

U-Eliya — Inombolo Yokuqala

Owokuqala nowokuGcina

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Isitatimende sokugcina seTestamente Elidala sibeka phambili isithembiso sokuba umprofethi u-Eliya avele nomlayezo ngaphambi kosuku olukhulu nolwesabekayo lweNkosi.

Bhekani, ngiyakunithumela u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi; futhi uyakuphendulela izinhliziyi zawoyise kubantwana, nezinhliziyi zabantwana koyise, funa ngifike ngilishaye izwe ngesiqalekiso. Malaki 4:5, 6.

IBhayibheli icacile ukuthi “usuku olukhulu nolwesabekayo lweNkosi,” noma “isiqalekiso” uNkulunkulu “ayoshaya ngaso umhlaba,” siphinde sivezwe ngokomfanekiso “njengezinhluho eziyisikhombisa zokugcina” noma “ulaka lukaNkulunkulu” encwadini yesAmbulo. Isahluko seshumi nanhlanu sesAmbulo sethula isimo sesiprofetho esiholela ekuthululweni kwezinhluho eziyisikhombisa zokugcina ezinkulu nezesabekayo zesahluko seshumi nesithupha.

Ngase ngibona esinye isibonakaliso ezulwini, esikhulu nesimangalisayo, izingelosi eziyisikhombisa zinazo izinhluho eziyisikhombisa zokugcina; ngokuba kuzo kupheleliswa ulaka lukaNkulunkulu.

Ngase ngibona okunje ngolwandle lwengilazi oluxutshwe nomlilo; nalabo ababenqobile phezu kwesilo, naphezu komfanekiso waso, naphezu kophawu lwaso, naphezu kwenani legama laso, bemi phezu kolwandle lwengilazi, bephethe amahabhu kaNkulunkulu. Futhi bahlabela ingoma kaMose inceku kaNkulunkulu, nengoma yeWundlu, bethi: Mikhulu futhi iyamangalisa imisebenzi yakho, Nkosi Nkulunkulu Somandla; zilungile futhi ziyiqiniso izindlela zakho, wena Nkosi yabaNgcwele. Ngubani ongeke akwesabe, O Nkosi, akhazimulise igama lakho na? ngokuba wena wedwa ungcwele; ngokuba zonke izizwe ziyakuza zikhuleke phambi kwakho; ngokuba izahlulelo zakho sezibonakalisiwe.

Ngemva kwalokho ngabheka, bheka, ithempeli letabernakele lobufakazi ezulwini lavuleka. Kwase kuphuma ethempelini izingelosi eziyisikhombisa, ziphethe izinhluho eziyisikhombisa, zembethe ilineni elimsulwa nelimhlophe, ziboshwe izifuba ngamabhande egolide. Esinye sezidalwa ezine sanika izingelosi eziyisikhombisa izitsha zegolide eziyisikhombisa ezigcwele ulaka lukaNkulunkulu, ophila kuze kube phakade naphakade. Ithempeli lagcwala intuthu evela enkazimulweni kaNkulunkulu nasemandleni akhe; akwabakho muntu owakwazi ukungena ethempelini, kwaze kwafezeka izinhluho eziyisikhombisa zezingelosi eziyisikhombisa. IsAmbulo 15:1–8.

Isizathu sokuthi “akukho muntu owakwazi ukungena ethempelini, kwaze kwagcwaliseka izinhluho eziyisikhombisa zezingelosi eziyisikhombisa” siyilokhu: ithuba lokuqinisekisa insindiso liyavalwa lapho ithempeli ligcwaliswa ngentuthu esahlukweni seshumi nanhlanu. Isikhathi sokuvivinywa abantu abasiphiwa ukuba baphenduke futhi bathole insindiso sesiphelile

ngaleso sikhathi. Lapho kufinyelelwa kulelo qophelo lesikhathi, “usuku olukhulu nolwesabekayo lweNkosi” uJohane alubiza ngokuthi “izinhlupho eziyisikhombisa zokugcina” luthululwa ngaphambi kokubuya kwesibili kukaKristu. UMalaki walubiza lolo suku ngokuthi “olwesabekayo,” kanti u-Isaya ulukhomba njengesenzo sikaNkulunkulu “esingajwayelekile.”

Ngokuba iNkosi iyakuvuka njengaseNtabeni iPerazimi, iyakuthukuthela njengasesigodini saseGibeyoni, ukuze yenze umsebenzi wayo, umsebenzi wayo ongaziwayo; futhi ifeze isenzo sayo, isenzo sayo esingaziwayo. Ngakho-ke manje ningabi ngabahleki bosulu, funa izibopho zenu ziqiniswe; ngoba ngizwile eNkosini uJehova Sebawoti ukubhujiswa, okumisiwe phezu komhlaba wonke. Isaya 28:21, 22.

Nakuba “umsebenzi kaNkulunkulu ongajwayelekile” uhlanganisa “umhlaba wonke,” uMoya wokuphefumulela ucacile ngokuthi ukuthululwa kwezinhlupho kuhlotshaniswa nokuvukela kwesizwe esisodwa.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba yona ihola ekuqaleni, nokho leyo nhlekelele efanayo iyokwehlela abantu bethu kuzo zonke izingxenye zomhlaba.” Testimonies, volume 6, 395.

“Njengoba iMelika, izwe lenkululeko yenkolo, iyohlangana noBupapa ekuphoqeni unembeza nasekucindezeleni abantu ukuba bahloniphe isabatha samanga, abantu bawo wonke amazwe emhlabeni wonke bayoholeleka ukuba balandele isibonelo salo.” Testimonies, umqulu 6, 18.

Zonke izizwe ziyogcwalisa indebe yesikhathi sazo sokuvinjanywa, kodwa “izahlulelo zikaNkulunkulu” uDade White azikhomba njengokuthi “ukubhujiswa kwesizwe”, “isikhathi sezahlulelo zikaNkulunkulu ezibhubhisayo,” njengoba futhi ebiza umlando oqala ngomthetho weSonto e-United States, akuzona izifo eziyisikhombisa zokugcina.

“Isikhathi siyeza lapho umthetho kaNkulunkulu, ngomqondo okhethekile, uyokwenziwa ize ezweni lakithi. Ababusi besizwe sakithi bayakuthi, ngemithetho abayimisayo, baphoqebele umthetho weSonto, ngaleyo ndlela abantu bakaNkulunkulu balethwe engozini enkulu. Lapho isizwe sakithi, emikhandlwini yaso yokushaya imithetho, siyokwenza imithetho yokubopha onembeza babantu maqondana namalungelo abo enkolo, siphoqelela ukugcinwa kweSonto, futhi sisebenzise amandla okucindezela phezu kwalabo abagcina iSabatha losuku lwesikhombisa, umthetho kaNkulunkulu uyokwenziwa, kuzo zonke izinjongo nezinhloso, ize ezweni lakithi; futhi ukuhlubuka kwesizwe kuyolandelwa ukubhujiswa kwesizwe.” Review and Herald, December 18, 1888.

Izahlulelo zikaNkulunkulu, uDade uWhite azihlonza ngokuthi “ukuchithwa kwesizwe,” ziqala emthethweni wesizwe weSonto futhi ziphawula ukuqala “kwesenzo saKhe esiyinqaba” sikaNkulunkulu, nakuba isenzo sikaNkulunkulu esiyinqaba, ngokucacile kakhulu, siyizinhlupho eziyisikhombisa zokugcina. Isithombe esiphelele ngokwengeziwe sesenzo sikaNkulunkulu esiyinqaba sibonakala lapho ukukhululwa eGibhithe kwengezwa emgqeni wezahlulelo zikaNkulunkulu zokuphatha. Izinhlupho zaseGibhithe, nakuba zaziqinisekile ngenani, zahlukaniswa. Ezintathu zokuqala zahlukaniswa kwezinyisikhombisa zokugcina. Kanjalo, ukukhululwa eGibhithe kukhomba isikhathi esimelwe yizinhlupho ezintathu zokuqala esiqala ngokuchithwa kwesizwe

sase-United States, futhi siqhubeke kuze kube uMikayeli esukuma futhi isikhathi sokuvivinywa komuntu sivalwa.

“Izahlulelo zikaNkulunkulu ziyakwehlela labo abafuna ukucindezela nokubhubhisa abantu baKhe. Ukubekezela kwaKhe isikhathi eside kwababi kwenza abantu babe nesibindi esiphambekweni, kodwa nokho isijeziso sabo siqinisekile futhi siyesabeka ngoba sesibambezeleke isikhathi eside. ‘INKosi iyakusukuma njengaseNtabeni iPerazimi, ithukuthele njengasesigodini saseGibeyoni, ukuze yenze umsebenzi wayo, umsebenzi wayo ongajwayelekile; futhi iphumelelise isenzo sayo, isenzo sayo esingajwayelekile.’ U-Isaya 28:21. KuNkulunkulu wethu onesihe, isenzo sokujezisa siyisenzo esingajwayelekile. ‘Njengokuba ngiphila, isho iNkosi uJehova, angithokozi ngokufa komubi.’ Hezekeli 33:11. INkosi ‘inesihe futhi inomusa, ibekezela, inothile ebuhleni naseqiniso, ... ithethelela ububi nokweqa nomono.’ Kepha ‘ingebasule neze abanecala.’ ‘INKosi yephuza ukuthukuthela, futhi inkulu ngamandla, futhi ayisoze neze yamkhulula omubi.’ U-Eksodusi 34:6, 7; Nahume 1:3. Ngezinto ezesabekayo ekulungeni iyakulivikela igunya lomthetho wayo onyathelwe phansi. Ubukhulu besijeziso esilindele owepfulayo bungahlulelwa ngokungathandi kweNkosi ukwenza ubulungisa. Isizwe ebekezela sona isikhathi eside, futhi angeke asishaye size sigwalise isilinganiso sobubi baso ekubalweni kukaNkulunkulu, siyogcina siphuza indebe yolaka olungaxutshwanga nesihe.”

