

Incwadi kaDaniyeli - Inombolo eyikhulu namashumi amabili nanye

Ukuvula Izibonakaliso Zezinsuku Zokugcina: Ukuqonda Izinkomba zikaKristu Ezihlobene Nezihlahla ZaseNtwasahlobo Eziqalayo Ukuhluma

Jeff Pippenger
2024-03-07

UKristu wabhekisela abantu baKhe ezihlahleni eziqhakazayo zaseNtwasahlobo, ukuze baqonde “izibonakaliso” kanye nencazelo “yezibonakaliso” zezinsuku zokugcina.

“UKristu wayeyale abantu baKhe ukuba baqaphele izibonakaliso zokufika kwaKhe, nokuba bajabule lapho sebebona izinkomba zeNkosi yabo ezayo. ‘Nxa lezi zinto seziqala ukwenzeka,’ esho, ‘bhakani phezulu, niphakamise amakhanda enu; ngokuba ukusindiswa kwenu sekusondele.’ Wakhomba abalandeli baKhe ezihlahleni zasentwasahlobo eziqhakazayo, wathi: ‘Nxa sezihluma, niyabona, nazi ngokwenu ukuthi ihlobo seliseduze. Kanjalo nani, nxa nibona lezi zinto zenzeka, yazini ukuthi umbuso kaNkulunkulu useduze.’ Luka 21:28, 30, 31.” The Great Controversy, 308.

“Izibonakaliso” zezinsuku zokugcina zazifanekiselwa “yizibonakaliso” ezamemezela futhi zangenisa ukunyakaza kwengelosi yokuqala. Lezo “zibonakaliso” zazihlanganisa ukuzamazama kwamazulu, kodwa uJoweli uveza ukuthi “izibonakaliso” zezinsuku zokugcina, izinsuku lapho kuyakufunwa ububi buka-Israyeli bungafunyanwa, lapho intaba kaNkulunkulu engewele iyoba ngcwele kuze kube phakade, ngokuba abezizwe abangasibo abayikuphinda badlule kuyo futhi, ukuzamazama kwamandla amazulu, kuyakuhlanganisa futhi ukuzamazama kwamandla omhlaba. USister White uveza umehluko phakathi kokuzamazama kwamandla amazulu nokwamandla omhlaba.

“Ngomhlaka 16 kuZibandlela, 1848, iNkosi yanginika umbono wokuzanyazanyiswa kwamandla amazulu. Ngabona ukuthi lapho iNkosi ithi ‘izulu,’ ekunikezeni izibonakaliso ezilotshwe nguMathewu, uMarku, noLuka, yayisho izulu; nalapho ithi ‘umhlaba’ yayisho umhlaba. Amandla ezulu yilanga, inyanga, nezinkanyezi. Zibusa emazulwini. Amandla omhlaba yilawo abusa emhlabeni. Amandla ezulu ayozanyazanyiswa ngezwi likaNkulunkulu. Khona-ke ilanga, inyanga, nezinkanyezi kuyosuswa ezindaweni zazo. Ngeke kudlule, kodwa ziyozanyazanyiswa ngezwi likaNkulunkulu.

“Amafufu amnyama, asindayo aqhamuka futhi ashayisana. Umkhathi wavuleka wagoqeka wabuyela emuva; sase sikwazi ukubheka phezulu ngaleyo ndawo evulekile e-Orion, lapho kwaqhamuka khona izwi likaNkulunkulu. UMuzi Ongewele uyokwehla ngaleyo ndawo evulekile. Ngabona ukuthi amandla omhlaba manje ayanyakaziswa nokuthi izehlakalo ziza ngokulandelana kwazo. Impi, namahlebezi ezimpi, inkemba, indlala, nesifo esiwumqedazwe kuyizona eziqala ukunyakazisa amandla omhlaba; khona-ke izwi likaNkulunkulu liyonyakazisa ilanga, inyanga, nezinkanyezi, kanye nalomhlaba futhi. Ngabona ukuthi ukunyakaziswa kwamandla eYurophu akusikho, njengoba abanye befundisa, ukunyakaziswa

kwamandla ezulu, kodwa kungukunyakaziswa kwezizwe ezithukuthele.” Early Writings, 41.

