

# uEliya — Inani Lokuqala

## *OwokuQala noWokugqibela*

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Isivakalisi sokuqokumbela seTestamente eNdala sibeka phambili isithembiso sokuba umprofeti uEliya uya kuvela enomyalezo ngaphambi komhla omkhulu nowoyikekayo weNkosi.

Niyabonani, ndiya kunithumela uEliya umprofeti ngaphambi kokufika kwemini enkulu neyoyikekayo yeNkosi; yaye uya kuyibuyisela intliziyo yooyise ebantwaneni, nentliziyo yabantwana kooyise, hleze ndifike ndiwubethe umhlaba ngesiqalekiso. Malaki 4:5, 6.

IBhayibhile icacile ukuba “imini enkulu neyoyikekayo yeNkosi” okanye “isiqalekiso” uThixo athi “awubethe ngaso umhlaba” sikwabonakaliswa ngokomfuziselo “njengezibetho ezisixhenxe zokugqibela” okanye “ingqumbo kaThixo” encwadini yeSityihilelo. Isahluko seshumi elinesihlanu seSityihilelo sazisa imeko yesiprofeto ekhokelela ekuthululweni kwezibetho ezisixhenxe ezinkulu nezoyikekayo zokugqibela zesahluko seshumi elinesithandathu.

Ndabona omnye umqondiso ezulwini, mkhulu, uyamangalisa, izithunywa zezulu ezisixhenxe zineembandezelo ezisixhenxe zokugqibela; kuba kuzo kugqityelwe ingqumbo kaThixo.

Ndabona ngathi lulwandle lweglasi oluxutywe nomlilo; nabo abo baloyisileyo irhamnawa, nomfanekiso waso, nophawu lwaso, nenani legama laso, bemi phezu kolwandle lweglasi, beneehadi zikaThixo. Bacula ingoma kaMoses umkhonzi kaThixo, nengoma yeMvana, besithi, Mikhulu, ziyamangalisa imisebenzi yakho, Nkosi Thixo Somandla; zithe tye, ziyinyaniso iindlela zakho, wena Kumkani weengcwele. Ngubani na ongayi kukoyika, Nkosi, alizukise igama lakho? ngokuba nguwe wedwa ongcwele; ngokuba zonke iintlanga ziya kuza zikhonze phambi kwakho; ngokuba izigwebo zakho zibonakalisiwe.

Emva koko ndakhangelwa, nanko ke, itempile yomnquba wobungqina emazulwini ivuliwe; baza izithunywa zezulu ezisixhenxe zaphuma etempileni, ziphethe izibetho ezisixhenxe, zambethe ilinen ecocekileyo nemhlophe, zibhinqiswe izifuba ngeebhanti zegolide. Yaza enye kwezo zidalwa zine eziphilileyo yanika ezo zithunywa zezulu zisixhenxe izitya zegolide ezisixhenxe, zizele ngumsindo kaThixo, ophila ngonaphakade kanaphakade. Itempile yazaliswa ngumsi, ngenxa yozuko lukaThixo nangenxa yamandla akhe; akwabakho mntu unako ukungena etempileni, zide zizaliseke izibetho ezisixhenxe zezo zithunywa zezulu zisixhenxe. ISityihilelo 15:1–8.

Isizathu sokuba “kungabikho namnye umntu unako ukungena etempileni, de kube zizalisekile izibetho ezisixhenxe zeengelosi ezisixhenxe” kukuba ithuba lokuqinisekiswa kosindiso liyavalwa xa itempile izaliswa ngumsi kwisahluko seshumi elinesihlanu. Ixesha lokuvavanywa elanikwayo uluntu ukuze luguquke lufumane usindiso lisuke liphelile ngelo xesha. Xa kufikelelwa kuloo mzuzu wexesha “imini enkulu eyoyikekayo yeNkosi” uYohane ayibiza ngokuba “zizibetho ezisixhenxe zokugqibela” igalelwa phambi kokuBuya kweSibini kukaKristu. UMalaki wayibiza

loo mini ngokuba “yeyoyikekayo,” yaye uIsaya uyichaza njengokuba “sisenzo” sikaThixo “esingaqhelekanga.”

Ngokuba iNkosi iya kusuka, njengaseNtabeni yePerazim, iya kuba nomsindo, njengakwintili yaseGibheyon, ukuze yenze umsebenzi wayo, umsebenzi wayo ongaqhelekanga; ize izalisekise isenzo sayo, isenzo sayo esingaqhelekanga. Ngoko ke ngoku musani ukuba ngabagculeli, hleze izibophelelo zenu zomelele; kuba ndivile eNkosini uYehova wemikhosi ngentshabalalo, emiselweyo phezu kwehlabathi lonke. Isaya 28:21, 22.

Nangona “umsebenzi wasemzini” kaThixo ubandakanya “umhlaba wonke,” iMpembelelo ecacileyo ithi ukuphalazwa kwezibetho kunxulumene novukelo lwesizwe esinye.

“Iintlanga zasemzini ziya kulandela umzekelo waseUnited States. Nangona yona ikhokela ekuphumezeni oku, sekunjalo le ngxaki inye iya kuwela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

“Njengokuba iMerika, ilizwe lenkululeko yonqulo, iya kumanyana noBupopu ekunyanzeliseni isazela nasekubopheleleni abantu ukuba bahloniphe isabatha yobuxoki, abantu bawo onke amazwe ehlabathini baya kukhokelelwa ukuba balandele umzekelo wayo.” Testimonies, umqulu 6, 18.

Zonke iintlanga ziya kuzalisa indebe yexesha lazo lovavanyo, kodwa “izigwebo zikaThixo” athe uDade uWhite wazichaza “njengokonakala kwesizwe”, “ixesha lezigwebo zikaThixo ezitshabalalisayo” njengoko ekwabiza njalo imbali eqala ngomthetho weCawa eUnited States, azizo izibetho ezisixhenxe zokugqibela.

“Kuza ixesha apho umthetho kaThixo uya kuthi, ngendlela ekhethekileyo, wenziwe into engekho emthethweni kwilizwe lethu. Abalawuli besizwe sethu baya kuthi, ngemithetho eyamkelwe sisigqeba sowiso-mthetho, banyanzelise umthetho weCawa, aze ngaloo ndlela abantu bakaThixo baziswe emngciphekweni omkhulu. Xa isizwe sethu, kumabhunga aso owiso-mthetho, siya kumisela imithetho yokubopha izazela zabantu ngokuphathelele kumalungelo abo enkolo, sinyanzelisa ukugcinwa kweCawa, size sisebenzise amandla ocinezelo ngokuchasene nabo bagcina iSabatha yosuku lwesixhenxe, umthetho kaThixo uya kuthi, kuzo zonke iinjongo neenjongo ezisebenzayo, wenziwe into engekho emthethweni kwilizwe lethu; yaye uwexuko lwesizwe luya kulandelwa yintshabalalo yesizwe.” Review and Herald, Disemba 18, 1888.

Izigwebo zikaThixo, ezichongwa nguDade uWhite ngokuba “kukutshatyalaliswa kwesizwe,” ziqala kumthetho weCawa wesizwe yaye ziphawula ukuqala “kwesenzo saKhe esingaqhelekanga” sikaThixo, nangona isenzo sikaThixo esingaqhelekanga sibhekisa ngokuthe ngqo ngakumbi kwizibetho ezisixhenxe zokugqibela. Umfanekiso ophelileyo ngakumbi wesenzo sikaThixo esingaqhelekanga uyabonakala xa inkululeko ephuma eYiputa yongezwa kumgca wezigwebo zikaThixo zolawulo. Izibetho zaseYiputa, nangona zazingeshumi ngenani, zahlulwa. Ezintathu zokuqala zahlulwa kwezisixhenxe zokugqibela. Ngaloo ndlela, inkululeko ephuma eYiputa ichonga ixesha elimelwe zizibetho ezintathu zokuqala, eliqala ngokutshatyalaliswa kwesizwe saseUnited States, lize liqhubeke de uMikayeli asukume kuze kuvalwe ixesha lovavanyo loluntu.

“Izigwebo zikaThixo ziya kuza phezu kwabo bafuna ukucinezela nokutshabalalisa abantu baKhe. Ukunyamezela kwaKhe ixesha elide abangendawo kubakhuthaza abantu esonweni, kodwa ukohlwaywa kwabo, nangona kunjalo, kuqinisekile yaye kuyoyikeka kuba kulibazisekile ixesha elide. ‘INkosi iya kusuka, njengaseNtabeni yePerazim, iya kuba nomsindo, njengasesihlanjeni saseGibheyon, ukuze yenze umsebenzi wayo, umsebenzi wayo ongaqhelekanga; izalisekise isenzo sayo, isenzo sayo esingaqhelekanga.’ Isaya 28:21. KuThixo wethu onenceba, isenzo sokohlwaya sisenzo esingaqhelekanga. ‘Ndiya kufunga ngobomi bam, utsho iNkosi uYehova, andinankoliseko ekufeni kongendawo.’ Hezekile 33:11. INkosi ‘inenceba, inobabalo, iyacotha ukuba nomsindo, inobuninzi bokulunga nenyanyiso, ... ixolela ubugwenxa, nokreko, nesono.’ Kanti ke ayisayi ‘kuyekela onetyala angabi natyala.’ ‘INkosi iyacotha ukuba nomsindo, inamandla amakhulu, ayisayi konke konke kumkhulula ongendawo etyaleni.’ Eksodus 34:6, 7; Nahum 1:3. Ngezinto ezoyikekayo ebulungiseni Uya kulithethelela igunya lomthetho waKhe onyathelwe phantsi. Ubuzaza bembuyekezo elindele umoni bunokugwetywa ngokungathandi kweNkosi ukuphumeza ubulungisa. Isizwe asinyamezela ixesha elide, nesingayi kusibetha ade umlinganiselo wobugwenxa baso uzaliseke ekubalweni kukaThixo, ekugqibeleni siya kusela indebe yengqumbo engenaxutywa nenceba.”

