

Incwadi kaDaniyeli - Inombolo yeShumi elineSibini ananye

*Ukuvula limpawu Zeemihla Yokugqibela: Ukuqonda Izalathiso zikaKristu
kwiMithi Ehlumayo Yasentlakohlaza*

Jeff Pippenger
2024-03-07

UKristu wabhekisa abantu baKhe kwimithi eqandusayo yasentwasahlobo, ukuze baqonde “imiqondiso” nentsingiselo “yemiqondiso” yemihla yokugqibela.

“UKristu wayeyalele abantu baKhe ukuba babukele imiqondiso yokufika kwaKhe baze bavuye njengoko babeya kubona imiqondiso yoKumkani wabo ozayo. ‘Xa ezi zinto ziqala ukwenzeka,’ watsho Yena, ‘ke ngoko khangeleni phezulu, niphakamise iintloko zenu; ngokuba usindiso lwenu lusondele.’ Wakhomba abalandeli baKhe emithini yentwasahlobo ehlumayo, waza wathi: ‘Xa sele ihluma, niyabona, nazi ngokwenu ukuba ihlobo selikufuphi. Ngokunjalo nani, xa nibona ezi zinto zisenzeka, yazini ukuba ubukumkani bukaThixo bukufuphi.’ Luka 21:28, 30, 31.” Imbambano Enkulu, 308.

“Imiqondiso” yemihla yokugqibela yayifuziselwe “yimiqondiso” eyabhengeza yaza yazisa intshukumo yengelosi yokuqala. Ezo “mpawu” zaziquka ukuzanyazanyiswa kwamazulu, kodwa uYoweli uchaza ukuba “imiqondiso” yemihla yokugqibela, imihla xa ubugwenxa bukaSirayeli buya kufunwa bungafumaneki, xa intaba engewele kaThixo ingewele ngonaphakade, kuba abasemzini abasayi kuphinda badlule kuyo, ukuzanyazanyiswa kwamandla amazulu, kuya kuquka kananjalo ukuzanyazanyiswa kwamandla omhlaba. USister White uchaza umahluko phakathi kokuzanyazanyiswa kwamandla amazulu nokwamandla omhlaba.

“Ngomhla we-16 kuDisemba, 1848, iNkosi yandinika umbono wokushukunyiswa kwamandla ezulu. Ndabona ukuba xa iNkosi yayisithi ‘izulu,’ ekunikeni imiqondiso ebhalwe nguMateyu, uMarko, noLuka, yayithetha izulu, yaye xa yayisithi ‘umhlaba’ yayithetha umhlaba. Amandla ezulu lilanga, inyanga, neenkwenkwezi. Zilawula ezulwini. Amandla omhlaba ngalawo alawula emhlabeni. Amandla ezulu aya kushukunyiswa lilizwi likaThixo. Ke ngoko ilanga, inyanga, neenkwenkwezi ziya kususwa ezindaweni zazo. Aziyi kudlula, kodwa ziya kushukunyiswa lilizwi likaThixo.

“Amafu amnyama, anzima, enyuka aza angqubana omnye nomnye. Isibhakabhaka savuleka saza sarhuqeka sabuyela emva; kwandula ke ukuba sikwazi ukukhangela phezulu ngesithuba esivulekileyo e-Orion, apho ilizwi likaThixo lavela khona. IsiXeko esiNgcwele siya kuhla sidlule kweso sithuba sivulekileyo. Ndabona ukuba amagunya omhlaba ngoku ayashukunyiswa, kwanokuba iziganeko ziza ngokolandelelwano. Imfazwe, neendaba zemfazwe, ikrele, indlala, nesibetho, zezokuqala ukushukumisa amagunya omhlaba; emva koko ilizwi likaThixo liya kushukumisa ilanga, inyanga, neenkwenkwezi, kwanalo nalo eli hlabathi. Ndabona ukuba ukushukunyiswa kwamagunya eYurophu akusikho, njengoko abanye befundisa, ukushukunyiswa kwamagunya ezulu, koko kukushukunyiswa kweentlanga

ezinomsindo.” Early Writings, 41.

Ukushukunyiswa kwamazulu kuMateyu, kuMarko nakuLuka kumela ukushukunyiswa kwamagunya alawula amazulu, njengoko emelwe lilanga, yinyanga neenkwenkwezi. Onke lamagunya asezulwini ashukunyiswa, aza avelisa “imiqondiso,” eyangenisa yaza yabhengeza ukuhamba kwengelosi yokuqala. Lamagunya asezulwini aya kuphinda ashukunyiswe ngexesha lokuhamba kwengelosi yesithathu. Kodwa ekuhambeni kwengelosi yesithathu, namagunya omhlaba aya kushukunyiswa. Amagunya omhlaba ngamandla alawula umhlaba. NgoSeptemba 11, 2001, kwashukunyiswa amagunya omhlaba, kungekhona awasezulwini.