“Lapho uKristu eyeka ukuncengela kwakhe endlini engcwele, ulaka olungaxutshiwe olusongelwa phezu kwalabo abakhonza isilo nomfanekiso waso, bamukele nophawu lwaso (IsAmbulo 14:9, 10), luyothululwa. Izinhlupho eGibhithe, ngesikhathi uNkulunkulu esezokhulula u-Israyeli, zazifana ngesimo nalezo zahlulelo ezesabeka kakhulu nezibanzi ngokwengeziwe ezizokwehlela umhlaba ngaphambi nje kokukhululwa kokugcina kwabantu bakaNkulunkulu. Umbhali weSambulo, echaza lezo zijeziso ezesabekayo, uti: ‘Kwase kwehlela abantu ababenophawu lwesilo nabakhonza umfanekiso waso, ithumba elibi nelibuhlungu.’ Ulwandle ‘lwaphenduka lwaba njengegazi lomuntu ofile; futhi kwafa konke okuphilayo olwandle.’ Futhi ‘imifula nemithombo yamanzi ... kwaba yigazi.’ Nakuba lezi zijeziso zesabeka kangaka, ubulungisa bukaNkulunkulu buma buvikelwe ngokuphelele. Ingelosi kaNkulunkulu iyamemezela: ‘Ulungile wena, Nkosi, ... ngokuba wahlulela kanjalo. Ngokuba bachitha igazi labangcwele nelabaprofethi, wena ubanikile igazi ukuba baliphuze; ngokuba bekufanele.’ IsAmbulo 16:2–6. Ngokugweba abantu bakaNkulunkulu ukuba bafe, bazenze icala legazi labo ngokuqinisekile njengokungathi lalichithwe yizandla zabo. Ngokufanayo uKristu wamemezela amaJuda esikhathi sakhe enecala lalo lonke igazi labantu abangcwele elalichithiwe kusukela ezinsukwini zika-Abela; ngokuba babenomoya ofanayo futhi babezama ukwenza lowo msebenzi ofanayo nalaba babulali babaprofethi.”

“Esishayweni esilandelayo, ilanga linikwa amandla ‘okushisa abantu ngomlilo. Abantu bashiswa ukushisa okukhulu.’ Amavesi 8, 9. Abaprofethi ngaleyo ndlela bachaza isimo somhlaba ngaleso sikhathi esesabekayo: ‘Izwe liyalila; ... ngokuba isivuno sensimu siphelile.... Yonke imithi yasendle yomile, ngokuba injabulo ibunile yasuka kubantwana babantu.’ ‘Imbewu ibolile ngaphansi kwamagada ayo, izinqolobane zibhujisiwe.... Yeka ukububula kwezilwane! Imihlambi yezinkomo ikhathazekile, ngokuba ayinalo idlelo.... Imifula yamanzi yomile, nomlilo uqede amadlelo asehlane.’ ‘Izingoma zethempeli ziyakuba

ukukhala ngalolo suku, usho iNkosi uJehova; kuyakuba nezidumbu eziningi ezindaweni zonke; bayakuzilahla ngokuthula.’ Joel 1:10–12, 17–20; Amos 8:3.

“Lezi zinhlupho azikho ezomhlaba wonke, kungenjalo abakhileyo emhlabeni bebeyoqedwa ngokuphelele. Nokho ziyoba yizijeziso ezesabeka kakhulu kunazo zonke ezake zaziwa ngabantu abafayo. Zonke izahlulelo ezafikela abantu ngaphambi kokuvalwa komusa wokulingwa bezixubene nesihe. Igazi likaKristu elinxuselayo limvikele umoni ekwamukeleni isilinganiso esigcwele secala lakhe; kodwa ekwahluleleni kokugcina, ulaka luyothululwa lungaxubene nesihe.

“Ngalolo suku, izixuku ziyakufisa isiphephelo somusa kaNkulunkulu abeside beside bewudelele. ‘Bhekani, izinsuku ziyeza, usho iNkosi uJehova, lapho ngiyakuthumela khona indlala ezweni, kungabi yindlala yesinkwa, kungabi ukoma kwamanzi, kodwa kube ngokuzwa amazwi eNkosi; bayakuzulazula besuka kolunye ulwandle baye kolunye, futhi besuka enyakatho kuze kube sempumalanga, bayakugijima lapha nalapha befuna izwi leNkosi, kodwa abayikulifumana.’ Amose 8:11, 12.” The Great Controversy, 627–629.

Esigabeni esandulele kwathiwa, “Isizwe abekezela kuso, futhi angasoze asishaya size sigcwalise isilinganiso sobubi baso ekubalweni kukaNkulunkulu, siyakugcina siphuze indebe yolaka engaxutshiwe nesihe.” Wabuye wabhala kuleso sigaba esifanayo, “Izinhlupho ezafikela iGibhithe ngesikhathi uNkulunkulu esezokhulula u-Israyeli zazifana ngobunjalo nalezo zahlulelo ezesabeka kakhulu nezandile kakhulu ezizokwehlela umhlaba ngaphambi nje kokukhululwa kokugcina kwabantu bakaNkulunkulu.” Isizwe (i-United States) esigcwalisa “isilinganiso sobubi” siyakuhlupheka ngezinhlupho ezifana nalezo eziyishumi zaseGibhithe.

Izifo zaseGibhithe zahlukaniswa zaba yizikhathi ezimbili. Izinhlupho ezintathu zokuqala zehlela wonke umuntu, kodwa izinhlekelele eziyisikhombisa zokugcina zehlela abaseGibhithe kuphela.

Ngalolo suku ngize ngihlukanise izwe laseGosheni, lapho kuhlala khona abantu bami, ukuze kungabi khona zimpukane ezinobuningi khona; ukuze wazi ukuthi mina nginguJehova phakathi komhlaba. Eksodusi 8:22.

Izinhlupho ezintathu zokuqala eGibhithe zehlela yonke indawo, kodwa iGosheni, lapho kwakuhlala khona amaHeberu, ayizange yemukele izinhlupho eziyisikhombisa zokugcina zaseGibhithe. I-United States iyisizwe esigcwalisa indebe yaso yobubi emthethweni weSonto. Ngaleso sikhathi ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe, kodwa izahlulelo eziletha ukubhujiswa kwesizwe zixutshwe nomusa kuze kube uMikayeli esukuma futhi isikhathi somusa sivalwa kubo bonke abantu. Emthethweni weSonto e-United States iningi lalabo manje abazisholo ukuthi bangabagcini beSabatha liyokhothamela ababusi futhi lamukele uphawu lwesilo. Ngaleso sikhathi impikiswano yomthetho weSonto iba uvivinyo olungokomoya kulabo ababengaphandle kwe-Adventism. Kusukela emthethweni weSonto e-United States kuze kube uMikayeli esukuma kuyisivuno esikhulu sabasebenzi behora leshumi nanye, kodwa umnyango usuwuvele uvaliwe phezu kwalabo ababekwe icala ngokukhanya kweSabatha losuku lwesikhombisa ngaphambi komthetho weSonto.

“Ngokwanda njalo, njengoba izinsuku ziqhubeka zidlula, kuyabonakala ukuthi izahlulelo zikaNkulunkulu zisemhlabeni. Ngomlilo nangezikhukhula nangokuzamazama komhlaba uxwayisa abakhileyo balo mhlaba ngokusondela kwakhe okuseduze. Isikhathi siyasondela lapho inhlekelele enkulu emlandweni womhlaba iyobe isifikile, lapho konke ukunyakaza embusweni kaNkulunkulu kuyobhekwa ngentshiseko enkulu nangokwesaba okungenakuchazwa. Ngokulandelana okusheshayo izahlulelo zikaNkulunkulu ziyolandelana—umlilo nezikhukhula nokuzamazama komhlaba, kanye nempi nokuchithwa kwegazi.”

“O, sengathi abantu bangasazi isikhathi sokuhanjelwa kwabo! Bangingi abangakaze basizwe iqiniso elivivinyayo lalesi sikhathi. Bangingi uMoya kaNkulunkulu osalwa nabo. Isikhathi sezahlulelo zikaNkulunkulu ezibhubhisayo siyisikhathi somusa kulabo abangazange bathole ithuba lokufunda ukuthi liyini iqiniso. INkosi iyakubabheka ngomusa omnene. Inhliziyo yayo yomusa iyathinteka; isandla saYo siseluliwe ukuba sisindise, kuyilapho umnyango uvaliwe kulabo ababengafuni ukungena.”

“Umusa kaNkulunkulu ubonakaliswa ekubekezeleni Kwakhe isikhathi eside. Uvimba izahlulelo Zakhe, elindele ukuba umyalezo wesixwayiso uvezwe kubo bonke. O, sengathi abantu bakithi bebengazizwa njengoba kufanele umthwalo wemfanelo ophezu kwabo wokunikeza izwe umyalezo wokugcina womusa, yeka umsebenzi omangalisayo obungafezwa!” Testimonies, volume 9, 97.

Endimeni edlule waveza ukuthi “isikhathi sezahlulelo zikaNkulunkulu ezibhubhisayo siyisikhathi somusa kulabo abangazange babe nethuba lokufunda ukuthi liyini iqiniso.” Endimeni elandelayo ubhekisa kuleso sikhathi gokuthi “isikhathi sokuhlupheka.”

