

# Incwadi kaDaniyeli - Inani Lekhulu Elinesihlanu

*Ukwalelwa Okuqhubekayo Kweendaba Ezilungileyo: Ukususela Ekuzalweni KukaKristu Ukuya Ekuxulweni KukaStefano Ngamatye*

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Kwinqaku lokugqibela siqaphele ukuba impembelelo yaphefumlelwayo yachaza ukuba amaYuda “atywina ukwala kwawo” ivangeli emnqamlezweni, aze aphinda aqinisekisa ukwala kwawo ekuqulweni ngamatye kukaStefano. Kungenzeka njani oku? Kambe ke, ukwala ivangeli ngamaYuda aphikisanayo aloo mbali kwafezekiswa ngokuthe ngcembe. Ayesele edlulwe ngakuwo ekuzalweni kwaKhe. Ukususela ekuzalweni kukaKristu kuse ekuxulweni ngamatye kukaStefano kubonakalisa ukwala ivangeli okwenzeka ngokuthe ngcembe.

“Abantu abakwazi oku, kodwa ezi ndaba zizalisa izulu luvuyo. Ngomdla onzulu nangobubele obuthambileyo ngakumbi, izidalwa ezingcwele ezivela kwihlabathi lokukhanya zitsalelwa emhlabeni. Ihlabathi lonke liqaqambile ngakumbi ngenxa yobukho baKhe. Phezu kweenduli zaseBhetelehem kuhlanganisene umkhosi ongenakubalwa weengelosi. Zilindele umqondiso wokuvakalisa ezi ndaba zivuyisayo ehlabathini. Ukuba iinkokeli kwaSirayeli bezithembekile kuxanduva lwazo, ngabe zabelane ngovuyo lokuvakalisa ukuzalwa kukaYesu. Kodwa ngoku zidlulwe.” *The Desire of Ages*, 47.

Ukusukela ekuzalweni kukaYesu kuse ekufeni kukaStefano, ukwaliwa kweendaba ezilungileyo ngokuqhubekayo nguSirayeli wamandulo kuyabonakaliswa. Ukuvuma ukuba ukwaliwa kwamaYuda uKristu kwakungokwenkqubela kuvumela ukuba kuchongwe “ukutywina ukwaliwa kwawo,” kokubini emnqamlezweni, apho ikhuselo letempile lakrazulwa, nasekufeni kukaStefano. Ukukrazulwa kwekhuselo kwakuluphawu lokuba babengasekho abantu bakaThixo bomnqophiso, yaye xa uStefano waxulutywa ngamatye, wabona uYesu emi ngasekunene kukaThixo, nto leyo ethi kuDaniyeli isahluko seshumi elinesibini, indima yokuqala, ibe luphawu lokuvalwa kwexesha lokuvavanywa. Ukutshatyalaliswa kweYerusalem nako kuluphawu lokuvalwa kwexesha lokuvavanywa.

“Impindezelo eya kuza phezu kweYerusalem yayinokulibaziseka ixesha elifutshane kuphela; yaye njengoko iliso likaKristu laphumla phezu kweso sixeko sigwetyiweyo, akazange abone intshabalalo yaso kuphela, koko wabona nentshabalalo yehlabathi. Wabona ukuba njengoko iYerusalem yanikelwa ekutshatyalalisweni, ngokunjalo nehlabathi liya kunikelwa esiphelweni salo. Wabona impindezelo eya kwehlela abachasi bakaThixo. Iziganeko ezenzekayo ekutshatyalalisweni kweYerusalem ziya kuphinda zenzeke ngomhla omkhulu nowoyikekayo weNkosi, kodwa ngendlela eyoyikeka ngakumbi.” *Review and Herald*, December 7, 1897.

Yayiyinceba kaThixo kuphela eyathintela iYerusalem ekubeni itshatyalaliswe emnqamlezweni.