“Xa uKristu eyeka ukulamlela kwaKhe engcweleni, iya kuthululwa ingqumbo engaxutywanga eyasongelwa phezu kwabo banqula irhamncwa nomfanekiso walo, bamkele uphawu lwalo (ISityihilelo 14:9, 10). Izibetho ezabehlela iYiputa xa uThixo wayesele eza kuhlangula uSirayeli zazifana ngohlobo nezo zigwebo zoyikekayo ngakumbi nezibanzi ngakumbi eziya kuwela ihlabathi kanye phambi kokuhlangulwa kokugqibela kwabantu bakaThixo. Utsho umchazi wesityihilelo, xa echaza ezo zohlwayo zoyikekayo: ‘Kwawela isilonda esibi nesibuhlungu phezu kwabantu ababenophawu lwerhamncwa, naphezu kwabo babenqula umfanekiso walo.’ Ulwandle ‘lwaba njengegazi lomntu ofileyo; yaza yonke into ephilayo eyayiselwandle yafa.’ Kanjalo ‘imilambo nemithombo yamanzi ... yaba ligazi.’ Nokuba zoyikeka kangakanani na ezi zohlwayo, ubulungisa bukaThixo buma bubonakalaliswe ngokupheleleyo. Ingelosi kaThixo iyavakalisa isithi: ‘Ulungile Wena, Nkosi, ... ngokuba ugwebe ngokunje. Kuba bachithe igazi labangcwele nelabaprofeti, Wena ubanike igazi ukuba balisele; kuba bafanelekile.’ ISityihilelo 16:2–6. Ngokugweba abantu bakaThixo ekufeni, baye bazenzela ityala legazi labo ngokwenene kanye ngokungathi lalichithwe zizandla zabo. Ngokunjalo uKristu wabhengeza amaYuda exesha laKhe enetyala lalo lonke igazi lamadoda angcwele elalichithiwe ukususela ngemihla ka-Abheli; kuba ayenomoya omnye, yaye ayefuna ukwenza umsebenzi ofanayo naba babulali babaprofeti.”

“Kwintsholongwane elandelayo, ilanga linikwa amandla ‘okutshisa abantu ngomlilo. Kwaye abantu batshiswa bubushushu obukhulu.’ Iindinyana 8, 9. Abaprofeti bayichaza ngolu hlobo imeko yomhlaba ngelo xesha loyikekayo: ‘Ilizwe liyalila; ... ngokuba isivuno sentsimi sitshabalele.... Yonke imithi yasentsimini ibunile; ngokuba uvuyo lubunile lwemka koonyana babantu.’ ‘Imbewu ibolile phantsi kwamagada ayo, oovimba bashiywe bengamanxuwa.... Hayi ukugcuma kwezilwanyana! imihlambi yeenkomo ididekile, ngokuba ayinadlelo.... Imilambo yamanzi yomile, nomlilo uligqibile idlelo lasentlango.’ ‘Ingoma zetempile ziya kuba zizililo ngaloo mini, utsho iNkosi uYehova: kuya kubakho izidumbu ezininzi kuyo yonke indawo; baya kuziphosa phandle bethe cwaka.’ UYoweli 1:10–12, 17–20; Amosi 8:3.

“Ezi zibetho azikho zehlabathi lonke, kungenjalo abemi bomhlaba bebeya kutshatyalaliswa ngokupheleleyo. Noko ke ziya kuba zezona zibhubhani zoyikekayo ezakha zaziwa ngabantu abafayo. Zonke izigwebo phezu kwabantu, phambi kokuvalwa kwexesha lovavanyo, bezixutywe nenceba. Igazi likaKristu elibhengezayo lilikhusele umoni ekufumaneni umlinganiselo opheleleyo wetyala lakhe; kodwa emgwebeni wokugqibela, ingqumbo ithululwa ingenaxutywa nenceba.

“Ngaloo mini, izihlwele ziya kunqwenela ikhusi lenceba kaThixo ebeziyidele ixesha elide kangako. ‘Yabonani, iyeza imihla, itsho iNkosi uYehova, endiya kuthumela ngayo indlala ezweni, ingabi yindlala yesonka, ingabi lunxano lwamanzi, ibe ibe yeyokuva amazwi kaYehova: baya kubhadula besuka elwandle besiya elwandle, besuka emantla bade baye empumalanga, baya kugidima benyuka behla bekhangela ilizwi likaYehova, bangalifumani.’ Amos 8:11, 12.” Imbambano Enkulu, 627–629.

Kwiscatshulwa esandulelayo kwathiwa, “Isizwe anyamezela kuso ixesha elide, nesiya angayi kusibetha side sizalise umlinganiselo wobugwenxa baso encwadini kaThixo, ekugqibeleni siya kusela indebe yengqumbo engaxutywanga nenceba.” Wabhala kananjalo kwakuloo mhlathi esithi, “Izibetho ezehlela iYiputa xa uThixo wayesele eza kukhulula uSirayeli zazifana ngokwendalo nezo zigwebo zoyikekayo ngakumbi nezibanzi ngakumbi eziza kwehlela ihlabathi kanye phambi kokuhlangulwa kokugqibela kwabantu bakaThixo.” Isizwe (i-United States) esizalisa “umlinganiselo wobugwenxa” siya kuva izibetho ezifana nezo zibetho zilishumi zaseYiputa.

Izibetho zaseYiputa zahlulwa zaba ngamaxesha amabini. Izibetho ezintathu zokuqala zehlela wonke umntu, kodwa ezisixhenxe zokugqibela zehlela amaYiputa kuphela.

Kwaye ngaloo mini ndiya kulahlula ilizwe laseGoshen, apho abantu bam bahlala khona, ukuze kungabikho zibawu zininzi khona; ukuze wazi ukuba ndinguYehova phakathi komhlaba. Eksodus 8:22.

Izibetho ezintathu zokuqala eYiputa zawela kuyo yonke indawo, kodwa iGoshen, apho amaHebhere ayehlala khona, ayizange yamkele izibetho ezisixhenxe zokugqibela zaseYiputa. IUnited States sisizwe esizalisa indebe yaso yobugwenxa ngomthetho weCawa. Ngelo xesha uwexuko lwesizwe lulandelwa yintshabalalo yesizwe, kodwa izigwebo ezivelisa intshabalalo yesizwe zixutywe nenceba de uMikayeli asukume, kuvalwe ixesha lovavanyo kubo bonke abantu. Ngomthetho weCawa eUnited States uninzi lwabo ngoku bazibiza ngokuba ngabagcini beSabatha luya kuqubuda kumagunya akhoyo, lwamkele uphawu lwerhamncwa. Ngelo xesha umba womthetho weCawa uba luvavanyo lokomoya kwabo bebekade bengaphandle kwe-Adventism. Ukususela kumthetho weCawa eUnited States de uMikayeli asukume kukho ukuhlanganiswa okukhulu kwabasebenzi beyure yeshumi elinanye, kodwa umnyango sele uvaliwe phezu kwabo babanjwa benoxanduva ngokukhanya kweSabatha yosuku lwesixhenxe ngaphambi komthetho weCawa.

“Ngokungakumbi nangakumbi, njengoko iintsuku zihamba, kuya kucaca ukuba izigwebo zikaThixo zisehlabathini. Ngomlilo nangesikhukula nangenyikima ulumkisa abemi balo mhlaba ngokusondela kwakhe okukufuphi. Ixesha liyasondela xa ingxaki enkulu embalini

yehlabathi iya kube ifikile, xa zonke izenzo kulawulo lukaThixo ziya kujongwa ngomdla omkhulu nangoloyiko olungathethekiyo. Ngokulandelelana okukhawulezileyo izigwebo zikaThixo ziya kulandelelana—umlilo nesikhukula nenyikima, kunye nemfazwe nokuphalala kwegazi.

“Owu, akwaba abantu balazi ixesha lokutyelwa kwabo! Baninzi abangekaliva inyaniso evavanyayo yale mihla. Baninzi abo uMoya kaThixo asabambana nabo. Ixesha lezigwebo zikaThixo ezitshabalalisayo lixesha lenceba kwabo bangazange bafumane thuba lokufunda ukuba yintoni inyaniso. INkosi iya kubajonga ngothando oluthambileyo. Intliziyo yaYo yenceba iyachukumiseka; isandla saYo sisaluliwe ukuba sisindise, lo gama umnyango uvaliwe kwabo bebengafuni ukungena.”

“Inceba kaThixo ibonakaliswa ekunyamezeleni kwaKhe okude. Uzibambile izigwebo zaKhe, elindele ukuba isigidimi sesilumkiso sivakaliswe kubo bonke. Owu, ukuba abantu bethu bebengaluva njengoko befanele uxanduva olubekwe phezu kwabo lokunikela ihlabathi isigidimi sokugqibela senceba, hayi, ubungakanani bomsebenzi omangalisayo obunokwenziwa!” Testimonies, volume 9, 97.

Kwiscatshulwa esingaphambili wachaza ukuba “ixesha lemigwebo kaThixo etshabalalisayo lixesha lenceba kwabo bangazange babe nathuba lokufunda ukuba yintoni inyaniso.”

Kwiscatshulwa esilandelayo ubhekisa kulo mhla wexesha ngokuthi “ixesha lembandezelo.”

