

IsAmbulo SikaJesu Kristu - Inombolo Yesithathu

*Ukwambulwa Kwezisekelo Zesiprofetho: Isifundo Sencwadi yesAmbulo
nendlela yeQiniso*

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“Ngakho-ke ekuphenyeni insimu nasekumbeni sifuna amagugu ayigugu eqiniso, kubonakala ingcebo efihliweyo. Singalindele sifumana insimbi eyigugu okumelwe iqoqwe futhi igcinwe njengengcebo. Futhi lolu phenyo kumelwe luqhubeke. Kuze kube manje ingxenye enkulu yengcebo etholakele ibisondelene nomhlaba, futhi itholakale kalula. Lapho uphenyo luqhutshwa ngendlela efanele, kwenziwa yonke imizamo yokulondoloza ukuqonda okumsulwa nenhliziyo emsulwa. Lapho ingqondo igcinwa ivulekile futhi ihlale iphenya insimu yesambulo, siyakuthola ukunqwabelana okucebile kweqiniso.

“Amaqiniso amadala ayokwambulwa ngezimo ezintsha, futhi kuyovela amaqiniso abe enganakwa ekuphenyweni. Amaqiniso amakhulu afihlwe ngaphansi kobugovu benkohliso, kodwa ayotholwa ngumfuni okhuthule. Ngesikhathi ethola futhi evula indlu yengcebo yamagugu ayigugu eqiniso, akukhona ukuphanga; ngokuba bonke abawazisayo la magugu bangaba nawo, khona-ke nabo banendlu yengcebo abangayivulela abanye. Lowo odlulisele kwabanye akaziphuci ingcebo; ngokuba njengoba eyihlola ukuze ayethule ngendlela ezodonsa abanye, uthola amagugu amasha...”

“Labo abama phambi kwabantu njengabafundisi beqiniso kufanele babhekane nezihloko ezinkulu. Akufanele bachithe isikhathi esiyigugu bekhuluma ngezinto ezingelutho. Mabafunde iZwi, futhi bashumayele iZwi. Malibe iZwi ezandleni zabo njengenkamba ebukhali, esika nhlangothi zombili. Malifakaze amaqiniso esikhathi esedlule, futhi liveze lokho okuyakuba khona esikhathini esizayo.

“Ukukhanya okwandisiwe kuyokhanya phezu kwawo wonke amaqiniso amakhulu esiprofetho, futhi ayobonakala emusha futhi ecwebezelayo, ngoba imisebe ekhanyayo yeLanga Lokulunga iyokhanyisa konke.” Manuscript Releases, ivolumu 1, 37–40.

Ngiyakholwa ukuthi manje sengibeke izifaniso ezanele ezingokwesiprofetho ngezihloko ezedlule ukuze sibe nesisekelo esihle sokubhekisela kuso njengoba siqala ukuqhubekela encwadini yesAmbulo. Uma nifunda lezi zihloko ku-inthanethi, ngithemba ukuthi niyaqonda ukuthi lezi zihloko zilandelana ngokohlelo lwezinsuku ezashicilelwa ngazo. Ngियाqonda ukuthi bakhona abalandela lezi zihloko asebejwayelene nengxenye enkulu yalokho engabelana ngakho, futhi kubo nginikeza ukuxolisa kwami ngakho konke ukuphindaphinda. Bengizama ukunikeza ukwesekwa okwanele kweBhayibheli emaqinisweni esiwaphathayo, ukuze umuntu omusha ezimisweni ezisetshenziswa yi-Future for America aqonde futhi aqhubeke ebambisene nokuqkethwe, nakuba engase angabi nokujwayelana nale miqondo abaningi bethu asebenakho kakade.

Kukhona amaqiniso athile anamandla kakhulu, engangingakaze ngiwaqaphele kwaze kwaba muva nje, avuliwe encwadini yeSambulo. Bengingamane ngiwabeke lawo maqiniso obala emphakathini ngaphandle kokuzama kuqala ukwakha isisekelo sokuwasekela ngokwesiprofetho ngaphambi kokuwabelana, kodwa la maqiniso masha kakhulu futhi anzima kakhulu kangangokuthi angizange ngizimisele ukwabelana ngawo ngaphandle kwesisekelo engingawabeka kuso la maqiniso, engikholwa ukuthi amelwe njengokwethululwa kwezimpawu zeSambulo okwenzeka ngaphambi nje kokuba umnyango womusa uvalwe.

Wasesethi kimi: Ungawavali amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesisondele. Ongalungile makenze ukungalungi kwakhe futhi; nongcolileyo makahlale engcolile futhi; nolungileyo makahlale elungile futhi; nongcwele makahlale engcwele futhi. IsAmbulo 22:10, 11.

UJesu wabeka isimiso mayelana nokufundisa iqiniso, engikholwa ukuthi siyasebenza lapha. Lesi simiso sibekwe ngaphakathi kokuchazwa komsebenzi kaMoya oNgcwele.

Futhi lapho esefikile, uyakuyala izwe ngesono, nangokulunga, nangokwahlulela: ngesono, ngokuba bengakholwa yimi; ngokulunga, ngokuba ngiya kuBaba, anisangiboni futhi; ngokwahlulela, ngokuba umbusi waleli zwe usehlulelwe. Ngisenezinto eziningi zokunikhuluma zona, kodwa aninakukuthwala manje. Kodwa lapho efikile yena, uMoya weqiniso, uyoniholakukho konke iqiniso; ngokuba akayikukhuluma ngokwakhe; kodwa lokho ayakukuzwa, lokho uyakukukhuluma; futhi uyakunibonisa izinto ezizayo. Yena uyakungidumisa; ngokuba uyakwamukela kokungokwami, akunibonise khona. Johane 16:8–16.

Ngenkathi uKristu ethi, “Ngisekuningi engisazokusho kini, kodwa anisakwazi ukukuthwala manje,” lokhu kuqinisa ukuqiniseka kwami ukuthi manje kukhona okuningi okumele kwabiwe, kodwa kufanele kuqale kube khona isisekelo esinengqondo sokwakhelwa phezu kwaso lawo maqiniso. Lokho sekushiwo, amavesi angaphambili abonakalisa imilayezo yezingelosi ezintathu njengemelwe nguMoya oNgcwele ekusoleni “izwe ngesono, nangokulunga, nangokwahlulela.” Leyo milayezo emithathu ingumyalezo wokugcina wesixwayiso, ngakho-ke lesi siqephu esichaza umsebenzi kaMoya oNgcwele singubufakazi obubalulekile, ngoba sigcizelela ukuthi umyalezo uqondwa kancane kancane, futhi uqondwa kuphela yilabo abanamafutha kaMoya oNgcwele. UJohane, encwadini yeSambulo, umelela lona kanye lelo qiniso lapho eveza ukuthi ungumAdventisti woSuku lwesiKhombisa okhonza ngeSabatha ekupheleni kwezwe.

NgangikuMoya ngosuku lweNkosi, ngase ngizwa emva kwami izwi elikhulu, njengelophondo. IsAmbulo 1:10.

Ama-Adventist oSuku lwesiKhombisa ekupheleni kwezwe ayoqonda umlayezo ovuliwe kuSambulo ayokwenza lokho ngoba “ekuMoya.” Esimongweni somfanekiso esitsheliwe ukuthi “sifanekisa okuhlangenwe nakho kwabantu bama-Adventist,” uJohane uyintombi ehlakaniphileyo, ngokuba unamafutha oMoya. Umele izintombi ezihlakaniphileyo ekupheleni kwezwe, ezizwa izwi elikhulu “ngemuva” kwazo. “Izwi elivela ngemuva” kwakhe lingu-Alfa no-Omega, njengoba kukhonjisiwe evesini elilandelayo ngokushesha, futhi lelo zwi limazisa ukuba abuyeke ezindleleni

zasendulo ahambe kuzo.

Isho kanje iNkosi, ithi: Manini ezindleleni, nibheke, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle na? Nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kodwa bathi bona: Asiyikuhamba ngayo. Jeremiya 6:16.

“Ukuphumula” uJeremiya akhuluma ngakho kuwukuthululwa kukaMoya oNgcwele ngesikhathi semvula yokugcina. Evesini elilandelayo uJeremiya unikeza umfanekiso wesibili wezintombi eziyiziwula ezinqaba ukubuyela ezisekelweni zobu-Adventist (izindlela zasendulo) nokuhamba kuzo.