“Ngabona ukuthi iSabatha elingcwele liyilo, futhi liyoba njalo, udonga olwahlukanisayo phakathi kuka-Israyeli kaNkulunkulu weqiniso nabangakholwayo; nokuthi iSabatha liyindaba enkulu yokuhlanganisa izinhliziyi zabangcwele bakaNkulunkulu abathandekayo abalindileyo. Futhi uma othile ekholwa, agcine iSabatha, amukele isibusiso esihambisana nalo, bese eyaliyeka, ephula umyalo ongcwele, wayezozivalela amasango oMuzi Ongcwele yena uqobo, ngokuqinisekileyo njengoba ekhona uNkulunkulu obusa ezulwini phezulu. Ngabona ukuthi uNkulunkulu wayenabantwana, abangaboni futhi abangacini iSabatha. Babengakakwenqabi ukukhanya ngalo. Futhi ekuqaleni kwesikhathi sokuhlupheka, sagcwaliswa ngoMoya oNgcwele lapho siphuma futhi simemezela iSabatha ngokugcwele kakhulu. Lokhu kwathukuthelisa ibandla, nama-Adventist ngegama, njengoba babengenakuphikisa iqiniso leSabatha. Futhi ngalesi sikhathi, abakhethiweyo bakaNkulunkulu bonke babona ngokucacileyo ukuthi sasineqiniso, base bephuma, bakhuthazelela kanye nathi ukuhlushwa.” A Word to the Little Flock, 18, 19.

Nakuba siguqulwe kancane, leso siqephu esifanayo esisanda kucashunwa siyatholakala encwadini ethi Early Writings. Kuleyo ncwadi ufaka ukuphawula ngenkulumo yakhe mayelana “nesikhathi sokuhlupheka.” A Word to the Little Flock kwakuwushicilelo lokuqala lwamaMillerite athembekile ayedumele ngemva KweDumalo Elikhulu lango-Okthoba 22, 1844, futhi emashumini eminyaka kamuva, lapho abahleli besebenzisa izingxenye zalelo pheshana ukuze bazifake encwadini ethi Early Writings, bachaza ukuthi “isikhathi sokuhlupheka” okwakukhulunywa ngaso

kwakungezona izifo eziyisikhombisa zokugcina, ngoba lapho izifo eziyisikhombisa zokugcina zithululwa, akukho sihawu esixubene nezahlulelo.

“1. Ekhasini 33 kunikezwa okulandelayo: ‘Ngabona ukuthi iSabatha elingcwele liyilo, futhi liyoba njalo, udonga olwahlukanisayo phakathi kuka-Israyeli kaNkulunkulu weqiniso nabangakhohwayo; nokuthi iSabatha liyindaba enkulu yokuhlanganisa izinhliziyi zabangcwele bakaNkulunkulu abathandekayo, abalindileyo. Ngabona ukuthi uNkulunkulu wayenabantwana abangaboni futhi abangagcini iSabatha. Babengakayenqabi ukukhanya okuphathelene nalo. Futhi ekuqaleni kwesikhathi sokuhlupheka, sagcwaliswa ngoMoya oNgcwele ngesikhathi siphuma futhi simemezela iSabatha ngokugcwele ngokwengeziwe.’”

“Lo mbono wanikezwa ngonyaka ka-1847 ngesikhathi kwakukhona abazalwane be-Adventi abayizingcosana kakhulu ababegcina iSabatha, futhi kulabo kwakuyizingcosana kuphela ababecabanga ukuthi ukusigcina kwaso kwakubaluleke ngokwanele ukuba kwehlukhanise phakathi kwabantu bakaNkulunkulu nabangakhohwayo. Manje ukugcwaliseka kwalowo mbono sekuqala ukubonakala. ‘Ukuqala kwaleso sikhathi sokuhlupheka,’ okukhulunywa ngakho lapha, akubhekiseli esikhathini lapho izinhlu pho zizoqala ukuthululwa, kodwa kubhekisela esikhathini esifushane ngaphambi nje kokuba zithululwe, ngesikhathi uKristu esesendlini engcwele. Ngaleso sikhathi, ngesikhathi umsebenzi wensindiso ususongwa, ukuhlupheka kuyobe kusehlela umhlaba, nezizwe ziyothukuthela, nokho zibanjwe ziqinile ukuze zingawuvimbeli umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuqabuleka okuvela ebukhweni beNkosi, iyofika, ukuze inike amandla izwi elikhulu lengelosi yesithathu, futhi ilungise abangcwele ukuba bame ngesikhathi lapho izinhlu pho eziyisikhombisa zokugcina ziyothululwa.” Early Writings, 85.

Ngomthetho weSonto e-United States ukuhlubuka kwesizwe kuyolandelwa ukubhujiswa kwesizwe. Kulo mthetho weSonto ubu-Adventism e-United States buyohlukaniswa bube yizinhlaka ezimbili: olunye uyokwamukela uphawu lwesilo, olunye uphawu lukaNkulunkulu. Ukubhujiswa kwesizwe kwe-United States kumelwe yizifo ezintathu zokuqala zaseGibhithe. Lezo zahlulelo ziyaqhubeka kuze kube sekupheleni kwesikhathi sokuvivinywa komuntu, bese-ke izifo eziyisikhombisa zokugcina, ezingaxubene nesihe, zithululwa.

Iphuzu lami alixili kangako emlandweni wesiprofetho waseGibhithe, kodwa ligxile kakhulu eqinisweni lokuthi u-Ellen White ukhomba iGibhithe njengophawu lwesizwe esiphokelela umhlaba wonke ukuba wamukele uphawu lwesilo; ngokwenza kanjalo usebenzisa isiqalo ukukhombisa isiphetho, okuyisiginesha yesiprofetho sikaJesu njengo-Alfa no-Omega. Endabeni yoFuduko, lapho iNkosi ingena esivumelwaneni no-Israyeli wasendulo, Izethula ngegama elisha.

INkosi yasisithi kuMose: Manje uzabona engiyakukwenza kuFaro; ngokuba ngesandla esinamandla uyakubadedela bahambe, futhi ngesandla esinamandla uyakubaxosha ezweni lakhe.

UNkulunkulu wakhuluma kuMose, wathi kuye: NginguJehova. Ngabonakala ku-Abrahama, ku-Isaka, nakuJakobe ngegama elithi Nkulunkulu uSomandla, kodwa ngegama lami elithi JEHOVA angizange ngaziswe kubo.

Ngimisile futhi isivumelwano sami nabo, ukuba ngibanike izwe laseKhanani, izwe lokuhambela kwabo, ababeyizihambi kulo. Futhi ngikuzwile nokububula kwabantwana bakwa-Israyeli, abaseGibhithe ababagcina ebugqilini; ngasikhumbula isivumelwano sami. Ngakho-ke yisho kubantwana bakwa-Israyeli, uthi: Mina nginguJehova, ngizanikhipha phansi kwemithwalo yabaseGibhithe, nginikhulule ebugqilini babo, nginikhulule ngesandla eseluliweyo nangezahlulelo ezinkulu; ngizonithatha nibe ngabantu bami, mina ngibe nguNkulunkulu kini; niyokwazi ukuthi mina nginguJehova uNkulunkulu wenu, onikhipha phansi kwemithwalo yabaseGibhithe. Ngiyoningenisela ezweni engafunga ukulinika u-Abrahama, no-Isaka, noJakobe; ngiyolinika nina libe yifa: Mina nginguJehova.

UMose wakhuluma kanjalo kubantwana bakwa-Israyeli; kodwa abazange bamlalele uMose ngenxa yokudabuka komoya, nangenxa yobugqila obunonya. Eksodusi 6:1–9.

Lapha iNkosi imisa uMose njengommeleli wesivumelwano saYo, njengoba kwakunjalo ngoJakobe, ngo-Isaka nango-Abrahama. Kuze kube semlandweni kaMose, igama elithi JEHOVA lalingaziwa ku-Abrahama nasenzalweni yakhe; futhi emlandweni wokuvuselelwa kwesivumelwano sika-Abrahama, lapho amaHeberu ayeyokhululwa khona ebugqilini baseGibhithe, iNkosi yethula isambulo esisha sesimilo saYo, ngokuba igama limela isimilo ngokwesiprofetho. Lapho uAbrama engena esivumelwaneni neNkosi, iNkosi yashintsha igama lakhe laba ngu-Abrahama. Ekuqaleni kwesiprofetho sobugqila baseGibhithe ummeleli womuntu wesivumelwano washintshwa igama lakhe, kanti ekupheleni kwaleso siprofetho uNkulunkulu wethula igama elisha laKhe.

U-Abrama wangena esivumelwaneni esahlukweni seshumi nanhlanu, kwase kubekwa lapho phambili isiprofetho sokugqilazwa kwaseGibhithe iminyaka engamakhulu amane. Esahlukweni seshumi nesikhombisa u-Abrama wanikwa umkhuba wokusoka, futhi amagama akhe nokaSara ashintshwa.

Ngemva kweminyaka engamakhulu amane, uMose wavuswa ukuze agcwalise isiprofetho sika-Abrahama seminyaka engamakhulu amane. U-Abrahama, u-Isaka, uJakobe noMose bonke bamele abayizinkulungwane eziyikhulu namashumi amane nane abangena esivumelwaneni neNkosi ezinsukwini zokugcina.

“Ezinsukwini zokugcina zomlando walomhlaba, isivumelwano sikaNkulunkulu nabantu bakhe abagcina imiyalo yakhe siyakuvuselelwa.” Review and Herald, February 26, 1914.

Ukwehlukaniswa kwabagcina iSabatha abamukela uphawu lwesilo kulabo bagcina iSabatha abamukela uphawu lukaNkulunkulu kwenziwa ngesikhathi somthetho weSonto. Lokho kwehlukaniswa kumelwe emfanekisweni wentombi eziyishumi.

