

# IsAmbulo sikaJesu Kristu - Inombolo Yesibili

## *Amagama Esivumelwano*

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Ngifake izinto eziningi ezihlokweni ezandulele ngomzamo wokubeka ekuqaleni amanye amaphuzu ayisisekelo okubhekisela kuwo. Manje sengizozama ukugxila kakhulu esihlokweni esibhekene nathi. Ngiyabonga ngokubekezela kwenu.

Kusukela ekuqaleni impela uNkulunkulu ubekade ezama ukwandisa ukuqonda kwethu kokuthi unguBani nokuthi uyini. Kulowo msebenzi usebenzise izindlela eziningana ukusiza abantu baqonde lokho okwembuliwe ngaye, futhi enye yalezo zindlela ukusebenzisa kwakhe “amagama,” kokubili amagama amaningi anikezwe uNkulunkulu emiBhalweni, kanye namagama anikezwe nabameleli baKhe abakhethiweyo. Ukhetha abameleli bobubi nabokuhle.

Uphinde wasebenzisa izinguquko zezikhathi zokuphathwa kwesivumelwano zabantu Bakhe abakhethiweyo besivumelwano ukuze akhulise ukuqondwa kwesimilo saKhe kancane kancane emlandweni wonke. Ngakho-ke, imilando yezinguquko zezikhathi zokuphathwa kwesivumelwano, ngezindlela ezihlukahlukene, nayo ikhuluma ngokukhuliswa kweqiniso lesimilo nesimo saKhe.

Uma sisondele esahlukweni sokuqala seSambulo njengesesingeniso nesihluthulelo sezizahluko ezilandelayo, sithola amaqiniso athile esahlukweni sokuqala anomthelela kuyo yonke incwadi. Elinye lalawo maqiniso lihlobene nokuthi uJesu Kristu ungubani, hhayi nje kuphela ukuthi ungu-Alfa no-Omega. Uma iqiniso libekwa obala esahlukweni sokuqala seSambulo, impela liyiqiniso lamanje elivivinyayo lesizukulwane sokugcina, lesi sizukulwane sokugcina siyiso “isizukulwane esikhethiweyo” esikhonjiswe nguPetru.

Esinye sezici zesimilo sikaKristu ebesilokhu sisihlola ngukuthi uKristu ukhomba isiphetho kusukela ekuqaleni. Isikhathi lapho uKristu aqinisa khona isivumelwano nabaningi isonto elilodwa simele uguquko lwesimiso sezikhathi zesivumelwano olusuka kwa-Israyeli ongokoqobo luye kwa-Israyeli womoya. Uguquko lwezinhlelo zezikhathi olukhonjwe emiBhalweni, konke olukhuluma ngokwanda kolwazi mayelana nesimilo nobukhona bukaKristu, kwakungo-Abrama, u-Isaka, uJakobe, uJosefa, uMose, uKristu, uWilliam Miller, kanye nabayizinkulungwane eziyikhulu namashumi amane nane. Kukhona omunye umugqa woguquko lwezinhlelo zezikhathi obekwe phezu kwalowo mugqa, okhomba izikhathi eziyisikhombisa zebandla likaNkulunkulu ezimelelwa ngamabandla ayisikhombisa esAmbulo sesibili nesesithathu, kodwa lokho asikakuthinti okwamanje. Kwaba khona uguquko lwesimiso sezikhathi ngo-Adamu no-Eva olumelelwa yisikhathi sangaphambi kokuwa kwabo nesangemva kokuwa kwabo, futhi kambe kwaba khona uguquko lwezinhlelo zezikhathi olusuka ngaphambi kukazamcolo luye emva kukazamcolo ngesikhathi sikaNowa. Yonke le migqa inegalelo ekukhanyeni esibhekene nakho, kodwa okwamanje sigxile kubantu abakhethiweyo.

Lapho uKristu eqala inkonzo yaKhe ekuqaleni kwesonto lesivumelwano, wabhathizwa.

UJesu, esebhathiziwe, wakhuphuka masinyane ephuma emanzini; bheka, amazulu amvuleka, wabona uMoya kaNkulunkulu ehla njengejuba, wehla phezu kwakhe; bheka, izwi livela ezulwini, lithi: Lo uyiNdodana yami ethandekayo, engithokozile ngayo. Mathewu 3:16, 17.

Amazwi okuqala kanye kaNkulunkulu, ngesikhathi uJesu ephuma emanzini, ngaleyo ndlela eqala isonto lesivumelwano, kwaba isimemezelo sikaYise sokuthi uJesu wayeyiNdodana kaNkulunkulu. Uma siqonda “umthetho wokukhulunywa kokuqala,” lelo qiniso linamandla amakhulu. Uma singaliqondi, akunjalo kakhulu.

Ekuqaleni uNkulunkulu wadala izulu nomhlaba. Umhlaba wawuyize ungenasimo, ubumnyama babuphezu kobuso botwa; noMoya kaNkulunkulu wawunyakazela phezu kobuso bamanzi. Genesis 1:1, 2.

NjengaseGenesisi, emcimbini wokugcoba kukhonjwa abantu abathathu bobuNkulunkulu.

Iqiniso lokuthi uJesu wayeyiNdodana kaNkulunkulu, iNdodana kaDavide, neNdodana yoMuntu laqhubeka livusa intukuthelo phakathi kwababhali nabaFarisi eminyakeni emithathu nengxenye eyalandela. UJesu ngokwesiprofetho washintsha esuka kuJesu waba nguJesu Kristu ngesikhathi sokubhathizwa Kwakhe. Lapho uJesu ebhathizwa, waba “nguKristu,” okusho ukuthi “ogcotshiwe” futhi yilona igama elithi “Mesiya” ngesiHeberu. Futhi kambe, amaHeberu ayelindele uMesiya, futhi ayazi ukuthi wayeyoba yiNdodana kaDavide. Lapho “egcotshwa” ukuba aqale leyo minyaka emithathu nengxenye engcwele kakhulu emlandweni womhlaba, wabona uMoya oNgcwele ehla futhi wezwa uYise ekhuluma.

Kwakuwumkhosi wokugcoba ojule kakhulu lapho umlayezo owamenezelwa ngaye nangomsebenzi wakhe wawuwukuthi, “WayeyiNdodana kaNkulunkulu”. Okwethusa kakhulu amaJuda kwakungesikho nje kuphela ukuthi wayeyiNdodana kaNkulunkulu, kodwa ukuthi wathi, njengeNdodana kaNkulunkulu — empeleni wayenguNkulunkulu. AmaJuda ayengenakukwamukela lokho ayekuqonda njengokusho okuhlambalazayo okunjalo! Inkinga yamaJuda iyinkinga ka-Abrahama—ngokuba u-Abrahama wayenguyise wamaJuda, uyise wesivumelwano futhi futhi eyisibonakaliso sokukholwa okwakudingeka ukuze kuginwe imibandela yesivumelwano.

Umfanekiso ka-Abrahama wokholo oludingekayo ukuze umuntu angene ebudlelwaneni besivumelwano noNkulunkulu udinga ukuthi ukholo lwakho luvivinywe. Isivivinyo sika-Abrahama, esasizoveza ukuthi ukholo lwakhe lwaluyiqiniso noma lwaluwukuzithembisa okuyize, sasisekelwe ekubonakaliseni ukuthi wayezolandela yini izwi likaNkulunkulu—ngisho noma lalibonakala liphikisana nezwi likaNkulunkulu langaphambili. U-Abrahama wayazi ukuthi umhlatshelo womuntu wawuwukubulala nokuthi wawumelela imikhuba yokukhonza izithombe yezizwe ezikhonza izithombe ayehlala phakathi kwazo ngaleso sikhathi. Ababhali nabaFarisi babazi emlandweni wesivumelwano sabo sokuqala ukuthi uNkulunkulu wayenguNkulunkulu oyedwa kuphela, futhi babazi futhi ukuthi uJesu wayezisho ukuthi unguNkulunkulu wesibili. Babebhekene nesivivinyo sabo sokugcina.

Yizwa, Israyeli: uJehova uNkulunkulu wethu unguJehova oyedwa. Duteronomi 6:4.

Emlandweni lapho uMose aloba khona ivesi elandulelayo, uNkulunkulu wayesemtshelile kakade uMose ukuthi kusukela kuleso sikhathi wayezokwaziwa njengoJehova. Wayengeke esaba nguNkosi uNkulunkulu uSomandla kuphela, kodwa kusukela kuleso sikhathi kuya phambili wayezokwaziwa njengoJehova. Kulowo kanye umlando lapho eqhubeka khona ekhulisa ukuqondwa kwesimilo saKhe njengoba simelwe ngamagama aKhe, futhi wayebuye azise u-Israyeli wasendulo ngokuqinileyo ukuthi uNkulunkulu munye. Kwakumelwe amaJuda osuku lukaKristu acabange ukuthini?

Ngokuhamba kwesikhathi enkonzweni yaKhe, lapho isifinyelele esicongweni sokungena kokunqoba eJerusalema, amaJuda aphinda futhi amangala kakhulu ngokuthi uJesu uyavumela abantwana ukuba bahlabelele izindumiso zaKhe.

Izixuku ezazihamba phambi, nalezo ezazilandela, zamemeza, zithi: Hosana eNdodaneni kaDavide; Ubusisiwe lowo ozayo egameni leNkosi; Hosana kweliphezulu. Mathewu 21:9.

Amazwi engoma eyahlanyisa abaFarisi kwakuyingxenye eyayikhomba uJesu njengeNdodana kaDavide, futhi futhi ikhomba ukuthi iNdodana kaDavide kwakuyigama leNkosi. Ekuqaleni kwenkonzo yaKhe, ekungeneni kokunqoba, futhi-ke nasesiphambanweni, impikiswano yayihlanganisa ukuphithizela mayelana negama likaJesu.

