

Liyini Iqiniso? - Inombolo Yokuqala

Uhlaka Lweqiniso: IsAmbulo, Ukuhambisana Kweziprofetho, no-Alfa no-Omega

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Ngaphambi kokuba sikhulume ngendaba yokuthi liyini iqiniso, siyaphawula ukuthi sesiqale lolu cwaningo ngamavesi amathathu okuqala esahluko sokuqala seSambulo, kwase kuthi emva kwalokho sengeza isihloko esimayelana no-Eliya. Ezinye zezinhloso zalezi zifundo ukukhomba indima ye-United States esiprofethweni, ukuvulela umlayezo weSambulo sikaJesu Kristu, ukuqaphela indima yabaprofethi njengezimpawu zabantu bakaNkulunkulu, kanye nokucabangela imiphumela yalokho okushiwo wukuthi uJesu ungu-Alfa. Sibonisile ukuthi amavesi amathathu okuqala eSambulo ayavumelana futhi ahambisana namavesi okugcina eSambulo, futhi kuzo zombili izimo, ekuqaleni nasekupheleni, uJesu uzazisa yena uqobo njengo-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina.

Sisebenzise ingxoxo emfushane ngo-Eliya esifundweni sesibili ukuze sibonise ukuthi amavesi okuqala eBhayibheli ayavumelana namavesi okugcina eTestamente Elidala nakweLisha, futhi ngaphezu kwalokho ukuthi amavesi okuqala eTestamente Elisha nawo ayavumelana nesiqalo noma nesiphetho—noma ngayiphi indlela othanda ukulibheka ngayo iBhayibheli—kungaba njengencwadi ephelele noma njengeziVumelwano ezimbili.

Elinye iphuzu esilifuna ukucacisa ukuqonda kokuthi ubuNkulunkulu busebenze ekwambuleni kancane kancane ubuNhloko bukaNkulunkulu kuwo wonke umlando. Yingakho siye saqaphela ukuthi, njengoba isikhathi siqhubeka endikimbeni yeBhayibheli yomlando wesivumelwano, uNkulunkulu, ngesinyathelo ngesinyathelo, wembula ngokwengeziwe isimo saKhe ngophawu lwamagama aKhe ahlukahlukene. UNkulunkulu uSomandla wakhuluma no-Abrama, futhi lowo kanye uNkulunkulu wakhuluma noMose, kodwa wazisa uMose ukuthi kusukela lapho kuya phambili igama laKhe lalizokwaziwa ngokuthi uJehova. Kwathi lapho uKristu efika, wazethula ngegama elalingaziwa eTestamente Elidala, ngaphandle kwenkulumo eyodwa yalelo gama eyashiwo umBhabhiloni esahlukweni sesithathu sikaDanilyeli. UJesu akazange agcine ngokukhomba ukuthi wayeyiZibulo elizelwe yedwa likaYise kuphela, kodwa futhi kulowo mlando othile wesivumelwano wazikhomba njengeNdodana yomuntu. UNkulunkulu futhi wanika i-Adventismu yamaMillerite igama lapho engena esivumelwaneni nesiqalo se-Adventismu.

“Ngalesi sikhathi, lapho sesiseduze kangaka nokuphela, ingabe siyoba njengomhlaba kakhulu ekuziphatheni kwethu kangangokuthi abantu bayobheka ngeze befuna ukuthola abantu bakaNkulunkulu ababizwa ngegama laKhe? Ingabe kukhona umuntu oyothengisa izimpawu zethu eziyingqayizivele njengabantu bakaNkulunkulu abakhethiweyo ngenxa yanoma iyiphi inzuzo umhlaba ongayinikeza? Ingabe umusa walabo abeqa umthetho kaNkulunkulu uyobhekwa njengento enenani elikhulu? Ingabe labo iNkosi eyababiza ngokuthi bangabantu baYo bayocabanga ukuthi kukhona amandla aphakeme kunoMkhulu othi NGINGUYE

ENGINUYE? Ingabe siyakuzama ukusula izici zenkolo ezisihlukanisayo ezisenze saba amaSeventh-day Adventist?" Evangelism, 121.

Igama elanikezwa ama-Seventh-day Adventist lanikezwa yiNkosi, futhi uDadewethu White uvame ukubhekisela kuma-Adventist njengabantu bakaNkulunkulu ababiziweyo ngegama. Elithi "ababiziweyo ngegama" lisho ukuqanjwa ngegama. Amasonto amabili kuphela uDadewethu White awahlonza njengabantu bakaNkulunkulu ababiziweyo ngegama ngu-Israyeli wasendulo no-Israyeli wanamuhla.

Ngakho-ke, njengoba siqhubeka esifundweni sethu sencwadi yesAmbulo, ngiphakamisa ukuthi "igama elisha" elembulwa kwabaseFiladelfiya, nabo abamelelwa njengabayizinkulungwane eziyikhulu namashumi amane nane, liyingxenye enkulu yemfihlo yesiprofetho evulwayo ngaphambi nje kokuba kuvalwe isikhathi somusa.

Onqobayo ngizomenza insika ethempelini likaNkulunkulu wami, futhi kayikuphuma futhi ngaphandle; futhi ngiyakuloba phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, oyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyakuloba phezu kwakhe igama lami elisha. Onendlebe makezwe lokho uMoya akushoyo kuwo amabandla. IsAmbulo 3:12, 13.

Umyalezo wokugcina wesixwayiso uwumyalezo wesAmbulo sikaJesu Kristu, futhi uyisambulo sesimilo saKhe.

"Labo abalindele ukufika koMyeni kufanele bathi kubantu, 'Bhekani uNkulunkulu wenu.' Imisebe yokugcina yokukhanya komusa, umlayezo wokugcina womusa ozonikezwa umhlaba, ingukwambulwa kwesimilo saKhe sothando. Abantwana bakaNkulunkulu kufanele babonakalise inkazimulo yaKhe. Ekuphileni nasezimilweni zabo ngokwabo kufanele bembule lokho umusa kaNkulunkulu obenzele khona." Christ's Object Lessons, 415, 416.

Sinokuningi kakhulu okunye okufanele kufakwe embhalweni mayelana noJesu njengeZwi, kodwa manje sizobheka igama elithi "iqiniso." Ukuqonda "iqiniso," kanye negama elithi "iqiniso," kanye nezinhlamvu ezisetshenziselwa ukwakha "izwi leqiniso," kuwukuqonda isimilo sikaKristu.

Ngakho uPilatu wathi kuye, Pho, uyinkosi na? UJesu waphendula wathi, Wena usho ukuthi ngiyinkosi. Ngazalelwa lokhu, futhi ngeza ezweni ngalokhu, ukuze ngifakaze ngeqiniso. Wonke ongoweqiniso uyalizwa izwi lami. UPilatu wathi kuye, Liyini iqiniso na? Esekhulumile lokhu, waphuma futhi waya kumaJuda, wathi kuwo, Angitholi cala kuye nakanye. Johane 18:37, 38.

Igama lesiGrekhi elihunyushwe ngokuthi "iqiniso" kuleli vesi lisuselwa egameni lesiHebheru, eliyincwadi futhi eliyinombolo. Uhlamvu lokuqala lwezinhlamvu zesiHebheru ngu-'aleph.' Empeleni, izinhlamvu ezimbili zokuqala zezinhlamvu zesiHebheru zingu-"aleph" no-"beth," futhi zifana kakhulu nezinhlamvu ezimbili zokuqala zesiGrekhi ezingu-alpha no-beta. Zihlangene zakha umsuka wegama elithi "alphabet." Ngakho-ke igama elithi "alpha" (eliselwa kuhlamvu lwesiHebheru oluthi aleph) lisetshenziswa njengohlamvu, igama, inombolo, futhi futhi njengelinnye lamagama amaningi kaJesu.

Ngesikhathi uPilatu ebuza lo mbuzo, “Liyini iqiniso?” uJesu wayesevele emtshelile ukuthi isizathu sokuba Yena “eze ezweni,” kanye nokuthi isizathu sokuba Yena “azalwe,” kwakuwukufakaza “ngeqiniso.” Wanezela ngokuthi “wonke ongoweqiniso uyezwa” izwi laKhe.

Ubusisiwe ofundayo, nabalizwayo amazwi alesi siprofetho, begcine lokho okulutshwe kuso; ngokuba isikhathi sesiseduze. IsAmbulo 1:3.

IQINISO: G225—Livela ku-G227; iqiniso: – iqiniso, X ngempela, iqiniso, ubuqiniso. G227—Livela ku-G1 (njengenhlaiyana ephikayo) naku-G2990; iqiniso (njengokungafihli): – iqiniso, ngempela, iqiniso. G1; A. Livela emsukeni wesiHebheru; uhlamvu lokuqala lwezinhlamvu zamagama: ngokomfanekiso kuphela (ngokusetshenziswa kwalo njengenombolo) olokuqala. Alpha.

UJesu wathi kuye, Mina ngiyindlela, neqiniso, nokuphila; akakho umuntu oza kuYise ngaphandle kwami. Johane 14:6.

Lapho uJesu ethi, “Ngingu... iqiniso,” wayethi uyincwadi, uyinombolo, futhi uyigama lwenhlamvu u-alpha; futhi igama elithi alpha, kanye nenombolo alpha, konke “kuyiqiniso.” Encwadini kaDaniyeli, uKristu waziveza njengoMbali omangalisayo wezinombolo, okuyincwadi yegama lesiHebheru elithi “Palmoni,” elihunyushwe ngokuthi “ongcwele othile owakhuluma,” kuDaniyeli isahluko sesishiyagalombili.

Ngase ngizwa oyedwa ongcwele ekhuluma, omunye ongcwele wayesethi kulowo ongcwele othile owayekhuluma: Kuyakuba kuze kube nini umbono omayelana nomhlathshelo wansuku zonke, nesiphambeko sencithakalo, ukuba kokubili indawo engcwele kanye nebutho kunikelwe ukuba kunyathelwe ngezinyawo? Wayesethi kimi: Kuyakuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa. Daniyeli 8:13, 14.

Lowo “ongcwele othile” evesini leshumi nantathu ungu-“Palmoni”—umbali omangalisayo, noma umbali wezimfihlakalo. Yila mavesi amabili lapho kwethulwa khona isiprofetho seminyaka engu-2300 kanye neziprofetho ezimbili zeminyaka engu-2520. Iminyaka engu-2300 iphathelene “nendawo engcwele,” kanti iziprofetho ezimbili zeminyaka engu-2520 ziphathelene “nebutho,” ngokuba kokubili indawo engcwele nebutho kwakuyonyathelwa phansi yiRoma. Isiprofetho seminyaka engu-2520 simelela ukunyathelwa phansi kwendawo engcwele kaNkulunkulu nabantu baKhe. Iziprofetho ezintathu ezijulile ezixhumene, ezisekelwe esikhathini, kanye kanye kuleyo ndawo eBhayibhelini lapho uJesu ezethula khona njengoMbali omangalisayo wezimfihlakalo. Akusikho nje ukuthi wakhetha la mavesi amabili ukuze azethule njengeNkosi yesikhathi, kodwa la mavesi amabili azembula ngawo akhomba isikhathi lapho ayeyongena ngaso esivumelwaneni no-Israyeli wanamuhla womoya, futhi lawo mavesi amabili futhi ayisisekelo nensika emaphakathi ye-Adventismu.

“Umbhalo, owawudlula yonke eminye ngokuba yisisekelo nensika ephakathi yokholo lwe-Advent, kwakuyisimemezelo esithi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa.’ [Daniyeli 8:14.]” The Great Controversy, 409.

Esikhathini sokuphela ngo-1798, incwadi kaDaniyeli yavulwa izimpawu, futhi umlayezo wengilosi yokuqala wafika emlandweni, uphawula ukwanda kolwazi lwesiprofetho okwenzeka esikhathini senhlangano yamaMillerite, okwakuyisiqalo sobu-Adventist boSuku lwesiKhombisa. Ngenkathi incwadi kaDaniyeli ivulwa izimpawu kumaMillerite, kwaqondakala umlayezo ovela kuPalmoni—umlayezo wesikhathi. IZwi likaNkulunkulu alihluleki nanini, futhi njalo lihlanganisa ukuphela nesiqalo. Ngakho, ekupheleni kobu-Adventist kuyoba ngokuqinisekile ukwambulwa kwesimilo saKhe, njengoba kwaba njalo emlandweni wamaMillerite. Leli qiniso lisekelwe ekuqaleni nasekupheleni kobu-Adventist, kodwa futhi lisekelwe ebudlelaneni obushiwo bencwadi kaDaniyeli nencwadi yesAmbulo. UDaniyeli nesAmbulo bamele incwadi eyodwa, futhi kulokho kumelwa bayizifakazi ezimbili, eyokuqala inguDaniyeli kanti eyokugcina iyisAmbulo.

