

Incwadi kaDaniyeli - Inombolo Eyikhulu Nesihlanu

*Ukwaliwa Kwevangeli Okuqhubekayo: Kusukela Ekuzalweni KukaKristu
Kuze Kube Ukukhandwa Ngamatshe KukaStefanu*

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Esihlokwani esedlule siphawulile ukuthi ugqozi lwabonisa ukuthi amaJuda “avalela uphawu ukwenqaba kwawo” ivangeli esiphambanweni, ase ephinda eqinisa lokho kwenqaba kwawo ekukhandweni ngamatshe kukaStefanu. Kungenzeka kanjani lokhu? Kusobala ukuthi ukwenqaba ivangeli ngamaJuda alalayo ngalezo zikhathi kwafezeka kancane kancane. Ayesedlulwe kakade ngesikhathi sokuzalwa Kwakhe. Kusukela ekuzalweni kukaKristu kuze kufike ekukhandweni ngamatshe kukaStefanu kubonisa ukwenqatshwa okuqhubekayo kwevangeli.

“Abantu abakwazi lokhu, kodwa lezi zindaba zigcwalisa izulu ngokwethaba. Ngentshisekelo ejulile nenesisa ngokwengeziwe, izidalwa ezingcwele ezivela ezweni lokukhanya zidonselwa emhlabeni. Umhlaba wonke ukhanya ngokwengeziwe ngenxa yobukhona Bakhe. Phezu kwamagquma aseBetlehema kuqoqene ixuku lezingelosi elingenakubalwa. Balindele isibonakaliso sokumemezela ezweni izindaba ezinhle. Ukuba abaholi bakwa-Israyeli babethembekile kulokho ababekuphathisiwe, babengase bahlanganyele enjabulweni yokwazisa ngokuzalwa kukaJesu. Kodwa manje bayedluliswa.” The Desire of Ages, 47.

Kusukela ekuzalweni kukaJesu kuze kube sekufeni kukaStefanu kubonakaliswa ukwenqatshwa okuqhubekayo kwevangeli ngu-Israyeli wasendulo. Ukwamukela ukuthi ukwenqatsha kwamaJuda uKristu kwakuyinqubo eqhubekayo kuvumela ukubonwa “kokuvalwa kokuqiniswa kokwenqatsha kwawo,” kokubili esiphambanweni, lapho ikhethini lethempeli ladatshulwa, nasekufeni kukaStefanu. Ukudatshulwa kwekhethini kwakuyisibonakaliso sokuthi ayesengasengabantu bakaNkulunkulu besivumelwano, futhi ngesikhathi uStefanu ekhandwa ngamatshe, uStefanu wabona uJesu emi ngakwesokunene sikaNkulunkulu, okuyinto kuDaniyeli isahluko seshumi nambili, ivesi lokuqala, eyisibonakaliso sokuvalwa komusa wokuhlolwa. Ukubhujiswa kweJerusalema nakho kuyisibonakaliso sokuvalwa komusa wokuhlolwa.

“Isijeziso esasizakwehlela iJerusalema sasingabambezeleka isikhathi esifushane kuphela; futhi njengoba iso likaKristu lalibheke phezu kwalowo muzi owawumiselwe ukubhujiswa, akazange abone ukubhujiswa kwawo kuphela, kodwa wabona nokubhujiswa kwezwe. Wabona ukuthi njengoba iJerusalema lanikelwa ekubhujisweni, kanjalo nezwe lizonikelwa ekupheleni kwalo. Wabona isijeziso esiyakwehlela abamelene noNkulunkulu. Izehlakalo ezenzeka ekubhujisweni kweJerusalema ziyakuphindwa ngosuku olukhulu nolwesabekayo lweNkosi, kodwa ngendlela eyesabeka kakhulu.” Review and Herald, December 7, 1897.

Kwakuyisihe sikaNkulunkulu kuphela okwavimbela iJerusalema ekubhujisweni esiphambanweni.

