

# ISityhilelo sikaYesu Kristu — Inani Elilishumi Elinesihlanu

*Uphawu lwesiXhenxe Nokutyhilwa Kwenyaniso Yesiprofeto*

Jeff Pippenger

2023-11-13

Kwaye xa wayelivulile itywina lesixhenxe, kwabakho ukuthula ezulwini malunga nesiqingatha seyure. Ndaza ndabona iingelosi ezisixhenxe ezazimi phambi koThixo; zaza zanikwa zona izigodlo ezisixhenxe. Kweza nenye ingelosi yema esibingelelweni, iphethe isiqhumiso segolide; yaza yanikwa isiqhumiso esininzi, ukuba isinikele kunye nemithandazo yabo bonke abangcwele phezu kwesibingelelo segolide esasiphambi kwetrone. Waza umsi wesiqhumiso, owawukunye nemithandazo yabangcwele, wenyuka waya phambi koThixo uphuma esandleni sengelosi. Yaza ingelosi yasithabatha isiqhumiso, yasizalisa ngomlilo wesibingelelo, yawuphosa emhlabeni; kwabakho amazwi, neendudumo, nemibane, nenyikima. ISityhilelo 8:1–5.

Sithetha ngokuthululwa komlilo oyingcwele ovela engcweleleni yasezulwini, ngexesha lembali apho iUnited States iza kuhlisa umlilo ongengcwele ovela ezulwini lokuqala. Isityhilelo sento eyathethwa ziindudumo ezisixhenxe kwiSityhilelo isahluko seshumi, sasisimele ukutywinwa kude kube kanye ngaphambi kokuba ixesha lovavanyo livalwe. Ixesha lovavanyo likwamelwe njengelisele lisondele ekuvalweni xa kutyhilwa itywina lesixhenxe.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha likufuphi. Lowo ungalungileyo makaqhubeke esenza okungalungileyo; nalowo ungcwileyo makaqhubeke engcolile; nalowo ulilungisa makaqhubeke esenza ubulungisa; nalowo ungcwele makaqhubeke engcwele. IsiTyhilelo 22:10, 11.

Ukuvulwa kwetywina lesixhenxe kwenzeka xa izithunywa zezulu ezisixhenxe zilungiselela ukuvuthela.

Zaza izithunywa zezulu ezisixhenxe, ezazineexilongo ezisixhenxe, zazilungiselela ukuvuthela. ISityhilelo 8:6.

Xa ixesha lokuvavanywa livalwa, “akukho mntu” “unako ukungena etempileni,” kuba ukuthethelela kukaKristu ngenxa yezono zabantu kuphelile. Ixesha lokuvavanywa livaliwe, yaye iingelosi ezisixhenxe ziyalelwe ukuba zithulule iingqayi zomsindo kaThixo.

Yaza itempile sazaliswa ngumsi, ovela eluzukweni lukaThixo, nasekugunyeni kwakhe; akwabakho namnye umntu owayenako ukungena etempileni, kwada kwagqitywa izibetho ezisixhenxe zezithunywa zezulu ezisixhenxe. Ndeva izwi elikhulu liphuma etempileni lisithi kwizithunywa zezulu ezisixhenxe, Hambani niye kuphalaza emhlabeni izitya zomsindo kaThixo. ISityhilelo 15:8, 16:1.

Akukho bungqina bokuba iingelosi ezisixhenxe ezivuthela amaxilongo asixhenxe kwiSityhilelo izahluko zesithoba ukuya kweshumi elinanye, zahlukile kwezo ngelosi zisixhenxe zithulula izibetho ezisixhenxe zokugqibela. Ngokuchaseneyo noko, iimpawu zobuprofeti zezigwebo ezimelwe ngamaxilongo asixhenxe, zihambelana nendawo kunye neziphumo zeengqayi ezisixhenxe zengqumbo kaThixo kwisahluko seshumi elinesithandathu. Njengonxulumano oluthe ngqo ngakumbi, izigwebo zamaxilongo zibizwa ngokuthe ngqo ngokuba zizibetho.

Kwaye abanye abantu ababengabulawanga zezi zibetho abazange baguquke emisebenzini yezandla zabo, ukuze bangamnquli iidemon, nezithixo zegolide, nezesilivere, nezobhedu, nezelitye, nezelomthi; ezingenako nokubona, nokungeva, nokuhamba. ISityhilelo 9:20.

Ukuvulwa kwetywina lesixhenxe kubekwe ngenjongo ngaphakathi komxholo wokusondela kokuphela kwexesha lovavanyo. Itywina lesixhenxe limela ubungqina besibini bento ezathi iindudumo ezisixhenxe “zayithetha,” uYohane kwanaye noPawulos abawalelwa ukuba bayibhale.

Wakhwaza ngezwi elikhulu, njengaxa ingonyama igquma; yaza, yakuba ikhwazile, iindudumo ezisixhenxe zathetha ngamazwi azo. Zathi ke zakuthetha iindudumo ezisixhenxe ngamazwi azo, ndandiza kubhala; ndeva ilizwi livela emazulwini lisithi kum, Zitywine ezo zinto zithethwe ziindudumo ezisixhenxe, uze ungazibhali. IsiTyhilelo 10:3, 4.

