

Isityhilelo sikaYesu Kristu — Inani Ishumi elinanye

Umfanekiselo Werhamncwa

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Kwabonakala omnye umqondiso ezulwini; yaye nanko inamba enkulu ebomvu, ineentloko ezisixhenxe neempondo ezilishumi, inezithsaba ezisixhenxe phezu kweentloko zayo. Umsila wayo warhuqela isahlulo sesithathu seenkwenkwezi zezulu, waziphosa emhlabeni; yaza inamba yema phambi komfazi owayesele eza kuzala, ukuze imgingye umntwana wakhe akuba ezelwe. Waza wazala umntwana oyinkwenkwe, lowo wayeya kulawula zonke iintlanga ngentonga yentsimbi; waza umntwana wakhe waxwiliselwa kuThixo, nasesihlalweni sakhe sobukhosi. Waza umfazi wasabela entlango, apho anendawo ayilungiselelwe nguThixo, ukuze ondliwe khona iwaka elinamakhulu amabini anamashumi amathandathu eentsuku. Kwaza kwabakho imfazwe ezulwini: uMikayeli neengelosi zakhe balwa nenamba; nenamba yalwa, kunye neengelosi zayo, kodwa azoyisa; nendawo yazo ayabe isafumaneka ezulwini. Yaza inamba enkulu yaphoswa phantsi, inyoka yakudala leyo, ebizwa ngokuba nguMtyholi, noSathana, olahlekisa ihlabathi liphela; yaphoswa emhlabeni, neengelosi zayo zaphoswa phantsi kunye nayo. Ndeva ilizwi elikhulu lisithi ezulwini, Ngoku kufikile usindiso, namandla, nobukumkani boThixo wethu, negunya likaKristu wakhe; kuba ummangaleli wabazalwana bethu uphosiwe phantsi, lowo wayebabeka ityala phambi koThixo wethu imini nobusuku. Bona bamoyisa ngegazi leMvana, nangelizwi lobungqina babo; abawathandanga ubomi babo kwada kwasa ekufeni. Ngenxa yoko vuyani, zulu, nani nihlala kulo. Yeha kubemi bomhlaba nolwandle! kuba uMtyholi wehlile weza kuni, enomsindo omkhulu, ngenxa yokuba esazi ukuba unexesha elifutshane kuphela. Yathi inamba, yakubona ukuba iphoswe emhlabeni, yamtshutshisa umfazi owazala umntwana oyinkwenkwe. Wanikwa umfazi amaphiko amabini okhozi olukhulu, ukuze abhabhele entlango, endaweni yakhe, apho ondliwa khona ixesha, namaxesha, nesiqingatha sexesha, kude nobuso benyoka. Yaza inyoka yakhupha emlonyeni wayo amanzi anjengomlambo emva komfazi, ukuze imgoduse ngomlambo. Kodwa umhlaba wamnceda umfazi, nomhlaba wavula umlomo wawo, wawuginya umlambo eyawukhupha inamba emlonyeni wayo. Yaza inamba yamqumbela umfazi, yahamba yaya kwenza imfazwe nabaseleyo bembewu yakhe, abagcina imithetho kaThixo, kwaye banobungqina bukaYesu Kristu. ISityhilelo 12:1–17.

Idabi lokuqala kwimbambano enkulu phakathi kukaKristu noSathana laqala ezulwini lesithathu ngokuvukela kukaLusifa, yaye elo dabi lokuqala limela ngokomfuziselo idabi lokugqibela ezulwini lokuqala. Kusekho eminye imfazwe, kuba ekupheleni kweminyaka eliwaka leminyaka, uSathana uyakhululwa okwexeshana elincinane, aze ahlasele iYerusalem, kodwa elo dabi alinakho ncam ithuba loloyiso. Idabi ezulwini lesithathu ekuqaleni, elimele idabi ezulwini lokuqala ekupheleni, laqhutywa ngelixa ixesha lovavanyo lalisavulekile.

“Umfazi” okhulelweyo umele ibandla likaThixo kuyo yonke imbali, yaye kwimbali kaKristu wayesele eza kuzala umntwana oyinkwenkwe, uYesu. Ngemihla yokugqibela, uzala amawele. Kamsinya nje phambi komthetho weCawa uzala ikhulu elinamashumi amane anesine amawaka, awo akwisiTyhilelo sesixhenxe, yaye ngexesha lomthetho weCawa uqala inimba yokuzala isihlwele esikhulu sesiTyhilelo sesixhenxe. Amawele akhe awafani ncam, kodwa angamawele, yaye owamazibulo nguEliya, kanti unyana omncinane nguMoses.

