

ISambulo sikaJesu Kristu - Inombolo Yeshumi nanye

Umfanekiso Wesilo

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Kwase kubonakala esinye isimangaliso ezulwini; bheka, kwakukhona udrako omkhulu obomvu, enezinhloko eziyisikhombisa nezimpondo eziyishumi, nemiqhele eyisikhombisa phezu kwezinhloko zakhe. Umsila wakhe wadonsa ingxenye yesithathu yezinkanyezi zezulu, waziphonsa emhlabeni; udrako wema phambi kowesifazane owayeselungele ukubeletha, ukuze adle umntwana wakhe masinyane nje lapho esezelwe. Wase ezala umntwana wesilisa, ozakubusa zonke izzwe ngenduku yensimbi; umntwana wakhe wase enyuselwa kuNkulunkulu nasesihlalweni sakhe sobukhosi. Owesifazane wabalekela ehlane, lapho enendawo ayilungiselwe nguNkulunkulu, ukuze bondliwe khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Kwase kuba khona impi ezulwini: uMikayeli nezingelosi zakhe balwa nodrako; nodrako walwa kanye nezingelosi zakhe, kodwa abaze banqoba; nendawo yabo ayisaphinde yatholakala ezulwini. Udrako omkhulu waphonswa phansi, leyo nyoka endala, ebizwa ngokuthi uDeveli noSathane, okhohlisa izwe lonke; waphonswa emhlabeni, nezingelosi zakhe zaphonswa phansi kanye naye. Ngase ngizwa izwi elikhulu lithi ezulwini: Manje sekufikile ukusindiswa, namandla, nombuso kaNkulunkulu wethu, negunya likaKristu wakhe; ngokuba ummangaleli wabafowethu uphonswe phansi, obabemangalela phambi kukaNkulunkulu wethu imini nobusuku. Bamunqoba ngegazi leWundlu nangezwi lobufakazi babo; futhi abazange bathande ukuphila kwabo kwaze kwaba sekufeni. Ngakho-ke thokozani, nina mazulu, nani enihlala kuwo. Maye kwabakhileyo emhlabeni naselwandle! ngokuba uDeveli wehlele kini enolaka olukhulu, ngokuba uyazi ukuthi unesikhathi esifushane kuphela. Kwathi udrako ebona ukuthi uphonswe emhlabeni, wamzingela owesifazane owazala umntwana wesilisa. Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andize aye ehlane, endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nengxenye yesikhathi, kude nobuso benyoka. Inyoka yakhipha emlonyeni wayo amanzi anjengesikhukhula emva kowesifazane, ukuze imenze athathwe yisikhukhula. Kodwa umhlaba wamsiza owesifazane; umhlaba wavula umlomo wawo, wasigwinya isikhukhula udrako ayesikhiphe emlonyeni wakhe. Udrako wamthukuthelela owesifazane, wase ehamba eyokulwa nabasele benzalo yakhe, abagcina imiyalo kaNkulunkulu, futhi abanesifakazelo sikaJesu Kristu. IsAmbulo 12:1–17.

Impi yokuqala empikiswaneni enkulu phakathi kukaKristu noSathane yaqala ezulwini lesithathu ngokuvukela kukaLusifa, futhi leyo mpi yokuqala ifanekisela impi yokugcina ezulwini lokuqala. Kusekhona enye impi, ngokuba ekupheleni kweminyaka eyinkulungwane, uSathane uyadedelwa isikhashana, ahlasele iJerusalema; kodwa leyo mpi ayinakho nakancane ukwenzeka kokunqoba. Impi yasezulwini lesithathu ekuqaleni, emele impi yasezulwini lokuqala ekugcineni, yalwiwa ngesikhathi umnyango womusa usavulekile.

“Owesifazane” okhulelwe umntwana umele ibandla likaNkulunkulu kuwo wonke umlando, futhi emlandweni kaKristu wayesecishe azale umntwana wesilisa, uJesu. Ezinsukwini zokugcina uzala amawele. Ngaphambi nje komthetho weSonto uzala abayizinkulungwane eziyikhulu namashumi amane nane ezinkulungwane, besAmbulo isahluko sesikhombisa, futhi ngesikhathi somthetho weSonto uqala izinhlungu zokubeletha isixuku esikhulu sesAmbulo isahluko sesikhombisa. Amawele akhe awafani, kodwa angamawele, futhi ozelwe kuqala ngu-Eliya, kanti indodana encane nguMose.

