

IRoma Iseka Umbono - Inani Lesithoba

Ukuyilahla iZiseko: Impikiswano Ngo “The Daily” Neziphumo Zokukhanyela Inyaniso KwiSiprofeto Sama-Adventist

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Ngoku sijongene nomgca wesiprofeto weengxabano ezingaphakathi kwimbali yama-Adventist ezithe zenzeka ngokuphathelele kwiisimboli ezahlukeneyo zeRoma. Ngoku sijongene “nangomihla ngemihla” encwadini kaDaniyeli. Leyo ngxabano imela ukwaliwa kweziseko zoBu-Adventist, ukwaliwa kwegunya loMoya weSiprofeto, nokwaliwa komthunywa owakhethwa nguThixo. Ukwala umsebenzi kaMiller nako kumela ukwaliwa kwemiyalelo awayeyinikwe uMiller ziingelosi zasezulwini, ezamkhokelela uMiller ekuqondeni kwakhe umyalezo owaveliswa kukwanda kolwazi xa incwadi kaDaniyeli yatyhilwa ngowe-1798.

Abo bayalayo inyaniso echaza amandla (iRoma yobuhedeni) awayethintele amandla obupopu ekutyhilweni kwawo kwiSibini kwabaseTesalonika, babonakalisa ukuba abayithandi inyaniso; yaye ngenxa yokwala ukuthanda inyaniso, bamkela ubuxoki. Obu buxoki bona ke bubazisela ulahlekiso olunamandla. Ubuxoki buyimbangela, yaye ulahlekiso olunamandla abalufumanayo lusingaphumelo. Ukuswela ukuthanda inyaniso yeyona ntshukumisa yabo. Ubuxoki bumele ukhetho lokwamkela imfundiso yeBhayibhile ngendlela yobuninzi beengcinga, ngokuchaseneyo nabo bakholwa kwinyaniso ephelileyo. Kungenxa yoku le nto umfanekiso kaPawulos wolahlekiso olunamandla kuIsaya umelwe njengolulahlekiso oluninzi, kungekhona njengolulahlekiso olunye kuphela. Elinye iqela ngabo bayithandayo inyaniso, bamkela umgaqo wenyaniso ephelileyo, yaye bachongwa nguIsaya njengabo bangcangcazelayo elizwini likaThixo.

Utsho uYehova ukuthi, Izulu liyitrone yam, nomhlaba usisihlalo seenyawo zam; yiphi na indlu eniya kundakhela yona? iphi na indawo yokuphumla kwam? Kuba zonke ezo zinto zenziwe sisandla sam, zaza zonke ezo zinto zabakho, utsho uYehova; ke yena lo ndoda ndiya kukhangela kuye, lowo ulihlwempu nowomoya otyumkileyo, nongcangcazelayo ngenxa yelizwi lam. Lowo uxhela inkomo unjengoxhela umntu; lowo ubingelela ngemvana, unjengonqumla intamo yenja; lowo unikelayo umnikelo, unjengonikelayo ngegazi lehagu; lowo uqhumisa isiqhumiso, unjengosikelela isithixo. Ewe, bakhethe iindlela zabo, nomphefumlo wabo uyakholiswa zizinto zabo ezilisikizi. Nam ndiya kukhetha ukulukulhwa kwabo, ndizise phezu kwabo izinto abazesabayo; ngokuba ndathi ndakubiza, akwabakho uphendulayo; ndathetha, abeva; benza okubi emehlweni am, bakhetha oko ndingakuthandiyo. Liveni ilizwi likaYehova, nina ningcangcazelayo ngenxa yelizwi lakhe; Abazalwana benu abanithiyayo, abanigxothayo ngenxa yegama lam, bathi, Makazukiswe uYehova; ke yena uya kubonakala ukuba nivuye, baze bona bahlazeke. Isaya 66:1–5.

Abo bangcangcazelayo ngelizwi likaThixo ngabagxothiweyo bakwaSirayeli, abathi ngemihla yokugqibela babe ngabo bamelwa njengomqondiso.

Yaye kumisela iintlanga umqondiso, ahlanganise abagxothiweyo bakwaSirayeli, ababuthe ndawonye abachithachithiweyo bakwaYuda bevela ezikoleni zone zomhlaba. Isaya 11:12.

UTHixo uchaza ukuba nguye owenza indlu elo qela linikela iminikelo eyonakeleyo elibanga ukuba layakha. Yile ndlu abayithembayo xa bevakalisa besithi, “izi yitempile kaYehova.”

Yima esangweni sendlu kaYehova, uze uvakalise khona eli lizwi, uthi, Liveni ilizwi likaYehova, nonke nina bakwaYuda ningena ngala masango ukuze ninqule uYehova. Utsho uYehova wemikhosi, uThixo kaSirayeli ukuthi, Lungisani iindlela zenu nezenzo zenu, ndoninika ukuba nihlale kule ndawo. Musani ukukholosa ngamazwi obuxoki, nisithi, Itempile kaYehova, Itempile kaYehova, Itempile kaYehova, zizo ezi. Yeremiya 7:2–4.

Abo “bathembayo” emazwini obuxoki, ngabo abo bakholwayo kubuxoki. Indlu ayakhayo iNkosi yakhiwa phezu kwesiseko eyasimisayo Yona ngokwayo. Iqela elalayo ukuphendula xa uThixo ebiza, lakhetha ezalo iindlela laza lanandipha amasikizi. Lakhetha “iindlela,” “namasikizi,” kwisininzi, ngoxa uYeremiya wathetha ukuba kwakukho indlela ibe nye kuphela yokuhamba ngaphakathi kwayo.

Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe ngayo, nize nifumane ukuphumla kwemiphefumlo yenu. Kodwa bona bathi, Asiyi kuhamba ngayo. Ndaza ndamisa abalindi phezu kwenu, ndisithi, Wuphulaphuleni isandi sexilongo. Kodwa bona bathi, Asiyi kuphulaphula. Ngako oko yivani, zintlanga, nazi, nina bandla, oko kuphakathi kwabo. Yiva, hlabathi: yabona, ndiya kuzisa ububi phezu kwaba bantu, isiqhamo seengcinga zabo; ngokuba abawaphulaphulanga amazwi am, nomyalelo wam bawala. Kundizuzela ntoni na ukufika kum kwesiqhumiso sivela eShebha, nomhlanga omnandi ovela ezweni elikude? Amadini enu anyukayo awamkelekile kum, nemibingelelo yenu ayimnandanga kum. Yeremiya 6:16–20.