“Ekubethelelweni kukaKristu emnqamlezweni ngamaYuda kwakubandakanyekile ukutshatyalaliswa kweYerusalem. Igazi elaphalalayo eKalvari laba ngumthwalo owabazikisa

entshabalalweni kweli hlabathi nakwihlabathi elizayo. Kunjalo ke okuya kuba ngako ngomhla omkhulu wokugqibela, xa umgwebo uya kuwela phezu kwabala ubabalo lukaThixo. UKristu, iliwa labo lesikhubekiso, uya kuthi ngoko abonakale kubo njengentaba yempindezelo. Uzuko lobuso baKhe, oluthi kwabangamalungisa lube bubomi, luya kuba kwabangendawo ngumlilo otshabalalisayo. Ngenxa yothando olwaliweyo, ubabalo oludelekileyo, umoni uya kutshatyalaliswa.” The Desire of Ages, 600.

Yaba yinceba kaThixo kuphela eyalibazisayo ekungaziseni intshabalalo yaseYerusalem ngexesha lomnqamlezo.

“Kangangeminyaka emalunga namashumi amane emva kokuba intshabalalo yeYerusalem ibhengezwe nguKristu ngokwaKhe, iNkosi yalibazisa izigwebo zaYo phezu komzi nasesizweni. Kwakumangalisa ukunyamezela kukaThixo ixesha elide ngakubagibeli boMvulo waKhe nababulali boNyana waKhe.” The Great Controversy, 27.

Ngexesha lokugqibela kokuhlanjululwa kwetempile nguYesu, wayebeke phambi kwabalaneli Bakhe isilumkiso sokuba mababaleke eYerusalem xa isikizi sokuchithwa, esathethwa ngaso nguDaniyele umprofeti, sibonwa ngabo. Ngexesha lokuqala awayihlambulula ngalo itempile, wayethe amaYuda ayenze indlu kaYise umqolomba wabaphangi; kodwa ngexesha lokugqibela wathi, “indlu yenu” ishiywe kuni iyinkangala. Kwanangaphambi komnqamlezo, owawusele uza kwenzeka, itempile apho isigqubuthelo sasiza kukrazulwa ngexesha lokubethelelwa emnqamlezweni yayisele ichongiwe njengendlu yamaYuda, ingeyiyo indlu kaThixo. USister White uchaza ixesha uKristu awawenza ngalo loo mazwi, yaye njengoko ubungqina bakhe buqhubeka, ukwabhekisa nakwiminyaka engamashumi amane yenceba eyongezwiweyo.

“Amazwi kaKristu kubabingeleli nakubaphathi athi, ‘Yabonani, indlu yenu ishiywe kuni iyinkangala’ (Mateyu 23:38), ayebethe uloyiko ezintliziyweni zabo. Bazibonakalisa ngathi abakhathali, kodwa umbuzo waqhubeka uvela ezingqondweni zabo malunga nentsingiselo yala mazwi. Ingozi engabonakaliyo yabonakala ngathi ibasongela. Ngaba kwakunokuba yinyaniso ukuba itempile ebalaseleyo, eyayiluzuko lwesizwe, yayiza kamsinya kuba yimfumba yamabhodlo?...”

“UKristu wanika abafundi baKhe umqondiso wentshabalalo eyayiza kufika phezu kweYerusalem, waza wabaxelela indlela yokusinda: ‘Xa nithe nayibona iYerusalem ijikelezwe yimikhosi, yazini ngoko ukuba intshabalalo yayo isondele. Ngoko mababalekele ezintabeni abo bakwaYuda; nabo baphakathi kwayo mabaphume; nabo basemaphandleni mabangangeni kuyo. Kuba le yimihla yempindezelo, ukuze kuzaliseke zonke izinto ezibhaliweyo.’ Esi silumkiso sanikwa ukuze siphulaphulwe kwiminyaka engamashumi amane emva koko, ekutshatyalalisweni kweYerusalem. AmaKristu asithobela esi silumkiso, yaye akuzange kubhubhe namnye umKristu ekuweni kwesixeko.” The Desire of Ages, 628, 630.

UKristu wabethelelwa emnqamlezweni ngonyaka wama-31, yaye phantse kwiminyaka engamashumi amane kamva, ngonyaka wama-70, iYerusalem yatshatyalaliswa emva kokungqingwa okwathabatha iminyaka emithathu enesiqingatha. Inokuthini iYerusalem ukuba yatshatyalaliswa emnqamlezweni ngonyaka wama-31, ukuba kwakusekho iminyaka emithathu enesiqingatha yexesha lokuvavanywa elichongwe njengeeveki ezingamashumi asixhenxe

kuDaniyeli isahluko sesithoba, ivesi yamashumi amabini anesine? Zinokusonjululwa njani ezi zinto zibonakala ngathi azingqinelani? Esona sisombululo silula kukuchonga nje inyaniso yokuba xa kufikwa ekuvalweni kwexesha lokuvavanywa elimelwe ziiveki ezingamashumi asixhenxe, kufuneka liqondwe njengokuvalwa okuqhubekayo kwexesha lokuvavanywa. Oku kuyinyaniso, kodwa kususa nakuphi na ukuchaneka okuthile kwesiprofeto ekusebenziseni iimpawu zendlela zelo bali lembali. Ndiya kuzama ukucacisa.