Ngakho abapristi abakhulu bamaJuda bathi kuPilatu: “Ungalobi ukuthi, ‘iNkosi yamaJuda’; kodwa ukuthi yena wathi, ‘NgiyiNkosi yamaJuda.’ ” Johane 19:21.

Impela, bekuyobe kulungile ngokuyisisekelo ukuba uPilatu ashintshe umbhalo uthi, “Mina nginguye, iNkosi yamaJuda,” ngokuba “Nginguye” kwakuyigama uJesu azibeka ngalo Yena uqobo ngokuphindaphindiwe. Impela, ukusebenzisa lowo mqondo onamaphutha ukuze kuguqulwe iZwi likaNkulunkulu, ikakhulukazi lapho kuyindaba yesiphambano, kuyinto abantu abangasoze bayenze, akunjalo? UJesu wayeyi “Nkosi yamaJuda,” kodwa wayephinde abe ngu “Nginguye,” ngakho isitatimende esithi “Mina nginguye, iNkosi yamaJuda” sinembile ngomqondo othile, kodwa lokhu akusilo iphuzu.

Kusukela ekuqaleni, naphakathi konke, kuze kube sekupheleni kweminyaka emithathu nengxenye, igama laKhe laba yindawo yokuphithizela. Kukhona izinto eziningi okufanele ziqondwe mayelana nomugqa wamagama esivumelwano, kodwa lapha ngifuna ukuveza ukuthi kwaba khona ukuzamazama ekupheleni kuka-Israyeli wasendulo ebandleni lamaJuda okwakuhlobene negama likaKristu. NjengeNdodana kaDavide, Wayenobufakazi obumfanele ukuba abe nguMesiya; njengeNdodana kaNkulunkulu, (ngomqondo wokuthi futhi enguNkulunkulu) nanjengeNdodana yoMuntu, uJesu wabeka isivivinyo esikhulu kakhulu kubantu abakhethiweyo. Lo muntu wayengasho kanjani ukuthi unguNkulunkulu futhi ngesikhathi esifanayo enguNdodana kaNkulunkulu, kuyilapho uMose ekuqaleni komlando wesivumelwano sabo wayekucacisile kakhulu ukuthi uNkulunkulu unguNkulunkulu oyedwa?

Nokho leyo kwakuyinjongo kaKristu yokuhamba phakathi kwabantu. UNkulunkulu wayekuYe ebuyisanisa abantu naYe uqobo, futhi wayekwenza lokhu ngokuvumela abantu ukuba babone

uJesu, owafundisa ngokusobala nangokuqondile ukuthi uma nimbonile Yena—nimbone uYise. Lo mlando umele ukuphela kuka-Israyeli ongokoqobo njengabantu abakhethiweyo bakaNkulunkulu, futhi ekuqaleni kwakukhona impikiswano ephawulekayo mayelana nokuthi uNkulunkulu ungubani nokuthi uyini.

UFaro wayesethi: Ungubani uJehova ukuba ngilalele izwi lakhe, ngidedele u-Israyeli ahambe na? Angimazi uJehova, futhi angiyikumdedela u-Israyeli ahambe. Eksodusi 5:2.

UFaro akagcini nje ngokuveza uphawu lokudelela okungenabukulunkulu okumelana nokwazi ngoNkulunkulu, kodwa futhi uveza nokuqonda kwamaGibhithe maqondana noNkulunkulu ka-Abrahama. Futhi kaningi iNkosi ithe izenzo zaYo ezimangalisayo eGibhithe zazenelwa ukuba isintu sazi ukuthi inguBani. Umlando wokuqala kuka-Israyeli ongokoqobo njengabantu bakaNkulunkulu abakhethiweyo uyisifanekiso sokuphela.

Kuzo zombili lezi zindaba zomlando kukhona ukungaqondi ukuthi uNkulunkulu ungubani nokuthi uyini, okuhlobene namagama Akhe ahlukahlukene; kodwa okubaluleke kakhulu ekucabangeleni kwethu ukuthi umlando kaKristu ekupheleni kuka-Israyeli njengabantu abakhethiweyo uveza ukuthi isizathu esiyinhloko esabangela amaJuda akhubeka ekwamukeleni uMesiya wawo kwaba ukuthi ayazi ukuthi iZwi likaNkulunkulu ekuqaleni komlando wesivumelwano sawo laliqinisekisile ukuthi WayenguNkulunkulu oyedwa. Yeka inkinga!

Emva kwalokho ababe besasinesibindi sokumbuza lutho. Wayesethi kubo: Basho kanjani ukuthi uKristu uyindodana kaDavide na? Ngokuba uDavide uqobo uthi encwadini yamaHubo: INkosi yathi eNkosini yami: Hlala ngakwesokunene sami, ngize ngenze izitha zakho zibe yisenabelo sezinyawo zakho. Ngakho uDavide umbiza ngeNkosi; pho, ungaba kanjani-ke eyindodana yakhe na? Luka 20:40–44.

Lesi yisikhathi sokugcina semibuzo nezimpendulo samaJuda, ngoba emva kwalokho kuxoxisana, “ababange besaba ukumbuza nomunye umbuzo.” Wayesanda kuphendula umbuzo wokugcina wenkonzo Yakhe mayelana nendlu elahlekileyo (futhi kuhlala kukhona indlu elahlekileyo ekulandiseni okungokwesiprofetho), kwase kuthi-ke Ephakamisa indaba yegama Lakhe njengokuthi “iNdodana kaDavide,” ngakho-ke njengoMesiya. Kuyo yonke leyo minyaka emithathu nengxenywe impikiswano ihlanganisa amagama Akhe ahlukahlukene, amele isimilo nemvelo Yakhe. Igama Lakhe liyakhulunywa ekuqaleni, ekubhaphathizweni Kwakhe, bese kuthi ekugcineni ekuxoxisane Kwakhe kokugcina nendlu elahlekileyo ekungeneni kokunqoba naseziphambanweni, kanye nakwezinye izindima emaVangelini.

“AbaFarisi base bebuthene noJesu ngesikhathi Ephendula umbuzo wombhali. Wase ephendukela kubo wababuza wathi: ‘Nicabangani ngoKristu? Uyindodana kabani na?’ Lo mbuzo wawuhloselwe ukuvivinya ukukholwa kwabo ngoMesiya,—ukubonisa ukuthi bambheka nje njengomuntu kuphela noma njengendodana kaNkulunkulu. Izwi elivumelanayo laphendula lathi, ‘iNdodana kaDavide.’ Leli kwakuyibizo isiprofetho esasimnike lona uMesiya. Lapho uJesu embula ubuNkulunkulu Bakhe ngemisebenzi Yakhe enamandla, lapho ephilisa abagulayo futhi evusa abafuleyo, abantu babebuza phakathi kwabo bethi, ‘Lo akayena yini iNdodana kaDavide?’ Owesifazane waseSirofenike, uBartimewu oyimpumpithe, kanye

nabanye abaningi babememeza kuye becela usizo, bethi, ‘Ngihawukele, Nkosi, wena Ndodana kaDavide.’ Mathewu 15:22. Ngesikhathi engena eJerusalema egibele, wamukelwa ngokumemeza kwenjabulo, kuthiwa, ‘Hosana kuyo iNdodana kaDavide: Ubusisiwe Ozayo egameni leNkosi.’ Mathewu 21:9. Futhi ngalolo suku abantwana abancane ethempelini baphindaphinda leso sidumiso esijabulisayo. Kodwa abaningi ababebiza uJesu ngokuthi iNdodana kaDavide abazange babuqaphele ubuNkulunkulu Bakhe. Babengaqondi ukuthi iNdodana kaDavide yayiyiyo futhi iNdodana kaNkulunkulu.”

“Ekuphenduleni amazwi okuthi uKristu wayeyiNdodana kaDavide, uJesu wathi, ‘Pho uDavide umbheka kanjani eMoyeni [uMoya Wokuphefumulela ovela kuNkulunkulu] ngokuthi uNkosi, ethi, INkosi yathi eNkosini yami: Hlala ngakwesokunene saMi, ngize ngibeke izitha zakho zibe yisenabelo sezinyawo zakho? Ngakho-ke uma uDavide embiza ngokuthi iNkosi, angaba kanjani indodana yakhe na? Kwakungekho muntu owakwazi ukumphendula ngelizwi, futhi kusukela ngalolo suku akubanga khona muntu owaphinde alinge ukumbuza eminye imibuzo.”

The Desire of Ages, 609.

Ukugcotshwa kwaKhe njengoMesiya kanye nokuxhumana kwaKhe kokugcina nalabo ayeze ukubasindisa kwakumayelana nobuNkulunkulu baKhe, uphawu lwezifaniso lwamagama aKhe, futhi-ke nangesimiso sokukhulunywa kokuqala. UJesu uphetha umsebenzi waKhe oqondile kumaJuda ngokusebenzisa umlando kaDavide ongokoqobo ukuze afundise ngoDavide ongowomoya. Kungani uDavide wayeyophawula ngesikhathi iNkosi itshela iNkosi ukuba ihlale esihlalweni sobukhosi kanye naYo? Ngoba inkosi uDavide ekuqaleni imele iNkosi uDavide engowomoya ekugcineni. Indlela okuwukuphela kwayo yokuqonda kahle amazwi okugcina kaJesu endlini elahlekileyo kwakuwukwazi ukusebenzisa isimiso sokukhulunywa kokuqala, okungenakwenziwa uma ungayazi leyo mithetho.