“Umfanekiso wezintombi eziyishumi kaMathewu 25 nawo ubonakalisa isipiliyoni sabantu bama-Adventist.” The Great Controversy, 393.

“Ngivame ukubhekiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso ugcalisekile futhi uyakugcaliseka kwaze kwaba seminingwaneni yawo yonke, ngoba usebenza

ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, usugwalisekile futhi uzoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Umfanekiso wagcwaliseka ngo-Okthoba 22, 1844, lapho izintombi ezihlakaniphileyo neziziphukuphuku zomlando wamaMillerite zahlukaniswa. Ukuqala kwe-Adventism kumela ukuphela kwe-Adventism, futhi ukwahlukaniswa ekugcineni kuyikugcwaliseka komfanekiso wezintombi eziyishumi, futhi ukwahlukaniswa ekugcineni kubangelwa ngumthetho weSonto.

“Futhi, le mifanekiso ifundisa ukuthi akuyikuba khona isikhathi somusa ngemva kokwahlulela. Lapho umsebenzi wevangeli usuqediwe, kulandele masinyane ukwahlukaniswa phakathi kwabalungileyo nababi, futhi isiphetho sesigaba ngasinye simiswa phakade.” Christ’s Object Lessons, 123.

Umfanekiso wezintombi eziyishumi uveza ukuthi yizintombi ezihlakaniphileyo ngaphakathi kwe-Adventism ezamukela uphawu lukaNkulunkulu, kanti yizintombi eziyiziwula ngaphakathi kwe-Adventism ezamukela uphawu lwesilo ngesikhathi somthetho weSonto e-United States. Izintombi eziyiziwula futhi zimelelwa njengabaseLawodikeya.

“Isimo seBandla esimelwe yizintombi eziyiziwula, siphinde sikhulunywe futhi njengesesimo saseLawodikeya.” Review and Herald, August 19, 1890.

Ezinsukwini zokugcina, lapho uNkulunkulu evuselela isivumelwano saKhe nabantu baKhe abagcina imiyalo yaKhe, uNkulunkulu uyokwambula igama elisha laKhe, njengoba enza mhla evuselela isivumelwano ngesikhathi sikaMose. Isimo sezintombi eziyiziwula siyilesi sokuthi azinawo amafutha, kanti isimo sabaseLawodikeya siyilesi sokuthi bayizimpumpethe kakhulu ukuba babone ukuthi abanawo amafutha. Kusobala ukuthi uma izintombi eziyiziwula zingabaseLawodikeya, khona-ke izintombi ezihlakaniphileyo zingabaseFiladelfiya.

Nengelosi yebandla laseFiladelfiya loba; Nanku akushoyo ongwele, oweqiniso, ophethe ukhiye kaDavide, ovulayo, kungabikho muntu ovalayo; novalayo, kungabikho muntu ovulayo; Ngiyazi imisebenzi yakho: bheka, ngibeke phambi kwakho umnyango ovulekile, futhi akakho ongawuwala: ngokuba unamandla amancane, waligcina izwi lami, futhi awuliphikanga igama lami.

Bheka, ngiyakwenza ukuba labo besinagoge likaSathane, abathi bangamaJuda kanti abasiwo, kodwa baqamba amanga; bheka, ngiyakubenza beze bakhuleke phambi kwezinyawo zakho, futhi bazi ukuthi ngikuthandile. Ngoba ugcine izwi lokubekezela kwami, nami ngizakukugcina esikhathini sokulingwa esizokwehlela umhlaba wonke, ukuvivinya abakhileyo emhlabeni.

Bheka, ngiyeza masinyane; bambelela ngokuqinileyo kulokho onakho, ukuze kungabikho muntu othatha umqhele wakho. Lowo onqobayo ngiyomenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma kulo nakanye futhi; futhi ngiyakuloba phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyakuloba phezu kwakhe igama lami elisha. Onendlebe makezwe lokho uMoya akushoyo emabandleni. IsAmbulo 3:7–13.

AbaseFiladelfiya bamele abayizinkulungwane eziyikhulu namashumi amane nane, futhi bathembiswa ukuthi uNkulunkulu wayeyobhala igama laKhe elisha phezu kwabo. Nxa iNkosi ingena esivumelwaneni nalabo abayizinkulungwane eziyikhulu namashumi amane nane, Iyokwethula igama laYo elisha. U-Abrahama watshelwa yiNkosi ukuthi YayinguNkulunkulu uSomandla.

Kwathi u-Abrama eseneminyaka engamashumi ayisishiyagalolunye nesishiyagalolunye, uJehova wabonakala ku-Abrama, wathi kuye: NginguNkulunkulu uSomandla; hamba phambi kwami, uphelele. Ngizakumisa isivumelwano sami phakathi kwami nawe, ngikwandise kakhulu kakhulu. U-Abrama wayesezilahlala ngobuso bakhe phansi; uNkulunkulu wakhuluma naye, wathi: Mina-ke, bheka, isivumelwano sami sinawe, wena uyakuba nguyise wezizwe eziningi. Igama lakho alisayikubizwa ngokuthi u-Abrama, kodwa igama lakho liyakuba ngu-Abrahama; ngokuba ngikwenze waba nguyise wezizwe eziningi. UGenesis 17:1–5.

Ngesikhathi iNkosi iqala ukungena esivumelwaneni nabantu abakhethiweyo ngesikhathi sika-Abrahama, Yaziveza njengoNkulunkulu uSomandla. Ngesikhathi iqhubekisela phambili ubuhlobo bayo besivumelwano ngesikhathi sikaMose, ngokokuqala Yaziveza njengoJEHOVA. Lapho uJesu efika ukuze aqinise isivumelwano nabaningi isonto elilodwa, wethula igama elisha likaNkulunkulu elalike lavezwa kanye kuphela eTestamenteni Elidala, futhi lokho kwakwenziwe ngumBabiloni.

Khona-ke inkosi uNebukadinesari yamangala, yasukuma ngokuphuthuma, yakhuluma, yathi kubeluleki bayo: Asibaphonsanga yini amadoda amathathu eboshiwe phakathi komlilo na? Baphendula bathi enkosini: Kuliqiniso, nkosi. Yaphendula yathi: Bhekani, ngibona amadoda amane ekhululekile, ehambahamba phakathi komlilo, futhi awalimali ngalutho; futhi ukuma kowesine kunjengeNdodana kaNkulunkulu. Danieli 3:24, 25.

Kulula kakhulu ukuqinisekisa ukuthi isahluko sesithathu sikaDaniyeli sikhomba umthetho weSonto e-United States. KuDaniyeli 3 uShadiraki, uMeshaki no-Abhedinego bamele abayizinkulungwane eziyikhulu namashumi amane nane. Abayizinkulungwane eziyikhulu namashumi amane nane yilabo abavuselela isivumelwano okokugcina. KuDaniyeli 3 sibona umfanekiso ongokwesiprofetho womlando womthetho weSonto nowemvula yakamuva. UKristu wayekhona futhi uyakuba khona emlilweni wokushushiswa kanye namagugu Akhe amathathu, emelela hhayi kuphela abayizinkulungwane eziyikhulu namashumi amane nane, kodwa futhi nemibiko yezingelosi ezintathu. Emlilweni, ofanekisela ubunzima bomthetho weSonto, ukhonjiswa ngelinye lamagama Akhe, futhi yigama elalingeke lethulwe emlandweni kuze kube yilapho uKristu efika njengeNdodana kaNkulunkulu. Emfanekisweni wesahluko sesithathu sibona labo abavuselela isivumelwano ekupheleni kwezwe behlanganyela noKristu ngesikhathi sobunzima bokugcina, futhi Wayenegama okwakungelamuntu owayelazi.

Ngaphambi kokuba ngiphambuke kakhulu ekucatshangelweni kwethu ngokukhululwa kwaseGibhithe njengokumele umthetho weSonto e-United States, kufanele sizikhumbuze ukuthi ngaphambi kokuba kuqale olokuqala lwezinhlobo eziyishumi eGibhithe kwakukhona ngempela ukuvuseleleka kombango ngeSabatha.

UFaro wayesethi: Bhekani, abantu bezwe sebebaningi manje, kanti nibenza baphumule emithwalweni yabo. UFaro wayala ngalolo suku abaphathi bemisebenzi yabantu nezinduna zabo, wathi: Anisayikubanika abantu utshani bokwenza izitini, njengakuqala; mabahambe bayozibuthela utshani bona uqobo lwabo. Kepha isibalo sezitini ababesenza kuqala niyakubabeka phezu kwabo; aniyikwehlisa lutho kuso, ngokuba bayavilapha; ngalokho bayakhala, bethi: Masihambe siyokunikela kuNkulunkulu wethu. Makwenezelwe umsebenzi phezu kwalaba bantu, ukuze bakhandleke kuwo; bangawanaki amazwi ayize. Abaphathi bemisebenzi yabantu baphuma, nezinduna zabo, bakhuluma kubantu, bathi: Usho kanje uFaro: Angiyikunika utshani. Hambani niyokuzithathela utshani lapho ningabuthola khona; nokho akukho lutho emsebenzini wenu oluyakwehliswa. Ngakho abantu bahlakazeka kulo lonke izwe laseGibithe ukuze babuthe izibi zezikhwebu esikhundleni sotshani. Abaphathi bemisebenzi bababheja, bethi: Qedani imisebenzi yenu, izabelo zenu zansuku zonke, njengalapho kwakukhona utshani. Izinduna zabantwana bakwa-Israyeli, ababebekwe phezu kwazo ngabaphathi bemisebenzi bakaFaro, zashaywa, kwathiwa kuzo: Kungani ningagcwalisanga isabelo senu sokwenza izitini izolo nanamuhla njengakuqala na? Izinduna zabantwana bakwa-Israyeli zase zifika zakhala kuFaro, zathi: Kungani wenza kanje ezincekwini zakho na? Izinceku zakho azinikwa utshani, kanti kuthiwa kithi: Yenzani izitini; bheka, izinceku zakho ziyashaywa; kodwa icala likubantu bakho uqobo. Kepha yena wathi: Niyavilapha, niyavilapha; ngalokho nithi: Masihambe siyokunikela kuJehova. Ngakho hambani manje, niyosebenza; ngokuba aniyikunikezwa utshani, nokho niyakuletha isibalo sezitini. Izinduna zabantwana bakwa-Israyeli zabona ukuthi zisesimweni esibi, emva kokuthi sekuthiwe: Aniyikwehlisa lutho ezitini zenu zesabelo senu sansuku zonke. Eksodusi 5:5–19.