“Ekubethelweni kukaKristu amaJuda kwakuhilelekile ukubhujiswa kweJerusalema. Igazi elachitheka eKalvari laba yisisindo esabacwilisa ekubhujisweni kulomhlaba nakwelozwe elizayo. Kanjalo kuyakuba njalo ngosuku olukhulu lokugcina, lapho ukwahlulela kuyakwehlela phezu kwalabo abenqaba umusa kaNkulunkulu. UKristu, idwala labo lokukhubeka, uyakubonakala kubo ngaleso sikhathi njengentaba ephindiselayo. Inkazimulo yobuso baKhe, okuyimpilo kwabalungileyo, iyakuba kwabayizoni umlilo oqothulayo. Ngenxa yothando olwenqatshiwe, nomusa odelelweyo, isoni siyakubhujiswa.” The Desire of Ages, 600.

Kwakungumusa kaNkulunkulu kuphela okwabambezele ukungalethi ukubhujiswa kweJerusalema ngesikhathi sesiphambano.

“Sekuyiminyaka ecishe ibe ngamashumi amane ngemva kokuba ukubhujiswa kweJerusalema sekumenyezwe nguKristu uqobo, iNkosi yalibambezele izahlulelo zayo phezu komuzi nangesizwe. Kwakumangalisa ukubekezela okude kukaNkulunkulu kubo ababenqaba ivangeli laKhe nababulali beNdodana yaKhe.” The Great Controversy, 27.

Ngesikhathi sokuhlazwa kokugcina kwethempeli nguJesu, wayeseveze isixwayiso sokubaleka eJerusalema lapho isinengiso sokuchithwa, esakhulunywa nguDanilyeli umprofethi, sibonwa ngabalandeli Bakhe. Ngesikhathi sokuqala ehlanza ithempeli wayeshilo ukuthi amaJuda ayenze indlu kaYise yaba umhume wabaphangi, kodwa ngesikhathi sokugcina wathi, “indlu yenu” ishiyelwe nina iyincithakalo. Ngisho nangaphambi kwesiphambano, esasizokwenzeka masinyane, ithempeli lapho umgubuzelo wawuzodatshulwa khona ekubethelweni lase selichazwe njengendlu yamaJuda, hhayi indlu kaNkulunkulu. USister White ukhuluma ngesikhathi uKristu enza leso simemezelo, futhi njengoba ubufakazi bakhe buqhubeka, uphinde akhulume ngeminyaka engamashumi amane yomusa owandisiwe.

“Amazwi kaKristu kubapristi nakubabusi, athi, ‘Bhekani, indlu yenu ishiyelwe nina iyincithakalo’ (Mathewu 23:38), ayesabethuse kakhulu ezinhliziyweni zabo. Bazenza abangenandaba, kodwa umbuzo waqhubeka uvela ezingqondweni zabo mayelana nencazelo yala mazwi. Ingozi engabonakali yayibonakala ibasongela. Kungenzeka yini ukuthi ithempeli elikhazimulayo, elaliyinkazimulo yesizwe, lase lizoba yinqwaba yamanxiwa maduze na?...”

“UKristu wanika abafundi baKhe isibonakaliso sencithakalo eyayizokwehlela iJerusalema, wabatshela nokuthi bangaphunyuka kanjani: ‘Kepha nxa selibona iJerusalema livinjezelwe ngamabutho, yazini khona ukuthi ukuchithwa kwalo sekusondele. Khona abaseJudiya mabalekele ezintabeni; nalabo abaphakathi kwalo mabaphume; nabasemaphandleni mabangangeni kulo. Ngokuba lezo ziyizinsuku zempindiselo, ukuze kugcwaliseke konke okulotshiwe.’ Lesi sixwayiso sanikezwa ukuba silalelwe eminyakeni engamashumi amane kamuva, ngesikhathi sokubhujiswa kweJerusalema. AmaKristu asilalela lesi sixwayiso, futhi akuzange kubhubhe ngisho noyedwa umKristu ekuweni komuzi.” The Desire of Ages, 628, 630.

UKristu wabethelwa esiphambanweni ngonyaka ka-31, kwathi cishe eminyakeni engamashumi amane kamuva, ngonyaka ka-70, iJerusalema labhujiswa ngemva kokuvinjezelwa iminyaka emithathu nengxenyane. Kungenzeka kanjani ukuthi iJerusalema labhujiswa esiphambanweni

ngonyaka ka-31, uma kwakusasele iminyaka emithathu nengxenye yesikhathi sokuvivinywa esikhonjiswe njengamasonto angamashumi ayisikhombisa kuDanilyeli isahluko sesishiyagalolunye, ivesi lamashumi amabili nane? Kungaxazululwa kanjani lokhu kubonakala kungahambisani? Isixazululo esilula kunazo zonke ukumane siqaphele iqiniso lokuthi, uma kukhulunywa ngokuphela kwesikhathi sokuvivinywa esimelelwe yila masonto angamashumi ayisikhombisa, kufanele kuqondwe njengokuphela kwesikhathi sokuvivinywa okuqhubekela phambili. Lokhu kuyiqiniso, kodwa kususa noma yikuphi ukunemba okungokwesiprofetho lapho kusetshenziswa izimpawu zalowo mlendo. Ngizozama ukuchaza.