Isitatimende sakhe sokugcina endlini elahlekileyo sasidinga ukuqondwa komthetho wokukhankanywa kokuqala ukuze siqondwe. UJesu wasebenzisa uDavide nendodana kaDavide ukwethula iqiniso endlini elahlekileyo esitatimendeni sakhe sokugcina. Phela, babeyindlu kaDavide. Ngakho-ke uJesu wathatha uyise (uDavide) wamqondisa eNdodaneni (iNdodana kaDavide), futhi wathatha nendodana (kaDavide) wayiqondisa kuyise (uDavide). Waphendulela uYise emntwaneni njengoba umlayezo ka-Eliya waprofethwa ukuba wenze “ezinsukwini zokugcina.” Lowo kwakungumlayezo wakhe wokugcina ku-Israyeli wasendulo ongokoqobo, futhi wawungumlayezo ka-Eliya, ngoba wawusekelwe emthethweni wokukhankanywa kokuqala. Ngakho-ke umthetho wokukhankanywa kokuqala uqinisekisa futhi umlayezo kaJesu njengomlayezo ka-Eliya osekulwe kulowo mthetho uqobo. Umthetho wokukhankanywa kokuqala ufuna ukuthi uma umlayezo ka-Eliya kaJohane uMbhapathizi wawungowokuqala emlayezweni wokugcina wesixwayiso endlini elahlekileyo yakwa-Israyeli, khona-ke umlayezo wokugcina abawuphiwayo nawo wawuyoba ngumlayezo ka-Eliya. Futhi kwaba njalo...

Sekushiwo konke lokhu, manje sengizokhipha iphuzu kukho konke lokhu elisekelwe emthethweni wokukhulunywa kokuqala—u-Alfa no-Omega. Kwaba khona impikiswano mayelana nokuqonda ukuthi uNkulunkulu ungubani nokuthi uyini ekuqaleni kuka-Israyeli wasendulo, eyayifanekisela yona leyo mpikiswano efanayo ekugcineni kuka-Israyeli wasendulo. Ekugcineni kuka-Israyeli

wasendulo, umsebenzi kaKristu wawuhlanganisa ukufundisa indlu yakwa-Israyeli elahlekile ukuthi uNkulunkulu ungubani nokuthi uyini. Emlandweni wokuphela kwaba khona ukumelana noKristu okwakusekelwe eqinisweni lokuqala elamiswa ekuqaleni. U-Israyeli wesimanje ongokomoya uyakuba nezimpawu ezifanayo zesiprofetho emlandweni wabo.

Ekuqaleni kwe-Adventism, izazi-mlando ziyasazisa ukuthi amaMillerite ayakhiwe ngokuyinhloko yizinkolo ezimbili zobuKristu; iMethodist kanye neChristian Connection. Izinkolelo eziyinhloko zeMethodism zazisekelwe ekuphileni impilo efaneyo yobuKristu. Babenayo “indlela.” Inkolelo eyinhloko yeChristian Connection ingafingqwa njengokuphikisa imfundiso yobuKatolika yobuZiqu-zintathu.

Ngokocucwaninga kwami sekufinyelele, cishe bonke ubuholi bamaMillerite babebambebele kuleyo mfundiso ye-Christian Connection. Kukhona amagatsha amaningi e-Seventh-day Adventist Reform Movement (SDARM), asabambebele kulokho kuqonda kwasekuqaleni kwamaMillerite “kokungabuvumi ubuthathu bukaNkulunkulu,” futhi akukhuthaze. Inkinga enkulu (futhi engumthombo wamanje wokuphikisana) kulabo abagcina ukuqonda kwamaphayona iye yaba njalo futhi iyohlala injalo, ukuthi kufanele basabele kanjani ezindimeni eziningi nezihlukahlukene lapho uSister White ephikisa khona ngokuqondile isikhundla semfundiso abasibambelelayo nabasikhuthazayo?

“Ngiyalelwa ukuba ngithi, Imibono yalabo abafuna imibono yesayensi ephakeme ayifanele ukwethenjwa. Kwenziwa izethulo ezinjengalezi ezilandelayo: ‘UBaba unjengokukhanya okungabonakaliyo; iNdodana injengokukhanya okufakwe esimweni somzimba; uMoya ungukukhanya okusakazelwe yonke indawo.’ ‘UBaba unjengamazolo, umhwamuko ongabonakaliyo; iNdodana injengamazolo aqoqwe abe yisimo esihle; uMoya unjengamazolo awele esihlalweni sokuphila.’ Enye futhi incazelo ithi: ‘UBaba unjengomhwamuko ongabonakaliyo; iNdodana injengefu elisindayo elinombala womthofu; uMoya uyimvula ewile futhi esebenza ngamandla okuvuselela.’”

“Zonke lezi zibonakaliswe zemimoya azilutho nje. Aziphelile, azilona iqiniso. Ziyanciphisa futhi zehlise ubukhosi obungenakulinganiswa nanoma yisiphi isifaniso sasemhlabeni. UNkulunkulu akanakufaniswa nezinto izandla zaKhe ezizenzileyo. Lezi ziyizinto zomhlaba nje kuphela, ezihlupheka ngaphansi kwesiqalekiso sikaNkulunkulu ngenxa yezono zomuntu. UBaba akanakuchazwa ngezinto zomhlaba. UBaba ungukugcwala konke kobuNkulunkulu ngokomzimba, futhi akabonakali emehlweni abafayo.

“INdodana ingukugcwala konke kobuNkulunkulu kubonakaliswe. IZwi likaNkulunkulu limemezela ukuthi ‘ingumfanekiso oqondileyo wobunjalo Bakhe.’ ‘Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa, ukuze yilowo nalowo okholwa yiyo angabhubhi, kodwa abe nokuphila okuphakade.’ Lapha kuboniswa ubuntu bukaYise.

“UMduduzi uKristu athembisa ukumthumela emva kokukhuphukela kwakhe ezulwini, unguMoya kukho konke ukugcwala kobuNkulunkulu, ebonakalisa amandla omusa wobuNkulunkulu kubo bonke abamamukelayo nabakholwa kuKristu njengoMsindisi womuntu siqu. Kukhona abantu abathathu abaphilayo bobuthathu basezulwini; egameni lala mandla

amathathu amakhulu—uYise, neNdodana, noMoya oNgcwele—labo abamukela uKristu ngokholo oluphilayo bayabhapathizwa, futhi la mandla ayakusebenzisana nezikhonzi zasezulwini ezilalelayo emizamweni yazo yokuphila impilo entsha kuKristu.” Special Testimonies, Series B, number 7, 62, 63.

Lesi siqephu sikhomba “imizwa yalabo” ababachaza uYise, neNdodana, noMoya ngezinto “zomhlaba.” Bese sithi, “UYise akanakuchazwa ngezinto zomhlaba.” Qaphelani amaphuzu amabili awenzayo, nakuba elilodwa lingase lizwakale njengokuphikisana. Ukhomba incazelo engamanga yoBunkulunkulu ekhomba onkulunkulu abathathu, uma uthanda. Kuyincazelo engamanga yoBunkulunkulu, kodwa akasho lutho ngeqiniso lokuthi le ncazelo engamanga yoBunkulunkulu nayo ayilungile ngenxa yokuthi inenani elingelona eliqondile lonkulunkulu eBunkulunkulwini.

Qaphelani futhi ukuthi uthi izinto zasemhlabeni azinakusetshenziswa ukuchaza uYise. Kuleso sitatimende uqobo, naye usebenzisa izinto zasemhlabeni. Ngabantu abanezingane, omama, obaba, o-anti, nabazala. Futhi uJesu uyasitshela ukuthi ezulwini, emhlabeni owenziwe musha, ngeke kusaba khona ukuganana, ngoba siyakuba njengezingelosi. Azikho izingelosi zesilisa nezesifazane. Amagama asetshenziswa ngabantu ukuchaza ubudlelwano babo omunye nomunye asetshenziswe uNkulunkulu ukuze asifundise ngemvelo nesimilo saKhe, kodwa ngisho “nezinto zasemhlabeni” ugqozi oluzisebenzisile ukufundisa abantu ngesimilo nangemvelo kaNkulunkulu aziphelele.

Sitsheliwe ukuthi, “Kukhona abantu abathathu abaphilayo bobuthathu basezulwini” ... “uYise, iNdodana, noMoya oNgcwele.” Kuyisinengiso ukunamathisela imizwa yomoya yabakholelwa emimoyeni yasemhlabeni kulaba bantu abathathu, kodwa akusiso isinengiso ukunamathisela “igama lalawa mandla amathathu amakhulu” encazelweni yeBhayibheli yoBunkulunkulu.

Umprofethikazi uthi “igama” lamandla amathathu amakhulu akha ubuNkulunkulu linguYise, iNdodana noMoya oNgcwele. Njengakulo lonke iqiniso leBhayibheli, lapho lihlanganiswa umugqa phezu komugqa, ubufakazi obuphelele kumelwe buqathe zonke izimpawu zendlela ezambululiwe. Ubufakazi babaprofethi kumelwe buhlanganiswe. UDaniyeli unikeza uKristu igama elithi Palmoni (phakathi kwamanye amagama, kodwa lokhu kuyisibonelo nje). UJohane umbiza ngokuthi u-Alfa no-Omega, kanti uMose umbiza ngokuthi uJehova. Ngokuka-Ellen White igama lakhe linguYise, iNdodana noMoya oNgcwele.

“USathane u... uhlala ephoqelela okungamanga—ukuze ahole abantu basuke eqinisweni. Ukukhohlisa kokugcina kakhulu kukaSathane kuyoba ukwenza ubufakazi boMoya kaNkulunkulu bungabi namandla. ‘Lapho kungekho khona umbono, abantu bayabhubha’ (IzAga 29:18). USathane uyosebenza ngobuqili obukhulu, ngezindlela ezehlukene nangamathuluzi ahlukene, ukuze aphazamise ukwethenjwa kwabantu bakaNkulunkulu abasele ebufakazini beqiniso.