Ngaphambi komthetho weSonto kuzoba nokuvuswa okwandayo kokumelana nalabo abagcina iSabatha losuku lwesikhombisa, njengalokhu kwaba khona ngaphambi kwezinhlu pho zaseGibhithe. UMose nguyena owabonwa ngabaseGibhithe nangamaHeberu njengalowo owayebangela lonke lolu daba, njengoba no-Ahabi asola u-Elia.

Kwathi, u-Ahabi embona u-Elia, u-Ahabi wathi kuye: “Ingabe nguwe lo ohluphayo u-Israyeli na?” Waphendula wathi: “Angihluphanga u-Israyeli; kodwa wena, nendlu kayihlo, ngokuba nilahlile imiyalo yeNkosi, nawe walandela oBali.” 1 AmaKhosi 18:17, 18.

Indaba kaMose iyifanekisa umlando womthetho weSonto, futhi indaba ka-Elia iyifanekisa umlando womthetho weSonto. Bobabili bendawonye, noma behlukene, uMose no-Elia bayizimpawu. Ekuguqukeni kukaKristu isimo sakhe saba yinkazimulo, bobabili bendawonye babemele abayizinkulungwane eziyikhulu namashumi amane nane abangafi kanye nalabo abafela eNkosini. UMose wavuswa, u-Elia akazange afe. Futhi bangabaprofethi ababili abayizihlukumezi zabantu kusAmbulo ishumi nanye. Iqiniso eliningi limelelwa nguMose no-Elia njengezimpawu, futhi sethemba ukubhekana nalokho kamuva.

Bhekani, ngiyakunitshela u-Elia umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi; futhi uyophendulela izinhliziyi zawoyise kubantwana, nezinhliziyi zabantwana koyise, funa ngifike ngishaye umhlaba ngesiqalekiso. Malaki 4:5, 6.

Kuseduze nje kokuba isikhathi sokuhlolwa komuntu siphela, “u-Eliya umprofethi” uyakubonakala enomyalezo okhethekile ophendula “inhliziyi yawoyise ibuyele kubantwana, nenhliziyi yabantwana ibuyele koyise.” Bonke abaprofethi bafakaza ngokuphela kwezwe, futhi bonke bayavumelana omunye nomunye.

Futhi imimoya yabaprofethi iyathobela abaprofethi. Ngokuba uNkulunkulu akayena umsunguli wokudideka, kodwa owokuthula, njengasemabandleni onke abangcwele. 1 Korinte 14:32, 33.

Umyalezo ka-Eliya ufika ngaphambi nje kosuku olukhulu nolwesabekayo lweNkosi; ngakho-ke, wona kanye lowo myalezo okhethekile encwadini yeSambulo ovezwa ngokuthi “iSambulo sikaJesu Kristu.” Lapho “isikhathi sesiseduze” umyalezo okhethekile ka-Eliya ubonisa “izinceku” zikaNkulunkulu “izinto okumelwe zenzeke maduzane.”

Isambulo sikaJesu Kristu, uNkulunkulu amnika sona ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasesithumela, wasibonakalisa ngengelesi yakhe encekwini yakhe uJohane; owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangazo zonke izinto azibonayo. Ubusisiwe ofundayo, nabalizwayo amazwi alesi siprofetho, nabagcina okulotshwe kuso; ngokuba isikhathi siseduze. IsAmbulo 1:1–3.

Qaphela ukuthi lapho uMalaki esebenzisa u-Eliya njengophawu, ufaka nokubhekisela okuqondile ekugcineni imiyalo.

Khumbulani umthetho kaMose inceku yami, engamyalela wona eHorebe ngenxa yawo wonke u-Israyeli, kanye nezimiso nezahlulelo. Bhekani, ngiyakuthumela kini u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi; uyakuphendulela inhliziyi yawoyise kubantwana, nenhliziyi yabantwana koyise, funa ngize ngishaye umhlaba ngesiqalekiso. Malaki 4:4–6.

La mavesi amathathu angawokugcina eTestamenteni Elidala, futhi aqukethe isithembiso sokugcina seTestamente Elidala kanye nokugcizelela ukugcina imiyalo eyishumi. Kunezibusiso eziyisikhombisa encwadini yeSambulo, futhi esokugcina siyisibusiso phezu kwalabo abagcina imiyalo eyishumi.

Mina ngingu-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina. Babusisiwe labo abenza imiyalo yakhe, ukuze babe nelungelo emthini wokuphila, futhi bangene ngesango emzini. IsAmbulo 22:13, 14.

Isithembiso sokugcina eTestamenteni Elidala siyasazisa ukuba “Sikhumbule” imiyalo elishumi, kodwa ngokwenza njalo sigcizelela lowo myalo owodwa oqukethe umyalo wokuthi “khumbula.”

Khumbula usuku lwesabatha, ulugcine lungcwele. Izinsuku eziyisithupha uyakusebenza, wenze wonke umsebenzi wakho; kepha usuku lwesikhombisa luyisabatha likaJehova uNkulunkulu wakho; kulo awuyikwenza namunye umsebenzi, wena, nendodana yakho, nendodakazi yakho, nenceku yakho yesilisa, nencekukazi yakho, nezinkomo zakho, nomfokazi wakho ophakathi kwamasango akho; ngokuba ngezinsuku eziyisithupha uJehova wenza izulu nomhlaba, nolwandle, nakho konke okukukho, waphumula ngosuku lwesikhombisa; ngalokho uJehova walubusisa usuku lwesabatha, walungcwelisa. Eksodusi 20:8–11.

Isithembiso sokugcina kuzo zombili iTestamente Elidala neElisha sigcizelela imiyalo kaNkulunkulu, ngokugcizelela okukhethekile iSabatha losuku lwesikhombisa. UMalaki uthi “khumbulani,” kanti uJohane uyasazisa ukuthi nibusisiwe ngokwenza kanjalo. ISabatha losuku lwesikhombisa liyisikhumbuzo sendalo kaNkulunkulu namandla akhe okudala. ISabatha futhi liba yiphuzu lokuphikisana ezinsukwini zokugcina zomlando womhlaba. Lapho uJohane ebhala “isibusiso” phezu kwalabo abagcina imiyalo yakhe, umane ebhala lokho uJesu, u-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina, akumemezela. Ngakho-ke, isithembiso sokugcina seTestamente Elisha siphathelene neSabatha losuku lwesikhombisa kanye nesimfanelo sobuNkulunkulu esikhomba ukuphela ngesiqalo.

Iqiniso lokuqala elikhulunywa kuGenesis, elisho ukuqala, libonakalisa uMdali, indalo, kanye nokugcizelwa okukhethekile kweSabatha. Uma kuhlangukiswa ndawonye, umugqa phezu komugqa, ukuqala kweTestamente Elidala kanye nokuphela kwakho kokubili iTestamente Elidala neTestamente Elisha kugcizelela uNkulunkulu njengoMdali, iMiyalo Eyishumi, umyalo weSabatha, nokuthi uJesu uyisiqalo nesiphetho.

Umprofethi u-Eliya usetshenziswa nguMalaki njengophawu esithembisweni sokugcina seTestamente Elidala, futhi nguyena umprofethi owabhekana noJezebeli no-Ahabi. Incwadi yesAmbulo isebenzisa uJezebeli njengophawu lobupapa, kanye namakhosi ayishumi njengophawu lweZizwe Ezihlangene. Ukubhekana kuka-Eliya no-Ahabi noJezebeli kumele ukubhekana kwabeyizinkulungwane eziyikhulu namashumi amane nane neZizwe Ezihlangene, ezinikezwe amandla yi-United States futhi ziqondiswe ubupapa. Njengenkosi yezizwe eziyishumi zasenyakatho zakwa-Israyeli, u-Ahabi wayemele amandla abusayo phezu kwezizwe eziyishumi, ngaleyo ndlela engumfanekiso we-United States (u-Ahabi) enika amandla iZizwe Ezihlangene (izizwe eziyishumi noma amakhosi ayishumi kusAmbulo 17) ukuba zenze ukushushisa abagcini beSabatha ngenxa yobupapa (uJezebeli). Lapho uMalaki esebenzisa u-Eliya ukumela umlayezo oza ngaphambi kosuku olukhulu nolwesabekayo lweNkosi, u-Eliya umele labo abashushiswa yiRoma yanamuhla (udrako, isilo, nomprofethi wamanga), njengoba naye washushiswa nguJezebeli iminyaka emithathu nengxenye. Ukugcizelela iSabatha ngokusebenzisa igama elithi “khumbula” kuMalaki 4:4 kwengeza inkinga yomthetho weSonto esigcawini sesiprofetho esivezwa nguMalaki.