“Izincwadi zikaDaniyeli neSambulo ziyinto eyodwa. Enye iyisiprofetho, enye iyisambulo; enye iyincwadi evaliwe, enye iyincwadi evuliwe.” Seventh-day Adventist Bible Commentary, umqulu 7, 972.

UDaniyeli nesAmbulo kuyizincwadi ezimbili eziwumqulu munye, ngendlela efanayo naleyo iBhayibheli eliwumqulu munye ohlukaniswe waba yiTestamente Elidala neliSha, noma isiqalo nesiphetho. EsAmbulweni isahluko 11, ofakazi ababili abethulwa njengoMose no-Eliya bayiTestamente Elidala neliSha.

“Ngokuphathelene nofakazi ababili umprofethi uyaqhubeka athi: ‘Laba yizihlahla zomnqumo ezimbili, nezinti zezibani ezimbili ezimi phambi kukaNkulunkulu womhlaba.’ ‘Izwi lakho,’ kusho umhubi, ‘liyisibani ezinyaweni zami, nokukhanya endleleni yami.’ IsAmbulo 11:4; IHubo 119:105. Ofakazi ababili bamele imiBhalo yeTestamente Elidala neTestamente Elisha.” The Great Controversy, 267.

UDaniyeli noJohane bangofakazi ababili bobabili abashushiswayo, bobabili abathunjwayo, bobabili abanikwa umugqa ofanayo womlando wesiprofetho ukuba bawulobe, bobabili bemelela abayizinkulungwane eziyikhulu namashumi amane nane, bobabili bephila emuva kokubhujiswa kweJerusalema, bobabili beyizimpawu zokufa nokuvuka, (uJohane ephuma emafutheni abilayo noDaniyeli emgodini wezingonyama).

UDaniyeli uveza isambulo esikhethekile sesimilo sikaKristu, futhi lokho ukwenza emavesini amabili ugqozi oluwabiza ngokuthi “insika emaphakathi nesisekelo” sebandla lamaSeventh-day Adventist. Lawo mavesi amabili ayeyitshe “lokuphothula” — itshe lokugcina elabekwa ezisekelweni ezazimelwe yimisebenzi kaWilliam Miller. Itshe lokuphothula lafika nokuqonda ngendlu engcwele yasezulwini, umthetho kaNkulunkulu, iSabatha, ukwahlulela kophenyo, kanye nezingelosi ezintathu zesAmbulo ishumi nane. UDaniyeli uyisiqalo sencwadi, uJohane uyisiphetho.

Ukubhala kukaJohane kuzoveza isambulo sesimilo sikaKristu ekupheleni kwe-Adventism. Ekuqaleni kuka-Israyeli wesimanje, Waziveza njengoMbalisi Omangalisayo, uMdali wakho konke okungokwezibalo; kanti ekupheleni kuka-Israyeli wesimanje Uziveza njengolwazi lwezilimi olumangalisayo. UnguMdali wakho konke okuhlobene nolimi, kungaba ukwakheka kolimi, imithetho yohlelo lolimi, amagama, ngisho nezinhlamvu zohlamvu lwamagama. Wadala

ukuxhumana okwenziwa ngamazwi, okulawulwa yimithetho yohlelo lolimi, kungaba kubhaliwe noma kukhulunywe, kubhalwe ngohlamvu lwamagama olwaklanywa Nguye; futhi ngaphezu kwakho konke lokho—UyiZwi. Ngalelo Zwi uguqula amaLawodikeya ayizimpumpethe, angalungiselelwanga, abe ngamaFiladelfiya angcwelisiwe.

Bangcwelise ngeqiniso lakho; izwi lakho liyiqiniso. Johane 17:17.

Igama elihunyushwe ngokuthi “ngcwelisa” lisho ukwenza kube ngcwele. Abayizinkulungwane eziyikhulu namashumi amane nane bayakuba ngcwele, futhi bayobe sebefinyelele kuleso simo sobuntu ngalo “iqiniso,” noma ungathi, ngalo “izwi” lakhe, ngokuba uJesu uyiZwi futhi uyiQiniso.

Ekuqaleni wayekhona uLizwi, noLizwi wayekuNkulunkulu, futhi uLizwi wayenguNkulunkulu. Yena lo wayekhona ekuqaleni ekuNkulunkulu. Zonke izinto zenziwa ngaye; ngaphandle kwakhe akuzange kwenziwe lutho olwenziweyo. Johane 1:1–3.

Qaphelani ukuthi lokhu kuyinto yokuqala uJohane ayibhala evangelini lakhe. Lokhu, impela, kuhambisana nento yokuqala ebhaliwe kuGenesis. Kunezela ebufakazini, kukhomba ngokusobala ngokwengeziwe lokho okushiwo kuGenesis 1.

Ekuqaleni uNkulunkulu wadala izulu nomhlaba. UGenesis 1:1.

Igama elihunyushwe ngokuthi “Nkulunkulu” evesini lokuqala lisebuningini, ngaleyo ndlela libonakalisa kusukela ekuqaleni impela ukuthi uNkulunkulu ungaphezu koyedwa. “Ekuqaleni” eVangelini likaJohane, uLizwi wayenoNkulunkulu futhi enguNkulunkulu. Futhi uLizwi wayenguMdali.

UJesu uyiZwi, futhi wakhiqiza iBhayibheli ngokuhlanganisa ubuNkulunkulu nobuntu—ubuNkulunkulu obumelwe nguMoya oNgcwele nobuntu obabukhona kubantu labo ababhala amazwi ezincwadini ezazizothunyelwa emabandleni. Ngakho-ke, iBhayibheli liyinhlanganisela yobuntu nobuNkulunkulu njengoba noJesu enjalo. IBhayibheli, naphezu kokubandakanyeka kwabantu abawumzimba owileyo nowenyama, lingcwele, futhi amadoda alibhala nawo ayengcwele.

Nathi futhi izwi lesiprofetho eliqinisekeke ngokwengeziwe; enenza kahle ukulinaka, njengokukhanya okukhanyisa endaweni emnyama, kuze kuse, nenkanyezi yokusa iphumele ezinhliziyweni zenu: Nazi kuqala lokhu, ukuthi akukho siprofetho somBhalo esingesokuzichasela komuntu siqu. Ngokuba isiprofetho asifikanga endulo ngentando yomuntu; kodwa abantu abangcwele bakaNkulunkulu bakhuluma beqhutshwa nguMoya oNgcwele. 2 Petru 1:19–21.

Nakuba abaprofethi babengabantu abangcwele, babeseyizidalwa ezingabantu eziwile, ngokuba bonke bonile futhi basilela enkazimulweni kaNkulunkulu. Noma kunjalo iBhayibheli liyinhlanganisela yobunkulunkulu nobuntu, futhi lingcwele, ngokuba iZwi likaNkulunkulu lafika ukuzobonakalisa empilweni yaLo naseZwini laLo elibhaliweyo ukuthi ubuntu obuhlanganiswe nobunkulunkulu abonanga. Okuyiqiniso ngeBhayibheli kuyiqiniso nangoKristu, ngokuba yena uyiBhayibheli.

UJesu wathatha phezu Kwakhe inyama yesono, kodwa akazange one, ngaleyo ndlela wanikeza isibonelo sokuthi ubuntu obuhlanganiswe nobuNkulunkulu abonanga.

“Indaba yaseBetlehema iyisihloko esingapheli amandla. Kuyo kufihlwe ‘ukujula kwengecebo kokubili kokuhlakanipha nokwazi kukaNkulunkulu.’ Roma 11:33. Siyamangala ngomhlathshelo woMsindisi ngokushintshana isihlalo sobukhosi sasezulwini nomkhombe, kanye nobudlelwane bezingelosi ezikhulekelayo nezilwane zesibaya. Ukuziqhenya komuntu nokuzanelisa kwakhe kumi kusolwa ebukhoneni Bakhe. Nokho lokhu kwakuyisiqalo kuphela sokuzithoba Kwakhe okumangalisayo. Bekungaba ukuhlazeka okucishe kube okungapheli ngeNdodana kaNkulunkulu ukuthatha imvelo yomuntu, ngisho nalapho u-Adamu wayese mi ebukotheni bakhe e-Edene. Kodwa uJesu wamukela ubuntu lapho isintu sase sibuthakathisiwe yiminyaka eyizinkulungwane ezine yesono. Njengawo wonke umntwana ka-Adamu Wamukela imiphumela yokusebenza komthetho omkhulu wofuzo. Ukuthi le miphumela yayiyini kuboniswa emlandweni wokhokho Bakhe basemhlabeni. Weza nalolo fuzo ukuze ahlanganyele osizini nasezilingweni zethu, futhi asinike isibonelo sempilo engenasono.” The Desire of Ages, 48.

UJesu uyiZwi, futhi kokubili uJesu neBhayibheli kuyinhlanganisela yobuntu nobuNkulunkulu. Lapho uJesu eveza iBhayibheli phakathi namakhulu eminyaka, wafaka imithetho ngaphakathi kweBhayibheli ukuze avumele labo abayakuzwa ukuba bezwe. Imithetho elawula iBhayibheli nayo iyizimfanelo zesimo saKhe.

“Esambulweni zonke izincwadi zeBhayibheli ziyahlangana futhi ziphethelapho. Nansi imphelelisi yencwadi kaDaniyeli.” Izenzo ZabaPostoli, 585.

Igama elithi “umphelelisi” lisho ukuletha ekupheleleni. Ubufakazi bukaDaniyeli buphetha eSambulweni, kwenze ubufakazi bukaDaniyeli bube yisiqalo, kanti iSambulo sibe yisiphetho. Isiqalo seSambulo siyaphindwa ekugcineni kweSambulo, futhi evesini lokuqala lesahluko sokuqala sikaDaniyeli kukhona impi phakathi kuka-Israyeli ongokoqobo neBabiloni engokoqobo, lapho iBabiloni inqoba khona; kodwa ekuphethweni komlando wokuhlolwa eDaniyeli 11:45, 12:1, iBabiloni elingokomoya lisempini no-Israyeli ongokomoya, futhi ekugcineni iBabiloni iyanqotshwa, u-Israyeli yena anqobe. NjengakuJohane eSambulweni, isiqalo sobufakazi bukaDaniyeli siyavumelana nesiphetho sobufakazi bakhe. Ngakho-ke, liyini iqiniso?

Imfundiso yigama elichaza lokho iqembu labakholwayo elikuqondayo njengokuyikho. Injongo noma ukusetshenziswa kwalo akukhawulelwanga eBhayibhelini noma ebuKristwini. Kulokho okubizwa ngokuthi ubuKristu, cishe kunezimfundiso zamanga eziningi kunalezo eziyiqiniso, ngoba iBabiloni elingokomoya, ubupapa, liyisibaya sayo yonke inyoni engcolileyo nenzondwayo, futhi lezo zinyoni zimelela ububi, obugcinwa buphile futhi bufihlwe amabandla ngezimfundiso zamanga, njengokuthi umthetho usuqediwe. Kodwa ikhona imfundiso eyiqiniso.

“Izingqondo zabaseBereya zazingancishisiwe ubandlululo. Zazizimisele ukuphenya ubuqiniso bezimfundiso ezashunyayelwa ngabaphostoli. Zafunda iBhayibheli, kungengenxa yelukuluku, kodwa ukuze zifunde lokho okwakulotshiwe mayelana noMesiya othenjisiwe. Nsuku zonke zazihlolisisa imibhalo ephefumulelwe, futhi njengoba ziqhathanisa umbhalo nombhalo,

izingelosi zasezulwini zaziseceleni kwazo, zikhanyisela izingqondo zazo futhi zithinta izinhliziyi zazo ngamandla.”

