

Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Amathathu Ananye

Ukutyhila Umfanekiso Othungelweyo Wesiprofeto: Ukudibanisa Amanqaku ukusuka kwiSityhilelo ukuya Kwiinyani Zangoku

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Kumanqaku angaphambili sachaza ukuba amaMillerite aqonda ukuba ayesizalisekisa umzekeliso weentombi ezilishumi, uHabakuki isahluko sesibini, noHezekile isahluko seshumi elinesibini, iivesi ezingamashumi amabini ananye ukuya kumashumi amabini anesibhozo. Iivesi ezikuHezekile zibonisa ukuba xa ezi ndawo zintathu zesiprofeto zizaliseka ngokugqibeleleyo ngemihla yokugqibela, “isiphumo sazo zonke iimbono” siya kuzaliseka. UDade White naye ukwathetha ngalo mba.

“Encwadini yesiTyhilelo zonke iincwadi zeBhayibhile zidibana zize ziphelele. Apha kukho ukuzalisekiswa kwencwadi kaDaniyeli. Enye sisiprofeto; enye sisityhilelo. Incwadi eyatywinwayo asiyo yesiTyhilelo, koko yileyo nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela. Ingelosi yayalela yathi, ‘Ke wena, Daniyeli, wavale amazwi, uyitywine incwadi kude kube lixesha lokuphela.’ Daniyeli 12:4.” Izenzo ZabaPostile, 585.

Umzekeliso weentombi ezilishumi uyaphindwa ngokuchaneka kwawo konke ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, elaqala ngomhla we-11 kaSeptemba, 2001, lize liphele xa ucango luvalelwa iintombi ezizizidenge emthethweni weCawa ozayo kungekudala. Kwelo xesha lembali isiphumo sayo yonke imibono emelwe koko “zonke iincwadi zeBhayibhile ziyahlangana zize ziphelele.”

Kwinqaku elidlulileyo besakha isiseko sokuqonda ukuze sibeke phambili umgca wangaphandle wembali omelwe kwindima yamashumi amane kaDaniyeli ishumi elinanye, omela imbali yezopolitiko yophondo lweRiphabhlikhi lwerhamncwa lomhlaba. Loo mbali ihamba ngokungqamana nembali yonqulo yophondo lokwenyaniso lwamaProtestanti lwerhamncwa lomhlaba. Sichonge imiqolo embalwa yesiprofeto ethetha ngophondo lweRiphabhlikhi lwerhamncwa lomhlaba, kwaye sibeka loo miqolo phezu kwembali yesiprofeto eyaqala ngexesha lesiphelo ngo-1989.

Ixesha lesiprofeto lesirhamncwa lomhlaba elaqala ngo-1776, laza lagqitywa ngexesha lesiphelo ngo-1798, ngumgca esinqwenela ukuwusebenzisa ekuzameni ukudibanisa yonke imigca esele ngoku inefuthe layo. Ixesha lika-1776 ukuya ku-1798 linesitywina sika-Alfa no-Omega, kuba liqala lize liphele ngesenzo somthetho, esikukuthetha kwesizwe.

“Ukuthetha kwesizwe sisenzo samagunya aso omthetho nawokugweba.” Imbambano Enkulu, 443.

Olona phawu luphambili lwerhamncwa lomhlaba kukuthetha kwalo. UMgaqo-siseko wase-United States wawunguxwebhu olungwele olwavula iingcango zenkululeko yenkolo neyezopolitiko, yaye ngokwenza oko wawuginya “umkhukula” wentshutshiso owawuqhutywe kangangeenkulungwane ngokumkani baseYurophu necawe yamaKatolika.

Yaza inyoka emlonyeni wayo yakhupha amanzi, enjengomkhukula, emva komfazi, ukuze imenze athwalwe ngumkhukula. Ke umhlaba wamnceda umfazi; umhlaba wawuvula umlomo wawo, wawuginya umkhukula lowo inamba eyawukhuphela emlonyeni wayo. ISityihilelo 12:15, 16.