Futhi ngamisa abalindi phezu kwenu, ngithi: Lalelani umsindo wecilongo. Kodwa bathi: Asiyikulalela. Jeremiya 6:17.

Lapho uJohane ezwa izwi elingemuva kwakhe limqondisa ezindleleni zasendulo noma ezisekelweni zobu-Adventist, izwi alizwayo linjengecilongo. Lelo zwi lidluliswa “ngabalindi” uNkulunkulu abababeka phezu kobu-Adventist. UBaba uMiller wayengumqaphi owakhala icilongo lesixwayiso ekuqaleni kobu-Adventist ngesikhathi kumenyezelwa umlayezo wengelosi yokuqala owawumemezela ukuvulwa kokwahlulela. Kodwa uJohane umelela ngokukhethekile labo abamemezela umlayezo wengelosi yesithathu omemezela ukuvalwa kokwahlulela. Umelela labo ababuyela ezisekelweni uNkulunkulu azimisa ngomsebenzi kaMiller.

Sibonisile ngokuphindaphindiwe eminyakeni edlule, (futhi lokhu kungatholakala kumaThebula kaHabakuki), ukuthi umyalezo wengelosi yokuqala othi “yesabani uNkulunkulu” ungowokulahla isono, nokuthi umyalezo wengelosi yesibili yilapho ukulunga kubonakaliswa khona, kanti owesithathu ukhomba ukwahlulela. Lezi yizinyathelo ezintathu zezingelosi ezintathu futhi futhi ziyizinyathelo ezintathu zomsebenzi kaMoya oNgcwele. Lezo zinyathelo ezintathu zibuye zimelelwe izinhlamvu ezintathu zesiHebheru ezakha igama lesiHebheru elihunyushwa ngokuthi “iqiniso.” Endimeni kaJohane isahluko seshumi nesithupha, uJesu ukhuluma ngomsebenzi kaMoya oNgcwele ekuqondiseni abantu bakaNkulunkulu ukuba bangene “kulo lonke iqiniso,” ngesikhathi esifanayo ebakhombisa “izinto ezizayo.” Nokho uJesu uthi “ngisenokuningi engingakusho kini, kodwa aninakukuthwala manje.”

Ngiyethemba ukuthi nikuqondile okuthile ngokubaluleka kwegama lesiHeberu elihunyushwe ngokuthi “iqiniso.” Ngoba sisanda kuqala ukusebenzisa lolo phawu esifundweni sethu. Evesini ezintathu zokuqala zesAmbulo sokuqala, inqubo yokuxhumana phakathi kukaNkulunkulu nomuntu iyakhonjwa. Ikhonjwa ngisho nangaphambi kokuba isAmbulo sihlonze isimo sobuNkulunkulu esiyizingxenywe ezintathu. Ithola ufakazi wesibili emavesini okugcina esAmbulo, futhi ngokwenza kanjalo, ngokusekelwa ekusebenziseni “umugqa phezu komugqa,” ikhiqiza ukukhanya okwengeziwe.

Khona-ke lapho sengeza uGenesis 1:1–2:3, sithola ubufakazi besithathu kanye nomunye umugqa wesiprofetho esingawubeka phezu kwemigqa emibili eyedlule ekuqaleni nasekupheleni kweSambulo.

Khona-ke sengeza isithembiso sokugcina eTestamenteni Elidala esikhomba u-Eliya ozayo, bese siba nemigqa emine yesiprofetho.

Khona-ke sengeza isahluko sokuqala seTestamente Elisha, bese sesiba nemigqa emihlanu okufanele siyihlanganise ukuze sibeke ndawonye umyalezo wokugcina otholakala eBhayibhelini lapho sisebenzisa isimiso sika-Alfa no-Omega kuyo yonke imigqa. Uma besingaqedela leyo migqa emihlanu esesiyibonile kakade, ngokusebenzisa lesi simiso kuzo zonke lezo migqa emihlanu, khona-ke kufanele silindele ukubona ukuphela kukaMathewu nokuphela kukaJohane kufakaza ulwazi olufanayo nalolo olutholakala kuyo yonke imigqa emihlanu yesiprofetho ethi “owokuqala nowokugcina” esiyicabangayo.

Umlayezo ovulwa izimpawu zawo usekelwe encwadini yesAmbulo, ngakho-ke uyona ndawo yokubhekisela kuyo eminye imigqa, kuvumelana nokusazisa kukaDade White ukuthi “zonke izincwadi zeBhayibheli zihlangana futhi ziphelele esAmbulweni.” Umlayezo wamavesi amathathu okuqala encwadi yesAmbulo uveza inqubo uNkulunkulu ayisebenzisayo ukudlulisa izwi laKhe kuJohane ukuba alibhale phansi alithumele emabandleni. Incwadi yokuqala yeTestamente Elisha, njengoba sekuphawuliwe kakade, ibeka uhlu lozalo lukaJesu Kristu futhi iqala ngephuzu elifundisayo kakhulu.

Incwadi yokuzalwa kukaJesu Kristu, indodana kaDavide, indodana ka-Abrahama. Mathewu 1:1.

UJesu waqeda ukuxhumana kwakhe okuqondile namaJuda ayempikiswana ngokuwathulisa ngesihloko esithi “indodana kaDavide,” isihloko esasingenakuqondwa amaJuda ngaphandle kokuba ayeyiqondile imfundiso yeBhayibheli yokokuqala nokuphela. Awazange ayiqonde, futhi iningi lama-Adventist aliyiqondi. Noma ubani ofisa ukuphikisa isimiso sokuthi umlando uyaziphinda ukhombisa ukuthi akaqondi ukuthi u-Israyeli wasendulo ufanekisela u-Israyeli wanamuhla, futhi ukungafuni kwabo ukukholwa lesi simiso kungukungafuni okufanayo ncamashi okwaba khona ekupheleni kuka-Israyeli wasendulo ukuqonda sona lesi simiso. UJesu wamela lesi simiso empicabadaleni yakhe yokugcina kumaJuda ngokuwakhomba empicabadaleni yokuthi iNkosi kaDavide yayingaba kanjani futhi ibe yindodana kaDavide?

Isahluko sokuqala sikaJohane sibonisa ukuthi ekuqaleni iZwi lalikuNkulunkulu, futhi iZwi linguNkulunkulu, futhi iZwi ladala zonke izinto. Lokhu, kambe, kuyahambisana neminye imigqa esibhekisela kuyo. Futhi uma sesicabangela amazwi okugcina eVangelini likaJohane, sibona uPetru, ngemva kokuzwa uJesu echaza indlela ayeyokufa ngayo, ebuza uJesu ukuthi kwakuyokwenzekani kumphostoli uJohane.

UPetru embona, wathi kuJesu: Nkosi, pho lo muntu uyokwenzenjani na? UJesu wathi kuye: Uma ngithanda ukuba ahlale ngize ngifike, kuyini lokho kuwe na? Ngilandele wena. Khona-ke le nkulungo yasakazeka phakathi kwabazalwane, yokuthi lowomfundi wayengeke afe; nokho uJesu akashongo kuye ukuthi wayengeke afe, kodwa wathi: Uma ngithanda ukuba ahlale ngize ngifike, kuyini lokho kuwe na? Lowo ungumfundi ofakaza ngalezi zinto nowabhala lezi zinto; futhi siyazi ukuthi ubufakazi bakhe buyiqiniso. Kukhona nezinye izinto eziningi uJesu azenza, okuthi, uma bezingalotshwa zonke ngamunye ngamunye, ngicabanga ukuthi nezwe uqobo

Iwalungeke lukwazi ukuqkatha izincwadi ebeziyolotshwa. Amen. Johane 21:21–25.

UPetru wayefuna ukwazi ukuthi uJohane wayezofa kanjani, noma nokuthi uJohane wayezofa yini. Ipendulo iphindwa kabili kulesi siqephu lapho uJesu eyisho, kwase kuba uJohane ephinda ethi, “Uma ngithanda ukuba yena [uJohane] ahlale ngize ngize, kuyini lokho kuwe na?” UJohane waphila kwaze kwaba seKufikeni Kwesibili kukaJesu.

Ungalibona noma ulizwe kuphela lelo “qiniso” uma ukholelwa ekuphindaphindekeni komlando, futhi futhi ekutheni lowo mlendo ozophindwa wenza kanjalo ekupheleni komhlaba. Ukuphela komhlaba yilapho uJohane ayekhona khona lapho ebhala incwadi yeSambulo. Incwadi yokugcina evangelini likaJohane iyavumelana neminye imigqa yokuqala neyokuphela, ngokuba ibeka uJohane emlandweni wezenzakalo eziholela ekuFikeni Kwesibili, lapho yena, emele labo abamemezela umlayezo wokugcina wesixwayiso, ethumela lowo mlayezo emabandleni.