Ekugalekeni koSirayeli wokomoya, inamba yaseRoma yobuhedeni yayilindele ukuginya umntwana oyinkwenkwe, uYesu; yaye inamba yaseRoma yanamhlanje ngoku ilindele ukuginya umntwana oyinkwenkwe wabakhulu balikhulu elinamashumi amane anesine amawaka. Njengoko iRoma yobuhedeni yalishutshisa ibandla lamaKristu okuqala, iRoma yanamhlanje iya kuphinda olo tshutshiso ngexesha lentsizi yomthetho weCawa. Ebandleni lamaKristu okuqala, umfazi wasabela entlango iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yokwenene, yaye intshutshiso yentsizi yomthetho weCawa ifuziselwa ziinyanga ezingamashumi amane anesibini zeSityhilelo 13:5. Entlango abantu bakaThixo banendawo abayilungiselelweyo apho bondliwa baze banyanyekelwe.

KwisiTyhilelo isahluko sesibhozo, nendima yeshumi elinesithathu, amaxilongo amathathu okugqibela achongwa njengeehawe ezintathu. Ezi hawe eziseTyhilelweni zimele izigwebo zamaxilongo zobuSilamsi ezichasene namagunya amisela imithetho yeCawa. Emfazweni obonakaliswayo kwisahluko seshumi elinesibini, indima yobuSilamsi ichongwa xa kusithiwa, “Yeha kwabemi bomhlaba nabaselwandle! ngokuba uMtyholi uhlile weza kuni, enomsindo omkhulu, ngokuba esazi ukuba unexesha elifutshane.” Intshutshiso ayiphumeza ulzebhele ngomyeni wakhe oweyisayo uAhabhi, ijoliswe kwirhamncwa “lomhlaba” nakwirhamncwa “laselwandle.”

Intshukumo yesithunywa esinamandla sesiTyhilelo seshumi elinesibhozo, njengakuyo yonke intshukumo yohlaziyo, ineempawu zendlela ezine eziphambili ezikhokelela emgwebeni zize ziwubandakanye. Kwintshukumo yesithunywa sokuqala, ezo mpawu zendlela zine zazingowe-11 Agasti 1840, ukuphoxeka kokuqala eNtwasahlobo ka-1843, ukufika kwesigidimi seSikhalo Sasezinzulwini Zobusuku ukusuka ngowe-12 ukuya kowe-17 Agasti ngo-1844, nokuvulwa komgwebo ngowe-22 Oktobha 1844. Nganye kwezo mpawu zendlela zine yayinomxholo omnye ophezulu wokuthi “ixesha.” Umhla we-11 Agasti 1840, wawukukuzaliseka kwesiprofeto sexesha sesiTyhilelo isahluko sesithoba, nevesi yeshumi elinesihlanu. Ukuphoxeka kokuqala kuka-1843 kwakumela ukuqikelelwa kwexesha okungaphumelelanga. Isigidimi seSikhalo Sasezinzulwini Zobusuku saba lulungiso loqikelelo lwexesha olwalusilele ngaphambili, yaye owe-22 Oktobha 1844 waba kukuzaliseka kwexesha elaliqikelelwe sisigidimi seSikhalo Sasezinzulwini Zobusuku.

Intshukumo yengelosi yesithathu inazo kwa ezo mpawu zine zendlela, kuba zikhona kuwo wonke umgca wohlaziyo, yaye njengakuzo zonke ezo mpawu zine zendlela zawo wonke umgca wohlaziyo, uphawu ngalunye lwendlela lunomxholo ofanayo wesiprofeto. UbuSilamsi bosizi lwesithathu, ngumxholo weempawu ezine zendlela kwintshukumo yabangamakhulu alikhulu anamashumi amane anesine amawaka. NgoSeptemba 11, 2001 ubuSilamsi bosizi lwesithathu bakhululwa baza ke bathintelwa. Uqikelelo olungaphumelelanga lukaJulayi 18, 2020 lwachonga

uhlaselo lobuSilamsi olujoliswe eNashville, eTennessee, yaye lwamela ubuSilamsi bosizi lwesithathu. Isigidimi esivusa amathambo omileyo, afileyo asesitratweni seSityhilelo seshumi elinanye, sisizaliseko esigqibeleleyo nesokugqibela sesigidimi seSikhalo Sasezinzulwini Zobusuku, yaye simele ukulungiswa koqikelelo lwaseNashville (ngaphandle kwento yexesha). Siya kuzalisekiswa kuphawu lwesine lwendlela, olungumthetho weCawa, apho ubuSilamsi bosizi lwesithathu buya kuhlasela iUnited States ngenxa yokunyanzelisa kwawo umthetho weCawa ozayo kungekudala.