Ekuqaleni kuka-Israyeli wokomoya, udrako waseRoma yobuqaba wayelindele ukugwinya umntwana wesilisa, uJesu; futhi udrako waseRoma yanamuhla manje ulindele ukugwinya umntwana wesilisa wabayi-ikhulu namashumi amane nane ezinkulungwane. Njengoba iRoma yobuqaba yashushisa ibandla lobuKristu bokuqala, kanjalo neRoma yanamuhla iyophinda lokho kushushisa ngesikhathi senhlekelele yomthetho weSonto. Ebandleni lobuKristu bokuqala, owesifazane wabalekela ehlane iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha engokoqobo, futhi ukushushiswa kwenhlekelele yomthetho weSonto kufanekiswa yizinyanga ezingamashumi amane nambili zeSambulo 13 nendima 5. Ehlane abantu bakaNkulunkulu banendawo abayilungiselwe khona lapho bondliwa khona futhi banakekelwa.

Esahlukweni sesishiyagalombili seSambulo, evesini leshumi nantathu, amacilongo amathathu okugcina aboniswa njengezinhlekelele ezintathu. Izinhlekelele eziseSambulweni zimelela izahlulelo zamacilongo obuSulumane ezimelene namandla adlulisa imithetho yeSonto. Empini evezwa esahlukweni seshumi nambili, indima yobuSulumane iyaboniswa lapho kuthiwa, “Maye kwabakhileyo emhlabeni naselwandle! ngokuba uSathane wehlele kini, enolaka olukhulu, ngoba uyazi ukuthi unesikhathi esifushane.” Ukushushisa uJezebeli akufeza ngomlingani wakhe oyisihlubuki, u-Ahabi, kubhekiswe esilwaneni “somhlaba” nasesilwaneni “solwandle.”

Ukuhamba kwengelosi enamandla yesAmbulo ishumi nesishiyagalombili, njengakuyo yonke inhlango yenguquko, kunezimpawu zomgwaqo ezine eziyinhloko eziholela ekwahluleleni futhi ezikuhlanganisayo. Mayelana nokuhamba kwengelosi yokuqala, lezo zimpawu ezine zomgwaqo kwakungu-Agasti 11, 1840, ukudumazeka kokuqala eNtwasahlobo ka-1843, ukufika kombiko Wokukhala Kwaphakathi Kobusuku kusukela ku-Agasti 12 kuya ku-17 ngo-1844, kanye nokuvulwa kokwahlulela ngo-Okthoba 22, 1844. Ngasinye salezo zimpawu ezine zomgwaqo sasinendikimba efanayo ebusayo ethi “isikhathi.” U-Agasti 11, 1840, wawuyikugwaliseka kwesiprofetho sesikhathi sesAmbulo isahluko sesishiyagalolunye, ivesi leshumi nanhlanu. Ukudumazeka kokuqala kuka-1843 kwamele ukubikezela kwesikhathi okwehluleka. Umbiko Wokukhala Kwaphakathi Kobusuku wawuyisilungiso sokubikezela kwesikhathi esasihlulekile ngaphambilini, kanti u-Okthoba 22, 1844, wawuyikugwaliseka kwesikhathi esasibikezelwe sombiko Wokukhala Kwaphakathi Kobusuku.

Ukunyakaza kwengelosi yesithathu kunezo zimpawu ezine ezifanayo, ngokuba zikhona kuyo yonke imigqa yokuguqulwa, futhi njengakuzo zonke lezo zimpawu ezine zayo yonke imigqa yokuguqulwa, uphawu ngalunye lunendikimba efanayo yesiprofetho. UbuSulumane bosizi lwesithathu buyindikimba yezimpawu ezine ekunyakazeni kwalabo abayizinkulungwane eziyikhulu namashumi amane nane. NgoSeptemba 11, 2001, ubuSulumane bosizi lwesithathu

badedelwa base beboshwa. Isibikezelo esahluleka sikaJulayi 18, 2020 sakhomba ukuhlasela kobuSulumane phezu kweNashville, Tennessee, futhi samelela ubuSulumane bosizi lwesithathu. Umlayezo ovusa amathambo omile afile asemgwaqweni wesAmbulo ishumi nanye, uwukugcwaliseka okuphelele nokokugcina komlayezo Wokukhala Kwaphakathi Kwebusuku, futhi umelela ukulungiswa kwesibikezelo saseNashville (ngaphandle kwesici sesikhathi). Uyogcwaliseka kuphawu lwesine, okuwumthetho weSonto, lapho ubuSulumane bosizi lwesithathu buyoshaya i-United States ngenxa yokuphoqelela kwawo umthetho weSonto osuzofika maduzane.