“Nomaphi lapho kumenyezelwa khona amaqiniso evangeli, labo abafisa ngobuqotho ukwenza okulungileyo baholelwa ekuphenyeni imiBhalo ngenkuthalo. Ukube, ezigcawini zokugcina zomlando walomhlaba, labo abamenyezelwa kubo amaqiniso okuvivinya bebengalandela isibonelo sabaseBhereya, bephenya imiBhalo nsuku zonke, beqhathanisa nezwi likaNkulunkulu izigijimi ezilethwa kubo, namuhla bekuyoba khona inani elikhulu labathembekile emithethweni yomthetho kaNkulunkulu, lapho manje kunabambalwa uma kuqhathaniswa. Kodwa lapho kwethulwa amaqiniso eBhayibheli angathandwa ngabantu, abaningi bayenqaba ukwenza lolu phenyo. Nakuba bengakwazi ukuphikisa izimfundiso ezisobala zemiBhalo, nokho babonakalisa ukungathandi okukhulu kakhulu ukuhlola ubufakazi obubekwa phambi kwabo. Abanye bacabanga ukuthi, noma ngabe lezimfundiso ziyiqiniso ngempela, akunandaba kangako ukuthi bayakwemukela yini noma abayemukeli lokhu kukhanya okusha, futhi banamathela ezinganekwaneni ezimnandi isitha elizisebenzisayo ukudukisa imiphfumulo. Kanjalo izingqondo zabo ziphuphuthekiswa yiphutha, futhi bahlukaniswa nezulu.”

“Bonke bayokwahlulelwa ngokokukhanya abakuphiwe. INkosi ithuma amaxusa ayo nesigijimi sensindiso, futhi labo abezwayo iyobabeka icala ngendlela abaphatha ngayo amazwi ezinceku zayo. Labo abafuna iqiniso ngobuqotho bayokwenza uphenyo olucophelela, ekukhanyeni kweZwi likaNkulunkulu, ngezimfundiso ezethulwa kubo.” Acts of the Apostles, 231, 232.

Kukhona “izimfundiso” ezingama-“maqiniso evangeli,” futhi zidinga ukuphenywa. Ezinye, (uma kungezona zonke) zingama-“qiniso okuhlola.” ISabatha iyiqiniso elilula lokuhlola ukuliqonda. Kukhona izimfundiso eziyiqiniso nezamanga. Ezinye zezimfundiso eziyiqiniso ziveza uvivinyo kulabo abazizwayo. Kukhona futhi uhlobo lweqiniso oluhloselwe isikhathi esithile. La maqiniso abizwa ngokuthi “iqiniso lamanje.”

“Amaqiniso ayigugu amaningi aqukethwe eZwini likaNkulunkulu, kodwa ‘iqiniso lamanje’ yilo umhlambi olidingayo manje. Ngibonile ingozi yezithunywa zifulathela amaphuzu abalulekile eqiniso lamanje, zihlale kakhulu ezifundweni ezingahleliwe ukuhlanganisa umhlambi nokungcwelisa umphefumulo. USathane lapha uyothatha lonke ithuba elingenzeka ukulimaza umsebenzi.”

“Kodwa izihloko ezinjengendlu engcwele, ezihlobene nezinsuku eziyi-2300, imiyalo kaNkulunkulu nokukholwa kukaJesu, zihlelwe ngokuphelele ukuba zichaze ukunyakaza kwe-Advent okwedlule futhi zibonise ukuthi siyini isikhundla sethu samanje, ziqinise ukukholwa kwalabo abangabazayo, futhi zinike isiqiniseko ngekusasa elikhazimulayo. Lezi, ngibone kaningi, zaziyizihloko eziyinhloko izithunywa okwakufanele zigxile kuzo.” Early Writings, 63.

Ama-Adventist avame ukusebenzisa lesi siqephu ukugwema lokho esikushoyo ngempela. Baphikisa ngokuthi konke okufanele kugcizelelwe emilayezweni yethu “yeqiniso lamanje” yisonto elingcwele, izinsuku ezingu-2300, imiyalo, nokukholwa kukaJesu. Benza lesi simangalo ukuze

bagweme lokho okukhonjwe mayelana nalezi zihloko ezine.

Injongo yala maqiniso amane amakhulu ingukuthi “abekwe ngokuphelele ukuze achaze ukunyakaza kwe-Advent kwangaphambili futhi abonise ukuthi siyini isikhundla sethu samanje, amise ukhoho lwabangabazayo, futhi anike ukuqiniseka ngekusasa elikhazimulayo.” Lezi zimfundiso ezine zeqiniso lamanje zenzelwe ukubonisa ukuthi ukuqala kobu-Adventist (ukunyakaza kwe-Advent kwangaphambili) kufanekisa ukuphela kobu-Adventist (isikhundla sethu samanje). Lezo zimfundiso ezine eziyinhloko “zibekwe ngokuphelele” ukuze zichaze isimiso sokuthi ukuphela kufanekiswa ngokuqala. Ngokwalendima yokuphefumulelwa, leli yilo “iqiniso lamanje” “umhlambi ulidinga manje.”

U-Israyeli wasendulo uyisiqalo sika-Israyeli, kanti u-Israyeli wanamuhla uyisiphetho. U-Israyeli wasendulo ongokoqobo wayefanekisela abantu bama-Adventist boSuku lwesiKhombisa kusukela esikhathini sokuphela ngo-1798 kuze kube ngumthetho weSonto. Ngaphambi kokuza kokuqala kukaKristu, “iqiniso lamanje” lalingabonwa ngamaJuda, ngoba ayeyizimpumpethe (amaLawodikeya) ngenxa yokuncika kwawo emasikweni nasezintweni zendabuko.

“Sifuna ukuqonda isikhathi esiphila kuso. Asisiqondi ngisho nangengxenywe. Asikubambi ngisho nangengxenywe. Inhliziyo yami iyathuthumela phakathi kwami lapho ngicabanga ngokuthi sinasitha esinjani okumelwe sibhekane naso, nokuthi silungiselelwe kabi kangakanani ukusibhekana. Izilingo zabantwana bakwa-Israyeli, nesimo sabo sengqondo ngaphambi nje kokufika kukaKristu kokuqala, zethulwe phambi kwami kaningi futhi kaningi ukuze zibonise isimo sabantu bakaNkulunkulu ekuhlangenwe nakho kwabo ngaphambi kokufika kwesibili kukaKristu—ukuthi isitha safuna wonke amathuba okulawula izingqondo zamaJuda, futhi namuhla sifuna ukuphuphuthekisa izingqondo zezinceku zikaNkulunkulu, ukuze zingabi nakho ukwahlukanisa iqiniso eliyigugu.” Selected Messages, incwadi 2, 406.

Ngokwenkomba yethu elandelayo, amaJuda ayeselahlekelwe ukubona “iqiniso lokuqala likaNkulunkulu,” futhi lelo qiniso lokuqala kumaJuda laliyimbali yokukhululwa eGibhithe. Umlando walokho kukhululwa wawuyiqiniso lawo lokuqala; kwakuyiqiniso ayeyalwe ukulifundisa abantwana bawo ezizukulwaneni zawo zonke. Ahluleka, njengoba kwenzile i-Adventism. Ukuze ethule iqiniso kumaJuda ayeyimpumpethe, uJesu wabeka iqiniso ohlakeni.

“Ngesikhathi soMsindisi, amaJuda ayesegubuzele kakhulu amagugu ayigugu eqiniso ngemfucumfucu yesiko nezinganekwane, kwaze kwaba yinto engenakwenzeka ukuhlukanisa okuyiqiniso kokungamanga. UMsindisi weza ukuze asuse imfucumfucu yezinkolelo-ze namaphutha ayeselondolozwe isikhathi eside, futhi abeke amagugu ezwi likaNkulunkulu esakhiweni seqiniso. UMsindisi wayeyokwenzenjani uma ebengafika kithi manje njengoba afika kumaJuda? Wayeyodinga ukwenza umsebenzi ofanayo wokuhlanza imfucumfucu yesiko nemikhosi. AmaJuda aphazamiseka kakhulu lapho enza lo msebenzi. Ayeseiphuthelwe iqiniso likaNkulunkulu lasekuqaleni, kodwa uKristu waliletha futhi ukuba libonakale. Kungumsebenzi wethu ukukhulula amaqiniso ayigugu kaNkulunkulu ezinkolelweni-ze nasephutheni.”

“Amaqiniso akhazimulayo afihlwe angabe esabonakala, futhi enziwe angabi nacwebezelayo futhi angabi nkhangayo yiphutha nenkolelo-ze. UJesu wembula ukukhanya kukaNkulunkulu, futhi uveza ukukhazimula okuhle kweqiniso enkazimulweni yako yonke yobunkulunkulu.

Izingqondo zabaqotho zigcwala ukumangala. Izinhliziyi zabo zidonselwa kuye ngothando olungcwele, yena owakhipha amagugu eqiniso wawabeka obala ekuqondeni kwabo.

“AmaJuda ayeqonda ingxenye ethile yeqiniso, futhi afundisa ingxenye ethile yezwi likaNkulunkulu; kodwa awazange aqonde ububanzi obufinyelela kude bomthetho kaNkulunkulu. UKristu washanela wasusa imfucumfucu yesiko, wembula umongo wangempela nenhliziyi yezinhloso zikaNkulunkulu. Lapho enza lokhu, athukuthela kakhulu ngendlela engasenakubanjwa. Asakaza imibiko yamanga esuka kwelinye idolobha iye kwelinye ethi uKristu wayechitha umsebenzi kaNkulunkulu. Kodwa ngesikhathi uJesu eqeda izimo ezindala, wabuyisela amaqiniso amadala, ewabeka ohlakeni lweqiniso. Wawahlanganisa wawafanisa, wawabophela ndawonye, enza uhlelo lweqiniso oluphelele nolulinganayo. Lona kwakungumsebenzi uMsindisi wethu awenza; futhi manje thina siyokwenzenjani na? Asiyikusebenza yini ngokuvumelana noKristu na? Siyobuswa yini amahlebezi na? Siyovumela yini imicabango yethu siqu isifihle ukukhanya kukaNkulunkulu na? Kufanele sifunde ngokunaka, silalele ngokuqonda, futhi sifundise nabanye izinto esizifundile. Kufanele sihlale silambe isinkwa sokuphila, sihlale sifuna amanzi aphilayo neqhwa laseLebanoni, ukuze sikwazi ukuhola abantu siye emanzini aphilayo, apholisayo oMthombo weqiniso.” Review and Herald, June 4, 1889.

Ekufikeni kwakhe kokuqala uJesu “wabuyisela futhi amaqiniso amadala, ewabeka ohlakeni lweqiniso. Wawafanisa, wawahlanganisa ndawonye, wenza uhlelo lweqiniso oluphelele nolunokulinganiselana.” UJesu wasebenzisa umlando wasekuqaleni kuka-Israyeli wasendulo ukuze aphinde amise amaqiniso amadala, futhi wakwenza lokho ngokufanisa lawo maqiniso (ngesihloko) nangokuwahlanganisa ndawonye (ngokuhambisana, umugqa phezu komugqa). Wakwenza lokho ngenjongo yokukhulula amaJuda emasikweni nasemasikweni endabuko ayewaphuphuthekisile. Lowo mlendo wawungumlando wokuphela kuka-Israyeli ongokoqobo.

Ubu-Adventism buyaphinda umlando wesiphetho sika-Israyeli wasendulo, futhi uhlaka okufakwa kulo iqiniso ukuze kususwe ubumpumputhe baseLawodikeya besiko nomkhuba luyafezwa manje njengalapho uKristu esebenzisana namaJuda. “Amaqiniso amadala” kufanele abekwe “ohlakeni” lweqiniso, ukuze imigqa yesiprofetho ihlanganiswe neminye imigqa yesiprofetho, “umugqa phezu komugqa” ngokuhambisana, ngenjongo yokuba mhlawumbe kukhululwe umLawodikeya ebumpumputheni bakhe. UKristu uyisibonelo sethu, ezintweni zonke.

Kukhona amaqiniso eBhayibhelini abonakala njengemfundiso, futhi “kunamaqiniso amaningi amangalisayo,” kodwa kukhona futhi “iqiniso lamanje” eliyi “sivivinyo kubantu” “besizukulwane” esiphilayo ngesikhathi lelo qiniso lembulwa. Ngokwesiprofetho lokhu kwenzeka esizukulwaneni sesine sobu-Adventist, futhi “iqiniso lamanje” “eliyisivivinyo kulesi sizukulwane” lalingesona isivivinyo ezizukulwaneni zakuqala zobu-Adventist.

“Kukhona emiBhalweni izinto ezithile ezinzima ukuziqonda nokuthi, ngokwezwi likaPetru, abangafundile nabangaxilile baziphendulela ngendlela eyaholela ekubhujisweni kwabo. Singase singakwazi, kulokhu kuphila, ukuchaza incazelo yazo zonke izigaba zomBhalo; kodwa awekho amaphuzu abalulekile eqiniso elisebenzayo ayositshekelwa yimfihlakalo. Nxa kufika isikhathi, ekuqondiseni kukaNkulunkulu, sokuba izwe livivinywe ngeqiniso laleyo

nkathi, izingqondo ziyakuvuswa nguMoya waKhe ukuba ziphenye imiBhalo, ngisho nangokuzila ukudla nangomkhuleko, kuze kube yilapho isixhumanisi ngesixhumanisi sifunyanwa futhi sihlanganiswa sibe yiketanga eliphelele. Wonke amaqiniso athinta ngokuqondile ukusindiswa kwemiphefumulo ayokwenziwa acace kangangokuba akekho oyakudingeka ukuba one noma ahambe ebumnyameni.”