Oko “kwathethwayo” ziindudumo ezisixhenxe kwatywinwa, yaye kwisahluko samashumi amabini anesibini, isiprofeto esesitywiniweyo encwadini yeSityhilelo sasimele ukuvulwa, yaye njengakwisitywina sesixhenxe, sasimele ukuvulwa kanye ngaphambi kokuba ithuba lovavanyo livalwe.

USista White uchaza ukuba ukutywinwa koko iindudumo ezisixhenxe “zakuthethayo” kwakumela isenzo esifanayo seNgonyama yesizwe sakwaYuda, njengaxa Yona wamyalela uDaniyeli ukuba ayitywine incwadi yakhe, kude kube lixesha lokuphela. Incwadi zikaDaniyeli neseSityhilelo ziyincwadi enye, yaye kwiSityhilelo uYesu umelwe njengeNgonyama yesizwe sakwaYuda, xa evula itywina lencwadi eyayitywiniwe ngamatywina asixhenxe; ngoko ke yayiyiNgonyama yesizwe sakwaYuda eyamyalelayo noDaniyeli ukuba ayitywine incwadi yakhe kude kube lixesha lokuphela. INgonyama yesizwe sakwaYuda nguYe otywinayo nowavulayo iLizwi laYo, kuba Yena uliLizwi.

“Emva kokuba ezi ndudumo zisixhenxe zivakalise amazwi azo, umyalelo uza kuYohane njengoko waza kuDaniyeli ngokubhekisele kwincwadi encinane: ‘Tywina ezo zinto zithethwe ziindudumo ezisixhenxe.’” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Ubungqina bangaphakathi kwiincwadi zikaDaniyeli neSityhilelo buchaza ukuba ukuvulwa kwetywina lesixhenxe, bubungqina besibini bokutyhilwa koko kwakuthethwe ziindudumo ezisixhenxe. Kokubini ukuvulwa kwencwadi kaDaniyeli nokuvulwa kwencwadi eyayitywinwe ngamatywina asixhenxe, kubonisa ukuba iinyaniso ezityhilwayo xa umyalezo wesiprofeto uvulwa, zinobume bokuqhubekela phambili ngokwazo. Yiyo loo nto incwadi kaDaniyeli ikuchaza njengokwanda kolwazi, yaye incwadi yeSityhilelo ikubonisa njengokususwa kwetywina elinye emva kwelinye.

Kukukhanya okuthi kukhanye ngakumbi nangakumbi kude kuse emini egqibeleleyo.

Kodwa umendo wamalungisa unjengokukhanya okukhazimlayo, okuya kukhanya ngakumbi nangakumbi kude kube semini enkulu. IMizekeliso 4:18.

Xa “inyaniso” ityhilwa, iyanda ngokwenkqubela.

“Ukuba kwakuyimfuneko kubantu bakaThixo bamandulo ukuba basoloko bekhumbula iindlela awabaphatha ngazo ngencebisa nangomgwebo, ngengcebiso nangokukhalimela, kubaluleke ngokufanayo ukuba sicamngce ngenyaniso ezisiwe kuthi eLizwini laKhe,—inyaniso ethi, ukuba ithotyelwe, isikhokelele ekuthobekeni nasekuzithobeni, nasekuthobeleni uThixo. Simele ukungcwaliswa ngenyaniso. ILizwi likaThixo libeka phambi kwethu iinyaniso ezikhethekileyo zesizukulwana ngasinye. Iindlela uThixo awaphatha ngazo abantu baKhe kwixesha elidlulileyo zimele ukufumana ingqalelo yethu enononophelo. Simele ukufunda izifundo ezimiselwe ukuba zisifundise zona. Kodwa asimele saneliseke ngazo kuphela. UThixo ukhokela abantu baKhe inyathelo ngenyathelo. Inyaniso iyaqhubekela ityhileka. Umfuni onyanisekileyo uya kuhlala efumana ukukhanya okuvela ezulwini. Iyintoni na inyaniso? makuhlale kususifunisele sethu.” Signs of the Times, May 26, 1881.

Ekupheleni kukaJulayi, 2023, ISityhilelo sikaYesu Kristu saqalisa ukuvulwa amatywina.

Njengokunjalo ngetywina lesixhenxe, kwanokuthethwa kwezandi zeendudumo ezisixhenxe, ISityhilelo sikaYesu Kristu siyatyhilwa kanye phambi kokuba ixesha lobabalo liphele. Sinikela ubungqina besithathu bomnye omnye omelwe kukususwa kwetywina lesixhenxe, nezandi zeendudumo ezisixhenxe. Ezo mbonakaliso zintathu encwadini yeSityhilelo zingamangqina amathathu adibana ukwenza umyalezo weSityhilelo sikaYesu Kristu. Ukutyhilwa kwala mangqina mathathu kwenzeka ngokulandelelana okuqhubekayo. Iziphumo zako nazo zenzeka ngokulandelelana okuqhubekayo.