“Ndabona ukuba iSabatha engwele iyiyo, yaye iya kuba, ludonga olwahlulayo phakathi koSirayeli oyinyaniso kaThixo nabangakhulwayo; yaye iSabatha ngumbuzo omkhulu, wokudibanisa iintliziyo zabangwele bakaThixo abathandekayo abalindileyo. Kwaye ukuba umntu ebesakhulwa, wayigcina iSabatha, wafumana intsikelelo ehamba nayo, aze emva koko ayincame, awaphule umyalelo ongcwele, ebeya kuzivalele amasango esiXeko esiNgcwele ngokwakhe, kanye njengokuba kuqinisekile ukuba kukho uThixo olawula ezulwini phezulu. Ndabona ukuba uThixo wayenabantwana, abangayiboniyo baze bangayigcini iSabatha. Babengakhange bayalele ukukhanya ngayo. Kwaye ekuqaleni kwexesha lembandezelo, sazaliswa nguMoya oyiNgcwele xa saphumayo saya kuvakalisa iSabatha ngokugqithiseleyo. Oku kwawacaphukisa amabandla, kunye nama-Adventist ngegama, kuba babengenako ukuyiphikisa inyaniso yeSabatha. Kwaye ngelo xesha, abanyuliweyo bakaThixo, bonke babona ngokucacileyo ukuba sasinenyaniso, baza baphuma baza banyamezela intshutshiso kunye nathi.” A Word to the Little Flock, 18, 19.

Nangona uguqulwe kancinane, elo candelo linye lisandul’ ukucatshulwa lifumaneka kwincwadi ethi Early Writings. Kuloo ncwadi uquka amagqabantshintshi ngentetho yakhe ethi “ixesha lenkathazo.” A Word to the Little Flock yayiyeyona mpapasho yokuqala yamaMillerite athembekileyo kodwa adanileyo emva koDano Olukhulu lwango-Oktobha 22, 1844, yaye kumashumi eminyaka kamva, xa abahleli babesebenzisa iinxalenye zolo phetshana ukuze bazifake kwincwadi ethi Early Writings, bacacisa ukuba “ixesha lenkathazo” ekubhekiswa kulo lalingengawo amakhamandela asixhenxe okugqibela, kuba xa amakhamandela asixhenxe okugqibela egalelwa, akukho nceba ixutywe nezigwebo.

“1. Kwiphepha 33 kunikwe oku kulandelayo: ‘Ndabona ukuba iSabatha engcwele iyiyo, yaye iya kuhlala injalo, udonga olwahlulayo phakathi koSirayeli wokwenene kaThixo nabangakholwayo; nokuba iSabatha ngumbandela omkhulu wokumanyanisa iintliziyi zabangcwele bakaThixo abathandekayo nabalindileyo. Ndabona ukuba uThixo wayenabantwana abangayiboniyo nabangayigciniyo iSabatha. Babengakhange bakukhanyele ukukhanya okuphathelele kuyo. Kwaye ekuqaleni kwexesha lembandezelo, sazaliswa nguMoya oyiNgcwele xa saphumayo saza sayivakalisa iSabatha ngokupheleleyo ngakumbi.’

“Lo mbono wanikwa ngowe-1847 xa kwakukho abazalwana bama-Advent abambalwa kakhulu abagcina iSabatha, yaye phakathi kwabo bambalwa kuphela ababecinga ukuba ukugcinwa kwayo kubaluleke ngokwaneleyo ukuba kutsale umgca phakathi kwabantu bakaThixo nabangakholwayo. Ngoku ukuzaliseka kwaloo mbono kuyaqalisa ukubonakala. ‘Ukuqalisa kwelo xesha lembandezelo,’ ekuthethwa ngalo apha, akubhekiseli kwixesha apho izibetho ziya kuqalisa ukuthululwa, kodwa kubhekisa kwithuba elifutshane kanye phambi kokuba zithululwe, ngoxa uKristu esesengcwele. Ngelo xesha, ngoxa umsebenzi wosindiso usondela esiphelweni, imbandezelo iya kube isiza phezu komhlaba, neentlanga ziya kuba nomsindo, ukanti zibanjwe zingalawuleki ukuze zingawuthinteli umsebenzi wesithunywa sezulu sesithathu. Ngelo xesha ‘imvula yasemva,’ okanye uhlaziyo oluvela ebusweni beNkosi, iya kuza, ukuze inike amandla ilizwi elikhulu lesithunywa sezulu sesithathu, yaye ilungise abangcwele ukuba beme ngexesha apho izibetho ezisixhenxe zokugqibela ziya kuthululwa.”  
Early Writings, 85.

Ngexesha lomthetho weCawa eUnited States, uwexuko lwesizwe luya kulandelwa yintshabalalo yesizwe. Ngaloo mthetho weCawa, ubu-Adventism eUnited States buya kwahlulwa bube zizigaba ezibini; esinye siya kwamkela uphawu lwerhamncwa, esinye sona itywina likaThixo. Intshabalalo yesizwe yaseUnited States imelwe zizibetho ezintathu zokuqala zaseYiputa. Ezo zigwebo ziya kuqhubeka kude kube kukuvalwa kwexesha lovavanyo loluntu; emva koko izibetho ezisixhenxe zokugqibela, ezingaxutywanga nenceba, ziya kuthululwa.

Ingongoma yam ayingako kangako ngembali yesiprofeto yaseYiputa, koko ingakumbi yile nyaniso yokuba uEllen White uchaza iYiputa njengomfuziselo wohlanga olunyanzelisa ihlabathi liphela ukuba lamkele uphawu lwerhamncwa; kuba, ngokwenza oko, usebenzisa isiqalo ukubonakalisa isiphelo, nto leyo engumqondiso wesiprofeto kaYesu njengo-Alfa no-Omega. Kwibali leEksodus, xa iNkosi ingena emnqophisweni noSirayeli wamandulo, Izazisa ngegama elitsha.

Yandula ke uYehova kuMoses wathi, Ngoku uya kubona oko ndiya kukwenza kuFaro; kuba ngesandla esinamandla uya kubayeka bahambe, yaye ngesandla esinamandla uya kubagxotha ezweni lakhe.

Waza uThixo kuMoses, wathi kuye, NdinguYehova; ndabonakala kuAbraham, kuIsake, nakuYakobi, ngegama elithi Thixo uSomandla, kodwa ngegama lam elithi YEHOVA andizange ndaziwe kubo.

Kananjalo ndimimise umnqophiso wam nabo, wokubanika ilizwe laseKanan, ilizwe lohambo lwabo, ababelubhadula kulo bengabaphambukeli. Kananjalo ndikuve nokuncwina koonyana bakaSirayeli, abagcinwe ngamaYiputa ebukhobokeni; ndawukhumbula umnqophiso wam.

Ngenxa yoko yithi koonyana bakaSirayeli, NdinguYehova, yaye ndiya kunikhupha phantsi kwemithwalo yamaYiputa, ndinisindise ebukhobokeni babo, ndinihlangule ngengalo eyoluliweyo nangemigwebo emikhulu; yaye ndiya kunamkela ukuba nibe ngabantu bam, mna ndibe nguThixo kuni; nazi ukuba ndinguYehova uThixo wenu, onikhuphayo phantsi kwemithwalo yamaYiputa. Ndiya kuningenisa ezweni, endalifungayo ukuba ndiya kulinika uAbraham, kuIsake, nakuYakobi; yaye ndiya kuninika lona libe lilifa: NdinguYehova.

UMoses watsho ngokunjalo kubantwana bakwaSirayeli; kodwa abamphulaphulanga uMoses ngenxa yokubandezeleka komoya, nangenxa yokubhoboka obukhohlakeleyo. Eksodus 6:1–9.

INkosi apha ichaza uMoses njengommeli womnqophiso waYo, njengoko kwakunjalo ngoYakobi, ngoIsake nangoAbraham. Kude kube kwimbali kaMoses igama elithi JEHOVA lalingaziwa kuAbraham nakwizizukulwana zakhe, yaye kwimbali yokuhlaziywa komnqophiso kaAbraham, xa amaHebhere ayeza kukhululwa ebukhobokeni baseYiputa, iNkosi yazisa isityhilelo esitsha sesimilo saYo, kuba igama limela isimilo ngokwesiprofeto. Xa uAbram wangena emnqophisweni neNkosi, iNkosi yaliguqula igama lakhe laba nguAbraham. Ekuqaleni kwesiprofeto sobukhoboka baseYiputa ummeli womnqophiso ongumntu watshintshwa igama lakhe, yaye ekupheleni kweso siprofeto uThixo wazisa igama elitsha laKhe.

UAbram wangena emnqophisweni kwisahluko seshumi elinesihlanu, yaye apho kwamiselwa isiprofeto sobukhoboka baseYiputa seminyaka engamakhulu amane. Kwisahluko seshumi elinesixhenxe uAbram wanikwa ummiselo wolwaluko, yaye amagama akhe nelikaSara atshintshwa.

Kwiminyaka engamakhulu amane kamva uMoses wavuswa ukuze azalisekise isiprofeto sika-Abraham seminyaka engamakhulu amane. UAbraham, uIsake, uYakobi noMoses bonke bamele amawaka alikhulu elinamashumi amane anesine angena emnqophisweni neNkosi ngemihla yokugqibela.

“Kwiintsuku zokugqibela zembali yalo mhlaba, umnqophiso kaThixo nabantu bakhe abagcina imithetho yakhe uya kuhlaziywa.” Review and Herald, February 26, 1914.

Ukwahlulwa kwabagcini beSabatha abamkela uphawu lwerhamncwa kubagcini beSabatha abamkela itywina likaThixo kwenziwa ngexesha lomthetho weCawa. Oko kwahlulwa kubonakaliswa kumzekeliso weentombi ezilishumi.