“Njengoba silandele uchungechunge lwesiprofetho, iqiniso elambulwe isikhathi sethu libonakele ngokusobala futhi lachazwa. Siyaphendulela ngamalungelo esiwajabulelayo nangokukhanya okukhanyisa indlela yethu. Labo ababephila ezizukulwaneni ezedlule babephendulela ngokukhanya okwavunyelwa ukuba kubakhanyisele. Izingqondo zabo zazisetshenziswa mayelana namaphuzu ehlukeni omBhalo awabavivinya. Kodwa abazange baliqonde amaqiniso esiliqondayo thina. Babengenakuphendulela ngokukhanya ababengenakho. Babenalo iBhayibheli, njengathi; kodwa isikhathi sokwambulwa kweqiniso elikhethekile elihlobene nezigcawu zokuphetha zomlando waleli zwe singesalezizukulwane zokugcina eziyophila emhlabeni.

“Amaqiniso akhethekile ahlelwe ngokuvumelana nezimo zezizukulwane njengoba bezikhona. Iqiniso lamanje, eliyisivivinyo kubantu balesi sizukulwane, lalingesona isivivinyo kubantu bezizukulwane zakudala kakhulu. Ukube ukukhanya manje okusikhanyiselayo maqondana neSabatha lomyalo wesine kwakunikwe izizukulwane zesikhathi esedlule, uNkulunkulu wayeyobabiza ukuba balandise ngalokho kukhanya.” Testimonies, volume two, 692, 693.

Kulabo abangase bafise ukuphika ukuthi kukhona izizukulwane ezine emlandweni wobu-Adventist, nginganinaka emaThebuleni kaHabakuki. Indlela elula kakhulu yokuqonda leli qiniso yilena yokuthi igama elithi Laodicea lisho abantu abahlulelwayo. Ukuqala kobu-Adventist kwamemezela ukuvulwa kokwahlulela, kanti ukuphela kobu-Adventist kumemezela ukuvalwa kokwahlulela. Ukuvalwa kokwahlulela kwenzeka esizukulwaneni sesithathu nasesesine.

Ungazenzeli umfanekiso oqoshiweyo, noma isifaniso sanoma yini esezulwini phezulu, noma esisemhlabeni phansi, noma esemanzini angaphansi komhlaba; ungakhothami kukho, futhi ungakukhonzi; ngokuba mina Jehova uNkulunkulu wakho nginguNkulunkulu onomhawu, ngijezisa ububi bawobaba phezu kwabantwana kuze kube sesizukulwaneni sesithathu nesesine sabangizondayo; ngibonisa umusa ezinkulungwaneni zabangithandayo, abagcina imiyalo yami. Eksodusi 20:4–6.

Ekupheleni kokwahlulela, isizukulwane sokugcina se-Adventism yaseLawodikeya (abantu abahlulelwayo) siyokwahlulelwa futhi sikhotoshwe siphume emlonyeni weNkosi, njengoba kwenzeka ku-Israyeli wasendulo ekubhujisweni kweJerusalema. Izimfundiso zeBhayibheli ziyiqiniso, futhi kukhona namaqiniso okuvivinya, bese kuba khona namaqiniso akulesi sikhathi samanje. Iqiniso lesikhathi samanje lihlala liyiqiniso lokuvivinya, kodwa lichaza ngokukhethekile iqiniso lokuvivinya elakhelwe isizukulwane esiphila kuleso sikhathi. Nokho iqiniso lendaba cishe lingaba yilokhu: noma yiliphi iqiniso elivela eZwini likaNkulunkulu esikhetha ukulilahla, seliphenduke iqiniso lokuvivinya esesivele sehlulekile kulo.

UJesu uyizwi likaNkulunkulu, futhi unguqiniso. Watshele uPilatu ukuthi isizathu sokuba “eze” “ezweni,” kwakungukuthi “afakazele iqiniso,” nokuthi wonke umuntu olizwa izwi lakhe,

“ungoweqiniso.” Igama elithi “iqiniso” uPilatu noJesu ababekhuluma ngalo livela egameni lesiHeberu elihunyushwa ngokuthi “iqiniso,” futhi litholakala izikhathi eziyikhulu namashumi amabili nesikhombisa eTestamenteni Elidala. Lelo gama lesiHeberu (H571) lihunyushwa ngamagama ahlukahlukene esiNgisini, kodwa eTestamenteni Elidala lihunyushwa izikhathi ezingamashumi ayisishiyagalolunye nambili ngokuthi “iqiniso.” Lingelinye lalawo magama anamandla ngokujula okukhulu, emazingeni amaningi.

Igama elihunyushwe ngokuthi “iqiniso” eTestamenteni Elidala lakhiwe ngezinhlamvu ezintathu zesiHeberu, futhi ezinhlamvini zesiHeberu, izinhlamvu zinezincazelo zazo uqobo, ngakho-ke igama elakhiwa ngalezo zinhlamvu lihlanganisa izincazelo ezihlangene zohlamvu ngalunye ukuze kuvele incazelo ephelile yalelo gama. Igama elithi “iqiniso” lakhiwe ngezinhlamvu ezintathu zesiHeberu, uhlamvu lokuqala lwe-alfabethi yesiHeberu, uhlamvu oluphakathi nendawo, kanye nohlamvu lokugcina lwe-alfabethi yesiHeberu. “Iqiniso” eTestamenteni Elidala limelelwa izinhlamvu zokuqala nezokugcina ze-alfabethi, kanye nohlamvu oluphakathi nendawo!

Lena yilo incazelo “yomthetho wokukhulunywa kokuqala” oseBhayibhelini. Isikhathi sokuqala lapho isihloko sivezwa khona siyisikhombo esibaluleke kakhulu salelo gama, eliyimbewu, futhi siqukethe yonke i-DNA edingekayo ukuze kukhiqizwe indaba yonke. Isikhombo sesibili esibaluleke kakhulu “emthethweni wokukhulunywa kokuqala” siyisikhombo sokugcina, ngoba kulapho zonke izindaba ezivela phakathi kwesiqalo nesiphetho ziboshelwa ndawonye. “EsAmbulweni zonke izincwadi zeBhayibheli ziyahlangana ziphethe khona,” futhi iSambulo siyincwadi yokugcina yeBhayibheli.

Igama lesiHeberu elithi “iqiniso” esilicabangayo liqala ngohlamvu “Aleph,” uhlamvu lweshumi nantathu lungu “Mem,” kanti uhlamvu lwamashumi amabili nambili nolokugcina lungu “Tav.” Yebo, kukhona imithunzi ehlukahlukene encazelweni yalezi zinhlamvu kuye ngokuthi uphendukela kusiphi isazi sezilimi ukuze uthole incazelo, kodwa izincazelo ezijwayelekile zifundisa kakhulu.

א (Aleph): Uhlamvu lokuqala lwezinhlamvu zesiHeberu, futhi luvame ukuhlotshaniswa nobunye, futhi lumelela ubuNkulunkulu nokuphakade, lufanekisela ukuxhumana phakathi kukaNkulunkulu nendalo.

מ (Mem): Uhlamvu lweshumi nantathu lwezinhlamvu zesiHeberu, futhi luvame ukuhlotshaniswa namanzi.

ת (Tav): Uhlamvu lokugcina lwezinhlamvu zesiHeberu, futhi luphethe incazelo “yophawu” noma “yesibonakaliso.” Luvame ukuhlotshaniswa nomqondo wokupheleliswa noma “nophawu oluqinisa” indalo. EsiHeberwini sasendulo, uhlamvu uTav lwalunesimo sesiphambano.

Igama lesiHeberu elihunyushwa ngokuthi “iqiniso” esilicabangayo lakhiwe ngezinhlamvu ezintathu, zona ngokuhlangene zimelela ivangeli laphakade. Kanjani? Lokhu kubonakala kalula uma uqonda ukuthi imiyalezo yezingelosi ezintathu iyilo ivangeli laphakade. Kuyabonakala ngoba izincazelo zalezi zinhlamvu ezintathu zimelela umlayezo wezingelosi ezintathu.

Ingelosi yokuqala yesAmbulo seshumi nane yethula ivangeli eliphakade bese itshela umhlaba wonke ukuba “wesabe uNkulunkulu” futhi umkhazimulise ngokukhonza uMdali. Incazelo ka-(Aleph), olokuqala kulezo zinhlamvu ezintathu, ithi “uNkulunkulu wobuNkulunkulu, oPhakade, futhi, njengoMdali wesintu, uNkulunkulu abantu okufanele bamesabe ngenhlonipho futhi bamkhonze.”

U-Aleph umelela umlayezo wengelosi yokuqala.

Umlayezo wengelosi yesibili ubiza abantu ukuba baphume eBhabhiloni, uphawula isikhathi lapho uMoya oNgcwele ethululwa khona, futhi ukhomba ukuvukela kweBhabhiloni. Incazelo ka-(Mem) ihlotshaniswa namanzi, (uphawu lokuthululwa kukaMoya) futhi iyinombolo yeshumi nantathu yohlamvu lwamagama, inombolo yeshumi nantathu iyisibonakaliso sokuvukela, ngaleyo ndlela ikhomba iBhabhiloni. UMem umele umlayezo wengelosi yesibili.

Ingelosi yesithathu ixwayisa abantu ngokwamukela uphawu lwesilo, ibonakalisa izigaba ezimbili zabakhulekayo kanye nolaka lukaNkulunkulu. Incazelo ka-(Tav) iwukuthi imelela “uphawu,” (uphawu lwesilo) futhi imelela uphawu lokudalwa (uphawu lukaNkulunkulu). Uhlamvu uqobo lwalo lumiswe ngesimo sesiphambano. U-Tav umelela isigijimi sengwelosi yesithathu.

“Luyini uphawu lukaNkulunkulu ophilayo, olubekwa emabunzini abantu baKhe? Luwuphawu izingelosi ezingalufunda, kodwa hhayi amehlo abantu; ngokuba ingelosi ebhubhisayo kufanele ilubone lolu phawu lokuhlengwa. Inggondo ehlananiphileyo ibonile uphawu lwesiphambano saseKalvari emadodaneni nasemadodakazini eNkosi ewathathileyo. Isono sokweqa umthetho kaNkulunkulu sisusiwe. Bembethe ingubo yomshado, futhi bayalalela, bathembekile kuyo yonke imiyalo kaNkulunkulu.

“INkosi ngeke ibathethelele labo abalaziyo iqiniso uma bengalaleli imiyalo yaYo ngezwi nangesenzo.” Maranatha, 243.

Igama lesiHeberu elihunyushwa ngokuthi “iqiniso” liqukethe izinhlamvu ezintathu, ngayinye yazo inencazelo yayo uqobo. Lezo zincazelo ezintathu ziyizincazelo futhi zemiyalezo yezingelosi ezintathu. Ziyizincazelo futhi zomlayezo wengelosi yokuqala, ngokuba umyalezo wengelosi yokuqala wawungumyalezo ekuqaleni kwe-Adventism, kanti umyalezo wengelosi yesithathu ungumyalezo ekupheleni kwe-Adventism. Ngenxa yokuthi uJesu ufanekisa ukuphela ngesiqalo, ingelosi yokuqala iphethe zonke izimpawu zendlela ezingokwesiprofetho zomlayezo wengelosi yesithathu. Ngokwenza kanjalo, incazelo yezinhlamvu ezintathu zesiHeberu iba izimpawu hhayi nje zomlayezo wengelosi yesithathu kuphela, kodwa futhi ibe yizimpawu zomlayezo wengelosi yokuqala.

UJohane eSambulweni watshelwa ukuba alobe izinto ezazikhona ngaleso sikhathi, futhi ngokwenza kanjalo wayeyobe ngesikhathi esifanayo eloba izinto ezaziyokuba khona esikhathini esizayo. Waloba isiqalo ukuze sibonakalise ukuphela. Ngamazwi acacile angenakuphikwa, amaSeventh-day Adventist atshelwe ukuba afunde futhi amemezele umlayezo wamaMillerite, okuwumyalezo wengelosi yokuqala. Ekufundeni nasekumemezeleni lawo maqiniso nalowo mlando siyobe simemezela umlayezo wengelosi yesithathu futhi siphinda umlando wengelosi

yokuqala.