Kwisahluko seshumi elinesihlanu, uYeremiya ubiza ibandla elingendawo elalingavumi ukuphulaphula, nangona lalinendlebe, ngokuba “yintlanguisela yabagculeli.” Eli bandla lanikwa “umlindi” kokubini kwimbali yemiyalezo yengelosi yokuqala neyesibini, kwakhona nakwimbali yengelosi yesithathu, kodwa bala ukuhamba endleleni elungileyo, eyiyo iindlela zamandulo. Endaweni yoko, bahamba “ezindleleni.” Ngenxa yesi sizathu, uIsaya uchaza ukuba uThixo uya kukhetha inkohliso ezininzi, kuba bona bakhetha ubuninzi beendlela zobuxoki endaweni yendlela engaguqukiyo yeendlela zamandulo. Njengakwisingqino sikaIsaya, unqulo lwentlanganisela yabagculeli luyaliwa yiNkosi. USista White unxulumanisa ngokuthe ngqo ubuninzi beenkohliso zikaIsaya nenkohliso enamandla kaPawulos, yaye uyibeka kwimeko yokwaliwa kweenyaniso ezisisiseko, isiseko iNkosi eyakha neyakhayo indlu yaYo phezu kwaso.

“Lowo ubona ngaphantsi komphezulu, ofunda iintliziyi zabantu bonke, uthi ngabo baye banokukhanya okukhulu: ‘Abaxinezekanga, abamangalanga ngenxa yemeko yabo yokuziphatha neyomoya.’ Ewe, bazikhethela ezabo iindlela, yaye umphefumlo wabo uyakholiswa ngamasikizi abo. Nam ndiya kukhetha inkohliso yabo, ndizise uloyiko lwabo phezu kwabo; ngokuba ekubizeni kwam, akubangakho namnye owaphendulayo; ekuthetheni kwam, abazange baphulaphule; kodwa benza okubi phambi kwamehlo aM, bakhetha oko ndandingakukholisi.’ UThixo uya kubathumelela ukulahlekiswa okunamandla, ukuze

bakholwe ubuxoki,' ngenxa yokuba bengalwamkelanga uthando lwenyaniso, ukuze basindiswe,' 'kodwa bakuvuyela ukungalungisi.' Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza wathi: ‘Yiyiphi inkohliso enamandla ngakumbi enokulukuhla iingqondo kunokuzenzisa kokuba wakha phezu kwesiseko esilungileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni usebenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye uyona kuYehova? Owu, yinkohliso enkulu, lulahlekiso olunomtsalane, oluthi luthimbe iingqondo xa abantu abakhe balazi inyaniso besenza impazamo yokuthabatha imbonakalo yobuthixo bayenze umoya namandla abo; xa becinga ukuba bazizityebi, bandile ngeempahla, yaye abasweli nto, kanti enyanisweni baswela yonke into.’”

“UThixo akatshintshanga ngakubakhonzi baKhe abathembekileyo abagcina iingubo zabo zingenabala. Kodwa abaninzi bayakhala besithi, ‘Uxolo nokhuseleko,’ kanti intshabalalo ekhawulezileyo iyeza phezu kwabo. Ngaphandle kokuba kubekho inguquko epheleleyo, ngaphandle kokuba abantu bathobise iintliziyi zabo ngokuvuma izono baze bamkele inyaniso njengoko injalo kuYesu, abasayi kungena ezulwini. Xa ukuhlanjululwa kuya kwenzeka phakathi kwethu, asisayi kuphinda siphumle ngokukhululeka, siziqhayisa ngokuba sisityebi yaye sandisiwe ngeempahla, singaswele nto.’”

“Ngubani onokutsho ngenyaniso athi: ‘Igolide yethu ivavanyiwe emlilweni; izambatho zethu azinabala lehlabathi?’ Ndabona uMyaleli wethu ekhomba kwizambatho zoko kubizwa ngokuba bubulungisa. Ezihluba, Wabeka ekuhleni ukungcola obekungaphantsi. Waza wandixelela wathi: ‘Akuboni na ukuba ngokuzidla bakufihle ukungcola kwabo nokubola kwesimilo sabo? “Sinjani na isixeko esithembekileyo ukuba sibe lihenyukazi!” Indlu kaBawo yenziwe indlu yorhwebo, indawo apho ubukho bobuthixo nozuko lwemka khona! Ngenxa yoko kukho ubuthathaka, namandla akakho.’” Testimonies, volume 8, 249, 250.

Kule ndima, indibano yabagculeli bakaYeremiya ichazwa njengamaLawodike, angamantombi aziizidenge.

“Imeko yeCawa emelwe ziintombi ezizizidenge ikwathethwa kwakhona njengemeko yaseLawodike.” Review and Herald, Agasti 19, 1890.

Iintombi ezizizidenge zibonakalisa ukuswela kwazo ioli ekufikeni kweSikhalo saphakathi kobusuku, xa zamkela inkohliso ehambelana nokhetho lwazo lwangaphambili lwendlela ezaya kuyo, ngoxa zala iindlela zakudala zikaYeremiya. Iindlela zakudala zezo apho kufumaneka ukuphumla nokuhlaziywa, yaye ukuphumla nokuhlaziywa yimvula yasemva.

“Ndaboniswa ndakhomba kwixesha xa isigidimi sengelosi yesithathu sasisiya ekupheleni. Amandla kaThixo ayethe phezu kwabantu baKhe; babewugqibile umsebenzi wabo baza balungiselelwa iyure yovavanyo eyayiphambi kwabo. Babeyamkele imvula yasemva, oko kukuthi, ukuhlaziywa okuvela ebusweni beNkosi, yaye ubungqina obuphilayo babuvuselelwe. Isilumkiso sokugqibela esikhulu sasivakale kuyo yonke indawo, yaye sasibavusile saza sabacaphukisa abemi bomhlaba ababengasayi kusamkela isigidimi.” Early Writings, 279.