Ukuzanyazanyiswa kwamazulu kuMathewu, kuMarku nakuLuka kumele ukuzanyazanyiswa kwamandla abusa amazulu, njengoba emelwe yilanga, inyanga nezinkanyezi. Wonke la mandla asezulwini azanyazanyiswa, futhi akhiqiza “izibonakaliso,” ezangenisa futhi zamemezela ukuhamba kwengelosi yokuqala. Lawo mandla asezulwini ayophinde azanyazanyiswe ngesikhathi sokuhamba kwengelosi yesithathu. Kodwa ekuhambeni kwengelosi yesithathu, namandla omhlaba ayobuye azanyazanyiswe. Amandla omhlaba angamandla abusa umhlaba. NgoSeptemba 11, 2001, kwazanyazanyiswa amandla omhlaba, hhayi awezulu.

“Manje sekufika yini izwi engathi ngimemezele ukuthi iNew York izokhukhulwa igagasi elikhulu lolwandle? Lokho angikaze ngakusho. Engikushilo ngukuthi, njengoba ngangibuka izakhiwo ezinkulu ezazakhiwa lapho, isitezi phezu kwesinye, ‘Yeka izigigaba ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba ngamandla amakhulu!’ Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka. Sonke isahluko seshumi nesishiyagalombili seSambulo siyisexwayiso ngalokho okuzayo phezu komhlaba. Kodwa anginalo ukukhanya okuqondile ngokuphathelene nalokho okuzofika phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu lapho ziyodilizwa ukubhidlizwa nokugumbuqelwa kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusezweni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulukazi ziyokuwa. Kuyokwenzeka izigigaba ezesabekayo kangokuthi asikwazi ukuzicabanga.” Review and Herald, July 5, 1906.

Emlandweni wamaMillerite, esinye sezibonakaliso ezalotshwa nguLuka kwakuwu “ukucindezeleka kwezizwe.” Izizwe zimelela imibuso ebusa umhlaba, futhi ngoSeptemba 11, 2001, zonke izizwe zomhlaba zanyakaziswa lapho uMaye wesithathu ungena emlandweni wesiprofetho. Lokho kunyikinyeka kwasemhlabeni kwamelelwa kuLuka amashumi amabili nanye, kodwa hhayi ngenkulumo yeBhayibheli yokunyakaziswa kwamandla omhlaba. Kwamelelwa yile nkulumo ethi, “ukucindezeleka kwezizwe,” njengoba kwaletshwa phezu kwezizwe zomhlaba lapho izakhiwo ezinkulu zaseNew York zidilizelwa phansi. “Ukucindezeleka kwezizwe” kuLuka kuwukungcangcazela kwamandla omhlaba, futhi kwagcwaliseka emlandweni wamaMillerite.

“Ngabona ukuthi amandla omhlaba manje ayazanyazanyiswa nokuthi izehlakalo ziza ngokulandelana kwazo. Impi, namahlebezi empi, inkemba, indlala, nesifo esibhubhisayo kuqala ukuzanyazanyisa amandla omhlaba; bese izwi likaNkulunkulu liyozanyazanyisa ilanga, inyanga, nezinkanyezi, kanye nalo lo mhlaba. Ngabona ukuthi ukuzanyazanyiswa kwamandla eYurophu akusikho, njengoba abanye befundisa, ukuzanyazanyiswa kwamandla asezulwini, kodwa kungukuzanyazanyiswa kwezizwe ezithukuthele.” Early Writings, 41.

“Ukuzamazama kwamandla ezizwe ezithukuthele,” kuwukuzamazama “kwamandla omhlaba,” njengoba kubonisiwe emlandweni wokuqala wobu-Adventist ngokuzamazama “kwamandla aseYurophu.” U-Uriah Smith wachaza lokho okwakuzamazamisa amandla aseYurophu ngo-1838.

“Njengoba inkathi yesiprofetho yaleli cilongo [lesi-6] yaqala ngokunikelwa kwamandla ngokuzithandela ezandleni zamaTurkey ngumbusi ongumKristu waseMpumalanga, kanjalo