“Ezinsukwini zamaKristu okuqala, uKristu wafika okwesibili. Ukuza Kwakhe kokuqala kwakuseBhetlehem, lapho afika khona esewusana. Ukuza Kwakhe kwesibili kwakusesiqhingini sasePhatimosi, lapho aziveza khona enkazimulweni kuJohane umambuli, owathi ‘waquleka ezinyaweni zaKhe kwangathi ufile’ lapho embona. Kodwa uKristu wamqinisa ukuba akwazi ukubekezelela lowo mbono, wayesemnika umlayezo wokuba awubhalele amabandla ase-Asiya, amagama awo achaza izimfanelo zalo lonke ibandla.

“Ukukhanya uKristu akwembulela inceku yaKhe, umprofethi, kungokwethu. Esambulweni saKhe kunikezwa imiyalezo yezingelosi ezintathu, kanye nencazelo yengelosi eyayizokwehla ivela ezulwini ngamandla amakhulu, ikhanyisela umhlaba ngenkazimulo yayo. Kuso kukhona izixwayiso ngobubi obuyoba khona ezinsukwini zokugcina, kanye nangesibonakaliso sesilo. Akufanele nje kuphela ukuba sifunde futhi siqonde lo myalezo, kodwa futhi siwumemezele ezweni ngezwi elingenakho ukungaqondakali. Ngokwethula lezi zinto ezambulelwa uJohane, siyokwazi ukuvusa abantu.” Manuscript Releases, volume 19, 41.

Ukuphela kwevangeli likaJohane kukhomba inqubo yokudluliswa kwesambulo njengasezindimeni ezintathu zokuqala zeSambulo, ngokubeka uJohane ngokwesiprofetho emlandweni wokuBuya Kwesibili. Ngaleyo ndlela kusebenzisa “ukuza kwesibili” kokuqala kukaJesu (iPhatmose) ukubonisa “ukuza kwesibili” Kwakhe kokugcina. Lokhu kuhlanguka ngokuphelele neminye imigqa esiyicabangayo, ngokuba kumele uJohane ekugcineni komhlaba, esePhatmose lapho amukela khona iSambulo sikaJesu Kristu. Kuthiwani ngokuphela kwencwadi kaMathewu?

Khona-ke abafundi abayishumi nanye baya eGalile, entabeni uJesu ayebamisile kuyo. Kwathi sebembonile, bamkhuleka; kepha abanye bangabaza. UJesu wasondela, wakhuluma kubo, wathi: Nginikwe lonke igunya ezulwini nasemhlabeni. Ngakho-ke hambani, nenze izizwe zonke abafundi, nibabhathize egameni likaYise, neleNdodana, nelikaMoya oNgcwele; nibafundise ukugcina konke enginyale ngakho; bhekani, mina nginani njalo, kuze kube sekupheleni kwezwe. Amen. Mathewu 28:16–20.

Kule ndima wonke amandla anikezwa uJesu, futhi lokhu, ngokusobala, kungaba ngamandla akhe okudala. Bese enikeza umyalo wokubhathiza egameni likaYise, neleNdodana, kanye noMoya oNgcwele owawuhambahamba phezu kwamanzi kuGenesis 1, kanye nemimoya eyisikhombisa

ephambi kwesihlalo sobukhosi sikaNkulunkulu. Le ndima iveza ukuthi amaKristu kufanele aqaphele abantu abathathu bobuthathu basezulwini njengezinhlango ezintathu ezehlukene. Ukuphetha kukaMathewu kunezela emigqeni njengoba kwenza nezinye eziyisithupha.

“UKristu wenze ubhaphathizo lwaba uphawu lokungena embusweni waKhe wokomoya. Ukwenze lokhu kwaba yisimo esiqondile okufanele bonke bahambisane naso abafisa ukwamukelwa njengabangaphansi kwegunya likaYise, neleNdodana, nelikaMoya oNgcwele. Ngaphambi kokuba umuntu athole ikhaya ebandleni, ngaphambi kokuwela umnyango wombuso kaNkulunkulu wokomoya, kufanele amukele uphawu lwegama lobuNkulunkulu, ‘UJehova ukulunga kwethu.’ Jeremiya 23:6.

“Umbhabhadiso uwukulahlwa kwezwe okunesizotha esikhulu kakhulu. Labo abhabhadiswayo egameni eliphindwe kathathu likaYise, neleNdodana, nelikaMoya oNgcwele, kuleso sango uqobo sokungena kwabo ekuphileni kwabo kobuKristu bamemezela obala ukuthi bayilahlile inkonzo kaSathane, futhi sebeyizitho zomndeni wasebukhosini, abantwana beNkosi yasezulwini. Balalelile umyalo othi, ‘Phumani phakathi kwabo, nahlukane, ... ningathinti into engcolileyo.’ Futhi kubo kugcwaliseka isithembiso esithi, ‘Ngiyonamukela, ngibe nguYihlo kini, nani nibe ngamadodana namadodakazi aMi, isho iNkosi uSomandla.’ 2 Korinte 6:17, 18.”

“Njengoba amaKristu ezithoba emkhosini onzima wobhaphathizo, Yena ubhalisa isifungo abasenzayo sokuba qotho kuYe. Lesi sifungo siyisifungo sabo sokwethembeka. Babhaphathizwa egameni likaYise neleNdodana nelikaMoya oNgcwele. Ngalokho bahlanganiswa namandla amathathu amakhulu ezulu. Bayazibophezela ukulahlala izwe nokugcina imithetho yombuso kaNkulunkulu. Kusukela lapho kufanele bahambe ebuntwini obusha bokuphila. Abasafanele ukulandela amasiko abantu. Abasafanele ukulandela izindlela zokungathembeki. Kufanele balalele izimiso zombuso wezulu. Kufanele bafune udumo lukaNkulunkulu. Uma beyokuba qotho esifungweni sabo, bayonikezwa umusa namandla ayobenza bakwazi ukugcwalisa konke ukulunga. ‘Kepha bonke abamamukelayo, wabapha amandla okuba babe ngabantwana bakaNkulunkulu, labo abakhulwa egameni lakhe.’”
Evangelism, 307.

UJesu ufanekisa ukuphela ngesiqalo eZwini laKhe, ngokuba unguLizwi, futhi ungu-Alfa no-Omega.

Ukuhlanganisa le migqa eyisikhombisa kwakha isithombe esineminingwane eminingi kakhulu ngenqubo yokuxhumana phakathi kukaNkulunkulu nomuntu, kuyilapho amanye amaqiniso amaningi abalulekile nabucayi ebekwa phambili futhi eqiniswa ngabanye ofakazi “bemigqa”. “Imigqa” eyisikhombisa yesiprofetho emele u-Alfa no-Omega. Kodwa kuthiwani ngencwadi kaMalaki?

Incwadi kaMalaki iwukukhuza okubuhlungu okumelene nabapristi abangathembekile e-Adventism. Iqala ngokuhlonzwa kwezigaba ezimbili zabakhulekeli e-Adventism ekupheleni kwezwe.

Umthwalo wezwi likaJehova ku-Israyeli ngoMalaki. “Nginithandile,” usho uJehova. “Kepha nina nithi, ‘Usithandé ngani na?’ U-Esawu wayengenguye yini umfowabo kaJakobe?” usho

uJehova; “kepha ngathanda uJakobe.” Malaki 1:1, 2.

UMalaki uqhubeka esazisa ukuthi izigaba ezimbili zabakhulekeli ekupheleni kwezwe ziyizigaba ezimbili zabapristi.

Futhi manje, O nina bapristi, lo myalo ungowenu. Uma ningayikuzwa, futhi uma ningakubeki enhliziyweni, ukuba ninike inkazimulo egameni lami, usho uJehova Sebawoti, ngiyakunithumela ngempela isiqalekiso, futhi ngiyakuziqalekisa izibusiso zenu; yebo, sengizivele ngiziqalekisile, ngokuba anikubeki enhliziyweni. Malaki 2:1, 2.