“Ngoku kuza ilizwi lokuba ndibhengeze ukuba iNew York iza kutshayelwa imke ngeliza elikhulu lolwandle? Oku andizange ndakutsho. Ndakha ndatsho ukuthi, njengoko ndandijonge izakhiwo ezikhulu zinyuka apho, umgangatho phezu komnye, ‘Ziya kwenzeka iziganeko ezoyikekayo kanjani na xa iNkosi iya kusuka inyikime umhlaba ngokoyikekayo! Ke aya kuzaliseka amazwi eSityhilelo 18:1–3.’ Isahluko seshumi elinesibhozo sonke seSityhilelo sisilumkiso ngoko kuza kufika phezu komhlaba. Kodwa andinalukhanyiselo oluthile ngokukodwa ngoko kuza kufika phezu kweNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu zalapho ziya kuwisa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikweyo, ndiyazi ukuba intshabalalo ikhona ehlabathini. Ilizwi elinye elivela eNkosini, uchukumiso olunye lwamandla ayo amakhulu, zize ezi zakhiwo zinkulu ziwe. Kuya kwenzeka iziganeko esingenako nokuyicinga indlela ezoyikeka ngayo.” Review and Herald, Julayi 5, 1906.

Kwimbali yamaMillerite omnye wemiqondiso ebhalwe nguLuka yayikuku “bandezeleka kweentlanga.” Iintlanga zimela amagunya alawula ihlabathi, yaye ngomhla we-11 kuSeptemba, 2001, zonke iintlanga zehlabathi zashukunyiswa njengoko uYeha lwesithathu lwangena kwimbali yesiprofeto. Oko kushukunyiswa komhlaba kwamelwa kuLuka amashumi amabini ananye, kodwa kungekhona ngentetho yeBhayibhile ethi ukushukunyiswa kwamagunya omhlaba. Kwamelwa ngebinzana elithi, “ukubandezeleka kweentlanga,” njengoko kwehlela iintlanga zehlabathi xa izakhiwo ezikhulu zaseNew York zawa. “Ukubandezeleka kweentlanga” kuLuka kukushukunyiswa kwamagunya omhlaba, yaye kwazaliseka kwimbali yamaMillerite.

“Ndabona ukuba amagunya omhlaba ngoku ayazanyazanyiswa, nokuba iziganeko ziza ngokulandelelana kwazo. Imfazwe, namarhe eemfazwe, ikrele, indlala, nendyikitya yokufa zezona ziqala ukuzanyazanyisa amagunya omhlaba; emva koko ilizwi likaThixo liya kuzanyazanyisa ilanga, inyanga, neenkwenkwezi, kwakunye nalo eli hlabathi. Ndabona ukuba ukuzanyazanyiswa kwamagunya aseYurophu asikuko, njengoko abathile befundisa, ukuzanyazanyiswa kwamagunya ezulu, koko kukuzanyazanyiswa kweentlanga ezinomsindo.” Early Writings, 41.

“Ukuzamazanyiswa kwamagunya eentlanga ezinomsindo,” kukuzamazanyiswa “kwamagunya omhlaba,” njengoko kuboniswe kwimbali yokuqala ye-Adventism ngokuzamazanyiswa “kwamagunya aseYurophu.” U-Uriah Smith wachaza oko kwakuzamazamisa amagunya aseYurophu ngowe-1838.