Uma iPentekoste limelela umthetho weSonto ozayo maduze lapho omunye umhlambi oseBhabhiloni ubizelwa ukuphuma, kungani kwaba yiminyaka emithathu nengxenye emva kwePentekoste ukuba ivangeli liye kwabeZizwe? Ingabe ukufa kukaKristu noma ukufa kukaStefanu kuwuphawu lokuvalwa komusa kwa-Israyeli wasendulo? Uma ubu-Adventist baseLawodikeya buyeka ukuba ibandla emthethweni weSonto ozayo maduze, ingabe ukubhujiswa kwethempeli ngonyaka ka-70 kwakumele ukuphela kwethempeli lobu-Adventist baseLawodikeya emthethweni weSonto? Lokho okungase kubonakale njengokungahambisani okuthile kuyaxazululeka ngokusetshenziswa kokuthi “umugqa phezu komugqa,” futhi lapho lokho kusetshenziswa, ubufakazi bezimpawu zendlela esizihlonzayo buba sobala kakhulu futhi buqondile.

Isonto uKristu aqinisa ngayo isivumelwano ihlukaniswe yaba yizikhathi ezimbili ezilinganayo zeminyaka emithathu nengxenye. Iminyaka emithathu nengxenye yokuqala iqala ekubhaphathizweni kukaKristu futhi iphele ngokufa kwaKhe. Ukubhaphathizwa kuwuphawu lokufa nokuvuka kwaKhe, ngakho ukuqala kwaleso sikhathi seminyaka emithathu nengxenye kuyefana nokuphela kwaso. Kuleso sikhathi uKristu waletha ivangeli kumaJuda kuphela. Ukuphela kwaleyo minyaka emithathu nengxenye kuphawula ukuqala kweminye iminyaka emithathu nengxenye elandelayo. Ukuqala kwesikhathi sesibili seminyaka emithathu nengxenye kuqala ngokufa kukaKristu, futhi kuphele ngokufa kukaStefanu. Kuleso sikhathi abafundi baletha ivangeli kumaJuda kuphela.

Lezo zikhathi ezimbili, ezingamizila ehlukeneyo yesiprofetho, kufanele zihlanganiswe “umugqa phezu komugqa.” Kokubili ukuqala nokuphela kuthwala uphawu luka-Alfa no-Omega, ngokuba imilando yokuqala neyokuphela iyafana. Zombili lezi zikhathi zobude besikhathi ziyefana, futhi nomsebenzi owenziwayo phakathi nesikhathi ngasinye uyefana. UKristu, onguwokuQala nowokuGcina, futhi unguMdali wezinto zonke, futhi ngalokho unguMdali weQiniso. Igama lesiHeberu elithi “iqiniso” lakhiwa ngezinhlamvu ezintathu zesiHeberu. Uhlamvu lokuqala, lulandelwe uhlamvu lweshumi nantathu, lulandelwe uhlamvu lokugcina lwezinhlamvu zesiHeberu, kuhlanganiswa kwenziwe igama lesiHeberu elithi “iqiniso.”

Zombili lezi zikhathi zeminyaka emithathu nengxenye zinoKristu njengowokuqala nowokugcina, ngokuba uKristu ukhona ekuqaleni kwesikhathi sokuqala ekubhaphathizweni Kwakhe, njengoba ekhona nasekugcineni kwaso ekufeni Kwakhe esikhathini sokuqala. Futhi uKristu ukhona ekufeni Kwakhe ekuqaleni kwesikhathi sesibili, futhi umi ngakwesokunene sikaNkulunkulu ekugcineni kwesikhathi sesibili. Inombolo yeshumi nantathu iwuphawu lokuvukela, futhi kuzo zombili

izikhathi, noma ivangeli lalethulwa nguKristu uqobo Lwakhe, noma esikhathini sesibili ngabafundi Bakhe, amaJuda aphikisanayo avukela umlayezo wevangeli.