“Kuyovuswa inzondo emelene noBufakazi eyoba ngekaSathane. Imisebenzi kaSathane iyoba ngeyokuphazamisa ukholo lwamabandla kubo, ngenxa yalesi sizathu: uSathane akanakuba nendlela ecace kangaka yokungenisa izinkohliso zakhe nokubopha imiphfumulo ezinkohlisweni zakhe uma izixwayiso nokusola nezeluleko zikaMoya kaNkulunkulu zilalelwa.” Selected Messages, incwadi 1, 48.

Iphuzu elisheshayo elivela kulesi siqephu. UJohane uxoshiwe waya ePhatmose ngenxa yeZwi likaNkulunkulu nobufakazi bukaJesu. Kukhona izethameli ezimbili eziqondiwe zesigijimi sengelosi yesithathu: labo abangaphandle kobu-Adventist nalabo abangaphakathi kobu-Adventist. UJohane umelela umAdventist ongacini nje ngokushushiswa yizwe ngenxa yokulalela kwakhe iBhayibheli, kodwa futhi ushushiswa ngenxa yokulalela kwakhe imibhalo yoMoya Wesiprofetho. Ukushushiswa okuqondiswe kuMoya Wesiprofetho kuvela ngaphakathi, hhayi ngaphandle.

Ekuqaleni kuka-Israyeli wasendulo, emva kweminyaka engamakhulu amane eGibhithe, labo ababemiselwe ukuba babe ngabantu besivumelwano abakhethiweyo babengasagcini iSabatha. Babengayazi isimilo noma imvelo kaKristu. Babambelela ekungaqondini kahle ngoNkulunkulu ababekufundiswe besekuthunjweni. Izinhlupho eziyishumi; ukukhululwa oLwandle oluBomvu; imana yasezulwini; itabernakele nakho konke okwakukulo; imikhosi engcwele; igceke, iNdawo Engcwele neNdawo eNgcwele kakhulu; umthetho kaNkulunkulu; iDwala elalilandela bona; amanzi aphuma eDwaleni elalilandela bona, ngisho nenyoka esigxotsheni, konke kwakuhloselwe ukwandisa ulwazi ngoNkulunkulu kubantu Bakhe abakhethiweyo. Kwakuyimfundo eqhubekela phambili. Leyo mfundo eqhubekela phambili yaqhubeka kwaze kwaba yilapho ababhali “bengasabe besambuza lutho” khona, wayese ekhomba yona kanye indaba yokugcina ababeyoba nayo engxoxweni evulekile naYe, futhi yayiphathelene negama likaDavide nokuthi uKristu ungubani nokuthi uyini.

Ekuqaleni kuka-Israyeli womoya wanamuhla, emva kweminyaka eyi-1260 eseBhabhiloni lomoya, labo okwakufanele babe ngabantu besivumelwano abakhethiweyo babengasawugcini uSabatha. Babengawazi umlingiswa noma imvelo kaKristu. Babambelela emibonweni engalungile ngoNkulunkulu ababeyifundiswe futhi beyifundisa ngesikhathi besekuthunjweni. Umlando wobu-Adventist, nazo zonke izimpawu zawo zendlela, ukhulubuka, ukuyekethisa kanye nemizabalazo yangaphakathi, wafinyelela esigabeni ngeminyaka yawo-1880 lapho kushicilelwa khona Incwadi ethi The Desire of Ages. Kuleyo ncwadi, ekhasini 671, kugcinwe ukuqonda ngoBukulunkulu obase bukhule badlula kakhulu ukuqonda okwavela ekhulwini leshumi nesishiyagalombili.

U-Israyeli wasendulo waba nempikiswano ekupheleni kwawo eyadalwa ukuqonda okulinganiselwe ngoBukulunkulu, okwakusekelwe ekuqondeni okwavela emlandweni wokuqala wawo. Ubufakazi bukaJesu buthi, noma ngabe uYise, iNdodana, noma uMoya oNgcwele, bonke “bayikugcwala kobuNkulunkulu ngokomzimba” (Kolose 2:9). Ubufakazi beBhayibheli buthi, “Yizwa, Israyeli: uJehova uNkulunkulu wethu unguJehova oyedwa” (Duteronomi 6:4).

U-Israyeli wanamuhla ubambebele ezinhlobonhlobo zemibono ngoBukulunkulu, futhi munye kuphela olungile. Ekupheleni kuka-Israyeli wanamuhla uNkulunkulu uzophetha umsebenzi wokwembula isimilo saKhe ngale ndlela ngenkathi isikhathi somusa sisahleli. Yilokho Akwenzela amaJuda, futhi Akaguquki neze. Kuqinisekile ukuthi sizoqhubeka sikhula ekuqondeni kwethu imvelo nesimilo sikaNkulunkulu kulo lonke iphakade, kodwa kube khona umugqa weqiniso onenjongo engokwesiprofetho obonisa imizamo kaNkulunkulu yokufundisa abantu baKhe ngaYe uqobo, futhi lowo mlando uyingxenywe yemfundo afuna ukuyifundisa manje, futhi ulwazi olutholakala ezwini lesiprofetho mayelana naleyo nqubo yemfundo lukhomba ukuphela

kwengxoxo okuhambisana nokuvalwa kwesikhathi somusa.

“UKristu uyiNdodana kaNkulunkulu eyayikhona ngaphambi kwakho konke, ezikhona ngokwayo.... Lapho ekhuluma ngokuba khona kwakhe ngaphambi kwakho konke, uKristu ubuyisela ingqondo emuva ezikhathini ezingaziwa ukuqala kwazo. Usiqinisekisa ukuthi akukaze kube khona isikhathi lapho Wayengekho ebudlelwaneni obuseduze noNkulunkulu ongunaphakade. Lowo amaJuda ayelalele izwi lakhe ngaleso sikhathi wayekade enoNkulunkulu, enjengomuntu okhuliswa kanye Naye.” Signs of the Times, August 29, 1900.

“Wayelingana noNkulunkulu, engenamkhawulo futhi enguSomandla.... UnguNdodana yaphakade, ezikhona ngokwayo.

“Nakuba iZwi likaNkulunkulu likhuluma ngobuntu bukaKristu ngesikhathi esemhlabeni, likhuluma futhi ngokucacile nangokunqumayo maqondana nokuba khona Kwakhe ngaphambi kokuba abe semhlabeni. IZwi lalikhona njengobuNkulunkulu, yebo njengeNdodana kaNkulunkulu yaphakade, lihlangele noYise, futhi limunye naye. Kusukela phakade WayenguMlamuleli wesivumelwano, lowo okwakuzakuthi kuye zonke izizwe zomhlaba, amaJuda nabeZizwe ngokunjalo, uma zimamukela, zibusiswe. ‘IZwi lalikuNkulunkulu, futhi iZwi lalinguNkulunkulu.’ Ngaphambi kokuba kudalwe abantu noma izingelosi, iZwi lalikuNkulunkulu, futhi lalinguNkulunkulu.” Review and Herald, April 5, 1906.

Kulesi siqephu ucaphuna emazwini okuqala kanye kaJohane.

Ekuqaleni wayekhona uLizwi, noLizwi wayekuNkulunkulu, futhi uLizwi wayenguNkulunkulu. Yena lowo wayekhona ekuqaleni enoNkulunkulu. Konke kwenziwa ngaye; ngaphandle kwakhe akwenzekanga lutho olwenziweyo. Johane 1:1–3.

Ekuqaleni kwakukhona okungenani oNkulunkulu ababili, ngoba uJohane usanda kuthi, “IZwi lalinguNkulunkulu, futhi lalinaye uNkulunkulu.” Evesini lokuqala likaGenesisise igama lesiHebheru elithi “Elohim” lihunyushwa ngokuthi uNkulunkulu. Kaningi eZwini likaNkulunkulu elithi “Elohim” libekwa esakhiweni sohlelo lolimi esikhomba uNkulunkulu oyedwa, kodwa noma kunjalo liyibuningi. UJohane uyakususa ukucatshangelwa kokuthi “Elohim” kuleli vesi kungaba nguNkulunkulu oyedwa ngobufakazi bakhe besibili ngalesi sihloko. Ubufakazi bakhe bumisa ukuthi kukhona okungenani oNkulunkulu ababili.

Okukhathaza nakakhulu abaphikisa uZiqu-zintathu abathi bagcina uMoya Wesiprofetho yilokhu ukuthi ekuqaleni “uMoya kaNkulunkulu wawundizela phezu kobuso bamanzi.” Lo “Moya” owawundizela phezu kwamanzi ungabe wawunguYise noma iNdodana, noma wawungumuntu wesithathu wobuthathu basezulwini njengoba uDadewethu White ebhekisela kuye? Amavesi amathathu okuqala kaJohane evangelini lakhe alandelwa yilawa mazwi.

Kuye kwakukhona ukuphila; futhi ukuphila kwakuyikukhanya kwabantu. Futhi ukukhanya kukhanya ebumnyameni; kodwa ebumnyama abuzange bikuqonde. Johane 1:4, 5.

Ukubhekisela ekukhanyeni nasebumnyameni kuvumelana ngokuphelele nesiqalo seGenesisise esithi.

UNkulunkulu wathi: Makube khona ukukhanya; kwaba khona ukukhanya. UNkulunkulu wakubona ukukhanya ukuthi kuhle; uNkulunkulu wehlukana ukukhanya nobumnyama. UGenesis 1:3, 4.