“Njengoko ixesha lesiprofeto lale [yesi-6] xilongo laqalayo ngokunikelwa ngokuzithandela kwamandla ezandleni zamaTurkey ngumlawuli ongumKristu waseMpuma, ngokunjalo sinokugqiba ngokufanelekileyo ukuba ukuphela kwalo kwakuya kuphawulwa ngokunikelwa ngokuzithandela kwala mandla nguSultan waseTurkey zibuyele ezandleni zamaKristu. Ngo-1838 iTurkey yangena emfazweni neYiputa. AmaYiputa ayejongeka ngathi aza kubhukuqa amandla aseTurkey. Ukuze kuthintelwe oku, amagunya amane amakhulu aseYurophu, iNgilane, iRashiya, iOstriya, nePrashiya, angenelela ukuxhasa urhulumente waseTurkey. ITurkey yamkela olo ngenelelo lwawo. Kwabanjwa inkomfa eLondon apho kwaqulunqwa isigqibo sokugqibela sokuba sinikwe uMehemet Ali, uPacha waseYiputa. Kucacile ukuba xa esi sigqibo sokugqibela sasiza kubekwa ezandleni zikaMehemet, ikamva lobuBukhosi baseOttoman lalisaya kuthi, eneneni, lifakwe ezandleni zamagunya angamaKristu aseYurophu. Esi sigqibo sokugqibela sabekwa ezandleni zikaMehemet ngomhla we-11 kuAgasti 1840! yaye kwangolo suku kanye uSultan wabhalela amanxusa ala magunya mane, ebuza ukuba kwakufanele kwenziweni xa kunokwenzeka ukuba uMehemet angavumi ukuthobela imiqathango awayeyiphakamisile. Impendulo yaba kukuba makangazikhathazi ngaso nasiphi na ishlo esinokuvela; kuba babe sele benze amalungiselelo ngaso. Ixesha lesiprofeto laphela, yaye kwangolo suku kanye ulawulo lwemicimbi yamaMohammed lwadlulela ezandleni zamaKristu, kanye njengokuba ulawulo lwemicimbi yamaKristu lwaludlulele ezandleni zamaMohammed kwiminyaka engama-391 neentsuku ezili-15 ngaphambili. Ngaloo ndlela usizi lwesibini lwaphela, laza ixilongo lesithandathu layeka ukuvakala.” Uriah Smith, Synopsis of Present Truth, 218.

UbuSilamsi bentlekelelo yesibini babusele budlulile kwincopho yamandla abo, athi ngokwelizwi likaThixo aqhubeke iminyaka emakhulu mathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu. Kanti ke ngeminyaka yoo-1830 iYiputa yayizama ukuphinda imisele ikhalifathi eYiputa ngenjongo yokuqhubekekisa i-jihad yesibini enkulu kwimbali yamaSilamsi. Ukuba nokwenzeka kwemfazwe engakumbi yobuSilamsi kwakubangela ukuba amagunya aseYurophu angcangcazele luloyiko. Kangangamashumi eminyaka ingxaki yokuba ubuSilamsi buphinde buvuselele imfazwe yabo yabizwa ngababhali-imbali neentatheli zaloo minyaka ngokuba yi-“Mbuzo waseMpuma.” Imfazwe yabantwana basempuma yayiqhutywe kangangeenkulungwane nxamnye neentlanga zaseYurophu, ezazifumene inkolo yazo ecaweni yaseRoma. Ngo-1838, “uxinzelelo lweentlanga,” ekwabhekiswa kulo nguKristu, lwalumela ukuncangcazela kweentlanga ezinomsindo okwaveliswa yimfazwe eyaziswa nguBubSilamsi nxamnye noBukhosi baseRoma bangaphambili.

“Ngokukhulula ezo zithunywa zezulu zine zibotshiweyo emlanjeni omkhulu iYufrathe, ndiqonda ukuba ngoku uThixo wayeseza kuvumela iintlanga ezine eziphambili ezaziinxalenye yobukumkani bama-Ottoman, ezazithe ngelize zazama ukoyisa uBukhosi baseMpuma eConstantinople, yaye zaba nenkqubela encinane kuphela ekoyiseni iYurophu, ukuba ngoku zithabathe iConstantinople, zize zigqugqise zoyise isahlulo sesithathu seYurophu, nto leyo eyaba yinyaniso malunga naphakathi kwenkulungwane yeshumi elinesihlanu.” Works of William Miller, Volume 2, 121.

Uxinezeleko lweentlanga kwingxelo efumaneka kuLuka lwalungolwoku “phithizela; ulwandle namaza kugquma,” kwanokuba “iintliziyo zabantu zityhafa kukoyika, nangokukhangela ezo zinto ziza kufikela umhlaba.” Ukuphithizela komba waseMpuma kwaqhubeka kuphazamisa amagunya omhlaba kwade kwangena kwinkulungwane yamashumi amabini, yaye umqondiso wolo xinzelelo wawukukuba “iintliziyo zabantu zityhafa kukoyika” kunye “nolwandle namaza kugquma.”