Lapho leli qiniso liqondwa, lihlanganiswe neqiniso lokuthi ukuhamba okunamandla kwengelosi yesithathu kuyisexwayiso sesahlulelo esiseduze, isahlulelo samaSulumane esimelwe umaye wesithathu singaqondakala kalula njengalowo “maye” owehliselwa phezu “komhlaba” nolwandle.

Ukwahlulelwa kwabaphilayo kwaqala ngoSeptemba 11, 2001, futhi kusukela kuleso sikhathi kuze kube umthetho weSonto osuzayo maduze, ukuvivinywa kokwakhiwa komfanekiso wesilo kwenzeka e-United States. Kusukela emthethweni weSonto kuze kube uMikayeli esukuma futhi isikhathi somusa womuntu sivalwa, umhlaba wonke osele uyobe usufivinywa ngokwakhiwa komfanekiso wesilo. Noma ngabe amaSeventh-day Adventist ase-United States ayavivinywa, noma umhlaba wonke ngemva komthetho weSonto uyavivinywa, ukuvivinywa kuchazwa njengokuvivinywa lapho ikusasa lethu laphakade liyokwenziwa isinqumo. Futhi kuwukuvivinywa okumelwe siluphumelele, ngaphambi kokuba isikhathi somusa sivalwe emthethweni weSonto. Isenzakalo esingokwesiprofetho sokuvivinywa komfanekiso wesilo kuqala e-United States bese siphinde futhi emhlabeni, sibalulekile ukuba siqondwe ngendlela efanele.

“Njengoba iMelika, izwe lenkululeko yenkolo, iyakuhlangana noBupapa ekuphoqeni unembeza nasekuphoqeni abantu ukuba bahloniphe isabatha lamanga, abantu bazo zonke izizwe emhlabeni wonke bayakuholelwa ukuba balandele isibonelo sayo.” Testimonies, volume 6, 18.

Lapho izimpawu ziqondwa, khona-ke isiqephu esikuSambulo ishumi nantathu, esikhuluma ngalezi zivivinyo ezimbili ezilandelanayo, kodwa ezifanayo, zomfanekiso wesilo, singabonakala kalula. Lokhu kubalulekile ngenxa yezizathu eziningi. Esinye isizathu siwukuthi ukuxhumana okonakele uLusifa akusebenzisa empini yokuqala ezulwini lesithathu kubonisa indlela ukuxhumana okonakele kukaSathane okuyophinde kubonakale ngayo empini yokugcina ezulwini lokuqala.

Impi yezulu lokuqala eqala ngesikhathi somthetho weSonto, iyafezeka phakathi nesikhathi sokuvivinywa kwesithombe sesilo emhlabeni wonke. Kusukela ngoSeptemba 11, 2001, isikhathi sokuvivinywa kwesithombe sesilo e-United States besiqhubeka. Lapho siqaphela lezi zikhathi ezimbili zokuvivinywa njengezilandelanayo, ziqala nge-United States bese kuba umhlaba, singase-ke sifake amaqiniso amelwe empini yesAmbulo isahluko seshumi nambili emlandweni ka-2001, kuze kufike emthethweni weSonto. Njengesibonelo, ukuxhumana okonakele kukaLusifa, okuchazwa njengokuluthwa ngokulaliswa kwengqondo, kuyosetshenziswa ngendlela yesimanje ngamandla kadrako phakathi nempi yezulu lokuqala yesAmbulo isahluko seshumi nambili. Ukuluthwa ngokulaliswa kwengqondo okusetshenziswa udrako kulowo mlendo kungokwenhloso yokubulala labo uJezebeli abachaze njengabahlubuki.

Emlandweni ka-2001, kuze kufike umthetho weSonto, ofakazi ababili babulawa emgwaqweni waseSodoma naseGibhithe. Ekugcwalisekeni kokuqala kweSambulo seshumi nanye, isizwe esasimelelwa yiSodoma neGibhithe kwakuyiFrance. IFrance iyisizwe esingokwesiprofetho esakhiwa ngamandla amabili, njengoba kwakunjalo ngoMbuso wamaMede namaPheresiya, njengoba kwakunjalo kwa-Israyeli wasendulo emibusweni yawo ehlukene phakathi, futhi njengoba kwakunjalo ngezizwe ezimbili zakwaJuda ezazimelelwa nguJuda noBhenjamini. Zonke izizwe ezinezimpondo ezimbili ngokomfanekiso zimelela isizwe esinezimpondo ezimbili sase-United States.