Kuxa kube kanye ngexesha lokuthululwa koMoya oyiNgcwele apho inkohliso enamandla ithululwa phezu kweentombi ezizizidenge zaseLawodike ezingenaluthando lwenyaniso, yaye

ngengxa yoko zakhetha ubuxoki ukuba zikhohle kubo endaweni yenyano. Ukulahlwa kwenyano kulinganiswa nokulahlwa komthetho, kuba umthetho kaThixo umzimbelwe kwimimisele yaKhe yesiprofeto.

“Isityhilelo asikuko ukudalwa okanye ukuyilwa kwento entsha, koko kukubonakaliswa kwento eyayisithi, de ityhilwe, ingaziwa ebantwini. Iinyano ezinkulu nezingunaphakade eziqulethwe kwivangeli zityhilwa ngokuphengulula ngenkuthalo nangokuzithoba phambi koThixo. UMfundisi onguThixo ukhokela ingqondo yomfuni wenyano othobekileyo; yaye ngokukhokelwa nguMoya oyiNgcwele, iinyano zeLizwi zenziwa zaziwe kuye. Kwaye akunakubakho ndlela yolwazi eqinisekileyo nesebenzayo ngaphezu kokukhokelwa ngolo hlobo. Isithembiso soMsindisi sasisithi, ‘Xa athe weza yena, uMoya wenyano, uya kunikhokelela kuyo yonke inyano.’ Kungenxa yokwabelwa kukaMoya oyiNgcwele ukuba senziwe siqonde iLizwi likaThixo.”

“Umbhali weNdumiso uyabhala athi, ‘Liya kuhlambuluka ngantoni na ikhondo lomfana? Ngokuligcina ngokwelizwi lakho. Ndikufune ngentliziyo yam yonke; musa ukundivumela ndibhadule emiyalelweni yakho.... Wavule amehlo am, ukuze ndibone izinto ezimangalisayo emthethweni wakho.’”

“Siyalulekwa ukuba sifune inyano njengobutyebi obufihlakeleyo. INkosi ivula ukuqonda komfuni wenyano oyinyano; yaye uMoya oyiNgcwele umenza akwazi ukuyiqonda inyano yesityhilelo. Yile nto umdumisi ayithethayo xa ecela ukuba amehlo akhe avulwe ukuze abone izinto ezimangalisayo eziphuma emthethweni. Xa umphefumlo ulangazelela ngokunzulu ubuhle obugqwesileyo bukaYesu Kristu, ingqondo yenziwa ikwazi ukuqonda uzuko lwehlabathi elingcono. Kuphela ngoncedo loMfundisi oyingcwele esinokuthi siziqonde iinyano zeLizwi likaThixo. Esikolweni sikaKristu sifunda ukuthobeka nokuzithoba kuba sinikwe ukuqonda kweemfihlelo zokuhlonela uThixo.” Sabbath School Worker, Disemba 1, 1909.

Ukuyala isigidimi okanye indlela yokusebenza yemvula yasemva kukuyala umthetho kaThixo. Xa uYeremiya wayesithi, “abaphulaphulanga amazwi am, nomthetho wam, kodwa bawulahlile,” wayevumelana noHoseya.

Abantu bam batshatyalaliswa ngenxa yokuswela ulwazi; ngenxa yokuba ululahle ulwazi, nam ndiya kukulahlala, ukuze ungabi ngumpristi kum; ngenxa yokuba uwulibele umthetho kaThixo wakho, nam ndiya kubalibala abantwana bakho. Hosea 4:6.

Ulwazi ezizizidenge ezilugatya lolo lulwandiso lolwazi, oluchongwa nguDanilyeli njengolwenzekayo ngexesha lesiphelo. Ngexesha lesiphelo ngo-1798, kwaza kwakhona ngexesha lesiphelo ngo-1989, kwabakho ulwandiso lolwazi olwaqulunqwa ngokusesikweni ngumthunywa uThixo awamkethayo ukuba amsebenzise njengoko wayemisa isiseko sesinye nesinye kwezo zizukulwana zimhini ezifanayo. Ezo nyano zesiseko zahlelwa ngokwemithetho ethile yeBhayibhile eyatyhilwa kubathunywa abanyuliweyo beembali zabo ngokwahlukeneyo, yaye ezo nyano zesiseko zizindlela zakudala zikaYeremiya, yaye zizo iinyano ekugqibeleni ezimele ioli yemialezo yokukhala kwasezinzulwini zobusuku neyokukhala okukhulu. Imvula yamva ivelisa umyalezo weMidnight Cry kwimbali yokutywinwa kwekhulu elinamashumi amane anesine

amawaka, ize emva koko ivelise umyalezo wokukhala okukhulu kwimbali yokuqokelelwa komhlambi kaThixo omnye oseseBhabhiloni. Imvula yamva ingumyalezo kwangaxeshanye nendlela yokusebenza evelisa umyalezo. Ulwandiso lolwazi lukaDaniyeli luqalisa inkqubo yovavanyo enamanqanaba amathathu.

Wathi yena, Hamba ngendlela yakho, Daniyeli; kuba amazwi avalelwe aza atywinwa kwada kwafika ixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; ke abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Abakhohlakeleyo bakaDaniyeli ziziintombi ezizizidenge zikaMateyu ezikhetha ukuhlala kwisimo sazo saseLawodike. Isimo sazo sibonakaliswa kwinqanaba lesithathu leemvavanyo ezintathu zikaDaniyeli, xa kuvavanywa bobabini, izilumko nabakhohlakeleyo. Uvavanyo lokugqibela lulapho umgwebo uphunyezwa khona, yaye omabini amaqela abonakalisa ukuba anayo kusini na ioli.

“Kwakhona le mizekeliso ifundisa ukuba akusayi kubakho xesha lovavanyo emva komgwebo. Xa umsebenzi wevangeli ugqityiwe, kulandela kwangoko ukwahlulwa phakathi kwabalungileyo nabakhohlakeleyo, yaye isiphelo sodidi ngalunye simiselwa ngonaphakade.” Christ’s Object Lessons, 123.

Ukubonakaliswa kwesimilo kuvavanyo lwesithathu kuchonga abanquli njengokuba bengaba ngabaLaodike abasisidenge okanye ngabaFiladelfiya abalumkileyo. Uvavanyo lokugqibela luyagqityezelwa ngokudibana nesigidimi semvula yasemva kwexesha, esithe sabekwa ekukhanyeni yindlela yokusebenza yemvula yasemva kwexesha. Ukwala indlela yokusebenza yemvula yasemva kwexesha kubeka umphefumlo kwindawo apho ungenako ukuqonda isigidimi semvula yasemva kwexesha. Isigidimi nendlela yokusebenza kuchongwa nguIsaya njengovavanyo lokugqibela.