“Oku kutywinwa kwabakhonzi bakaThixo kuyafana noko uHezekile wakuboniswa embonweni. NoYohane wayengqina kwesi sityhilelo simangalisayo kakhulu. Wabona ulwandle namaza egquma, neentliziyo zabantu ziphela ngamandla ngenxa yokoyika. Wabona umhlaba ushukunyiswa, neentaba zithwalwa ziphoswe phakathi kolwandle (oko kwenzeka ngokoqobo kanye), amanzi alo egquma yaye ephithizela, neentaba zinyikima ngenxa yokudumba kwalo. Waboniswa izibetho, izifo ezosulelayo, indlala, nokufa zisenza umsebenzi wazo owoyikekayo.” Testimonies to Ministers, 445.

Xa uYohane waboniswa ukutywinwa kwekhulu elinamashumi amane anesine amawaka, wabona unxunguphalo lweentlanga, njengoko lumelwe ziilwandle namaza agqumayo, neentliziyo zabantu zisilela ngenxa yoloyiko, yaye yayikokwakwelo kutywinwa awaboniswa kona uHezekile kwisahluko sesithoba. UHezekile waboniswa izinto zangaphakathi zokutywinwa, kanti uYohane waboniswa izinto zangaphandle ezinxulumene nokutywinwa. UYohane wabona ukuba ukucaphuka kweentlanga kunxulumene nokutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye ukucaphuka kweentlanga kukwalolo lunxunguphalo lweentlanga lukaLuka oluchongwe ngokwembali njengoMbuzo waseMpuma. UYohane waboniswa ukuba ubuSilamsi boYeha wesithathu bungumqondiso wangaphandle wokutywinwa kwekhulu elinamashumi amane anesine amawaka.

“Ixesha langoku lelona xesha lomdla ogqithisileyo kubo bonke abaphilayo. Abalawuli namagosa ombuso, amadoda ahleliyo kwizikhundla zokuthembeka nezegunya, amadoda nabafazi abacingayo bazo zonke iindidi, banikele ingqalelo yabo kwiziganeko ezenzeka macala onke kuthi. Bajonge ubudlelwane obuxineneyo, obungazinzanga, obukhoyo phakathi kweentlanga. Baqaphela ubunzulu bentshukumo obuthimba zonke izinto zomhlaba, yaye bayaqonda ukuba kukho into enkulu nesigqibayo esele iza kwenzeka—ukuba ihlabathi limi emngciphekweni wengxaki enkulu engathethekiyo.”

“Ingelosi ngoku zibamba imimoya yengxabano, ukuze ingavuthuzi de ihlabathi lilunyukiswe ngentshabalalo yalo ezayo; kodwa uqhwithela luyahlangana, lulungele ukugqabhuka phezu komhlaba; yaye xa uThixo eya kuthi kwiingelosi Zakhe mazikhulule imimoya, kuya kubakho imeko enjalo yengxabano engenakuzotywa nangayiphi na ipeni.

“IBhayibhile, neBhayibhile kuphela, inika imbono echanileyo ngezi zinto. Apha kutyhilwa iziganeko ezikhulu zokugqibela kwimbali yehlabathi lethu, iziganeko esele ziphosa izithunzi zazo ngaphambili, isandi sokusondela kwazo sibangela umhlaba ungcangcazele neentliziyo zabantu zityhafa kukoyika.” Education, 179, 180.

KuLuka isahluko samashumi amabini ananye uYesu wachaza “imiqondiso” eyangenisa intshukumo yamaMillerite, yaye yonke loo “miqondiso,” ngokukaDade White, yazaliseka. Inyikima yaseLisbon, imini yobumnyama, ukuwa kweenkwenkwezi, nembandezelo yeentlanga,

eyayimela ukugungqiswa kwamagunya omhlaba okwazalisekiswa yiSilamsi kuloyiko olwaveliswa nguMbuzo waseMpuma, zonke zizalisekile. “Imiqondiso” yamaMillerite ikwabandakanya noNyana womntu esiza nelifu, nto leyo eyazalisekiswa ngokolandelelwano oluchanekileyo imiQondiso leyo uKristu awayinika ngalo, kuba emva kokuba imbandezelo yeentlanga yaphela ngokunqandwa kobukhosi obongamileyo bama-Ottoman ngowe-1840, uKristu weza eYona Ndawo Ingwele nge-22 ka-Oktobha 1844, yaye ekufikeni kwakhe weza enamafu.