Ekupheleni kolawulo lwerhamncwa lomhlaba njengobukumkani besithandathu besiprofeto seBhayibhile, liya kuphinda lithethe; kodwa ngoko liya kuthetha njengenamba, ngokunyanzelisa umthetho weCawa.

Ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinempondo ezimbini ezifana nezezimvu, lathetha njengenamba. ISityihilelo 13:11.

Irhamncwa wasemhlabeni waqala njengobukumkani besithandathu ngowe-1798, xa upopu wayehluthwa amandla awo.

“Yaye xa ubupopu, bususiwe amandla abo, banyanzelwa ukuba buyeke intshutshiso, uYohane wabona igunya elitsha linyuka ukuze liphindaphinde ilizwi lenamba, lize liqhubele phambili kwaloo msebenzi ukhohlakeleyo nowokunyelisa. Eli gunya, elokugqibela eliya kulwa imfazwe nxaanye nebandla nomthetho kaThixo, lalimelwe lirhamncwa elineempondo ezifana nezegusha.” Signs of the Times, November 1, 1899.

Ngo-1798, xa ubupopu bafumana inxeba labo elibulalayo, iUnited States yathetha, yaye njengoko kusoloko kunjalo ngoAlfa no-Omega, ukuthetha kwasekuqaleni kwakufuzisela ukuthetha kwasekupheleni. Imithetho iAlien and Sedition Acts yathethwa yangumthetho ngo-1798, ifuzisela imithetho emiselwa ekupheleni ejongene nokufudukela kwelinye ilizwe ngokungekho mthethweni, kunye namajelo eendaba.

Ixesha esiliqwalaselayo ukususela ngowe-1776 ukuya kowe-1798 siphethe uphawu luka-Alfa no-Omega, kuba sichonga “ukuthetha” kweSibhengezo seNkululeko ekuqaleni, nto leyo emela ngokomfuziselo iMithetho ye-Alien neye-Sedition ka-1798. Embindini welo xesha, kufunyanwa uMgaqo-siseko wase-United States. Elo xesha linika umfanekiso wesiprofeto wolawulo lwerhamncwa lomhlaba, kuba liqala ngokuthetha njengemvana, kodwa elo xesha liphela ngomthetho omele inamba. Kodwa ke, njengoko kudla ngokuba njalo, ukuqala nokuphela kwento kuyahambelana ngezinto ezichaseneyo. Uphawu lokuqala lweloo xesha lumelwe kuphawu lokugqibela, yaye uphawu olusembindini lwalunguMgaqo-siseko wase-United States, owamkelwa ngokusesikweni ngamazwe ALISHUMI ELINESITHATHU. Igama lesiHebhere elithi “inyaniso” lenziwa ngonobumba wokuqala, lulandelwe ngonobumba weshumi elinesithathu, lulandelwe ngonobumba wokugqibela wealfabhethi yesiHebhere.

Ixesha esilithathela ingqalelo ngoku siphethe uphawu lwaLowo unguWokuqala noWokugqibela, onguNyaniso. Eli xesha limela ixesha elikhokelela ekuqaleni kolawulo lwerhamncwa lomhlaba

njengobukumkani besithandathu besiprofeto seBhayibhile, yaye ngenxa yoko limela nexesha elikhokelela ekupheleni kolawulo lwerhamncwa lomhlaba njengobukumkani besithandathu besiprofeto seBhayibhile. Elo xesha laqala ngexesha lokuphela ngowe-1989. U-1776 ukuya ku-1798 umele ukubekwa phezu kuka-1989 kuse kwimithetho yeCawa eza kufika kungekudala, xa irhamncwa lomhlaba lithetha njengenamba, njengoko kumelwe yiAlien and Sedition Acts.

Kuyafaneleka ukubeka enye inyaniso yesiprofeto kwisifundo sethu. Loo nyaniso yinxalenye “yexesha lesiphelo” njengomfuziselo odla ngokungananzwa. Ubu-Adventist baseLawodike kusenokwenzeka ukuba buyazi kakuhle ukuba u-1798 wayelilo “ixesha lesiphelo,” kodwa ukuqonda kwabo ngokuqhelekileyo kuphelela apho, kuba abanalo nofifi lokuba wonke umgca wohlaziyo uhambelana neminye imigca yohlaziyo. Wonke umgca wohlaziyo uqala “ngexesha lesiphelo.”