“Umzekeliso weentombi ezilishumi kuMateyu 25 ukwayimbonakaliso yamava abantu bama-Adventist.” Imbambano Enkulu, 393.

“Ndidla ngokukhunjuzwa ngomzekeliso weentombi ezilishumi, ezintlanu kuzo zazinebulumko, zathi ezintlanu zaba zizizidenge. Lo mzekeliso uzalisekile kwaye uya kuzaliseka kwaneenkukacha zawo zonke, kuba usebenza ngokukodwa kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekile kwaye uya kuqhubeka uyinyaniso ekhoyo kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Umzekeliso wazaliseka ngomhla wama-22 kuOktobha 1844 xa iintombi ezizizilumko neezizizidenge zembali yamaMiller zahlulwa. Ukuqala kobuAdventist kumela isiphelo

sobuAdventist, yaye ukwahlulwa ekupheleni kukuzaliseka komzekeliso weentombi ezilishumi, kwaye ukwahlulwa ekupheleni kuveliswa ngumthetho weCawa.

“Kwakhona, le mizekeliso ifundisa ukuba akuyi kubakho xesha lovavanyo emva komgwebo. Xa umsebenzi weendaba ezilungileyo ugqityiwe, kulandela ngoko nangoko ukwahlulwa phakathi kwabalungileyo nabakhohlakeleyo, yaye isiphelo seqela ngalinye simiselwa ngonaphakade.” Christ’s Object Lessons, 123.

Umzekeliso weentombi ezilishumi uchaza ukuba ziintombi ezizizilumko zobu-Adventism ezamkela itywina likaThixo, yaye ziintombi ezizizidenge zobu-Adventism ezamkela uphawu lwerhamncwa ngexesha lomthetho weCawa eUnited States. Iintombi ezizidenge zikwamelwe njengamaLawodike.

“Imeko yeBandla emelwe ziintombi eziziziyatha, ikwabizwa ngokuba yimeko yaseLawodike.” Review and Herald, Agasti 19, 1890.

Ngemihla yokugqibela, xa uThixo ehlaziya umnqophiso waKhe nabantu baKhe abagcina imithetho yaKhe, uThixo uya kutyhila igama elitsha laKhe, njengoko wenza xa wayehlaziya umnqophiso ngexesha likaMoses. Imeko yeentombi ezizizidenge kukuba azinayo ioli, yaye imeko yabaseLawodike kukuba ziyimfama kakhulu ukuba zibone ukuba azinayo ioli. Kuyacaca ukuba, ukuba iintombi ezizizidenge zingabaseLawodike, ngoko iintombi ezizizilumko zingabaseFiladelfiya.

Kwaye ubhalele ingelosi yebandla laseFiladelfiya, uthi; Utsho oyiNgcwele, oyinyaniso, ophethe isitshixo sikaDavide, ovulayo, kungabikho namnye uvalayo; novalayo, kungabikho namnye uvulayo; Ndiyayazi imisebenzi yakho; nanko, ndibeke phambi kwakho umnyango ovulekileyo, kungekho namnye unokuwuvala; ngokuba unamandla amancinane, waligcina ilizwi lam, akwalikhanyela negama lam.

Yabonani, ndobenza abo bendlu yesikhungu sikaSathana, abathi bangamaYuda, kanti abanjalo, koko bayaxoka; yabonani, ndobenza beze banqule phambi kweenyawo zakho, bazi nokuba ndikuthandle. Kuba uligcinile ilizwi lonyamezelo lwam, nam ndiya kukugcina kwixesha lovavanyo, eliya kuza phezu kwehlabathi liphela, ukuze kuvavanywe abo bahlala emhlabeni.

Yabonani, ndiza kamsinya; bambelela nkqi kuloo nto unayo, ukuze kungabikho namnye uthabatha isithsaba sakho. Lowo woyisayo ndiya kumenza intsika etempileni kaThixo wam, angabi saphuma konke kuyo; ndibhale phezu kwakhe igama likaThixo wam, negama lomzi kaThixo wam, oyiYerusalem entsha, owehla uphuma ezulwini kuThixo wam; ndibhale phezu kwakhe negama lam elitsha. Lowo unendlebe makeve oko uMoya akutshoyo kuwo amabandla. ISityhilelo 3:7–13.

AmaFiladelfiya amele ikhulu elinamashumi amane anesine amawaka, yaye athenjisiwe ukuba uThixo uya kubhala phezu kwawo igama lakhe elitsha. Xa iNkosi ingena emnqophisweni nekhulu elinamashumi amane anesine amawaka, iya kuzazisa ngegama elitsha layo. UAbraham waxelelwa yiNkosi ukuba Yayi nguThixo uSomandla.

Kwathi ke uAbram akuba eneminyaka emashumi alithoba anethoba, uYehova wabonakala kuAbram, wathi kuye, NdinguThixo uSomandla; hamba phambi kwam, ube ngogqibeleleyo. Ndiya kumisa umnqophiso wam phakathi kwam nawe, ndikandise kakhulu kunene. Wawa ngobuso bakhe uAbram; waza uThixo wathetha naye, esithi, Mna ke, yabona, umnqophiso wam unawe, kwaye uya kuba nguyise weentlanga ezininzi. Igama lakho alisayi kuphinda libizwe ngokuba nguAbram, kodwa igama lakho liya kuba nguAbraham; ngokuba ndikwenze uyise weentlanga ezininzi. Genesis 17:1–5.

Xa iNkosi yaqala ukungena emnqophisweni nabantu abanyuliweyo ngexesha lika-Abraham, Yazazisa njengoThixo uSomandla. Xa Yaqhubela phambili ubudlelane bayo bomnqophiso ngexesha likaMoses, okokuqala Yazazisa njengoJEHOVA. Xa uYesu wafika ukuze aqinise umnqophiso nabaninzi iveki enye, Wazisa igama elitsha likaThixo elalisuke lavakaliswa kwaba kanye kuphela kwiTestamente eNdala, yaye oko kwakwenziwe ngumBhabhiloni.

Ke kaloku uNebhukadenetsare ukumkani wamangaliswa, waza waphakama ngokukhawuleza, wathetha, wathi kubacebisi bakhe, Asibaphosanga na amadoda amathathu ebotshelelwe phakathi komlilo? Baphendula bathi kukumkani, Kuyinyaniso, kumkani. Waphendula wathi, Yabonani, ndibona amadoda amane ekhululekile, ehamba phakathi komlilo, yaye akonzakalanga; yaye imbonakalo yowesine injengoNyana kaThixo. Daniyeli 3:24, 25.

Kulula kakhulu ukungqina ukuba isahluko sesithathu sikaDaniyeli sichaza umthetho weCawa eUnited States. KuDaniyeli 3 uShadraki, uMeshaki noAbhedinego bamele ikhulu elinamashumi amane anesine amawaka. Ikhulu elinamashumi amane anesine amawaka ngabona bahlaziya umnqophiso okokugqibela. KuDaniyeli 3 sibona umzekeliso wesiprofeto womthetho weCawa nembali yemvula yasemva. UKristu wayekho yaye uya kuba semililweni yentshutshiso kunye nabathembekileyo bakhe abathathu, bengamele nje kuphela ikhulu elinamashumi amane anesine amawaka, kodwa kwanemiyalezo yeengelosi ezintathu. Emlilweni, ofuzisela ingxaki yomthetho weCawa, uchongwe ngelinye lamagama Akhe, yaye ligama elalingayi kwaziswa embalini de uKristu afike njengoNyana kaThixo. Kumzekeliso wesahluko sesithathu sibona abo bahlaziya umnqophiso ekupheleni kwehlabathi besebenzisana noKristu ngexesha lengxaki yokugqibela, yaye Unalo igama ekwakungekho bani ulaziyo.

Phambi kokuba ndiphambuke kakhulu ekucamngceni kwethu ngenkululeko yaseYiputa emele umthetho weCawa eUnited States, simele sizikhumbuze ukuba ngaphambi kokuba kuqale owokuqala kwizibetho ezilishumi eYiputa, kwakukho ngokwenene ukuxokozela ngeSabatha.

UFaro wathi, Yabonani, abantu belizwe ngoku baninzi, ibe nina nibenza baphumle emithwalweni yabo. Kwangaloo mini uFaro wayalela abaphathi bemisebenzi yabantu nabagosa babo, esithi, Anisayi kuphinda nibanike abantu umququ wokwenza izitena njengakuqala; mabahambe baye kuzifunele umququ ngokwabo. Nenani lezitena ababelenza ngaphambili niya kulibeka phezu kwabo; anisayi kulinciphisa nakancinane; kuba bayavila; ngenxa yoko bayakhala, besithi, Masihambe siye kubingelela kuThixo wethu. Makwandiswe umsebenzi phezu kwamadoda, ukuze asebenze kuwo; angawananzi amazwi alilize. Baphuma ke abaphathi bemisebenzi yabantu namagosa abo, bathetha ebantwini, besithi, Utsho uFaro ukuthi, Andisayi kuninika umququ. Hambani niye kuzifunelela umququ apho

ninokuwufumana khona; kanti ke akukho nanye into yomsebenzi wenu eya kuncitshiswa. Ngoko abantu basasazeka kulo lonke ilizwe laseYiputa, ukuze baqokelele iindiza endaweni yomququ. Abaphathi bemisebenzi babakhawulezisa, besithi, Fezekisani imisebenzi yenu, izabelo zenu zemihla ngemihla, njengaxa kwakukho umququ. Aza amagosa oonyana bakaSirayeli, ababekwe phezu kwabo ngabaphathi bemisebenzi bakaFaro, abethwa, kwathiwa kuwo, Yini na ukuba ningafezekisanga isabelo senu sokwenza izitena izolo nanamhlanje njengakuqala? Aza ke amagosa oonyana bakaSirayeli aya akhala kuFaro, esithi, Yini na ukuba wenjenjalo kubakhonzi bakho? Akukho mququ unikwa abakhonzi bakho, kanti bathi kuthi, Yenzani izitena; yaye, yabona, abakhonzi bakho bayabethwa; kodwa ityala likubantu bakho. Wathi ke yena, Niyavila, niyavila; ngenxa yoko nithi, Masihambe siye kubingelela kuYehova. Ngoko ke hambani ngoku, nisebenze; kuba anisayi kunikwa mququ, kanti inani lezitena niya kulikhupha. Aza amagosa oonyana bakaSirayeli aqonda ukuba akwimeko embi, emva kokuba kuthethiwe kwathiwa, Anisayi kunciphisa nento eziteneni zenu zesabelo senu semihla ngemihla. Eksodus 5:5–19.