Ukuba iPentekoste imela umthetho weCawe oza kungekudala apho omnye umhlambi oseBhabheli ubizwa uphume, kwakutheni ukuze kube yiminyaka emithathu enesiqingatha emva kwePentekoste apho ivangeli yaya kumaNtlanga? Ngaba ukufa kukaKristu okanye ukufa kukaStefano kuluphawu lokuvalwa kwexesha lovavanyo kuSirayeli wamandulo? Ukuba ubu-Adventism baseLawodike buyayeka ukuba yicawa ngexesha lomthetho weCawe oza kungekudala, ingaba ukutshatyalaliswa kwetempile ngonyaka wama-70 kwakumela ukuphela kwetempile yobu-Adventism baseLawodike ngexesha lomthetho weCawe? Oko kunokubonakala ngathi kukungangqinelani kuyasonjululwa ngokusetyenziswa komgaqo othi “umgca phezu komgca,” yaye xa olo setyenziso lusetyenziswa, ubungqina beempawu zendlela esizichongayo buba bucacisa kwaye bube bufutshane ngokuchanileyo.

Iveki awawuqinisa ngalo uKristu umnqophiso yahlulwe yaba ngamaxesha amabini alinganayo eminyaka emithathu enesiqingatha. Iminyaka emithathu enesiqingatha yokuqala iqala ekubhaptizweni kukaKristu ize iphele ngokufa kwaKhe. Ubhaptizo luluphawu lokufa nokuvuka kwaKhe, ngoko ke ukuqala kwelo xesha leminyaka emithathu enesiqingatha kuyafana nokuphela kwalo. Ngaloo xesha uKristu wanikela iindaba ezilungileyo kumaYuda kuphela. Ukuphela kwaloo minyaka emithathu enesiqingatha kuphawula ukuqala kweminyaka emithathu enesiqingatha elandelayo. Ukuqala kwexesha lesibini leminyaka emithathu enesiqingatha kuqala ngokufa kukaKristu, kuze kuphele ngokufa kukaStefano. Ngaloo xesha abafundi banikela iindaba ezilungileyo kumaYuda kuphela.

Ezo zithuba zibini, eziziintambo ezahlukeneyo zesiprofeto, zimele ukuhlanganiswa “umgca phezu komgca.” Zombini iziqalo neziphelo zithwele uphawu luka-Alfa no-Omega, kuba iimbali zesiqalo nezokuphela ziyafana. Zombini izithuba zobude bexesha ziyafana, yaye nomsebenzi owenziwayo ngexesha leso ngasinye uyafana. UKristu, onguWokuqala noWokugqibela, ukwangumdali wezinto zonke, yaye ngaloo ndlela unguMdali weNyaniso. Igama lesiHebhere elithi “inyaniso” lenziwe ngoonobumba abathathu besiHebhere. Unobumba wokuqala, olandelwa ngunobumba weshumi elinesithathu, olandelwa ngunobumba wokugqibela woonobumba besiHebhere, zidityanisiwe ukwenza igama lesiHebhere elithi “inyaniso.”

Zombini ezi zithuba zeminyaka emithathu enesiqingatha zinoKristu njengowokuqala nowokugqibela, kuba uKristu usekuqaleni kwesithuba sokuqala ekubhaptizweni kwaKhe, njengokuba esekupheleni kwaso ekufeni kwaKhe kwisithuba sokuqala. Kanti uKristu usekufeni kwaKhe ekuqaleni kwesithuba sesibini, yaye umi ngasekunene kukaThixo ekupheleni kwesithuba sesibini. Inani elinesithathu lingumfuziselo wemvukelo, yaye kuzo zombini ezi zithuba nokuba ivangeli yaziswa buqu nguKristu, okanye kwisithuba sesibini ngabafundi baKhe, amaYuda axambulisa avukela umyalezo wevangeli.