singaphetha ngokufanele ukuthi ukuphela kwayo kwakuyophawulwa ngokunikelwa ngokuzithandela kwalawo mandla nguSultan waseTurkey ezandleni zamaKristu futhi. Ngo-1838 iTurkey yangena empini neGibhithe. AbaseGibhithe babebonakala sengathi bazowuketula umbuso waseTurkey. Ukuvimbela lokhu, imibuso emine emikhulu yaseYurophu, iNgilandi, iRussia, i-Austria, nePrussia, yangenelela ukuze isekele uhulumeni waseTurkey. ITurkey yakwamukela ukungenelela kwayo. Kwabanjwa ingqungquthela eLondon lapho kwahlelwa khona isinqumo sokugcina esasizokwethulwa kuMehemet Ali, uPacha waseGibhithe. Kusobala ukuthi lapho lesi sinqumo sokugcina sesibekwe ezandleni zikaMehemet, ikusasa loMbuso wase-Ottoman laliyobe selibekwe, empeleni, ezandleni zamandla angamaKristu aseYurophu. Lesi sinqumo sokugcina sabekwa ezandleni zikaMehemet ngosuku lwe-11 ku-Agasti 1840! futhi ngalolo suku uqobo uSultan wathumela incwadi kumanxusa ale mibuso emine, ebuza ukuthi kwakuyokwenziwani uma uMehemet enqaba ukuvumelana nemibandela ababeyiphakamisile. Impendulo yaba ukuthi kwakungadingeki azikhathaze nganoma yisiphi isehlakalo esasingavela; ngoba base belwenzile uhlelo ngalokho. Inkathi yesiprofetho yaphela, futhi ngalolo suku uqobo ukulawulwa kwezindaba zobuMohamede kwadlulela ezandleni zamaKristu, njengoba nje ukulawulwa kwezindaba zobuKristu kwakudlulile ezandleni zamaMohamede eminyakeni engama-391 nezinsuku eziyi-15 ngaphambili. Kanjalo-ke usizi lwesibili lwaphela, necilongo lesithupha layeka ukukhala kwalo.” Uriah Smith, Synopsis of Present Truth, 218.

I-Islamu yosizi lwesibili yayisidlule esicongweni samandla ayo, okwakuthi ngokwezwi likaNkulunkulu iqhubeke iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu. Nokho ngawo-1830 iGibhithe lalizama ukuphinde limise ubukhalifa eGibhithe ngenhloso yokuqhubekisela phambili i-jihad yesibili enkulu emlandweni wamaSulumane. Ithuba lokuba kube khona enye impi yobuSulumane lalibangela ukuba imibuso yaseYurophu ithuthumele ngokwesaba. Kwaphela amashumi eminyaka inhlekelele yokuba i-Islamu iphinde ivuse impi yayo yayibizwa yizazi-mlando nezintatheli zaleyo minyaka ngokuthi “Umbuzo WaseMpumalanga.” Impi yabantwana basempumalanga yayiqhutshwe amakhulu eminyaka imelene nezizwe zaseYurophu, ezazisusa inkolo yazo eBandleni laseRoma. Ngo-1838, “ukucindezeleka kwezizwe,” okukhulunywa ngakho nguKristu, kwakumelela ukuzamazama kwezizwe ezithukuthela okwakubangelwe impi eya lethwa i-Islamu imelene nombuso wangaphambili waseRoma.

“Ngokukhulula izingelosi ezine eziboshiwe emfuleni omkhulu i-Ewufathe, ngiyaqonda ukuthi uNkulunkulu wayesezokuvumela izizwe ezine eziyinhloko umbuso wama-Ottoman owawuhlanganiswe ngazo, ezazike zazama ngeze ukunqoba uMbuso WaseMpumalanga eConstantinople, futhi zazingakathuthuki kakhulu ekunqobeni iYurophu, ukuba manje zithathe iConstantinople, futhi zihlasele zinqobe ingxenye yesithathu yeYurophu, okuyikho kanye okwenzeka maphakathi nekhulu leshumi nanhlanu.” Works of William Miller, Volume 2, 121.

Usizi lwezizwe ekulandiseni okutholakala kuLuka lwalungolokuthi “ngokudideka; ulwandle namagagasi kuduma,” futhi nezinhliziyo zabantu “ziphela amandla ngenxa yokwesaba, nangenxa yokubheka lezozinto ezizayo phezu komhlaba.” Ukudideka koMbuso WaseMpumalanga kwaqhubeka kuphazamisa imibuso yomhlaba kwaze kwangena ekhulwini lama-20, futhi uphawu

lwalolo sizi kwakuwukuthi “izinhliziyi zabantu ziphela amandla ngenxa yokwesaba” kanye “nolwandle namagagasi kuduma.”

“Lokhu kubekwa uphawu kwezinceku zikaNkulunkulu kuyikho kanye okwaboniswa uHezekeli embonweni. NoJohane wayebuyi abe ngufakazi walesi sambulo esethusayo kakhulu. Wabona ulwandle namagagasi ebhodla, nezinhliziyi zabantu ziphela amandla ngenxa yokwesaba. Wabona umhlaba unyakaziswa, nezintaba zithwalwa ziyiswa phakathi kolwandle (okuyinto eyenzeka ngokoqobo), amanzi alo ebhodla futhi ephithizela, nezintaba zithuthumela ngenxa yokukhukhumala kwalo. Waboniswa izinhlupho, ubhubhane, indlala, nokufa zifeza umsebenzi wazo owesabekayo.” Testimonies to Ministers, 445.