Zombili lezi zikhathi ziyisikhathi esilinganayo, ziphethe uphawu luka-Alfa no-Omega, futhi zikhomba umlayezo wevangeli ofanayo. Lezo zikhathi ezimbili kufanele zihlanganiswe “umugqa phezu komugqa.” Indlela yokusebenza ethi “umugqa phezu komugqa” iyindlela yokuvivinya yemvula yakamuva. Iyona ndlela yokusebenza yezinsuku zokugcina, futhi amaqiniso abonwa futhi amiswe yileyo ndlela yokusebenza ezinsukwini zokugcina yiwo ahlanza noma ahlambulule amadodana kaLevi ngesikhathi sokubekwa uphawu kwabayi ikhulu namashumi amane nane ezinkulungwane.

Uyofundisani ulwazi bani? Uyomenzani aqonde isifundiso bani? Labo abalunyuliweyo ebisini, nabasusiweyo emabeleni. Ngokuba umyalo kumelwe ube phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane; ngokuba uyakukhuluma kulesi sizwe ngezindebe ezingingizayo nangolunye ulimi. Labo athi kubo, Lokhu ngukuphumula eningaphumuza ngakho okhathelayo; nalokhu ngukuqabuleka; kepha abazange bathande ukuzwa. Kodwa izwi leNkosi laba kubo umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane; ukuze bahambe, bawe emuva, baphuke, babanjwe ogibeni, bathathwe. U-Isaya 28:9–13.

Ivesi elilandelayo ku-Isaya likhuluma ngabantu abaklolodayo ababusa abantu baseJerusalema. Kulabo bantu abaklolodayo, “ukuphumula nokuvuseleleka” (imvula yakamuva), abenqaba “ukuzwa,” yikho okubabangela ukuba “bahambe, bawe emuva, baphulwe, babanjiswe ngogibe, futhi bathathwe.” Leso sivivinyo savezwa kubo ngolunye ulimi, ngoba u-Eliya, uJohane uMbhapathizi, noWilliam Miller babengafundiswanga ezikoleni zemfundiso yenkolo emlandweni wabo ngamunye. Umlayezo wemvula yakamuva ovivinya ubu-Adventisti baseLawodikeya, ngumlayezo okhiqizwa ngokusetshenziswa “komugqa phezu komugqa.”

Lapho iminyaka emithathu nengxenywe yokuqala yeviki uKristu aqinisa ngalo isivumelwano ibekwa phezu kweminyaka emithathu nengxenywe yesibili, sithola ukukhanya okungokwesiprofetho okucacisa noma yikuphi ukungavumelani okubonakalayo okungase kuvele engqondweni efunisisayo. Lelo viki kwakuyisikhathi lapho isiThunywa seSivumelwano sasizakuqinisa isivumelwano, futhi isivumelwano seBhayibheli kufanele siqinise ngegazi. Umbhabhadiso nokubethelwa kukaKristu, kanye nokukhandwa ngamatshe kukaStefanu, konke kukhomba igazi. Yomibili imigqa imele igazi lesivumelwano, futhi leyo migqa iyaqinisekisa isivumelwano.

Lapho kuhlanganiswa “umugqa phezu komugqa,” ubhaphathizo nokubethelwa esiphambanweni kuyisibonakaliso sokuqala sendlela, futhi ukubethelwa esiphambanweni kanye nokukhandwa ngamatshe kukaStefanu kuyisibonakaliso sokugcina sendlela. Lapho kuhlanganiswa kube umugqa owodwa sithola isiphambano noMikayeli emi ngesikhathi sokufa kukaStefanu njengofakazi ababili bokuthi amaJuda aqinisa ngokusemthethweni ukwenqaba kwawo ivangeli. Ukufa kukaKristu, kuyikho futhi ukufa komfundi waKhe uStefanu, okuyiPhasika lapho le migqa emibili ihlanganiswa. Ezinsukwini ezintathu kamuva uKristu uyavuswa njengomnikelo weZithelo zokuQala.

Kodwa manje uKristu uvusiwe kwabafuleyo, futhi usephenduke izithelo zokuqala zalabo abalele. 1 Korinte 15:20.