Omabini la maxesha alinganayo ubude, athwele uphawu luka-Alfa no-Omega, yaye achonga umyalezo ofanayo weendaba ezilungileyo. Loo maxesha mabini amelwe kukudityaniswa “umgca phezu komgca.” Indlela yokusebenza ethi “umgca phezu komgca” yindlela yokuvavanya yemvula yasemva. Yindlela yokusebenza yemihla yokugqibela, yaye iinyaniso ezichongwayo nezimiswayo yiyo loo ndlela yokusebenza ngemihla yokugqibela zezo zihlanjululayo oonyana bakaLevi ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Ngubani na aya kumfundisa ulwazi? Yaye ngubani na aya kumenza aqonde imfundiso? Ngabo balunyulweyo ebisini, nabasuswayo emabeleni. Kuba umthetho umelwe kukuba phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; nantsi intwana, naphaya intwana; kuba uya kuthetha kwaba bantu ngemilebe ethintithayo nangolunye ulwimi. Awathi kubo, Nanku ukuphumla eninokubaphumza ngako abadiniweyo; nanku nokuhlaziya; kanti abazanga beve. Ke lona ilizwi likaYehova laba kubo ngumthetho phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; nantsi intwana, naphaya intwana; ukuze bahambe, bawe ngomva, baphulwe, babanjiswe ngomgibe, bathinjwe. Isaya 28:9–13.

Ivesi elilandelayo kuIsaya sithetha namadoda adelelayo alawula abantu baseYerusalem. Kuba loo madoda adelelayo, “ukuphumla nokuhlaziya” (imvula yasemva kwexesha), abakwalayo “ukuva,” koko okubabangela ukuba “bahambe, bawe ngomqolo, baphulwe, barhintyelwe, bathinjwe.” Olo vavanyo lwaziswa kubo “ngolunye ulwimi,” kuba uEliya, uYohane uMbaptizi, noWilliam Miller babengaqeqeshwanga kwizikolo zemfundiso-ntsapho zeembali zabo ngokwahlukeneyo. Isigidimi semvula yasemva kwexesha esivavanya ubu-Adventism baseLawodike, sisigidimi esiveliswa kukusetyenziswa “komgca phezu komgca.”

Xa iminyaka emithathu enesiqingatha yokuqala yeveki apho uKristu waqinisekisa umnqophiso ibekwa phezu kweminyaka emithathu enesiqingatha yesibini, sifumana ukukhanya kwesiprofeto okucacisa nakuphi na ukungangqinelani okubonakalayo okunokubela engqondweni efunayo. Iveki yayilixesha apho uMthunywa woMnqophiso wayemele aqinisekise umnqophiso, yaye umnqophiso webhayibhile umele uqinisekise ngegazi. Ubhaptizo nokubethelelwa emnqamlezweni kukaKristu, kwanokuxulutywa ngamatye kukaStefano, konke kubonisa igazi. Yomibini le migca imela igazi lomnqophiso, yaye loo migca iqinisekisa umnqophiso.

Xa zihlanganiswa “umgca phezu komgca,” ubhaptizo nokubethelelwa emnqamlezweni zingumqondiso wokuqala wendlela, yaye ukubethelelwa emnqamlezweni nokuxulutywa ngamatye kukaStefano zingumqondiso wokugqibela wendlela. Xa zihlanganiswa zibe ngumgca omnye sifumana umnqamlezo noMikayeli emi phezulu ekufeni kukaStefano njengamangqina amabini okokuba amaYuda atywinela ukwala kwawo ivangeli. Ukufa kukaKristu kukwangokunjalo kukufa komfundi waKhe uStefano, okuyiPasika xa le migca mibini idityanisiwe. Kwiintsuku ezintathu kamva uKristu uyavuswa njengomnikelo weSiqhamo sokuQala.

Kodwa ngoku uKristu uvusiwe kwabafuleyo, waba ngowokuqala kweziqhamo kwabo balale ubuthongo. 1 Korinte 15:20.