“UNkulunkulu akasiniki umlayezo omusha. Simele simemezele umlayezo owathi ngo-1843 nango-1844 wasikhipha kwamanye amabandla.” Review and Herald, January 19, 1905.

“Yonke imiyalezo eyanikezwa kusukela ngo-1840–1844 kumele yenziwe ibe namandla manje, ngoba baningi abantu abalahlekelwe indlela yabo. Imiyalezo kumele iye kuwo wonke amabandla.” Manuscript Releases, volume 21, 437.

“Amaqiniso esawamukela ngo-1841, ‘42, ‘43, nango-‘44 manje kumele afundwe futhi amenyazelwe.” Manuscript Releases, volume 15, 371.

“Isixwayiso sesifikile: Akufanele kuvunyelwe ukuba kungene lutho oluyophazamisa isisekelo sokukholwa ebesilokhu sakha phezu kwaso selokhu kwafika umlayezo ngo-1842, 1843, nango-1844. Mina ngangikulo lo mlayezo, futhi kusukela lapho bengilokhu ngimi phambi kwezwe, ngithembekile ekukhanyeni uNkulunkulu asinike khona. Asihlosile ukususa izinyawo zethu emsamo ezabekwa kuwo njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakushiya ukukhanya uNkulunkulu anginike khona na? Kumele kube njengeDwala Laphakade. Belilokhu lingihola selokhu nganikezwa lona.” Review and Herald, April 14, 1903.

Umlayezo wengelosi yokuqala kanye nomlando lapho lowo myalezo wethulwa khona kuyahambisana futhi kufanekisa umlando wethu wamanje—kunezixwayiso ezithile ezingokwesiprofetho. Yomibili leyo milando iphinde imelwe izinhlamvu ezintathu ezasetshenziswa nguMlimi wolimi oNgwele ukwakha igama elithi “iqiniso.” Futhi lelo gama elithi “iqiniso” limelela ivangeli laphakade.

Umlando wamaMillerite ekuqaleni kwe-Adventism umelela ingelosi yokuqala, futhi umlando ekupheleni kwe-Adventism omelelwa yingelosi yesithathu uyimihlaba ehambelanayo, kodwa uqethe umehluko othile.

Ingelosi yokuqala imemezela ukuvulwa kokwahlulela, kanti ingelosi yesithathu imemezela ukuvalwa kokwahlulela. Isakhiwo sesiprofetho lapho umlando wobu-Adventist wembuleka khona siyefana ngokuphelele kokubili emlandweni waso wokuqala nasemaphethelweni awo. Kunoma iluphi uhlangothi, kungaboniswa ukuthi lulandela izinyathelo ezintathu zezingelosi ezintathu njengoba zifika emlandweni. Futhi lezo zingelosi ezintathu ziyizo futhi lezo zincwadi ezintathu. Ngakho-ke, ukulandelana kwesiprofetho kwezehlakalo kokubili emaphethelweni obu-Adventist kusekelwe ezinyathelweni ezintathu zezingelosi ezintathu, eziyizimpawu zendlela ezimelwe futhi yilezo zincwadi ezintathu zesiHebheru ezakha igama elithi “iqiniso.”

U-Alfa ungokuqala kobu-Adventismu, u-Omega ungukuphela kobu-Adventismu, kanti uhlamvu oluphakathi, oluwuhlamvu lweshumi nantathu, ngaleyo ndlela lukhomba ukuhlubuka kobu-Adventismu kusukela ekuqaleni kwabo kuze kube sekupheleni kwabo.

Siyalelwa mayelana nokuthi indlela kaNkulunkulu ikuphi:

Indlela yakho, O Nkulunkulu, isendaweni engcwele; ngubani uNkulunkulu omkhulu njengoNkulunkulu wethu na? AmaHubo 77:13.

Esigodlweni esingcwele sithola ukuthi indlela kaNkulunkulu iyizinyathelo ezintathu ezifanayo nemibiko yezingelosi ezintathu. Egcekeni ukwesaba uNkulunkulu kuholela umuntu ekunikeleni umnikelo nasekuqinisekiseni ukulungisiswa. Endaweni engcwele ukungcweliswa kufanekiswa yimpilo yomthandazo emelwe yi-altare lempepho, impilo yokutadisha emelwe yitafula lezinkwa zokubukwa, kanye nempilo yenkonzo emelwe yizinti zezibani. INdawo eNgcwele Kakhulu imele ukwahlulela. Lapho sinokwesaba uNkulunkulu njengoba kufanekiswe embikweni wengilosi yokuqala, sifuna ukulungisiswa phansi kwesiphambano, egcekeni. Lapho sesilungisisiwe (senziwe abalungileyo) sihamba ebuntsheni bempilo engcwelisiweyo (ukukhula ebungcweleni) njengoba kufanekiswe yindawo engcwele. Indawo engcwele imele umsebenzi womKristu njengoba wenziwa ngamaMillerite ngesikhathi sombiko wengilosi yesibili ohambisana neSikhalo Saphakathi Kobusuku. Sesilungisisiwe futhi singcwelisiwe, silungiselwe ukwahlulela okumele yiNdawo eNgcwele Kakhulu. Izinyathelo ezintathu zesigodlo esingcwele, ezimelela phakathi kwezinye izinto amagama amathathu emfundo yenkolo—ukulungisiswa, ukungcweliswa, nokwenziwa nenkazimulo—futhi zimelela imibiko yezingelosi ezintathu, futhi impela futhi zimelela umbiko wengilosi yokuqala, futhi impela futhi zimelela izinhlamvu ezintathu ezisetshenziswayo ukwakha igama elithi “iqiniso.”

Egcekeni lendlu engcwele, sithola lezi zinyathelo ezintathu nazo. Isinyathelo sokuqala sokungena endaweni engcwele kumele sibonise isinyathelo sokugcina sendlu engcwele, njengoba nje ingelosi yokuqala ihambelana nengelosi yesithathu. Isinyathelo sokuqala egcekeni ngokubulawa komnikelo, okumela ukulungisiswa. Isinyathelo sesibili yisitsha sokugezela lapho amanoni (isono) esuswa khona, nomnikelo uhlanzwe ngaphambi kwezinyathelo zokugcina. Amanzi esitsheni sokugezela ayisici sesinyathelo sesibili. Isinyathelo sesithathu singumnikelo wokushiswa uqobo, owawuyisifanekiso sikaKristu esiphambanweni lapho ukwahlulelwa kwafezwa khona. Lezo zinyathelo ezintathu ezifanayo zikhona esinyathelweni sokuqala sendlu engcwele, njengoba nje lezo zinyathelo ezintathu ezifanayo zikhona emlayezweni wengelosi yokuqala. Umgomo we-alpha ne-omega ungaphakathi kwendlu engcwele, njengoba unjalo emlayezweni yezingelosi ezintathu, njengoba unjalo nasezinhlamvini ezakha igama elithi “iqiniso.”

Isiprofetho seminyaka engu-2300 sinokwakheka okufanayo ncamashi. Isiprofetho saqala ngemiyalo emithathu, saphetha ngokufika komlayezo wengelosi yesithathu ngo-Okthoba 22, 1844. Isiprofetho sibeka obala imigqa emihlanu yesiprofetho, futhi umlando osequqaleni kwesiprofetho seminyaka engu-2300 umelela umlando wokuphela kwesiprofetho ngasinye kulezo ziprofetho ezinhlanu. Ukuqala nokuphela kwesiprofetho esiphelele seminyaka engu-2300 kunezimemezelo ezintathu, futhi siphetha ngemiyalezo emithathu.

Ukuqala kwesiprofetho ngo-457 BC kwenzeka ngezikhathi zokuhlupheka, futhi kwanikeza amaJuda ukuba abuye akhe kabusha ithempeli nomuzi. Ngokuhambisana nesibikezelo, eminyakeni engu-49 kamuva, emva komsebenzi owaqalwa ngo-457 BC, kwase kuphelile ngezikhathi zokuhlupheka. Ukuqala kweminyaka engu-49 kufanekisa ukuphela kweminyaka engu-49.

Unyaka ka-457 BC uphawula ukuqala kwesiprofetho esikhomba ukugcotshwa kukaKristu ekubhaphathizweni kwaKhe. Ukugcotshwa kwaKhe kwaphawula ukuqala komsebenzi waKhe wokuqoqela ndawonye abantu ukuba babe yizakhamuzi zaseJerusalema eNtsha, hhayi eJerusalema eDala, njengoba nje u-Israyeli wasendulo waqoqelwa ndawonye ukuba akhe kabusha iJerusalema elingokoqobo ngo-457 BC.

Unyaka ka-457 BC nawo uphawula ukuqala kwesiprofetho esikhomba ukuthi uKristu wayezobethelwa nini. USister White uhlela umlando wesiphambano uhambisane noKudumazeka Okukhulu kwango-October 22, 1844, futhi uhlela futhi umlando wokuwela uLwandle Olubomvu uhambisane noKudumazeka Okukhulu. Ngo-457 BC kwaba khona ukudumazeka okwakungumfanekiso wokudumazeka kwamaHeberu eLwandle Olubomvu, uKudumazeka Okukhulu kwama-Adventist, ukudumazeka kwabafundi esiphambanweni, kanye nokuka-Ezra ngo-457 BC.

“UEzra wayelindele ukuthi inani elikhulu lizobuyela eJerusalema, kodwa inani labaphendulayo obizweni lalincane ngendlela edumazayo. Abaningi ababesezuze izindlu nezindawo babengenakho ukufisa ukunikela ngalezi zinto. Babethanda ukuthula nokunethezeka futhi baneliseke kakhulu ukuhlala lapho. Isibonelo sabo saba yisithiyo kwabanye ababengase, ngaphandle kwalokho, bakhethe ukwabelana isiphetho sabo nalabo ababeya phambili ngokukholwa.” Prophets and Kings, 612.

U-457 BC futhi uphawula ukuqala kwesiprofetho esichaza ukuthi u-Israyeli wasendulo wayeyokwahlukaniswa noNkulunkulu nokuthi ivangeli laliyakuyiswa kwabeZizwe, kuphawule ukuphela kwesikhathi esikhethekile sokuhlolwa seminyaka engu-490 ikakhulukazi esasinikezwe u-Israyeli wasendulo. Ngakho-ke u-457 BC uphawula ukuqala kwesikhathi sabo sokuhlolwa, kanti u-34 AD uphawula ukuphela kwesikhathi sabo sokuhlolwa, kufanekisa ukuthi isikhathi sokuhlolwa sobu-Adventist saqala ngo-1844 futhi siphela emthethweni weSonto.

Kukhona ezinye iziprofetho ezimbalwa zesikhathi zangaphakathi esiprofethweni seminyaka engu-2300, kodwa zonke ziphethwe uphawu luka-Alfa no-Omega. Ukuqala kwazo kubonakalisa iziphetho zazo.

Kubalulekile ukuqaphela ukuthi u-Israyeli wasendulo wenziwa abaphathiswa bomthetho kaNkulunkulu nokuthi u-Israyeli wesimanje wenziwa hhayi kuphela abaphathiswa bomthetho waKhe, kodwa futhi nabaphathiswa bezigcawu zaKhe zesiprofetho. Lapho iNkosi ingena esivumelwaneni no-Israyeli wasendulo, yabenza abaphathiswa beMiyalo eliShumi njengoba yayilotshiwe ezibhebheni ezimbili zamatshe. Lapho ingena esivumelwaneni no-Israyeli wesimanje emlandweni wamaMillerite, yabenza abaphathiswa bezwi laYo lesiprofetho njengoba limelwe ezibhebheni ezimbili zikaHabakuki ezimelwe ngamashadi amaphayona ka-1843 noka-1850. Ukuqala kuka-Israyeli wasendulo kufanekisa ukuqala kuka-Israyeli wesimanje.

“INkosi yabiza abantu bayo u-Israyeli, yabahlukanisa nezwe, ukuze ibaphathise ukwethenjwa okungcwele. Yabenza abagcini bomthetho wayo; futhi yahlela ukuba ngayo kugcinwe phakathi kwabantu ulwazi ngaye uqobo. Ngabo ukukhanya kwezulu kwakufanele kukhanye kufinyelele ezindaweni ezimnyama zomhlaba, futhi izwi kwakufanele lizwakale likhuthaza

zonke izizwe ukuba ziphenduke ekukhonzeni izithombe zazo, zikhonze uNkulunkulu ophilayo noweqiniso.