Phakathi kwePhasika nomkhosi wezithelo zokuqala ngosuku lwesithathu kukhona ukuqala komkhosi wezinkwa ezingenamvubelo. Isinkwa esingenamvubelo asivuki, futhi noKristu akavukanga ngosuku lwesibili; wavuka ngosuku lwesithathu. UKristu noStefanu bafa ndawonye ekusetshenzisweni kwe-“line upon line”, kodwa uStefanu uvuswa emva kukaKristu, ngokuba kukhona ukuhleleka ekuvukeni kwezithelo zokuqala.

Kepha wonke umuntu ngokohlelo lwakhe: uKristu uyizithelo zokuqala; emva kwalokho laba abangabakaKristu ekufikeni kwakhe. 1 Korinte 15:22.

Imikhosi yasentwasahlobo ayinakuhlukaniswa komunye nomunye, ngokuba ihlobene ngokuqondile. Ngalo mqondo, iPentekoste imelela umthetho weSonto oseduze ukufika, lapho kuyoba khona ukuphindaphindwa kokuthululwa kukaMoya oNgewele, futhi izwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili liyakuthi ngaleso sikhathi libize labo abangakayazi manje ivangeli ukuba baphume eBhabhiloni. Igama elithi “Bhabhiloni” lisekelwe egameni elithi “Babele,” elisho ukudideka, ngokuba kwakusekuweni kweBabele lapho uNkulunkulu adida khona izilimi, futhi kwakusePentekoste lapho uNkulunkulu ephendula emuva ukudideka kwezilimi ukuze athwale ivangeli alise emhlabeni. Ngakho-ke iPentekoste nomthetho weSonto kuyavumelana.

NgePentekoste isipho sezilimi sanikwa abafundi, kodwa umlayezo wabo ngaleso sikhathi wawusagcinelwe amaJuda kuphela. Lapho yomibili imigqa ihlanganiswa, iPentekoste iba ngonyaka ka-34, lapho uStefanu akhandwa ngamatshe, kwase kuthi ivangeli liyiswe kulabo abangayazi njengamanje ivangeli.

UStefanu umelela labo abavuswa “ekufikeni kwakhe,” kodwa abafa kanye Naye. Umnikelo wezithelo zokuqala uphawula ukuvuka kukaKristu ngosuku lwesithathu, futhi uphawula nokuqala koMkhosi Wamaviki, ongumkhosi wePhentekoste futhi, okhumbuza ukunikezwa kweMiyalo Elishumi eSinayi.

Umhla ka-22 kuMfumfu 1844, uyahambisana nesiphambano, ngoba phakathi kobunye ubufakazi uDadewethu uWhite uhlanganisa ukudumala kwabafundi ngemva kwesiphambano nokudumala okwalandela umhla ka-22 kuMfumfu 1844. Kokubili isiphambano nomhla ka-22 kuMfumfu 1844 kuyisifanekiso sangaphambili somthetho weSonto osuzofika maduze. NePhentekoste futhi liyisifaniso somthetho weSonto osuzofika maduze, kodwa iPhentekoste lafika ezinsukwini ezingamashumi amahlanu nambili ngemva kwesiphambano. Isiphambano, esasifanekiswa yiPhasika, singenisa uchungechunge lwemikhosi olukhumbuza izindlela zakudala zakwa-Israyeli wasendulo kusukela ebusuku lapho ingelosi yokufa yeqa khona iGibhithe, kuqhubeke kuze kufike ekunikezweni komthetho. Nakuba imikhosi inomehluko wayo uqobo, ixhumene ngokungenakuhlukaniswa komunye nomunye. Ngakho-ke kunembile ukusebenzisa izinsuku eziphelele ezingamashumi amahlanu nambili kusukela ePhasikeni kuya ePhentekoste njengophawu lwendlela olulodwa.

Ngenxa yalokhu, isiphambano, ukufa kukaStefanu, nePhentekoste konke kufanekisela kusengaphambili umthetho weSonto osuzayo maduze, lapho ukwahlulela okuphoqeelayo okuqhubekayo phezu kweBhabhiloni lesiSikhathi kuqala, njengoba izwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili liqala ukubiza omunye umhlambi kaNkulunkulu ukuba uphume eBhabhiloni. Kungenxa yalowo mphawu wendlela lapho ukwahlulela okuphoqeelayo phezu kweJerusalema kwafika khona, nakuba uNkulunkulu ngomusa waKhe wabambezela ukubhujiswa kwangempela kwethempeli nomuzi cishe iminyaka engamashumi amane emva kwesiphambano kwaze kwaba unyaka ka-70. Ukubhujiswa kweJerusalema lasendulo kumelela ukuqala kokwahlulela okuphoqeelayo okuqhubekayo okuqala e-United States lapho “ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe.”