Ngubani aya kumfundisa ulwazi? Ngubani aya kumenza aqonde imfundiso? Ngaba ngabo balunyulweyo ebisini, nabakhutshiweyo emabeleni? Kuba umthetho kufuneka ube phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; kuba uya kuthetha kwaba bantu ngemilebe etyhafayo nangolunye ulwimi. Wathi kubo, Le yindawo yokuphumla eninokumphumuza ngayo odiniweyo; kwaye oku kukuhlaziya; kanti abazange bafune ukuva. Ke lona ilizwi likaYehova laba kubo ngumthetho phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; ukuze bahambe, bawe ngomva, baphulwe, babanjiswe ngomgibe, bathinjwe. Ngako oko yivani ilizwi likaYehova, nina madoda agculelayo, nilawulayo aba bantu baseYerusalem. Ngenxa yokuba nithe, Senze umnqophiso nokufa, nendawo yabafileyo sinemvumelwano; xa isibetho esiphuphuma sigqitha, asiyi kusifikela; kuba senze ubuxoki indawo yethu yokusabela, sazifihla phantsi kobuxoki: Ngenxa yoko itsho iNkosi uYehova ukuthi, Khangelani, ndibeka eZiyon ilitye lesiseko, ilitye elivavanyiweyo, ilitye lekona elinqabileyo, isiseko esiqinileyo; lowo ukholwayo akayi kukhawuleza. Kwakhona ndiya kumisela isigwebo ngomgca wokulinganisa, nobulungisa ngentambo yokuhlola; kwaye isichotho siya kutshayela indawo yokusabela yobuxoki, namanzi

aya kugubungela indawo yokuzimela. Nomnqophiso wenu nokufa uya kuphulwa, nemvumelwano yenu nendawo yabafuleyo ayiyi kuma; xa isibetho esiphuphuma sidlula, niya kunyathelwa phantsi siso. Isaya 28:9–18.

“Isibetho esiphuphumayo” sesiprofeto seBhayibhile sisigxina esiqhubekekayo sentlekele yomthetho weCawa oyiCawa, esiqala ngomthetho weCawa oyiCawa oza kungekudala eUnited States. Abo baseLawodike abangabazizidenge, abangendawo, abangenalo “uthando lwenyaniso,” baza ngenxa yoko bayikhabe ukwanda kolwazi, bakholelwa ukuba “isibetho esiphuphumayo” “asiyi kuza” phezu kwabo; kuba, phakathi kwezinye izinto, bakhetha ukwamkela inkcazo yobuxoki yomfuziselo waseRoma kwisiprofeto seBhayibhile. Ngokwenjalo, bavelisa umzekelo wobuxoki wesiprofeto osekelwe phezu kwesiseko sabo sesiprofeto. Isiseko sabo sakhiwe phezu kwesanti, emele inkitha yamatye amancinane atyunyuzwayo. Isiseko sezilumko sakhiwe phezu kweLiwa elinye.

Ngokobabalo lukaThixo endilunikweyo, mna, njengencibi eyingqondi yokwakha, ndibekile isiseko, aze omnye akhe phezu kwaso. Ke kaloku elowo makaqaphele indlela akha ngayo phezu kwaso. Kuba akukho bani unokubeka esinye isiseko ngaphandle kweso sibekiweyo, esinguYesu Kristu. Ke ukuba nabani na wakha phezu kwesi siseko ngegolide, ngesilivere, ngamatye anqabileyo, ngomthi, ngengca, ngeendiza; umsebenzi walowo nalowo uya kwenziwa ubonakale; kuba umhla uya kuwuvakalisa, ngenxa yokuba uya kutyhilwa ngomlilo; nomlilo uya kuwuvavanya umsebenzi walowo nalowo, ukuba ungowaluphi na uhlobo. 1 Korinte 3:10–13.

Iziseko zobuxoki zithelekiswa nesiseko esiyinyaniso, esinguKristu Yesu—iLiwa. Ukuba isiseko siyinyaniso okanye sibuxoki kutyhilwa kolokugqibela kweemvavanyo ezintathu zikaDaniyeli. “Kutyhilwa ngomlilo”—ngumlilo woMthunywa woMnqophiso, oya kuza ngesiqophe etempileni yaKhe. Kuya kuthi ke kubonakaliswe udidi olwenze umnqophiso nokufa, kwanodidi olubonakaliswayo olwenze umnqophiso wobomi.

Yabonani, ndiya kuthumela umthunywa wam, yaye uya kulungisa indlela phambi kwam; kwaye iNkosi, eniyifunayo, iya kufika ngesiqophe etempileni yayo, lowo ungumthunywa womnqophiso, enimkholisayo: yabonani, uya kuza, utsho uYehova wemikhosi. Ke ngubani onokunyamezela umhla wokufika kwakhe? yaye ngubani oya kuma xa ebonakala? ngokuba unjengomlilo womnyibilikisi, nanjengesepha yabahlambisi bempahla: Yaye uya kuhlala njengomnyibilikisi nomcoci wesilivere: uya ke abahlambulule oonyana bakaLevi, abacokise njengegolide nangesilivere, ukuze banikele kuYehova umnikelo wobulungisa. Wandula ke umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengemihla yakudala, nanjengaseminyakeni yamandulo. Ndiya kusondela kuni ngokomgwebo; ndibe lingqina elikhawulezayo nxamnye nabenzi bemilingo, nxamnye nabakrexezi, nxamnye nabafungi bobuxoki, nxamnye nabo bacinezela umqeshwa emvuzweni wakhe, nomhlolokazi, nenkedama, nabo bagwegwesa owasemzini ilungelo lakhe, bangandoyikiyo mna, utsho uYehova wemikhosi. Malaki 3:1–5.