Phakathi kwePasika nomthendeleko weziQhamo zokuQala ngomhla wesithathu kukho ukuqala komthendeleko weSonka esingenagwele. Isonka esingenagwele asivuki, kwaye uKristu akavukanga ngomhla wesibini; wavuka ngomhla wesithathu. UKristu noStefano bayafa kunye ekusetyenzisweni kwe“line upon line”, kodwa uStefano uvuswa emva kukaKristu kuba kukho ulandelelwano ekuvukeni kweziqhamo zokuqala.

Kodwa elowo nalowo ngokolungelelwano lwakhe: uKristu iziqhamo zokuqala; emva koko abo bangabakaKristu ekufikeni kwakhe. 1 Korinte 15:22.

Imibhiyozo yasentlakohlaza ayinako ukwahlulwa komnye komnye, kuba inxulumene ngokuthe ngqo. Ngale ngqiqo, iPentekoste imela umthetho weCawa osondelayo, xa kuya kubakho ukuphindwa kokuthululwa koMoya oyiNgcwele, yaye ilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo liya kuthi ngoko libize abo bangekayazi ngoku ivangeli, ukuba baphume eBhabheli. Igama elithi “Bhabheli” lisekelwe kwigama elithi “Bhabheli,” elithetha ukudideka, kuba kwakusekuweni kweBhabheli apho uThixo wadida iilwimi, yaye kwakusePentekosteni apho uThixo aguqula umva ukudideka kweelwimi ukuze ivangeli ifikelele ehlabathini. Ngaloo ndlela iPentekoste nomthetho weCawa ziyangqinelana.

Ngomhla wePentekoste isipho seelwimi sanikwa abafundi, kodwa umyalezo wabo ngelo xesha wawusagcinelwe kumaYuda kuphela. Xa yomibini le migca idityaniswa, iPentekoste yenzeka ngonyaka ka-34, xa uStefano waxulutywa ngamatye, yaye ivangeli yaza yasiwa kwabo bangayaziyo ivangeli ngelo xesha.

UStefano umele abo baya kuvuswa “ekufikeni kwakhe,” kodwa bafa kunye naye. Umnikelo weSiqhamo sokuQala uphawula uvuko lukaKristu ngomhla wesithathu, yaye ukwapawula ukuqala koMthendeleko weeVeki, okwanguwo noMthendeleko wePentekoste, nowukhumbuza ukunikelwa kweMithetho eliShumi eSinayi.

Umhla we-22 ku-Oktobha, 1844, uyahambelana nomnqamlezo, kuba phakathi kobunye ubungqina uDade White ulinganisa ukudana kwabafundi emva komnqamlezo nokudana okwalandela umhla we-22 ku-Oktobha, 1844. Kokubini umnqamlezo nomhla we-22 ku-Oktobha, 1844, kufuzisela kwangaphambili umthetho weCawa osondela ngokukhawuleza. NePentekoste nayo ifanekisela umthetho weCawa osondela kungekudala, kodwa iPentekoste yeza kwiintsuku ezingamashumi amahlanu anesibini emva komnqamlezo. Umnqamlezo, owawufuziselwe yiPasika, ungenisa uthotho lwemithendeleko ekhumbuza iindlela zakudala zikaSirayeli wamandulo ukususela ngobusuku apho ingelosi yokufa yadlula phezu kweYiputa, kuse kwada kwaba kukunikelwa komthetho. Nangona imithendeleko inemahluko yayo ngokwayo, inxulunyaniswe ngokungenakwahlulwa omnye komnye. Ngoko ke kuchanekile ukusetyenziswa kweentsuku ezingamashumi amahlanu anesibini ezipheleleyo ukusuka kwiPasika ukuya kwiPentekoste njengophawu lwendlela olunye olulodwa.

Ngenxa yesi sizathu, umnqamlezo, ukufa kukaStefano, nePentekoste konke kungumfuziselo ongaphambili womthetho weCawa ozayo kungekudala, xa isigwebo esiphumezayo esiqhubekayo phezu kweBhabheli yanamhlanje siqalayo, njengoko ilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo liqalisa ukubizela ngaphandle komnye umhlambi kaThixo eBhabheli. Kukule

waymark apho isigwebo esiphumezayo phezu kweYerusalem safika khona, nangona uThixo ngenceba yaKhe walibazisa ukutshatyalaliswa kwetempile nesixeko ngokwaso phantse iminyaka engamashumi amane emva komnqamlezo kwada kwangunyaka wama-70. Ukutshatyalaliswa kweYerusalem yamandulo kumela ukuqala kwesigwebo esiphumezayo esiqhubekayo esiqala eUnited States xa “uwexuko lwesizwe lulandelwa yintshabalalo yesizwe.”