Ukuqala kukaMalaki kufanekisa umlayezo waseLawodikeya nowaseFiladelfiya ngezigaba ezimbili zabapristi. Abapristi bayalwa ukuba “bezwe.” UJohane umelela abapristi abazwayo, futhi umpristi umelela abantu bakaNkulunkulu abakhethiweyo besivumelwano sakhe. Sebevele baqalekisiwe, futhi bayakuqalekiswa futhi uma bengezwa futhi “bengakubeki enhliziyweni” noma “bengafuni ukukubeka enhliziyweni.”

Nani-ke, njengamatshe aphilayo, nakhiwa nibe yindlu yomoya, ubupristi obungcwele, ukuze ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. Ngakho-ke futhi kulotshiwe embhalweni ukuthi: Bhekani, ngibeka eSiyoni itshe legumbi eliyinhloko, elikhethiweyo, eliyigugu; nalowo okholwa kuye akasoze ajabhe. Ngakho kini enikholwayo uyigugu; kodwa kwabangalaleliyo, itshe abalaxhi abalalayo, lona lenziwe laba yikhanda legumbi, ngetshe lokukhubekisa, nedwala lokucasula, kubo abakhubeka ezwini, bengabalaleli; abamiswa futhi kulokho. Kodwa nina niyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingcwele, abantu abakhethekile; ukuze nimemezele udumo lwalo owanibiza ukuba niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo; nina enasingesiso isizwe kudala, kepha manje seniyisizwe sikaNkulunkulu; enangingazuzanga isihe, kepha manje senizuzile isihe. 1 Petru 2:5–10.

Abapristi bangabantu bakaNkulunkulu abakhethiweyo abavivinywa “ngetshe legumbi” esisekelweni sethempeli. Itshe legumbi yilona wonke amanye amatshe esisekelo aqondaniswa nalo, futhi futhi yilona tshe elithwala isisindo sethempeli lonke. Itshe legumbi likaMiller laliyilelo “zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Itshe legumbi, noma itshe abakhi abalilahla, liyindaba eyiqiniso yokwakhiwa kwethempeli, echazwe ngokucacile kakhulu emibhalweni yoMoya Wesiprofetho. Elinye iphuzu mayelana netshe lokuqala elalilahliwe ngelokuthi labekwa eceleni emva kokwenqatshwa kwalo, futhi kusukela lapho kuqhubeka abakhi bethempeli babevama ukukhubeka ngalelo tshe legumbi, elalibekwe eceleni phakathi kwendawo yabo yokusebenza. Laliyitshe lesikhubekiso.

KuMalaki uNkulunkulu wazisa abapristi ababi, abaziwa futhi njengezintombi eziyiziwula zaseLawodikeya, ukuthi uzobaqalekisa futhi usevele “ubaqalekisile.” Uyabaqalekisa ngoba abayikuzwa “ukuzwa” nokubeka umlayezo ka-Eliya ezinhliziyweni zabo. Umlayezo ka-Eliya uphendulela izinhliziyzo zawoyise kubantwana, nezinhliziyzo zabantwana koboyise. Ukuphendulwa kwezinhliziyzo zabo kumelela ukuzwa umlayezo ka-Eliya mayelana nawoyise nabantwana, okuyisimiso sokuqala nesokugcina. Ukuzwa umlayezo wokuqala nowokugcina akwanele; kumelwe ubekwe enhliziyweni. Ukwamukela umlayezo ka-Eliya kungukuwubeka enhliziyweni

yakho. Uma umpristi engayikuzwa leyo simiso, uyakuqalekiswa.

Bazilethela isiqalekiso phezu kwabo uqobo lapho ngo-1863 beqala inqubo yokwala lona kanye iqiniso lokuqala eliyisisekelo uMiller alithola, futhi abakaze benze lutho ngaphandle kokuqhubekisela phambili lokho kwalwa kuze kube yilolu suku. Kodwa nakuba isiqalekiso esiqhubekayo saqala ngo-1863, (ngokuba sebevele beqalekisiwe), isiqalekiso esisesikhathini esizayo senzeka lapho bekhafulelwa ngaphandle emlonyeni weNkosi ngesikhathi somthetho weSonto. Isiqalo sikaMalaki sifanekisa ukuphela, ngokuba ukuphela kumele isixwayiso sokugcina esinikezwa abapristi abahlakaniphileyo nabayiziwula. Abahlakaniphileyo nabayiziwula kuMalaki bamelwa njengo-Esawu noJakobe. Umfowabo omdala emele isivumelwano ngokwelungelo lobuzibulo lokuba ngowokuqala ukuzalwa, kuqhathaniswa nomfowabo omncane. Omdala engowokuqala, nomncane engowokugcina.

KuMalaki, kokubili u-Esawu noJakobe bangama-Adventist aseLawodikeya, kodwa owokugcina ekugcineni walizwa “izwi” leNkosi, waphenduka, negama lakhe laguqulwa laba ngu-Israyeli. Omdala, owokuqala, akalizwanga. UJakobe walizwa izwi leNkosi ngalobo busuku aphupha ngalo futhi ebona izingelosi zenyuka zehla phezu kwesitebhisi, esimela uKristu. UJakobe emele ama-Adventist aseLawodikeya ekupheleni kwezwe aguqulwa esuka ekubeni ngabaseLawodikeya aye ekubeni ngabaseFiladelfiya lapho ehlangabezana namavesi amathathu okuqala eSambulo sokuqala, njengoba kuboniswe nguJohane nangephupho likaJakobe lesitebhisi sezingelosi ezinyukayo nezihlelayo. Lelo lwazi luphawula ukuqala kokuguqulwa kukaJakobe abe ngu-Israyeli, umFiladelfiya. Isiphetho sendaba yokuguqulwa kukaJakobe yilapho elwa noKristu ePheniyeli. Ngakho-ke indaba yobuzibulo bukaJakobe iqala emavesini amathathu okuqala esahluko sokuqala seSambulo, lapho kwenzeka khona ukuvulwa kophawu komyalezo wokuxwayisa wokugcina, futhi iphela esikhathini sezinhlupho eziyisikhombisa zokugcina, ngesikhathi sokuhlupheka.

Zonke lezi ziqoqo ezine zokuqala nezokuphela, “umugqa phezu komugqa,” zifakaza ngomyalezo weSambulo sikaJesu Kristu. Umbuzo uwukuthi abapristi abayiziwula bayakuzwa yini noma bangezwa.

Ubusisiwe ofundayo, nalabo abezwa amazwi alesi siprofetho, balondoloze lokho okulotshwe kuso; ngokuba isikhathi sesisondele. IsAmbulo 1:3.

Abapristi abahlakaniphileyo abezwa lokho uMoya akushoyo emabandleni, bayawuzwa umlayezo ka-Eliya. UMiller wayengu-Eliya, futhi abanye bezwa, kodwa abanye benqaba.

“Izinkulungwane zaholelwa ekwamukeleni iqiniso elashunyayelwa nguWilliam Miller, futhi kwavuswa izinceku zikaNkulunkulu ngomoya nangamandla ka-Eliya ukuba zimemezele umlayezo. NjengoJohane, umanduleli kaJesu, labo abashumayela lo myalezo onesizotha esikhulu bazizwa bephoqelekile ukubeka izembe empandeni yomuthi, futhi banxuse abantu ukuba bathele izithelo ezifanele ukuphenduka. Ubufakazi babo babuhloselwe ukuvusa nokuthinta ngamandla amabandla futhi bubonakalise isimilo sawo sangempela. Futhi njengoba isixwayiso esinesizotha sokubalekela ulaka oluzayo sasizwakaliswa, abaningi ababemanyene namabandla bamukela umlayezo ophilisayo; babona ukuhlela kwabo emuva, futhi ngezinyembezi ezibuhlungu zokuphenduka nangobuhlungu obujulile bomphefumulo,

bazithoba phambi kukaNkulunkulu. Futhi njengoba uMoya kaNkulunkulu wehlela phezu kwabo, basiza ekuzwakaliseni isimemezelo esithi, ‘Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile.’” Early Writings, 233.

UMiller wayefanekiselwa ngu-Eliya kanye noJohane uMbhapathizi, ngoba uJohane uMbhapathizi walungiselela indlela yokufika kukaKristu kokuqala, kanti uMiller walungiselela indlela yokuba uKristu angene eNdaweni eNgcwelengcwele kakhulu yesigodlo sasezulwini ngomhla ka-22 Okthoba 1844. UMalaki uqondisa ngqo emsebenzini kaJohane noMiller.

