

Incwadi kaYoweli neBandla labaSeventh-day Adventist laseLawodikea - Inani Lesithathu

Isidiliya Yewayini Ebomvu

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Sigqibe inqaku langaphambili ngalo mbuzo, “Xa ezi ngcamango sele zibekiwe, kusenokubuzwa ukuba kwenzeka njani na ukuba ngo-9/11 incwadi kaYoweli yaba ngumyalezo uPetros awawuchonga ngePentekoste?”

UPetros wayechaza ukuba uYoweli wayezalisekiswa ngomhla wePentekoste, ongumzuzu wexesha ophawula isiphelo sexesha lePentekoste. Ngexesha lePentekoste kwabakho ukubonakaliswa koMoya oyiNgcwele ekuqaleni, kwaza ekugqibeleni kwabakho ukubonakaliswa okukhulu ngakumbi koMoya oyiNgcwele. Ngokholo, siqonda ukuba iBhayibhile kunye noMoya woProfeto zombini zimsebenzisa uYoweli kwixesha lemvula yamva, ngoko sinokwazi ukuba incwadi kaYoweli yaba yinyaniso yangoku ngomhla ka-9/11; nokuba yonke inxalenye yale ncwadi iya kuthetha ngokuthe ngqo ngembali yesiprofeto eqala ngo-9/11 iqhubeka ide ifikelele, yaye ibandakanye, izibetho ezisixhenxe zokugqibela, uYoweli azichaza “njengomhla weNkosi.”

Njengoko kwafuziselwa ngu-1888, ngomhla we-9/11 ukunikezelwa kwesigidimi saseLawodikea kwaba yinyaniso evavanyayo yangoku. UIsaya ufuzisela eso sigidimi sinye kwisahluko samashumi amahlanu anesibhozo ngelizwi lesigodlo livakalisa izono zabantu bakaThixo. “Umhla” uIsaya aqala ngawo ukuvakalisa ilizwi lakhe njengesigodlo ngulo kanye umhla acula ngawo ingoma yesidiliya.

Ngaloo mini mculeleni, Isidiliya sewayini ebomvu. Mna Yehova ndiyasigcina; ndiya kusinkcenkeshela ngamaxesha onke; ukuze kungabikho usonakalisayo, ndiya kusigcina ubusuku nemini. Ingqumbo ayikho kum: ngubani na onokundimisela iinkunzane nameva emfazweni? Ndingadlula kuwo, ndiwatshise onke kunye. Okanye makabambelele emandleni am, ukuze enze uxolo nam; kwaye uya kwenza uxolo nam. Uya kubabangela abo baphuma kuYakobi ukuba bendele iingcambu: uSirayeli uya kutyatyaamba, ahlume, awuzalise ubuso behlabathi ngeziqhamo. Isaya 27:2–6.

“USirayeli” wale mihla bangokomoya “uya kutyatyaamba, ahlume, azalise ubuso behlabathi ngeziqhamo” ngexesha lemvula yamva, kuba imvula yokuqala ibangela ukuhluma nokutyatyamba kwesityalo, ibe imvula yamva ivelisa isiqhamo. Xa izakhiwo zaseNew York zawa ngomhla we-9/11 ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla, yaye imvula yamva yaqalisa ukuchaphaza. Ngelo xesha abalindi bakaThixo babemelwe kukuvuthela isigodlo ibandla laseLawodike. Umyalezo kaIsaya ochaza izono zabantu bakaThixo ukwangulo nengoma yesidiliya sewayini ebomvu. Isahluko sokuqala sikaYoweli kanye kanye ngulo myalezo.

Ilizwi likaYehova elafika kuYoweli unyana kaPetuweli.

Yiveni oku, nina maxhego, nibeke indlebe, nonke bemibelizwe. Ingaba oku kwakha kwabakho ngemihla yenu, nokuba ngemihla yooyihlo? Balisele abantwana benu ngako, nabantwana benu babalisele ababo abantwana, nabo ababo abantwana babalisele esinye isizukulwana.

Okushiywe ngumbungu wesundu kudliwe ziinkumbi; nokushiywe ziinkumbi kudliwe ngumbungu odlayo; nokushiywe ngumbungu odlayo kudliwe ngumbungu orhubuluzayo.

Vukani, nina manxila, nilile; nikhale, nonke nina baseli bewayini, ngenxa yewayini entsha; kuba isusiwe emlonyeni wenu.

Kuba uhlanga lunyukele emhlabeni wam, lunamandla, alunabalo ngokwenani; amazinyo alo ngamazinyo engonyama, yaye lunamazinyo asemacaleni engonyama enkulu. Lutshabalalisile umdiliya wam, lwaxobula umkhiwane wam; luwenze waba ze kwaphela, lwawulahla; amasebe awo enziwe mhlophe. Zilengele njengo ntombi ibhinqe irhonya ngenxa yendoda yobutsha bayo. Umnikelo wokudla nomnikelo wesiselo unqunyulwe endlwini kaYehova; ababingeleli, abalungiseleli bakaYehova, bayalila. Intsimi ichithakele, ilizwe liyazila; kuba ingqolowa itshabalele, iwayini entsha yomile, ioli iyaphela amandla.

Dane nihlazo, nina balimi; bhombolozani, nina banonopheli bezidiliya, ngenxa yengqolowa nangenxa yerhasi; ngokuba isivuno sasendle sitshabalele. Umdiliya womile, nomkhiwane uyabuna; umrharnate, nomthi wesundu ngokunjalo, nomthi we-apile, ewe, yonke imithi yasendle, ibunile; ngokuba uvuyo lubunile lwemka koonyana babantu.

Bhinqani, nilile, nina babingeleli; hhewulani, nina balungiseleli besibingelelo; yizani, nilale ubusuku bonke ninxibe amarhonya, nina balungiseleli boThixo wam; ngokuba umnikelo wokudla nomnikelo wesiselo uthintelwe endlwini yoThixo wenu. Ngewalisani uzilo, bhengezani indibano engcwele, hlanganisani amadoda amakhulu nabo bonke abemi belizwe, nibangenise endlwini kaYehova uThixo wenu, nikhale kuYehova, nithi, Yeha, ngenxa yaloo mini! ngokuba imini kaYehova isondele, yaye iya kuza njengentshabalalo evela kuSomandla. Ukudla akusikwa na phambi kwamehlo ethu, ewe, uvuyo nokuchwayita endlwini yoThixo wethu? Imbewu ibolile phantsi kwamagada ayo, oovimba bachithakele, izindlu zokugcina iinkozo ziwile; ngokuba iinkozo zibunile. Hayi indlela ezincwina ngayo izilwanyana! imihlambi yeenkomo iphazamisekile, ngokuba ayinadlelo; ewe, nemihlambi yeegusha yenziwe yinkangala.