UMthunywa woMnqophiso uyasondela emgwebeni xa inkqubo yokuvavanywa kaDaniyeli ifikelela kuvavanyo lwesithathu, yaye abalumkileyo nabangendawo bayavavanywa. Inkqubo

yokuvavanywa enamanyathelo amathathu kaDaniyeli iqala ngexesha lesiphelo, xa incwadi kaDaniyeli ityhiliwe yaye ulwazi luyanda. Ukwanda kolwazi kuziswa ekucaceni ngomsebenzi womthunywa onyuliweyo ovuthela isigodlo. Lowo mthunywa ubizwa nguMalaki ngokuba “ngumthunywa” “olungisa indlela” phambi kokufika koMthunywa woMnqophiso, otyhila ngomlilo ukuba ngubani na ongenileyo emnqophisweni kunye naYe, okanye ngubani na okhetho ukwenza umnqophiso nokufa. Kwimbali yamaMillerite uKristu weza ngequbuliso etempileni yaKhe ngo-Oktobha 22, 1844, umqondiso wendlela obonakalisa kwangaphambili umthetho weCawa osondelayo.

“Ukuza kukaKristu njengombingeleli wethu omkhulu ukuya kweyona ndawo ingcwele, ngenxa yokuhlanjululwa kwengcwele, okuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kubonisiwe kuDaniyeli 7:13; nokuza kweNkosi etempileni yaYo, njengoko kwaxelwa kwangaphambili nguMalaki, ziinkcazo zesiganeko esinye eso; yaye oku kukwamelwe kukuza komyeni emtshatweni, njengoko kuchazwe nguKristu emzekelisweni weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 426.

Uvavanyo lokugqibela kwezi zintathu zikaDaniyeli lwenzeka kumthetho weCawa oza kufika kungekudala, xa uMthunywa woMnqophiso efika ukuze atyhile ngomlilo ukuba ngubani na owenze umnqophiso nobomi okanye nokufa, nto leyo ibekwe kumxholo wabaLevi. Xa uMalaki echaza iintombi ezizizilumko nezizizidenge zikaMateyu, ezingabaLawodike nabaFiladelfiya bakaYohane, kwanabazizilumko nabangendawo bakaDaniyeli, omabini la maqela ayavavanywa ngomlilo, aze emva koko abonakalalise ukuba ngubani na, okanye ngubani na ongenjalo, umLevi.

AbaLevi bangumfuziselo yabo bema ngokunyaniseka kwiimvukelo ezimbini zamathole egolide. Imvukelo yokuqala yileyo ka-Aron, yaye eyesibini yimvukelo kaYerobhowam. Kuzo zombini ezi mizekeliso abaLevi bamele abanyanisekileyo, yaye yomibini le mizekeliso inika amangqina amabini okunyaniseka kweqela elimelwe ngabaLevi ngexesha lomthetho weCawa osondelayo. UAron wenza ithole legolide. Igolide luphawu lweBhabhiloni, yaye ithole lingumfanekiso werhamncwa. Waza ke wamisela umthendeleko, yaye abantu abazizidenge badanisa beze malunga nelo thole. Yonke imvukelo yabo yayisekelwe yaza yashukunyiswa kukwala kwabo uMoses, umthunywa onyuliweyo.

Wathi uMoses kuAron, Benzeni kuwe aba bantu, wada wabazisela isono esikhulu kangaka? Wathi ke uAron, Masingabi shushu umsindo wenkosi yam; uyabazi aba bantu, ukuba bazinikele ebubini. Kuba bathi kum, Senzele oothixo, abaya kuhamba phambi kwethu; kuba lo Moses, indoda eyasinyusayo ezweni laseYiputa, asazi ukuba kwenzeka ntoni ngayo. Ndathi ke kubo, Nabani na onegolide, makayiqhawule. Bandinika ke yona; ndayiphosa emlilweni, kwaphuma eli thole. Wathi ke uMoses, akubona ukuba abantu behlube ze; (kuba uAron wayebahlubile ze, baba lihlazo phakathi kweentshaba zabo:) Wema uMoses esangweni lenkampu, wathi, Ngubani ongasecaleni likaYehova? makeze kum. Bahlanganisana ke kuye bonke oonyana bakaLevi. Wathi kubo, Itsho iNkosi uThixo kaSirayeli ukuthi, Elowo makabophe ikrele lakhe esinqeni sakhe, nihambe ningene niphume nisuka esangweni niye esangweni kuyo yonke inkampu, nibulale elowo umzalwana wakhe, nelowo umhlobo wakhe, nelowo ummelwane wakhe. Benza ke oonyana bakaLevi ngokwelizwi likaMoses; kwawa kubantu ngaloo mini amadoda amalunga namawaka amathathu. Eksodus 32:21–28.

Abo babedanisayo babengamaLawodike ababonakalisa “ihlazo lobuze babo,” elisisilumkiso sesibetho sesithandathu, isilumkiso semfuneko yokuqonda ngokuchanekileyo ubume obunamalungu amathathu beRoma yanamhlanje njengonamba, irhamncwa, nomprofeti wobuxoki. Eso silumkiso sichasana kabukhali notoliko lwabucala luka-Uriah Smith olwazitshabalalisayo iinyaniso ezinxulumene nesibetho sesithandathu neArmagedon.

Abo babebonakalisa imeko yabo yaseLawodike babegatye igunya lomthunywa okhethiweyo baza babonakalisa ukuqonda okufanayo okudidekileyo njengabo bakhetha ukuchonga uphawu lukaSathana “Iwemihla ngemihla” njengophawu olungcwele lwenkonzo kaKristu engcwele. Babebalela ukuhlangulwa kwabo kuthixo ongumfuziselo, kodwa uthixo ababekhethe ukumkhonza wayeluphawu lothixo waseYiputa, yaye iYiputa iluphawu lwenamba. Njengokuba kunjalo nge-Adventism yaseLawodike, baligatya inyaniso yokuba “okwemihla ngemihla” kuluphawu lweRoma yobuhedeni, inamba, baza bachonga uphawu lukaSathana njengophawu lukaKristu.

Nyana womntu, bhekisa ubuso bakho kuFaro, ukumkani waseYiputa, uprofete ngakuye, nangaseYiputa yonke; thetha, uthi, Itsho iNkosi uYehova ukuthi; Yabona, ndichasene nawe, Faro, kumkani waseYiputa, inamba enkulu elele phakathi kwemilambo yayo, ethi, Umlambo wam ngowam, yaye ndizenzile wona ngokwam. Hezekile 29:2, 3.