Sizobuyela maduze kulezi ziqephu ezimbili ezihambisanayo ezimayelana nokukhanya okuyisihloko endabeni yokudala elandela ngemva kwesingeniso sobuNkulunkulu. Ekuqaleni, iqiniso lokuqala elikhulunywa ngalo liyisimo noma imvelo yobukulunkulu. Kodwa lesi siqephu asimi kuze kube isahluko sesibili ivesi lesithathu, lapho sithola khona ukuthi amagama amathathu okugcina endabeni yokudala aqala ngezinhlamvu ezintathu zesiHebheru ezihlangene zakha igama elihunyushwa ngokuthi “iqiniso.”

Ukuqala kwendaba yokudalwa kwethula ubuNkulunkulu, bese kuveza amandla okudala ezwi laKhe, kwase kuthi ekugcineni kuphethe lesi siqephu ngesiginesha yaphezulu emele iqiniso, umlayezo wengelosi yesithathu, negama likaNkulunkulu njengoba limelelwe ngu-Alfa no-Omega.

Ngosuku lwesikhombisa uNkulunkulu waqeda umsebenzi wakhe ayewenzile; waphumula ngosuku lwesikhombisa kuwo wonke umsebenzi wakhe ayewenzile. UNkulunkulu walubusisa usuku lwesikhombisa, walungwelisa; ngokuba ngalo wayephumule kuwo wonke umsebenzi wakhe uNkulunkulu awudalayo futhi awenza. Genesis 2:2, 3.

Ukuphela kwamaqiniso okuqala afundiswa eZwini likaNkulunkulu kuyisiqongo salesi siqephu. Siphetha ngamazwi amathathu athi “Nkulunkulu,” “wadala,” kanye “wenza,” ngalokho kugcizelelwa ukuqala kwalesi siqephu, kodwa ngokubaluleke ngokufanayo kugcizelelwa neSabatha losuku lwesikhombisa. ISabatha, kambe, liwuphawu lwendalo nesibonakaliso phakathi kukaNkulunkulu nabantu baKhe abakhethiweyo. “Iqiniso” limelelwa yizinhlamvu ezintathu eziqala ngalinye lala mazwi amathathu okugcina endalo. Ubufakazi bugcizelela ukuthi iqiniso leSabatha libaluleke kangakanani futhi liqakatheke kangakanani, kodwa okujule ngokufanayo yilokhu ukuthi lezo zinhlamvu ezintathu zimelela futhi izinyathelo ezintathu zemiyalezo yengelosi yokuqala, eyesibili, neyesithathu. Kanjalo, esiqeshini sokuqala impela seBhayibheli iSabatha njengesibonakaliso samandla kaNkulunkulu okudala sibonakaliswa futhi njengodaba lokuvivinya ekupheleni kwesikhathi. Incwadi yokugcina eBhayibheli inikeza ufakazi wesithathu wokuhambisana nobufakazi bukaJohane evangelini lakhe.

UJohane kuwo amabandla ayisikhombisa ase-Asia: Umusa mawube kini, nokuthula, kuvela kuye okhona, nowayekhona, nozayo; nakuMimoya eyisikhombisa ephambi kwesihlalo sakhe sobukhosi; nakuJesu Kristu, ongufakazi othembekileyo, izibulo kwabafuleyo, nombusi wamakhosi omhlaba. Kuye owasithandayo, wasihlambulula ezonweni zethu ngegazi lakhe uqobo, Wasenza amakhosi nabapristi kuNkulunkulu noYise; makube kuye inkazimulo nombuso kuze kube phakade naphakade. Amen. Bhekani, uyeza ngamafu; futhi onke amehlo ayakumbona, kanye nalabo abamgwaza: futhi zonke izizwe zomhlaba ziyakulila ngenxa yakhe. Yebo, Amen. Mina ngingu-Alfa no-Omega, isiqalo nesiphetho, kusho iNkosi, ekhona, neyayingekhona, nozayo, uSomandla.

Mina Johane, engingumfowenu nami, nohlanganyela nani ekuhluphekeni, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhatmose ngenxa

yezwi likaNkulunkulu nangenxa yobufakazi bukaJesu Kristu. Ngaba semoyeni ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, linjengeleciongo, lithi: Mina ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi: Lokho okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa ase-Asiya; e-Efesu, naseSmirna, nasePergamu, naseThiyathira, naseSardisi, naseFiladelfiya, naseLawodikeya. IsAmbulo 1:4–11.

Amavesi amathathu okuqala esahluko sokuqala seSambulo akhomba umlayezo wokuxwayisa wokugcina nokuthi lowo mlayezo ulethwa kanjani usuka kuNkulunkulu uye esintwini. Aphinde asho ukuthi yiSambulo sikaJesu Kristu, ngaleyo ndlela ephawula umehluko phakathi kwencwadi yeSambulo nencwadi kaDaniyeli. Enye iyisiprofetho, enye iyisambulo.

“Encwadini yeSambulo zonke izincwadi zeBhayibheli zihlangana futhi ziphethelapho. Nansi ingxenye ephelile incwadi kaDaniyeli. Enye iyisiprofetho; enye iyisambulo. Incwadi eyayivalwe ngophawu akusiyo iSambulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina. Ingelosi yayala yathi, ‘Kepha wena, Daniyeli, vala la mazwi, unamathisele uphawu encwadini, kuze kube yisikhathi sokuphela.’ Daniyeli 12:4.”  
Izenzo ZabaPhostoli, 585.

Encwadini yeSambulo kunemigqa yesiprofetho okufanele iqashelwe futhi ihlanganiswe umugqa phezu komugqa. Yonke leyo migqa yesiprofetho iphelela encwadini yeSambulo, kodwa incwadi eyayivalwe ngophawu kwakungeyona incwadi yeSambulo, futhi kwakungeyona nje kuphela incwadi kaDaniyeli eyayivalwe, kodwa okwavalwa encwadini kaDaniyeli kwakuyileyo “ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina.”

“Izinsuku zokugcina” zingaqondwa ngomqondo ojwayelekile, kodwa ukuziqonda njengamazwi aphefumulelwe, (okuyilokho eziyikho) kudinga ukuba siphinde sihlolwe ukuthi inkulumbo ethi “izinsuku zokugcina” inaso yini isibonakaliso esiprofethikhi esihambisana nayo. “Izinsuku zokugcina” ziyisikhathi esithile somlando wesiprofetho esinobuningi bemigqa esisekelayo. Ngethemba ukuthi ngizowubeka lowo mlendo ngokucacile esikhathini esiseduze. Ngokuqondile lowo ngumlando osukela ku-1798 kuze kube ukuvalwa komusa. Enye indlela yokukuqaphela lokhu ukuthi enkonzweni yendlu engcwele engokoqobo kwakukhona usuku olulodwa lonyaka olwalumele ukwahlulela, futhi lolo kwakunguSuku Lokubuyisana. Lowo mkhosi ongokoqobo wawuyisibonelo salokho uDadewethu uWhite akubiza ngoSuku Lokubuyisana olungumfanekiselo ogcwalisekileyo. USuku Lokubuyisana lwesiprofetho noma olomoya lumelela “izinsuku zokugcina” zesikhathi somusa, lumelela inkathi yokwahlulela kokugcina.

Isiprofetho esikuDaniyeli esasivalwe uphawu sasinezixenye ezimbili. Kwakukhona isiprofetho esihlobene nezinsuku zokugcina amaMillerite asiqaphela, esasimemezela ukuvulwa kokwahlulela. Leyo ngxenye kaDaniyeli imelwe ngombono womfula i-Ulai ezahlukweni zesishiyagalombili nesesishiyagalolunye. Esinye isiprofetho esasivalwe uphawu kuDaniyeli simemezela ukuvalwa kokwahlulela, nokuphela kwe-Adventism, nokuphela kwe-United States, nokuphela kwezwe. Lowo mbono wawumelwe umfula i-Hiddekel.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu wanikwa ikakhulukazi ngenxa yalezi zinsuku zokugcina. Imibono ayibona osebeni lwe-Ulayi ne-Hidekeli, imifula emikhulu

yaseShinari, manje isisemkhankasweni wokugcwaliseka, futhi zonke izenzakalo ezabikezelwa zizofezeka maduze.” Testimonies to Ministers, 112, 113.

Umbono wase-Ulai wavulwa uphawu ngonyaka ka-1798 futhi ukhuluma ngendlu engcwele kaNkulunkulu nangabantu baKhe. Umbono waseHidekeli wavulwa uphawu ngonyaka ka-1989 lapho, njengoba kuchazwe kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane, amazwe amele owayeyiSoviet Union ekhukhulwa ubupapa kanye ne-United States, futhi ukhuluma ngezitha zabantu bakaNkulunkulu. Le mibono emibili isebenza njengamabandla ayisikhombisa nezimpawu eziyisikhombisa encwadini yeSambulo. Omunye ungumlando wangaphakathi webandla, kanti omunye ungumlando wangaphandle webandla, futhi yomibili ihamba kuso sonke isikhathi futhi “ikakhulukazi ingeyalezi” “zinsuku zokugcina.”

Kodwa nakuba sitshelwa ukuthi incwadi yeSambulo akuyona incwadi evaliwe, sibuye sitshelwe futhi ukuthi iyincwadi evaliwe.

“ISambulo yincwadi evaliwe, kodwa futhi iyincwadi evuliwe. Ilandisa ngezehlakalo ezimangalisayo ezizokwenzeka ezinsukwini zokugcina zomlando walo mhlaba. Izimfundiso zale ncwadi ziqondile, azisona ezemfihlakalo nezingenakuqondakala. Kuyo kuthathwa wona lowo mugqa wesiprofetho njengakuDaniyeli. Ezinye iziprofetho uNkulunkulu uziphindile, ngaleyo ndlela ebonisa ukuthi kufanele zinikwe ukubaluleka. INkosi ayiziphindi izinto ezingabalulekile kakhulu.” Manuscript Releases, umqulu 9, 8.

