

ISambulo sikaJesu Kristu - Inombolo yeshumi nanhlanu

UPhawu Lwesikhombisa Nokwembulwa Kweqiniso Lesiprofetho

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Kwathi esevule uphawu lwesikhombisa, kwaba khona ukuthula ezulwini cishe isigamu sehora. Ngase ngibona izingelosi eziyisikhombisa ezazimi phambi kukaNkulunkulu; zanikwa zona amacilongo ayisikhombisa. Kwase kufika enye ingelosi yema e-altare, iphethe isitsha segolide sempepho; yanikwa impepho eningi, ukuba iyinikele kanye nemikhuleko yabo bonke abangwele phezu kwe-altare legolide elaliphambi kwesihlalo sobukhosi. Intuthu yempepho, eyakhuphuka kanye nemikhuleko yabangwele, yenyukela phambi kukaNkulunkulu ivela esandleni sengwe-losi. Ingelosi yasesithatha isitsha sempepho, yasigwalisa ngomlilo we-altare, yawuphonsa emhlabeni; kwase kuba khona amazwi, nokuduma kwezulu, nemibani, nokuzamazama komhlaba. IsAmbulo 8:1–5.

Sikhuluma ngokuthululwa komlilo ongwele ovela endlini engwele yasezulwini, phakathi nomlando lapho i-United States izokwehlisa khona umlilo ongwele ongwele uvela ezulwini lokuqala. Isambulo salokho okwakhulunywa yizidumo eziyisikhombisa encwadini yesAmbulo isahluko seshumi, kwakumelwe sivalwe uphawu kuze kube ngaphambi nje kokuba umusa wokuqulwa uvalwe. Umusa wokuqulwa ubuye umelelwe njengosemngceleni wokuvalwa lapho kuvulwa uphawu lwesikhombisa.

Wayesethi kimi, Ungawatywini amazwi esiprofetho sale ncwadi, ngokuba isikhathi siseduze. Ongalungile, makaqhubeke engalungile; nongcolileyo, makaqhubeke engcolile; nolungileyo, makaqhubeke elungile; ongwele, makaqhubeke engwele. IsAmbulo 22:10, 11.

Ukuvulwa kophawu lwesikhombisa kwenzeka njengoba izingelosi eziyisikhombisa zilungiselela ukubetha amacilongo.

Nezingelosi eziyisikhombisa ezazinezimpondo eziyisikhombisa zasilungiselela ukuzishaya. IsAmbulo 8:6.

Lapho isikhathi somusa sesivaliwe, “akukho muntu” “ongena ethempelini,” ngokuba ukunxusela kukaKristu ngenxa yezono zabantu sekuphelile. Isikhathi somusa sesivaliwe, futhi izingelosi eziyisikhombisa ziyalaywa ukuba zithulule izitsha zolaka lukaNkulunkulu.

Ithempeli lagcwala intuthu evela enkazimulweni kaNkulunkulu, nasemandleni akhe; futhi akakho umuntu owayenamandla okungena ethempelini, kwaze kwaphela izinhlupho eziyisikhombisa zezingelosi eziyisikhombisa. Ngase ngizwa izwi elikhulu liphuma ethempelini lithi ezingelosini eziyisikhombisa: Hambani, nithele emhlabeni izitsha zolaka lukaNkulunkulu. IsAmbulo 15:8, 16:1.

Akukho bufakazi obukhombisa ukuthi izingelosi eziyisikhombisa ezikhala amacilongo ayisikhombisa encwadini yesAmbulo izahluko zesishiyagalolunye kuya kweyeshumi nanye, zihlukile ezingelosini eziyisikhombisa ezithulula izinhluho eziyisikhombisa zokugcina. Kunalokho, izimpawu zesiprofetho zezahlulelo ezimelelwa amacilongo ayisikhombisa zihambisana nendawo nemiphumela yezitsha eziyisikhombisa zolaka lukaNkulunkulu esahlukweni seshumi nesithupha. Njengesixhumanisi esiqonde kakhudlwana, izahlulelo zamacilongo zibizwa ngokuqondile ngokuthi yizinhluho.

Abanye abantu ababesele, abangabulawanga yilezi zinhluho, kabaphendukanga emisebenzini yezandla zabo, ukuze bangakhulekeli amademoni, nezithombe zegolide, nezesiliva, nezethusi, nezelitshe, nezokhuni; ezingakwazi nokubona, nokuzwa, nokuhamba. IsAmbulo 9:20.

Ukuvulwa kophawu lwesikhombisa kubekwe ngenhloso ngaphakathi komongo wokusondela kokuphela kwesikhathi sokuhlolwa. Uphawu lwesikhombisa lumelela ubufakazi besibili balokho “okwakukhulunywe” yizulu eziyisikhombisa, uJohane kanye noPawulu ababenqatshelwe nokukubhala.

Wamemeza ngezwi elikhulu, njengalapho ibhubesi libhonga; kwathi selimemezile, izulu eziyisikhombisa zakhuluma ngamazwi azo. Kwathi izulu eziyisikhombisa sezikhulumile ngamazwi azo, ngangisazobhala; ngezwa izwi livela ezulwini lithi kimi: Namathisela uphawu kulezo zinto ezakhulunywa yizulu eziyisikhombisa, ungazibhali. IsAmbulo 10:3, 4.