Kuningi kakhulu okusadingeka kwenezelwe ekucabangeleni amaqiniso adluliswa ngokuqhathanisa ukuqala kweTestamente Elidala nokuphela kweTestamente Elidala, bese kuqhathaniswa ukuqala kweBhayibheli nokuphela kweBhayibheli. KuGenesis sinoMdali, indalo, neSabatha esiyisikhumbuzo sendalo. KuMalaki sinomyalo weSabatha uvezwa njengendaba yenhlekelele eholela ekuvalweni kwesikhathi somusa wesintu nasezinhlekeleleni eziyisikhombisa zokugcina, noma njengoba uMalaki ekubiza, “usuku olukhulu nolwesabekayo lweNkosi.” U-Eliya umele abantu bakaNkulunkulu abethula umlayezo wengelosi yesithathu ezweni elifayo.

“Namuhla, ngomoya nangamandla ka-Eliya nakaJohane uMbhapathizi, izithunywa ezimisiwe nguNkulunkulu zibiza ukunaka kwezwe elibhekene nokwahlulelwa kulezo zehlakalo ezinesizotha ezizokwenzeka maduze ezihambisana namahora okugcina omusa wokuvinjinywa kanye nokubonakala kukaKristu Jesu njengeNkosi yamakhosi neNkosi yabanumzane.”

Prophets and Kings, 715, 716.

Ukuqala kweBhayibheli, okuyilo futhi ukuqala kweTestamente Elidala, kukhomba indaba efanayo njengokuphela kwamaTestamente omabili, kodwa ukuqala ngakunye nokuphela ngakunye kunalo iqiniso lakhona okufanele ligcizelelwe futhi lifake isandla emlayezweni. Encwadini kaGenesis kugxilwe emisebenzini kaNkulunkulu; encwadini kaMalaki kugxilwe emlayezweni oxwayisa ngenhlekelele ezayo. Ukuphela kwesAmbulo kukhomba u-Alfa no-Omega. Encwadini yokuqala yeTestamente Elisha, sifunda okulandelayo.

Incwadi yozalo lukaJesu Kristu, indodana kaDavide, indodana ka-Abrahama.

U-Abrahama wazala u-Isaka; no-Isaka wazala uJakobe; noJakobe wazala uJuda nabafowabo; noJuda wazala uPheresi noZara ngoThamari; noPheresi wazala u-Esromu; no-Esromu wazala u-Aramu; no-Aramu wazala u-Aminadabu; no-Aminadabu wazala uNashoni; noNashoni wazala uSalimoni; noSalimoni wazala uBhowazi ngoRahabi; noBhowazi wazala u-Obedi ngoRuthe; no-Obedi wazala uJese; noJese wazala uDavide inkosi; noDavide inkosi wazala uSolomoni ngowayengumka-Uriya; noSolomoni wazala uRehobowamu; noRehobowamu wazala u-Abiya; no-Abiya wazala u-Asa; no-Asa wazala uJehoshafati; noJehoshafati wazala uJoram; noJoram wazala u-Uziya; no-Uziya wazala uJothamu; noJothamu wazala u-Ahazi; no-Ahazi wazala uHezekiya; noHezekiya wazala uManase; noManase wazala u-Amoni; no-Amoni wazala uJosiya; noJosiya wazala uJekoniya nabafowabo, ngesikhathi sokuthunjelwa kwabo eBabiloni; kwathi emva kokuthunjelwa kwabo eBabiloni, uJekoniya wazala uSalatiyeli; noSalatiyeli wazala uZerubhabhele; noZerubhabhele wazala u-Abihudi; no-Abihudi wazala u-Eliyakimi; no-Eliyakimi wazala u-Azori; no-Azori wazala uSadoki; noSadoki wazala u-Akimi; no-Akimi wazala u-Eliyudi; no-Eliyudi wazala u-Eleyazare; no-Eleyazare wazala uMathani; noMathani wazala uJakobe; noJakobe wazala uJosefa indoda kaMariya, owazala uJesu, othiwa nguKristu.

Ngakho zonke izizukulwane kusukela ku-Abrahama kuze kube kuDavide ziyizizukulwane eziyishumi nane; futhi kusukela kuDavide kuze kube sekuthunjelweni eBhabhiloni ziyizizukulwane eziyishumi nane; futhi kusukela ekuthunjelweni eBhabhiloni kuze kube nguKristu ziyizizukulwane eziyishumi nane.

Ukuzalwa kukaJesu Kristu kwaba ngale ndlela: Kwathi uMariya unina esethembisene noJosefa, bengakahlangani, kwafunyanwa ukuthi ukhulelwe ngoMoya oNgcwele. UJosefa umyeni wakhe, engumuntu olungileyo, engafuni ukumhlazisa obala, wayehlose ukumala ngasese. Kodwa esacabanga ngalokho, bheka, ingelosi yeNkosi yabonakala kuye ephusheni, yathi: Josefa, ndodana kaDavide, ungesabi ukumthatha uMariya umkakho; ngokuba lokho akukhulelwe kuyikho ngoMoya oNgcwele.

Futhi iyakuzala indodana, uyakuyiqamba igama elithi JESU; ngokuba iyakusindisa abantu bayo ezonweni zabo. Kepha konke lokhu kwenzeka, ukuze kugcwaliseke lokho okwakhulunywa yiNkosi ngomprofethi, isithi: Bheka, intombi iyakukhulelwa, izale indodana, bayakuyiqamba igama elithi Emanuweli, okuhunyushwayo ngokuthi, uNkulunkulu unathi. Khona uJosefa esevukile ebuthongweni, wenza njengalokho ingelosi yeNkosi eyamyala ngakho, wamthatha umkayo. Kepha akamazi waze wazala indodana yakhe yamazibulo;

wayiqamba igama elithi JESU. Mathewu 1:1–25.

Ukuqala kweTestamente Elisha kuyavumelana nokuqala nokuphela kweTestamente Elidala kanye nokuphela kweTestamente Elisha, ngokuba kugcizelela amandla kaNkulunkulu okudala; ngokuba amandla uKristu awasebenzisa ekudaleni zonke izinto ngezinsuku eziyisithupha ayiwona kanye lawo mandla awasebenzisayo “ukusindisa abantu bakhe ezonweni zabo.” Igama elithi Emanueli, njengoba lesi siqephu sicaphuna emibhalweni ka-Isaya, lisho ukuthi “uNkulunkulu unathi.” Uhlala phakathi kwabantu Bakhe ngokuhlanganisa ubunkulunkulu Bakhe nobuntu bethu, futhi lokhu kwaba yikho kanye ukuhlanganiswa akufeza lapho eba sesimweni senyama kuMariya.

“Akukho okungaphansi kokulalela okuphelele okungahlangabezana nezinga lezimfuno zikaNkulunkulu. Akazishiyanga izimfuno Zakhe zingacacile. Akayalanga lutho olungesilo oludingekayo ukuze alethe umuntu ekuvumelaneni Naye. Kumelwe sikhombise izoni umgomo Wakhe wesimilo futhi siziholele kuKristu, ngomusa Wakhe kuphela lapho lo mgomo ungafinyelelwa khona.

“UMsindisi wazithwala phezu kwaKhe ubuthakathaka bobuntu futhi waphila impilo engenasono, ukuze abantu bangabi nokwesaba ukuthi ngenxa yobuthakathaka bemvelo yobuntu babengenakunqoba. UKristu weza ukusenza ‘abahlanganyeli bemvelo yobunkulunkulu,’ futhi ukuphila kwaKhe kumemezela ukuthi ubuntu, buhlanganiswe nobunkulunkulu, abenzi isono.” Ministry of Healing, 180.

Ukuqala kweTestamente Elisha kuchaza ukuthi uJesu wathatha kuphi, nini, nokuthi kungani wazithathela imvelo yethu yobuntu. Wakwenza lokhu ukuze abonakalise ukuthi amandla omuntu ehlanganiswe namandla kaNkulunkulu akoni. Isono siyiseqo somthetho, uMalaki athi kufanele “siwukhumbule.” UJohane usazisa ukuthi labo abagcina umthetho, ngakho-ke labo abangoni, bangangena ngamasango asezulwini. UMathewu uveza ukuthi isoni singasinqoba isono, njengoba noKristu anqoba. Lapho sinoKristu ngaphakathi kithi, (ithemba lenkazimulo) sinamandla okudala enza indawo yonke ngaphakathi kithi. Leli thuba lanikezwa ngokuthi uKristu wakhetha ukungena emndenini wesintu, futhi kuyo yonke ingunaphakade waba hhayi iNdodana kaNkulunkulu kuphela kodwa neNdodana yomuntu.

Kunomyalezo okhethekile weqiniso owembuliwe kubantu bakaNkulunkulu encwadini yeSambulo ngaphambi nje kokuphela komusa wesikhathi sokuhlolwa komuntu. Lowo myalezo okhethekile futhi ungowakaMalaki “umyalezo ka-Eliya” omenyezelwa ngaphambi “kosuku olwesabekayo lweNkosi”.

Ekuqaleni kwazo zombili iziVumelwano nasekupheleni kweTestamente Elisha sithola izimfanelo eziqondile zikaNkulunkulu zikhonjiswa. KuGenesisise unguMdali, kanti ekugcineni kwesAmbulo ungu-Alfa no-Omega. Ekuqaleni kweTestamente Elisha, uba yiNdodana yomuntu. Futhi ekupheleni kweTestamente Elidala, sithola isimiso isithunywa u-Eliya asisebenzisayo ukufeza umlayezo esasiyowumemezela, njengokuphendulela izinhliziyu zawoyise kubantwana, nezabantwana koyise.