Incwadi yeSambulo ayisavalekile, ngoba iziprofetho ezikuDaniyeli sezembuliwe, futhi yona kanye imigqa yeziprofetho esembuliwe kuDaniyeli iyona migqa efanayo etholakala kuSambulo. Okwaqinisekiswa kvaalwa encwadini yeSambulo kwakuyingxenye yeSambulo ehlobene ngokukhethekile nabantu bakaNkulunkulu ezinsukwini “zokugcina.” Ngesikhathi uDade White ebhala lesi sitatimende, “imidumo eyisikhombisa” yayisavaliwe ngaleso sikhathi ayebhala ngaso, ngakho wabhala ukuthi “iyincwadi evaliwe.” Wabuye wathi incwadi kaDaniyeli “yayiyincwadi eyayivaliwe,” esebenzisa inkathi edlule. Kuyena yayisembuliwe ngo-1798.

Lokho okwakuvalwe ngokuphathelene nemidumo eyisikhombisa ngesikhathi sokuphila kwakhe kwakungeyona nje kuphela izehlakalo zesikhathi esizayo ezimelelwa yimidumo eyisikhombisa, kodwa ngokuyinhloko kwakungukuthi “imidumo eyisikhombisa” imelela ukuthi ukuqala kobu-Adventist kuhambisana nokuphela kobu-Adventist. “Imidumo eyisikhombisa” yembula umthetho wesiprofetho obaluleke kunayo yonke odingekayo ukuze kuqondwe iSambulo sikaJesu Kristu, ngesikhathi esifanayo yembula nesici semvelo nesimilo sikaNkulunkulu, sokuthi Yena uyisiqalo nesiphetho sazo zonke izinto. Isiprofetho sibonisa ukuthi kukhona ukuthuthuka okuhlosile kwamaqiniso axhumene nemvelo nesimilo sikaNkulunkulu.

UJesu, lapho emelwe “njengeNgonyama yesizwe sakwaJuda”, usuke efanekisa umsebenzi awufeza lapho embula iqiniso ngendlela ehamba kancane futhi ehlelekile kuwo wonke umlando. Uvala izwi lesiprofetho ngophawu, kuze kufike isikhathi lapho kufanele liqondwe khona. Uvala futhi avule iqiniso ngenjongo yokufundisa. NjengoPalmoni, uJesu unguMbali Omangalisayo Wezinombolo, iNkosi yesikhathi elawula uMlando waYo. Njengo-Alfa no-Omega, phakathi kwezinye izinto, uyiNkosi yolimi. NjengeNgonyama yesizwe sakwaJuda unguye olawula ukuthi iqiniso lembulwe

nini kubantu.

Esambulweni sokuqala senwadi yeSambulo, ngemva kwamavesi amathathu okuqala, ubuNkulunkulu bukhonjiswa njengabantu abathathu abahlukile.

Johane kuwo amasonto ayisikhombisa ase-Asia: Umusa mawube kini, nokuthula,

kuvela kuye okhona, nowayekhona, nozakuzo;

nakuyoMimoya eyisikhombisa ephambi kwesihlalo sakhe sobukhosi;

nakuJesu Kristu, ongufakazi othembekileyo, nezibulo kwabafuleyo, nombusi wamakhosi omhlaba. IsAmbulo 1:4, 5.

Isingeniso senwadi yokugcina yeBhayibheli ngokusobala sithumela ukubingelela ebandleni likaNkulunkulu okukhomba uYise, uMoya neNdodana. Isiphetho seZwi likaNkulunkulu siphinda isiqalo, futhi ngokwenza kanjalo sigcizelela ukubaluleka kokuqonda okuyikho ngoBukulunkulu. Lokhu sikwenza ngenxa yalabo abayoba ngabaseFiladelfiya futhi abayokwakha inkulungwane eyikhulu namashumi amane nane. Bangabantu besivumelwano bokugcina, abaye bafanekiswa kuyo yonke imigqa yomlando wesivumelwano. Labo fakazi, phakathi kwamanye amaqiniso, baqinisa ukuthi uNkulunkulu ubelokhu, kancane kancane, efuna ukwandisa ulwazi lwemvelo nesimilo saKhe kuwo wonke umlando wesiphetho.

Uphawu olukhulu kunazo zonke eBhayibhelini lokuswela komuntu ulwazi ngoNkulunkulu kwakunguFaro, owayemele iGibhithe, uphawu lomhlaba wonke, ngalokho-ke lwesintu sonke. Lolo phawu lwendlela luqala inqubo ekuqaleni kuka-Israyeli ongokoqobo, lapho uNkulunkulu ayefuna ukwenza laziwe igama laKhe. Ekupheleni kuka-Israyeli ongokoqobo, impikiswano ngegama likaNkulunkulu yaphindwa. Ekupheleni kuka-Israyeli ongokoqobo uJesu wabeka uphawu ekusebenzelaneni kwakhe namaJuda ngokukhomba emlandweni kaDavide nangokusebenzisa “umthetho wokukhulunywa kokuqala” ukumela isitatimende sokugcina mayelana nobumpumpu the bamaJuda baseLawodikeya. Abakwazanga ukuqonda lokho ayekusho, ngoba babengawazi umthetho ka-Alpha no-Omega, futhi babengamazi no-Alpha no-Omega emi phambi kwabo.

Ekuqaleni kuka-Israyeli ongokomoya, impikiswano efanekiswe emlandweni kaMose iyalinganiswa. Njengoba ubu-Adventist budabule emlandweni “wezinsuku zokugcina,” kunikezwe amathuba amaningi okuqonda ngokwengeziwe ngo-Alpha no-Omega, njengoba kwakunjalo ku-Israyeli wasendulo. Kuzofika isikhathi lapho kungasekho mibuzo ezobuzwa ekupheleni kobu-Adventist, njengoba kwakunjalo ezinsukwini zikaKristu.

Sibuyela endimeni eseSambulweni isahluko sokuqala sibona ukuthi umusa nokuthula kuthunyelwa kuYena okhona, nowayekhona, nozayo, futhi nakuyo imiMoya eyisikhombisa, futhi nakuJesu. UbuNkulunkulu bumelwe njengoJesu, imiMoya eyisikhombisa, kanye noYena okhona, nowayekhona, nozayo, ngaleyo ndlela kusivumela ukuba sazi ukuthi nguYise onezimpawu ezimelelwa njengoYena okhona, nowayekhona, nozayo. Lezi zimpawu zimelela ubunjalo bukaNkulunkulu baphakade. Ubelokhu ekhona njalo, futhi evesini lesishiyagalombili

nelesishiyagalolunye yona kanye leyo mfanelo yabelwa uJesu ngokusobala.

Mina ngingu-Alfa no-Omega, isiqalo nesiphetho, kusho iNkosi, ekhona, neyayikhona, nezayo, uSomandla. Mina Johane, ongumfowenu futhi engumhlanganyeli nawe ekuhluphekeni, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhatmose ngenxa yezwi likaNkulunkulu nangenxa yobufakazi bukaJesu Kristu. NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, linjengelophondo, lithi: Mina ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi, Lokho okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa ase-Asia; e-Efesu, naseSmirna, nasePergamo, naseThiyathira, naseSardesi, naseFiladelfiya, naseLawodikeya. IsAmbulo 1:8–11.

Labo abaneBhayibheli elibhala amazwi kaJesu ngombala obomvu bayazi ukuthi emavesini esishiyagalombili naseshumi nanye kukhuluma uJesu. Kulawo mavesi uJesu uveza ukuthi unaso isimo esifanayo saphakade nesikaYise lapho ezichaza ngokuthi “iNkosi, ekhona, eyayikhona, nezayo,” futhi uJesu wengeza ngokuthi ungu “uSomandla.”

Into yokuqala impela uJesu ayishoyo ekuqaleni kwencwadi yeAmbulo, incwadi ezichaza ukuthi iyisAmbulo sikaJesu Kristu, ukuthi ungu-Alfa no-Omega, nokuthi naye ungunaphakade njengoba noYise enjalo, nokuthi naye futhi unguNkulunkulu uSomandla. Izimfanelo zemvelo kaNkulunkulu zingamazwi okuqala impela encwadini yeAmbulo avela kuJesu. Lezo zimfanelo ziyizikhubekiso eziqondile kuma-Adventist asavikela isikhundla sokuqala sobuNkulunkulu. Bakholwa ukuthi kwake kwaba nesikhathi lapho uYise aveza khona iNdodana yaKhe.

Ukuphela kwencwadi yeSambulo kuyavumelana nokuqala kwencwadi yeSambulo.

Ukubuya Kwesibili kulandela incazelo yoBunkulunkulu. Esahlukweni samashumi amabili nambili sithola ukuthi ukuphela kwencwadi kuvumelana nesiqalo sencwadi, futhi ivesi leshumi nambili lihambisana nevesi lesikhombisa lesahluko sokuqala ngokubhekisela ekuBuyeni Kwesibili.

Futhi, bhekani, ngiyeza masinyane; nomvuzo wami unami, ukuba nginike yilowo nalowo njengokuyoba ngumsebenzi wakhe. Mina ngingu-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina. Babusisiwe abagcina imiyalo yakhe, ukuze babe nelungelo esihlahleni sokuphila, nokuthi bangene emzini ngamasango. Ngokuba ngaphandle kukhona izinja, nabathakathi, nabafebe, nababulali, nabakhonza izithombe, nabo bonke abathanda nabenza amanga. Mina Jesu ngithumile ingelosi yami ukuba ifakaze kini ngalezi zinto emabandleni. Mina ngiyimpande nenzalo kaDavide, inkanyezi ekhanyayo neyokusa. UMoya nomlobokazi bathi: Woza. Ozwayo makathi: Woza. Ovomayo makeze. Nothandayo makathabathe amanzi okuphila ngesihle. IsAmbulo 22:12–17.