Idolobha laseSodoma, nesizwe saseGibhithe, limelela izimpondo ezimbili zobuRiphabhulikhi (iGibhithe) nobuProthestani (iSodoma). Izimpondo ezimbili zabulawa ngo-2020, uphondo lobuRiphabhulikhi nophondo lobuProthestani. Ukuluthwa kwengqondo okwasetshenziswa ngamandla odrako womhlaba wonke, ngokusebenzisa indlela ye-worldwide web, kwase kusetshenziswa ngendlela efanayo naleyo okuyosetshenziswa ngayo empini ezayo yezulu lokuqala. Ngokulawula umyalezo owawukhiqizwa yi-worldwide web, ukhetho lwango-2020 lwakhohliswa ngokwesayensi ukuze luveze umphumela owawuvumelana nefilosofi yobumbano lomhlaba wonke. Lokhu kumane kuyisibonelo sesidingo sokuqonda ukuthi uvivinyo lomfanekiso wesilo lufeziwe kuqala e-United States, bese lulandelwa emhlabeni.

“INkosi ingibonisile ngokucacile ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba isikhathi somusa siphela; ngokuba uyoba uvivinyo olukhulu kubantu bakaNkulunkulu, okuyilo okuyonqunywa ngalo ikusasa labo laphakade. Isikhundla sakho siyindida enkulu yokungahambisani kangangokuthi bambalwa kuphela abayokhohliswa.

“Encwadini yesAmbulo 13 lesi sihloko sethulwa ngokusobala; [IsAmbulo 13:11–17, kucashuniwe].”

“Lesi yisivivinyo abantu bakaNkulunkulu okumelwe babe naso ngaphambi kokuba babekwe uphawu. Bonke abafakazela ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esingesona esangempela, bayakuma ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayakwemukela uphawu lukaNkulunkulu ophilayo. Labo abalaha iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayakwemukela uphawu lwesilo.” Manuscript Releases, volume 15, 15.

Isikhathi somusa siyavalwa kuma-Seventh-day Adventists ngesikhathi sokuphoqelelwa komthetho weSonto. Lawo mazwe alandela isibonelo se-United States ayovalwa isikhathi sawo somusa njengoba kwenza i-United States.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba lona ehamba phambili, nokho yona leyo nhlekelele iyofikela abantu bakithi kuzo zonke izingxenye zomhlaba.” Testimonies, volume 6, 395.

Izenzo zokugcina ziyashesha.

“Izinhlangotho zobubi zihlanganisa amandla azo futhi ziyaziqinisa ndawonye. Ziyazilungiselela inhlekelele enkulu yokugcina. Izinguquko ezinkulu zizokwenzeka maduze ezweni lethu, futhi

ukunyakaza kokugcina kuyoba ngokushesha.” Testimonies, volume 9, 11.

Ukuqonda uvivinyo lomfanekiso wesilo kudinga izinga elithile lokusetshenziswa kobuprofethi ngobuchule. Okokuqala, uphawu lwesilo nomfanekiso wesilo kuyizimpawu ezimbili ezehlukene.

“‘Umfanekiso wesilo’ umelela lolo hlobo lobuProthestani obuhlubukile oluyovela lapho amabandla amaProthestani esefuna usizo lwamandla ombuso ukuze kuphoqelelwe izimfundiso zawo. ‘Uphawu lwesilo’ kusamele luchazwe.” The Great Controversy, 445.

Uphawu lwesilo ukugcinwa kweSonto, kanti umfanekiso wesilo uyibandla elisebenzisa amandla ombuso ukuphoqelela izimfundiso zalo zenkolo.

“Ukuphoqelelwa kokugcinwa kweSonto ngamasonto amaProthestani kuwukuphoqelelwa kokukhonzwa kobupapa—kwesilo. Labo abathi, beqonda izimangalo zomthetho wesine, bakhethe ukugcina iSabatha yamanga esikhundleni seSabatha yeqiniso, ngalokho banika inhlonipho kulawo mandla okuyiwona kuphela ayiyalayo. Kodwa kuleso senzo uqobo sokuphoqelela umsebenzi wenkolo ngamandla ombuso, amasonto ngokwawo ayokwakha umfanekiso wesilo; ngalokho-ke ukuphoqelelwa kokugcinwa kweSonto e-United States kuyoba ukuphoqelelwa kokukhonzwa kwesilo nomfanekiso waso.” The Great Controversy, 448, 449.