“Ukuthobela umthetho kaThixo kukungcwaliswa. Baninzi abaneengcamango eziphosakeleyo ngokuphathelele lo msebenzi emphefumleni, kodwa uYesu wathandaza ukuba abafundi baKhe bangcwaliswe ngenyaniso, waza wongeza wathi, ‘Ilizwi lakho liyinyaniso’ (Yohane 17:17). Ukungcwaliswa akusiso isenzo esenzeka ngephanyazo, koko ngumsebenzi oqhubekayo, njengoko ukuthobela kuqhubeka. Kude kusekho uSathana esinyanzela ngezilingo zakhe, idabi lokoyisa isiqu liya kufuneka lilwiwe ngokuphindaphindiweyo; kodwa ngokuthobela, inyaniso iya kuwungcwalisa umphefumlo. Abo banyanisekileyo enyanisweni baya kuthi, ngenxa yokufaneleka kukaKristu, boyise bonke ubuthathaka besimilo obubakhokelele ekubunjweni ziimeko zobomi eziguququkayo.” Faith and Works, 85.

Ukuphuhliswa okuqhubekayo kokuqonda kweSityhilelo sikaYesu Kristu kwaqalisa ukupapashwa ekupheleni kukaJulayi, 2023. Inkqubo yokuqonda iinyaniso ezaqalisa ukupapashwa ngelo xesha, yaqala kungekudala emva koJulayi 18, 2020.

Inyaniso echongwe kumyalezo wokutyhilwa kwetywina lesixhenxe ibhekisa kuphawu lwendlela loMkhosi wasezinzulwini zobusuku. UMkhosi wasezinzulwini zobusuku kwimbali yamaMillerite wawuluphuhliso oluqhubekayo lwenyaniso, yaye loo nto ingabonakaliswa ngophononongo lwembali lomsebenzi kaSamuel Snow. UYesu ubonakalisa intshukumo yengelosi yesithathu

ngentshukumo yengelosi yokuqala, kuba usoloko ebonakalisa isiphelo ngesiqalo.

Iinyaniso ezidibana ukuze zenze umyalezo weSikhalo Sasezinzulwini Zobusuku ziquka ukuqonda ukuba uThixo ungubani, kwanendlela isimilo saKhe esimelwe ngayo eLizwini laKhe. Ezo nyaniso ziquka nenkcazo eneenkcukacha kakhulu yenkqubo yembali eya kuzalisekiswa ngabo baya kuthi ekugqibeleni bavakalise umyalezo weSikhalo Sasezinzulwini Zobusuku. Imbali efihlakeleyo yeendudumo ezisixhenxe yiyo echonga loo nkqubo yembali. Utywino lwesixhenxe luyinxalenye yaloo nkqubo yembali ineenkcukacha, kodwa ukutyhilwa kwalo kujoliswe kwixesha eliqala xa umyalezo weSikhalo Sasezinzulwini Zobusuku ugqityiwe, ngaloo ndlela kuphawulwa ixesha lokuzalisekiswa kokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ukususwa ngokulandelelana kotywino lwesixhenxe kuqala xa umyalezo weSikhalo Sasezinzulwini Zobusuku uphuhlise ngokupheleleyo, njengoko kubonise yintlanganiso yenkampu yaseExeter ngehlobo lowe-1844. La manqaku amele isimemo sakho sobuqu sokuba uze kwintlanganiso yenkampu yaseExeter.

Xa itywina lesixhenxe livulwa, umlilo osesibingelelweni uphoselwa emhlabeni, kuze kubekho “amazwi, neendudumo, nemibane, nokunyikima komhlaba.” “Ilizwi” limela ixilongo.

Khwaza ngamandla, ungayekeleli, phakamisa ilizwi lakho libe njengexilongo, ubonakalise abantu bam ukreko lwabo, nendlu kaYakobi izono zayo. Isaya 58:1.

Ilizwi lexilongo lichaza umyalezo olumkisa ngomgwebo osondelayo. Xa uIsaya eyalela abantu bakaThixo ukuba baphakamise ilizwi labo njengexilongo, kufuneka “bakhale” ngamandla. Umyalezo Wokukhala Kwasezinzulwini Zobusuku uyatyhilwa kanye phambi kweyure yenyikima yomthetho weCawa. Umyalezo Wokukhala Kwasezinzulwini Zobusuku, otyhilwa kanye phambi komthetho weCawa osondelayo, nguloo myalezo ukhula ude ube sisikhalo esikhulu. Xa uIsaya esithi, “Khalani ngamandla,” ubhekisa kwindibaniselwano yesikhalo esikhulu sengwelezana yesithathu, esiyilizwi lesibini elidibana nomyalezo Wokukhala Kwasezinzulwini Zobusuku. Umyalezo omkhulu Wokukhala Kwasezinzulwini Zobusuku usisilumkiso sexilongo lesixhenxe, elingowesithathu unyawo. Abantu bakaThixo mabakuqonde ukuba xa loo myalezo wexilongo uvuthelwa, bakwimizuzu yokugqibela yexesha labo lovavanyo. Ngoko ke umyalezo kaIsaya usisilumkiso sokulungiselela ukuvalwa kwexesha lovavanyo, usisilumkiso sokuba umgwebo wexilongo wonyawo lwesithathu lwamaSilamsi uza kubetha iUnited States ngenxa yokwala iSabatha kaThixo. Ngomthetho weCawa, uKukhala Kwasezinzulwini Zobusuku, olungowokuqala kula “mazwi” mabini akwisiTyhilelo isahluko seshumi elinesibhozo, luyakhula lube sisikhalo esikhulu. Njengoko abanye abantwana bakaThixo abaseBhabheli besabizwa ukuba baphume.