Lokho “okwashiwo” yileyo mimoya eyisikhombisa yokuduma kwezulu kwavalwa ngophawu, futhi esahlukweni samashumi amabili nambili, isiprofetho esasivalwe ngophawu encwadini yesAmbulo sasizovulwa, futhi njengophawu lwesikhombisa, sasizovulwa ngaphambi nje kokuba isikhathi somusa siphela.

USister White ukhomba ukuthi ukuvalwa kwalokho izaduma eziyisikhombisa “ezakusho” kwakumele isenzo esifanayo seNgonyama yesizwe sakwaJuda, njengalapho Yala uDaniyeli ukuba avale incwadi yakhe kuze kube yisikhathi sokuphela. Izincwadi zikaDaniyeli neSambulo ziyincwadi efanayo, futhi eSambulweni uJesu uvezwa njengeNgonyama yesizwe sakwaJuda, lapho evula incwadi eyayivalwe ngezimpawu eziyisikhombisa; ngalokho kwakuyiNgonyama yesizwe sakwaJuda futhi eyayala uDaniyeli ukuba avale incwadi yakhe kuze kube yisikhathi sokuphela. INgonyama yesizwe sakwaJuda inguye ovalayo futhi ovulayo iZwi laKhe, ngokuba inguye iZwi.

“Ngemva kokuba lezi zulu eziyisikhombisa sezikhulume amazwi azo, isiyalo sifika kuJohane njengakukaDaniyeli maqondana nencwajana encane: ‘Khawuvale lezizinto ezakhulunywa yilezi zulu eziyisikhombisa.’” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Ubufakazi bangaphakathi ezincwadini zikaDaniyeli neSambulo bukhomba ukuthi ukwambulwa kophawu lwesikhombisa kungufakazi wesibili wokwambulwa kwalokho okwashiwo yizulu eziyisikhombisa. Kokubili ukwambulwa kwencwadi kaDaniyeli nokwambulwa kwencwadi eyayivalwe ngezimpawu eziyisikhombisa kukhomba ukuthi amaqiniso embulwa lapho umyalezo wesiprofetho wambulwa enza kanjalo ngokuhamba kancane, ngesigaba ngesigaba. Yingakho incwadi kaDaniyeli ikubiza ngokwanda kolwazi, kanti incwadi yeSambulo ikuveza njengokususwa kophawu olulodwa ngemva kolunye.

Kungukukhanya okukhanya ngokwengeziwe nangokwengeziwe kuze kube usuku olupheleleyo.

Kodwa indlela yabalungileyo injengokukhanya okukhazimulayo, okukhanya ngokwengeziwe kuze kube semini ephelele. IzAga 4:18.

Lapho “iqiniso” livulwa uphawu, kuba yinto eqhubekayo.

“Uma kwakudingekile kubantu bakaNkulunkulu basendulo ukuba bavame ukukhumbula indlela abaphathwa ngayo nguYe ngomusa nangesahlulelo, ngeseluleko nangokusola, kubaluleke ngokufanayo ukuba sicabange ngamaqiniso esiwalethelwe eLizwini laKhe,—amaqiniso okuthi, uma elalelwa, ayosiholela ekuthobekeni nasekuzithobeni, nasekulaleleni uNkulunkulu. Simelwe ukwenziwa abangcwele ngeqiniso. IZwi likaNkulunkulu lethula amaqiniso akhethekile enkathini yonke. Indlela uNkulunkulu aphatha ngayo abantu baKhe esikhathini esedlule kufanele inakwe ngokucophelela yithi. Kufanele sifunde izifundo ahloselwe ukusifundisa zona. Kodwa akumelwe saneliseke ngazo kuphela. UNkulunkulu uholo abantu baKhe igxathu negxathu. Iqiniso liyaqhubekela phambili. Umfuni oqotho uyolokhu emukela ukukhanya okuvela ezulwini. Liyini iqiniso? kufanele kube ngaso sonke isikhathi umbuzo wethu.” Signs of the Times, May 26, 1881.

Ekupheleni kukaJulayi, 2023, iSambulo sikaJesu Kristu saqala ukwambulwa.

Njengophawu lwesikhombisa, kanye namazwi ezulu ayisikhombisa, neSambulo sikaJesu Kristu siyavulwa ngaphambi nje kokuba isikhathi somusa siphela. Sinikeza ufakazi wesithathu womlayezo ofanayo omelwe ukususwa kophawu lwesikhombisa, kanye nezulu eziyisikhombisa. Lezo zethulo ezintathu encwadini yeSambulo zingofakazi abathathu abahlangana bakhe umyalezo weSambulo sikaJesu Kristu. Ukuvulwa kwalabo fakazi abathathu kwenzeka kancane kancane. Nemiphumela yako iqhubeka kancane kancane.