Bhekani, ngiyakuthuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; futhi iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yona kanye isithunywa sesivumelwano enithokoza ngaso; bhekani, siyakuza, usho uJehova Sebawoti. Kepha ngubani ongamelana nosuku lokufika kwakhe na? Futhi ngubani oyakuma lapho ebonakala na? Ngokuba unjengomlilo womncibilikisi, nanjengensipho yabahlanzi bezingubo; uyakuhlala njengomncibilikisi nomhlanzi wesiliva; uyakubahlanza abantwana bakaLevi, abacwengisise njengegolide nesiliva, ukuze banikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakudala. Futhi ngiyakusondela kini ekwahluleleni; ngibe ngufakazi osheshayo omelana nabathakathi, nabaphingayo, nabafunga amanga, nalabo abacindezela isisebenzi emholweni waso, nomfelokazi, nentandane, nabaphambukisa umfokazi ekulungeni kwakhe, futhi abangangesabi mina, usho uJehova Sebawoti. Ngokuba mina nginguJehova, angiguquki; ngalokho nina bantwana bakaJakobe aniqothulwanga. Malaki 3:1–6.

Njengomlindi womlando wakhe, umsebenzi kaMiller wawumele ukuphakanyiswa kwezisekelo zethempeli. Umsebenzi wakhe ekuqaleni kumelwe ubonakalise umsebenzi omele ukuqedwa kwethempeli. Lowo msebenzi wokugcina udinga omunye umlindi ukuba anikeze icilongo umsindo oqondile. UMiller kanye nomyalezo wengelosi yokuqala bamemezela ukuvulwa kokwahlulela, futhi umlindi uMiller amfanekisayo ekupheleni kobu-Adventist uzomemezela ukuvalwa kokwahlulela.

KuMalaki iNkosi ithembisa ukuletha ukwahlulela “kubiloyi, nakubaphingi, nakubafunga amanga, nakulabo abacindezela isisebenzi emholweni waso, nomfelokazi, nentandane, nabaphambukisa umfokazi elungelweni lakhe, futhi abangangesabi.” Labo abakhonjiswa lapha yilabo “abangamesabi” “uJehova wamabandla.” UWilliam Miller uyisithunywa sengwekazi yokuqala ememeza abantu ukuba “besabe uNkulunkulu.” Ukwenqaba izisekelo kuwukwenqaba ukwesaba uNkulunkulu.

Ngokuba, bhekani, usuku luyeza, oluyakuvutha njengeziko; futhi bonke abazidlayo, yebo, nabo bonke abenza okubi, bayakuba yizinhlanga: futhi usuku oluyezayo luyakubashisa luphele, usho uJehova Sebawoti, ukuze lungabashiyeli nasimpande nagatsha. Kodwa kini nina enilesabayo igama lami iLanga lokulunga liyakuphuma linokuphulukisa emaphikweni alo; nani niyakuphuma, nikhule njengamathole asesibayeni. Niyakubanyathela ababi; ngokuba bayakuba ngumlotha ngaphansi kwamathe ezinyawo zenu ngosuku engiyakwenza ngalo lokhu, usho uJehova Sebawoti. Khumbulani umthetho kaMose inceku yami, engamyalela wona eHorebe ngenxa ka-Israyeli wonke, kanye nezimiso nezahlulelo. Bhekani, ngiyakuthumela

kini u-Eliza umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lukaJehova: yena uyakuphendulela izinhliziyi zawoyise kubantwana, nezinhliziyi zabantwana koyise, funa ngifike ngishaye umhlaba ngesiqalekiso. Malaki 4:1–6.

- Ukuqala kweBhayibheli (uGenesisise) nokuphela kweBhayibheli (IsAmbulo).
- Ukuqala kweTestamente Elidala (uGenesisise) kanye nokuphela kweTestamente Elidala (uMalaki).
- Ukuqala kweTestamente Elisha (uMathewu) kanye nokuphela kweTestamente Elisha (futhi iSambulo).
- Ukuqala kobufakazi bukaJohane (iVangeli likaJohane) kanye nokuphela kobufakazi bukaJohane (futhi iSambulo).
- Ukuqala kukaMalaki nokuphela kukaMalaki.
- Ukuqala kwevangeli likaMathewu kanye nokuphela kwevangeli likaMathewu.
- Ukuqala kwevangeli likaJohane nesiphetho sevangeli likaJohane.
- Ukuqala kwamavangeli amane nokuphela kwamavangeli amane.

Lapho sisusa iziqalo noma iziphetho zesiprofetho ezikhonjiswe ngaphezu kokukodwa, kuba yimigqa yesiprofetho eyisishiyagalombili okufanele ihlanganiswe ndawonye futhi ibekwe phezu kwamavesi amathathu okuqala eSambulo. Kuthiwani ngokuphela kukaGenesisise?

UGenesisise isahluko samashumi amahlanu siphetha ngokufa kukaJosefa.

Ngakho uJosefa wafa, eseneminyaka eyikhulu neshumi ubudala; bambalisa, wabekwa ebhokisini lokungcwaba eGibhithe. UGenesisise 50:26.

Isahluko samashumi amane nesishiyagalombili sikhomba ukufa kukaJakobe. Ukufa kukaJakobe, okuza kuqala esahlukweni samashumi amane nesishiyagalombili, kuholela ekufeni kukaJosefa emavesini okuphetha esahluko samashumi amahlanu, kubeka uphawu luka-Alfa no-Omega phezu kwezahluko ezintathu zokugcina zikaGenesisise njengokuphela kwencwadi kaGenesisise.

Lokho kufa okubili kusetshenziswa njengezimpawu zokuqala nokuphela kokuthunjwa kuka-Israyeli eGibhithe. Ekuqaleni, isidumbu sikaJakobe sibuyiselwa emuva ukuze singcwatshwe kanye noyise bakhe; kuthi lapho uMose ephuma eGibhithe, aphume nesidumbu sikaJosefa ukuze singcwatshwe endaweni yokungcwaba yoyise bakhe.

UMose wathatha amathambo kaJosefa wahamba nawo; ngokuba wayebafungise ngokuqinileyo abantwana bakwa-Israyeli, wathi: UNkulunkulu uyakunivakashela impela; khona niyakukhuphula amathambo ami nisuke nawo lapha. Eksodusi 13:19.

Ukuphela kukaGenesisise kuyizahluko ezintathu zokugcina. Esahlukweni samashumi amane nesishiyagalombili uJakobe (u-Israyeli) ubeka izibusiso phezu kwamadodana akhe ayishumi nambili, ezichazwa ngokusobala njengokuprofetha ngalokho okwenzekayo kulezo zizwe eziyishumi nambili “ezinsukwini zokugcina” zokwahlulela kophenyo.

UJakobe wase ebiza amadodana akhe, wathi: Hlanganani ndawonye, ukuze nginitshela lokho okuyokwenzeka kini ezinsukwini zokugcina. Hlanganani ndawonye, nilalele, nina madodana kaJakobe; nilalelise u-Israyeli uyihlo. Genesis 49:1, 2.

“Ngezinsuku zokugcina” zokwahlulela okuphenyayo, iNkosi ithembisa ukubutha amadodana ayo ayishumi nambili, amelwe njengabayizinkulungwane eziyikhulu namashumi amane nane encwadini yesAmbulo. Yibo laba uJohane abamelela encwadini yesAmbulo. Babuthelwa ngokubizwa okuvela kuJakobe, ukubizwa okuvela emlandweni wokuqala wabo abatshelwa ukuba “bezwe,” futhi “balalele” kukho. Ezinsukwini zokugcina, labo abafanekiswa ngamadodana kaJakobe “bezwa” umlayezo futhi “balalele,” noma njengoba uJohane esho, “bagcine” lezo zinto ezilotshiwe kuwo. Kungukubiza okuvela kubaba kuya kubantwana, kungumlayezo ka-Eliya. Labo ababizweyo babizwa ngokuthi “amadodana kaJakobe,” futhi kufanele futhi “balalele u-Israyeli” uyise wabo.

U-Esawu noJakobe kuMalaki bamele izintombi ezihlakaniphileyo nezintombi eziyiziwula. Ubizo luvela kuyise uJakobe nakuyise u-Israyeli, kukhombisa ukuthi lapho kwenziwa ubizo lokugcina wonke umuntu ungumAdventisti waseLawodikeya, futhi ukukhetha kubekwa ezandleni zabo ngokwabo ukuthi babe yindodana kaJakobe umkhohlisi noma ka-Israyeli umnqobi. Okubavumela ukuba benze ukukhetha ngamandla okudala angaphakathi emlayezweni. Uma umlayezo ufundwa, uzwakala futhi ugcinwa, khona-ke ngamandla afanayo okudala aletha zonke izinto ekubeni khona bayoguqulwa babe yindodana ka-Israyeli. Ukwenqaba ukuzwa, kuwukugcina isipiliyoni sikaJakobe, umkhohlisi.