Emva kokubhekisela ekuFikeni Kwesibili, uJesu, njengakuSambulo isahluko sokuqala, uzichaza njengo-Alfa no-Omega. Wabe esenezela umehluko phakathi kwalabo ababeyokuzwa nalabo ababengeke bakuzwe lokho uMoya akusho emabandleni. Ubhekisela enqubweni yokudluliswa komyalezo eboniswe emavesini okuqala kuya kwelesithathu esahlukweni sokuqala, ngokukhomba ukuthi wathumela uGabriyeli nomyalezo kuJohane.

Khona-ke ubuyela esitatimendeni sokugcina asenza kubaBhali nabaFarisi ekupheleni kuka-Israyeli wasendulo. Uhlanganisa ndawonye kokubili ukuphela kuka-Israyeli ongokoqobo nowokomoya, ngokuphendula encwadini yeSambulo kulabo abase “ezinsukwini zokugcina” lokho amaJuda “ezinsukwini zawo zokugcina” angazange akwazi ukukuqonda. Uthi Yena uyimpande (isiqalo) nenzalo (isiphetho) kaDavide. Indaba kaDavide neNkosi yakhe yayiyisititimende sokugcina uJesu asenza kumaJuda aphikisanayo, futhi iyisibonakaliso esifuzisela isimemezelo sokugcina salabo abasezinsukwini zokugcina okuthi, ngokomlayezo ebandleni laseFiladelfiya, bazisho ukuthi bangamaJuda, kodwa bengesiwo.

Bheka, ngiyakwenza labo besinagoge likaSathane, abathi bangamaJuda, kanti abayiwona, kodwa bayakhuluma amanga; bheka, ngiyakwenza ukuba beze bakhuleke phambi kwezinyawo zakho, futhi bazi ukuthi ngikuthandle. Ngokuba ugcine izwi lokubekwezela kwami, nami ngiyakukulonda ehoreni lokulingwa, elizakuza phezu kwezwe lonke, ukuvivinya abahlezi emhlabeni. IsAmbulo 3:9, 10.

Labo abakhonza ezinyaweni zabangcwele bangama-Adventist aseLawodikeya asekhishiwe emlonyeni weNkosi.

“Nicabanga ukuthi labo abakhonza phambi kwezinyawo zabangcwele, (IsAmbulo 3:9), ekugcineni bayakusindiswa. Lapha kumele ngehluka kuwe; ngokuba uNkulunkulu wangibonisa ukuthi leli qembu laliyilabo ababebiza ngokuthi bangama-Adventist, kodwa ababebuyile emuva, futhi ‘babezibethele bona uqobo iNdodana kaNkulunkulu futhi, beyibeka ehlweni lokuhlazeka obala.’ Futhi ‘ngehora lokulingwa,’ elisazofika, ukuze kubonakaliswe isimilo sangempela sawo wonke umuntu, bayokwazi ukuthi balahlekile phakade; futhi becindezelwe usizi olukhulu lomoya, bayokhothama ezinyaweni zabangcwele.” Word to the Little Flock, 12.

NgokweBhayibheli nangoMoya Wesiprofetho, labo abakhonza ezinyaweni zabangcwele bangamalungu esinagoge likaSathane. Bathi bangamaJuda, kodwa abanjalo. Ama-Adventist alungileyo kukhulunywa nawo ebandleni laseFiladelfiya. Abayizinkulungwane eziyikhulu namashumi amane nane bangabaseFiladelfiya, kanti amaJuda athi angawo, kodwa engewona—angabaseLawodikeya. Kunezigaba ezimbili zabantu abathembekileyo “ezinsukwini zokugcina,” abayizinkulungwane eziyikhulu namashumi amane nane nalabo abangabafel’ ukholo. Kukhona amabandla amabili kuphela kwawayisikhombisa angenakho nakuncane ukusolwa. Elinye yiFiladelfiya, elimelela labo abangasoze bafe, kanti elinye yiSmirna, elimelela abafel’ ukholo abathembekileyo. Abafel’ ukholo nalabo abangafi, iSmirna neFiladelfiya, yibo kuphela amabandla kwawayisikhombisa angenakho ukulahlwa okunamathiselwe esigijimini abasinikezwa. Nokho, womabili la mabandla kwakudingeka abhekane nalabo ababethi bangamaJuda, kodwa bengewona. Lokhu kunjalo, ngoba bonke bangamalungu ebandla elifanayo “ezinsukwini zokugcina” bebhakene nezimo ezifanayo, isigaba esisodwa esimiselwe ukufakaza ngegazi laso, esimelwe nguMose eNtabeni YokuGuqulwa Isimo, kanti esinye isigaba simelwe ngu-Eliya ongazange afe.

Bhalela ingelosi yebandla laseSmirna, uthi: Nakhu akushoyo oWokuqala noWokugcina, owafa, wabuye waphila: Ngiyayazi imisebenzi yakho, nosizi, nobumpofu, (kodwa ucebile,) futhi ngiyakwazi ukuhlambalazwa kwalabo abathi bangamaJuda, kanti abanjalo, kodwa

bayisinagoge likaSathane. Ungesabi nakanye izinto ozakuhlupheka ngazo: bheka, uSathane uzakuphonsa abanye benu etilongweni, ukuze nilingwe; futhi niyakuba nosizi izinsuku eziyishumi: thembeka kuze kube sekufeni, khona ngizakunika umqhele wokuphila. IsAmbulo 2:8–10.

Njengoba uJesu echaza izimo ezibucayi zebandla laseSmirna, wenza ukuphawula okukodwa kuphela okuhle lapho ethi, “kepha wena ucebile,” ngaleyo ndlela ebahlukanisa namalungu esinagoge likaSathane angacebile. Labo abaseSambulweni abangama-Adventist futhi becabanga ukuthi bacebile, kanti abanjalo, bangamaJuda athi angamaJuda, kanti awanjalo—ngokuba bangama-Seventh-day Adventists baseLawodikeya.

Ekuqaleni kwencwadi yesAmbulo, ubuNkulunkulu buvezwa njengabantu abathathu, futhi ekugcineni kwencwadi yesAmbulo uJesu noMoya kukhulunywa ngabo ngokuqondile, kodwa hhayi uYise. Lokho akunandaba, ngoba umgomo womugqa phezu komugqa, ohlanganiswe nokuthi okokuqala kufanekisa okokugcina, ufuna ukuba uYise aqashelwe emavesini okugcina esAmbulo, ngokuba usevele waboniswa njengokuba ekhona lapho emavesini okuqala. Akwehlukile neze eVangelini likaJohane isahluko sokuqala, lapho uJohane engamvezi khona uMoya ngokuqondile, kodwa kuyaqondakala ukuthi uMoya ukhona lapho, ngoba uMoya wayekhona ngesikhathi sokuqala ngqa kubhalwa inkulumbo ethi “ekuqaleni.” Ubufakazi bevangeli likaJohane esahlukweni sokuqala buqala ngawo kanye lowo musho othi “ekuqaleni.”

“Isiqalo” siyisibonakaliso esingokwesiprofetho futhi kufanele sihlolwe ngemithetho yesiprofetho, kuhlanganise nomugqa phezu komugqa. Isiqalo sikaMose siyisiqalo seVangeli likaJohane, siyisiqalo sencwadi yesAmbulo, futhi siphinde sibe yisiphetho sesAmbulo. Kuleyo migqa emine, kabili bonke abantu abathathu bobathathu basezulwini bayakhonjiswa; emgqeni owodwa (iVangeli likaJohane) kungenzeka uMoya angabikho, kanti emgqeni wesine uBaba akabikho, kodwa lapho kuhlanganiswa ndawonye bonke abaNtu abathathu boBukulunkulu bamelwe kuyo yonke leyo migqa emine.

UKristu weza ukuzokwazisa uBaba, noMoya oNgcwele weza ukuzokwazisa iNdodana. Bobathathu benza imihlatshelo yaphakade. UBaba walithanda izwe kangangokuba wanikela ngoJesu, noJesu walithanda izwe kangangokuba wavuma ukuzithwesa, kuze kube phakade, inyama yalabo ayebadalile. Luhlobo luni lokunikela olumelelwa yisenzo soMdali ekhetha ukuba abe yingxenye yendalo yaKhe? Umuntu wesithathu wobuNkulunkulu wazinikela yena uqobo, ngokuba wemukela isikhundla sokuhlala ngaphakathi kwesidalwa esibizwa ngesintu—kuwo wonke umphakade.

Kungenzeka ukuthi kungenxa yalesi sizathu ukuthi uMoya oNgcwele uhlotshaniwa ngokuphindaphindiwe nezimpawu zabantu bakaNkulunkulu. UnguMuntu wobuNkulunkulu omelwe ukuhlala kanye nesidalwa somuntu. Ngakho-ke, izimpawu zikaMoya oNgcwele emiBhalweni ngokuvamile zimelelwa uphawu olumele kokubili uMoya oNgcwele noma isintu. Ekuqaleni uMoya wahambahamba phezu kwamanzi.

Wayesethi kimi: Amanzi owabonayo, lapho isifebe sihlezi khona, ayizizwe, nezixuku, nezizwe, nezilimi. IsAmbulo 17:15.