Inyaniso imiselwa phezu kobungqina bababini, yaye kwimigca emibini yeminyaka emithathu enesiqingatha uKristu awaqinisekisa ngayo umnqophiso sifumana amangqina amabini okufa nokuvuka okunxulunyaniswa nembali echonga umthetho weCawa osondela ngokukhawuleza. Loo mthetho weCawa kwiSityhilelo isahluko seshumi elinanye uchongwa “njengelixa lwenyikima enkulu.” Elo “xesha” linxulunyaniswe ngokuthe ngqo namangqina amabini awanikela ubungqina beminyaka emithathu enesiqingatha. Ubungqina bawo buphela ngokufa kwawo nangokuvuka kwawo.

Ubungqina babo beminyaka emithathu enesiqingatha, obalandelwa kukufa nokuvuka kwabo, bumelwe kukufa nokuvuka kukaYesu noStefano bobabini, kuba “umgca phezu komgca,” uStefano umelwa njengovuswe kunye noKristu. Emthendelekweni weziQhamo zokuQala, kwanikelwa iminikelo emibini ephambili.

Enye yayiyimvana engenasiphako, yaye enye yayingumnikelo werhasi. Irhasi yayimela isivuno esasiza kulandela, yaye imvana yayimela uKristu. UKristu wavuswa ngomhla wesithathu, yaye uStefano wayemela abo balandelayo, yaye irhasi yayimela isivuno esasiza kulandela. AmaNgqina amabini akwisiTyhilelo seshumi elinanye angqina iminyaka emithathu enesiqingatha, emva koko abulawa, aza ke avuswa kwakhona kwiintsuku ezintathu ezinesiqingatha kamva. La maNgqina mabini ayesele efuziselwe nguKristu, owayeyiMbewu Yokuqala, kuba emela ikhulu elinamashumi amane anesine amawaka, nawo akwayimbewu yokuqala.

Ndaza ndabona, nanko iMvana imi phezu kwentaba yeZiyon, inabantu abalikhulu elinamashumi amane anesine amawaka, benegama loYise libhaliwe emabunzini abo. Ndaza ndeva ilizwi livela ezulwini, linjengesandi samanzi amaninzi, linjengesandi sendudumo enkulu; ndeva nelizwi lababetha iihadi, bebetha iihadi zabo. Kwaye bacula ngathi yingoma entsha phambi kwetrone, naphambi kwezidalwa ezine, namadoda amakhulu; kungekho mntu wayenako ukuyifunda loo ngoma, ngaphandle kwabalikhulu elinamashumi amane anesine amawaka, abo bahlangulwa emhlabeni. Aba ngabo bangazange bazingcolise ngabafazi; kuba banyulu. Aba ngabo bayilandelayo iMvana naphi na apho iya khona. Aba bahlangulwa phakathi kwabantu, bengamaqhamo okuqala kuThixo nakuMvana. Nasemlonyeni wabo akufunyanwanga nkohliso; kuba abasinasiphako phambi kwetrone kaThixo. ISityhilelo 14:1–5.

Umnikelo werhasi emthendelekweni yeziQhamo zokuQala wawumela isivuno esasiza kulandela, yaye uStefano ngonyaka wama-34 walandela ukufa kukaKristu ngonyaka wama-31, nangona, “umgca phezu komgca,” bafa kwakwelo phawu lendlela linye. Ngokunxulumene neminikelo yeziqhamo zokuqala, uKristu wayeyimvana eyaxhelwayo, yaye uStefano wayeyerhasi. NgokukaPawulos “uKristu” “usisiqhamo sokuqala sabo balele ukufa,” aze ke “emva koko ibe ngabo bakaKristu ekufikeni kwakhe.” Ikhulu elinamashumi amane anesine amawaka liziqhamo

zokuqala, yaye ngabo “abamlandelayo iMvana naphi na apho iya khona.”