“Ukulalela umthetho kaNkulunkulu kungukungcweliswa. Babaningi abanemibono eyiphutha maqondana nalo msebenzi emphefumulweni, kodwa uJesu wakhulekela ukuthi abafundi baKhe bangcweliswe ngeqiniso, wase engeza wathi, ‘Izwi lakho liyiqiniso’ (Johane 17:17). Ukungcweliswa akusona isenzo sesikhashana esenzeka ngaso lesi sikhathi, kodwa kungumsebenzi oqhubekayo, njengoba ukulalela kuqhubeka njalo. Inqobo nje uma uSathane ephikelela ukusilethela izilingo zakhe, impi yokunqoba ubuqu kuyodingeka ilwelwe kaningi nangokuphindaphindiwe; kodwa ngokulalela, iqiniso liyowungcwelisa umphefumulo. Labo abathembekile eqinisweni bayakunqoba, ngobuhle bukaKristu, bonke ubuthakathaka besimilo obubenze babunjwa yizo zonke izimo zokuphila eziguquguqukayo.” Faith and Works, 85.

Ukuthuthuka okuqhubekela phambili kokuqondwa kweSambulo sikaJesu Kristu kwaqala ukushicilelwa ekupheleni kukaJulayi, 2023. Inqubo yokuqondwa kwamaqiniso aqala ukushicilelwa ngaleso sikhathi yaqala ngokushesha ngemva kukaJulayi 18, 2020.

Iqiniso elichazwe emyalezweni wokuvulwa kophawu lwesikhombisa likhuluma ngesibonakaliso sendlela sokuKhala Kwaphakathi Nobusuku. UkuKhala Kwaphakathi Nobusuku emlandweni wamaMillerite kwakuyintuthuko eqhubekayo yeqiniso, futhi lelo qiniso lingafakazelwa ngokubuyezwa komlando womsebenzi kaSamuel Snow. UJesu ufanekisa ukunyakaza kwengelosi yesithathu ngokunyakaza kwengelosi yokuqala, ngokuba uhlale efanekisa ukuphela

ngesiqalo.

Amaqiniso ahlangu ndawonye akhe umlayezo Wokukhala Kwaphakathi Kwamabili ayisiqondiso sokuthi uNkulunkulu ungubani, nokuthi isimilo saKhe simelelwa kanjani eZwini laKhe. Lawo maqiniso ahlangu incazelo eningiliziwe kakhulu yenqubo yomlando ezogcwaliswa yilabo abayogcina bememezela umlayezo Wokukhala Kwaphakathi Kwamabili. Umlando ofihlekile wokuduma kwezulu okuyisikhombisa yiwo oveza leyo nqubo yomlando. Uphawu lwesikhombisa luyingxenywe yaleyo nqubo yomlando eningiliziwe, kodwa ukwambulwa kwalo kuqondiswe esikhathini esiqala lapho umlayezo Wokukhala Kwaphakathi Kwamabili usuqediwe, ngaleyo ndlela kuphawulwe isikhathi lapho ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane kufezwa. Ukususwa ngokulandelana kophawu lwesikhombisa kuqala lapho umlayezo Wokukhala Kwaphakathi Kwamabili usuthuthukiswe ngokuphelele, njengoba kuboniswe ngumhlangu wasekamu wase-Exeter ehlobo lika-1844. Lezi zihloko zimele isimemo sakho siqu sokuba uze emhlanganweni wasekamu wase-Exeter.

Lapho kuvulwa uphawu lwesikhombisa, umlilo ovela e-altare uphonselwa emhlabeni, bese kuba khona “amazwi, nokuduma kwezulu, nemibani, nokuzamazama komhlaba.” “Izwi” limelela icilongo.

Memeza kakhulu, ungagodli lutho, phakamisa izwi lakho njengophondo, ubonise abantu bami isiphambeko sabo, nendlu kaJakobe izono zabo. U-Isaya 58:1.

Izwi lecilongo liveza umlayezo oyisexwayiso sesahlulelo esiseduze. Lapho u-Isaya eyala abantu bakaNkulunkulu ukuba baphakamise izwi labo njengecilongo, kumelwe “bamemeze” kakhulu. Umlayezo Wokukhala Kwaphakathi Kwamabili uyavulwa kancane ngaphambi kwehora lokuzamazama komhlaba komthetho weSonto. Umlayezo Wokukhala Kwaphakathi Kwamabili ovulwa kancane ngaphambi komthetho weSonto osuzayo, yiwo umlayezo ovuvukala ube ukukhala okukhulu. Lapho u-Isaya ethi, “Memezani kakhulu,” ubhekisela enhlanganisweni yokukhala okukhulu kwengelosi yesithathu, okuyizwi lesibili elihlangana noMlayezo Wokukhala Kwaphakathi Kwamabili. Umlayezo omkhulu Wokukhala Kwaphakathi Kwamabili uyisexwayiso secilongo lesikhombisa, elingumaye wesithathu. Abantu bakaNkulunkulu kumelwe baqonde ukuthi lapho lowo myalezo wecilongo usuvuthelwa, sebesezikhathini zokugcina zokuphela kwesikhathi sabo somusa. Ngakho-ke umyalo ka-Isaya uyisexwayiso sokulungiselela ukuvalwa komusa, uyisexwayiso sokuthi isahlulelo secilongo somaye wesithathu wamaSulumane sesizoshaya i-United States ngenxa yokwenqaba iSabatha likaNkulunkulu. Emthethweni weSonto, Ukukhala Kwaphakathi Kwamabili, okuyilona lokuqala kula “mazwi” amabili esahlukweni seshumi nesishiyagalombili seSambulo, kuvuvukala kube ukukhala okukhulu. Njengokuba abanye abantwana bakaNkulunkulu abaseBhabhiloni besabizwa ukuba baphume.