O Yehova, ndiya kukhala ndikhala kuwe; kuba umlilo uwadlé amadlelo entlango, nelangatye litshise yonke imithi yasendle. Nezilwanyana zasendle zona ziyakhala kuwe; kuba imilambo yamanzi yomile, nomlilo uwadlé amadlelo entlango. Yoweli 1:1–20.

Isahluko sokuqala sikaYoweli sithetha ngentshabalalo yesidiliya sikaThixo. UIsaya umisela “olo suku” njengomhla apho imvula yasemva iqala khona, kuba ngaloo mini izityalo ziqalisa ukuqhakaza nokuhluma. Into yokuba uIsaya esazisa ukuba abantu bakaThixo baya “kumila iingcambu,” “baqhakaze bahlume” baze bawuzalise umhlaba “ngesiqhamo” ibonisa imbali eqhubekayo enamanyathelo amathathu. Isityalo simila “iingcambu” emhlabeni. Ngoko ke “ukumila iingcambu” kuthetha ukuma phezu komhlaba, ongumgangatho osezantsi okanye isiseko.

Abo “baphuma kuYakobi” “bamila iingcambu” baza ke babizwe ngokuba “nguSirayeli.” Abo baphuma kumava aseLawodike baya ke babizwe ngokuba ngabaseFiladelfiya, nangona ukugcina loo mava kufuna uloyiso kwinkqubo yokuvavanywa ephela ngomthetho weCawa.

Ubudlelwane obungokwesiprofeto bukaYakobi, (umthabathi-ndawo) noSirayeli, (umoyisi) bubonisa ukuba ngomhla we-9/11 abo “bamila iingcambu” ngokubuyela kwiziseko, apho kwangoko bangena kubudlelwane bomnqophiso. Ngokwesiprofeto ukuguqulwa kwegama kungumqondiso womnqophiso, njengoko kubonakaliswa nguAbram ukuya kuAbraham, uSara ukuya kuSarah, uYakobi ukuya kuSirayeli nabanye. Kule ndima abo babuyela kwiinyaniso ezindala ezisisiseko ngomhla we-9/11 bangena kubudlelwane bomnqophiso njengoko imvula yaqalisa ukuvelisa iintyatyambo namahlumelo. Ngexesha lomthetho weCawa ihlabathi liphela liya kuzaliswa “sisiqhamo” njengoko imvula iya kuthi ngelo xesha ithululwe ngaphandle komlinganiselo.

UIzaya umele avumelane noIzaya, yaye kambe nabo bonke abanye abaprofeti, kodwa uIzaya umele aphakamise ilizwi lakhe njengexilongo aze abonise ama-Adventist osuku lwesixhenxe aseLawodikea izono zawo kumxholo wengoma yesidiliya. Loo ngoma yaculwa nguYesu emzekeliseni wesidiliya. Isidiliya samenza walila xa, okokugqibela phambi komnqamlezo, wajonga phezu kweYerusalem; esazi ukuba uSirayeli wamandulo wayefikelele esiphelweni sexesha lakhe lovavanyo yaye wayedluliselwa ecaleni njengabantu bomnqophiso bakaThixo. Kwangaxeshanye uKristu wayengena emnqophiseni nabantu ababeza kuvelisa iziqhamo ezifanelekileyo esidiliyeni sikaThixo. Nokuba yimbali yesidiliya kaYoshuwa ekuqaleni okanye ekaYesu ekupheleni, abo baba ngabantu bomnqophiso omtsha babemfuzisela ikhulu elinamashumi amane anesine amawaka.

UKristu wathetha ngesiprofeto sikaIsaya esingomdiliya, kwanjalo noDade White.

“Umzekeliso wesidiliya awusebenzi kwisizwe samaYuda sodwa. Unesifundo kuthi. Ibandla kwesi sizukulwana lixhotyiswe nguThixo ngamalungelo neentsikelelo ezinkulu, yaye Yena ulindele imbuyekezo ehambelanayo.” Christ Object Lessons, 296.

Kuyafundisa ukufunda isiqendu esikhokelela kwintetho yokugqibela evela kuMoya Wobuprofeti.

“Isahluko 23—Isidiliya seNkosi

“Isizwe samaYuda

“Umzekeliso woonyana ababini walandelwa ngumzekeliso wesidiliya. Kowokuqala, uKristu wayebeke phambi kwabafundisi bamaYuda ukubaluleka kokuthobela. Kowesibini, Wabakhombisa iintsikelelo ezityebileyo ezanikwa uSirayeli, yaye kwezi wabonakalisa ibango likaThixo lokuba bamthobele. Wabeka phambi kwabo uzuko lwenjongo kaThixo, ababenokuyizalisekisa ngokuthobela. Esusa isigqubuthelo sekamva, Wabonisa indlela yokuba, ngokusilela ukuzalisekisa injongo Yakhe, uhlanga lonke lwalulahlekelwa yintsikelelo Yakhe, yaye luzizisela intshabalalo ngokwalo.”

“‘Kwakukho umninimzi othile,’ watsho uKristu, ‘owatyala isidiliya, wasibiyela macala onke, wemba isixovulelo sewayini kuso, wakha inqaba, wasiqeshisa kubalimi, waza wemka waya

kwelasekude.”

“Ingcaciso yale sidiliya inikwa ngumprofeti uIsaya: ‘Ngoku ndiya kumculela osenyongweni wam ingoma yentanda yam ephathelele isidiliya Sakhe. Osenyongweni wam unesidiliya endulini echumileyo kakhulu; wasibiyela, wawakhupha amatye aso, wasityala ngomdiliya okhethwe kakhulu, wakha inqaba phakathi kwaso, wenza nesixovulelo sewayini kuso; walindela ukuba sivelise iidiliya.’ Isaya 5:1, 2.