“Inyaniso yeli xesha, umyalezo wengelosi yesithathu, mayibhengezwe ngelizwi elikhulu, okuthetha ngamandla andayo, njengoko sisondelela kuvavanyo olukhulu lokugqibela.” The 1888 Materials, 710.

“Ukomelela ngamandla” “kwesikhalo esikhulu” sengelosi yesithathu kwafuziselwa eSinayi xa iMithetho Elishumi yabhengezwa nguYehova ngokwakhe. Ixabiso lexilongo kuloo mbali landa ngamandla njengoko intaba yashukuma yaza yajika yaba ngumsi. Uloyiko lwaba lukhulu kangangokuba noMoses ngokwakhe wangangcazela kakhulu. Abantu ke ngelo xesha

baphakamisa “amazwi” abo besoyika, becela ukuba “ilizwi” likaThixo liyeke ukuvakala.

Nesandi lesigodlo, nezwi lamazwi; elo zwi abo balivayo bacela ukuba ilizwi lingabi sathethwa kubo: (Kuba babengenakukunyamezela oko kwakuyalelwe, Kwaye nokuba sisilwanyana sichukumisa intaba, siya kuxulutywa ngamatye, okanye sihlatywe ngomkhonto: Kwaye umbono wawusoyikeka kangako, kangangokuba uMoses wathi, Ndiyoyika kakhulu, ndingangcazela:). Hebhre 12:19–21.

“Ilizwi” “abali“vileyo” limela “ilizwi” lomyalezo wesilumkiso sengelosi yesithathu. Ngentlungu eyoyikekayo baphendula ngama“lizwi” abo. Amazwi ngexesha lomthetho weCawa nawo amelwe ziintombi ezizizidenge ezicela ioli, kwaye amazwi eentombi ezizilumko azixelela ukuba maziye kuzithengela ngokwazo. Ekupheleni kwexesha lovavanyo lwabantu, ama“lizwi” abo baqonda ukuba balahlekile, njengoko zisenza iintombi ezizizidenge zama-Adventist ngexesha lomthetho weCawa, akhala ecela ukuba amatye neentaba ziwa phezu kwawo. Umthetho weCawa ufanekiselwa kukunikelwa komthetho eNtabeni yeSinayi.

“Kwiimbonakaliso ezimangalisayo zamandla obuthixo ngeso sihlandlo sinobungcwele,—izandi ezifihlakeleyo zexilongo zisiba nkqi ngakumbi, zisoyikeka ngakumbi, izigqumo zeendudumo zivakala ziphindaphinda zisuka macala onke eentaba, ukukhanya kwemibane kukhanyisa iinduli ezirhabaxa nezinesidima, yaye encotsheni yeSinayi, phakathi kwelifu, nesaqhwithi, nobumnyama obungqingqwa, ubuqaqawuli bukaThixo bunjengomlilo odlayo,—ngale miqondiso yobukho bukaYehova, iintliziyo zakwaSirayeli zatyhafa luloyiko, yaza yonke indibano ‘yema mgama.’ Kwanaye uMoses wadanduluka esithi, ‘Ndiyoyika kakhulu, ndingangcazela.’ Wandula ke, ngaphezu kwezo ziqalelo zendalo zazisukuzana, kwevakala ilizwi likaYehova, lithetha imithetho elishumi yomyalelo wakhe.

“Njengesipili esikhulu sikaThixo sasityhilela abantu bakaSirayeli imeko yabo yokwenyaniso, imiphefumlo yabo yazaliswa luloyiko olukhulu. Amandla awoyikekayo amazwi kaThixo ayebonakala engaphezulu koko imizimba yabo ingcangcazelayo inokukuthwala. Bamcenga uMoses bathi, ‘Thetha wena nathi, size sive; kodwa uThixo makangathethi nathi, hleze sife.’ Njengoko umthetho omkhulu kaThixo wobulungisa wabekwa phambi kwabo, baqonda, ngendlela abangazange bayiqonde ngaphambili, ububi obucaphukisayo besono, netyala labo ngokwabo, emehlweni oThixo onyulu nongcwele.” Signs of the Times, Matshi 3, 1881.

Xa umlilo osuka esibingelelweni uphoswa emhlabeni, kubakho “amazwi, neendudumo, nemibane, nenyikima.” “Iindudumo nemibane” ziyimiqondiso yezigwebo zikaThixo. Ngomthetho weCawa, iUnited States iya kuba iyizalisile ngokupheleleyo “indebe yayo yobugwenxa,” yaye “uwexuko lwesizwe luya kulandelwa yintshabalalo yesizwe.” “Indebe yobugwenxa” izala kwisizukulwana sesine, kuba zombini iimpondo zerhamncwa lomhlaba ziqhubela phambili kwisizukulwana ezine zovukelo olwandayo. Umthetho weCawa uphawula apho izigwebo zikaThixo, ezimelwe “ziindudumo nemibane,” zikhutshwa khona, yaye zikhutshwa zisiwe kwisizukulwana sesine.