“Iqiniso yalesi sikhathi, umlayezo wengelosi yesithathu, imelwe ukumemezela ngezwi elikhulu, okusho ngamandla andayo, njengoba sisondele esivivinyweni esikhulu sokugcina.”
The 1888 Materials, 710.

“Ukukhula kwamandla” “okukhala okukhulu” kwengelosi yesithathu kwafanekiselwa eSinayi lapho iMithetho Eyishumi imenyezelwa nguJehova uqobo lwakhe. Icilongo kulowo mlando lakhula ngamandla njengoba intaba yazamazama futhi yaphenduka intuthu. Ukwesaba kwakukhulu kakhulu, kwaze kwaba yilokho okwenza noMose uqobo lwakhe athuthumele kakhulu. Abantu base bephakamisa “amazwi” abo ngokwesaba, becela ukuba “izwi” likaNkulunkulu liyeke ukuzwakala.

Nokukhala kwecilongo, nezwi lamazwi; okuyizwi labo abalizwayo bancenga ukuba izwi lingabe lisakhulunywa kubo futhi; (Ngokuba babengenakukumela lokho okwakuyaliwe, ukuthi: “Noma isilwane nje sithinta intaba, siyakukhandwa ngamatshe, noma sihlatywe ngomkhonto”; futhi umbono wawesabeka kangangokuba uMose wathi: “Ngesaba kakhulu, ngiyathuthumela.”) KumaHeberu 12:19–21.

“Izwi” “ababezwe” limelela “izwi” lomyalezo wesixwayiso sengelosi yesithathu. Ngosizi olwesabekayo baphendula ngamawo “amazwi” abo. Amazwi ngesikhathi somthetho weSonto aphinde amelwe yizintombi eziyiziwula ezicela amafutha, futhi amazwi ezintombi ezihlakaniphile azitshela ukuba ziyozithengela zona. Ekupheleni kwesikhathi sokuvivinywa kwabantu, “amazwi” alabo abaqaphelayo ukuthi balahlekile, njengokwenza kwezintombi zama-Adventist eziyiziwula ngesikhathi somthetho weSonto, amemeza ukuba amadwala nezintaba ziwe phezu kwabo. Umthetho weSonto ufanekiselwa ngokunikezwa komthetho eNtabeni iSinayi.

“Ngezibonakaliso ezimangalisayo zamandla kaNkulunkulu kuleso senzakalo esingcwele nesabekayo,—imikhala eyimfihlakalo yecilongo ikhula ngamandla, iba nomsindo owesabeka ngokwengeziwe, ukuduma kwezulu kuphindaphinda kusuka kuzo zonke izinhlangothi zezintaba, ukukhanya kombani kukhanyisa iziqongo eziqinile nezinesizotha, futhi esiqongweni seSinayi, phakathi kwefu, nesiphepho, nobumnyama obukhulu, inkazimulo kaNkulunkulu injengomlilo oqothulayo,—ngalezi zimpawu zobukhona bukaJehova, izinhliziyi zakwa-Israyeli zaphela amandla ngenxa yokwesaba, futhi ibandla lonke ‘lama kude.’ Ngisho noMose wamemeza wathi, ‘Ngiyesaba kakhulu futhi ngiyathuthumela.’ Khona-ke ngaphezu kwezinto zemvelo ezazilwisana, kwezwakala izwi likaJehova, likhuluma imithetho eyishumi yomthetho wakhe.”

“Njengoba isibuko esikhulu sikaNkulunkulu sembulela abantu bakwa-Israyeli isimo sabo sangempela, imiphfumulo yabo yehlelwa ukwesaba okukhulu. Amandla esabekayo amazwi kaNkulunkulu ayebonakala engaphezu kwalokho imizimba yabo ethuthumelayo eyayingakuthwala. Bancenga uMose, bathi, ‘Khuluma wena nathi, siyakulalela; kodwa makangakhulumi uNkulunkulu nathi, funa sife.’ Njengoba umthetho omkhulu kaNkulunkulu wokulunga wamiswa phambi kwabo, baqaphela, ngendlela ababengakaze bayiqaphele ngaphambili, ububi obenyanyekayo besono, necala labo uqobo, emehlweni kaNkulunkulu omsulwa nongcwele.” Signs of the Times, Mashi 3, 1881.

Lapho umlilo ovela e-altare uphonselwa emhlabeni, kuba khona “amazwi, nokuduma, nemibane, nokuzamazama komhlaba.” “Ukuduma nemibane” kuyizimpawu zezahlulelo zikaNkulunkulu. Emthethweni weSonto, i-United States iyobe isigcwalise ngokuphelele “indebe yayo yobubi,” futhi “ukuhlubuka kukazwelonke, kuyolandelwa ukubhujiswa kukazwelonke.” “Indebe yobubi” igcwala esizukulwaneni sesine, ngoba zombili izimpondo zesilo somhlaba ziqhubekela phambili

ngezizukulwane ezine zokuhlubuka okwanda njalo. Umthetho weSonto uphawula indawo lapho izahlulelo zikaNkulunkulu, ezifanekiselwa “ngokuduma nemibane,” zethulwa khona, futhi zethulwa esizukulwaneni sesine.