Ngaphambi komthetho weCawa kuya kubakho ukuxokozela okwandayo ngokuchasene nabo bagcina iSabatha yosuku lwesixhenxe, kanye njengoko kwakunjalo ekukhokeleni kwiizibetho zaseYiputa. UMoses nguye owabonwa ngamaYiputa nangamaHebhere njengalowo wayebangela yonke loo nkathazo, kanye njengoko uAhabhi wamtyhola uEliya.

Kwathi, uAhabhi akumbona uEliya, uAhabhi wathi kuye, Nguwe na lo ubangela inkathazo kwaSirayeli? Waphendula wathi, Andinguye obangele inkathazo kwaSirayeli; nguwe ke, nendlu kayihlo, kuba niyishiyile imithetho kaYehova, walandela ooBhahali. 1 Kumkani 18:17, 18.

Ibali likaMoses libonisa imbali yomthetho weCawa, yaye ibali likaEliya nalo libonisa imbali yomthetho weCawa. Bebodwa okanye bekunye, uMoses noEliya bayimiqondiso. Ekuguqulweni kobuso bukaKristu, bekunye bamela ikhulu elinamashumi amane anesine amawaka abangafiyo nabo bafela eNkosini. UMoses wavuswa, uEliya akazange afe. Kananjalo bangabaprofeti ababini abangabaxhaphazi babantu kwisiTyhilelo seshumi elinanye. Inyaniso eninzi imelwe nguMoses noEliya njengemiqondiso, yaye sinethemba lokuyiqwalasela kamva.

Yabonani, ndiya kunithumela uEliya umprofeti, phambi kokufika komhla omkhulu nowoyikekayo weNkosi; kwaye uya kubuyisela intliziyo yoobawo kubantwana, nentliziyo yabantwana koobawo babo, hleze ndifike ndilibethe ihlabathi ngesiqalekiso. Malaki 4:5, 6.

Kungekavalwa ixesha lovavanyo loluntu “uEliya umprofeti” uya kuvela enomyalezo okhethekileyo ojika “intliziyo yooyise kubantwana, nentliziyo yabantwana kooyise.” Bonke abaprofeti bangqina ngokuphela kwehlabathi, yaye bonke bayavumelana omnye nomnye.

Kwaye oomoya babaprofeti bayalawulwa ngabaprofeti. Kuba uThixo akanguye umbhali wesiphithiphithi, kodwa ngowoxolo, njengakuzo zonke iicawa zabangcwele. 1 Korinte 14:32, 33.

Umyalezo kaEliya ufika kanye ngaphambi komhla omkhulu nowoyikekayo weNkosi; ngoko ke, ngulo kanye umyalezo okhethekileyo ofanayo encwadini yeSityhilelo omelwe njenge “ISityhilelo

sikaYesu Kristu.” Xa “ixesha likufuphi” umyalezo okhethekileyo kaEliya ubonisa “abakhonzi” bakaThixo izinto “ezimele ukwenzeka kamsinya.”

ISityhilelo sikaYesu Kristu, awasinikwa nguThixo, ukuba azibonakalise kubakhonzi bakhe izinto ezimele ukwenzeka kungekudala; wasithumela ke, wasibonakalalisa ngengelosi yakhe kumkhonzi wakhe uYohane: owangqinayo ilizwi likaThixo, nobungqina bukaYesu Kristu, nezinto zonke awazibonayo. Unoyolo ofundayo, nabo balivayo amazwi esi siprofeto, bakugcine okubhaliweyo kuso; kuba ixesha lisondele. ISityhilelo 1:1–3.

Qaphela ukuba xa uMalaki esebenzisa uEliya njengophawu, ukuka isalathiso esingqalileyo ekugcinweni kwemithetho.

Khumbulani umthetho kaMoses umkhonzi wam, endamyalela wona eHorebhe ngenxa kaSirayeli wonke, kunye nemimiselo nemigwebo. Yabonani, ndonithumela uEliya umprofeti, phambi kokufika komhla omkhulu nowoyikekayo weNkosi; yaye yena uya kubuyisela intliziyo yooyise ebantwaneni, nentliziyo yabantwana kooyise, hleze ndifike ndilihlabane ihlabathi ngesiqalekiso. Malaki 4:4–6.

Ezi ndima zintathu zezokugqibela zeTestamente eNdala, yaye ziqulethe isithembiso sokugqibela seTestamente eNdala kwakunye nokugxininiswa kokugcina imithetho elishumi. Kule nwadi yeSityhilelo kukho “iintsikelelo” ezisixhenxe, yaye eyokugqibela yintsikelelo phezu kwabo bayigcinayo imithetho elishumi.

NdinguAlfa no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela. Banoyolo abo benza imithetho yakhe, ukuze babe nelungelo emthini wobomi, baze bangene ngesango emzini. ISityhilelo 22:13, 14.

Isithembiso sokugqibela kwiTestamente eNdala siyasazisa ukuba “Sikhumbule” imithetho elishumi, kodwa ngokwenza njalo sigxininisa loo mthetho mnye oquka umyalelo othi “khumbula.”

Khumbula umhla wesabatha, ukuba uwungcwalise. Iintsuku ezintandathu uya kusebenza, uwenze wonke umsebenzi wakho; kodwa umhla wesixhenxe usisabatha sikaYehova uThixo wakho; ngawo akuyi kwenza nawuphi na umsebenzi, wena, nonyana wakho, nentombi yakho, nomkhonzi wakho oyindoda, nesicakakazi sakho, neenkomo zakho, nomphambukeli wakho ophakathi kwamasango akho; kuba ngeentsuku ezintandathu uYehova wenza izulu nomhlaba, ulwandle, nako konke okukuzo, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla wesabatha, wawungcwalisa. Eksodus 20:8–11.

Isithembiso sokugqibela kuzo zombini iTestamente eNdala neTestamente eNtsha sigxininisa imiyalelo kaThixo, ngokugxininisa okukhethekileyo kwiSabatha yosuku lwesixhenxe. UMalaki uthi “khumbulani,” yaye uYohane usazisa ukuba nisikelelekile ngokwenjenjalo. ISabatha yosuku lwesixhenxe sisikhumbuzo sendalo kaThixo namandla akhe okudala. ISabatha ikwaba yindawo yempikiswano ngemihla yokugqibela yembali yomhlaba. Xa uYohane ebhala “intsikelelo” phezu kwabo bayenzayo imiyalelo yakhe, ubhala nje oko uYesu, uAlfa no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela, wakuvakalisayo. Ngoko ke, isithembiso sokugqibela seTestamente eNtsha sinento yokwenza neSabatha yoSuku lweSixhenxe kwanophawu lobuThixo oluchaza

isiphelo ngesiqalo.

Inyaniso yokuqala ekhankanyiweyo kwiGenesis, ethetha iziqalo, ichaza uMdali, indalo, kunye nogxininiso olukhethekileyo kwiSabatha. Xa kuthatyathwa konke kunye, umgca phezu komgca, isiqalo seTestamente eNdala nesiphelo sazo zombini iTestamente eNdala neNtsha sigxininisa uThixo njengoMdali, iMithetho eliShumi, umthetho weSabatha, kwanokuba uYesu usisiqalo nesiphelo.

UMprofeti uEliya usetyenziswa nguMalaki njengomfuziselo kwisithembiso sokugqibela seTestamente eNdala, yaye nguye umprofeti owajamelana noIzebhele noAhabhi. Incwadi yeSityhilelo isebenzisa uIzebhele njengomfuziselo wobupopu, yaye ookumkani abalishumi njengomfuziselo weZizwe eziManyeneyo. Ukujamelana kukaEliya noAhabhi noIzebhele kumele ukujamelana kwamawaka alikhulu elinamashumi amane anesine neZizwe eziManyeneyo, ezixhotyiswe ngamandla yi-United States zaza zalawulwa bubupopu. Njengokumkani wezizwe ezilishumi ezingasentla zakwaSirayeli, uAhabhi wayemele igunya elilawulayo phezu kwezizwe ezilishumi, ngaloo ndlela esenza umzekelo we-United States (uAhabhi) exhobisa iZizwe eziManyeneyo (izizwe ezilishumi okanye ookumkani abalishumi kwiSityhilelo seshumi elinesixhenxe) ukuba zenze intshutshiso yabagcini beSabatha ngenxa yobupopu (uIzebhele). Xa uMalaki esebenzisa uEliya ukumela umyalezo oza ngaphambi komhla omkhulu nowoyikekayo weNkosi, uEliya umele abo batshutshiswa yiRoma yanamhlanje (inamba, irhamncwa, nomprofeti wobuxoki), njengokuba naye watshutshiswa nguIzebhele iminyaka emithathu enesiqingatha. Ukugxininisa iSabatha ngokusebenzisa igama elithi “khumbula” kuMalaki 4:4 kongeza nengxaki yomthetho weCawa yangeCawa kumfanekiso wesiprofeto oboniswa nguMalaki.