Xa le nyaniso iqondwa, idityaniswe nento yokuba intshukumo enamandla yengelosi yesithathu isisilumkiso somgwebo osondelayo, umgwebo wamaSilamsi omelwe lishwangusha lesithathu ungaqondwa ngokulula njengelo “shwangusha” liziswa phezu “komhlaba” nolwandle.”

Umgwebo lwabaphilayo lwaqala ngomhla we-11 kuSeptemba 2001, yaye ukusukela kuloo ndawo kude kube ngumthetho weCawa oza kufika kungekudala, uvavanyo lokubunjwa komfanekiselo werhamncwa lwenzeka eUnited States. Ukususela kumthetho weCawa de uMikayeli eme yaye ulingo loluntu luvalwe, ihlabathi liphela liya kuthi ke ngoko livavanywe ngokubunjwa komfanekiselo werhamncwa. Nokuba amaSeventh-day Adventists aseUnited States ayavavanywa, okanye ihlabathi liphela emva komthetho weCawa liyavavanywa, uvavanyo luchazwa njengovavanyo apho isiphelo sethu sikanaphakade siya kugqitywa khona. Kwangelo xesha ikwaluvavanyo ekufuneka silupasile ngaphambi kokuba ulingo luvalwe kumthetho weCawa. Isiganeko sesiprofeto sovavanyo lomfanekiselo werhamncwa kuqala eUnited States size ke siphinde ehlabathini, sibalulekile ukuba siqondwe ngokuchanekileyo.

“Xa iMelika, ilizwe lenkululeko yonqulo, iya kumanyana noBukapopu ekunyanzeliseni isazela nasekunyanzeleni abantu ukuba bahloniphe isabatha sobuxoki, abantu bawo onke amazwe ehlabathini baya kukhokelwa ekulandeleni umzekelo wayo.” Testimonies, umqulu 6, 18.

Xa iisimboli ziqondwa, ngoko ke indima ekwiSityhilelo seshumi elinesithathu, ethetha ngezi zilingo zibini zilandelelanayo, kodwa zifana, zomfanekiso werhamncwa, inokuqondwa ngokulula. Oku kubalulekile ngenxa yezizathu ezahlukahlukeneyo. Esinye isizathu kukuba unxibelelwano olonakeleyo uLusifa awalusebenzisa kwimfazwe yokuqala ezulwini lesithathu lubonisa indlela unxibelelwano olonakeleyo lukaSathana oluya kuphinda lubonakale ngayo kwimfazwe yokugqibela ezulwini lokuqala.

Imfazwe yezulu lokuqala eqala ngexesha lomthetho weCawa, iyazalisekiswa ngexesha lovavanyo lomfanekiso werhamncwa ehlabathini lonke. Ukusukela ngoSeptemba 11, 2001, ixesha lovavanyo lomfanekiso werhamncwa eUnited States beliqhubeka. Xa siziqonda ezi zithuba zovavanyo zimbini njengolandeledlwano, ziqala ngeUnited States zize zilandelwe lihlabathi, sinako ke ukufaka iinyaniso ezimelwe kwimfazwe yeSityhilelo isahluko seshumi elinesibini, zibuyele kwimbali ka-2001, ziye kuthi ga kumthetho weCawa. Njengomzekelo, unxibelelwano olungcolileyo lukaLucifer oluchazwa njengokuhypnotiza, luya kusetyenziswa ngendlela yale mihla ligunya lenamba ngexesha ledabi lezulu lokuqala, leSityhilelo isahluko seshumi elinesibini. Ukuhypnotiza okusetyenziswa yile namba kuloo mbali kukwenzela injongo yokubulala abo uJezebhele abachonge njengabawexuki.

Kwimbali ka-2001, ukuya kumthetho weCawa, amangqina amabini abulawa esitratweni saseSodom naseYiputa. Ekuzalisekeni kokuqala kweSityhilelo seshumi elinanye, uhlanga olwalumelwe nguSodom neYiputa, yayiliFransi. IFransi luhlanga lwesiprofeto olunezikhundla zamandla amabini, njengokuba kwakunjalo ngoBukhosi bamaMedi namaPersi, njengokuba kwakunjalo kuSirayeli wamandulo kwizikumkani zawo ezahluliweyo, nanjengokuba kwakunjalo kwizizwe ezibini zakwaYuda ezimelwe nguYuda noBhenjamin. Zonke iintlanga ezineempondo ezimbini zimela ngokomfuziselo uhlanga olunempondo ezimbini lwaseUnited States.