“Ngama-Amori iNkosi yathi: ‘Esizukulwaneni sesine bayakubuya lapha futhi; ngokuba ububi bama-Amori abukakagcwali.’ Nakuba lesi sizwe sasigqame ngenxa yokukhonza izithombe kwaso nokonakala kwaso, sasingakagcwalisi indebe yobubi baso, futhi uNkulunkulu wayengeke anike umyalo wokubhujiswa kwaso ngokuphelele. Abantu kwakufanele babone amandla kaNkulunkulu ebonakaliswa ngendlela ecacile kakhulu, ukuze bashiywe bengenazaba. UMdali onozwelo wayezimisele ukubekezelela ububi babo kuze kube yisizukulwane sesine. Khona-ke, uma kungabonakali uguquko oluya kokungcono, izahlulelo zaKhe zaziyoqwehlela phezu kwabo.”

“Ngokunemba okungaphambuki, oNgapheliyo usaqhubeka nokugcina umlando wezizwe zonke. Ngenkathi umusa waKhe unikezwa kanye nezimemo zokuphenduka, lo mlando uyohlala uvulekile; kodwa lapho izinombolo sezifinyelela esilinganisweni esithile uNkulunkulu asimisile, inkonzo yolaka lwaKhe iyaqala. Umlando uyavalwa. Ukubekezela kukaNkulunkulu kuyaphela. Akusekho ukunxusela komusa ngenxa yazo.” Testimonies, volume 5, 208.

USister White uveza izahlulelo eziqala ngomthetho weSonto njengezi “zahlulelo zikaNkulunkulu ezibhubhisayo.” Ufundisa ukuthi sekwephuze kakhulu kuma-Adventist ayiziwula aseLawodikeya, ayenethuba lokuzilungiselela inhlekelele phakathi kwamabili, kodwa ayenqabile ukwenza kanjalo. Leso sikhathi sezahlulelo ezibhubhisayo ezintombini eziyiziwula, “yisikhathi somusa” kulabo ababengakaze balizwe iqiniso.

“O, sengathi abantu bebengawazi isikhathi sokuhanjelwa kwabo! Bangingi abangakayizwa iqiniso elivivinyayo lalesi sikhathi. Bangingi uMoya kaNkulunkulu asalokhu ephikelela kubo. Isikhathi sezahlulelo zikaNkulunkulu ezibhubhisayo siyisikhathi somusa kulabo abangazange bathole ithuba lokufunda ukuthi liyini iqiniso. INkosi iyakubabheka ngomusa othambileyo. Inhliziyo yaYo yesihe iyathinteka; isandla saYo sisalokhu seluliwe ukusindisa, kuyilapho umnyango uvaliwe kulabo ababengafuni ukungena.” Testimonies, volume 9, 97.

Lapho uphawu lwesikhombisa luvulwa, kuba khona “amazwi, nokuduma kwezulu, nokubaneka kwemibani, nokuzamazama komhlaba.” “Ihora” lapho “ukuzamazama komhlaba” kwesAmbulo isahluko seshumi nanye kwaqala khona ukugcwaliseka kwakunguNguquko yaseFulansi, futhi ukugcwaliseka okuphelele kwalelo “hora” kuyilo “ukuzamazama” kwesilo “somhlaba,” emthethweni weSonto ozayo masinyane. Kukulo “hora” lapho uphawu lwesikhombisa luvulwa ngokuphelele khona. Isiphambano siyisifanekiselo somthetho weSonto, futhi kwaba khona ukuzamazama okukhulu komhlaba esiphambanweni.

UJesu, esekhale futhi ngezwi elikhulu, wanikela umoya. Futhi, bhekani, ikhethini lethempeli ladabuka phakathi kabili kusukela phezulu kuze kube phansi; nomhlaba wamazama, namadwala aqhekeka. Mathewu 25:51.

Esiphambanweni, umbuso kaSathane wagumbuqelwa phansi, njengoba kuyoba njalo nasemthethweni weSonto.

“UKristu akazange anikele ukuphila kwaKhe waze waqeda umsebenzi ayezele ukuwenza, futhi ngomoya waKhe wokugcina wamemeza wathi, ‘Sekuphelile.’ Johane 19:30. Impi yayinqotshiwe. Isandla saKhe sokunene nengalo yaKhe engcwele kwakumzuzele ukunqoba. NjengoMnqobi wamisa isibhengezo saKhe eziphakameni zaphakade. Kwakungekho yini intokozo phakathi kwezingelosi na? Izulu lonke lanqoba ekunqobeni koMsindisi. USathane wehlulwa, futhi wayazi ukuthi umbuso wakhe usulahlekile.” *The Desire of Ages*, 758.

Ukuzamazama komhlaba kwesiphambano kuyisifaniso “seqiniso,” elingu-Alfa no-Omega. “Iqiniso” liyisiqalo, liyisiphakathi, futhi liyisiphetho; liyigama lesiHeberu eladalwa ngokuhlenganisa uhlamvu lokuqala, olweshumi nantathu, nolokugcina lwezinhlamvu zesiHeberu. Kwaba khona ukuzamazama komhlaba lapho uKristu efa, kwase kuba khona okunye ukuzamazama komhlaba ekuvukeni Kwakhe. Esiphambanweni kwaba khona ukuzamazama komhlaba kokuqala, kwalandela ithuna, bese kuba ukuzamazama komhlaba ekuvukeni Kwakhe. Kuzo zombili lezo zikhathi zokuzamazama komhlaba amathuna avuleka.