Kusekho okungakumbi okufuneka kongezwe ekuqwalaselweni kweenyaniso ezidluliswa ngokuthelekisa isiqalo seTestamente eNdala nesiphelo seTestamente eNdala, kwandule ke kuthelekiswe isiqalo seBhayibhile nesiphelo seBhayibhile. KwiGenesis sinoMdali, indalo, neSabatha ekhumbuza indalo. KwiMalaki sinomyalelo weSabatha uchongwa njengomba wobunzima obukhokelela ekuvalweni kwexesha lovavanyo loluntu nakwiizibetho ezisixhenxe zokugqibela, okanye njengoko uMalaki ekubiza, “imini enkulu neyoyikekayo kaYehova.” U-Eliya umele abantu bakaThixo abavakalisa isigidimi sengelosi yesithathu kwihlabathi elifayo.

“Namhlanje, ngomoya nangamandla kaEliya nokaYohane uMbaptizi, izithunywa ezimiselwe nguThixo zibiza ingqalelo yehlabathi elijongene nomgwebo kwiziganeko ezinzulu eziza kwenzeka kungekudala ngokunxulumene neeyure zokugqibela zovavanyo nokuvela kukaKristu Yesu njengoKumkani wookumkani neNkosi yeenkosi.” Prophets and Kings, 715, 716.

Isiqalo seBhayibhile, ekwangumqalo weTestamente eNdala, sibonisa ibali elinye nelo likwisiphelo sazo zombini iiTestamente, kodwa isiqalo ngasinye nesiphelo ngasinye sinenyaniso yaso ekufuneka siyigxininise nesiyongezelele kwisigidimi. KwiGenesis kugxilwe kwizenzo zikaThixo; kuMalaki kugxilwe kwisigidimi esilumkisa ngengxaki ezayo. Isiphelo seSityhilelo sibonisa uAlfa no-Omega. Kwinwadi yokuqala yeTestamente eNtsha, sifunda oku kulandelayo.

Incwadi yomlibo kaYesu Kristu, unyana kaDavide, unyana ka-Abraham.

UAbraham wazala uIsake; uIsake wazala uYakobi; uYakobi wazala uYuda nabazalwana bakhe; uYuda wazala uPeretse noZera ngoTamare; uPeretse wazala uHetseron; uHetseron wazala uAram; uAram wazala uAminadabhi; uAminadabhi wazala uNaheshon; uNaheshon wazala uSalmon; uSalmon wazala uBhohazi ngoRahabhi; uBhohazi wazala uObhedi ngoRute; uObhedi wazala uYese; uYese wazala uDavide ukumkani; uDavide ukumkani wazala uSolomon ngulowa wayengumfazi kaUriya; uSolomon wazala uRehobhoham; uRehobhoham wazala uAbhiya; uAbhiya wazala uAsa; uAsa wazala uYehoshafati; uYehoshafati wazala uYoram; uYoram wazala uUziya; uUziya wazala uYotam; uYotam wazala uAhazi; uAhazi wazala uHezekiya; uHezekiya wazala uManase; uManase wazala uAmon; uAmon wazala uYosiya; uYosiya wazala uYekoniya nabazalwana bakhe, ngexesha lokuthinjelwa kwabo eBhabheli. Emveni kokuba bethinjelwe eBhabheli, uYekoniya wazala uSalatiyeli; uSalatiyeli wazala uZerubhabheli; uZerubhabheli wazala uAbhihudi; uAbhihudi wazala uEliyakim; uEliyakim wazala uAzore; uAzore wazala uTsadoki; uTsadoki wazala uAkim; uAkim wazala uEliyudi; uEliyudi wazala uElazare; uElazare wazala uMatan; uMatan wazala uYakobi; uYakobi wazala uYosefu indoda kaMariya, owazalwa kuye uYesu, ekuthiwa nguKristu.

Ngoko ke zonke izizukulwana ukususela kuAbraham kude kuse kuDavide zizizukulwana ezilishumi elinesine; yaye ukususela kuDavide kude kube sekufuduselweni eBhabhiloni zizizukulwana ezilishumi elinesine; kwaza ukususela ekufuduselweni eBhabhiloni kude kuse kuKristu zizizukulwana ezilishumi elinesine.

Ke kaloku ukuzalwa kukaYesu Kristu kwaba ngolu hlobo: Kwathi, xa unina uMariya wayeganene noYosefu, phambi kokuba bahlangane, kwafunyanwa ukuba ukhulelwe ngoMoya oyiNgcwele. Wathi ke uYosefu indoda yakhe, engumntu olilungisa, engathandi ukumenza ihlazo esidlangalaleni, wazimisela ukumala ngasese. Ke kaloku, esacinga ngezo zinto, yabonakala kuye ingelosi yeNkosi ephupheni, isithi, Yosefu, nyana kaDavide, musa ukoyika ukumthabatha uMariya abe ngumfazi wakho; kuba oko kukhawulweyo kuye kungoMoya oyiNgcwele.

Yaye uya kuzala unyana, umbize ngegama elinguYESU; kuba yena uya kubasindisa abantu bakhe ezonweni zabo. Ke kaloku konke oku kwenzekile ukuze kuzaliseke oko kwathethwayo yiNkosi ngomprofeti, isithi, Yabonani, intombi enyulu iya kumitha, izale unyana, bambize ngegama elinguImanuveli; oko ke xa kutolikwa kuthetha ukuthi, UThixo unathi. Waza uYosefu, akuvuka ebuthongweni, wenza njengoko isithunywa seNkosi sasimyalele ngako, wamthabatha umfazi wakhe. Akamazi wada wazala unyana wakhe wamazibulo; wambiza ngegama elinguYESU. Mateyu 1:1–25.

Ukuqala kweTestamente eNtsha kuyavumelana nokuqala nokuphela kweTestamente eNdala kwanokuphela kweTestamente eNtsha, kuba kugxininisa amandla kaThixo okudala; kuba amandla awasetyenziswa nguKristu ekudaleni zonke izinto ngeentsuku ezintandathu ngawona mandla kanye awasebenzisayo ukuze “asindise abantu bakhe ezonweni zabo.” Igama elithi Emanuweli, njengoko esi siqendu sicaphula kwiincwadi zikaIsaya, lithetha ukuthi “uThixo unathi.” Uhlala phakathi kwabantu bakhe ngokudibanisa ubuthixo bakhe nobuntu bethu, yaye olo yayiludibaniso kanye awalwenza xa wayezelwe emzimbeni kuMariya.

“Akukho nto ingaphantsi kokuthobela okugqibeleleyo enokufikelela kumgangatho wemfuneko kaThixo. Akazange ayishiye imiyalelo yaKhe ingacacanga. Akamisanga mfuneko yanto engeyomfuneko ukuze umntu aziswe ekungqinelaneni naYe. Simele ukukhomba aboni kumzekelo waKhe wesimilo size sibakhokelele kuKristu, ekuthi ngobabalo lwaKhe kuphela lo mgangatho ufikelelwe kuwo.

“UMsindisi wazithwalela Yena ngokwakhe izifo nobuthathaka boluntu, waza waphila ubomi obungenasono, ukuze abantu bangabi nakoyika ukuba ngenxa yobuthathaka bendalo yobuntu abanakoyisa. UKristu weza ukuze asenze ‘sibe ngabahlanganyeli bendalo yobuthixo,’ yaye ubomi baKhe buyavakalisa ukuba ubuntu, xa budityaniswe nobuthixo, abwenzi sono.”

Ministry of Healing, 180.

Ukuqala kweTestamente eNtsha kuchaza apho, nini, kwanokuba kutheni na uYesu wathabatha phezu kwakhe indalo yethu yobuntu. Wakwenza oko ukuze abonakalise ukuba amandla obuntu edityaniswe namandla obuthixo awoni. Isono kukwaphula umthetho, athi ngawo uMalaki masiwu “khumbule.” UYohane usazisa ukuba abo bawugcinayo umthetho, ngoko ke abo bangoniyo, banokungena ngamasango asezulwini. UMateyu uchaza ukuba umoni unokuloyisa isono, njengoko noKristu woyisayo. Xa sinoKristu ngaphakathi kuthi, (ithemba lozuko) sinawo ngaphakathi kuthi loo mandla okudala awenza indalo yonke. Le ndlela yokuba oko kwenzeka yabonelelwa nguKristu ngokukhetha ukungena kusapho loluntu, aze kube ngonaphakade bonke abe ngengenguye kuphela uNyana kaThixo kodwa abe kwangaxeshanye noNyana womntu.

Kukho isigidimi esikhethekileyo senyaniso esityhilwe kubantu bakaThixo kwincwadi yesiTyhilelo kanye phambi kokuvalwa kwexesha lovavanyo lomntu. Eso sigidimi sikhethekileyo sikwasisigidimi sikaMaliya “sikaEliya” esivakaliswayo kanye phambi “kwemini eyoyikekayo yeNkosi.”

Ekuqaleni kwazo zombini iiTestamente nasekupheleni kweTestamente eNtsha, sineempawu ezithile zikaThixo ezichongiweyo. KwiGenesis unguMdali, yaye ekupheleni kweSityhilelo unguAlfa no-Omega. Ekuqaleni kweTestamente eNtsha, uba nguNyana womntu. Kwaye ekupheleni kweTestamente eNdala sifumana umgaqo awusetyenziswa ngumthunywa uEliya ukuze azalisekise umyalezo awayeya kuwuvakalisa wokubuyisela iintliziyo zooyise ebantwaneni, kwanazo ezabantwana koobawo babo.