“Umlimi ukhetha isiqwenga somhlaba entlango; uyasibiya, asicocisise, asilime, aze asityale ngeediliya ezikhethiweyo, elindele isivuno esityebileyo. Esi siqwenga somhlaba, ngokugqwesa kwaso ngaphezu kwentlango engalinywanga, ulindele ukuba simzisele imbeko ngokubonakalisa iziphumo zenkathalo yakhe nomsebenzi wakhe onzima ekusilinyweni kwaso. Ngokunjalo uThixo wayekhetha abantu ehlabathini ukuba baqeqeshwe baze bafundiswe nguKristu. Umprofeti uthi, ‘Isidiliya sikaYehova wemikhosi siyindlu kaSirayeli, namadoda akwaYuda asisityalo saKhe esimnandi.’ Isaya 5:7. Phezu kwaba bantu uThixo wayebeke amalungelo amakhulu, ebusisa ngokobutyebi obukhulu bokulunga kwaKhe. Wayelindele ukuba bamzukise ngokovelisa iziqhamo. Babemelwe kukutyhila imigaqo yobukumkani baKhe. Phakathi kwehlabathi eliwileyo, elikhohlakeleyo, babemelwe kukumela isimilo sikaThixo.”

“Njengesidiliya seNkosi babefanele ukuvelisa isiqhamo esahlukileyo ngokupheleleyo kweso sezizwe zobuhedeni. Ezi zizwe zinqula izithixo zazizinikele ekwenzeni ubungendawo. Ugonyamelo nolwaphulo-mthetho, ukubawa, ucinezelo, nezona zenzo zonakeleyo, zazisenziwa ngaphandle kokuzibamba. Ubugwenxa, ukuthotywa, nentsizi zaziziqhamo zomthi owonakeleyo. Ngokwahluke ngokucacileyo kwakufanele ukuba njalo isiqhamo esathwalwa ngumdiliya wokutyalwa kukaThixo.”

“Yayililungelo lesizwe samaYuda ukumela isimilo sikaThixo njengoko sasityhilelwe kuMoses. Ekuphenduleni umthandazo kaMoses othi, ‘Ndibonise uzuko lwakho,’ iNkosi yathi ngesithembiso, ‘Ndokudlulisa bonke ubuhle bam phambi kwakho.’ Eksodus 33:18, 19. ‘Yadlula ke iNkosi phambi kwakhe, yamemeza yathi, iNkosi, iNkosi uThixo, onenceba, nobabalo, ozeka kade umsindo, omkhulu ngobubele nangenyaniso, ogcinele amawaka inceba, oxolela ubugwenxa, nokreko, nesono.’ Eksodus 34:6, 7. Esi yayisisiqhamo uThixo awayesinqwenela kubantu baKhe. Ekuhlambulukeni kwezimilo zabo, ebungcwaliseni bobomi babo, encebani yabo, nasebubeleni bothando nasekuvelaneni kwabo, babeza kubonakalisa ukuba ‘umyalelo weNkosi ugqibelele, ubuyisa umphefumlo.’ INdumiso 19:7.”

“Ngohlanga lwamaYuda yayiyinjongo kaThixo ukunikela iintsikelelo ezityebileyo kubo bonke abantu. NgoSirayeli kwakufanele kulungiswe indlela yokusasazwa kokukhanya kwaKhe kulo lonke ihlabathi. Iintlanga zehlabathi, ngokulandela imikhwa eyonakeleyo, zazilahlekelwe lulwazi ngoThixo. Kanti ke ngenceba yaKhe uThixo akazange azicime ekubeni zibe kho. Wayenenjongo yokuzinika ithuba lokuba ziqhelane naYe ngebandla laKhe. Wamisela ukuba imigaqo evezwe ngabantu baKhe ibe yindlela yokubuyisela umfanekiso wokuziphatha kaThixo emntwini.”

“Yayikukuzalisekisa le njongo le nto uThixo wabiza uAbraham ukuba aphume phakathi kwezalamane zakhe ezazikunqula izithixo, waza wamyalela ukuba ahlale ezweni laseKanana. ‘Ndiya kukwenza uhlanga olukhulu,’ watsho Yena, ‘ndikusikelele, ndilenze libe likhulu igama lakho; yaye uya kuba yintsikelelo.’ Genesis 12:2.

“Inzala ka-Abraham, uYakobi nenzala yakhe, yehlelwa eYiputa ukuze, phakathi kweso sizwe sikhulu nesikhohlakeleyo, ityhile imigaqo yobukumkani bukaThixo. Ukunyaniseka kukaYosefu nomsebenzi wakhe omangalisayo wokulondoloza ubomi babantu bonke baseYiputa, kwakungumfuziselo wobomi bukaKristu. UMoses nabanye abaninzi babengamangqina kaThixo.

“Ekukhupheni uSirayeli eYiputa, iNkosi yabuya yabonakalisa amandla aYo nenceba yaYo. Imisebenzi yaYo emangalisayo ekubakhululeni ekukhonzeni nasekubaphatheni endleleni yabo entlango yayingelulo uncedo lwabo bodwa. Ezi zinto zaziza kuba sisifundo esibonakalayo kwiintlanga ezibangqongileyo. INkosi yazityhila njengoThixo ophezu kwalo lonke igunya nobukhulu bomntu. Imiqondiso nemimangalisayo Awayenzayo ngenxa yabantu baYo yabonakalisa amandla aYo phezu kwendalo naphezu kwabakhulu kubo bonke abo banqula indalo. UThixo wahamba kwelo lizwe linebhongo laseYiputa njengoko eya kuhamba ngawo umhlaba ngemihla yokugqibela. Ngomlilo nangesaqhwithi, ngenyikima nangokufa, uNDINGUYE omkhulu wabahlangu abantu baKhe. Wabakhupha ezweni lobukhoboka. Wabakhokela “entlango enkulu neyoyikekayo, apho kwakukho iinyoka ezivuthayo, noonomadudwane, nembalela.” Duteronomi 8:15. Wabakhuphela amanzi “elityeni lelitye lenyengane,” waza wabondla “ngengqolowa yezulu.” INdumiso 78:24. “Kuba,” watsho uMoses, “isabelo seNkosi ngabantu baYo; uYakobi sisahlulo selifa laYo. Wamfumana ezweni eliyintlango, nasehlane elingenamntu nelibhombolozayo; Wamjikelezisa, Wamfundisa, Wamgcina njengokhozi lweliso laYo. Njengokhozi luvusa indlwane yalo, luphaphazele phezu kwamantshontsho alo, lwaneka amaphiko alo, luwathabathe, luwathwale ngamaphiko alo; ngokunjalo iNkosi yodwa yamkhokela, kungekho thixo wasemzini wayenaye.” Duteronomi 32:9–12. Ngaloo ndlela Wabazisa kuYe, ukuze bahlale ngokungathi baphantsi komthunzi wOsenyangweni.

“UKristu wayeyinkokeli yabantwana bakwaSirayeli ekubhaduleni kwabo entlango. Egutyungelwe yintsika yelifu emini nentsika yomlilo ebusuku, Wabakhokela Waza Wabakhaphela. Wabalondoloza kwiingozi zentlango, Wabangenisa ezweni lesithembiso, yaye emehlweni azo zonke iintlanga ezazingamamkeli uThixo Wamisela uSirayeli ukuba abe yinxalenye Yakhe ekhethiweyo, isidiliya seNkosi.