“Lapho uJesu, elenga esiphambanweni, ememeza ethi, ‘Sekufeziwe,’ amadwala aqhekeka, umhlaba wamazama, kwase kuvuleka amanye amathuna. Lapho evuka enqobile ukufa nethuna, ngesikhathi umhlaba uzamazama kakhulu futhi inkazimulo yezulu ikhanyisa indawo engcwele, abaningi kwabafileyo abalungileyo, belalela ubizo Lwakhe, baphuma njengofakazi bokuthi wayevukile. Labo bangcwele abavusiweyo, ababethole lowo musa, baphuma sebekhazinyulisiwe. Babengabakhethiweyo nabangcwele bazo zonke izikhathi, kusukela ekudalweni kuze kube sezinsukwini zikaKristu. Kanjalo, ngesikhathi abaholi bamaJuda befuna ukufihla iqiniso lokuvuka kukaKristu, uNkulunkulu wakhetha ukuvusa iqembu emathuneni abo ukuze lifakaze ukuthi uJesu wayevukile, nokumemezela inkazimulo Yakhe.” *Early Writings*, 184.

Ekuzamazameni komhlaba kokuqala amathuna avuleka, futhi ekuzamazameni komhlaba kokugcina ithuna likaKristu lavuleka. KuSambulo isahluko se-11, ofakazi ababili baphuma emathuneni abo ngalo lelo hora lokuzamazama komhlaba. Ukuzamazama komhlaba kungumthetho weSonto, ofanekiselwa yisiphambano. Ngakho-ke kuyakuba khona ukuvuka kwabafileyo okubili ehoreni lomthetho weSonto. Okokuqala kumele ukuzalwa kwabayizinkulungwane eziyikhulu namashumi amane nane okwenzeka ngaphambi kokuba owesifazane abe nemihelo, kanti okwesibili kwenzeka ngesikhathi semihelo yakhe. Owesifazane weSambulo isahluko se-12 uqala ngokuzala umntwana wesilisa ozakubusa izizwe ngentonga yensimbi, ngaphandle kwanoma yimiphi imihelo yokubeletha. Khona-ke emthethweni weSonto, imihelo yakhe iyaqala, bese ezala umntwana wesibili. Kuqala uzala u-Eliya, ekugcineni azale uMose. Umthetho weSonto uyihora lokuvuka kwabafileyo kwamawele eSambulo isahluko se-7.

Lapho uphawu lwesikhombisa seluvulwe ngokuphelele ngesikhathi somthetho weSonto, kuba khona ukuthula ezulwini isigamu sehora.

“Kodwa uNkulunkulu wahlupheka kanye neNdodana yaKhe. Izingelosi zabona usizi olukhulu loMsindisi. Zabona iNkosi yazo ivinjezelwe ngamabutho amaningi kaSathane, imvelo yaYo isindwa ukwethuka okuthuthumelisayo, okuyimfihlakalo. Kwaba khona ukuthula ezulwini. Kwakungekho ihabhu elathintwayo. Ukuba abafayo babengakwazi ukubona ukumangala kwesixuku sezingelosi, njengoba ngokudabuka okuthulile zazibuka uYise ehlukana imisebe yaKhe yokukhanya, yothando, nenkazimulo neNdodana yaKhe ethandekayo, babeyoqonda kangcono ukuthi isono siyenyaneyeka kangakanani emehlweni aKhe.” The Desire of Ages, 693.

Isigamu sehora sokuqala sehora lokuzamazama komhlaba simelela ukuzalwa kokuqala noma ukuvuka kwabafakazi ababili. Kuleso sigamu sehora, abafakazi ababili bayabekwa uphawu. Kumele babekwe uphawu kusengaphambili ngaphambi komthetho weSonto, ngokuba bayisibhengezo esibiza omunye umntwana ukuba aphume ethuneni phakathi nesigamu sehora esisele. Umntwana wesibili angalethwa ekuphileni kuphela ngokubona amadoda nabesifazane abanophawu lukaNkulunkulu phakathi kwezinhlopheko zenhlekelele yomthetho weSonto.

“Umsebenzi kaMoya oNgcwele ngowokuyisa umhlaba ekwazisweni ngesono, nangokulunga, nangokwahlulela. Umhlaba ungaxwayiswa kuphela ngokubona labo abakholwa yiqiniso bengcwelisiwe ngeqiniso, besebenza ngezimiso eziphakeme nezingcwele, bebonakalisa, ngomqondo ophakeme nowenyukile, umugqa wokwahlukanisa phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngezinyawo zabo. Ukungcweliswa nguMoya kugqamisa umehluko phakathi kwalabo abanophawu lukaNkulunkulu, nalabo abagcina usuku lokuphumula olungelona olweqiniso. Lapho kufika uvivinyo, kuyobonakala ngokucacile ukuthi liyini uphawu lwesilo. Kuwukugcina iSonto. Labo okuthi, ngemva kokulizwa iqiniso, baqhubeke nokubheka lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nemithetho.” Bible Training School, December 1, 1903.