UMoses wayengumfuziselo kaKristu, yaye uMoses wakatsho ngokungqalileyo oko, yaza noPetros wakungqina oko encwadini yeZenzo.

INKosi uThixo wakho iya kukuvusela uMprofeti phakathi kwakho, kubazalwana bakho, onjengam; niya kumphulaphula yena. Duteronomi 18:15.

UYesu wayeza kuba “njengo”Moses.

Ke kaloku ngoku, bazalwana, ndiyazi ukuba nikwenze oko ngokungazi, njengoko benjenjalo nabalawuli benu. Ke ezo zinto uThixo awayezibhengezile ngenxa engaphambili ngomlomo wabaprofeti bakhe bonke, ukuba uKristu uya kubandezeleka, uzizalisekisile ngolo hlobo. Guqukani ngoko ke, nibuyele, ukuze izono zenu zicinywe, ukuze kufike amaxesha okuphumla avela ebusweni beNkosi; aze athumele uYesu Kristu, owayeshunyayelwe kuni ngenxa engaphambili: lowo izulu elimele ukumamkela kude kufike amaxesha okubuyiselwa kwezinto zonke, awawathethayo uThixo ngomlomo wabaprofeti bakhe abangwele bonke, kususela ekuqaleni kwehlabathi. Kuba uMoses okunene wathi koobawo, INkosi uThixo wenu iya kunivelisela umprofeti phakathi kwabazalwana benu, onjengam; niya kumva yena ezintweni zonke, nokuba uthini na kuni. Kwaye kuya kuthi, wonk’ umphefumlo ongayi kumva loo mprofeti, utshatyalaliswe phakathi kwabantu. Kanjalo ke nabo bonke abaprofeti, ukususela kuSamuweli nakwabo balandelayo emva kwakhe, bonke abo bathethayo, bazivakalisa ngenxa engaphambili ezi mini. IZenzo 3:17–24.

Ixesha lokuphela embalini kaMosesi yayikukuzalwa kwakhe, yaye oko kwangumfuziselo wokuzalwa kukaKristu. Ekuzalweni kwabo bobabini, uKristu noMosesi, kwabakho ukwanda kolwazi olwalunokuvavanya eso sizukulwana. Ulwazi lokuzalwa kwabo bobabini lwakhokelela amandla enamba aseYiputa naseRoma ekubeni azame ukubabulala abo bathenjisiweyo besiprofeto. Abelusi abasezindulini, izazi ezivela empumalanga, bamele abo baqonda ukwanda kolwazi ngexesha lokuphela.

Into edla ngokuphuthelwa kukuba kukho iimpawu zexesha ezimbini ngexesha lesiphelo. Kwakungenguye uMoses kuphela owazalwayo, kodwa kwiminyaka emithathu ngaphambili umntakwabo uAron wazalwa. Kwiinyanga ezintandathu ngaphambi kokuba uKristu azalwe, umzala wakhe uYohane wazalwa. U-1798 yeyona nto ixhaphake kakhulu ukuqondwa njenge

“xesha lesiphelo,” yaye ngo-1798 irhamncwa (isakhiwo sezopolitiko) (ihenyukazi) elalisikhwele kulo kulo lonke iXesha Lobumnyama labulawa, yaye kunyaka olandelayo “umfazi” owayelikhwele elo rhamncwa naye wafa.

Ngowe-1989 kwakukho ooMongameli ababini. UReagan walawula de kwafika ukumiselwa esikhundleni ngo-1989, kwaza ke kwaqalisa ulawulo lukaBush wokuqala. Ukuphela kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu kwakufanekiswe yiminyaka engamashumi asixhenxe yokuthinjwa eBhabheli, yaye xa uNjengele Cyrus, umtshana kaDariyo, wayebulala uBheleshatsare ngobusuku bomthendeleko, uDariyo wayengukumkani wokwenene. UDariyo noCyrus bamele imiqondiso emibini yelo xesha lokuphela.