Isimiso sobuprofethi u-Eliya asisebenzisayo ekwethuleni isigijimi sakhe sesixwayiso siyikho kanye lokho uJohane ayalwa ukuba akwenze eSambulweni. U-Eliya “uyakubuyisela inhliziyu

yoyise kubantwana, nenhliziyo yabantwana koyise,” kanti uJohane watshelwa ukuba alobe izinto ezazikhona ngaleso sikhathi, futhi ngokwenza kanjalo wayeyobe ngesikhathi esifanayo eloba izinto ezazizakuza. UJohane wasetshenziswa ukubonisa ukuthi isimiso se-alpha ne-omega sisebenza kanjani eZwini lesiprofetho, futhi u-Eliya uyakusekela isigijimi sakhe phezu kwaleso simiso esifanayo. Lapho siqhathanisa ukuqala kweBhayibheli nokuphela kweBhayibheli, siqhathanisa iTestamente Elidala neElisha. Ubaba ungukuqala komntwana wakhe, futhi umntwana uyisiphetho sikababa. Izinkulungwane eziyikhulu namashumi amane nane ziyisizukulwane sokugcina sabantwana baka-Abrahama, futhi umlando lapho uNkulunkulu angena khona esivumelwaneni no-Abrahama uyisifanekiselo somlando lapho uNkulunkulu evuselela khona lesosivumelwano nezinkulungwane eziyikhulu namashumi amane nane.

Ngakho-ke kungokokukholwa, ukuze kube ngokomusa; ukuze isithembiso siqiniseke kuyo yonke inzalo; hhayi kulena kuphela engaphansi komthetho, kodwa nakulena engokokukholwa kuka-Abrahama; onguyise wethu sonke. Roma 4:16.

Umlayezo ka-Eliya umelela isimiso se-alpha ne-omega, ngokuba obaba bayialpha, kuthi abantwana babe yi-omega. Umlayezo ka-Eliya wawuyophendulela izinhliziyi zabobaba zibeke kubantwana. UKristu wamkhomba uJohane uMbhapathizi njengo-Eliya, kanti u-Ellen White wamkhomba uWilliam Miller njengongu-Eliya futhi enguJohane uMbhapathizi. Umlayezo wabo bonke laba bantu abamelelayo wawumelewe njengophendulela izinhliziyi zabobaba zibeke kubantwana, ngokufanayo nezabantwana zibeke kobaba. Lowo msebenzi umelela umphumela womlayezo ekuphenduleni izinhliziyi zabantu zibeke kuYise wasezulwini, kodwa usho okungaphezu kwalokho, ngokuba uwuphawu lomsebenzi. Esiprofethweni seBhayibheli izimpawu zinencazelo engaphezu kweyodwa, futhi kufanele ziqondwe ngomongo.

“Yini eyenza uJohane uMbhapathizi abe mkhulu? Wawuvala umqondo wakhe enqwabeni yesiko eyayethulwa ngabafundisi besizwe samaJuda, wawuvulela ukuhlakanipha okuvela phezulu. Ngaphambi kokuzalwa kwakhe uMoya oNgcwele wafakaza ngoJohane wathi: ‘Ngokuba uyakuba mkhulu phambi kweNkosi, angaphuzi wayini nanisiphuzo esinamandla; uyakugcwaliswa ngoMoya oNgcwele.... Futhi uyakuphendulela abaningi kubantwana bakwa-Israyeli eNkosini uNkulunkulu wabo. Uyakuhamba phambi kwaKhe ngomoya nangamandla ka-Eliya, ukuze aphenandlele izinhliziyi zawobaba kubantwana, nabangalaleli ekuhlakanipheni kwabalungileyo; alungisele iNkosi abantu abalungisiweyo.’ Luka 1:15–17.” Counsels to Parents, Teachers and Students, 445.

Umyalezo uklanyelwe ukuba labo abakhetha ukuzwa baphendulele izinhliziyi zabo kuYise waseZulwini, nokho umgomo oyinhloko wesiprofetho oyosetshenziswa ukudlulisa umyalezo wesixwayiso uyoba ukuthi uKristu ungu-Alfa no-Omega, owokuqala nowokugcina, isiqalo nesiphetho. Umyalezo ka-Eliya usekelwe ekwethulweni kweZwi likaNkulunkulu lesiprofetho ngokombono wokuthi uJesu Kristu uyiZwi likaNkulunkulu, futhi imithetho ebusa iBhayibheli iyizimfanelo zobuntu baKhe futhi.

“Umthetho kaNkulunkulu ungcwele njengaye uNkulunkulu uqobo. Uyisambulo sentando yaKhe, ungumbhalo oyisifaniso sesimilo saKhe, uyisibonakaliso sothando nokuhlakanipha kwasezulwini. Ukuvumelana kwendalo kuncike ekuhambisaneni okuphelele kwazo zonke

izidalwa, kwakho konke, okuphilayo nokungaphili, nomthetho woMdali. UNkulunkulu umisile imithetho yokuphatha, hhayi izidalwa eziphilayo kuphela, kodwa nayo yonke imisebenzi yemvelo. Konke kungaphansi kwemithetho emisiwe, engeke yeqiwe. Kodwa kanti, nakuba konke emvelweni kubuswa yimithetho yemvelo, umuntu yedwa, kukho konke okuhlala emhlabeni, ungaphansi komthetho wokuziphatha. Kumuntu, umsebenzi oyindilinga wendalo, uNkulunkulu unike amandla okuqonda okufunwa nguYe, ukuqonda ukulunga nobubele bomthetho waKhe, kanye nezimangalo zawo ezingcwele phezu kwakhe; futhi kumuntu kufunwa ukulalela okungagwegwesi.” Patriarchs and Prophets, 53.

Konke (futhi lokhu kungabandakanya neBhayibheli, ngoba iBhayibheli liyinto, futhi uma liyinto, khona-ke liyingxenye yakho konke) kungaphansi kwemithetho emisiwe. IBhayibheli linemithetho noma iziqondiso ezimisiwe ezilawula ukuhunyushwa kwalo okulungile. Omunye waleyo mithetho ngukuthi iBhayibheli lihlonza ukuphela kwento nesiqalo sento. UJesu uyiZwi likaNkulunkulu, futhi unguwokuqala nowokugcina, futhi lokhu “kungumthetho omisiwe” futhi kuyisici sesimilo saKhe.

Sisebenzise lesi sethulo sika-Eliya ukukhombisa ukuthi ukuqala nokuphela kwakho kokubili iTestamente Elidala neTestamente Elisha kuyavumelana. Ukuphela kweBhayibheli, okuyisona futhi isiphetho sencwadi yeSambulo, nakho kuyavumelana nesiqalo seSambulo. Ofakazi abahlanu bamaqiniso afanayo, besekelwe phezu komgomo oyisici sobunjalo bukaNkulunkulu, wokuthi iZwi likaNkulunkulu lihlale libonisa ukuphela kwento ngesiqaqalo saleyo nto. Leli qiniso liyingxenye yalokho okushiwo ukuthi uJesu Kristu ungu-Alfa no-Omega.

“Kumphostoli uJohane esiqhingini sasePhatmose kwavulwa izigcawu ezinokujula nokuvusa amadlingozi mayelana nokuhlangenwe nakho kwebandla. Izindaba ezithakazelisa ngokwedlulele nezibaluleke ngokukhulu kwazo zavezwa kuye ngemifanekiso nangezimpawu, ukuze abantu bakaNkulunkulu babe nokuqonda okuphathelene nezingozi nezingxabano eziphambi kwabo. Umlando wezwe lobuKristu kwaze kwaba sekupheleni kwesikhathi wembulwa kuJohane. Ngokucaca okukhulu wabona isimo, izingozi, izingxabano, nokukhululwa kokugcina kwabantu bakaNkulunkulu. Ulandisa ngomyalezo wokugcina ozovuthisa ukuvuthwa kwesivuno somhlaba, kungaba yizithungu zokungena esibayeni sasezulwini, noma izinkuni eziboshiwe zomlilo wosuku lokugcina.”

“Embonweni uJohane wabona izilingo abantu bakaNkulunkulu ababeyozikhuthazela ngenxa yeqiniso. Wabona ukuqina kwabo okungagobeki ekulaleleni imiyalo kaNkulunkulu, bebhekene namandla ancindezelayo ayefuna ukubaphoqelela ekungalalelini, futhi wabona ukunqoba kwabo kokugcina phezu kwesilo nomfanekiso waso.

“Ngaphansi kwezimpawu zodrako omkhulu obomvu, zesilo esifana nengwe, nasesilo esinezimpondo ezifana nezewundlu, uJohane waboniswa imibuso yasemhlabeni eyayiyozibandakanya ngokukhethekile ekunyatheleni umthetho kaNkulunkulu nasekuhlupheni abantu baKhe. Impi iyaqhubeka kuze kube sekupheleni kwesikhathi. Abantu bakaNkulunkulu, abafanekiswa ngowesifazane ongcwele kanye nabantwana bakhe, baboniswa njengabambalwa kakhulu. Ezinsukwini zokugcina kwakusele insali kuphela. Ngabo uJohane ukhuluma njengalabo ‘abagcina imiyalo kaNkulunkulu, futhi abanobufakazi bukaJesu Kristu.’”