Okuwukuphela kwensimbi yasendlini engcwele eyakhiwa nguMose eyayinganalo uhlelo oluchazwe ngokukhethekile ukuba izisebenzi zilulandele kwakuyisibani sezibani eziyisikhombisa. Lesi sibani sezibani simelela ukuhlanganiswa kobuntu nobuNkulunkulu. Ngenxa yalokhu, umumo wesibani sezibani kwaba yiwo wodwa umcebo wendlu engcwele owashiyelwa abantu ukuba banikele kuwo. Izinti zezibani eziyisikhombisa uKristu ahamba phakathi kwazo zikhonjwa njengezimbandla eziyisikhombisa, nokho isibani sezibani sasondliwa ngamafutha, amele uMoya oNgcwele, futhi imicu yezibani eyayisekela ilangabi ukuze kukhanye yayenziwe ngezingubo zelineni elimhlophe elalisetshenzisiwe labapristi, emele ukulunga kukaKristu okukhanya njengokukhanya kwezwe. Abantu bakaNkulunkulu bangukukhanya kwezwe, kodwa lokho kukhanya kondliwa kuphela ngamafutha kaMoya oNgcwele. UMoya oNgcwele uvame ukuhlotshaniswa nabantu encazelweni yaKhe emiBhalweni.

Kwase kuphuma esihlalweni sobukhosi imibane nokuduma namazwi; futhi kwakukhona izibani eziyisikhombisa zomlilo zivutha phambi kwesihlalo sobukhosi, eziyimimoya eyisikhombisa kaNkulunkulu. IsAmbulo 4:5.

Izibani eziyisikhombisa lapha zikhonjwa njenge-“Mimoya eyisikhombisa kaNkulunkulu,” nokho sitshelwa ukuthi izinti zezibani eziyisikhombisa zingamabandla ayisikhombisa.

Imfihlakalo yezinkanyezi eziyisikhombisa owazibona esandleni sami sokunene, nezezinti zezibani zegolide eziyisikhombisa. Izinkanyezi eziyisikhombisa ziyizingelosi zamabandla ayisikhombisa; nezinti zezibani eziyisikhombisa owazibona zingamabandla ayisikhombisa. IsAmbulo 1:20.

Izinti zezibani eziyisikhombisa zingabo bobabili oMoya abayisikhombisa, futhi ziyibandla likaNkulunkulu.

Ngase ngibona, bheka, phakathi kwesihlalo sobukhosi naphakathi kwalezo zilwane ezine, naphakathi kwabadala, kwema iWundlu sengathi lihlatsiwe, linezimpondo eziyisikhombisa namehlo ayisikhombisa, okuyiMimoya eyisikhombisa kaNkulunkulu ethunyelwe emhlabeni wonke. IsAmbulo 5:6.

Izimpondo eziyisikhombisa namehlo ayisikhombisa futhi kunguMoya oNgcwele othunyelwa emhlabeni wonke, futhi lapho umKristu ebhathizwa uthunyelwa emhlabeni wonke, ngokuba ubhathizwe egameni likaYise neleNdodana nelikaMoya oNgcwele. Esibusisweni esimenyezela phezu kwabafel' ukholo benhlekelele yomthetho weSonto, kanye nabo bonke abafa bekhaweni kwa-Israyeli ongokomoya wanamuhla kusukela ngo-1844, nguMoya ohlinzeka amazwi endumiso emngcwabeni wabo lapho ethi, “Yebo,” “ukuze baphumule emisebenzini yabo,” ngokuba wayekhona phakathi kwemisebenzi yabo yonke indlela kwaze kwaba yilapho bebeka phansi ukuphila kwabo.

Ngase ngizwa izwi livela ezulwini lithi kimi: Bhala: Babhisiwe abafileyo abafela eNkosini kusukela manje kuqhubeka; Yebo, usho uMoya, ukuze baphumule emisebenzini yabo; futhi imisebenzi yabo iyabalandela. IsAmbulo 14:13.

Lapho sicabangela isiphetho nesiqalo sencwadi yeSambulo, isiqalo seBhayibheli nesiqalo sevangeli likaJohane, sithola ukuthi bonke abaNtu abathathu bobuNkulunkulu bamelwe khona, nakuba uYise ekhona lapho, ngokusekelwe ekusetshenzisweni komugqa phezu komugqa. INdodana ikhona lapho izichaza Yona uqobo njengo-Alfa no-Omega.

Uma siqaphela ukuthi ukuhlanganiswa kobuntu nobuNkulunkulu kuwukuhlanganiswa kukaMoya oNgcwele nesintu, khona-ke singaqonda ukuthi kungani izimpawu zikaMoya oNgcwele zihlanganiswe ndawonye nezimpawu zesintu. Sinalo lo mbono engqondweni, siphindela kulawo “ekuqaleni” amabili esivame ukuwakhuluma kaningi.

Ekuqaleni uNkulunkulu wadala izulu nomhlaba. Umhlaba wawungenasimo, ungenalutho; ubumnyama babuphezu kobuso botwa. UMoya kaNkulunkulu wawunyakazela phezu kobuso bamanzi. UNkulunkulu wathi: Makube khona ukukhanya; kwaba khona ukukhanya. UNkulunkulu wabona ukukhanya, ukuthi kuhle; uNkulunkulu wasehlukhanisa ukukhanya nobumnyama. UGenesisise 1:1–4.

Ekuqaleni wayekhona uLizwi, noLizwi wayekuNkulunkulu, futhi uLizwi wayenguNkulunkulu. Yena lo wayekhona ekuqaleni ekuNkulunkulu. Zonke izinto zenziwa ngaye; futhi ngaphandle kwakhe akwenzekanga lutho olwenziweyo. Kuyena kwakukhona ukuphila; futhi ukuphila kwakuyikukhanya kwabantu. Futhi ukukhanya kukhanya ebumnyameni; kepha ubumnyama abukuqondanga. Johane 1:1–5.

Ngokusebenzisa laba bofakazi ababili bokuthi “ekuqaleni,” uNkulunkulu uLizwi, owenza zonke izinto, wanikela ngokuphila Kwakhe, ngokuba “kuYe kwakukhona ukuphila,” futhi ukuphila Kwakhe kwakuyikho “ukukhanya” kwabantu. “Ukukhanya” komuntu odaliweyo kungukulunga koMdali. Ukulunga koMdali kuyintambo yesibani emakhandleleni asendaweni engcwele.

Futhi wanikwa ukuba embathiswe ilineni elicwengekileyo, elihlanzekileyo nelimhlophe; ngokuba ilineni elicwengekileyo liyizenzo zokulunga zabangcwele. IsAmbulo 19:18.

Amafutha avutha intambo yesibani amele umsebenzi kaMoya oNgcwele empilweni yokholwayo. Ekuqaleni umhlaba wawusebumnyameni, kungekho ukukhanya. UJesu wayesebanikeza ukuphila kwakhe, ukuphila okwakukuye, ukuze kube khona ukukhanya kubantu.

Bonke abayakhe emhlabeni bayakumkhulekela, labo amagama abo engalotshiwe encwadini yokuphila yeWundlu elahlatshwa kusukela ekusekelweni kwezwe. IsAmbulo 13:8.

Lapho uJesu ekhetha ukuba ngumhlatshelo wesintu, wanikela ngokuphila kwakhe ukuze abantu babe nokukhanya. Njengoba kunjalo kulezi zindima ezimbili, noma nini lapho ukwethulwa khona ukukhanya, lokho kukhanya kuveza izigaba ezimbili zabakhulekeli njengoba zimelelwa ukukhanya nobumnyama, abantwana bemini noma abantwana bobusuku.

Kepha nina, bazalwane, anisebumnyameni, ukuze lolo suku lunifikele njengesela. Nina nonke ningabantwana bokukhanya, ningabantwana bemini; thina kasisibo abasebusuku, futhi kasisibo abobumnyama. 1 Thesalonika 5:4, 5.

Lapho siqaphela ubudlelwane obuseduze baphakade uMoya oNgcwele anabo nabantwana bemini, singaqonda ukuthi kungani izimpawu zabo bobabili abantwana bakaNkulunkulu noMoya oNgcwele zihlobene kakhulu kangaka. Esiqeshini sokugcina seSambulo, sibona uJesu engu-Alpha no-Omega, sibona uYise ngokusetshenziswa komugqa phezu komugqa, futhi uMoya oNgcwele unikeza ukumelwa kwakhe kokugcina okungokomfanekiso ngaye uqobo, ngokuba amadoda angcwele asendulo akhuluma eqhutshwa uMoya oNgcwele. Isitatimende sakhe sokuqala ngaye uqobo kuGenesis simkhomba ehamba phezu kwamanzi, noma ehamba phezu kwesintu, futhi ukubhekisela kwakhe kokugcina kuye uqobo kunjje.

UMoya nomlobokazi bathi: Woza. Owezwayo makathi: Woza. Okomileyo makeze. Noma ubani othandayo, makathathe amanzi okuphila ngesihle. IsAmbulo 22:17.

Kusukela ekuqaleni kuze kube sekugcineni uMoya oNgcwele uboniswa ehlangene nesintu, ngokuba abantwana bemini bamele inhlanganisela yobunkulunkulu nobuntu. UPawulu, njengokwenza kuka-Isaya, uveza ukuthi abantu bayizitsha, futhi izinti zezibani endaweni engcwele zazinezitsha lapho kwakubekwa khona intambo yesibani, futhi uwoyela wehla uye ezitsheni ukuze unikeze amandla adingekayo okubonakalisa ukukhanya okuyikulunga kukaKristu. Siyizitsha zikaMoya oNgcwele, uMuntu wesithathu wobuNkulunkulu, njengoba kuvezwa kusukela ekuqaleni kuze kube sekupheleni kweZwi likaNkulunkulu, futhi njengoba kuboniswa ngokucacile emibhalweni kaMoya Wesiprofetho.

Emyalezweni yengelosi yesibili eyagwaliseka ekuqaleni kwe-Adventism nasekupheleni, kunemiyalezo emibili ehlukile; owodwa oweBandla nowodwa owezwe.