Abavukeli baka-Aron bakholwa bubuxoki bokuba umqondiso wenamba, omelwa lithole legolide, wayenguthixo owabakhululayo ebukhobokeni baseYiputa. Ubu-Adventism baseLawodike bukholwa bubuxoki bokuba umqondiso weRoma yobuhedeni (inamba), omelwa “ngowemihla ngemihla,” ngumqondiso kaKristu umsebenzi wakhe ikuku hlula abantu ebukhobokeni besono ngenkonzo yaKhe engcwele ngcwele yasezulwini. Nabo bamgatya umthunywa onyuliweyo, njengoko benjenjalo ubu-Adventism baseLawodike kwimpikiswano ephathelele umfuziselo “wowemihla ngemihla.”

Kwisizukulwana sokuqala (1844 ukuya ku-1888) se-Adventism yaseLawodike, bawugatya umsebenzi kaMiller ekuchongeni amaxesha asixhenxe. Kwisizukulwana sabo sesibini (1888 ukuya ku-1919) baqalisa inkqubo yokugatya inyaniso “yemihla ngemihla.” Kwisizukulwana sabo sesithathu (1919 ukuya ku-1957) babuyele ekuqondeni kobuProtestanti obuwiweyo bokuba abaphangi babantu bakho nguAntiochus Epiphanes. NgoSeptemba 11, 2001 bayigatya indima yobuSilamsi kwisiprofeto seBhayibhile xa ishwangusha lesithathu lafika ngaloo mhla. Inyaniso nganye kwezo zine yaxhaswa nguMiller kwaye imelwe kwiitafle ezimbini zikaHabakuki, yaye nganye kuzo yinyaniso esisiseko enxulunyaniswa nomsebenzi kaMiller, lowo uDade White ambiza ngokuba “ngonyuliweyo.”

Uvukelo lukaYerobhowam lwaqala ekuqaleni kobukumkani basentla obabunesizwe ezilishumi ezamenza uYerobhowam ukumkani wazo wokuqala. UYerobhowam wenza amathole amabini egolide, waza wabeka elinye eBheteli, okuthetha ukuthi indlu kaThixo, nelinye eDan, okuthetha ukuthi umgwebo. Ngokudibeneyo iBheteli neDan zimela umanyano lwebandla (iBheteli) norhulumente (iDan). Kwaye njengakwimvukelo ka-Aron, amathole ayenziwe ngegolide, uphawu lweBhabheli, yaye omabini ayengumfanekiso werhamncwa. Njengaku-Aron, uYerobhowam wamisa umthendeleko wonyaka waza wawachaza amathole njengoo thixo abakhupha abantu

bakaThixo eYiputa.

Wathi uYerobheham entliziyweni yakhe, Wathi, Ngoku ubukumkani buya kubuyela endlwini kaDavide; ukuba aba bantu benyuka baye kubingelela endlwini kaYehova eYerusalem, intliziyo yaba bantu iya kubuyela enkosini yabo, kuRehobhoham ukumkani wakwaYuda; baya kundibulala, babuyele kuRehobhoham ukumkani wakwaYuda. Ngenxa yoko ukumkani wabonisana, wenza amathole amabini egolide, wathi kubo, Kukhulu kakhulu kuni ukunyuka niye eYerusalem; nango oothixo bakho, Sirayeli, abakunyusayo belizweni laseYiputa. Wamisa elinye eBheteli, elinye walibeka kwaDan. Le nto yaba sisono; kuba abantu baya kunqula phambi kwelinye, kwada kwangakwaDan. Wenza indlu yeendawo eziphakamileyo, wenza ababingeleli abaphuma kwabaphantsi ebantwini, ababengengabo koonyana bakaLevi. UYerobheham wamisa umthendeleko ngenyanga yesibhozo, ngomhla weshumi elinesihlanu wenyanga, onjengomthendeleko osekwaYuda, wenyuka waya esibingelelweni. Wenza kwangolo hlobo eBheteli, ebingelela kumathole awawenzileyo; wamisa eBheteli ababingeleli beendawo eziphakamileyo awawenzileyo. Wenjenjalo ke wenyuka waya esibingelelweni awasenzayo eBheteli, ngomhla weshumi elinesihlanu wenyanga yesibhozo, kanye ngenyanga awayeyicingile entliziyweni yakhe; wamisa umthendeleko koonyana bakaSirayeli, wenyuka waya esibingelelweni, waqhumisa isiqhumiso. 1 Kumkani 12:26–33.

UYerobhowam “waqamba entliziyweni yakhe,” nto leyo emela umsebenzi kaUriah Smith ekungeniseni “utoliko lwabucala” aza akhe ngalo umzekelo wakhe wesiprofeto. UYerobhowam walandela umkhwa kaAronaza ngaloo ndlela wamela gwenxa uthixo waseYiputa ngokungathi unguThixo oyinyaniso. Uthixo abamvelisayo bobabini, uAron noYerobhowam, wayesekelwe ekusetyenzisweni gwenxa komfuziselo wendalo ephindwe kabini yeRoma njengomfuziselo wobuqhinga bolawulo lombuso nobuqhinga becawa. UAron noYerobhowam bobabini babenika isazisi somfanekiso wamandla enamba, ngomfuziselo womfanekiso werhamncwa. Ngaloo ndlela, omabini loo mabali angcwele ovukelo amela uvavanyo olukhulu lwabantu bakaThixo, oluya kugqiba isiphelo sabo esingunaphakade. Olo vavanyo, ngokokuphefumlelwa, luvavanyo lokubunjwa komfanekiso werhamncwa.

Impikiswano yokuqala malunga nomfuziselo weRoma njengabaphangi babantu bakho, nowafikelela kwitshathi yovulindlela ka-1843, yaphikisa isithi uAntiochus Epiphanes nguye umphangi, endaweni yenyaniso yokuba abaphangi yiRoma. Impikiswano yokuqala yayimele impikiswano yokugqibela malunga nokuba abaphangi babantu bakho yiRoma, apho ngoku kuxoxwa kusithi iUnited States ngabaphangi, ingeyiyo iRoma. Noko ke, uAntiochus ngumfuziselo weUnited States kwiindinyana zeshumi ukuya kweshumi elinesihlanu zikaDaniel ishumi elinanye, ngoko ubuxoki basekuqaleni nobuxoki basekupheleni malunga nokuba ngubani omelweyo buyafana ncam.