Ubizo lokubuthana lukaJakobe, oluphinde lube yilo futhi ubizo lokubuthana lomayezo owembulwe eSambulweni, luwuphawu olubalulekile okumelwe luqondwe. “Izikhathi eziyisikhombisa” zikaLevitikusi isahluko samashumi amabili nesithupha zifundisa ukuthi akukho kubuthana, ngaphandle kokuba kube khona kuqala ukuhlakazeka. Labo abayizinkulungwane eziyikhulu namashumi amane nane yibo ababehlakazekile ngaphambi kobizo. Leli qiniso lichazwa ngokuphindaphindiwe eBhayibhelini.

Yizwani izwi likaJehova, nina zizwe, nilimemeze eziqhingini ezikude, nithi, Lowo owahlakaza u-Israyeli uyakumbutha, amlonde, njengomalusi elusa umhlambi wakhe. Jeremiya 31:10.

Isivumelwano esivuselelwa nabayizinkulungwane eziyikhulu namashumi amane nane sihlanganisa isithembiso sokuthi uNkulunkulu uyakuloba umthetho wakhe ezinhliziyweni zethu. Kodwa labo iNkosi ebenzele lesi senzo sokudala babesakazeke ngaphambili.

Kwase kufika izwi leNkosi kimi, lathi: Ndodana yomuntu, abafowenu, yebo abafowenu, amadoda ezihlobo zakho, kanye nayo yonke indlu ka-Israyeli iphelele, yibo labo okuthe izakhamuzi zaseJerusalema kubo: Dedani kude neNkosi; leli zwe linikwe thina libe yifa. Ngakho-ke yisho uthi: Isho kanje iNkosi uJehova: Nakuba ngibaxoshele kude phakathi kwezizwe, nakuba ngibahlakazele emazweni, nokho ngiyakuba kubo njengendawo engcwele encane emazweni abayakufika kuwo. Ngakho-ke yisho uthi: Isho kanje iNkosi uJehova: Impela ngiyakunioqa phakathi kwezizwe, nginibuthe emazweni enihlakazelwe kuwo, ngininike izwe lakwa-Israyeli. Bayakufika khona, basuse kulo zonke izinto zalo ezinengekayo

nazo zonke izinengiso zalo. Ngiyakubanika inhliziyo yinye, ngifake umoya omusha phakathi kwenu; ngisuse inhliziyo yetshe enyameni yabo, ngibanike inhliziyo yenyama. Hezekeli 11:14–19.

Kuseningi okunye okumele kushiwo mayelana nokubuthelwa kwabeyizinkulungwane eziyikhulu namashumi amane nane maqondana “nokuhlakazwa,” kodwa kuqala sidinga ukuhlanganisa ukucatshangelwa kophawu luka-Alpha no-Omega kulezi zinkomba eziyisishiyagalolunye esizicubungulayo.

Izigaba ezimbili zimelelwe ezahlukweni ezintathu zokugcina zikaGenesisise. Isigaba sabavukeli nesigaba sabahlakaniphileyo. Zombili lezi zigaba zizwa izwi elithi, “Nansi indlela, hambani ngayo,” kodwa esinye isigaba senqaba ukulalela icilongo nokuhamba ezindleleni zasendulo. Isigaba sabavukeli kuGenesisise amashumi amane nesishiyagalombili kuya kwamashumi amahlanu simelelwa yisizwe seshumi nantathu.

Ekuqaleni kuka-Israyeli wasendulo kwakukhona izizwe eziyishumi nantathu, futhi ekuqaleni kuka-Israyeli wesimanje kwakukhona abafundi abayishumi nantathu. Lowo mfundwa ohlukaniswe kwabanye abafundi abayishumi nambili, (njengoba u-Efrayimi wayehlukanisiwe kwezinye izizwe) kokubili kuyizimpawu zokuvukela. USister White ubiza uJuda ngokuqondile ngokuthi uyintombi eyisiwula.

“Kade bekukhona, futhi kuyohlale kukhona, ukhula phakathi kukakolweni, izintombi eziyiziwula kanye nezihlakaniphileyo, labo abangenawo amafutha ezitsheni zabo kanye nezibani zabo. Kwakukhona uJuda onomhobholo ebandleni uKristu alisungula emhlabeni, futhi kuyoba khona oJuda ebandleni kuzo zonke izigaba zomlando walo.” Signs of the Times, October 23, 1879.

UJuda Iskariyotho wayeyintombi eyisiwula; wayelukhula, futhi uma wayeyintombi eyisiwula, ngakho-ke wayengowaseLawodikeya futhi.

“Isimo seBandla esimelelwa izintombi eziyiziwula, siphinde sikhulunywe ngaso njengesimo saseLawodikeya.” Review and Herald, Agasti 19, 1890.

Amadodana amabili kaJosefa womabili amukela isibusiso kuJakobe esahlukweni samashumi amane nesishiyagalombili sikaGenesisise, futhi kusukela kuleso sikhathi kuya phambili abizwa ngokuthi “izizwana eziyingxenyane.” Noma ayeyizizwana eziyingxenyane noma cha, ayeseyizizwana nokho. UJuda Iskariyotho wathathelwa indawo uMathiya ukuze kugcwaliswe indawo yeshumi nambili eyayikade iphethwe nguJuda Iskariyotho. UJuda wayengumfundi, futhi ngalowo mqondo—kwakukhona abafundi abayishumi nantathu ekugcineni kuka-Israyeli wasendulo, njengoba nje kwakukhona izizwe eziyishumi nantathu ekuqaleni.

Indodana kaJosefa u-Efrayimi (isizwe seshumi nantathu) yaba uphawu lokuvukela ngesikhathi izizwe eziyishumi zasenyakatho zihlangana zisekela uJerobowamu futhi zahlukanisa umbuso waba izizwe eziyishumi zasenyakatho nezizwe ezimbili zaseningizimu. Kungani ngikhomba u-Efrayimi indodana kaJosefa njengophawu lokuvukela kunomfowabo uManase? Ukuvukela okuhlotshaniswa no-Efrayimi kuqala esahlukweni samashumi amane nesishiyagalombili, ngaphambi kokuba

uJakobe abusise amadodana akhe ayishumi nambili. Esahlukweni samashumi amane nesishiyagalombili uJakobe uqala ngokubusisa amadodana kaJosefa amabili. Ngenxa yokuthi uManase wayeyizibulo, uJosefa ulindele ukuthi isibusiso sokuqala samadodana akhe siwele phezu kukaManase, futhi uJosefa uvukela ukukhetha kukaJakobe u-Efrayimi.

Ukuqala kuka-Efrayimi njengommeleli wabakhethiweyo bakaNkulunkulu kunobufakazi bokuhlubuka, futhi isiphetho sika-Efrayimi siyikusakazwa “izikhathi eziyisikhombisa” kwaLevitikusi amashumi amabili nesithupha kusukela ku-723 BC kuze kube ngu-1798. Ngo-723 BC izizwe eziyishumi zasenyakatho, umbuso ka-Efrayimi, (owaziwa futhi ngokuthi u-Israyeli) zamukela inxeba elibulalayo njengombuso wesiprofetho seBhayibheli. Lelo nxeba elibulalayo laqala isiprofetho sesikhathi esaphetha ngokuthi amandla obupapa nombuso wawo nawo amukele inxeba elibulalayo ngo-1798. Inxeba elibulalayo lamandla obupapa ngo-1798 lifanekisela ukuwa kokugcina kweBabiloni lapho inkosi yasenyakatho “iyakufika ekupheleni kwayo kungabi khona oyisizayo” kuDaniyeli ishumi nanye ivesi lamashumi amane nanhlanu. Ukuhlubuka nokuwa kweBabiloni ezinsukwini zokugcina kwafanekiselwa ukuhlubuka nokuwa kwamandla obupapa ngo-1798, okwakuphinde kufanekiselwe ukuhlubuka nokuwa kombuso ka-Efrayimi (u-Israyeli) ngo-723 BC, okwakufanekiselwe ukuhlubuka kukaJosefa kuyise ekuphefumulweni kwesiprofetho njengoba kukhonjisiwe ekupheleni kukaGenesisise.