“Ngenkolo yobuhedeni, bese kuthi ngemva kwalokho ngeBupapa, uSathane wasebenzisa amandla akhe amakhulu eminyaka eminingi ngomzamo wokusula emhlabeni ofakazi bakaNkulunkulu abathembekileyo. Abahedeni nabapapisti babeqhutshwa ngumoya ofanayo kadrako. Babehluka kuphela ngokuthi iBupapa, ngokwenza sengathi bukhonza uNkulunkulu, babuyisitha esiyingozi kakhulu nesinonya kakhulu. Ngensika yoRoma, uSathane wawuthumba umhlaba. Ibandla likaNkulunkulu elalizibiza ngokuthi lingelakhe lathathhelwa phakathi kwemigqa yalokhu ukudukiswa, futhi iminyaka engaphezu kwenkulungwane abantu bakaNkulunkulu bahlupheka ngaphansi kwentukuthelo kadrako. Kwathi lapho iBupapa, seliphucwe amandla alo, liphoqwa ukuba liyeke ukuhlukumeza, uJohane wabona amandla amasha enyuka ukuze aphindaphinde izwi likadrako, futhi aqhubekisele phambili wona lowo msebenzi ononya nowokuhlambalaza. La mandla, okungawokugcina azokulwa nebandla nomthetho kaNkulunkulu, afanekiswa yisilo esinezimpondo ezifana nezewundlu. Izilo ezandulela sona zase ziphuma olwandle, kodwa lesi saphuma emhlabeni, okumele ukuvela ngokuthula kwesizwe esifanekiswayo. “Izimpondo ezimbili ezifana nezewundlu” zimelela kahle isimilo soHulumeni wase-United States, njengoba sivezwe ezimisweni zawo ezimbili eziyisisekelo, ubuRiphabhulikhi nobuProthestani. Lezi zimiso ziyimfihlo yamandla ethu nokuchuma kwethu njengesizwe. Labo abaqala ukuthola isiphephelo ogwini lwaseMelika bajabula ngokuthi sebefinyelele ezweni elikhululekile ezimangweni ezizidlayo zobupapa nasekubuseni ngonya kombuso wamakhosi. Bazimisela ukumisa uhulumeni phezu kwesisekelo esibanzi senkululeko yomphakathi neyenkolo.”

“Kodwa ukulandelelwa okuqinile kwepensela lesiprofetho kwembula uguquko kulesi sigcawu esinokuthula. Isilo esinezimpondo ezifana nezewundlu sikhuluma ngezwi likadrako, futhi ‘sisebenzisa wonke amandla esilo sokuqala phambi kwaso.’ Isiprofetho simemezela ukuthi siyakuthi kubo abahlala emhlabeni mabenze umfanekiso wesilo, nokuthi ‘sibangela bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; nokuthi kungabikho muntu ongathenga noma athengise, ngaphandle kwalowo onophawu, noma igama lesilo, noma inani legama laso.’ Ngaleyo ndlela ubuProthestani bulandela ezinyathelweni zoBuPapa.

“Kukulesi sikhathi lapho ingelosi yesithathu ibonakala indiza phakathi kwezulu, imemezela ithi: ‘Uma umuntu ekhuleka kuso isilo nasesithombeni saso, futhi emukela uphawu lwaso ebunzini lakhe noma esandleni sakhe, lowo uyakuphuza iwayini lolaka lukaNkulunkulu, elichithwe lingaxutshiwe enkomishini yentukuthelo yaKhe.’ ‘Naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu.’ Ngokwehluka okusobala nezwe, kumi iqembu elincane elingeke liphambuke ekwethembekeni kwalo kuNkulunkulu. Laba yibo u-Isaya akhuluma ngabo njengabalungisa ukudabuka okwakwenziwe emthethweni kaNkulunkulu, labo abakha kabusha izindawo ezadala eziyincithakalo, bevusa izisekelo zezizukulwane eziningi.”

“Isixwayiso esinesithunzi esikhulu kunazo zonke nesongo esesabekayo kunazo zonke esake sakhulunywa kubantu abafayo yilesa esiqukethwe emlayezweni wengelosi yesithathu. Isono esibizela phansi ulaka lukaNkulunkulu olungaxutshiwe nesihe kumelwe ukuba sibe ngesinomlingiswa omubi kakhulu. Ingabe izwe kumele lishiywe ebumnyameni mayelana nesimo salesi sono?—Nakanjani cha. UNkulunkulu akenzi kanjalo ngezidalwa Zakhe. Ulaka Lwakhe alulokothi lwehlele izono zokungazi. Ngaphambi kokuba izahlulelo Zakhe zehliselwe

emhlabeni, ukukhanya mayelana nalesi sono kumelwe kwethulwe emhlabeni, ukuze umuntu azi ukuthi kungani lezi zahlulelo zizokwehliselwa, futhi abe nethuba lokuzibalekela.

“Umlayezo oqukethe lesi sixwayiso ungowokugcina okumelwe umenyezelwe ngaphambi kokwambulwa kweNdodana yomuntu. Izibonakaliso Yena ngokwakhe azinikezile zimemezela ukuthi ukuza kwaKhe sekuseduze kakhulu. Sekuyiminyaka ecishe ibe ngamashumi amane umlayezo wengelosi yesithathu uzwakala. Odabeni lwalo mbango omkhulu kuvela amaqembu amabili, labo ‘abakhonza isilo nomfanekiso waso,’ futhi bemukela uphawu lwaso, nalabo abamukela ‘uphawu lukaNkulunkulu ophilayo,’ abanegama likaYise lilotshiwe emabunzini abo. Lokhu akusilo uphawu olubonakalayo. Isikhathi sesifikile lapho bonke abanentshisekelo ekusindisweni kwemiphfumulo yabo kufanele babuze ngokukhuthala nangokungathi sina, Luyini uphawu lukaNkulunkulu? Futhi luyini uphawu lwesilo? Singakugwema kanjani ukulwamukela?”

“Uphawu lukaNkulunkulu, isibonakaliso noma inkomba yegunya laKhe, lutholakala emyalweni wesine. Lona yiwo kuphela umyalo weMithetho Eyishumi okhomba kuNkulunkulu njengoMdali wamazulu nomhlaba, futhi uhlukanisa ngokusobala uNkulunkulu weqiniso kubo bonke onkulunkulu bamanga. Kuwo wonke amaBhalo, iqiniso lamandla kaNkulunkulu okudala licashunwa njengobufakazi bokuthi uphakeme ngaphezu kwabo bonke onkulunkulu babezizwe.

“ISabatha eyalwe ngumyalo wesine yamiswa ukuba ibe yisikhumbuzo somsebenzi wokudala, ngalokho ukuba igcine izingqondo zabantu ziqondiswe njalo kuNkulunkulu weqiniso nophilayo. Ukuba iSabatha belihlale ligcinwa ngaso sonke isikhathi, bekungeke kube khona okhonza izithombe, ongakholelwa ebukhoni bukaNkulunkulu, noma ongakholwayo. Ukugcinwa okungewele kosuku olungewele lukaNkulunkulu bekuyoholela izingqondo zabantu kuMdali wabo. Izinto zemvelo bezizobabuyisela ekumkhumbuleni Yena, futhi bezizofakaza ngamandla Akhe nangothando Lwakhe. ISabatha lomyalo wesine luwuphawu lukaNkulunkulu ophilayo. Lukhomba kuNkulunkulu njengoMdali, futhi luyisibonakaliso segunya Lakhe elifanele phezu kwezidalwa azenzileyo.

“Pho-ke, yini-ke uphawu lwesilo, uma kungelona lelo sabatha eliyimbumbulu izwe eliyelayamukela esikhundleni seSabatha langempela?”

“Isimemezelo sesiprofetho sokuthi uBupapa babuyoziphakamisa ngaphezu kwakho konke okubizwa ngokuthi uNkulunkulu, noma okukhonzwayo, sigwaliseke ngokusobala kakhulu ekuguqulweni kweSabatha sisuswa osukwini lwesikhombisa sayiswa osukwini lokuqala lweviki. Nomaphi lapho iSabatha lobupapa lihlonishwa khona ngokukhethwa kunelikaNkulunkulu, khona-ke umuntu wesono uphakanyiswa ngaphezu koMdali wezulu nomhlaba.

“Labo abathi uKristu waliguqula iSabatha baphikisana ngokuqondile namazwi aKhe uqobo. ENTshumayelweni yaKhe yaseNtabeni wamemezela wathi: ‘Ningacabangi ukuthi ngize ukuchitha umthetho, noma abaprofethi; angizelanga ukuchitha, kodwa ukugwalisa. Ngokuba ngiqinisile ngithi kini, kuze kudlule izulu nomhlaba, akuyikudlula nakancane emthethweni uhlamvu olulodwa noma uphawu olulodwa, kuze kugwaliseke konke. Ngakho-ke, lowo

oyakwephula owodwa wale miyalo emincinyane, afundise abantu kanjalo, uyakuthiwa omncinyane embusweni wezulu; kodwa lowo oyakuyenza, ayifundise, lowo uyakuthiwa omkhulu embusweni wezulu.”

“AmaRoma Katolika ayavuma ukuthi ukuguqulwa kweSabatha kwenziwa yibandla lawo, futhi acaphuna lolu shintsho uqobo njengobufakazi begunya eliphakeme laleli bandla. Athi ngokugcina usuku lokuqala lwesonto njengeSabatha, amaProthestani ayavuma amandla alo okumisa imithetho ezintweni zaphezulu. IBandla laseRoma alikayeki isimangalo salo sokungaphazami, futhi lapho izwe namabandla amaProthestani emukela isabatha somgunyathi esidalwe yilo, empeleni ayavuma isimangalo salo. Angacaphuna igunya labaphostoli nelobaba besonto ukuvikela lolu shintsho, kodwa ubuqili bokucabanga kwawo bubonakala kalula. UmKatolika oshisekayo ubukhali ngokwanele ukuba abone ukuthi amaProthestani ayazikhohlisa, evala amehlo awo ngamabomu emaqinisweni alolu daba. Njengoba isikhungo seSonto silokhu sithandwa kakhulu, uyajabula, ezizwa eqinisekile ukuthi ekugcineni siyoletha wonke umhlaba wamaProthestani ngaphansi kwebhanela laseRoma.” Signs of the Times, November 1, 1899.