“Ngama-Amori iNkosi yathi: ‘Kwisizukulwana sesine baya kubuyela apha kwakhona; kuba ubugwenxa bama-Amori abukazali.’ Nangona esi sizwe sasigqamile ngenxa yonqulo-zithixo lwaso nokonakala kwaso, sasingekazalisi indebe yobugwenxa baso, yaye uThixo wayengayi kukhupha umyalelo wokuba sitshatyalaliswe siphele tu. Abantu babemelwe kukubona amandla

angwele ebonakaliswa ngendlela ecacileyo, ukuze bashiywe bengenazaba. UMdali onenceba wayekulungele ukubanyamezela kubugwenxa babo kude kube sisizukulwana sesine. Emva koko, ukuba kwakungabonakali lutshintsho oluya kokulungileyo, izigwebo Zakhe zaziza kubawela.”

“Ngokuchaneka okungaphazamisekiyo Lowo ungoNgenasiphelo usagcina ingxelo ngazo zonke iintlanga. Ngoxa inceba yaKhe inikelwa kunye neembizo zokuguquka, le ngxelo iya kuhlala ivulekile; kodwa xa amanani efikelela kumlinganiselo othile uThixo awumisileyo, ulungiselelo lwengqumbo yaKhe luyaqalisa. Ingxelo iyavalwa. Umonde wobuthixo uyaphela. Akusekho kubongoza kwenceba ngenxa yabo.” Testimonies, volume 5, 208.

UDade White uchaza izigwebo eziqala ngomthetho weCawa njenge “zigwebo zikaThixo ezitshabalalisayo.” Ufundisa ukuba sele kusemva kwexesha kuma-Adventist aseLaodikea aziizidenge, awayenethuba lokuzilungiselela ingxaki ezinzulwini zobusuku, kodwa aye ala ukwenza oko. Elo xesha lezigwebo ezitshabalalisayo ngenxa yeentombi eziziidenge, “lixesha lenceba” kwabo babengekayiva inyaniso.

“Owu, akwaba abantu besingalazi ixesha lokutyelwa kwabo! Baninzi abangekavani nenyano evanyayo yale mihla. Baninzi abo uMoya kaThixo asebenza kubo. Ixesha lemigwebo kaThixo etshabalalisayo lixesha lenceba kwabo bangazange bafumane thuba lokufunda ukuba yintoni inyaniso. INkosi iya kubajonga ngenceba enkulu. Intliziyo yaYo yenceba iyachukumiseka; isandla saYo sisesoluliwe ukuba sisindise, lo gama ucango luvaliwe kwabo babengafuni kungena.” Testimonies, volume 9, 97.

Xa kuvulwa itywina lesixhenxe kubakho “amazwi, neendudumo, neemibane, nenyikima.” “Iyure” apho “inyikima” yeSityhilelo seshumi elinanye yazaliseka okokuqala yayiyiNguquko yaseFransi, yaye ukuzaliseka okugqibeleleyo kwaloo “yure” “yinyikima” yerhamncwa “lomhlaba,” emthethweni weCawa oza kufika kungekudala. Kungenxa yaloo “yure” apho itywina lesixhenxe livulwa ngokupheleleyo. Umnqamlezo umfuzisela umthetho weCawa, yaye kwabakho inyikima enkulu emnqamlezweni.

UYesu, akuba ekhalile kwakhona ngezwi elikhulu, wawunikela umoya. Yabona, umkhusane wetempile wakrazuka kubini, ukusuka phezulu kuye ezantsi; nomhlaba wenyikima, namawa aqhekeka. Mateyu 25:51.

Emnqamlezweni, ubukumkani bukaSathana babhukuqwa, njengokuba kuya kwenzeka emthethweni weCawa.

“UKristu akazange anikele ngobomi baKhe ade awugqibe umsebenzi awayeze kuwufeza, yaye ngomphunga waKhe wokugqibela wadanduluka, ‘Kugqityiwe.’ Yohane 19:30. Imfazwe yayiphunyeziwe. Isandla saKhe sokunene nengalo yaKhe engewele zamzuzela uloyiso. NjengoMnqobi wamisa ibhanile yaKhe kwiindawo eziphakamileyo ezingunaphakade. Kwakungekho luvuyo na phakathi kweengelosi? Izulu lonke lavuyisana ngoloyiso loMsindisi. USathana wayoyisiwe, yaye wayesazi ukuba ubukumkani bakhe bulahlekile.” The Desire of Ages, 758.