Ubumnyama nokudideka ngokuphathelele oko uAntiyokusi wayemele kona ngemihla yokugqibela, kuvelisa ukudideka ngomfanekiso werhamncwa, njengoko kwenza imvukelo ka-Aron noYerobhowam. Ukudideka ngomfanekiso werhamncwa kwenzeka kanye ngelo xesha uvavanyo olukhulu lwabantu bakaThixo lululo ukusekwa komfanekiso werhamncwa.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kumiselwa phambi kokuba ixesha lovavanyo livalwe; kuba lo ngumvavanyo omkhulu wabantu bakaThixo, ekuthi ngawo kugqitywe isiphelo sabo sikanaphakade. Indawo omi kuyo yindibaniselwano enjalo yokungangqinelani, kangangokuba bambalwa kuphela abaya kulahlekiswa.

“KwiSityhilelo 13 lo mba uchazwe ngokucacileyo; [ISityhilelo 13:11–17, icatshuliwe].”

“Olu luvavanyo abantu bakaThixo abamele ukuba nalo ngaphambi kokuba batywinwe. Bonke abo bangqine ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi kwebhanile yeNkosi uThixo uYehova, baze bamkele itywina loThixo ophilayo. Abo banikela inyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa.” Manuscript Releases, umqulu 15, 15.

Xa uDade White wavuma imbono kaMiller yokuba “imihla ngemihla” imela iRoma yobuhedeni, wathi ukususela ngowe-1844, “ezinye iimbono”, ngobuninzi, ziye zamkelwa ezavelisa “ubumnyama nokudideka.” Ukudideka okuveliswa ziimbono zobuxoki malunga “nemihla ngemihla,” olungumqondiso weRoma yobuhedeni, njengokuba “ngabaphangi babantu bakho,” kuvelisa ukudideka nobumnyama malunga nomahluko phakathi kweRoma nomfanekiso weRoma.

Iimpikiswano zokuqala nezokugqibela ngomqondiso weRoma zenzeka phakathi kwabantu ababengabantu bomnqophiso wangaphambili ababesishiywa badlulwe, nabantu ababeqala ngelo xesha ukuba ngabantu abatsha bomnqophiso kaThixo. Impikiswano leyo yaquka ukungafuni ukulawulwa yimithetho esekiweyo yesigama, kuba igama elithi “kananjalo” kwivesi yeshumi elinesine lalaliwa ngamaProtestanti, ngaloo ndlela kusithiwa abaphangi mababe ngawo kanye amandla afanayo amelwe kwiivesi ezingaphambili.

Yayimele ukugqwethwa kweziBhalo xa uAntiochus wayenyanzeliswa ukuba abe “ngabaphangi.” Yayikukutolika kwabucala, kuba nayiphi na imfundiso yobuxoki echasene nenyano ikukutolika kwabucala. Ingxabano ngokwayo yaba yinyano esisiseko, kuba yabhalwa kwitshathi yovulindlela ka-1843. Ukuqinisekiswa kwetshathi ngokuphefumlelwa kwaqinisekisa kwaza kwasekela “abaphangi” njengomfuziselo weRoma, kwaza kwandisa ubunzulu benyaniso, kuba ukwala loo mfundiso kwakukukwala zombini iziseko negunya loMoya wesiProfeto.

Ukuqonda okuchanekileyo kwabaphangi babantu bakowenu abamele iRoma, kongezwe kumzekelo wobuprofeti awawunikwayo uWilliam Miller ziingelosi, kuba wawuhambelana nomzekelo wobuprofeti awafikelela ekuwuqondeni nasekuwubonakaliseni, lowo uthi: iRoma yobuhedeni neRoma yobupopu zazisisiseko sazo zonke izicelo zakhe zobuprofeti.

Utoliko lwangasese luka-Uriah Smith oluchaza ukumkani wasemntla kwivesi yamashumi amathathu anesithandathu kaDaniyeli ishumi elinanye njengeFransi, aze emva koko abe yiTurkey kwivesi yamashumi amane, lwaluquka izichazo ezibini ezingeyonyani zokuchongwa kukakumkani wasemntla. Ukwala kukaSmith iziseko ngo-1863 kwavelisa ubumfama obamthintelayo ekuboneni owona mgaqo usisiseko wesiprofeto, ongulo: ukuba malunga nexesha likaKristu isiprofeto sabonakalisa amaziko omoya anamhlanje awayemelwe kwangaphambili ngamaziko amandulo angokoqobo. UPawulos wafundisa ngokucacileyo le nyaniso xa wayechaza ukuba okwaqala kweza

kwakungokokoqobo, kwaza emva koko kweza okomoya.

Noko ke, akuzange kuqale oko kungokomoya, koko kwaqala oko kungokwemvelo; kwaze kwalandela oko kungokomoya. 1 Korinte 15:46.

USmith wayengowabantu bomnqophiso ababedlule kubuProtestanti obawexukileyo njengabantu bakaThixo, kodwa waxhasa uvukelo lwabo xa wayeyikhaba imihla esixhenxe, waza wazisa itshathi yakhe ka-1863. Ukusebenzisa ukutolika kwakhe kwabucala kwavelisa ukuqonda kobuxoki kweArmagedon kwiSityhilelo isahluko seshumi elinesithandathu, ololunye uvavanyo ngokuphathelele ukuqonda okuchanekileyo kweRoma.

Ngengxabano yokuqala ephathelele abaphangi, uSmith wayemele abo babebandakanyekile ekuzalisekeni kokuqala komzekeliso weentombi ezilishumi. Ngoko ke, ngombono wakhe wobuqu ngokuphathelele ukumkani wasemntla, umele abantu bomnqophiso ababedlulwayo phakathi kowe-1856 nowe-1863, njengoko babesiba liBandla lama-Adventist oSuku lweSixhenxe laseLawodike. Njengokuba kwaba njalo ngamaProtestanti kwimpikiswano yabaphangi, uSmith waligatya igunya lesakhiwo-ntetho saloo ndima, awayeyigqwetha ngotoliko lwakhe lwabucala, kuba ngokwesakhiwo-ntetho ukumkani wasemntla ukusuka kwindima yama-31 ukuya kweyama-45 usoloko enguwo kuphela amandla obupopu.