Umfanekiso wesilo umelela ukuhlangana kwebandla nombuso, ibandla libe yilona eliphethe lobo budlelwano. UJezebeli wabusa phezu kuka-Ahabi, njengoba uHerodiya wabusa phezu kukaHerode. Uphawu lwesilo ukugcinwa kweSonto. Umfanekiso wesilo ukhula phakathi nesikhathi esithile. Uphawu lwesilo lumelela iphuzu lesikhathi. Umfanekiso wesilo uthuthuka kancane kancane, kodwa ufinyelela kuphela ekuvuthweni kwawo okuphelele lapho usunamandla okuphoqa umbuso ukuba uphasise izimfundiso zawo zenkolo. Uvivinyo luhlotshaniswa “nokwakheka” komfanekiso.

“Kodwa siyini ‘isithombe sesilo’? futhi sizokwakhiwa kanjani? Isithombe senziwa yisilo esinezimpondo ezimbili, futhi siyisithombe sesilo. Sibizwa futhi ngokuthi isithombe sesilo. Khona-ke, ukuze sifunde ukuthi isithombe sinjani nokuthi sizokwakhiwa kanjani, kumelwe sifunde izici zesilo uqobo—ubupapa.

“Lapho ibandla lokuqala lonakaliswa ngokuphambuka ekululameni kwevangeli nangokwamukela imikhosi namasiko obuqaba, lalahlekelwa nguMoya namandla kaNkulunkulu; futhi ukuze lilawule onembeza babantu, lafuna ukwesekwa ngamandla ombuso wezwe. Umphumela kwaba ubupapa, ibandla elalilawula amandla ombuso futhi lawasebenzisa ukuqhubekisela phambili izinhloso zalo, ikakhulu ekujeziseni ‘ukuhlubuka embhalweni.’ Ukuze i-United States yakhe umfanekiso wesilo, amandla enkolo kumelwe alawule uhulumeni wombuso ngendlela yokuthi negunya lombuso lisetshenziswe yibandla ukufeza izinhloso zalo.” The Great Controversy, 443.

Umehluko phakathi komfanekiso wesilo nophawu lwesilo uyisiqondiso esivamile ngokwesiko lama-Adventist. Lapho ubu-Adventist buvamise ukuphambuka khona kulesi sihloko kuseSambulweni isahluko seshumi nantathu. Ngandlela-thile buxubaniswe umsebenzi we-United States ngemva komthetho weSonto, lapho iphoqa umhlaba ukuba umise umfanekiso wesilo,

nokumiswa komfanekiso wesilo e-United States. Lezi yizikhathi ezimbili ezehlukene zesiprofetho.

UKristu weza ukuze aqinise isivumelwano nabaningi isonto elilodwa, futhi phakathi nesonto wabethelwa esiphambanweni. Ngakho-ke, lelo sonto limelela ngezimpawu izikhathi ezimbili lapho kwakhiwa khona umfanekiso wesilo. Isonto likaKristu lahlukaniwa laba yizikhathi ezimbili ezifanayo, ezimelela umfanekiso kaKristu. Izikhathi ezimbili zokuvivinywa ezinsukwini zokugcina zimelela umfanekiso womphikukristu.

Esikhathini sokuqala sezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, uKristu wafakaza ubufakazi baKhe siqu, kwase kuthi-ke efa esiphambanweni. Kwase kuba khona esinye futhi isikhathi esifanayo sezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha lapho abafundi bafakaza khona, kwaze kwaba yilapho uMikayeli esukuma ngesikhathi uStefanu ekhandwa ngamatshe. Isiphambano sifanekisela umthetho weSonto. Izikhathi ezimbili zokuvivinywa ezihlobene nokwakhiwa komfanekiso wesilo, zibonakalisa isikhathi sokuqala ngokuhlangana nalabo abayizinkulungwane eziyikhulu namashumi amane nane, abafanekiselwa nguKristu, futhi lesi sikhathi siphela ngomthetho weSonto, ofanekiselwa yisiphambano. Isikhathi sokugcina esifanayo sokuvivinywa esamelelwa ngumsebenzi wabafundi ngesikhathi sikaKristu, sigxila esixukwini esikhulu, futhi siphela lapho uMikayeli esukuma, hhayi ekukhandweni ngamatshe kukaStefanu, kodwa ekuvalweni kwesikhathi sokuphelela komusa kubantu kuDaniyeli 12:1.