“Kubantu aba kwakugciniswe izibhengezo zikaThixo. Babebiyelwe yimithetho yomthetho waKhe, imigaqo engunaphakade yenyano, yobulungisa, nococeko. Ukuthobela le migaqo kwakumele kube lukhuselo lwabo, kuba kwakunokubasindisa ekuzitshabalaliseni kwabo ngezenzo zesono. Kwaye njengomqadi wokulinda esidiliyeni, uThixo wabeka phakathi kwelizwe itempile yaKhe engcwele.

“UKristu wayengumfundisi wabo. Njengoko wayenabo entlango, ngokunjalo wayesaya kuba ngutitshala nomkhokeli wabo. Ententeni yokuhlangana nasetempileni uzuko lwaKhe lwahlala kwishekinah engcwele ngaphezu kwesihlalo senceba. Ngenxa yabo wayehlala ebonakalalisa

ubutyebi bothando lwaKhe nomonde waKhe.

“UThixo wayenqwenela ukwenza abantu baKhe, amaSirayeli, babe yindumiso nozuko. Banikwa lonke ithuba lokomoya. UThixo akazange ababele nantoni iluncedo ekwakhiweni kwesimilo eyayiza kubenza babe ngabameli baKhe.

“Ukuthobela kwabo umthetho kaThixo kwakuya kubenza babe zizimanga zenkqubela phambi kweentlanga zehlabathi. Lowo wayenokubanika ubulumko nobuchule kuyo yonke imisebenzi yobugcisa wayeya kuqhubeka engutitshala wabo, aze abenze babenobungangamsha aze abaphakamise ngokuthobela imithetho Yakhe. Ukuba babethobela, babeya kugcinwa kwizifo ezazixhaphaza ezinye iintlanga, baze basikelelwe ngamandla engqondo. Uzuko lukaThixo, ubungangamsha baKhe namandla aKhe, kwakufanele kutyhilwe kuyo yonke inkqubela yabo. Babefanele ukuba bubukumkani bababingeleli neenkosana. UThixo wabaxhobisa ngalo lonke uncedo lokuba babe lelona hlanga likhulu emhlabeni.

“Ngendlela ecace gca kakhulu uKristu, ngoMoses, wayebeke phambi kwabo injongo kaThixo, waza wayenza yacaca imiqathango yempumelelo yabo. Wathi, ‘Uyingcwele abantu eNkosini uThixo wakho; iNkosi uThixo wakho ikunyulile ukuba ube ngabantu abakhethekileyo kuYo, ngaphezu kwazo zonke izizwe eziphezu komhlaba wonke.... Yazi ke ngoko ukuba iNkosi uThixo wakho, inguThixo, uThixo othembekileyo, ogcina umnqophiso nenceba kwabo baMthandayo, bagcine imithetho yaKhe, kude kube kwizizukulwana eziliwaka.... Uya kuyigcina ke ngoko imithetho, nemimiselo, nezigwebo, endikuwisela umthetho ngazo namhlanje, ukuba uzenze. Kuya kuthi ke, ukuba nithe naziphulaphula ezi zigwebo, nazigcina, naziwenza, iNkosi uThixo wakho iya kuwugcina kuwe umnqophiso nenceba eyazifungela ooyihlo; iya kukuthanda, ikusikelele, ikwandise; iya kusikelela nesiqhamo sesizalo sakho, nesiqhamo somhlaba wakho, ingqolowa yakho, newayini yakho, neoli yakho, ukwanda kweenkomo zakho, nemihlambi yezimvu zakho, ezweni eyalifungela ooyihlo ukuba iya kukunika lona. Uya kusikelelwa ngaphezu kwazo zonke izizwe.... Yaye iNkosi iya kususa kuwe zonke izifo, ingabeki phezu kwakho nasinye sezifo ezikhohlakeleyo zaseYiputa, ozaziyo.’ Duteronomi 7:6, 9, 11–15.

“Ukuba babeya kuyigcina imiyalelo yaKhe, uThixo wathembisa ukubanika eyona ngqolowa intle, aze abakhuphele ubusi eweni. Wayeya kubanelisa ngobomi obude, aze ababonele usindiso lwaKhe.

“Ngokungamthobeli uThixo, uAdam noEva babelahlekelwe yi-Eden, yaye ngenxa yesono umhlaba wonke waqalekiswa. Kodwa ukuba abantu bakaThixo babelandela imiyalelo yaKhe, ilizwe labo laliza kubuyiselwa ekuchumeni nasebuhleni. UThixo ngokwaKhe wabanika izikhokelo ngokuphathelele ekulinyweni komhlaba, yaye babemele ukusebenzisana naYe ekubuyiselweni kwawo. Ngaloo ndlela ilizwe lonke, liphantsi kolawulo lukaThixo, laliza kuba sisifundo esibonakalayo senyaniso yokomoya. Njengokuba, ekuthobeleni imithetho yaKhe yendalo, umhlaba wawumele ukuvelisa ubutyebi bawo, ngokunjalo, ekuthobeleni umthetho waKhe wokuziphatha, iintliziyo zabantu zazimele ukubonakalisa iimpawu zesimilo saKhe. KwanabeeNtlanga babeya kukuqonda ukuphakama kwabo babekhonza banqule uThixo ophilayo.”

“‘Khangelani,’ watsho uMoses, ‘ndinifundisile imimiselo nezigwebo, kanye njengoko uYehova uThixo wam wayendiyalele, ukuze nenze njalo ezweni eniya kulo ukuba nilidle ilifa. Zigcineni ke ngoko, nizenze; kuba oku bubulumko benu nokuqonda kwenu emehlweni eentlanga, eziya kuthi, zisakuva yonke le mimiselo, zithi, Inene, olu hlanga lukhulu ngabantu abalumkileyo nabaqondayo. Kuba luhlanga luni na olukhulu kangaka, olunaye uThixo okufuphi kulo, njengoYehova uThixo wethu ekufuphi kuthi kuzo zonke izinto esimnqula ngazo? Kanjalo luhlanga luni na olukhulu kangaka, olunemimiselo nezigwebo ezilungileyo kangaka njengalo mthetho wonke, endiwubeka phambi kwenu namhla nje?’ Duteronomi 4:5–8.