Isixeko saseSodom, nesizwe saseYiputa, simele iimpondo ezimbini zoBuRiphabliki (Yiputa) nobuProtestanti (Sodom). Iimpondo ezimbini zabalwa ngowama-2020, uphondo loBuRiphabliki nophondo lobuProtestanti. Ubuthakathi bokuthabathela iingqondo obasetyenziswa ngamandla engonyama yehlabathi yabanglobalisti, kusetyenziswa isixhobo sewebhu yehlabathi lonke, basetyenziswa ngoko ngendlela efanayo nendlela eya kusetyenziswa ngayo kwimfazwe ezayo yezulu lokuqala. Ngokulawula umyalezo owaveliswa yiwebhu yehlabathi lonke, unyulo lowama-2020 lwalulawulwa ngokwezenzululwazi ukuze kuveliswe isiphumo esivumelana nefilosofi yobanglobalisti. Oku ngumzekelo nje wemfuneko yokuqonda ukuba uvavanyo lomfanekiso werhamncwa luzalisekiswa kuqala eUnited States, lize emva koko ehlabathini.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kubunjwa ngaphambi kokuba ixesha lobabalo livalwe; kuba uya kuba luvavanyo olukhulu kubantu bakaThixo, ekuthi ngalo kugqitywe ikamva labo laphakade. Isikhundla sakho singumxube onjalo wokungangqinelani kangangokuba bambalwa kuphela abaya kulahlekiswa.

“KwiSityhilelo 13 lo mbandela uvezwa ngokucacileyo; [ISityhilelo 13:11–17, kucatshulwe].”

“Olu luvavanyo abantu bakaThixo abamele ukuba nalo ngaphambi kokuba batywinwe. Bonke abo babonise ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha sobuxoki, baya kuma phantsi kwebhanile yeNkosi uThixo uYehova, baze bamkele itywina loThixo ophilayo. Abo bayekelela inyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa.” Manuscript Releases, volume 15, 15.

Ixesha lovavanyo livalwa kuma-Adventist eSabatha yesixhenxe, ekunyanzeliseni komthetho weCawa. Abo mazwe alandela umzekelo waseUnited States, aya kulivala ithuba lawo lovavanyo njengoko yenza njalo iUnited States.

“Iintlanga zasemzini ziya kulandela umzekelo wase-United States. Nangona ikhokela ekuphumeni phambili, ukanti kwaeso singxungxo sinye siya kuhla phezu kwabantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

Iintshukumo zokugqibela zingezikhawulezayo.

“Izixhobo zobubi zidibanisa imikhosi yazo yaye ziyazimanya. Ziyazomeleza ngenxa yentlekele enkulu yokugqibela. Kungekudala kuza kwenzeka iinguqu ezinkulu ehlabathini lethu, yaye iintshukumo zokugqibela ziya kukhawuleza.” Testimonies, volume 9, 11.

Ukuqonda uvavanyo lomfanekiselo werhamncwa kufuna umlinganiselo othile wokusetyenziswa kobuprofeti ngobugcisa. Ukuqala, uphawu lwerhamncwa nomfanekiselo werhamncwa ziimpawu ezimbini ezahlukileyo.

“‘Umfanekiso werhamncwa’ umele olo hlobo lobuProtestanti obuwexukileyo oluya kuphuhlisa xa iicawe zamaProtestanti ziya kufuna uncedo lwamagunya oluntu ukuze kunyanzeliswe iimfundiso zazo. ‘Uphawu lwerhamncwa’ lusasele luchazwe.” The Great Controversy, 445.

Uphawu lwerhamncwa kukugcinwa kweCawa, yaye umfanekiselo werhamncwa yibandla elisebenzisa amandla olawulo lwaseburhulumenteni ukunyanzelisa iimfundiso zalo zonqulo.

“Ukunyanzeliswa kokugcinwa kweCawa ngakwicala leecawe zamaProtestanti kukunyanzeliswa konqulo lobupopu—lwerhamncwa. Abo bathi, beqonda amabango omyalelo wesine, bakhethe ukugcina iSabatha yobuxoki endaweni yeyokwenyaniso, ngaloo ndlela banikela imbeko kula mandla ekuphela kwawo ayiyalelayo loo nto. Kodwa kwakwisenzo kanye sokunyanzelisa uxanduva lwenkolo ngamandla ombuso apho iicawe ziya kuthi ngokwazo zenze umfanekiselo werhamncwa; ngoko ke ukunyanzeliswa kokugcinwa kweCawa eUnited States kuya kuba kukunyanzeliswa konqulo lwerhamncwa nomfanekiselo walo.” The Great Controversy, 448, 449.