Ukuhlubuka u-Efrayimi ayisibonakaliso sakho kwaqala ngokuhlubuka kukayise (uJosefa) kuyise wakhe (uJakobe). Ekugcineni kuholela ekuhlubukeni kwezizwe eziyishumi zasenyakatho, okuholela “ekuhlakazweni okumelelwe” ngokuthi “izikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha. Isikhathi sokuhlakazeka kombuso wasenyakatho sihlukaniswe izigaba ezimbili. Esinye siphela ngonyaka ka-538, esilandelayo siphela ngo-1798, futhi konke kukhomba esigijimini esambulwa lapho uphenyo lokuvalwa komusa selusondele encwadini yesAmbulo. Lowo mlayezo ukhomba ukuwa kokugcina kweBabiloni. Kuyo yonke imiqophamlando yomlando ka-Efrayimi ongokwesiprofetho, ukuhlubuka kuyaphawulwa. Kanjalo futhi kunjalo ngokuhlubuka komfundi weshumi nantathu, uJudasi Iskariyotho. Lokhu kungofakazi ababili abakhomba inani leshumi nantathu njengophawu lokuhlubuka. Kodwa akukho nelilodwa kula maqiniso angcwele elingaqondakala uma umuntu engamile phezu kwezisekelo zobu-Adventisti ezakhiwa phezu kweqiniso lokuqala elatholwa uMiller neliqiniso lokuqala elalahlwa ubu-Adventisti.

Ukuphela kukaGenesisise kuyavumelana nayo yonke eminye imigqa ebesiyihlola. Ngokufingqa:

Ekuqaleni ubuthathu basezulwini bukaYise, neNdodana, noMoya oNgcwele babona ukudalwa kwamazulu nomhlaba okwenziwa yiNdodana, nayo enguLizwi. ULizwi lwaba yisiteshi sokuxhumana esivela kuYise siya esintwini, futhi uLizwi luyilo lodwa indlela isintu esingaxhumana ngayo noYise. Umlayezo kaYise wanikezwa yiNdodana engelosini uGabriyeli, owathatha indawo kaLusifa (umphathi wokukhanya) emva kokuhlubuka kukaLusifa ezulwini. UGabriyeli wamukela ukukhanya, noma umlayezo, bese ekuwuletha kumprofethi, onguyena ongumuntu odaliweyo ongcwele obekelwe ukudlulisa umlayezo ovela kuYise uye emndenini odaliweyo owileyo. Umlayezo onikezwa umprofethi uyabhalwa phansi, bese udluliselwa esintwini. Kuzo zonke izigaba zenqubo yokuxhumana umlayezo ungcwele, futhi ngenxa yalesi

sizathu abaprofethi, abangabantu abawileyo, kufanele babe ngcwele. Esigabeni lapho umlayezo ongcwele udluliselwa ezandleni zesintu esiwileyo, isintu sinamandla okuphatha umlayezo ongcwele ngezandla ezingangcweliswanga. Ngakho-ke, ukukhanya komlayezo ongcwele kukhiqiza kokubili ukukhanya nobumnyama. Lapho umlayezo wemukelwa yilabo abasemndenini womuntu owileyo, uqukethe lawo mandla afanayo okudala adala zonke izinto, okuyiwona mandla alungisisayo lowo muntu. Ukuqala kwenqubo yokuxhumana kufanekisa ukuphela kwenqubo yokuxhumana. Ngakho-ke, uma umlayezo uzwakala, ufundwa, futhi ugcinwa, umlayezo uphinda udale isintu esiwileyo sibe ngomfanekiso weNdodana.

Ubusisiwe ofundayo, nabezwayo amazwi alesi siprofetho, nabagcina lezo zinto ezilotshwe kuso; ngokuba isikhathi siseduze. IsAmbulo 1:3.

UJohani si fanelekisa isintu esiwe “ezinsukwini zokugcina” zokwahlulela okuphenyayo esizwa izwi ngemuva kwaso bese sijika ukuze samukele umlayezo oholela esikhathini esedlule. Labo abawamukelayo bawenze umlayezo ungabi yingxenywe yokuphila kwabo kuphela, kodwa ube yikho ukuphila kwabo ngokuphelele, bayalungisiswa khona lapho ngaleso sikhathi. Ukulunga kushiwo ukwenziwa ngcwele. Lapho labo abafunda bezwe umlayezo othunyelwe uvela kuYise, bewamukela lowo mlayezo futhi benziwa ngcwele, kwenzeka ngamandla okudala aphakathi emlayezweni. Lawo mandla okudala afeza umsebenzi wokulungisisa abantu, lapho abantu bekhohwa njengoba kwenza u-Abrahama. Umlayezo ubafundisa ukuba baphenduke balalele izwi elingemuva, elibaholela ezindleleni zasendulo, eziyiqiniso eziyisisekelo. Umlayezo ubahola ungene kulo lonke iqiniso, futhi njengoba behamba ezindleleni zasendulo, bahamba endleleni yalabo abalungisisiwe.

Kepha indlela yabalungileyo injengokukhanya okukhazimulayo, okukhanya ngokwanda kuze kube semini ephelileyo. Indlela yababi injengobumnyama; abakwazi ukuthi bakhubeka ngani. Ndodana yami, lalela amazwi ami; thekela indlebe yakho emazwini ami. Mawangaphumi emehlweni akho; wagcine phakathi kwenhliziyo yakho. Ngokuba angukuphila kwabawatholayo, nempilo kuyo yonke inyama yabo. Gcina inhliziyo yakho ngokukhuthala konke; ngokuba kuyo kuvela imithombo yokuphila. Susa kuwe umlomo oyisigwegwe, nezindebe eziphambeneyo uzibekele kude nawe. Amehlo akho makabheke phambili ngqo, nezinkophe zakho mazibheke ziqonde phambi kwakho. Linganisa indlela yezinyawo zakho, zonke izindlela zakho ziqinise. Ungaphambukeli ngakwesokunene noma ngakwesokhohlo; susa unyawo lwakho eubuni. IzAga 4:18–27.

Labo abalungisiswayo ngomyalezo odlulisiwe bahamba endleleni emele ukukhanya okwandayo njalo, kodwa lokho kukhanya uqobo kwenza indlela yababi ibe mnyama ngokulinganayo. Ukukhanya kwehlukana nobumnyama. Amandla okudala ayala ukuba kube khona ukukhanya ekuqaleni akhiqiza umphumela ofanayo phezu kwesintu ekugcineni njengalowo ukukhanya okwawenza ekuqaleni. Isigaba esenqaba ukuzwa izwi elingemuva, ngakho sikhetha ukuhamba endleleni efiphaziwe, “siyakhubeka” eZwini lakhe, ngokuba sikhubeka etsheni lesisekelo, etsheni elidala elivivinyiwe. Izwi liyi-Alpha ne-Omega, futhi lapho abalungisiswayo bewaqonda lawo mazwi, bethobekisela izinhliziyi zabo kulawo mazwi, bawagcina lawo mazwi phakathi kwezinhliziyi zabo, ngokuba i-Alpha ne-Omega iphendulela izinhliziyi zabo koyise, (okwedlule)

kuthi izinhliziyi zawoyise zikhombe ekugcineni.

Indlela yolungileyo iqotho; wena, oqotho kakhulu, uyalinganisa indlela yolungileyo. Yebo, endleleni yezahlulelo zakho, Jehova, sikulindele; ukufisa komphefumulo wethu kusegameni lakho, nasekukhunjulweni kwakho. Ngomphefumulo wami ngikufisile ebusuku; yebo, ngomoya wami ongaphakathi kimi ngiyakukufuna ekuseni; ngokuba lapho izahlulelo zakho zisemhlabeni, abakhileyo bezwe bayakufunda ukulunga. Isaya 26:7–9.

UNkulunkulu uyabakala, noma uyahlulela, labo abahamba endleleni yabalungileyo, futhi ukwenza lokhu “ezinsukwini zokugcina” lapho izahlulelo zaKhe zisemhlabeni. Abalungileyo yilabo abalindele iNkosi ngokugcwaliseka kwesikhathi sokubambezeleka emfanekisweni wezintombi eziyishumi. Isifiso salabo abahamba endleleni yolwazi olwandayo, singesokuqonda ngokukhulu nangokukhulu igama likaNkulunkulu, isimilo saKhe. Labo abalindele iNkosi yabo yilabo abamemezela umlayezo wokugcina wesixwayiso, ngokuba yibo abamemezela uKukhala Kwamaphakathi Nobusuku, okungukuthi impela umlayezo wokuqala wangaphakathi weSambulo isahluko seshumi nesishiyagalombili, olandelwa umlayezo wesibili, ongowangaphandle.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngamandla ngezwi elinamandla, yathi: Liwile, liwile iBabiloni elikhulu, seliyindawo yokuhlala yamademoni, nesiphephelo sawo wonke umoya ongcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Ngokuba zonke izizwe ziphuze iwayini yolaka lobufebe balo, namakhosi omhlaba enza ubufebe nalo, nabathengisi bomhlaba baceba ngobuningi bokunethezeka kwalo. Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kulo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zalo, nokuba ningamukeli izinhlu pho zalo. IsAmbulo 18:1–4.

Lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla ngoSeptemba 11, 2001, ibandla lamaSeventh-day Adventist lenqaba ubizo lwalo lokugcina lokubuyela ezindleleni zasendulo. Ngaleso sikhathi labe seliyeka ukuba uphondo lobuProthestani beqiniso e-United States. Kulelo qophelo kwaqala inqubo yokuvivinya labo abakhetha ukuthatha umlayezo walelo zwi elinamandla bawudle, njengoba kwafanekiswa nguJohane lapho ingelosi yesAmbulo ishumi yehla ekuqaleni kobu-Adventist ngo-Agasti 11, 1840. Isizwe somoya esasithathe ingubo yobukhosi bobuProthestani beqiniso lapho umlayezo wengelosi yokuqala wenqatshwa, sase silandela ezinyathelweni zobuProthestani obuhlubukayo ekuqaleni kobu-Adventist.

Uphondo lweqiniso lwamaProthestani lwase lunikezwa labo abamukela umlayezo encwadini encane eyayisesandleni sengwezi kusAmbulo ishumi. Inqubo yokuvivinywa ekuqaleni kobu-Adventisti kusukela ngowe-1840 kuze kube ngowe-1844 imelela inqubo yokuvivinywa ekupheleni kobu-Adventisti kusukela ngoSeptemba 11, 2001 kuze kube ngumthetho weSonto e-United States. Ngaphakathi komlando wokuqala wowe-1840 kuya kowe-1844, kanye nenqubo yokuvivinywa eyaqala ngoSeptemba 11, 2001, kuphawula uguquko lwesikhathi somnotho wensindiso lusuka esigabeni sangaphambili samakholwa esasiphethe ingubo yesikhundla sobuProthestani, luye esigabeni esisha samakholwa athatha ingubo yesikhundla yobuProthestani beqiniso.

Okubaluleke kakhulu ekucabangeleni kwethu indlela yalabo abalungisiswayo wukuthi ngaphakathi kwalowo mlendo kukhona ukuphoxeka okuphawula ukuqala kwesikhathi sokulibala.

Abathembekileyo balinda iNkosi yabo ngaleso sikhathi, esiphela ngokwambulwa komlayezo Wokukhala Kwamaphakathi Nobusuku. Leyo nqubo yokuvivinywa ekuqaleni kobu-Adventist yaphela lapho umyalezo Wokukhala Kwamaphakathi Nobusuku uphetha ngo-October 22, 1844. Inqubo yokuvivinywa ekugcineni iphetha kulabo abamelwe nguJohane emthethweni weSonto e-United States. Umlayezo Wokukhala Kwamaphakathi Nobusuku ekugcineni uyophetha njengoba nje kwaba njalo ekuqaleni, futhi ekuqaleni kobu-Adventist umlayezo Wokukhala Kwamaphakathi Nobusuku wambulwa kusengaphambili ngaphambi kokuvulwa kwenqubo yokuvivinywa. Umlayezo Wokukhala Kwamaphakathi Nobusuku ekuqaleni manje sewambulwa ekugcineni.

Izintombi ezihlakaniphile ezilungisisiwe zingena esivumelwaneni noNkulunkulu ngesikhathi izintombi eziyiziwula ezimbi zingena esivumelwaneni sokufa.

Wathi kubo, Lokhu kungukuphumula eningamphumuza ngakho okhathelayo; futhi lokhu kungukuqabuleka; nokho kabathandanga ukuzwa. Kodwa izwi likaJehova laba kubo umthetho phezu komthetho, umthetho phezu komthetho; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, laphaya okuncane; ukuze bahambe, bawe bahlehle, baphuke, babanjwe ogibeni, futhi bathunjwe. Ngakho-ke yizwani izwi likaJehova, nina bantu abaklolodayo, enibusa lesi sizwe esiseJerusalema. Ngokuba nishilo nathi, Senze isivumelwano nokufa, futhi sivumelene nesihogo; lapho isishayo esikhukhulayo sidlula, asiyikufinyelela kithi; ngokuba senze amanga isiphephelo sethu, futhi sizifihlile ngaphansi kwamanga: Ngakho-ke isho kanje iNkosi uJehova, Bhekani, ngibeka eSiyoni isisekelo itshe, itshe elivivinyiweyo, itshe legumbi eliyigugu, isisekelo esiqinileyo: okholwayo akayikuphuthuma. Isaya 28:12–16.

Abalungisisiwe bathwala umlayezo ongcwele woKukhala Kwamaphakathi Nobusuku baya ebandleni, bese emva kwalokho bamemezela umlayezo wezwi lesibili njengoba bebiza isintu ukuba siphume eBhabhiloni.

“Ngakho emsebenzini wokugcina wokuxwayisa umhlaba, kwenziwa izimemezelo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, lowo muzi omkhulu, ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo.’ Futhi ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zalo, nokuba ningamukeli ezinhluphekweni zalo. Ngokuba izono zalo sezifikile ezulwini, futhi uNkulunkulu ukhumbule ububi balo.’” Review and Herald, December 6, 1892.

Labo abaphuma eBhabhiloni bahlanganyele nalabo abahamba endleleni yabalungileyo bayamukelwa emhlambini ngamanzi ombhabhadiso amelwe yigama lobuthathu basezulwini. Abalungisiswayo, kungaba yilabo manje abezwa umlayezo owethulwa kuJohane ePhatmose, noma yilabo abathi emva kwalokho babizwe baphume eBhabhiloni, bonke balungisiswa ngokwamukela uMoya oNgcwele. Lokho kulangana kobuNkulunkulu bukaMoya oNgcwele nobuntu bomuntu kwafezwa, njengoba kwabekwa njengesibonelo lapho uKristu ezembatha imvelo yobuntu. Izinkulungwane eziyikhulu namashumi amane nane zazimelwe ngofakazi ababili, amadodana

ayishumi nambili kaJakobe nabafundi abayishumi nambili. Ababi bamelwe yisizwe seshumi nantathu nomfundi weshumi nantathu. Kokubili “okuyishumi nantathu” kuleyo mifanekiso kwabizelwa ukuba ngabapristi kuNkulunkulu, futhi labo abalahla lokho kubizwa bamelwa ngu-Esawu, kuyilapho umfowabo omncane uJakobe emele labo abamukela ukubizwa. U-Esawu noJakobe bobabili bamele ama-Adventist oSuku lwesiKhombisa aseLawodikeya ekupheleni kwezwe. Isigaba esisodwa samukela umlayezo ongcewele owethulwa ngemibhalo yomprofethi, siguqulwe sibe ngu-Israyeli, kuyilapho u-Esawu egcina igama lakhe.

Ngokuqinisekile kuningi kakhulu okusemigqeni emihlanu leyo ka-Alfa no-Omega, ngoba lokhu kwakuyisifinyezo esifushane nje sokuqala nokuphela eZwini likaNkulunkulu.

Imigqa eyisishiyagalolunye yomlando, emelela imilando yesiprofetho kusukela ekudalweni kuze kube sekuFikeni Kwesibili. Yonke le migqa eyisishiyagalolunye yesiprofetho yokuqala nokuphela ixhumene ngokuqondile namavesi amathathu okuqala eSambulo isahluko sokuqala. Lawo mavesi amathathu akhomba ukuthi iSambulo sikaJesu Kristu, esivulwa uphawu lwaso kancane ngaphambi kokuba kuphele isikhathi somusa, siyisibonakaliso samandla okudala kaNkulunkulu. Yimaphi amanye amandla angakha ubufakazi obuyinkimbinkimbi obulukwe ngokuhlangana okujulile kangaka obuvela kofakazi abahlukahlukene, abanikeza ubufakazi babo kusukela esikhathini sikaMose kuze kube sesikhathini sikaJohane umAmbuli?

Khulula izicathulo zakho, ngokuba le yindawo engcewele.