“Yabona, kwafika omnye onjengoNyana womntu enamafu asezulwini, weza kuMdala weMihla, baza bamsondeza phambi kwaKhe. Wanikwa ubukhosi, nozuko, nobukumkani, ukuze bonke abantu, neentlanga, neelwimi, bamkhonze; ubukhosi baKhe bubukhosi obungunaphakade, obungayi kudlula.’ Daniyeli 7:13, 14. Ukuza kukaKristu okuchazwe apha asikokuza kwaKhe kwesibini emhlabeni. Uza kuMdala weMihla ezulwini ukuze amkele ubukhosi nozuko nobukumkani, aya kunikwa Yena ekupheleni komsebenzi waKhe wokuba nguMlamli. Koku kuza, hayi ukuza kwaKhe kwesibini emhlabeni, okwaxelwa kwisiprofeto ukuba kuya kwenzeka ekupheleni kweentsuku ezingama-2300 ngowe-1844. Ekhaphezulwa ziingelosi zasezulwini, uMbingeleli wethu Omkhulu ungena kweyona ndawo ingwele, aze apho abonakale ebusweni bukaThixo ukuba enze izenzo zokugqibela zenkonzo yaKhe ngenxa yomntu—ukwenza umsebenzi womgwebo wophando nokwenza uxolelaniso lwabo bonke ababonakaliswayo ukuba bafanele ukufumana izibonelelo zalo.” Imbambano Enkulu, 479.

“Iimpawu” ezinxulumene nembali yamaMillerite zaziyimifuziselo “yeempawu” ezinxulumene nembali yamakhulu alikhulu anamashumi amane anesine amawaka. Xa uKristu wanikela ubungqina besibini kwingxelo yembali ngomzekeliso, wabhekisa abafundi baKhe “emithini ehlumayo yasentwasahlobo.” Wabaxelela ukuba xa imithi iqalisa ukuhluma niyazi ukuba nisondelela ekupheleni kwehlabathi, kwanokuba eso sizukulwana esibona imithi ehlumayo yasentwasahlobo siya kuphila side sibone amazulu nomhlaba kudlula, emililweni yokubuya kwaKhe kwesibini.

Xa ngoku zihluma, niyabona, nize nazi ngokwenu ukuba ihlobo selikufuphi. Ngokunjalo nani, xa nibona ezi zinto zisenzeka, yazini ukuba ubukumkani bukaThixo bukufuphi. Inene ndithi kuni, Esi sizukulwana asisayi kudlula, zide zonke ezi zinto zizaliseke. Izulu nomhlaba ziya kudlula; ke wona amazwi am akayi kudlula. Luka 21:30–33.

Ngoko ke umbuzo uba ngulo, “imithi yaqala nini ukuhluma?” Imvula yamva yaqalisa ukutshiza ngoSeptemba 11, 2001, nto leyo ethi ngokukaIsaya ibe “yimini” yomoya kaThixo “onamandla, ngemini yomoya wasempumalanga.”

Ngomlinganiselo, xa ihluma, uya kubambana nayo; uyawubamba umoya wakhe onamandla ngomhla womoya wasempumalanga. Ngako oko ke ubugwenxa bukaYakobi buya kuhlanjululwa; nesi sisona siqhamo sipheleleyo sokususa isono sakhe; xa esenza onke amatye esibingelelo abe njengamatye etshoki aqhekezwe aziintsuntswana, imithi yezithixo nemifanekiso eqingqiweyo aziyi kuma. Kanti ke isixeko esinqatyisiweyo siya kuba yinkangala, nendawo yokuhlala ishiywe, ishiywe njengentlanga; apho ithole liya kudla khona, apho liya kulala khona, lidle namasebe awo. Xa amasetyana awo ebunile, aya kuqhawulwa; abafazi baya kuza, bawatshise ngomlilo; kuba sisizwe esingenakuqonda; ngenxa yoko lowo wabasenzayo

akayi kubenzela nceba, nalowo wababumbayo akayi kubabonisa lubabalo. Kuya kuthi ke ngaloo mini, uYehova avuthulule ukusuka emjelo womlambo kuse emsingeni waseYiputa, nize nihlanganiswe ngamnye ngamnye, nina bantwana bakwaSirayeli. Kuya kuthi ke ngaloo mini, kuvuthelwe ixilongo elikhulu, baze beze abo babesele belungele ukutshabalala ezweni laseAsiriya, nabagxothiweyo ezweni laseYiputa, banqule uYehova entabeni engcwele eYerusalem. Isaya 27:8–13.