Umfanekiso werhamncwa umele umanyano lwecawe norhulumente, apho icawe ilawula olo lwalamano. Uyezebhele walawula phezu koAhabhi, njengoko uHerodias walawula phezu koHerode. Uphawu lwerhamncwa kukugcinwa kweCawa. Umfanekiso werhamncwa ukhula ngokuqhubekayo kwisithuba sexesha. Uphawu lwerhamncwa lumele umzuzu othile wexesha. Umfanekiso werhamncwa uqhubeka ukhula ngokwenkqubela, kodwa ufikelela kuphela ekuvuthweni kwawo okupheleleyo xa unamandla okunyanzela urhulumente ukuba upasisa iimfundiso zawo zonqulo. Uvavanyo lunxulunyaniswa “nokubunjwa” komfanekiso.

“Kodwa yintoni na ‘umfanekiso werhamncwa’? yaye uza kubunjwa njani? Umfanekiso wenziwa lirhamncwa elineempondo ezimbini, yaye ungumfanekiso werhamncwa. Ukwabizwa ngokuba ngumfanekiso werhamncwa. Ngoko ke, ukuze sifunde ukuba unjani na lo mfanekiso nokuba uza kubunjwa njani, kufuneka sifundisise iimpawu zerhamncwa ngokwalo—ubupopu.

“Xa ibandla lokuqala lonakaliswayo ngokusuka kubulula bevangeli laze lamkela izithethe namasiko obuhedeni, lalahlekelwa nguMoya namandla kaThixo; yaye ukuze lilawule izazela zabantu, lafuna inkxaso yamandla ezopolitiko ehlabathi. Isiphumo saba bubupopu, ibandla elalilawula amandla karhulumente laza lawasebenzisa ukuqhubela phambili ezalo iinjongo, ingakumbi ukohlwaya ‘uqhekeko.’ Ukuze i-United States yenze umfanekiselo werhamncwa, amandla enkolo kufuneka ayilawule ngolo hlobo urhulumente woluntu kangangokuba igunya likarhulumente nalo liya kusetyenziswa libandla ukuze lifezekise ezalo iinjongo.” The Great Controversy, 443.

Umahluko phakathi komfanekiselo werhamncwa nophawu lwerhamncwa yindlela yokuqonda eqhelekileyo ngokwesithethe sama-Adventist. Apho i-Adventism ihlala ilahleka khona indlela yayo ngalo mbandela kuseSityhilelweni seshumi elinesithathu. Ngandlela ithile baxuba umsebenzi

waseUnited States emva komthetho weCawa, xa inyanzela ihlabathi ukuba limisele umfanekiselo werhamncwa, nokumiselwa komfanekiselo werhamncwa eUnited States. Ziixesha ezibini ezahlukeneyo zesiprofeto.

UKristu weza kuqinisekisa umnqophiso nabaninzi iveki enye, yaye phakathi evekini wabethelelwa emnqamlezweni. Ngaloo ndlela, loo veiki ifuzisela amaxesha amabini apho kwakhiwa umfanekiso werhamncwa. Iveki kaKristu yahlulwa yangamaxesha amabini afanayo, emele umfanekiso kaKristu. Amaxesha amabini ovavanyo emihla yokugqibela amele umfanekiso womchasi-kristu.

Kwixesha lokuqala leentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, uKristu wathwala ubungqina baKhe, waza emva koko wafa emnqamlezweni. Kwaza ke kwabakho elinye ixesha leentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu elifanayo, apho abafundi bangqinayo, kwada kwema uMikayeli ekuxulweni ngamatye kukaStefano. Umnqamlezo ufanekisela umthetho weCawa. La maxesha mabini ovavanyo anxulumene nokubunjwa komfanekiselo werhamncwa, achaza ixesha lokuqala njengelinxulumene nekhulu elinamashumi amane anesine amawaka, afanekiselwa nguKristu, yaye elo xesha liphela kumthetho weCawa, ofanekiselwa ngumnqamlezo. Ixesha lokugqibela elifanayo lovavanyo, elalimelwe ngumsebenzi wabafundi ngexesha likaKristu, ligxininisa kwisihlwele esikhulu, yaye liphela xa uMikayeli esema, kungekhona ekuxulweni ngamatye kukaStefano, kodwa ekuvalweni kwexesha lovavanyo loluntu kuDaniyeli 12:1.