Abanye bayahluleka ukubona ukulandelana kwangempela kwezehlakalo kuSambulo isahluko seshumi nantathu, ivesi leshumi nanye kuya phambili, ngenxa yalokho okuvame ukubonakala kuyukungafuni ngamabomu ukuvuma ukuthi lapho i-United States ikhuluma njengodrako, lokho kumelela ukwakheka okuphelele komfanekiso wesilo e-United States. Ukuze i-United States iphase umthetho weSonto, umfanekiso wesilo e-United States kumelwe ube usuwakhekile ngaphambi komthetho weSonto. Funda futhi lezo zindima ezimbalwa zangaphambilini ezisanda kucashunwa ezivela ku-The Great Controversy, uma ungaqondi iphuzu.

Lapho i-United States ikhuluma njengodrako evesini leshumi nanye lesahluko seshumi nantathu, lokho limelela isenzo seziphathimandla zomthetho nezokwahlulela zokuphasisa umthetho weSonto ngokuyalelwa amasonto ahlubukayo ase-United States. Isimemezelo somthetho weSonto siphuma emlonyeni we-United States.

“Ngabona ukuthi isilo esinezimpondo ezimbili sasinomlomo kadrako, nokuthi amandla aso ayesekhanda laso, nokuthi isimemezelo sasiyophuma emlonyeni waso.” Spalding and Magan, 1.

Kuye kwangimangaza njalo ukuthi ubu-Adventist bunobunzima ekuqapheliseni ukuthi lapho isilo sasemhlabeni esinezimpondo ezimbili sikhuluma njengodrako, lokho akukhombisi nje kuphela umthetho weSonto e-United States, kodwa futhi kukhomba ukuthi umfanekiso wesilo sasolwandle sobupapa usuthuthukiswe ngokuphelele. Ukuze i-United States iphasise umthetho weSonto, ukuhlangana kwesonto nombuso kufanele kuqale kube sekuthuthukiswe ngokuphelele. Amasonto aphambukile ase-United States awamane nje ahlangele ngoMsombuluko, bese aya eCongress ngoLwesibili, atshele iCongress ukuthi afuna umthetho weSonto uphasiswe ngoLwesithathu.

Inqubo yokuhlangana eyenzeka phakathi kwesonto nombuso imelwe “njengokwakhiwa” komfanekiso wesilo, njengokuthi “kwakhiwa” isithombe segolide kuDaniyeli isahluko 3; kuyothatha isikhathi ukwakheka kwawo. Umfanekiso wesilo uyisistimu ubupapa obayisebenzisa ukubulala izigidi zabafel’ ukholo ngeNkathi Emnyama, futhi kudingeka ukuthuthuka kwezenhlalo, kwezombusazwe, kwezenkolo, nakwezomnotho ukuze kudaleke isimo senhlalo, kanye nesandulela esisemthethweni esidingekayo, ukuze umthetho weSonto uphoqeelwe. Lezo zintuthuko zimelela uvivinyo lomfanekiso wesilo, “okuyilo ikusasa lethu laphakade eliyokunqunywa ngalo,” futhi zimelela uvivinyo okumelwe siluphumelele “ngaphambi kokuba sibekwe uphawu.”

“INkosi ingibonisile ngokucacile ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba isikhathi somusa sivalwe; ngokuba uyoba uvivinyo olukhulu kubantu bakaNkulunkulu, okuyilona okuyonqunywa ngalo ikusasa labo laphakade.... Lolu yilo uvivinyo abantu bakaNkulunkulu okumelwe babe nalo ngaphambi kokuba babekwe uphawu.” Manuscript Releases, ivolumu 15, 15.

Umthetho weSonto yiwo umnqamulajuqu phakathi kwamabili, othola ukugcwaliseka kwawo kokugcina okuphelele komfanekiso wezintombi eziyishumi. Kuleyo nkinga yangaphakathi kwamabili kuyobonakaliswa ukuthi singabe siyizintombi ezihlakaniphile zaseFiladelfiya noma izintombi eziyiziwula zaseLawodikeya. Iziwula zamukela uphawu lwesilo, kanti ezihlakaniphile zamukela uphawu lukaNkulunkulu. Noma ubani oke wajoyina ibandla lamaSeventh-day Adventist, wavumelana nohlu lwamaqiniso emfundiso ngaphambi kokuba abe yilungu, ngakho-ke wonke umuntu ongumSeventh-day Adventist wethulwe ukukhanya kweqiniso leSabatha.