“Abantwana bakaSirayeli babemelwe kukuhlala kuwo wonke ummandla uThixo awayebabekele wona. Ezo zizwe zala unqulo nenkonzo yoThixo oyinyaniso zazimele ukuhluthwa ilifa. Kodwa yayiyinjongo kaThixo ukuba ngokutyhilwa kwesimilo saKhe ngoSirayeli abantu batsalelwe kuye. Kwakufuneka isimemo seendaba ezilungileyo sinikwe ihlabathi lonke. Ngokufundiswa kwenkonzo yemibingelelo uKristu wayemelwe kukuphakanyiswa phambi kweentlanga, yaye bonke ababeya kukhangela kuye babeya kuphila. Bonke abo, njengoRahabhi umKananikazi, noRute umMowabhikazi, ababefulathele unqulo-zithixo baya kunqula uThixo oyinyaniso, babemelwe kukuzimanya nabantu baKhe abanyuliweyo. Njengoko inani likaSirayeli lalisanda, babemelwe kukwandisa imida yabo, de ubukumkani babo bubandakanye ihlabathi.”

“UThixo wayenqwenela ukuzisa zonke iintlanga phantsi kolawulo lwaKhe olunenceba. Wayenqwenela ukuba umhlaba uzaliswe luvuyo noxolo. Wamdala umntu ukuze onwabe, yaye ulangazelela ukuzalisa iintliziyo zabantu ngoxolo lwezulwini. Unqwenela ukuba iintsapho zasemhlabeni zibe ngumfuziselo wosapho olukhulu lwaphezulu.

“Kodwa amaSirayeli akazange ayizalisekise injongo kaThixo. INkosi yathi, ‘Bendikutyale umdiliya obalaseleyo, uyimbewu ethe tye ngokupheleleyo; kutheni na ke uguqukele kum ube sisityalo esonakeleyo somdiliya wasemzini?’ Yeremiya 2:21. ‘USirayeli ungumdiliya ongenanto, uzivelisela iziqhamo yena ngokwakhe.’ Hoseya 10:1. ‘Ke kaloku ngoku, nina bahlali baseYerusalem, nani madoda akwaYuda, gwebani, ndiyanicela, phakathi kwam nesidiliya sam. Yintoni na ebinokwenziwa ngakumbi esidiliyeni sam, endingayenzanga kuso? Kutheni na xa bendilindele ukuba sivelise iidiliya, siveze iidiliya zasendle? Ke kaloku ngoku yizani; ndiya kunixelela into endiya kuyenza esidiliyeni sam: ndiya kususa uthango lwaso, size sidliwe siphele; ndiya kudiliza udonga lwaso, size sinyathelwe phantsi: ndiya kuzenza inkangala; asiyi kuthenwa, asiyi kulinywa; kodwa kuya kuhluma ameva neenkunzane: ndiya kuyalela namafu ukuba angasini mvula kuso. Kuba ... Wakhangela okusesikweni, kanti nanko uxinzelelo; wakhangela ubulungisa, kanti nanko umkhwazo.’ Isaya 5:3–7.

“INkosi yayisele, ngoMoses, ibekile phambi kwabantu bayo isiphumo sokungathembeki. Ngokwala ukugcina umnqophiso wayo, babeza kuziqhawula kubomi bukaThixo, yaye intsikelelo yakhe yayingayi kuba phezu kwabo. ‘Lumkani,’ watsho uMoses, ‘ukuba ningalibali uYehova uThixo wenu, ngokungagcini imithetho yakhe, namasiko akhe, nemimiselo yakhe, endinyalela yona namhlanje; hleze, xa nithe nadla nahlutha, nakha izindlu ezintle nahlala kuzo; naxa imihlambi yenu yeenkomo neyezimvu isanda, nesilivere yenu negolide yenu

zisanda, nako konke eninako kusanda; yandule ke intliziyo yenu iziphakamise, nilibale uYehova uThixo wenu.... Nize nithi ezintliziyweni zenu, Amandla am nokomelela kwesandla sam kundizuzele obu butyebi.... Kothi ke, ukuba nithe nakulibala konke uYehova uThixo wenu, nihambe nilandele abanye oothixo, nibakhonze, nibanqule, ndiyaningqinela namhlanje ukuba niya kutshabalala okunene. Njengeentlanga azitshabalalisayo uYehova phambi kwenu, niya kutshabalala kwanjalo; ngenxa yokuba ningalithobelanga ilizwi likaYehova uThixo wenu.’ Duteronomi 8:11–14, 17, 19, 20.”

“Isilumkiso eso asizange sithotyelwe ngabantu bamaYuda. Bamlibala uThixo, baza balahlekelwa kukubona ilungelo labo eliphakamileyo njengabameli baKhe. Iintsikelelo ababezifumene azizange zizise ntsikelelo ehlabathini. Zonke iingenelo zabo bazithabathela ukuzizukisa kwabo. Bamphanga uThixo inkonzo awayeyifuna kubo, baza baphanga nabanye abantu isikhokelo senkolo nomzekelo ongwele. Njengabemi behlabathi langaphambi konogumbe, balandela yonke iminqweno yeentliziyo zabo ezikhohlakeleyo. Ngaloo ndlela benza izinto ezingcwele zabonakala ziyintsini, besithi, ‘Itempile kaYehova, itempile kaYehova, zezi’ (Yeremiya 7:4), lo gama kwangelo xesha babemele gwenxa isimilo sikaThixo, belihlazisa igama laKhe, yaye belingcolisa ingcwele yaKhe.”

“Abalimi besidiliya ababebekwe ukuba balawule isidiliya seNkosi abazange bathembeke kwinto ababeyiphathisiwe. Ababingeleli nabafundisi babengengabo abaqeqeshi abathembekileyo babantu. Abazange babeke phambi kwabo ububele nenceba kaThixo nebango laKhe lothando nenkonzo yabo. Aba balimi besidiliya bafuna uzuko lwabo. Banqwenela ukuzithathela iziqhamo zesidiliya. Umsebenzi wabo wawukukutsalela ingqalelo nembeko kubo ngokwabo.”

“Ityala laba bakhokeli kwaSirayeli lalingafani netyala lomoni oqhelekileyo. La madoda ayemi phantsi kwembophelelo ebalaseleyo kakhulu phambi koThixo. Ayezibophezele ekufundiseni ukuthi, ‘Utsho uYehova,’ nasekungeniseni ukuthobela okungqongqo ebomini bawo bokusebenza. Endaweni yokwenza oku ayegqwetha iziBhalo. Babebeka imithwalo enzima phezu kwabantu, benyanzelisa izithethe ezazisuka ziye kufikelela kuwo onke amanyathelo obomi. Abantu babephila bengazoli ngamaxesha onke, kuba babengenako ukuzalisekisa iimfuno ezabekwa ngoorabhi. Njengoko babebona ukungabinakwenzeka kokugcina imithetho eyenziwe ngabantu, baba ngabangenankathalo ngokuphathelele imithetho kaThixo.