Amazibulo okuqala omfazi yilezo eziyizinkulungwane eziyikhulu namashumi amane nane ezaziwa njengolibo lokuqala encwadini yeSambulo. Zimelela isibonakaliso okumelwe umhlambi omunye usiqaphele enkingeni nasekungqubuzaneni kwempi yomthetho weSonto. Leso sibonakaliso yiSabatha, leyo lezi zinkulungwane eziyikhulu namashumi amane nane eziyigcinayo ngesikhathi lapho kungemthetho ukwenza kanjalo. USister White ubiza ibhanela labo ngokuthi “ibhanela likaMntwana u-Emanuweli elinamabala egazi.”

“Embonweni ngabona amabutho amabili esengxabanweni embi kakhulu. Elinye ibutho laliholwa ngamabhanela athwele izimpawu zomhlaba; elinye laliholwa yibhanela likaNkosana u-Emanuweli elalingcoliswe yigazi. Elinye ifulege emva kwelinye lashiywa lihuduleka othulini, njengoba iqembu emva kweqembu ebuthweni leNkosi lalihlanganyela nesitha, kanti isizwe emva kwesizwe ezikhundleni zesitha sahlangu nabantu bakaNkulunkulu abagcina imiyalo. Ingelosi eyayindiza phakathi nezulu yabeka ibhanela lika-Emanuweli ezandleni zabaningi, kuyilapho umholi omkhulu ememeza ngezwi elikhulu ethi: ‘Ngenani emgqeni. Mabalithathe manje izikhundla zabo labo abathembekile emiyalweni kaNkulunkulu nasebufakazini bukaKristu. Phumani phakathi kwabo, nahlukane nabo, ningathinti okungcolileyo, khona ngiyakunamukela, ngibe nguYihlo kini, nani nibe ngamadodana namadodakazi Ami. Bonke abavumayo mabeze ukusiza uJehova, ukusiza uJehova ukumelana nabanamandla.’” Testimonies, volume 8, 41.

Ifulege eligcotshiwe ngegazi yilokho omunye umhlambi kaNkulunkulu okumelwe ukubone ngesikhathi senhlekelele yomthetho weSonto. Ifulege liyikukhanya okuvukayo okuphathwa yizinkulungwane eziyikhulu namashumi amane nane. Lelo fulege libomvu ngombala, ngokuba liyifulege eligcotshwe ngegazi. Lelo fulege lafuziselwa empini yaseJeriko, lapho uRahabi amukela futhi avikela izinhlo, wabe esevuma ukuzithoba kwakhe embuthweni kaJoshuwa ngokubeka intambo ebomvu kle ngefasitela lakhe. URahabi umelela abantwana bakaNkulunkulu abangamazibulo esibili enhlekeleleni yomthetho weSonto, ababona futhi bamukele uphawu olubomvu kle, bese bengena ekulaleleni umbutho kaJoshuwa. Intambo ebomvu kle eyasetshenziswa nguRahabi yayiyisibonakaliso embuthweni kaJoshuwa sokuba bangabhubhisi indlu kaRahabi.

URahabi umele labo abaseseBhabhiloni ngesikhathi sobunzima bomthetho weSonto, futhi ibutho likaJoshuwa limele amazibulo ayikhulu namashumi amane nane ezinkulungwane. Intambo ebomvu iyisibonakaliso seSabatha likaNkulunkulu. Intambo ebomvu yayiwumyalo wezinhloli ezazinike uRahabi ukuba awulandele uma ayefuna ukuthola ukuvikelwa nguNkulunkulu.

Bheka, lapho sesingena ezweni, uyakubopha lolu cingo lwentambo ebomvu efasiteleni osihlisise ngalo; futhi uyakuletha kuwe ekhaya uyihlo, nonyoko, nabafovenu, nayo yonke indlu kayihlo. UJoshuwa 2:8.

Isibonakaliso okufanele sibonwe yilabo abaseseBhabhiloni simelwe yintambo ebomvu klebhu, okuyiSabatha, kodwa futhi ehlukana umehluko phakathi kwamawele amabili. Iwele elizalwa kuqala lingabayizinkulungwane eziyikhulu namashumi amane nane, ngokuba liphethe ezandleni zalo ibhanela leNkosana u-Emanuweli elinamabala egazi.

Uyomisa isibonakaliso ezizweni, abuthela ndawonye abaxoshiweyo bakwa-Israyeli, aqoqe abahlakazekileyo bakwaJuda emakhoneni omane omhlaba. Umona ka-Efrayimi nawo uyakusuka, nezitha zakwaJuda zinqunywe; u-Efrayimi akayikumonela uJuda, noJuda akayikumhlupha u-Efrayimi. Kepha bayakundiza phezu kwamahlombe amaFilisti ngasentshonalanga; bayakuphanga abaseMpumalanga kanye; bayakwelulela isandla sabo phezu kuka-Edomu noMowabi; nabantwana bakwa-Amoni bayakubalalela. Isaya 11:12–14.

Iwele elizelwe kuqala linephawu elibomvu klebhu, okuyintambo ebomvu klebhu ephawula ozelwe kuqala. Iwele lokuqala nguZarah, kanti elesibili nguPharez.