Inyikima yomnqamlezo ngumfuziselo “wenyaniso,” enguAlfa noOmega. “Inyaniso” sisiqalo, isiqu nesisiphelo; ligama lesiHebhere eladalwa ngokudityaniswa konobumba wokuqala, weshumi elinesithathu nowokugqibela woonobumba besiHebhere. Kwakho inyikima xa uKristu wayesifa, kwaza kwabakho nenye inyikima ekuvukeni Kwakhe. Emnqamlezweni kwabakho inyikima yokuqala, kwalandela ingcwaba, kwaza kwalandela inyikima ekuvukeni Kwakhe. Kuzo zombini ezo nyikima amangcwaba avulwa.

“Xa uYesu, njengoko wayexhonywe emnqamlezweni, wadanduluka wathi, ‘Kugqityiwe,’ amatye aqhekeka, umhlaba wamazama, kwaza kwavuleka amanye amangcwaba. Xa wavukayo engumoyisi phezu kokufa nengcwaba, ngoxa umhlaba wawugubha yaye uzuko lwezulu lukhanya lujikeleze loo ndawo ingcwele, abaninzi kwabafuleyo abangamalungisa, bethobela ubizo lwaKhe, baphuma njengamangqina okuba wayevukile. Abo bangcwele bavusiweyo, babenikwe olo lubabalo, baphuma benobuqaqawuli. Babengabanyuliweyo nabangcwele bawo onke amaxesha, kususela endalweni kuse kuye kuthi ga kwimihla kaKristu. Ngako oko, ngelixa iinkokeli zamaYuda zazifuna ukufihla inyaniso yokuvuka kukaKristu, uThixo wakhetha ukukhupha iqela emangcwabeni alo ukuze lingqine ukuba uYesu wayevukile, lize livakalise uzuko lwaKhe.” Early Writings, 184.

Ngexesha lonyikima lokuqala amangcwaba avulwa, yaye ngexesha lonyikima lokugqibela ingcwaba likaKristu lavulwa. KwiSityhilelo seshumi elinanye, amangqina amabini aphuma emangcwabeni awo kwangelo yure inye nenyikima. Inyikima ngumthetho weCawa, ofuziselwa ngumqamlezo. Ngoko ke kuya kubakho uvuko olubini ngeyure yomthetho weCawa. Olokuqala lumela ukuzalwa kwekhulu elinamashumi amane anesine amawaka okwenzeka ngaphambi kokuba umfazi aqaqanjelwe kukuzala, olwesibini lwenzeka ekuqaqanjelweni kwakhe. Umfazi weSityhilelo seshumi elinesibini uqala ngokuzala umntwana oyinkwenkwe oya kulawula iintlanga ngentonga yentsimbi, engenazintlungu zokubeleka. Emva koko, ngexesha lomthetho weCawa, iintlungu zakhe zokuqaqanjelwa ziyaqala aze azale umntwana wesibini. Kuqala uzala uEliya, ekugqibeleni uzala uMoses. Umthetho weCawa yiyure yovuko lwamawele eSityhilelo sesixhenxe.

Xa itywina lesixhenxe livulwa ngokupheleleyo ngexesha lomthetho weCawa, kubakho ukuthula ezulwini kangangesiqingatha seyure.

“Kodwa uThixo wabandezeleka kunye noNyana waKhe. Iingelosi zabona intlungu yoMsindisi. Zambona iNkosi yazo ijikelezwe yimikhosi kaSathana, indalo yaYo icinezelwe luloyiko olungcangcazelisa, oluyimfihlakalo. Kwakukho ukuthula ezulwini. Akukho rhafu yachukunyiswayo. Ukuba abantu abafayo babenokuyibona inkxwaleko yomkhosi weengelosi xa, besentlungwini ethe cwaka, babebukele uYise esahlula imisebe yaKhe yokukhanya, yothando, neyobuqaqawuli kuNyana waKhe oyintanda, babeya kuqonda ngcono ukuba isono siyakhubekisa kangakanani emehlweni aKhe.” The Desire of Ages, 693.

Isiqingatha seyure sokuqala seyure yenyikima simela ukuzalwa kokuqala okanye uvuko lwamangqina amabini. Kuleyo nqumama yesiqingatha seyure, amangqina amabini ayatywinwa. Kufuneka atywinwe kwangaphambi komthetho weCawa, kuba wona angumqondiso obiza omnye umntwana ukuba aphume engcwabeni ngexesha lesinye isiqingatha seyure esisele. Umntwana wesibini unokuvuselwa ebomini kuphela ngokubona amadoda nabafazi benetywina likaThixo

ngexesha leembandezelo zengxaki yomthetho weCawa.

“Umsebenzi woMoya oyiNgcwele kukweyisela ihlabathi ngesono, nangobulungisa nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwayo enyanisweni bengcwaliswa ngenyaniso, besebenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngengqiqo ephakamileyo nenobungangamsha, umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathela phantsi kweenyawo zabo. Ukungcwaliswa ngoMoya kuphawula umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla olungelolwenyaniso. Xa uvavanyo lufika, kuya kubonakaliswa ngokucacileyo ukuba yintoni na uphawu lwerhamncwa. Kukugcina iCawa. Abo bathi, emva kokuba inyaniso, baqhubeke beluthabatha olu suku njengolungcwele, bathwala umqondiso womntu wesono, owacinga ukuguqula amaxesha nemithetho.” Bible Training School, December 1, 1903.