“Ukube amaHeberu ayehlale ethembekile kulokho abekuthenjiwe, ayeyoba ngamandla emhlabeni. UNkulunkulu wayeyokuba yisivikelo sawo, futhi wayeyowaphakamisa ngaphezu kwazo zonke ezinye izizwe. Amandla akhe neqiniso lakhe kwakuyokwambulwa ngawo, futhi ayeyovela obala ngaphansi kombuso wakhe ohlakaniphile nongcwele njengesibonelo sobukhulu bokuphakama kombuso wakhe ngaphezu kwazo zonke izinhlobo zokukhonza izithombe. Kodwa awazange agcine isivumelwano sawo noNkulunkulu. Alandela imikhuba yokukhonza izithombe yezinye izizwe; futhi esikhundleni sokwenza igama loMdali wawo libe ludumo emhlabeni, aliletha ekwedeleleni.”

“Nokho inhloso kaNkulunkulu kufanele ifezeke. Ulwazi lwentando yaKhe kufanele lunikezwe umhlaba. UNkulunkulu waletha isandla sokucindezela phezu kwabantu baKhe, wabahlakaza njengezithunjwa phakathi kwezizwe. Ekuhluphekeni abanengi babo baphenduka eziphambekweni zabo, bafuna iNkosi. Kanjalo, njengoba babehlakazekile kuwo wonke amazwe abeZizwe, basakaza ulwazi ngoNkulunkulu weqiniso.

“Kulolu suku, uNkulunkulu ubize ibandla Lakhe, njengoba abiza u-Israyeli wasendulo, ukuba lime njengokukhanya emhlabeni. Ngommese omkhulu weqiniso,—imiyalezo yezingelosi zokuqala, zesibili, nezesithathu,—Uhlukanise abantu namabandla nasezweni, ukuze abalethe ekusondeleni okungcwele Kuye. Ubenze izinqolobane zomthetho Wakhe, futhi ubanikeze amaqiniso amakhulu esiprofetho alesi sikhathi. Njengemibiko engcwele eyaphathiswa u-Israyeli wasendulo, lokhu kuyisibopho esingcwele okufanele sidluliselwe emhlabeni.”

“Isiprofetho simemezela ukuthi ingelosi yokuqala yayizokwenza isimemezelo sayo ‘kuzo zonke izizwe, nemindeni, nezilimi, nabantu.’ Isixwayiso sengwele yesithathu, esiyingxeny yalo mlayezo ophindwe kathathu ofanayo, futhi esiwumyalezo walesi sikhathi, naso siyakuba nokusakazeka okungaphansi kwalokho. Isibhengezo okubhalwe kuso ukuthi, ‘Imiyalo kaNkulunkulu nokukholwa kukaJesu,’ kumelwe siphakanyiswe phezulu. Amandla emilayezo yokuqala nowesibili kumelwe aqiniswe kowesithathu. Esiprofethweni simelwa njengoshunyayelwa ngezwi elikhulu yizingelosi ezindizayo phakathi nezulu, futhi siyakubamba ukunaka kwezwe.”

“Isixwayiso esesabeka kakhulu esake saqondiswa kubantu abafayo sitholakala emlayezweni wengelosi yesithathu. Kumelwe ukuba kuyisono esesabekayo lesi eshlela ulaka lukaNkulunkulu olungaxutshaniswanga nomusa. Kodwa abantu abashiywanga ebumnyameni ngale ndaba ebaluleke kangaka; isixwayiso esimelene nokukhulekelwa kwesilo nomfanekiso waso kumelwe sinikezwe izwe ngaphambi kokufika kwezahlelo zikaNkulunkulu, ukuze bonke bazi ukuthi izahlelo zethulwelwa siphilisi izizwe, futhi babe nethuba lokuzisindisa.”
Signs of the Times, January 25, 1910.

Ukukhiqizwa kwamatafula amabili ekugcwalisekeni kwesahluko sesibili sikaHabakuki kwakuyikugcwaliseka kweziprofetho eziningana.

Ngiyakuma esilindweni sami, ngizibeke embhoshongweni, ngiqaphele ukuze ngibone lokho ayakukusho kimi, nokuthi mina ngiyakuphendula ngithini lapho ngisolwa. INkosi

yangiphendula, yathi: Bhala umbono, uwenze ucace ematsheni okubhala, ukuze ofundayo agijime. Ngokuba umbono usekhona okwenzelwe isikhathi esimisiweyo, kepha ekugcineni uyakukhuluma, ungesiqambe amanga; noma ungabambezelela, wulinde; ngokuba uyakufika impela, awuyikubambezeleka.

Bheka, umphefumulo wakhe ophakanyisiwe awuqondile phakathi kwakhe; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:1–4.

Ukukhiqizwa kokubili kweshadi lamaphayona lango-1843 neshadi lamaphayona lango-1850 kwakuyikugcwaliseka kwesiprofetho. Ukufundwa kwamaThebula kaHabakuki kunikeza ubufakazi obanele balokhu. Kodwa-ke, indima eseNcwadini kaHabakuki inikela kakhulu kuleli phuzu engxoxweni yethu.

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi alifanele lishintshwe; ukuthi izibalo zazinjengoba Yona yayifuna zibe njalo; ukuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla saYo.” Early Writings, 74, 75.

Ngemva kuka-1843 iNkosi yaqondisa ukuba kwenziwe elinye ishadi, kodwa ukuthi ishadi lokuqala (1843) lalingafanele liguqulwe, ngaphandle kokuba kwenziwe ngokuphefumulelwa.

“Ngabona ukuthi iqiniso kufanele lenziwe licace ematafuleni, nokuthi umhlaba nokugcwala kwawo kungokweNkosi, nokuthi izindlela ezidingekayo akufanele zigodlwe ukuze lenziwe licace. Ngabona ukuthi ishadi elidala laqondiswa yiNkosi, nokuthi akukho nesibalo esisodwa salo okufanele siguqulwe ngaphandle kokuphefumulelwa. Ngabona ukuthi izibalo zeshadi zazinjengokuba uNkulunkulu efuna zibe njalo, nokuthi isandla saKhe sasiphezu kwaso futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho muntu olibona kuze kususwe isandla saKhe.” Spalding and Magan, 2.

Ngesikhathi ehlala noMfowethu uNichols (owakhiqiza ishadi lika-1850), ngesikhathi elenza lelo shadi, uDade White wathi wabona ishadi lika-1850 eBhayibhelini.

“Ngabona ukuthi uNkulunkulu wayekhona ekushicilelweni kweshadi nguMfowethu uNichols. Ngabona ukuthi kwakukhona isiprofetho saleli shadi eBhayibhelini, futhi uma leli shadi lihloselwe abantu bakaNkulunkulu, uma lanele komunye lanele nakomunye, futhi uma oyedwa ayedinga ishadi elisha elidwethshwe ngesilinganiso esikhulu, bonke bayalidinga ngendlela efanayo.” Manuscript Releases, volume 13, 359.

UHabakuki wayeyaliwe ngokuthi: “Loba umbono, uwenze ucace ematsheni.” Amatshe amabili kaHabakuki ayeyisibonakaliso sesivumelwano uNkulunkulu asenza ne-Adventism lapho ebona izinqolobane zeziprofetho zaKhe, njengoba nje enza lapho engena esivumelwaneni no-Israyeli wasendulo futhi enika izibhebhe ezimbili zomthetho kanye nomthwalo wokuba yizinqolobane zomthetho. Kodwa uHabakuki ubona amakilasi amabili abakhulekeli ngokuphathelele namatshe ayemelwe ukwenza umbono ucace. Ikilasi elilodwa elinomphefumulo “oziphakamisayo” futhi “ongalungile,” nelinye ikilasi elichazwa ngokuthi “abalungileyo” “abayakuphila ngokukholwa kwakhe.”

Umongo kaHabakuki uveza ukuthi labo abalungisisiwe baphila ngokukholwa okusekelwe eZwini lesiprofetho, njengoba limelelwe yilezo zinsika ezimbili, ngakho-ke labo abangakulungiswanga bazinqabile iziqalo zobu-Adventist. Iphuzu engifisa ukuliveza lisekelwe endimeni esake sayicabangela esikhathini esedlule. Ifundeka kanje:

“Kodwa izihloko ezinjengendaba yendlu engcwele, maqondana nezinsuku eziyi-2300, imiyalo kaNkulunkulu nokukholwa kukaJesu, zenzelwe ngokuphelele ukuchaza ukunyakaza kwe-Advent kwangesikhathi esedlule nokubonisa ukuthi siyiphi indawo yethu yamanje, ukuqinisa ukukholwa kwalabo abangabazayo, nokunikeza ukuqiniseka ngekusasa elikhazimulayo. Lezi, ngivame ukubona, kwakuyizihloko eziyinhloko izithunywa okufanele zigxile kuzo.” Early Writings, 63.

Sisanda kubuyekeza wonke la maqiniso amane; indlu engcwele, izinsuku eziyi-2300, imiyalo kaNkulunkulu nokholo lukaJesu. Siwabeke wonke la maqiniso amane ngaphakathi kohlaka lweqiniso oluye “lwabalwa ngokupheleleyo ukuze luchaze ukunyakaza kwe-Advent kwangaphambili futhi lubonise ukuthi isikhundla sethu samanje siyini.” Lolo hlaka “lungumthetho wokukhulunywa kokuqala,” luyisiginesha ka-Alfa no-Omega, futhi luyilo uhlaka lweqiniso, ngokuba igama elithi “iqiniso” liqukethe yona leyo siginesha efanayo nayo yonke la maqiniso amane akhonjiswa njenge “iqiniso lamanje” elahlelwa ukuchaza ukuqala kobu-Adventisti.

Uma kungekho okunye, lokhu kusho ukuthi lelo zwi elihunyushwe ngokuthi “iqiniso” esilibhekisisayo luyisisekelo sevangeli eliphakade, futhi luyisisekelo somlayezo wokuxwayisa wokugcina, futhi luyisisekelo somlayezo wengelosi yesithathu, futhi luyingxenye enkulu yeSambulo sikaJesu Kristu.

Umyalezo wokugcina wesixwayiso, omelwe njengesAmbulo sikaJesu Kristu emavesini amathathu okuqala esahluko sokuqala seSambulo, uyafakazelwa okwesibili ekupheleni kweSambulo. Ukuphela kweSambulo kufakaza ngamavesi okuqala eTestamente Elidala futhi nangamavesi okugcina eTestamente Elidala. Ngalezo zinkomba ezine kungacatshangwa, ngokusebenzisa umthetho wobuNkulunkulu wokubeka umugqa wesiprofetho phezu komugqa wesiprofetho, ukuthi umyalezo wokugcina wesixwayiso uhlobene nobudlelwane boMdali nezidalwa Zakhe. Uhlobene namandla Akhe okudala. Uhlobene nokuthi amandla Akhe okudala adluliselwa kanjani ebandleni Lakhe. Uhlobene nesici sobuNkulunkulu esihlanganisa ukuphela nesiqalo. Ungumyalezo ofika ngaphambi nje kokuvalwa komusa, nokungaphezu kwalokho. Uma kubhekwa ndawonye, umayelana namandla kaNkulunkulu okudala! Futhi ukukhulunywa kokuqala ngamandla Akhe okudala kusekuqaleni kukaGenesis 1, kusukela evesini lokuqala kuze kufike esahlukweni sesibili, ivesi lesithathu.

Ekuqaleni uNkulunkulu wadala izulu nomhlaba. Umhlaba wawungenasimo, ungenalutho; ubumnyama babuphezu kobuso botwa. UMoya kaNkulunkulu wayehamba phezu kobuso bamanzi.

UNkulunkulu wathi: Makube khona ukukhanya; kwaba khona ukukhanya. UNkulunkulu wakubona ukukhanya ukuthi kuhle; uNkulunkulu wasehlukanisa ukukhanya nobumnyama. UNkulunkulu wakubiza ukukhanya ngokuthi yiMini, nobumnyama wabubiza ngokuthi

nguBusuku. Kwase kuba ngokuhlwa, kwaba sekuseni: usuku lokuqala.

UNkulunkulu wayesethi: Makube khona isibhakabhaka phakathi kwamanzi, sihlukanise amanzi namanzi. UNkulunkulu wasenza isibhakabhaka, wahlukanisa amanzi ayengaphansi kwesibhakabhaka namanzi ayengaphezu kwesibhakabhaka; kwaba njalo. UNkulunkulu waqamba isibhakabhaka ngokuthi yiZulu. Kwaba ngokuhlwa, kwaba ngukusa, usuku lwesibili.