Ubudlelane besiprofeto phakathi koMoses noAron, uYohane noYesu, uDariyo noKoreshi, upopu kunye nobupopu, noReagan noBush, bonke bangumthombo wokukhanya kwesiprofeto xa befundiswa ngendlela echanekileyo yokutolika. Into esingathanda ukuyibonisa apha yeyokuba uYohane, umzala kaYesu, wayelilizwi entlango, nto leyo eyayifanekiswe kwangaphambili ngumzalwana kaMoses, uAron, owahamba waya entlango ukuya kudibana noMoses, ukuze abe lilizwi lakhe.

Kwixesha leminyaka engamashumi amathathu elandulela ukuthanjiswa kukaKristu, kwanakwiminyaka engamashumi amathathu eyandulela umchasi-kristu, kukho uphawu lwendlela oluchonga “ilizwi.” KuKristu lwalulilizwi likaYohane ekhwaza entlango. Ngo-533 uJustinian wenza ummiselo owachonga umchasi-kristu njengomlungisi wabaqhekeki nentloko yebandla. Ummiselo kaJustinian wawulilo “ilizwi” elalilungiselela “ummiselo” womthetho weCawa ngeCawa kwiBhunga lase-Orleans ngo-538.

Umkhosi kaKoreshi Jikelele wawulilizwi elalichaza ukuba ukoyiswa kweBhabheli nguDariyo kwakusondele.

“Ukufika komkhosi kaKoreshi phambi kweendonga zaseBhabheli kwakuluphawu kumaYuda lokuba ukuhlangukwa kwawo ekuthinjweni kwakusondela. Ngaphezu kwenkulungwane yeminyaka ngaphambi kokuzalwa kukaKoreshi, iMpembelelo engcwele yayimkhankanyile ngegama, yaza yabangela ukuba kubhalwe ingxelo yomsebenzi kanye awayeya kuwenza ekuthabatheni umzi waseBhabheli ungawulindelanga, nasekulungiseleleni indlela yokukhululwa kwabantwana bokuthinjwa. NgoIsaya ilizwi lalithethiwe:”

“‘Utsho uYehova kothanjisiweyo waKhe, kuKoreshi, endimbambe ngesandla sakhe sokunene, ukuze ndoyise iintlanga phambi kwakhe; ... ukuze ndimvulele amasango anamagqabi amabini; yaye amasango akayi kuvalwa; ndiya kuhamba phambi kwakho, ndilungelelanise iindawo ezigoso: ndiya kuwatyumza amasango obhedu, ndiwunqumle phakathi imivalo yentsimbi: ndiza kukunika ubuncwane bobumnyama, neendyebo ezifihlakeleyo zeendawo ezifihlakeleyo, ukuze wazi ukuba mna, uYehova, okubiza ngegama lakho, ndinguThixo kaSirayeli.’ Isaya 45:1–3.” Prophets and Kings, 551.

Xa kuqondwa ukuba “ixesha lesiphelo” lesiprofeto limiselwa ngamangqina amabini okanye ngamanqaku amabini endleleni, kunokuqondwa kanjalo ukuba elinye kula manqaku mabini endleleni limele ukuchongwa, ukubhengezwa, okanye isilumkiso sembali esondelayo. UAaron,

uYohane, uKoreshi, noJustinian bamele inqaku lendlela elandulela ixesha lesiphelo. Ixesha lesiphelo ngowama-1798 lisiphelo sexesha esimelwe ukususela kowe-1776 kuse kowe-1798. Inqaku lendlela eliphakathi kwaloo mbali lilizwi elikhwaza entlango ngenxa yembali esondelayo. Loo mbali yaqala ngopapasho olwalukhaba ulawulo lobuzwilakhe lukakumkani okanye lukapopu, yaza yaphela ngopapasho olwalumela isimilo sobuzwilakhe. Upapasho olwaluphakathi lwalumela “isilumkiso” sembali ezayo, yaye isilumkiso sasikukuba uMgaqo-siseko waseUnited States uya kubhukuqwa ekupheleni kwembali leyo.