Abanye bayasilela ukubona ulandelelwano lweziganeko oluyinyaniso kwiSityhilelo ishumi elinesithathu, ivesi yeshumi elinanye nokuqhubekayo, ngenxa yoko kudla ngokubonakala ngathi kukungafuni ngabom ukuvuma ukuba xa iUnited States ithetha njengenamba, oko kumela ukumiswa okupheleleyo komfanekiselo werhamncwa eUnited States. Ukuze iUnited States iwisele umthetho weCawa, umfanekiselo werhamncwa eUnited States umele ukuba sele umisiwe ngaphambi komthetho weCawa. Funda kwakhona iindima ezimbalwa zangaphambili ezisandul' ukucatshulwa ezivela kwiThe Great Controversy, ukuba awuyiqondi le ngongoma.

Xa iUnited States ithetha njengerhamncwa elikhulu elinesimilo sedragoni kwivesi yeshumi elinanye yesahluko seshumi elinesithathu, imela isenzo sabagunyazisi bomthetho nabasemagunyeni kwezobulungisa sokuwisa umthetho weCawa ngokhokelo lweecawa eziwexukileyo eUnited States. Ummiselo womthetho weCawa uphuma emlonyeni weUnited States.

“Ndabona ukuba irhamncwa elineempondo ezimbini lalinomlomo wenamba, nokuba amandla alo ayesentlokweni yalo, kwanokuba ummiselo uya kuphuma emlonyeni walo.” Spalding and Magan, 1.

Bekusoloko kum ukuba i-Adventism inobunzima ekuqondeni ukuba xa irhamncwa lomhlaba elineempondo ezimbini lithetha njengenamba, oko akuphawuli nje kuphela umthetho weCawa eUnited States, kodwa kukwaphawula nokuba umfanekiso werhamncwa lolwandle lobupopu sele uphuhliswe ngokupheleleyo. Ukuze iUnited States iphumeze umthetho weCawa, ukudityaniswa kwecawa norhulumente kufuneka kube sele kuqale kwaphuhliswa ngokupheleleyo. Iicawa eziwileyo zaseUnited States azidibani nje ngoMvulo, zize ziye eCongress ngoLwesibini, zixelele

iCongress ukuba zifuna umthetho weCawa upasiswe ngoLwesithathu. Inkqubo yokudityaniswa eyenzekayo phakathi kwecawa norhulumente imelwe “njengokwakhiwa” komfanekiso werhamncwa, njengoko kwakunjalo “ukwakhiwa” komfanekiso wegolide kuDaniyeli isahluko 3; iya kuthabatha ixesha elithile ukuwumisa. Umfanekiso werhamncwa yinkqubo eyasetyenziswa bubupopu ukubulala izigidi zabafeli-nkolo ngeXesha loBumnyama, kwaye kuthatha uphuhliso kwezentlalo, kwezopolitiko, kwezenkolo nakwezozoqosho ukudala imeko yentlalo, kunye nomzekelo osemthethweni oyimfuneko, ukuze umthetho weCawa unyanzeliswa. Ezo nkqubela-phambili zimele uvavanyo lomfanekiso werhamncwa, “ekuya kuthi ngalo isigqibo sesiphelo sethu esingunaphakade sigqitywe,” yaye zimele uvavanyo ekufuneka siluphumelele “phambi kokuba sitywinwe.”

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kubunjwa phambi kokuba ixesha lovavanyo livalwe; kuba wona uya kuba luvavanyo olukhulu kubantu bakaThixo, oluya kuthi ngalo kugqitywe ikamva labo laphakade.... Olu luvavanyo abantu bakaThixo abamele babe nalo ngaphambi kokuba batywinwe.” Manuscript Releases, umqulu 15, 15.

Umthetho weCawa yangeCawa yintlekele yasezinzulwini zobusuku, efumana ukuzaliseka kwayo kokugqibela nokugqibeleleyo komzekeliso weentombi ezilishumi. Kuloo ntlekele yasezinzulwini zobusuku, kuya kubonakaliswa ukuba singaba ziintombi ezilumkileyo zaseFiladelfiya okanye ziintombi ezizizidenge zaseLawodike. Izidenge zifumana uphawu lwerhamncwa, aze ke amalumkileyo afumane itywina likaThixo. Nabani na othe wakha wajoyina ibandla lamaSeventh-day Adventist, wavumelana noludwe lweenyaniso zemfundiso phambi kokuba abe lilungu, yaye ngoko ke wonke umSeventh-day Adventist unikwe ukukhanya kwenyaniso yeSabatha.