“INkosi yayibayalile abantu bayo ukuba Yona ingumnini wesidiliya, nokuba zonke izinto ababenazo babezinikiwe ngokuziphathisa, ukuze bazisebenzisele Yona. Ke bona ababingeleli nabafundisi abazange bawenze umsebenzi wesikhundla sabo esingcwele ngokungathi baphatha impahla kaThixo. Babemphanga ngokucwangcisiweyo ngeendlela nezixhobo ababebekelwe ukuziphathisa zona ukuze kuqhutyelwe phambili umsebenzi waYo. Ukunyoluka kwabo nokubawa kwabo kwabenza bade badelwa nangeentlanga. Ngaloo ndlela ihlabathi leeNtlanga lanikwa ithuba lokuligqwetha gwenxa isimilo sikaThixo nemithetho yobukumkani baYo.

“Ngentliziyo kayise, uThixo wabanyamezela abantu baKhe. Wabongoza kubo ngeenceba ezazinikiwe nangeenceba ezazirhoxisiwe. Ngomonde wazibeka izono zabo phambi kwabo, waza ngokunyamezela walinda ukuba bazamkele. Kwathunyelwa abaprofeti nabathunywa ukuba banyanzelise ibango likaThixo phezu kwabalimi besidiliya; kodwa endaweni

yokwamkelwa, baphathwa njengeentshaba. Abalimi besidiliya babatshutshisa baza bababulala. UThixo wathumela abanye kwakhona abathunywa, kodwa nabo bamkelwa ngendlela efanayo neyabokuqala, kuphela nje ukuba abalimi besidiliya babonakalisa intiyo ezimisele ngakumbi.”

“Njengesixhobo sokugqibela, uThixo wathumela uNyana waKhe, esithi, ‘Baya kumhlonela uNyana waM.’ Kodwa ukuchasa kwabo kwabenza baba nenzondo yempindezelo, baza bathethana bodwa besithi, ‘Nantsi indlalifa; yizani, masimbulale, size siyithathe ilifa laYo.’ Siya kwandula ke sishiyeke ukuba sinandiphe isidiliya, size senze njengoko sithanda ngesiqhamo saso.

“Iinkokeli zamaYuda azizange zimthande uThixo; ngenxa yoko azinqumla kuye, aza ala zonke izibongozo zakhe zokuba kubekho ulungiso olunobulungisa. UKristu, Othandekayo kaThixo, weza kuqinisekisa amalungelo oMnini wesidiliya; kodwa abalimi bamphatha ngendlelo ecacileyo, besithi, Asifuni lo mntu ukuba alawule phezu kwethu. Babenomona ngobuhle besimilo sikaKristu. Indlela yakhe yokufundisa yayiphezulu kakhulu kuneyabo, yaye boyika impumelelo yakhe. Wabacenga, etyhila uhanahaniso lwabo, ebonisa neziphumo eziqinisekileyo zendlela yabo yokwenza. Oku kwabavusela ukuphambana ngumsindo. Bavakalelwa kabuhlungu zizikhalimelo ababengenako ukuzithulisa. Bayithiya imilinganiselo ephezulu yobulungisa awayehlala eyibeka phambi kwabo uKristu. Babona ukuba imfundiso yakhe ibababeka apho ukuzingca kwabo kwakusaya kutyhilwa, baza bazimisela ukumbulala. Bayithiya imizekelo yakhe yenyano nokuhlonela uThixo, kwanobungwele bomoya obuphakamileyo obabutyhilwa kuko konke akwenzayo. Ubomi bakhe bonke babusisohlwayo ekuzingceni kwabo, yaye xa kwafika uvavanyo lokugqibela, uvavanyo olwaluthetha ukuthobela kuse ebomini obungunaphakade okanye ukungathobeli kuse ekufeni okungunaphakade, balahla Oyingcwele kaSirayeli. Xa babecelwa ukuba bakhethe phakathi kukaKristu noBharabhas, bakhwaza besithi, ‘Sikhululele uBharabhas!’ Luka 23:18. Yaye xa uPilato wabuza, ‘Ndimenzi ke na uYesu?’ bakhwaza ngolunya, ‘Makabethelelwe emnqamlezweni.’ Mateyu 27:22. ‘Ndimbethelele emnqamlezweni na uKumkani wenu?’ wabuza uPilato, zaza kubabingeleli nakubabusi kwavela impendulo, ‘Asinakumkani ngaphandle koKesare.’ Yohane 19:15. Xa uPilato wahlamba izandla zakhe, esithi, ‘Andinatyala egazini lalo mntu ulilungisa,’ ababingeleli bazimanya nesihlwele esingazi nto, bevakalisa ngenzondelelo besithi, ‘Igazi lakhe malibe phezu kwethu, naphezu kwabantwana bethu.’ Mateyu 27:24, 25.”

“Ngoko iinkokeli zamaYuda zenza ukhetho lwazo. Isigqibo sazo sabhalwa encwadini awayibonayo uYohane esesandleni saLowo wayehleli etroneni, incwadi ekungekho namnye umntu wayenokuyivula. Kubo bonke ubungendawo bayo obunentiyo yokuziphindezela, esi sigqibo siya kuvela phambi kwazo ngomhla le ncwadi ityhilwa yiNgonyama yesizwe sakwaYuda.

“Abantu abangamaYuda bayixabisa kakhulu ingcamango yokuba babengabathandwa lizulu, nokuba babeza kusoloko bephakanyisiwe njengelungelo likaThixo emhlabeni njengebandla lakhe. Babengabantwana baka-Abraham, batsho; yaye isiseko sempumelelo yabo sabonakala siqinile kangokuba bade bacelela umngeni umhlaba nezulu ukuba zibahluthe amalungelo abo. Kodwa ngobomi bokungathembeki babeyilungiselela phezu kwabo isigwebo sezulu

nokwahlulwa kuThixo.

“Emzekelisweni wesidiliya, emva kokuba uKristu ebeke phambi kwababingeleli esona senzo sabo siphezulu sobungendawo, Wababuza lo mbuzo, ‘Ngoko ke, xa iNkosi yesidiliya isiza, iya kwenza ntoni kwabo balimi?’ Ababingeleli babelilandela ibali benomdla onzulu, yaye bengakhange baqwalasele ukunxulumana kwalo mba kubo ngokwabo, bazimanya nabantu ekuphenduleni besithi, ‘Iya kubatshabalalisa kabuhlungu abo bantu bangendawo, ize iqeshisele abanye abalimi isidiliya sayo, abaya kuyinika iziqhamo ngexesha lazo.’”