Loo mgca wembali waqalisa ukuphindwa ngowe-1989, yaye uphela kumthetho weCawa xa isilumkiso esavela ehlane kwiminyaka engamakhulu amabini ngaphambili, ngowe-1789, saliwe. U-1989 wawulixesha lokuphela ekupheleni kwevesi yamashumi amane, yaye uyahambelana nexesha lokuphela ngowe-1798. U-1989 uyahambelana no-1776, yaye umthetho weCawa umele u-1798. Embindini wale mbali apho kuzalisekiswa isiphumo sayo yonke imibono, loo mbali yaqalisa ngomhla we-11 kuSeptemba, 2001, yaza yaqhubeka de kwasa kwisigxina sesilumkiso sango-1789, iyazaliseka, yaye uMgaqo-siseko uyabhukuqwa. Kufuneka kubekho uphawu lwendlela embindini, kuba uThixo akaguquki naphakade. Olo phawu lwendlela luya kumela isilumkiso sembali yesiprofeto eqala kumthetho weCawa osondelayo.

Unyaka ka-1989 uphawula ixesha lesiphelo kwivesi yamashumi amane, elikhokelela kumthetho weCawa kwivesi yamashumi amane ananye. Umyalezo wesilumkiso owafikayo emva kwexesha lesiphelo, kodwa phambi komthetho weCawa, yayinguSeptemba 11, 2001. Ulumkisa ukuba ekupheleni kwelo xesha lembali, uYeha lwesithathu olwafika ngoSeptemba 11, 2001, lwaza lwathintelwa ngoko nangoko, luya kuphinda luhlasele njengomothuko ongalindelekanga, kwaye amawaka ezixeko aya kutshatyalaliswa. Xa oko kutshatyalaliswa kufika, uSathana uya kuqalisa umsebenzi wakhe omangalisayo, yaye loo msebenzi uqala kumthetho weCawa osondelayo.

“Akwaba abantu bakaThixo babenokuqonda intshabalalo ezayo yamawaka ezixeko, ngoku sele ziphantse zanikelwa kunqulo-zithixo! Kodwa abaninzi kwabo bafanele ukuba babhengeza inyaniso babeka ityala baze bagwebe abazalwana babo. Xa amandla kaThixo aguqulayo esehlela iingqondo, kuya kubakho utshintsho olucacileyo. Abantu abasayi kuba nakuthambekela kokugxeka nokudiliza. Abayi kuma kwindawo ethintela ukukhanya ekukhanyeni ehlabathini. Ukugxeka kwabo, nokubeka kwabo ityala, kuya kuphela. Imikhosi yotshaba iyahlanganisana ilungiselela idabi. Iingxabano eziqatha ziphambi kwethu. Sondelelani, bazalwana noodade bam, sondelelani. Bophani noKristu. ‘Musani ukuthi, Umanyano, ... ningakoyiki ukoyika kwabo, ningabi nakunkwantya. Ngcwalisani uYehova wemikhosi ngokwakhe; makabe nguye enimoyikayo, makabe nguye enimangalisa. Yaye uya kuba yingcwele; kodwa abe lilitye lokukhubekisa neliwa lokuwisa kuzo zombini izindlu zakwaSirayeli, abe ngumgibe nesirhintyelo kubemi baseYerusalem. Kwaye abaninzi phakathi kwabo baya kukhubeka, bawe, baphulwe, babanjiswe ngesirhintyelo, bathinjwe.’”

“Ihlabathi liqonga lemidlalo. Abadlali balo, abangabemi balo, bazilungiselela ukudlala indima yabo kumdlalo omkhulu wokugqibela. UThixo akasabonwa. Kwizihlwele ezikhulu zoluntu akukho bumanyano, ngaphandle kokuba abantu bemaneyene ukuze bafezekise iinjongo zabo zokuzingca. UThixo ukhangele. Iinjongo zakhe ngokuphathelele abakhonzi bakhe

abavukelayo ziya kuzalisekiswa. Ihlabathi alinikelwanga ezandleni zabantu, nangona uThixo evumela iziqalelo zesiphithiphithi nokungahleleki ukuba zilawule okwethutyana. Amandla avela ezantsi ayasebenza ukuze azise izigcawu ezikhulu zokugqibela kulo mdlalo,—uSathana esiza njengoKristu, esebenza ngako konke ukulukuhla kokungalungisa kwabo bazibophelela ndawonye kwimibutho efihlakeleyo. Abo banikezela kumnqweno wokumanyana basebenza befezekisa amacebo otshaba. Unobangela uya kulandelwa sisiphumo.”