Umgaqo wesiprofeto awusebenzisayo uEliya ekuboniseni isigidimi sakhe sesilumkiso ngowona kanye uYohane awayeyalelwe ukuba awusebenzise encwadini yesiTyhilelo. UEliya “uya kubuyisela intliziyo yooyise ebantwaneni, nentliziyo yabantwana kooyise,” yaye uYohane waxelelwa ukuba abhale izinto ezazikho ngelo xesha, yaye ngokwenza oko wayeza kuthi ngaxeshanye abe ebhala nezinto eziza kuza. UYohane wasetyenziswa ukubonisa indlela umgaqo we-alpha ne-omega osebenza ngayo kwiLizwi lesiprofeto, yaye uEliya uya kuseka isigidimi sakhe phezu kwaloo mgaqo mnye. Xa sithlekisa isiqalo seBhayibhile nesiphelo seBhayibhile, sithlekisa iNdala neNtsha. Uyise usisiqalo somntwana wakhe, yaye umntwana usisiphelo sikayise. Iwaka elinamakhulu amane anamashumi amane anesine ngawona sizukulwana sokugqibela sabantwana baka-Abraham, yaye imbali apho uThixo wangena emnqophisweni noAbraham ifanekisela imbali xa uThixo ewuhlaziya loo mnqophiso kunye newaka elinamakhulu

amane anamashumi amane anesine.

Ngoko ke kungokokholo, ukuze kube ngobabalo; khon' ukuze idinga liqiniseke kuyo yonke imbewu; kungekuphela nje kuleyo yowomthetho, kodwa nakuleyo yokholo luka-Abraham; yena onguyise wethu sonke. Roma 4:16.

Umyalezo kaEliya umele umgaqo we-alpha ne-omega, kuba ooyise bayialpha nabantwana bayioomega. Umyalezo kaEliya wawuza kubuyisela iintliziyi zooyise kubantwana. UKristu wamchaza uYohane uMbaptizi njengoEliya, yaye uEllen White wamchaza uWilliam Miller njengokuba enguye zombini uEliya noYohane uMbaptizi. Umyalezo wawo onke la madoda amelelayo wamelwa njengobuyisela iintliziyi zooyise kubantwana, kwanokubuyisela ezabantwana kooyise. Loo msebenzi umele isiphumo somyalezo ekubuyiseleni iintliziyi zabantu kuYise wabo osezulwini, kodwa uthetha okungaphezulu koko, kuba uluphawu lomsebenzi. Esiprofetweni seBhayibhile iimpawu zinentsingiselo engaphezu kwenye, yaye kufuneka zichongwe ngokwemeko ezikuyo.

“Yintoni eyamenza uYohane umBaptizi abe mkhulu? Wayivala ingqondo yakhe kwisixa esikhulu sezithethe ezaziziswe ngootitshala besizwe samaYuda, wayivulela ubulumko obuvela phezulu. Phambi kokuzalwa kwakhe uMoya oyiNgcwele wangqina ngoYohane esithi: ‘Uya kuba mkhulu emehlweni eNkosi, angaseli wayini nasiselo sinamandla; yaye uya kuzaliswa nguMoya oyiNgcwele.... Kwaye abaninzi kubantwana bakwaSirayeli uya kubabuyisela eNkosini uThixo wabo. Yaye uya kuhamba phambi kwaKhe ngomoya nangamandla kaEliya, ukuze abuyisele iintliziyi zooyise ebantwaneni, nabangathobeliyo kubulumko bamalungisa; ukuze alungiselele iNkosi abantu abalungiselelweyo.’ Luka 1:15–17.” Counsels to Parents, Teachers and Students, 445.

Umyalezo ulungiselelwe ukuba abo bakhethayo ukuva baguqukele ngeentliziyi zabo kuYise waseZulwini, kanti ke umgaqo osisiseko wesiprofeto oya kusetyenziswa ukudlulisa umyalezo wesilumkiso uya kuba kukuba uKristu nguAlfa no-Omega, owokuqala nowokugqibela, isiqalo nesiphelo. Umyalezo kaEliya usekelwe ekubekweni phambi kwabantu kweLizwi likaThixo lesiprofeto ngokwembono yokuba uYesu Kristu uliLizwi likaThixo, yaye imithetho elawula iBhayibhile ikwangamaphawu esimo saKhe.

“Umthetho kaThixo ungwele njengokuba noThixo ngokwaKhe engwele. Usisityhilelo sentando yaKhe, ungumbhalo ovelisa isimilo saKhe, uyimbonakaliso yothando nobulumko bobuthixo. Ukuvisisana kwendalo kuxhomekeke ekuthobeleni ngokugqibeleleyo komthetho woMdali ngazo zonke izidalwa, kuyo yonke into, enobomi nengenabomi. UThixo umisele imithetho yokulawula, kungekuphela izidalwa eziphilayo, kodwa kwanazo zonke iindlela zokusebenza kwendalo. Yonke into iphantsi kwemithetho emisiweyo, engenakungahoywa. Kodwa lo gama yonke into endalweni ilawulwa yimithetho yendalo, ngumntu yedwa, kuyo yonke into ehlala emhlabeni, ophantsi komthetho wokuziphatha. Kumntu, ongumsebenzi wobugcisa bendalo othweswe isithsaba, uThixo unike amandla okuqonda iimfuno zaKhe, ukuqonda ubulungisa nesisa somthetho waKhe, namabango awo angwele phezu kwakhe; yaye kumntu kufunwa ukuthobela okungagungqiyo.” Patriarchs and Prophets, 53.

Yonke into (kwaye oku kuya kubandakanya iBhayibhile, kuba iBhayibhile yinto, yaye ukuba iyinto, ngoko ke iyinxalenye yayo yonke into) iphantsi kwemithetho emisiweyo. IBhayibhile inemithetho okanye imigaqo emisiweyo elawula ukutolikwa kwayo ngokuchanekileyo. Omnye waloo mgaqo ngowokuba iBhayibhile ichaza isiphelo sento ngokunxulumene nesiqalo sento. UYesu uliLizwi likaThixo, yaye Ungowokuqala nowokugqibela, yaye lo “ngumthetho omisiweyo” kwakunye nophawu lwesimilo saKhe.

Sisebenzise esi singeniso sikaEliya ukubonisa ukuba isiqalo nesiphelo zozibini zoMnqophiso oMdala nesoMtsha ziyavumelana. Isiphelo seBhayibhile, esikwangisiphelo senewadi yeSityhilelo, naso siyavumelana nesiqalo seSityhilelo. Amangqina amahlanu enyaniso ezifanayo, esekelwe phezu komgaqo oyinxalenye yesimilo sikaThixo, wokuba iLizwi likaThixo lisoloko libonisa isiphelo sento ngesiqalo saloo nto. Le nyaniso yinxalenye yoko kuthethwayo xa kusithiwa uYesu Kristu nguAlfa no-Omega.

“Kumpostile uYohane esiqithini sasePatmos kwatyhilelwa imiboniso enomdla onzulu noyothusayo kumava ebandla. Kwavezwa kuye, ngemifuziselo neempawu, imixholo enomdla omkhulu nobaluleke ngokubanzi, ukuze abantu bakaThixo babe nolwazi olucacileyo ngeengozi neengxabano eziphambi kwabo. Imbali yehlabathi lobuKristu kwada kwangasekupheleni kwexesha yatyhilwa kuYohane. Ngokucaca okukhulu wabona isikhundla, iingozi, iingxabano, nokuhlangulwa kokugqibela kwabantu bakaThixo. Ubhala isigidimi sokugqibela esimele sivuthise isivuno somhlaba, mhlawumbi sibe zizithungu zovimba wasezulwini, okanye sibe zizithungu zeenkuni zemililo yosuku lokugqibela.”

“Embonweni uYohane wabona izilingo abantu bakaThixo ababeza kunyamezela ngenxa yenyano. Wabona ukuma kwabo okuqinileyo, okungagobekiyo, ekuthobeleni imithetho kaThixo phambi kwamandla acinezelayo awayefuna ukubanyanzela ekungathobelini, yaye wabona uloyiso lwabo lokugqibela phezu kwerhamncwa nomfanekiselo walo.

“Phantsi kwemifuziselo yenamba enkulu ebomvu, yesilo esifana nengwe, neyesilo esineempondo ezifana nezegusha, kwabekwa phambi kukaYohane oorhulumente basemhlabeni ababeza kuthi ngokukodwa bazibandakanye ekunyatheleni umthetho kaThixo nasekutshutshiseni abantu baKhe. Imfazwe iyaqhubeka kude kuse ekupheleni kwexesha. Abantu bakaThixo, abafuziselwa ngumfazi ongwele nabantwana bakhe, babonakaliswa njengabambalwa kakhulu. Ngemihla yokugqibela kwakusekho kuphela intsalela. Ngabo uYohane athetha xa esithi, ‘abagcina imithetho kaThixo, yaye banobungqina bukaYesu Kristu.’”