“Ukuba ukukhanya kwenyaniso kuye kwavezwa kuwe, kutyhila iSabatha yomyalelo wesine, kubonisa nokuba akukho siseko eLizwini likaThixo sokugcinwa kweCawa, kanti ke usabambelele kwisabatha sobuxoki, usala ukuyingwalisa iSabatha uThixo ayibiza ngokuba ‘lusuku lwam olungcwele,’ wamkela uphawu lwerhamncwa. Oku kwenzeka nini?—Xa uthobela ummiselo okuyalela ukuba uyeke ukusebenza ngeCawa uze unqule uThixo, lo gama usazi ukuba akukho nelizwi eBhayibhileni elibonisa iCawa njengento engeyiyo imini eqhelekileyo yokusebenza, uyavuma ukwamkela uphawu lwerhamncwa, uze wala itywina likaThixo. Ukuba silwamkela olu phawu emabunzini ethu okanye ezandleni zethu, imigwebo eyabhengezwa phezu kwabangevayo mayisihlasele. Kodwa itywina loThixo ophilileyo libekwa phezu kwabo bagcina iSabatha yeNkosi ngesazela esinyanisekileyo.” Review and Herald, April 27, 1911.

Ukubunjwa komfanekiselo werhamncwa eUnited States kwaqala ngokwesiprofeto ngomhla we-11 kuSeptemba 2001. Kukho amangqina amaninzi esiprofeto axhasa le nyaniso. Ukusukela kuloo ndawo kude kube ngumthetho weCawa oza kufika kungekudala, amaSeventh-day Adventist amisela isiphelo sawo sikanaphakade, ngokusekelwe ekubeni ayaluphumelela uvavanyo lomfanekiselo werhamncwa okanye ayasilela kulo. Ndingathi bambalwa kakhulu amaSeventh-day Adventist abazi nokuba umfanekiselo werhamncwa ululuvavanyo. Bambalwa, ukuba bakhona,

abayaziyo indlela onokuba luvavanyo ngayo, yaye okona kubaluleke ngakumbi, abakwazi oko kufunekayo ukuze baluphumelele olo vavanyo. Sigwetywa, kungekhona kuphela ngokokukhanya esinako, kodwa nangokokukhanya ebesinokuba nako, ukuba besizinikele ekuqondeni ukwanda kolwazi. Ngoko ke, ubumfama baseLawodike buyeyona bumfama inkulu kwiminyaka engamawaka amathandathu yesono.

Abantu bam bayatshatyalaliswa ngenxa yokuswela ukwazi; ngenxa enokuba ulugobile ukwazi, nam ndiya kukugiba, ukuze ungabi ngumbingeleli kum; njengoko uwulibele umthetho woThixo wakho, nam ndiya kubalibala abantwana bakho. Hoseya 4:6.

Uvavanyo lokubunjwa komfanekiso werhamncwa luphela kumthetho weCawe ozayo kungekudala, yaye ukuba asikadluli kolo vavanyo, siya kwamkela uphawu lwerhamncwa kunye nazo zonke ezinye iintombi ezizizidenge zaseLawodike, ezala ukufumana ioli. Andikho apha ndikhusela isizathu sokuba ndiqonde ukuba uvavanyo lomfanekiso werhamncwa lwaqala ngoSeptemba 11, 2001, yaye luphela kumthetho weCawe. Ndichonga nje kuphela ingqiqo yesiprofeto efunekayo ukuze kuqondwe indima yeUnited States, njengoko ichongiwe kwiSityhilelo seshumi elinesithathu, emva kokuba ipasise umthetho weCawe. Kwindinyana yeshumi elinanye, ithetha njengerhamncwa, yaye ukususela kuloo ndawo ukuya phambili kubalulekile ukulandela igama elithi “yena.” Umfanekiso werhamncwa iUnited States ethi ngoko inyanzelise ihlabathi ukuba liwumise, asingomfanekiso werhamncwa oseUnited States, kuba lowo sele usekwixesha elidluleyo.

Ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinamaphondo amabini afana nawemvana, laza lathetha njengenamba. Laza lawasebenzisa onke amandla erhamncwa lokuqala phambi kwalo, laza lenza ukuba umhlaba nabo bonke abahleli kuwo banqule irhamncwa lokuqala, elo nxeba lalo lokufa laphilayo. Laza lenza imimangaliso emikhulu, kangangokuba lenza nokuba umlilo wehle uphuma ezulwini uze emhlabeni phambi kwabantu, laza labakhohlisa abo bahleli emhlabeni ngezo zimangaliso lalinikwe amandla okuzenza phambi kwerhamncwa; lisithi kwabo bahleli emhlabeni mabenzele umfanekiso irhamncwa elalinxeba lwekrele, laza laphila. Laza lanikwa amandla okunikeza ubomi emfanekisweni werhamncwa, ukuze umfanekiso werhamncwa uthethe, wenze nokuba bonke abangayi kunqula umfanekiso werhamncwa babulawe. Laza lenza bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo namakhoboka, ukuba bamkele uphawu esandleni sabo sokunene, nokuba lusebunzini babo; kwanokuba kungabikho bani unokuthenga nokuthengisa, ngaphandle kwalowo unophawu, okanye igama lerhamncwa, okanye inani legama lalo. ISityhilelo 13:11–17.