“Isikreco sele phantse safikelela emlinganisweni waso. Isiphithiphithi sizalise ihlabathi, yaye uloyiko olukhulu luza kuza kamsinyane phezu kwabantu. Isiphelo sisondele kakhulu. Thina siyaziyo inyaniso sifanele ukuba sizilungiselela oko kuza kuthi kungekudala kuhlasele ihlabathi njengommangaliso owoyikekayo.” Review and Herald, Septemba 10, 1903.

Isilumkiso esafanekiswa kukwaziswa koMgaqo-siseko ngowe-1789, sisilumkiso sengelosi yesithathu, esibuyela kwiKadeshe yesibini, xa kuqala ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Eso silumkiso sisilumkiso selizwi lokuqala lesiTyhilelo isahluko seshumi elinesibhozo, yaye ngelo xesha akuzange kuwe kuphela izakhiwo ezikhulu zesiXeko saseNew York, kodwa kwaguqulwa kanye umongo woMgaqo-siseko. UMgaqo-siseko wabhalwa waza wasekelwa phezu komthetho wamaNgesi, ofilosofi yawo esisiseko inokuchazwa ngokulula ngolu hlobo: “umntu umsulwa, de kufunyaniswe ukuba unetyala.” UMgaqo-siseko wabhalelwa injongo yokukhaba oko kwaziwa njengomthetho waseRoma, ofilosofi yawo esisiseko inokuchazwa ngokulula ngolu hlobo: “umntu unetyala, de kungqinwe ukuba umsulwa.”

Isilumkiso esivela entlango ngowe-1789, esimelwe nguMgaqo-siseko, simela isilumkiso sangoSeptemba 11, 2001, yaye kwakungekuphela nje ukuba izakhiwo ezazisitsha zaphawula loo mbali ngokuzaliseka okungokoqobo, kodwa nokupasiswa koMthetho iPatriot Act kwakukwamele isilumkiso eso.

UMthetho i-Patriot Act (Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001) waziswa kwiNkongolo yase-United States kungekudala emva kohlaselo lwabanqolobi lwangoSeptemba 11, 2001. UMqulu-mthetho waziswa kwiNdlu yabaMeli ngo-Oktobha 23, 2001, waza waziswa kwiSenate ngo-Oktobha 24, 2001. Watyikitywa waba ngumthetho nguMongameli George W. Bush ngo-Oktobha 26, 2001. I-Patriot Act yayijolise ekwandiseni amandla karhulumente okuphandisisa nokuthintela izenzo zobunqolobi, nasekwandiseni amandla okubeka iliso nawokunyanzelisa umthetho, yaye yala umgaqo osisiseko nobalulekileyo womthetho wesiNgesi othi umntu umsulwa ade kufunyaniswe ukuba unetyala. Isasetyenziswa nanamhlanje ngabaphezulu kurhulumente ukuphepha inkqubo efanelekileyo yomthetho, ubumfihlo, namatyala anobulungisa.

Siya kuqhubeka nesi sifundo kwinqaku lethu elilandelayo.

“Yintoni imeko yethu kweli xesha loyikekayo nelinyanisekileyo? Yeha, kukhulu kangakanani ukuzingca okulawula ebandleni, bungakanani uhanahaniso, bungakanani ubuqhetseba, uthando lwesinxibo, ubungento, nokuzonwabisa, kwanomnqweno wobukhulu! Zonke ezi zono ziyifiphazile ingqondo, ukuze izinto ezingunaphakade zingabonwa. Asiyi na kuphanda iziBhalo, ukuze sazi apho simi khona kwimbali yeli hlabathi? Asiyi na kuba nokuqonda

ngokuphathelele umsebenzi osenzelwa thina ngeli xesha, kwanendawo ekufuneka siyihlale thina njengaboni lo gama lo msebenzi wocamagushelo uqhubeka? Ukuba sinokukhathalela usindiso lwemphefumlo yethu, kufuneka senze utshintsho olucacileyo nolugqibeleleyo. Simele simfune uYehova ngokuguquka kokwenene; kufuneka, ngokuzisola okunzulu komphefumlo, sizivume izono zethu, ukuze zicinywe.”