“Uma ukukhanya kweqiniso kuye kwethulwa kuwe, kwembula iSabatha yomthetho wesine, futhi kukhombisa ukuthi akukho sisekelo eZwini likaNkulunkulu sokugcinwa kweSonto, kanti nokho usabambelele esabatheni lamanga, wenqaba ukungcwelisa iSabatha uNkulunkulu ayibiza ngokuthi ‘usuku lwami olungcwele,’ wamukela uphawu lwesilo. Lokhu kwenzeka nini?—Lapho ulalela umyalo okuyala ukuba uyeke ukusebenza ngeSonto futhi ukhulekele uNkulunkulu, kuyilapho wazi ukuthi alikho nelilodwa izwi eBhayibhelini elikhombisa iSonto njengento engaphezu kosuku olujwayelekile lomsebenzi, uyavuma ukwamukela uphawu lwesilo, futhi wenqaba uphawu lukaNkulunkulu. Uma samukela lolu phawu emabunzini ethu noma ezandleni zethu, izahlulelo ezimenyezwe phezu kwabangalaleli kumelwe zehlele phezu kwethu. Kodwa uphawu lukaNkulunkulu ophilayo lubekwa phezu kwalabo abagcina iSabatha leNkosi ngonembeza oqotho.” Review and Herald, April 27, 1911.

Ukubunjwa komfanekiso wesilo e-United States kwaqala ngokwesiprofetho ngoSeptemba 11, 2001. Kukhona ofakazi abaningana besiprofetho abasekela leli qiniso. Kusukela kuleso sikhathi kuze kube ngumthetho weSonto osuzayo maduze, amaSeventh-day Adventist anquma isiphetho sawo saphakade, ngokusekelwe ekutheni ayaluphumelela yini uvivinyo lomfanekiso wesilo noma ayalehluleka yini uvivinyo lomfanekiso wesilo. Ngingaphikisa ngokuthi bambalwa kakhulu amaSeventh-day Adventist azi ngisho nokuthi umfanekiso wesilo uyisivivinyo. Bambalwa, uma bekhona nhlobo, abazi ukuthi ungaba kanjani yisivivinyo, futhi okubaluleke kakhulu, abazi ukuthi yini edingekayo ukuze baphumelele kulolo vivinyo. Siyahlulelwa, hhayi kuphela ngokukhanya esinakho, kodwa nangokukhanya ebesingaba nakho, uma besizikhandla ekuqondeni ukwanda

kolwazi. Ngakho-ke ubumpumpu the baseLawodikeya buyibumpumpu the obukhulu kunabo bonke eminyakeni eyizinkulungwane eziyisithupha yesono.

Abantu bami bayabujiswa ngenxa yokuswela ulwazi; ngenxa yokuba wenqabile ulwazi, nami ngiyakukunqaba, ukuze ungabi ngumpristi kimi; njengoba ukhohlwe umthetho kaNkulunkulu wakho, nami ngiyakukhohlwa abantwana bakho. Hosea 4:6.

Ukuhlolwa kokwakheka komfanekiso wesilo kuphetha emthethweni weSonto osuzofika maduze, futhi uma singaluphumelelanga lolo vivinyo, sizokwamukela uphawu lwesilo kanye nazo zonke ezinye izintombi eziyiziwula zaseLawodikeya, ezenqaba ukuthola amafutha. Angimi lapha ngiv defendinga ukuthi kungani ngiqonda ukuthi ukuvivinywa komfanekiso wesilo kwaqala ngoSeptemba 11, 2001, futhi kuphetha emthethweni weSonto. Ngimane ngikhomba umqondo ongokwesiprofetho odingekayo ukuze kuqondwe indima ye-United States, njengoba ikhonjiswe kuSambulo ishumi nantathu, emva kokuba isiwuphasisile umthetho weSonto. Evesini leshumi nanye, ikhuluma njengodrako, futhi kusukela kuleso sikhathi kuya phambili kubalulekile ukulandela igama elithi “yena.” Umfanekiso wesilo i-United States eseyiphoqa umhlaba ukuba iwumise ngaleso sikhathi, awusiwona umfanekiso wesilo ose-United States, ngokuba lowo usudlule kakade.