Imvula yasemva yaqalisa ukutshiza (ngokomlinganiselo) ngoSeptemba 11, 2001, yaye ingxoxo ngomyalezo wemvula yasemva kunye nomyalezo wobuxoki woxolo nokhuseleko yaqalisa. Imbali yaloo ngxoxo yindawo apho kususwa khona ubugwenxa bukaYakobi (kuhlanjululwa, okuthetha ukuthi kwenzelwa intlawulelo). Imbali yaloo ngxoxo, eyiyo kanye ingxoxo kaHabakuki, lithuba lokutywinwa kwekhulu elinamashumi amane anesine amawaka, eliphela ngokuba umLaodike waseSeventh-day Adventist ekhutshwe emlonyeni weNkosi, kuba yona, njenge “sixeko esinqatyisiweyo,” iya kuba yinkangala, kuba ibe sisixeko sabantu abangenakuqonda, abangafumani nceba nankoliseko. Ngelo xesha “ilizwi lesibini” leSityhilelo seshumi elinesibhozo liya kuvuthela ixilongo elikhulu, elilixilongo lesixhenxe neshwangusha lesithathu, yaye omnye umhlambi kaThixo uya kuza unqule e “Yerusalem”, ethe ngelo xesha yaba yintshukumo yebandla eloyisileyo.

Umhla we-11 kuSeptemba, 2001, uchaza ukuba isizukulwana sokugqibela sembali yehlabathi sifikelele, yaye ngabo kuphela abaqondayo imithi ehlumayo yasentlakohlaza abaya kwamkela imvula ebangela ukuba imithi ihlume. Ngabo kuphela abaqondayo ukuba ubuSilamsi beshwangusha sesithathu yibo obuphawula ukufika kwemvula yamva nokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, abaya kuba phakathi kwelo qela.

“Kuphela ngabo baphila ngokokukhanya abanako abaya kwamkela ukukhanya okukhulu ngakumbi. Ngaphandle kokuba siqhubela phambili imihla ngemihla ekubonakaliseni iimpawu zokuziphatha zobuKristu ezisebenzayo, asiya kuziqonda iintshukumo zoMoya oyiNgcwele emvuleni yasemva. Isenokuba iwela ezintliziyweni ezisingqongileyo macala onke, kodwa asiya kuyahlula okanye siyamkele.” Testimonies to Ministers, 507.

“Asimele kulinda imvula yasemva kwexesha. Iyeza phezu kwabo bonke abaya kuyiqonda baze bayamkele umbethe neemvula zobabalo eziwela phezu kwethu. Xa siqokelela amaqhekeza okukhanya, xa siyixabisa inceba eqinisekileyo kaThixo, othanda ukuba simthembe, ngoko ke sonke isithembiso siya kuzaliseka. ‘Kuba njengokuba umhlaba uhlumisa ihlumelo lawo, nanjengoko umyezo uhlumisa izinto ezihlwayelweyo kuwo; ngokunjalo iNkosi uYehova iya kuhlumisa ubulungisa nendumiso phambi kweentlanga zonke’ (Isaya 61:11). Umhlaba wonke umele ukuzaliswa bubuqaqawuli bukaThixo.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

Siya kuqhubeka nesifundo kwinqaku elilandelayo.

“Ngaphandle kokuba abo banokunceda e—— batuswe ukuba baqonde uxanduva lwabo, abayi kuwubona umsebenzi kaThixo xa kusakuviwa isikhalo esikhulu sengelosi yesithathu. Xa ukukhanya kuphuma ukuze kukhanyisele ihlabathi, endaweni yokunyukela ekuncedeni iNkosi, baya kufuna ukuwubopha umsebenzi waYo ukuze uhambelane neengcinga zabo ezimxinwa.

Mandinixelele ukuba iNkosi iya kusebenza kulo msebenzi wokugqibela ngendlela ephambene kakhulu nolandelelwano oluqhelekileyo lwezinto, nangendlela eya kuba ichasene nalo naliphi na icebo lomntu. Kuya kubakho abo phakathi kwethu abaya kuhlala befuna ukulawula umsebenzi kaThixo, bade bayalele nokuba zeziphi na iintshukumo ekufuneka zenziwe xa umsebenzi uqhubela phambili phantsi kolwalathiso lwengelosi ejoyina ingelosi yesithathu kwisigidimi esifanele ukunikwa ihlabathi. UThixo uya kusebenzisa iindlela nezixhobo ekuthi ngazo kubonakale ukuba Yena uthabathe iintambo ezandleni zaKhe. Abasebenzi baya kumangaliswa ziindlela ezilula aza kuzisebenzisa ukuzisa nokugqibezela umsebenzi waKhe wobulungisa.” Testimonies to Ministers, 300.