Abamazibulo okuqala bomfazi ngabo abalikhulu elinamashumi amane anesine amawaka abachongwa njengeziqhamo zokuqala encwadini yeSityihilelo. Bamele umqondiso ekufuneka umhlambi ongomnye uwuqonde ngexesha lobunzima nengxabano yomlo womthetho weCawa. Lowo mqondiso yiSabatha, ethi abo balikhulu elinamashumi amane anesine amawaka bayiphakamise ngelo xesha xa kungekho semthethweni ukwenza oko. USista White ubiza umqondiso wabo ngokuba “yibhanile yeNkosana uEmanuweli enegazi.”

“Embonweni ndabona imikhosi emibini ikungquzulwano oloyikekayo. Omnye umkhosi wawukhokelwa ziibhanile ezithwele imiqondiso yehlabathi; omnye wawukhokelwa yibhanile egcobhozela ligazi yoMthetheli uManuweli. Iflegi emva kweiflegi yashiywa irhuqeka eluthulini, njengoko iqela emva kweqela lomkhosi weNkosi lalizibandakanya notshaba, yaye isizwe emva kwesizwe esivela kwimiqolo yotshaba sasimanyana nabantu bakaThixo abagcina imithetho. Ingelosi ebhabha phakathi kwezulu yabeka iflegi kaManuweli ezandleni zabaninzi, ngoxa injengele enamandla yakhala ngezwi elikhulu, isithi: ‘Yimani emgceci. Mabathi abo banyanisekileyo kwimithetho kaThixo nakubungqina bukaKristu ngoku bathabathe indawo yabo. Phumani phakathi kwabo, nahlukene, ningachukumisi okungcolileyo, yaye ndiya kunamkela, ndibe nguYihlo kuni, nina nibe ngoonyana neentombi zam. Bonke abathandayo mabeze kunceda iNkosi, kunceda iNkosi nxamnye namagorha anamandla.’” Testimonies, volume 8, 41.

Ibhena eligcotywe ligazi yilo ekufuneka libonwe ngomnye umhlambi kaThixo ngexesha lentlekele yomthetho weCawa. Ibhena leyo lulukhanyiselo olusakhulayo oluthwalwa ngamawaka alikhulu anamashumi amane anesine. Ibhena leyo ibomvu ngombala, kuba ibhena eligcotywe ligazi. Ibhena leyo yalinganiselwa kwangaphambili emfazweni yaseYeriko, xa uRahabhi wamkela waza wabakhusela abahloli, waza ke wavuma ukuzithoba kwakhe emkhosini kaYoshuwa ngokuxhoma intambo ebomvu krwe efestileni yakhe. URahabhi umele abantwana bakaThixo abazalwa okwesibini kwintlekele yomthetho weCawa, ababona baza bamkele umqondiso obomvu krwe, baze bangene ekuthobeleni umkhosi kaYoshuwa. Intambo ebomvu krwe eyasetyenziswa nguRahabhi yayiluphawu kumkhosi kaYoshuwa lokuba ungayitshabalalisi indlu kaRahabhi.

URahab umele abo baseseBhabheli ngexesha lengxaki yomthetho weCawa, yaye umkhosi kaYoshuwa umele amazibulo alikhulu elinamashumi amane anesine amawaka. Umsonto obomvu

ngumqondiso weSabatha kaThixo. Umsonto obomvu wawungumyalo weentlola abawanika uRahab wokuba umele awulandele ukuba wayeya kufumana ukukhuselwa kukaThixo.

Yabonani, xa sithe sangena kweli lizwe, wobopha lo msonto obomvu efestileni owasithoba ngayo; uze uzise uyihlo, nonyoko, nabazalwana bakho, nendlu yonke kayihlo, endlwini yakho. Yoshuwa 2:8.

Umqondiso ekufuneka ubonwe ngabo basahleli eBhabheli ufanekiselwa ngumsonto obomvu kle, ongoweSabatha, kodwa okwabonisa umahluko phakathi kwamawele amabini. Iwele lokuqala ukuzalwa ngabalikhulu elinamashumi amane anesine amawaka, kuba ezandleni zawo athwele iflegi kaMlawuli uManuweli enegazi.

Kwaye uya kumisela umqondiso wezizwe, ahlanganise abagxothiweyo bakwaSirayeli, abuthe ndawonye abachithachithiweyo bakwaYuda bevela kwiimbombo zone zomhlaba. Nomona wakwaEfrayim uya kumka, neentshaba zakwaYuda ziya kunqunyulwa; uEfrayim akayi kuba namona ngoYuda, noYuda akayi kumcaphukisa uEfrayim. Ke bona baya kuhlasela phezu kwamagxa amaFilisti ngasentshona; baya kuphanga abo basempumalanga kunye; baya kubeka isandla sabo phezu koEdom noMowabhi; nabantwana bakwa-Amon baya kubathobela. Isaya 11:12–14.

Iwele lokuqala elizelweyo linophawu olubomvu krwe, oluyintambo ebomvu krwe ephawula owamazibulo. Iwele lokuqala elizelweyo nguZara, yaye owesibini ukuzalwa nguFares.