UNkulunkulu wathi: Amanzi angaphansi kwezulu mawaqoqelwe ndawonye endaweni eyodwa, kuvele umhlabathi owomileyo; kwaba njalo. UNkulunkulu wawubiza umhlabathi owomileyo ngokuthi uMhlaba; ukuqoqwa kwamanzi wakubiza ngokuthi iziLwandle; uNkulunkulu wabona ukuthi kuhle. UNkulunkulu wathi: Umhlaba mawuveze utshani, nemifino ethela imbewu, nezihlahla zezithelo ezithela izithelo ngohlobo lwazo, ezinembewu yazo phakathi kwazo, phezu komhlaba; kwaba njalo. Umhlaba waveza utshani, nemifino ethela imbewu ngohlobo lwayo, nezihlahla ezithela izithelo, ezinembewu yazo phakathi kwazo, ngohlobo lwazo; uNkulunkulu wabona ukuthi kuhle. Kwaba ukuhlwa, kwaba ukusa: kwaba usuku lwesithathu.

UNkulunkulu wathi: Makube khona izikhanyiso esibhakabhakeni sezulu ukuba zahlukanise imini nobusuku; futhi mazenzelwe ukuba yizibonakaliso, nezikhathi ezimisiwe, nezinsuku, neminyaka; futhi mazenzelwe ukuba yizikhanyiso esibhakabhakeni sezulu ukuze zikhanyisele umhlaba; kwaba njalo. UNkulunkulu wenza izikhanyiso ezimbili ezinkulu; esikhulu ukuba sibuse emini, nesincane ukuba sibuse ebusuku; wenza nezinkanyezi. UNkulunkulu wazibeka esibhakabhakeni sezulu ukuba zikhanyisele umhlaba, nokuba zibuse phezu kwasemini naphezu kobusuku, nokwahlukanisa ukukhanya nobumnyama; uNkulunkulu wabona ukuthi kuhle. Kwaba kusihlwa, kwaba ngukusa—usuku lwesine.

UNkulunkulu wayesethi: Amanzi mawakuveze ngobuningi okunyakazayo okunokuphila, nezinyoni ezindize ngaphezu komhlaba esibhakabhakeni esivulekileyo sezulu. UNkulunkulu wadala imikhoma emikhulu, nazo zonke izidalwa eziphilayo ezinyakazayo, amanzi aziveza ngobuningi ngokwezinhlobo zazo, nazo zonke izinyoni ezinamaphiko ngokwezinhlobo zazo; uNkulunkulu wabona ukuthi kuhle. UNkulunkulu wazibusisa, wathi: Zalani, nande, nigcwalise amanzi ezilwandle, nezinyoni mazande emhlabeni. Kwaba kusihlwa, kwaba sekuseni: kwaba usuku lwesihlanu.

UNkulunkulu wathi: Umhlaba mawuveze okuphilayo ngokwezinhlobo zakho, izinkomo, nezinto ezinwabuzelayo, nezilwane zomhlaba ngokwezinhlobo zazo; kwaba njalo. UNkulunkulu wenza izilwane zomhlaba ngokwezinhlobo zazo, nezinkomo ngokwezinhlobo zazo, nakho konke okunwabuzelayo emhlabeni ngokwezinhlobo zazo; uNkulunkulu wabona ukuthi kuhle. UNkulunkulu wathi: Masenze umuntu ngomfanekiso wethu, ngokufana nathi; ababuse izinhlanzi zolwandle, nezinyoni zezulu, nezinkomo, nomhlaba wonke, nakho konke okunwabuzelayo okunwabuzelayo emhlabeni. Ngakho uNkulunkulu wadala umuntu ngomfanekiso wakhe uqobo; wamdala ngomfanekiso kaNkulunkulu; wabadala owesilisa nowesifazane. UNkulunkulu wababusisa; uNkulunkulu wathi kubo: Zalani, nande, nigcwalise umhlaba, niwunqobe; nibuse izinhlanzi zolwandle, nezinyoni zezulu, nakho konke okuphilayo okuhambayo emhlabeni. UNkulunkulu wathi: Bhokani, ngininikile yonke imifino ethela imbewu, esemhlabeni wonke, nayo yonke imithi, okukuyo isithelo somuthi othela imbewu;

kuyakuba-ngukudla kwenu. Kepha kuzo zonke izilwane zomhlaba, nakuzo zonke izinyoni zezulu, nakukho konke okunwabuzelayo emhlabeni, okukukho ukuphila, nginikile yonke imifino eluhlaza ukuba kube-ngukudla; kwaba njalo. UNkulunkulu wabona konke akwenzileyo; bheka, kwakukuhle kakhulu. Kwaba ukuhlwa, kwaba ukusa, kwaba usuku lwesithupha. Amazulu nomhlaba kwaqedwa, nalo lonke ibutho lakho. Ngosuku lwesikhombisa uNkulunkulu wawuqeda umsebenzi wakhe ayewenzile; waphumula ngosuku lwesikhombisa kuwo wonke umsebenzi wakhe ayewenzile. UNkulunkulu walubusisa usuku lwesikhombisa, walungcwelisa, ngokuba ngalolo suku wayephumule kuwo wonke umsebenzi wakhe uNkulunkulu awudalayo nawenzayo. UGenesis 1:1–2:3.

Amavesi angaphambilini amelela bonke ubufakazi bendalo, egcizelela ukuthi izwi likaNkulunkulu linamandla okudala.

Umhlaba wonke mawumesabe uJehova; bonke abakhileyo emhlabeni mabame ngokwesaba phambi kwakhe. Ngokuba wakhuluma, kwaba khona; wayala, kwaqina. AmaHubo 33:8, 9.

Amandla afanayo okudala awenza umhlaba asetshenziswa nguKristu ukuguqula abantu.

“Amandla okudala abiza imihlaba ukuba ibe khona asezwini likaNkulunkulu. Leli zwi lidlulisa amandla; lizala ukuphila. Yonke imiyalo iyisithembiso; yamukelwe intando, yamukelwe emphefumulweni, iza kanye nayo nokuphila koNgapheliyo. Iguqula imvelo, iphinde idale kabusha umphefumulo ngomfanekiso kaNkulunkulu.

“Ukuphila okunjalo okunikeziwe kugcinwa ngendlela efanayo. ‘Ngawo wonke amazwi aphuma emlonyeni kaNkulunkulu’ (Mathewu 4:4) umuntu uyakuphila.” Education, 126.

IsAmbulo sikaJesu Kristu sigcizelela indlela iZwi likaNkulunkulu elidluliselwa ngayo kubantu. Livelya kuYise, liye eNdodaneni, liye engelosini, liye kumprofethi olibhala phansi alithumele emabandleni. Uhlelo lokuxhumana olubekwe ekuqaleni nasekugcineni kwencwadi yesAmbulo luphinde lufanekiswe ngezitebhisi zikaJakobe, izingelosi zenyuka zehla ngazo. Luphinde lufanekiswe ngamapayipi amabili egolide kaZakariya aletha amafutha endaweni engcwele. Uhlelo lokuxhumana phakathi kukaNkulunkulu nomuntu luyisihloko sesiprofetho seBhayibheli, futhi umlayezo othunyelwayo uqukethe amandla okudala enza indawo yonke. Ohlelweni lokuxhumana esahlukweni sokuqala sesAmbulo, kufanele kuqondwe ukuthi umlayezo owehliselwa emabandleni uqukethe amandla okuguqula owaseLawodikeya amenze owaseFiladelfiya.

Noma ngabe sicabanga ngesiqalo noma ngesiphetho seTestamente Elidala noma seTestamente Elisha, umlayezo uyefana. UNkulunkulu udlulisa umlayezo wokugcina wesixwayiso, futhi uqukethe amandla kaNkulunkulu okudala uma uzwakala futhi ugcinwa yilabo abawuzwayo. Umlayezo ofeza lokhu ubekwe ngaphakathi kohlaka lobuNkulunkulu lwe-Alpha ne-Omega. Isiqalo, maphakathi, nesiphetho. Izinhlamvu ezintathu zesiHeberu ezihlangana ndawonye zakhe igama elithi “iqiniso” ziyivangeli laphakade, futhi lezo zinhlamvu nezincazelo zazo, kanye negama elizikhiqizayo lapho zihlanganiswa zodwa, kufanekisa umgomo kanye noYe ongu-Alpha ne-Omega. Kugcizelela amandla Akhe okudala. Amazwi amathathu okugcina endaba yokudala, ngalinye liqala ngenye yalezo zinhlamvu ezintathu, ngokulandelana kwazo ezakha igama elithi “iqiniso.”

Amagama amathathu angukuphela kwendaba yokudalwa aqala ngezinhlamvu ezintathu ezakha ndawonye igama elithi “iqiniso.” Amagama amathathu okugcina aleli vesi aqala ngezinhlamvu א (Aleph), מ (Mem), נוֹן (Tav) ngokulandelana. Lawo magama amathathu ahunyushwa ngokuthi “uNkulunkulu,” “wadala,” kanye “wenza.” Lawo magama amathathu ngalinye lawo liqala ngezinhlamvu א (Aleph), מ (Mem), נוֹן (Tav) ngalolo hlelo, okugcizelela nakakhulu ukuphelela nokuhleleka kwendaba yokudalwa. Lolu hlelo luye lwaqashelwa ngabachazi bamaJuda njengengxenyethokozisayo yesakhiwo solimi lombhalo wesiHebheru.

Indaba yokudalwa iqala ngamazwi athi “ekuqaleni” futhi iphetha ngamazwi amathathu amele u-Alfa no-Omega, ukuqala nokuphela, owokuqala nowokugcina. Amandla okudala aboniswe ebufakazini bukaGenesis aqala futhi aphele ngesiginesha sochwepheshe omangalisayo wolimi.

Okokuqala kwento okubonisa okokugcina kwento yilokho umprofethi uJohane akugcizelela lapho, ngokuloba okwakukhona ngaleso sikhathi, ngesikhathi esifanayo ayeloba nalokho okwakuyokuba khona.

Umyalezo wokugcina oyisixwayiso ka-Eliya, omelelwe ekupheleni kweTestamente Elidala, uveza lowo mthetho ofanayo wesiprofetho, ngaphakathi komongo wenhlekelele yomthetho weSonto kanye nezinhlupho eziyisikhombisa zokugcina ezisondelayo.

“Umthetho wokukhulunywa kokuqala” kanye nakho konke okumelelayo kuyilo “uhlaka” okufanele “iqiniso lamanje” lifakwe kulo. Lolo hlaka “luyimithetho yokukhulunywa kokuqala” futhi lungenye yezimfanelo zikaNkulunkulu.

Encwadini kaDaniyeli emele ukuqala kwe-Adventismu nasencwadini yeSambulo emele ukuphela kwe-Adventismu, sithola ukufana okumangalisayo lapho sikubheka ngomgomo wokuthi okokuqala kufanekisa okokugcina. Incwadi kaDaniyeli iveza isici sikaJesu lapho isebenzisa igama elithi Palmoni, elisho umbalimfihlakalo omangalisayo. UDaniyeli futhi wethula uJesu njengoMikayeli ingelosi enkulu. UJohane usetshenziselwa ukwenza okufanayo noDaniyeli, futhi yena akakhombi inkosi yezibalo, noma umholi wezingelosi, kodwa inkosi yolimi. Lapho sicabanga ngoJesu njengenkosi yezinhlamvu zamagama, kufanele sicabangele amaHubo 119, isahluko eside kunazo zonke eBhayibhelini.

AmaHubo 119 ayinkondlo ehlelwe ngendlela ye-alifabethi yesi-akrostikhi, okusho ukuthi izinhlamvu zokuqala zesethi ngayinye yamavesi ayisishiyagalombili ziqala ngohlamvu olufanayo. Kunezinhlamvu ezingamashumi amabili nambili ku-alifabethi yesiHebheru; ngakho-ke kunezigaba ezingamashumi amabili nambili, ngasinye sinamavesi ayisishiyagalombili. Isigaba ngasinye siqala ngohlamvu lwe-alifabethi ngokulandelana kwe-alifabethi, bese kuthi ngemva kwalokho, ivesi ngalinye kulawo ayisishiyagalombili elabelwe lolo hlamvu liqale ngalolo hlamvu. Kukhona amavesi ayisishiyagalombili ngohlamvu ngalunye; ngalokho, amavesi ayisishiyagalombili aphindwe ngezinhlamvu ezingamashumi amabili nambili ze-alifabethi yesiHebheru alingana nemigqa eyikhulu namashumi ayisikhombisa nesithupha. Leli Hubo ligcizelela ukulalela uNkulunkulu onguNkulunkulu wokuhleleka (yingakho lesi sakhiwo sesi-akrostikhi), hhayi owesiyaluyalu.