“Ngobuhedeni, yaza ke emva koko ngobupopu, uSathana wasebenzisa amandla akhe kangangeenkulungwane ezininzi ezama ukucima emhlabeni amangqina kaThixo athembekileyo. Abahedeni namapopu babeqhutywa ngumoya omnye wenamba. Bahluka kuphela ngelithi ubupopu, buzenza ngathi bukhonza uThixo, babulutshaba obuyingozi ngakumbi nobukhohlakeleyo ngakumbi. Ngokusebenza kweRoma, uSathana wawuthimba umhlaba. Ibandla likaThixo elizibizayo lasiwa langena kuluhlu lwale nkohliso, yaye ngaphezu kweminyaka eliwaka abantu bakaThixo babandezeleka phantsi kwengqumbo yenamba. Ke kaloku xa ubupopu, buphuciwela amandla abo, banyanzeleka ukuba buyeke intshutshiso,

uYohane wabona amandla amatsha enyuka ukuze avakalise kwakhona izwi lenamba, aze aqhubele phambili umsebenzi ofanayo onobukhohlakele nohlambalazayo. La mandla, angokukugqibela aza kulwa nebandla nomthetho kaThixo, afanekiswa lirhamncwa elineempondo ezifana nezegusha. Amarhamncwa ayeliphambi kwalo ayephume elwandle, kodwa lona laphuma emhlabeni, nto leyo emele ukucela ngoxolo kwesizwe esifanekiswayo. “Impondo ezimbini ezifana nezegusha” zimela kakuhle isimilo soRhulumente wase-United States, njengoko sibonakaliswa kwimigaqo yawo emibini esisiseko, iRiphabhlikhi nobuProtestanti. Le migaqo iyimfihlelo yamandla nempumelelo yethu njengesizwe. Abo baqala ukufumana ikhushi kunxweme lwaseMerika bavuyiswa kukuba befike kwilizwe elikhululekileyo kumabango azidlayo obupopu nakwingcinezelo yolawulo lweekumkani. Bazimisela ukuseka urhulumente phezu kwesiseko esibanzi senkululeko yezentlalo neyenkolo.

“Kodwa umgca oqinileyo wepensile yesiprofeto utyhila inguquko kulo mbono unoxolo. Irhamncwa elineempondo ezifana nezegusha lithetha ngelizwi lenamba, yaye ‘linamandla onke erhwanncwa lokuqala phambi kwalo.’ Isiprofeto sibhengeza ukuba liya kuthi kwabo bahlala emhlabeni mabenze umfanekiselo werhamncwa, yaye ‘libangela bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka, ukuba bankeliswe uphawu esandleni sabo sokunene, okanye emabunzini abo; ukuze kungabikho bani unokuthenga nokuthengisa, ngaphandle kwalowo unophawu, okanye igama lerhamncwa, okanye inani legama lalo.’ Ngaloo ndlela ubuProtestanti bulandela emanyathelweni oBupopu.

“Kungeli xesha apho ingelosi yesithathu ibonakala iphaphazela phakathi kwezulu, ivakalisa isithi: ‘Ukuba nabani na enqula irhamncwa nomfanekiso walo, aze amkele uphawu lwalo ebunzini bakhe, okanye esandleni sakhe, naye uya kusela iwayini yengqumbo kaThixo, egalelwe ingaxutywanga kwindebe yomsindo waKhe.’ ‘Naba abagcina imithetho kaThixo, nokholo lukaYesu.’ Ngokuchaseneyo ngokucacileyo nehlabathi kumi iqelana elincinane elingayi kuphambuka ekuthembekeni kwalo kuThixo. Aba ngabo athetha ngabo uIsaya njengabalungisa isikhewu esenziweyo emthethweni kaThixo, abo bakha iindawo ezindala ezachithwayo, bemisa iziseko zezizukulwana ezininzi.”

“Isilumkiso esinzulu kunazo zonke nesoyikiso esoyikekayo kunazo zonke esakha sabhekiswa kubantu abafayo seso siqulethwe kwisigidimi sengwe yesithathu. Isono esibizela phantsi ingqumbo kaThixo engaxutywanga nanceba simele ukuba sesona sinobubi bukhulu. Ingaba ihlabathi liza kushiya ebunmyameni ngokuphathelele ubunjani besi sono?—Ngokuqinisekileyo akunjalo. UThixo akasebenzi ngaloo ndlela kwizidalwa zaKhe. Ingqumbo yaKhe ayize yehlelwe phezu kwezono zokungazi. Ngaphambi kokuba izigwebo zaKhe zisiwe phezu komhlaba, ukukhanya ngokuphathelele esi sono makuziswe ehlabathini, ukuze umntu azi ukuba kutheni ezi zigwebo ziza kuthululwa, aze abe nethuba lokuzisaba.”

“Umyalezo oqulethe esi silumkiso ngowokugqibela omelwe ukuvakaliswa ngaphambi kokutyhilwa koNyana womntu. Imiqondiso athe Yena ngokwaKhe wayinika ibhengeza ukuba ukuza kwaKhe kusondele kakhulu. Phantse iminyaka engamashumi amane umyalezo wengelosi yesithathu ubusoloko uvakala. Kumbandela wale mpikiswano inkulu kuphuhliswa amaqela amabini, abo ‘banqula irhamncwa nomfanekiselo walo,’ baze bamkele uphawu lwalo, kwanabo bamkela ‘itywina loThixo ophilileyo,’ abanagama likaYise libhaliwe emabunzini

abo. Olu asilophawu olubonakalayo. Ixesha lifikile lokuba bonke abanomdla kusindiso lwemiphefumlo yabo babuze ngokunyanisekileyo nangokungcangcazela, Yintoni itywina likaThixo? yaye yintoni na uphawu lwerhamncwa? Singakuphepha njani ukulamkela?”

“Utywina lukaThixo, umqondiso okanye uphawu lwegunya laKhe, lufumaneka kumthetho wesine. Lo kuphela ngumyalelo kwiDekalogu obhekisa kuThixo njengoMdali wezulu nomhlaba, yaye omhlukanisa ngokucacileyo uThixo oyinyaniso kubo bonke oothixo bobuxoki. Kuzo zonke iziBhalo inyaniso yamandla kaThixo okudala ikhankanywa njengobungqina bokuba uphakamile ngaphezu kwazo zonke izithixo zeentlanga.

“ISabatha eyalelwe ngumthetho wesine yamiselwa ukuze ikhumbuze umsebenzi wokudala, ngaloo ndlela igcine iingqondo zabantu zisoloko zibhekiswe kuThixo oyinyaniso noPhilayo. Ukuba iSabatha ibisoloko igcinwa, ngekwangazange kubekho umkhonzi-zithixo, umntu ongakholelwayo kubukho bukaThixo, okanye ongakholwayo. Ukugcinwa ngobungcwele komhla kaThixo ongcwele ngekwakhokelela iingqondo zabantu kuMdali wabo. Izinto zendalo bezingamkhumbeza, yaye bezingangqina amandla akhe nothando lwakhe. ISabatha yomthetho wesine litywina loThixo ophilayo. Yalatha kuThixo njengoMdali, yaye ingumqondiso wegunya lakhe elifanelekileyo phezu kwezidalwa awazenzayo.

“Yintoni na, ngoko ke, uphawu lwerhamncwa, ukuba aluyiyo loo sabatha yobuxoki ihlabathi eliyamkeleyo endaweni yeSabatha eyinyaniso?”

“Isibhengezo sesiprofeto sokuba ubuPapa buya kuzizukisa ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo, siye sazaliseka ngokumangalisayo ekuguqulweni kweSabatha isuswa kusuku lwesixhenxe isiwa kusuku lokuqala lweveki. Naphi na apho iSabatha yobupapa ihlonitshwa ngokukhethwa ngaphezu kweSabatha kaThixo, apho umntu wesono uzukiswa ngaphezu koMdali wezulu nomhlaba.

“Abo bathi uKristu wayiguqula iSabatha baphikisana ngokuthe ngqo namazwi aKhe. Entshumayelweni yaKhe yaseNtabeni wavakalisa esithi: ‘Musani ukucinga ukuba ndize kutshitshisa umthetho, nokuba ngabaprofeti; andizanga kutshitshisa, ndize kuzalisekisa. Kuba inene ndithi kuni, Koda kudlule izulu nomhlaba, akuyi kudlula nakanye nokona kubhalwa kuncinane, nokuba sisuntswana nje, emthethweni, zide zenzeke zonke izinto. Ngoko ke lowo uya kuwaphula nokuwaphula omnye wale miyalelo mincinane, afundise abantu ngokunjalo, uya kubizwa ngokuba mncinane ebukumkanini bamazulu; ke lowo uwenzayo, awafundise, lowo uya kubizwa ngokuba mkhulu ebukumkanini bamazulu.’

“AmaRoma Katolika ayavuma ukuba ukuguqulwa kweSabatha kwenziwa yicawa yawo, yaye akhankanya kanye olu tshintsho njengobungqina begunya eliphezulu lale cawa. Athi, ngokugcina usuku lokuqala lweveki njengeSabatha, amaProtestanti ayaliqonda igunya layo lokumisela imithetho kwizinto ezingokobuthixo. ICawa yaseRoma ayikayeki ibango layo lokungaphazami, yaye xa ihlabathi neecawa zamaProtestanti zamkela isabatha yobuxoki eyenziwe yiyo, zithi ngokoqobo zilamkele ibango layo. Zisenokucaphula igunya labapostile nelootata becawa ukukhusela olu tshintsho, kodwa ubuxoki bokuqiqela kwazo bubonakala ngokulula. UmKatolika wobupopu ubukhali ngokwaneleyo ukuba abone ukuba amaProtestanti ayazikhohlisa, evala amehlo awo ngokuzithandela kwiinyaniso zale meko. Njengoko umiselo

weCawa lusiba nenxaso, uyavuya, eziva eqinisekile ukuba ekugqibeleni luya kuzisa lonke ihlabathi lamaProtestanti phantsi kwebhanile yaseRoma.” Signs of the Times, November 1, 1899.