“Bengazi nje babesivakalise ngokwabo isigwebo sabo sentshabalalo. UYesu wabajonga, yaye phantsi kwelo jongo laKhe lihlolisayo baqonda ukuba Wayezifunda iimfihlelo zeentliziyo zabo. UbuThixo baKhe babubengezela phambi kwabo ngamandla angenakuphikwa. Kubo babona kubalimi besidiliya umfanekiso wabo ngokwabo, baza bengaqondanga bakhwaza besithi, ‘Makungabi njalo nguThixo!’”

Ngokunzulu nangosizi uKristu wabuza wathi, “Anizange nifunde na eziBhalweni ukuthi, Ilitye abalaxhi abalilahlayo, lona elo liye laba yintloko yekona; oku kwenziwe yiNkosi, yaye kuyamangalisa emehlweni ethu? Ngenxa yoko ndithi kuni, UBukumkani bukaThixo buya kuthatyathwa kuni, bunikwe uhlanga oluvelisa iziqhamo zabo. Ke lowo uthe wawela phezu kweli litye uya kwaphuka; kodwa lowo lithe lawa phezu kwakhe, liya kumchola abe luthuli.”

“UKristu ngewayithintele intshabalalo yesizwe samaYuda ukuba abantu babesamkele Yena. Kodwa umona nekhwele babenza bangabi nabubele, bangakwazi kuthomalala. Bazimisela ukuba abayi kwamkela uYesu waseNazarete njengoMesiya. Bawalile uKhanyiselo lwehlabathi, yaye ukususela ngoko ubomi babo bangqongwa bubumnyama obunjengobobumnyama bobusuku ezinzulwini zobusuku. Intshabalalo eyayixelwe kwangaphambili yehlela isizwe samaYuda. Iinkanuko zabo ezibukhali, zingalawulwa, zavelisa ukonakala kwabo. Ngengqumbo yabo eyimfama batshabalalisana. Ikratshi labo elivukelayo nelinenkani labazisela ingqumbo yaboyisi babo abangamaRoma. IYerusalem yatshatyalaliswa, itempile yenziwa amabhodlo, nendawo yayo yalinywa njengentsimi. Abantwana bakwaYuda batshabalala ngeendlela zokufa ezoyikeka kakhulu. Izigidi zathengiswa, ukuze zikhonze njengezicaka kumazwe abahedeni.”

“Njengesizwe amaYuda ayesilele ekuzalisekiseni injongo kaThixo, yaye isidiliya sathatyathwa kubo. Amalungelo awayewasebenzise kakubi, nomsebenzi ababewunyelisile, waphathiswa abanye.

“Umzekeliso wesidiliya awusebenzi kwisizwe samaYuda sodwa. Unesifundo kuthi. Ibandla kwesi sizukulwana linikwe nguThixo amalungelo neentsikelelo ezinkulu, yaye Ulindele imbuyekezo ehambelanayo.” Christ’s Object Lessons, 284–296.

Incwadi kaYoweli ichaza imbali yemvula yamva ekupheleni kwehlabathi. Imvula yamva ngumyalezo wokugqibela wesilumkiso sikaThixo wengelosi yesithathu yeSityhilelo ishumi elinesine. Nangona imvula yamva imela umyalezo wengelosi yesithathu, ikwamele nenkqubo yonxibelelwano phakathi koButhixo noluntu njengoko kufuziselwe yioli yegolide kaZakariya, yimvula yokuqala neyokugqibela, ngumlilo ophuma esibingelelweni, nangeminye imifuziselo. Imvula yamva asiyomyalezo kuphela, kwaye asiyonkqubo yonxibelelwano phakathi koThixo

nomntu kuphela, kodwa ikwayiyo kuphela “indlela” engcwalisiweyo yokufundwa kweBhayibhile exhaswa liLizwi likaThixo. Loo ndlela yile kaIsaya ethi “umgca phezu komgca” efumaneka kwisahluko samashumi amabini anesibhozo.

Ekuqaleni kukaSirayeli wamandulo kwananjengoSirayeli wale mihla, uThixo, “umlimi-sidiliya,” wamkhupha uSirayeli “entlango.” Nokuba kukuthinjwa kweminyaka engamakhulu amane anamashumi amathathu eYiputa, okanye ukuthinjwa kwamaXesha Obumnyama ukusukela ngowama-538 kuse kowe-1798, uSirayeli wakhutshwa “entlango,” kuba “intlango” iluphawu lobukhoboka nokuthinjwa. Nokuba nguSirayeli wamandulo ongokoqobo okanye nguSirayeli wale mihla ongowomoya, uThixo wabakhulula ekuthinjweni kwentlango waza “wabamisela” “njengelifa laKhe elinyuliweyo, isidiliya seNkosi,” ebizelwe ukuba babe ngababingeleli neenkosana, abo “babephathiswe” ilungelo lokumela “amazwi kaThixo.” “Amazwi” lawo, kuSirayeli wamandulo, ayenguMthetho, kanti kuSirayeli wale mihla engawo uMthetho kwakunye neziprofeto.

“UThixo ulubize ibandla laKhe kule mihla, njengoko wabizayo uSirayeli wamandulo, ukuba lime njengokukhanya emhlabeni. Ngomkhonto omkhulu wenyaniso, izigidimi zengelosi yokuqala, eyesibini, neyesithathu, ubahlule emabandleni nakwihlabathi ukuze ababuyisele ekusondeleni okungcwele kuYe. Ubenze abagcini bomnqophiso womthetho waKhe, waza wabaphathisa iinyaniso ezinkulu zesiprofeto zeli xesha. Njengezibhalo ezingcwele ezanikwa uSirayeli wamandulo, ezi ziyintembeko engcwele emele ukwaziswa ehlabathini. Iingelosi ezintathu zeSityhilelo 14 zimela abantu abamkela ukukhanya kwezigidimi zikaThixo baze baphume njengabameli baKhe ukuvakalisa isilumkiso kubo bonke ubude nobubanzi behlabathi.” Testimonies, volume 5, 455.