Iqiniso limiswa phezu kobufakazi bababili, futhi emigqeni emibili yeminyaka emithathu nengxenyane lapho uKristu aqinisa khona isivumelwano sithola ofakazi ababili bokufa nokuvuka okuhlobene nomlando okhomba umthetho weSonto ozofika maduzane. Lowo mthetho weSonto encwadini yeSambulo isahluko seshumi nanye, uchazwa ngokuthi “ihora lokuzamazama komhlaba okukhulu.” Lelo “hora” lixhumene ngokuqondile nofakazi ababili abanikela ubufakazi beminyaka emithathu nengxenyane. Ubufakazi babo buphela ngokufa kwabo nangokuvuka kwabo.

Ubufakazi babo beminyaka emithathu nengxenyane, obulandelwa ukufa kwabo nokuvuka kwabo, bumelwe ukufa nokuvuka kukaJesu noStefanu bobabili; ngokuba “umugqa phezu komugqa,” uStefanu uvezwa njengovuswe kanye noKristu. Emkhosini weZithelo Zokuqala, kwanikelwa iminikelo emibili eyinhloko.

Omunye wayeyiwundlu elingenasici, kanti omunye wayengumnikelo webhali. Ibhali lalimelela isivuno esasizolandela, kanti iwundlu lalimelela uKristu. UKristu wavuswa ngosuku lwesithathu, kanti uStefanu wayemelela labo abalandelayo, futhi ibhali lalimelela isivuno esasizolandela. Ofakazi ababili abakwiSambulo isahluko 11 bafakaza iminyaka emithathu nengxenyane, okwathi emva kwalokho babulawa, base bevuswa futhi ezinsukwini ezintathu nengxenyane kamuva. Labo fakazi ababili babeshaywe isithombe kusengaphambili ngoKristu, owayeyiZithelo zokuQala, ngokuba bamelelayo abayizinkulungwane eziyikhulu namashumi amane nane, nabo abayizithelo zokuqala.

Ngase ngibheka, bheka, iWundlu limi entabeni yaseSiyoni, kanye nalo abayizinkulungwane eziyikhulu namashumi amane nane, benegama likaYise lilotshiwe emabunzini abo. Ngase ngizwa izwi livela ezulwini, linjengezwi lamanzi amaningi, nanjengezwi lokuduma okukhulu; futhi ngezwa izwi lababetha amahabhu, bebetha amahabhu abo. Base behuba kungathi yingoma entsha phambi kwesihlalo sobukhosi, naphambi kwezidalwa ezine, nabadala; futhi kwakungekho muntu owayengayifunda leyo ngoma ngaphandle kwabayizinkulungwane eziyikhulu namashumi amane nane, abahlengwa emhlabeni. Laba yibo abangazange bangcoliswe ngabesifazane; ngokuba bayizintombi. Laba yibo abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwa phakathi kwabantu, beyizithelo zokuqala kuNkulunkulu nakuWundlu. Nasemlonyeni wabo akufunyanwanga nkohliso; ngokuba abanasici phambi kwesihlalo sobukhosi sikaNkulunkulu. IsAmbulo 14:1–5.

Umnikelo webhali emkhosini wezithelo zokuqala wawumela isivuno esasiyolandelwa, futhi uStefanu ngonyaka ka-34 walandela ukufa kukaKristu ngonyaka ka-31, nakuba “umugqa phezu komugqa,” bafa esibonakalisweni esifanayo. Ngokuphathelene neminikelo yezithelo zokuqala, uKristu wayeyiwundlu elahlatshwa, kanti uStefanu wayeyibhali. NgokukaPawulu “uKristu” “uyizithelo zokuqala zabalele,” bese kuthi “emva kwalokho labo abangabakaKristu ekufikeni kwakhe.” Izinkulungwane eziyikhulu namashumi amane nane ziyizithelo zokuqala, futhi yizo “ezilandela iWundlu nomaphi lapho liya khona.”