Enye indikimba evelele kumaHubo 119 iyiqiniso elijulile lokuthi iZwi likaNkulunkulu lanele ngokuphelele. Kulo lonke leliHubo kunamagama ayisishiyagalombili ahlukene abhekisela eZwini likaNkulunkulu: umthetho, ubufakazi, iziyalo, izimiso, imiyalo, izahlulelo, izwi, nemithetho. Cishe kuwo wonke amavesi, kukhulunywa ngeZwi likaNkulunkulu. AmaHubo 119 aqinisekisa hhayi kuphela isimo semiBhalo, kodwa futhi aqinisekisa ukuthi iZwi likaNkulunkulu libonakalisa sona kanye isimilo sikaNkulunkulu uqobo. Qaphelani lezi zimfanelo zikaNkulunkulu ezivezwe kumaHubo 119:

1. Ukulunga (amavesi 7, 62, 75, 106, 123, 138, 144, 160, 164, 172)
2. Ukuthembeka (ivesi 42)
3. Ubuqiniso (amavesi 43, 142, 151, 160)
4. Ukwethembeka (ivesi 86)
5. Ukungaguquki (ivesi 89)
6. Ubuphakade (amavesi 90, 152)
7. Ukukhanya (ivesi 105)
8. Ukuhlazeka (ivesi 140)

IHubo ivuleka ngezibusiso ezimbili. “Babusiwe” labo izindlela zabo ezingenasici, abaphila ngokomthetho kaNkulunkulu, abagcina izimiso zaKhe, bamfune ngayo yonke inhliziyi yabo. Lezi yizifundo zethu kuleli Hubo elikhulu. IZwi likaNkulunkulu lanele ukusenza sihlakani phe, lisifundise ekulungeni, futhi lisihlomise kuwo wonke umsebenzi omuhle (2 Thimotheu 3:15–17).

Ngokuqinisekile, iHubo 119 liyinxenye yesihloko esisengakaxazululeki kakhulu emhlabeni wenkolo. Siphathelene nokuthi yiliphi ivesi eliyivesi eliphakathi nendawo eBhayibhelini nokuthi yisiphi isahluko esiyisahluko esiphakathi nendawo eBhayibhelini. Uma usesha ku-inthanethi, uzothola izimpikiswano ezahlukene ezixile ekutheni usebenzisa liphi iBhayibheli nokunye nokunye. Inkinga ngazo zonke izikhundla kuleyo mpikiswano iwukuthi incazelo yalokho okuyiphakathi nendawo eBhayibhelini, noma kungaba yivesi noma isahluko, kufanele ichazwe nguMlobi weBhayibheli, hhayi umfundi noma umhlaziyi weBhayibheli ongumuntu.

IBhayibheli lifundisa ukuthi kukho konke kukhona isiqalo nesiphetho. Konke kunesikhathi sakho.

Konke kunesikhathi sakho, nenkathi kukho konke okuhlosiweyo phansi kwezulu: isikhathi sokuzalwa, nesikhathi sokufa; isikhathi sokutshala, nesikhathi sokunquma okutshalwe. UmShumayeli 3:1, 2.

Kukhona isikhathi sokuzalwa nesikhathi sokufa, nokho kukhona futhi ukuphila okwenzeka phakathi kokuqala nokuphela kwezimpilo zethu. Ukuzalwa kungumzuzwana omfushane wesikhathi, njengoba kunjalo nokufa. Ukuphila kuyileyo ndawo ephakathi, futhi ngokuvamile kunomlando omningi kakhulu ohlobene nakho kunesikhathi esizalwa ngaso nesikhathi esifa ngaso.

Ingxenye emaphakathi “emthethweni wokukhulunywa kokuqala” ngokuvamile inobufakazi obuningi kakhulu kunokuqala nokokugcina. Ukufuna ivesi elilodwa noma isahluko esisodwa eBhayibhelini bese ukusichaza njengokuyingxenye emaphakathi kuwukungayinaki imikhondo

yobufakazi beBhayibheli, nakuba ukuqala nokuphela ngokuyisisekelo kuyizindawo zesikhathi; ingxenye emaphakathi yona ngokuvamile iyisikhathi esithile. Yebo-ke, ukuqala, ukuphela, kanye nengxenye emaphakathi kuyavumelana omunye nomunye, nakuba kaningi uphawu lwendlela olufanayo ekugcineni luba ukuphambana kokuqala.

UJesu wamchaza uJohane uMbhapathizi njengo-Eliya, futhi bobabili babonisa ukulandelana okufanayo kwezenzakalo zesiprofetho; kodwa u-Eliya washushiswa ngowesifazane omubi (uJezebeli) owayefuna ukubopha nokubulala u-Eliya, kodwa akazange akwenze. UJohane, owayeyisibonakaliso sika-Eliya, wafunwa ngowesifazane omubi (uHerodiya) ukuba ambophe futhi ambulale, futhi wakwenza. U-Eliya noJohane bayizibonakaliso ezingashintshaniswa, kodwa banezici ezithile zesiprofetho eziyizici eziphambene, kodwa noma kunjalo zihambisana ngokufanayo. U-Eliya akazange afe; uJohane wafile. Ukuqonda ukuthi izimpawu zendlela zesiprofetho ezihambelana ziye zivame ukuba yizinto eziphikisanayo kuvumela labo abafisa ukubona ukuba babone ukuthi maphakathi neBhayibheli yiHubo 118.

Lapho sisebenzisa umgomo wokubusa kokukhulunywa kokuqala njengoba besiwuchaza, sithola ukuthi ukuqala komaphakathi kweBhayibheli kunguHubo 117, isahluko esifushane kunazo zonke eBhayibhelini, esinevesi ezimbili. Silandelwa isahluko 118, okuyiso esiphakathi nendawo kweBhayibheli, kanti isahluko 118 silandelwa ngu-119 okuyisahluko eside kunazo zonke eBhayibhelini futhi esiyisiphetho somaphakathi kweBhayibheli. Lowo Solimi omangalisayo uphawula ukuqala ngesahluko esifushane kunazo zonke, bese ephawula isiphetho ngesahluko eside kunazo zonke. Lezi yizahluko ezimbili eziphikisanayo. Ukuqala kuyimbewu, kanti isiphetho siyindawo lapho isitshalo esivuthwe ngokuphelele sikhuliswa khona, lapho bonke ubufakazi obutholakala ngaphakathi komaphakathi buboshelwa ndawonye. Qaphelani uHubo 117.

Makadunyiswe uJehova, nonke zizwe; mdumiseni, nonke bantu. Ngokuba umusa wakhe onobubele mkhulu kithi; neqiniso likaJehova limi kuze kube phakade. Makadunyiswe uJehova. AmaHubo 117:1, 2.

Igama esilicabangayo elakhiwe ngezinhlamvu ezintathu lihunyushwa ngokuthi “iqiniso” evesini lesibili, futhi limelela ukuqala kwengxenye ephakathi nendawo yeBhayibheli, (ingxenye ephakathi nendawo yeBhayibheli ingamaHubo 117–119). Isiphetho saleyo ngxenye ephakathi nendawo singamaHubo 119. AmaHubo 118 ayingaphakathi lenaphakathi. AmaHubo 118 aphakathi kwesahluko esifushane kunazo zonke neside kunazo zonke eBhayibhelini, kanti esifushane kunazo zonke, okuyiso esiyisiqalo, siveza igama elithi “iqiniso” elakhiwe ngezinhlamvu ezintathu ezimelela izinyathelo ezintathu zevangeli laphakade, futhi eziyisakhiwo sokuqonda iqiniso. Leso sakhiwo siyisimiso esimelela isimilo sikaKristu njengo-Alfa no-Omega.

Ukuphela kwencwadi ephakathi, okuyisahluko 119, kuyinkondlo ye-acrostic yohlamvu lwamagama ebekwe maphakathi neBhayibheli, kugcizelelwa uSolwazi omangalisayo wezilimi. Izikhathi ezine esahlukweni 119 igama elifanayo lihunyushwa ngokuthi iqiniso.

Ungalisusi nakancane izwi leqiniso emlonyeni wami; ngokuba ngiyethembe ezahlulelweni zakho. Ivesi 43.

Ukulunga kwakho kungukulunga okuphakade, nomthetho wakho uyiqiniso. Ivesi 142.

Useduze, Jehova; futhi yonke imiyalo yakho iyiqiniso. Ivesi 151.

Izwi lakho liyiqiniso kusukela ekuqaleni; futhi konke ukwahlulela kwakho okulungileyo kuhlala kuze kube phakade. Ivesi 160.

Iqiniso kulawa mavesi singumthetho wesiprofetho seBhayibheli esihlonza ukuphela kusukela ekuqaleni, futhi iqiniso elikula mavesi liwukuthi u-Alfa no-Omega ubeke uphawu lwaKhe maphakathi neBhayibheli, njengoba enzile ekuqaleni nasekupheleni. Uphawu lowokuqala nowokugcina luyilo “uhlaka” lokwethulwa komlayezo wokugcina wesixwayiso sengelosi yesithathu. Owokugcina walokho okumaphakathi uhlanganisa amavesi amane asebenzisa igama elihunyushwe ngokuthi “iqiniso,” nakuba ukubhekisela kwesine kuhunyushwe kalula nje ngokuthi “iqiniso.” Owokugcina wokugcina kulawo mavesi amane ukhomba ukuthi “kusukela ekuqaleni,” izwi “liyilo iqiniso.”

Ekuqaleni endabeni yokudala kaGenesisise isahluko sokuqala nesesibili, igama elithi “iqiniso,” nakuba lingabhalwanga ngokuqondile, limelwe emagama amathathu okugcina endaba yokudala, ngokuba igama ngalinye liqala ngezinhlamvu okuthi, ngokulandelana kwazo, kwakhe igama elithi “iqiniso.” Ekuqaleni wayekhona uLizwi, futhi zonke izinto zadalwa ngaye, futhi ubufakazi bendalo kuGenesisise buqala ngamazwi athi, “Ekuqaleni” bese buphetha ngamagama amathathu amele amaqiniso ahlotshaniswa nesimfanelo sikaKristu esichazwa ku-Isaya njengobufakazi bokuthi unguNkulunkulu oyedwa futhi okuwukuphela kwakhe.

Maphakathi kweBhayibheli (AmaHubo 117–119) kuqala esahlukweni 117 ngokukhomba iqiniso lokuthi isiqalo simelela isiphetho ngokusebenzisa kwalo igama elithi “iqiniso.” Lelo gama lakhiwe yizinhlamvu ezintathu ezimelela ivangeli laphakade kanye nemiyalezo yezingelosi ezintathu, futhi zikhomba ukuphela kwendaba yokudalwa. Ukuphela komaphakathi kweBhayibheli kuyisethulo sezinhlamvu zohlobo lwamagama olwakhiqizwa yilowo mlobi wolimi omangalisayo ukuze kuqiniseke ukuqonda kokuthi lokho osekwembulwa manje mayelana nesimilo saKhe kuyavumelana nencazelo yegama elithi isambulo, ngokuba iSambulo sikaJesu Kristu siwumyalezo oklanyelwe ukwethula isici sesimilo sikaKristu esasingakaze siqashelwe ngokugcwele ngaphambili, uma kambe sake saqashelwa nhlobo. Lesi sambulo siyahambisana nemigqa yomlando wesivumelwano, ngokuba umlando wesivumelwano uhlanganisa ubufakazi bomzamo kaNkulunkulu wokuziveza Yena uqobo ngamagama njengoba uMlando waKhe wawembuleka.

“Izimiso ezinkulu zomthetho, ezisemvelweni uqobo kaNkulunkulu, ziqukethwe emazwini kaKristu entabeni. Lowo owakha phezu kwazo wakha phezu kukaKristu, iDwala laphakade. Ekulameni izwi, samukela uKristu. Futhi yilabo kuphela abamukela kanjalo amazwi Akhe abakha phezu Kwakhe. ‘Ngokuba akakho ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, esinguJesu Kristu.’ 1 KwabaseKorinte 3:11. ‘Ayikho enye igama phansi kwezulu, elinikiwe phakathi kwabantu, esingasindiswa ngalo.’ Izenzo 4:12. UKristu, iZwi, isambulo sikaNkulunkulu,—ukubonakaliswa kwesimilo Sakhe, komthetho Wakhe, kothando Lwakhe, kokuphila Kwakhe,—uyena yedwa isisekelo esingakhela kuso isimilo esiyokuma.” Mount of Blessings, 148.

Kunjalo, kusekuningi kakhulu okusamele kucatshangelwe mayelana naleli qiniso, kodwa sizophela lapha.