U-Israyeli wanamhlanje wamiselwa ukuba avakalise isikhalo esikhulu sengelosi yesithathu phantsi kwamandla emvula yasemva, ngoxa ebonakalisa isimilo sikaKristu kumava awo obuqu phantsi kwamandla kaMoya oyiNgcwele. Isikhalo esikhulu sengelosi yesithathu sizalisekiswa ngexesha lokuthululwa kwemvula yasemva, ngexesha apho umyalezo wobuxoki wemvula yasemva woxolo noKhuseleko ukhuthazwa liqela lamadoda anxilileyo yiwayini yaseBhabhiloni. Aba ngabantu abanxilileyo bakaIsaya base-Efrayim nabaseli bewayini bakaYoweli abanqunyulweyo iwayini entsha emilonyeni yabo. Abo bamkela umyalezo oyinyaniso wemvula yasemva bamelwa nguDanilyeli, uMishayeli, uHananiya noAzariya, abala ukutya kwaseBhabhiloni ngenxa yokutya kwasezulwini. Aba ngabaliwaka elinamakhulu alikhulu anamashumi amane anesine abacula ingoma kaMoses neyeMvana, kodwa kwaneye sidiliya, kuba umzekeliso wesidiliya wazalisekiswa kwimbali kaMoses ekuqaleni kobudlelane bomnqophiso bukaSirayeli wamandulo, waza wazalisekiswa kwakhona ekupheleni kobudlelane bomnqophiso bukaSirayeli wamandulo kwimbali yeMvana.

Ingoma yesidiliya iphetha ngokuba abantu bangaphambili bomnqophiso badlulwe xa abantu bomnqophiso omtsha betshatiswa neNkosi. INkosi yadla ngokudlula abo bafa ngexesha lokubhadula entlango iminyaka emashumi mane yaza yangena emnqophisweni noYoshuwa kwangelo xesha kanye yayiqhawula umtshato nabo babeza kufa. INkosi yayiqhawula umtshato noSirayeli wamandulo kwangelo xesha kanye yayitshata ibandla lobuKristu. U-alpha, okanye

imbali yokuqala, umelwa nguMoses, kanti u-omega umelwa yiMvana. Imbali abamele yona bobabini yimbali yomzekeliso wesidiliya; ngoko ke ingoma kaIsaya yesidiliya yingoma kaYohane uMtyhileli kaMoses neMvana.

Siya kuqhubekeka nale mizekeliso kwinqaku elilandelayo.

“La asingawo amazwi kaDade White, koko ngamazwi eNkosi, yaye umthunywa waYo uwandinikile ukuba ndiwanike nina. UThixo unibizela ekubeni ningabi saphinda nisebenze ngokuchasene naYe. Kwanikelwa imiyalelo emininzi ngokuphathelele amadoda azibanga engamaKristu lo gama ebonakalisa iimpawu zikaSathana, echasene ngomoya, ngelizwi, nangentshukumo nenkqubela yenyano, yaye ngokuqinisekileyo alandela umendo apho uSathana ewakhokela khona. Ngobulukhuni beentliziyo zawo aye abamba igunya elingengolawo nangayiphi na indlela, nelingafanelekanga ukuba alisebenzise. Itsho iMfundisi enkulu, ‘Ndiya kubhukuqa, ndibhukuqe, ndibhukuqe.’ Amadoda aseBattle Creek athi, ‘Itempile yeNkosi, itempile yeNkosi singayo thina,’ kodwa asebenzisa umlilo oqhelekileyo. Intliziyo zawo azithanjiswanga, azithotywanga lubabalo lukaThixo.” Manuscript Releases, volume 13, 222.

“Ukunyamezela kukaThixo kunenjongo, kodwa nina niyayiphazamisa. Uyakuvumela ukuba kufike imeko yezinto enanokuthi nithande ukuyibona ichaswa emva kwethuba, kodwa ngoko kuya kuba sele kusemva kwexesha. UThixo wayalela uEliya ukuba athambise uHazayeli, lowo ukhohlakeleyo nonenkohliso, abe ngukumkani phezu kweSiriya, ukuze abe sisibetho kwaSirayeli onqula izithixo. Ngubani owaziyo nokuba uThixo akasayi kuninikela ezinkohlisweni enizithandayo? Ngubani owaziyo nokuba abashumayeli abanyanisekileyo, abaqinileyo, nabathembekileyo basenokuba ngabokugqibela abaya kunikela ivangeli yoxolo kwiicawa zethu ezingabuleliyo? Kusenokwenzeka ukuba abatshabalalisi sele beqeqeshwa phantsi kwesandla sikaSathana, yaye balinde kuphela ukumka kwabanye abathwali beeflegi abambalwa ngakumbi ukuze bathabathe izikhundla zabo, baze ngelizwi lomprofeti wobuxoki bakhale bathi, ‘Uxolo, uxolo,’ xa iNkosi ingathethanga luxolo. Andifane ndilile, kodwa ngoku ndifumanisa ukuba amehlo am afiphaliswe ziinyembezi; ziwela phezu kwephepha lam njengoko ndibhala. Kusenokwenzeka ukuba kungekudala konke ukuprofeta phakathi kwethu kuya kufikelela esiphelweni, nelizwi eliyelashukumisa abantu lingabi saphazamisa ubuthongo babo benyama.”

“Xa uThixo aya kwenza umsebenzi waKhe ongaqhelekanga emhlabeni, xa izandla ezingcwele zingasayi kuwuthwala umkhombe, ilishwa liya kuba phezu kwabantu. Akwaba ubusazi, ewe, wena, kwangale mini yakho, izinto ezizezoxolo lwakho! Akwaba abantu bethu bangathi, njengoko iNineve yenzayo, baguquke ngamandla abo onke, bakholwe ngentliziyo yabo yonke, ukuze uThixo asuke abuyise umsindo waKhe ovuthayo kubo.” Testimonies, umqulu 5, 77.

“Ukuba uzinikezela ekuba lukhuni kwentliziyo, yaye ngenxa yekratshi nokuzigwebela ungazivumi iziphoso zakho, uya kushiywa phantsi kwezilingo zikaSathana. Ukuba, xa iNkosi ityhila iimpazamo zakho, ungaguquki okanye uvume izono zakho, ubungqina bayo obulawulayo buya kukubuyisela phezu kwaloo ndawo kwakhona nakwakhona. Uya kushiywa wenze iimpazamo ezinesimo esifana neso, uya kuqhubeke uswele ubulumko, uze ubize isono ngokuba bubulungisa, nobulungisa ngokuba sisono. Inkitha yeenkohliso eya kuba negunya

kwezi ntsuku zokugqibela iya kukungqonga, yaye uya kutshintsha iinkokeli, ungazi nokuba wenze oko.” Review and Herald, December 16, 1890.