Ngempikiswano “yemihla ngemihla,” ubuxoki bangeniswa kwimbali yama-Advent nguWillie White no-A. G. Daniells ukuze baxhase imbono yakudala yamaProtestanti yokuba “imihla ngemihla” imele inkonzo kaKristu engcweni. Loo mbali ikhethekileyo ichongiwe kwiiTafile zikaHabakuki, kodwa kubalulekile ukuqaphela ubungqina bobuxoki obunxulumene nokukhuthazwa nokumiselwa kwale mbono ingachanekanga, kuba ukuqonda okuchanekileyo kwaqondwa nguMiller kweyesiBini kwabaseTesalonika, apho umba umahluko phakathi kwabo bathanda inyaniso nabo bakholwa bubuxoki.

Impikiswano “yemihla ngemihla” yongeza kolo qondisiso lomgca phezu komgca lokuba impikiswano yokugqibela yaseRoma yenzeka ngexesha lokuthululwa koMoya oyiNgcwele. Njengoko uMoya oyiNgcwele ethululwa evela phezulu, kukho amandla avela ezantsi anyukayo aze alawule abo bawamkelayo njengamandla kaThixo, nangona wona elukhohliso olunamandla.

“La magunya mabini amakhulu akwingxabano ayasebenza, elinye livela ngaphantsi, elinye livela ngasentla. Wonke umntu uphantsi kwempembelelo efihlakeleyo yenye okanye enye, yaye izenzo zakhe ziya kutyhila isimilo sokuphefumlelwa eziphuma kuso. Abo bamanyene noKristu baya kuhlala besebenza ngokwemigca kaKristu. Abo bamanyene noSathana baya kusebenza phantsi kokuphefumlelwa yinkokeli yabo, bechasa amandla nokusebenza koMoya oyiNgcwele. Intando yomntu ishiywe ikhululekile ukuba yenze, yaye ngokwenza kutyhilwa ukuba ngowuphi umoya oshukumisela intliziyo. ‘Ngeziqhamo zabo niya kubazi.’” The 1888 Materials, 1508.

Umahluko wobuprofeti kwimpikiswano ethi “the daily” kukuchongwa komfuziselo wenamba njengomfuziselo kaKristu. Abo bayalayo inyaniso bakwala kananjalo nendima kaMiller owafumanisa le nyaniso, yaye ngokwenjenjalo bayala uMoya oyiNgcwele baze benze isono esingaxolelekiyo.

Kwinqaku elilandelayo siya kuphakamisa impikiswano malunga neRoma eyenzeka kungekudala emva koSeptemba 11, 2001.

“Siphila kwixesha apho ubomi buxabiseke kakhulu kwaye bunomdla kakhulu. Isiphelo sazo zonke izinto sisondele. Iziganeko ezothusayo ziya kuqhubeka zisityhilela phambi kwethu; kuba amaziko angabonwayo ayasebenza, ebonakalisa umsebenzi onzima kakhulu. Amandla obumnyama avela ezantsi asebenza phezu kwabantu, yaye abantu abakhohlakeleyo bayasebenzisana neengelosi ezikhohlakeleyo ukuze balwe nxamnye nemiyalelo kaThixo nokholo lukaYesu; kwangaxeshanye amandla avela phezulu asebenza phezu kwabo baya kuvuma iimpembelelo zobuthixo, yaye abantu bakaThixo bayasebenzisana nezidalwa zasezulwini. Akukho nto ingaphantsi kokholo lokwenene, olusulungekileyo ngokwenene, eya kusinda kuxinzelelo oluya kufikela wonke umphefumlo womntu kule mihla yokugqibela ukuze umvavanye aze amlinge. UThixo umele abe yindawo yethu yokusabela; asinakuthembela kwimo yangaphandle, ekubangeni inkolo, emicimbini, okanye kwisikhundla, okanye sicinge ukuba ngenxa yokuba sinagama lokuba siyaphila, siya kukwazi ukuma ngemini yokulingwa. Yonke into enokushukunyiswa iya kushukunyiswa, yaye ezo zinto zingenakushukunyiswa ziinkohliso neembandezelo zale mihla yokugqibela ziya kusala. Qhoboshela umphefumlo eLityeni elingunaphakade; kuba kukwiKristu yedwa apho kuya kubakho ukhuseleko. UYesu wachaza imihla esiphila kuyo njengemihla yengozi. Wathi, ‘Njengokuba kwakunjalo ngemihla kaNowa, kuya kuba njalo nokufika koNyana woMntu. Kuba njengokuba ngemihla eyayiphambi konogumbe babesidla besela, betshata besendisa, kwada kwayimini awangena ngayo uNowa emkhombeni, baza abazi kwada kwafika unogumbe, wabakhukulisa bonke; kuya kuba njalo nokufika koNyana woMntu.’ ‘Kwangokunjalo njengokuba kwakunjalo ngemihla kaLote; babesidla, babesela, bethenga, bethengisa, betyala, bakha; kodwa kwangolo suku uLote aphuma ngalo eSodom, kwanetha umlilo nesulfure kuphuma ezulwini, kwababhubhisa bonke. Kuya kuba njalo ngaloo mini xa uNyana woMntu etyhilwa.’ ‘Xa uNyana woMntu ethe weza eluzukweni lwakhe, neengelosi zonke ezingcwele zikunye naye, wosuka ahlale etroneni yozuko lwakhe; zize izizwe zonke zihlanganiswe phambi kwakhe; aze azahlule omnye komnye, njengoko umalusi ezahlula izimvu ezibhokhweni: aze azimise izimvu ngasekunene kwakhe, kodwa iibhokhwe ngasekhohlo. Wothi ke uKumkani kwabo bangasekunene kwakhe, Yizani, nina nisikelelweyo nguBawo, nidle ilifa lobukumkani enalulungiselelwa kwasekusekweni kwehlabathi.’ Ikhondo lethu kobu bomi liya kugqiba isiphelo sethu esingunaphakade phaya; kushiye kuthi ukuthi nokuba siya kuba kunye nabo badla ilifa lobukumkani bukaThixo, okanye kunye nabo bemka baye ebumnyameni bangaphandle. UThixo wenze onke amalungiselelo osindiso lwethu; ngoko ke masizuze oko kuthengwe ngexabiso elingenamlinganiselo. ‘Kuba wenjenje uThixo ukulithanda ihlabathi, ude wancama uNyana wakhe okuphela kwamzeleyo, ukuze bonke abakholwayo kuye bangatshabalali, koko babe nobomi obungunaphakade.’” Youth Instructor, August 3, 1893.