Ngase ngibona esinye isilo sikhuphuka emhlabeni; sasinempondo ezimbili ezifana nezewundlu, kodwa sakhuluma njengodrako. Futhi sisebenzisa wonke amandla esilo sokuqala phambi kwaso, senza ukuba umhlaba nabahlali bawo bakhonze isilo sokuqala, esasipholiswe isilonda saso esibulalayo. Futhi senza izimangaliso ezinkulu, kuze kube yilapho sehlisela ngisho nomlilo phansi uvela ezulwini emhlabeni phambi kwabantu, futhi sidukisa abahlala emhlabeni ngezibonakaliso esasinikwe amandla okuzenza phambi kwesilo; sithi kwabahlala emhlabeni mabasenzele isilo umfanekiso, sona esasinenxeba lenkamba kodwa saphila. Futhi sanikwa amandla okupha umfanekiso wesilo umoya wokuphila, ukuze umfanekiso wesilo ukhulume, futhi wenze ukuthi bonke abangawukhonzi umfanekiso wesilo babulawe. Futhi senza bonke, abancane nabakhulu, abacebile nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; futhi ukuze kungabikho muntu ongathenga noma athengise ngaphandle kwalowo onophawu, noma igama lesilo, noma inani legama laso. IsAmbulo 13:11–17.

Kulawo mavesi ayisikhombisa, igama elithi “yena” livela izikhathi eziyisishiyagalombili. Njalo lapho kusetshenziswa igama elithi “yena,” libhekisela emuva kulowo “yena” wokuqala, “owakhuluma njengodrako,” ngesikhathi somthetho weSonto e-United States. Ukuvivinywa komfanekiso wesilo ama-Adventist ase-United States awadlula noma awehluleka, lapho i-United States yakhuluma njengodrako, bese kuphindwa kuma-Adventist akwezinye izizwe zomhlaba, futhi nakwabanye abantwana bakaNkulunkulu abaseseBabiloni. Sizoqhubeka nokucabangela kwethu i-United States kusAmbulo isahluko seshumi nantathu esihlokweni esilandelayo, kodwa ake nginikhumbuze ukuthi kungani sicabangela leli qiniso ngalesi sikhathi.

Impi eyaqala ngoLusifa ezulwini lesithathu ifanekisa impi eqala ezulwini lokuqala emthethweni weSonto. Ukuxhumana okonakalisiwe kukadrako kumelwe kuzo zombili lezo zimpi. Ukubonakala kwesimanje kokuxhumana okonakalisiwe kukaSathane kumelela isimo sokulutheka okufana

nokuthakathwa umhlaba wonke owela kuso emlandweni olandela umthetho weSonto osuzofika maduze. Leyo nkohliso ifezwa ngokulawula kwe-worldwide web lokho okubizwa ngokuthi “umgwaqo omkhulu wolwazi.” Lezo zindlela ezahlukahlukene zalo “mgwaqo omkhulu wolwazi” zingezomphakathi, ezomnotho, ezenkolo, okuthiwa yisayensi, ezokuzijabulisa, futhi okubaluleke kakhulu, indlela yezindaba zabezindaba.

Uma iqiniso selibonwa lokuthi “umgwaqo omkhulu wolwazi,” uyisibonakaliso sanamuhla sezokuxhumana zikaSathane eziluthayo, futhi futhi ungulokho kuluthwa okucashile okwasetshenziswa nguSathane empini yezingelosi ezulwini lesithathu, singase sisungule ukuthi “umgwaqo omkhulu wolwazi” uyisici sesivivinyo “sokugcina” somfanekiso wesilo emhlabeni, esenzeka emva komthetho weSonto. Khona-ke kuyoba lula ukuqonda ukuthi isivivinyo “sokuqala” somfanekiso wesilo e-United States kufanele sibe nalezo zindlela zokuxhumana zikaSathane ezonakele ezifanayo nezokugcina. Ubufakazi bomsebenzi kaSathane wokonakalisa “umgwaqo omkhulu wolwazi” kusukela emthethweni weSonto kuze kube sekupheleni komusa bunikeza ubufakazi bendlela ukubulawa kwezimpondo ezimbili zobuRiphabhulikhi nensali yobuProthestani beqiniso esilweni somhlaba okwafezwa ngayo ngo-2020. Kwafezwa “ngomgwaqo omkhulu wolwazi,” uJohane awubiza ngokuthi “umgwaqo” kuSambulo 11.

Ukuvulwa kwalezi ziqiniso zesiprofetho kuyingxenye yalokho okudingeka kuqondwe yilabo abahlose ukudlula uvivinyo lomfanekiso wesilo, okwabonwa ngokucacileyo ngumprofethikazi ukuthi uyokwakhiwa ngaphambi kokuba isikhathi sokuvivinywa siphela nangaphambi kokuba abayizinkulungwane eziyikhulu namashumi amane nane babekwe uphawu.

“Lapho isimemezelo siphuma futhi uphawu lugxivizwa, isimilo sabo siyohlala sihlanzekile futhi singenasici kuze kube phakade.” Testimonies, volume 5, 216.