Kwathi ngesikhathi sokubeletha kwakhe, bheka, kwakunamawele esibeletweni sakhe. Kwathi ngesikhathi ebeletha, omunye wakhapha isandla sakhe; umbelethisi wasithatha, wasibophela intambo ebomvu esandleni sakhe, wathi: Lo uphume kuqala. Kwathi, esabuyisa isandla sakhe, bheka, umfowabo waphuma; yena wathi: Ubhobo ke kanjani? Lokhu kudabuka makube phezu kwakho; ngalokho igama lakhe labizwa ngokuthi uPharezi. Emva kwalokho kwaphuma umfowabo, owayenentambo ebomvu esandleni sakhe; igama lakhe labizwa ngokuthi uZara. UGenesis 38:27–30.

UZara usho ukukhanya okuvelayo, kanti uPharezi usho ukuphuma ngokuqhuma. Lapho iwele uPharezi ebona ukukhanya okuvelayo kwesibonakaliso sentambo ebomvu esandleni sewele lakhe uZara, “uyaphuma ngokuqhuma,” noma aphume eBhabhiloni. Ukuqaphela kukaZara ukukhanya

okuvelayo kwentambo ebomvu kukhomba ukuzithoba kwewele elizelwe ekugcineni phansi kwewele elizelwe kuqala.

Bayakufika bevela empumalanga, nasentshonalanga, nasenyakatho, naseningizimu, bahlale embusweni kaNkulunkulu. Futhi, bhekani, bakhona abangabokugcina abayakuba ngabokuqala, futhi bakhona abangabokuqala abayakuba ngabokugcina. Luka 13:29, 30.

Umlando ofihlekile wezulu elikhuluma ngokuduma kwezulu okuyisikhombisa ukhomba izimpawu zendlela ezintathu. Uphawu lwendlela lokuqala nolokugcina kuyizidumazeko. Isikhathi esiphakathi kokudumazeka kokuqala nomlayezo Wokukhala Kwaphakathi Kwamabili siyisikhathi sokulibala. Kusukela Ekukhaleni Kwaphakathi Kwamabili, okuyisibonakaliso sesibili sendlela, leso sikhathi siyisikhathi sokubekwa uphawu. Isikhathi esiyisikhathi sokubekwa uphawu siphela ekudumazekeni kokugcina.

Umlando ofihlekile wezulu lokuduma okuyisikhombisa ukhomba izimpawu zendlela ezintathu. Uphawu lokuqala nolokugcina lwendlela kungukuvuleka kwamathuna ngesikhathi sokuzamazama komhlaba. Isikhathi esiphakathi kokuvuleka kwethuna lokuqala nomlayezo Wokukhala Kwaphakathi Kobusuku siyisikhathi sokulibala. Kusukela eKukhaleni Kwaphakathi Kobusuku, okuyisibonakaliso sesibili sendlela, isikhathi siyisikhathi sokubekwa uphawu. Isikhathi esiyisikhathi sokubekwa uphawu siphela ekuvulekeni kwethuna lokugcina.

Laba bofakazi ababili bezinyathelo ezintathu zomlando ofihlekile wezulu lokuduma okuyisikhombisa nabo bayafakazelwa ukufa nokuvuka kukaKristu. Ukuvulwa kokuqala kwethuna kwafanekiswa ngombhaphathizo kaKristu ethuneni lamanzi, ithuna lokugcina laliyisiphambano. Phakathi kombhaphathizo kaKristu nesiphambano, uKristu wamemezela umyalezo waKhe; lokho kwafanekisa Isikhalo Saphakathi Kwamabili. Wafeza lokho kumemezela ngezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Emva kwesiphambano, ebuntwini babafundi baKhe, umyalezo weSikhalo Saphakathi Kwamabili waphindwa ngezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha kwaze kwaba sekufeni kukaStefanu.

Ofakazi ababili besAmbulo seshumi nanye banikwa amandla okumemezela umlayezo Wokukhala Kwaphakathi Kwamabili izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Base bebulawe, balaliswa ezitaladini izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, kwaze kwaba yilapho bebuyiselwa ekuphileni, banikwa amandla.

Sizoqhubeka nokuhlolisisa lawa maqiniso esihlokweni esilandelayo.

“Ngaphandle kokuba kube khona ukuphenduka kweqiniso komphfumulo kuNkulunkulu; ngaphandle kokuba umoya wokuphila kaNkulunkulu uvuselele umphefumulo ekuphileni kokomoya; ngaphandle kokuba labo abathi bangabavuma iqiniso baqondiswe yisimiso esizalwe ezulwini, abazalwanga ngenzalo engenakonakala ephilayo nehlala kuze kube phakade. Ngaphandle kokuba bathembele ekulungeni kukaKristu njengokuvikeleka kwabo okukodwa; ngaphandle kokuba balingise isimilo saKhe, basebenze ngomoya waKhe, banqunu, abagqokile ingubo yokulunga kwaKhe. Abafileyo bavame ukwenziwa badluliswe njengabaphilayo; ngokuba labo abasebenzela lokho abakubiza ngokuthi insindiso

ngokwemibono yabo siqu, abanaye uNkulunkulu osebenza kubo ukuba bafise nokwenza intando yaKhe enhle.”

“Lesi sigaba simelwe kahle yisigodi samathambo omileyo uHezekeli asibona embonweni.”
Review and Herald, January 17, 1893.