Kwathi ngexesha lokubeleka kwakhe, kwabonakala ukuba kwakukho amawele esibelekweni sakhe. Kwathi, xa wayebeleka, omnye wolula isandla sakhe ngaphandle; umbelethisi waza wathabatha umsonto obomvu wawubopha esandleni sakhe, esithi, Lo uphume kuqala. Kwathi, njengoko esibuyisa isandla sakhe, nanko ke umntakwabo waphuma; wathi yena, Waphule njani na indlela yokuphuma? olu qhawulo malube phezu kwakho; ngenxa yoko igama lakhe labizwa ngokuba nguPharez. Emva koko kwaphuma umntakwabo, lowo wayenomsonto obomvu esandleni sakhe; igama lakhe labizwa ngokuba nguZarah. Genesis 38:27–30.

UZarah uthetha ukukhanya okuphuma, yaye uPharez uthetha ukuqhekeza uphume. Xa iwele uPharez libona ukukhanya okuphuma komqondiso wentambo ebomvu esandleni sewele lakhe umntakwabo uZarah, “liqhekeza liphume,” okanye liphume eBhabhiloni. Ukuqonda kukaZarah ukukhanya okuphuma kwentambo ebomvu kuchaza ukuzithoba kwewele elizelwe ekugqibeleni kwelo lizelwe kuqala.

Kwaye baya kuvela empumalanga, nasentshonalanga, nasemantla, nasemazantsi, baze bahlale phantsi ebukumkanini bukaThixo. Kwaye, yabonani, bakho abangabasemva abaya kuba ngabokuqala, bakho nabangabokuqala abaya kuba ngababasemva. Luka 13:29, 30.

Imbali efihlakeleyo yeendudumo ezisixhenxe ichaza imiqondiso emithathu yendlela. Owona mqondiso wokuqala nowokugqibela yindlela zizidaniso. Ixesha eliphakathi kwesidaniso sokuqala nomyalezo weSikhalo Sasezinzulwini Zobusuku lixesha lokulibaziseka. Ukusukela kwiSikhalo Sasezinzulwini Zobusuku, esingowesibini umqondiso wendlela, ixesha elo lixesha lokutywinwa. Ixesha elilixesha lokutywinwa liphela kwisidaniso sokugqibela.

Imbali efihlakeleyo yeendudumo ezisixhenxe ichaza iimpawu zendlela ezintathu. Uphawu lokuqala nolokugqibela lwendlela kukuvuleka kwamangcwaba ngexesha lenyikima. Ixesha eliphakathi kokuvuleka kwengcwaba lokuqala nomyalezo weMidnight Cry lixa lokulibaziseka. Ukususela kwiMidnight Cry, oluyimpawu yesibini yendlela, ixesha elo lixa lokutywinwa. Ixesha elilixesha lokutywinwa liphela ekuvulekeni kwengcwaba lokugqibela.

La mangqina mabini la manyathelo amathathu embali efihlakeleyo yeendudumo ezisixhenxe nawo angqinwa kukufa nokuvuka kukaKristu. Ukuvulwa kokuqala kwengcwaba kwafanekiselwa ngobhaptizo lukaKristu ekungeneni engwabeni lamanzi, ingcwaba lokugqibela lalingumnqamlezo. Phakathi kobhaptizo lukaKristu nomnqamlezo, uKristu wavakalisa isigidimi saKhe, esasifuzisela isiKhalo sasezinzulwini zobusuku. Wakuphumeza oko kuvakalisa ngeentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. Emva komnqamlezo, ebomini babafundi baKhe, isigidimi sesiKhalo sasezinzulwini zobusuku saphindwa ngeentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu kwada kwasekufeni kukaStefano.

Amangqina amabini eSityhilelo seshumi elinanye axhotyiselwa ukunika isigidimi soMkhalo Wasebusuku kangangeentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. Emva koko abulawa, aza abekwa ezitratweni kangangeentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, de abuyiselwa ebomini, aza axhotyiswa.

Siza kuqhubeka nokuphonononga ezi nyaniso kwinqaku elilandelayo.

“Ngaphandle kokuba kubekho uguquko lokwenene lomphfumlo kuThixo; ngaphandle kokuba umoya ophilisayo kaThixo uvuselele umphefumlo ebomini bomoya; ngaphandle kokuba abo bavuma inyaniso baqhutywe ngumgaqo ozelwe lizulu, abazalwanga yimbewu engenakonakala ephilayo ihleli ngonaphakade. Ngaphandle kokuba bathembele ebulungiseni bukaKristu njengokuphela kokhuseleko lwabo; ngaphandle kokuba baxelise isimilo saKhe, basebenze ngomoya waKhe, bahamba ze, abanxibanga ingubo yobulungisa baKhe. Abafuleyo badla ngokudluliselwa njengabaphilileyo; kuba abo basebenza oko bakubiza ngokuba lusindiso ngokweengcamango zabo, abanaye uThixo esebenza kubo ukuthanda nokwenza oko kukholisa kwaKhe.”

“Eli qela limelwe kakuhle yintlambo yamathambo omileyo uHezekile awabona embonweni.”  
Review and Herald, Januwari 17, 1893.