-Adventist emlandweni womlayezo wengelosi yokuqala nowesibili, kusukela ngo-1798 kuze kube ngu-Okthoba 22, 1844, futhi kuleso sihloko esifanayo esiphawulwe ngenhla siyaziswa ukuthi Imibani Eyisikhombisa “ihlobene nezehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo.” Umlando wokuqala woBuvangeli bama-Adventist ufanekisa ukuphela koBuvangeli bama-Adventist, ngokuba uJesu Kristu, njengo-Alfa no-Omega, ubeka uphawu lwaKhe phezu kwawo wonke umlando woBuvangeli bama-Adventist, ngokuba ungumlando ongcwele njengokuba kwakunjalo ngomlando ka-Israyeli wasendulo.

NgokukaJesu kuMathewu isahluko seshumi nantathu, lezi zehlakalo yizo abaprofethi ababefisa ukuzibona, futhi abafundi babebusisiwe ngokuzazi. Labo bafundi bamele abantu bakaNkulunkulu ekupheleni kwezwe, ababusiwe ngenxa yalokho abakubonayo nabakuzwayo. Lokho abakubonayo nabakuzwayo kungumlayezo weSambulo sikaJesu Kristu, ophinde umelwe ngumlayezo weDuma Eziyisikhombisa, ezimelela kokubili umlando wamaMillerite kanye nomlando wekhulu namashumi amane nane ezinkulungwane.

“Yonke imilayezo eyanikezwa kusukela ngo-1840 kuya ku-1844 kumele yenziwe ibe namandla manje, ngoba baningi abantu abalahlekelwe ukuqondisa kwabo. Imilayezo kumele iye kuwo wonke amabandla.

“UKristu wathi, ‘Amehlo enu abusisiwe, ngoba ebona; nezindlebe zenu, ngoba ziyezwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abanengi namadoda alungileyo bafisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Abusisiwe amehlo abona izinto ezabonwa ngo-1843 nango-1844.

“Umlayezo wanikezwa. Futhi akufanele kube khona ukubambezeleka ekuwuphindeneni lowo myalezo, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuvala kumele wenziwe. Umsebenzi omkhulu uzokwenziwa ngesikhathi esifushane. Maduze kuzothunyelwa umlayezo ngokumiswa nguNkulunkulu, oyovuvukala ube yisikhalo esinamandla. Khona-ke uDaniyeli uyakuma esabelweni sakhe, anike ubufakazi bakhe.” Manuscript Releases, volume 21, 437.

U-Ellen White ukhomba umlando uKristu awukhomba njengomlando amadoda alungileyo ayefisa ukuwubona, njengomlando wamaMillerite kusukela ngowe-1840 kuze kube ngowe-1844, bese ethi “umyalezo uzonikezwa maduze ngokumiswa nguNkulunkulu, ozokhula ube yisikhalo esikhulu.”

“Isikhalo esikhulu” sifanekisela isixwayiso sokugcina sengwe yesithathu, futhi lapho lowo myalezo unikezwa, uyophinda umlando wesiqalo sobu-Adventist. Umlayezo wesixwayiso sokugcina uyileyo “miyalezo” “okufanele iye kuwo wonke amabandla,” futhi yonke “imiyalezo eyanikezwa kusukela ngowe-1840–1844 kufanele yenziwe ibe namandla manje.”

U-Alfa no-Omega ufanekisa ukuphela ngesiqalo. U-Ellen White uthi “imiyalezo kumelwe iye kuwo wonke amabandla,” futhi uJesu watshela uJohane wathi, “Mina ngingu-Alfa no-Omega, owokuqala nowokugcina: futhi, lokho okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa ase-Asia; e-Efesu, naseSmirna, nasePergamu, naseThiyathira, naseSardesi, naseFiladelfiya, naseLawodikeya.”

Imiyalezo yango-1840 kuya ku-1844 iyingxenye yalokho okumelwe kuthunyelwe emabandleni.