“Ngeyure” “yenyikima enkulu” yeSityhilelo isahluko seshumi elinanye, amangqina amabini aye aprofeta iminyaka emithathu enesiqingatha, aza emva koko abulawe aze alale ezitratweni iintsuku ezintathu enesiqingatha, ayavuswa. Ngabo abo bamelwe nguStefano owavuswa ngokwesiprofeto kunye noYesu, kodwa kwangaxeshanye nasemva koYesu. Ngoko ke bavuswa “emva kweentsuku ezintathu enesiqingatha,” emva kokuba bebulewe lirhamncwa elinyukayo livela emhadini ongenasiphelo. Kwangaloo “yure” bavuswa ngayo, bayenyukela ezulwini njengophawu. Inkqubo yokuvuswa nokwenyuselwa kwabo ichazwe ngononophelo eLizwini likaThixo lesiprofeto, yaye iquka ukuba babefuziselwa kukufa kukaStefano okungokoqobo, ngaloo ndlela bemela ukufa kokomoya okuzalisekiswa phezu kwamangqina amabini njengoko eguqulwa esuka kumbutho waseLawodikea wengelosi yesithathu esiya kumbutho waseFiladelfiya wengelosi yesithathu.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Inye into eqinisekileyo: loo ma-Adventist eSuku lweSixhenxe athabatha ukuma kwawo phantsi kwebhanile kaSathana aya kuqala ancame ukholo lwawo kwizilumkiso nakwizikhalazo eziqulethwe kwiiTestimonies zoMoya kaThixo.

“Ubizo oluya ekuzinikezeleni okukhulu ngakumbi nasenkonzweni engcwele ngakumbi luyenziwa, yaye luya kuqhubeka lwenziwa. Abanye ngoku abavakalisa iingcebiso zikaSathana baya kubuya ezingqondweni zabo. Bakho abo bakwizikhundla ezibalulekileyo zoxanduva lokuthembeka abangayiqondiyo inyaniso yale mihla. Kubo umyalezo kufuneka unikelwe. Ukuba bewamkela, uKristu uya kubamkela, aze abenze babe ngabasebenzi kunye naye. Kodwa ukuba bayala ukuwuphulaphula umyalezo, baya kuthabatha indawo yabo phantsi kwebhanile emnyama yeNkosana yoBumnyama.”

“Ndiyalelwe ukuba nditsho ukuba inyaniso exabisekileyo yale mihla ivuleleka ngokungakumbi nangokucace ngakumbi ezingqondweni zabantu. Ngengqiqo ekhethekileyo amadoda nabafazi mabadle inyama kaKristu baze basele negazi lakhe. Kuya kubakho ukukhula kokuqonda, kuba inyaniso inamandla okwanda ngokuqhubekayo. Umsunguli ongokobuthixo wenyaniso uya kungena kubudlelane obusondeleyo ngakumbi, bube busondelela ngakumbi nangakumbi, nabo baqhubeka bemazi. Njengoko abantu bakaThixo belamkela ilizwi lakhe njengesonka sasezulwini, baya kwazi ukuba ukuphuma kwakhe kulungisiwe njengokusa. Baya kwamkela amandla omoya, njengokuba umzimba wamkela amandla enyama xa kudliwa ukutya.

“Asisiqondi nokuyiqonda icebo leNkosi ekuthabatheni abantwana bakaSirayeli kubukhoboka baseYiputa, ibakhokele entlango ibasa eKanan.

“Njengoko siqokelela imisebe engcwele ekhanya ivela kwiindaba ezilungileyo, siya kuba nokuqonda okucace ngakumbi ngoqoqosho lwamaYuda, nokuxabisa okunzulu ngakumbi iinyaniso zalo ezibalulekileyo. Ukuhlola kwethu inyaniso kusekude kugqitywe. Siqokelele imisebe embalwa kuphela yokukhanya. Abo bangengabo abafundi bemihla ngemihla beLizwi abayi kuzisombulula iingxaki zoqoqosho lwamaYuda. Abayi kuziqonda iinyaniso ezifundiswa yinkonzo yetempile. Umsebenzi kaThixo uthintelwa kukuqonda kwehlabathi icebo lakhe elikhulu. Ubomi obuzayo buya kutyhila intsingiselo yemithetho awathi uKristu, esongelwe

yintsika yelifu, wayinika abantu bakhe.” Spalding and Magan, 305, 306.