“Ngehora” “lokuzamazama komhlaba okukhulu” kwesAmbulo isahluko seshumi nanye, ofakazi ababili abebeprofethile iminyaka emithathu nengxenye, bese bebulelwa futhi balale ezitaladini izinsuku ezintathu nengxenye, bayavuswa. Yibo labo abamelelwa nguStefanu, yena ngokwesiprofetho owavuswa kanye noJesu, kodwa futhi emva kukaJesu. Ngakho-ke bavuswa “emva kwezinsuku ezintathu nengxenye,” ngemva kokuba bebulelewe yisilo esenyuka emgodini ongenasiphelo. Ngehora elifanayo abavuswa ngalo benyukela ezulwini njengophawu. Inqubo yokuvuswa kwabo nokwenyuka kwabo ichazwe ngokucophelela eZwini likaNkulunkulu lesiprofetho, futhi ihlanganisa nokuthi bafanekiswa ukufa kukaStefanu ngokwenyama, ngaleyo ndlela bemele ukufa komoya okufezwa phezu kofakazi ababili njengoba beguqulwa besuka enhlanganweni yaseLawodikeya yengelosi yesithathu beya enhlanganweni yaseFiladelfiya yengelosi yesithathu.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kunye okuqinisekileyo: labo ma-Adventist oSuku lweSikhombisa abathatha ukuma kwabo phantsi kwesibhengezo sikaSathana bayo kuqala balahle ukholo lwabo kwizilumkiso nasezikhalmelweni eziqakethwe eBufakazini boMoya kaNkulunkulu.

“Ubizo lokuya ekuzinikezeleni okukhulu nakwinkonzo engcwele ngokwedlulele luyenziwa, futhi luyoqhubeka lwenziwa. Abanye manje abakhuluma iziphakamiso zikaSathane bayovuka emqondweni. Bakhona abasezikhundleni ezibalulekile zokwethembwa abangaliqondi iqiniso lalesi sikhathi. Kubo umlayezo kufanele unikezwe. Uma bewamukela, uKristu uyobamukela, abenze babe yizisebenzi ezisebenzisana naye. Kodwa uma benqaba ukuzwa umlayezo, bayothatha ukuma kwabo ngaphansi kwesibhengezo esimnyama seNkosana yoBumnyama.

“Ngiyalelwe ukuba ngisho ukuthi iqiniso eliyigugu lalesi sikhathi livuleka ngokucace ngokwengeziwe ezingqondweni zabantu. Ngomqondo okhethekile amadoda nabesifazane kumelwe badle inyama kaKristu baphuze negazi lakhe. Kuyoba khona ukukhula kokuqonda, ngoba iqiniso liyakwazi ukwanda njalo. Umsunguli wobuNkulunkulu weqiniso uyakusondela ebudlelwaneni obuseduze, obuya ngokuya busondele, nalabo abaqhubeka bemazi. Njengokuba abantu bakaNkulunkulu bemukela izwi lakhe njengesinkwa sezulu, bayokwazi ukuthi ukuphuma kwakhe kulungisiwe njengokusa. Bayokwamukela amandla omoya, njengokuba umzimba wamukela amandla enyama lapho kudliwa ukudla.

“Asiliqondi ngokugcwele icebo leNkosi ekukhipheni abantwana bakwa-Israyeli ebugqilini baseGibhithe, nasekubaholeni ehlane bayiswe eKhanani.

“Njengoba siqoqa imisebe yobunkulunkulu ekhanya ivela evangelini, siyakuba nokuqonda okucacile ngokwengeziwe ngomnotho wamaJuda, kanye nokwazisa okujulile kakhulu amaqiniso awo abalulekile. Ukuhlola kwethu iqiniso kusengakapheleli. Siqoqe kuphela imisebe embalwa yokukhanya. Labo abangabafundi beZwi nsuku zonke abayikuxazulula izinkinga zomnotho wamaJuda. Abayikuwaqonda amaqiniso afundiswa yinkonzo yethempeli. Umsebenzi kaNkulunkulu uyaphazanyiswa ukuqonda kwezwe ngecebo lakhe elikhulu. Impilo ezayo iyakwembula incazelo yemithetho uKristu, embeswe yinsika yefu, ayinika abantu bakhe.” Spalding and Magan, 305, 306.