Kwezo vesi zisixhenxe, igama elithi “yena” livela izihlandlo ezisibhozo. Ngalo lonke ixesha kusetyenziswa igama elithi “yena” libhekisa emva kulowo “yena” wokuqala, “owathetha njengenamba,” ngexesha lomthetho weCawa eUnited States. Uvavanyo lomfanekiso werhamncwa ama-Adventist aseUnited States aluphumelelayo okanye aluwisayo, xa iUnited States yathetha njengenamba, luphinda ke lwenziwe kuma-Adventist akwezinye iintlanga zehlabathi, kwanakwabanye abantwana bakaThixo abaseBhabheli. Siya kuqhubeka nokuqwalasela kwethu iUnited States kwisiTyhilelo seshumi elinesithathu kwinqaku elilandelayo, kodwa

mandinikhumbuze isizathu sokuba siqwalasele le nyaniso ngeli xesha.

Imfazwe eyaqalayo ngoLucifer emazulwini esithathu imele ngokomfuziselo imfazwe eqala emazulwini okuqala ngexesha lomthetho weCawa. Unxibelelwano olonakeleyo lwenamba luyabonakaliswa kuzo zombini ezo mfazwe. Ukubonakaliswa kwanamhlanje konxibelelwano olonakeleyo lukaSathana kumele isimo sokulaliswa ngengqondo esifikelwa yiplanethi enguMhlaba kwimbali elandela umthetho weCawa osele uza kufika kungekudala. Oko kulahlekiswa kuzalisekiswa ngolawulo lwewebhu yehlabathi jikelele phezu kwento ebizwa ngokuba “ngumendo omkhulu wolwazi.” Ezo ndlela ngeendlela ezahlukahlukeneyo zalo “mendo omkhulu wolwazi” ziquka ezentlalo, ezoqoqosho, ezonqulo, oko kubizwa ngokuba yinzululwazi, ezolonwabo, yaye okubaluleke ngakumbi, umendo weendaba zosasazo.

Xa inyaniso iqondwa yokuba “uhola-wendlela omkhulu wolwazi” uyimbonakaliso yanamhlanje yonxibelelwano lukaSathana olulumathisayo, kwanokulumathiswa okufihlakeleyo okwasetyenziswa nguSathana emfazweni weengelosi ezulwini lesithathu, sinako ukumisela ukuba “uhola-wendlela omkhulu wolwazi” uyinxalenye yovavanyo “lokugqibela” lomfanekiso werhamncwa lwehlabathi, olwenzeka emva komthetho weCawa. Kuya kuba lula ngoko ukuqonda ukuba uvavanyo “lokuqala” lomfanekiso werhamncwa eUnited States kufuneka nalo lube nonxibelelwano olufanayo olungcolisiweyo lukaSathana njengolokugqibela. Ubungqina bomsebenzi kaSathana wokonakalisa “uhola-wendlela omkhulu wolwazi” ukusukela kumthetho weCawa kuse kude kube sekupheleni kwexesha lovavanyo bunika ubungqina bokuba ukubulawa kweempondo ezimbini zoBurephabliki nentsalela yobuProtestanti bokwenyaniso kwirhamncwa lomhlaba kwafezekiswa njani ngowama-2020. Kwafezekiswa “nguhola-wendlela omkhulu wolwazi,” athe uYohane awubize ngokuba “sisitrato” kwiSityhilelo seshumi elinanye.

Ukutyhilwa kwezi nyaniso zesiprofeto kuyinxalenye yoko kufunwa ukuba kuqondwe ngabo banenjongo yokudlula uvavanyo lomfanekiselo werhamncwa, lowo umprofetikazi awawubona ngokucacileyo ukuba uya kwakhiwa ngaphambi kokuba luvalwe ucango lovavanyo, nangaphambi kokuba kubekwe itywina kwabalikhulu elinamashumi amane anesine amawaka.

“Xa ummiselo uphuma, yaye uphawu lutyhilwe, isimilo sabo siya kuhlala sicocekile, singenabala ngonaphakade.” Testimonies, volume 5, 216.