“Akusafanele saphinda sihlale emhlabeni othakathiweyo. Sisondelela ngokukhawuleza ekupheleni kwexesha lethu lovavanyo. Makathi wonke umphefumlo azibuze, Ndimi njani na phambi koThixo? Asazi ukuba amagama ethu aya kuthatyathwa kungekudala kangakanani na aye emilebeni kaKristu, aze amatyala ethu agqitywe okokugqibela. Ezi zigqibo ziya kuba zintoni na, owu, ziya kuba zintoni na! Siya kubalwa kunye namalungisa, kusini na, okanye siya kubalwa kunye nabangendawo?”

“Malivuke ibandla, liguquke ekutyibilikeni kwalo umva phambi koThixo. Mabavuke abalindi, bakhalise isigodlo ngelizwi eliqinisekileyo. Esi sisilumkiso esicacileyo ekufuneka sisivakalise. UThixo uyabayalela abakhonzi bakhe, ‘Khwaza ngamandla, ungazibambi, phakamisa ilizwi lakho njengesigodlo, ubaxelele abantu bam ukreko lwabo, nendlu kaYakobi izono zayo.’ Inggalelo yabantu imele ifunyanwe; ukuba oku akunakwenzeka, yonke imigudu ililize; nokuba bekungathi isithunywa sivela ezulwini sehle size sithethe nabo, amazwi aso ebengeke enze nto ilungileyo ngaphezu kokuba besiya kuthetha endlebeni ebandayo yokufa. Ibandla limele livuswe liye esenzweni. UMoya kaThixo akanakuze eze de lona lilungise indlela. Kufanele kubekho uphando olunzulu lwentliziyo. Kufanele kubekho umthandazo omanyeneyo, onyamezelayo, nokuthi ngokholo kubanjwe izithembiso zikaThixo. Kufanele kubekho, kungekhona ukwambathiswa komzimba ngengubo yamarhwaphilizi, njengakumaxesha amandulo, kodwa ukuthotywa okunzulu komphefumlo. Asinaso nesona sizathu sokuqala sokuzincoma nokuziphakamisa. Simele sizithobe phantsi kwesandla esinamandla sikaThixo. Uya kubonakala ukuze athuthuzele aze abasikelele abo bamfuna ngenyaniso.”

“Umsebenzi uphambi kwethu; siya kuwungenela na? Simele sisebenze ngokukhawuleza, simele siqhubeke phambili ngokuzinzileyo. Simele sizilungiselele umhla omkhulu weNkosi. Asinaxesha lokuphulukana nalo, asinaxesha lokuzibandakanya kwiinjongo zokuzingca. Ihlabathi limele ukulumkiswa. Senza ntoni na thina njengabantu ngabanye ukuzisa ukukhanya phambi kwabanye? UThixo ushiyele wonke umntu umsebenzi wakhe; wonke umntu unenxalenye amele ayenze, yaye asinakuwutyeshela lo msebenzi ngaphandle kokubeka imiphefumlo yethu engozini.”

“Bazalwana bam, niya kumkhathaza na uMoya oyiNgcwele, nimenze emke? Niya kuvala ngaphandle uMsindisi osikelelekileyo, ngenxa yokuba ningakulungelanga ubukho bakhe? Niya kuyekela imiphefumlo itshabalale ingenalo ulwazi lwenyaniso, ngenxa yokuba nikuthanda gqitha ukuphumla kwenu kunokuba nithwale umthwalo awawuthwalayo uYesu ngenxa yenu? Masivuke ebuthongweni. ‘Yibani nengqondo ephilileyo, nilinde; ngokuba umchasi wenu uMtyholi, njengengonyama egqumayo, uhambahamba efuna lowo angamginya.’” Review and Herald, Matshi 22, 1887.