Lapho uJohane eboniswa ukubekwa uphawu kwabeyinkulungwane eziyikhulu namashumi amane nane, wabona usizi lwezizwe, njengoba lumelwe izilwandle namagagasi kubhonga, nezinhliziyi zabantu ziphela amandla ngenxa yokwesaba; futhi kwakuwukona kanye ukubekwa uphawu uHezekeli akuboniswa esahlukweni sesishiyagalolunye. UHezekeli waboniswa izingxenye zangaphakathi zokubekwa uphawu, kanti uJohane waboniswa izingxenye zangaphandle ezihambisana nokubekwa uphawu. UJohane wabona ukuthi ukuthukutheliswa kwezizwe kuhlotshaniswa nokubekwa uphawu kwabeyinkulungwane eziyikhulu namashumi amane nane, futhi ukuthukutheliswa kwezizwe kuyilo futhi usizi lwezizwe lukaLuka, olukhonjwa emlandweni ngokuthi yiMpikiswano YaseMpumalanga. UJohane waboniswa ukuthi ubuSulumane boMaye besithathu buyisibonakaliso sangaphandle sokubekwa uphawu kwabeyinkulungwane eziyikhulu namashumi amane nane.

“Isikhathi samanje siyisikhathi sentshisekelo enkulu eyeqisayo kubo bonke abaphilayo. Ababusi nezikhulu zombuso, abantu abaphethe izikhundla zokwethembwa negunya, amadoda nabesifazane abacabangelayo bazo zonke izigaba, banake konke okwenzekayo okusizungezile. Babhekile ebudlelaneni obucindezelekile, obungaphumuli, obukhona phakathi kwezizwe. Baqaphela ukuqina okuthumba yonke into yasemhlabeni, futhi bayabona ukuthi kukhona into enkulu nenqumayo esizokwenzeka—ukuthi umhlaba usemngceleni wenhlekelele enkulu ngokwedlulele.”

“Izingelosi manje zibamba imimoya yombango, ukuze ingaphephi kuze kube umhlaba uxwayisiwe ngenhlekelele ezayo; kodwa isiphepho siyabuthana, sesikulungele ukuqhuma phezu komhlaba; futhi lapho uNkulunkulu eyala izingelosi zaKhe ukuba zidedele imimoya, kuyoba khona isimo sombango esingeke sichazwe yipeni.”

“IBhayibheli, futhi iBhayibheli kuphela, isinika umbono oqondile ngalezi zinto. Lapha kwambulwa izigcawu ezinkulu zokugcina emlandweni womhlaba wethu, izehlakalo esezivele ziwuphonsa phambili amathunzi azo, umsindo wokusondela kwazo ubangela ukuba umhlaba uthuthumele nezinhliziyi zabantu ziphele amandla ngenxa yokwesaba.” Education, 179, 180.

KuLuka isahluko samashumi amabili nanye uJesu waveza “izibonakaliso” ezangenisa ukunyakaza kwamaMillerite, futhi zonke lezo “zibonakaliso”, ngokukaDade White, zagcwaliseka. Ukuzamazama komhlaba kwaseLisbon, usuku lobumnyama, ukuwa kwezinkanyezi, nosizi lwezizwe, okwakumele ukuzanyazanyiswa kwamandla omhlaba okwagcwaliseka nge-Islam ngenxa yokwesaba okwadalwa uMbuzo WaseMpumalanga, konke sekugcwalisekile.

“Izibonakaliso” zamaMillerite futhi zihlanganisa neNdodana yomuntu iza ngefu, okwagcwaliseka ngokohlelo oluqondile izibonakaliso ezalunikezwa nguKristu, ngoba emva kokuba usizi lwezizwe luphele ngokuvinjelwa kobukhosi base-Ottoman ngo-1840, uKristu weza eNdaweni Engcwelengewele Kakhulu ngo-Okthoba 22, 1844, futhi lapho efika weza namafu.

“Bheka, kwafika onjengeNdodana yomuntu ngamafu ezulu, wafika koMdala Wezinsuku, base bemsondeza phambi kwakhe. Wanikwa ukubusa, nenkazimulo, nombuso, ukuze zonke izizwe, nezinhlanga, nezilimi zimkhonze; ukubusa kwakhe kungukubusa okuphakade okungasoze kwadlula.’ Daniyeli 7:13, 14. Ukuza kukaKristu okuchazwe lapha akusikho ukuza Kwakhe kwesibili emhlabeni. Uza koMdala Wezinsuku ezulwini ukuze amukele ukubusa nenkazimulo nombuso, okuyonikezwa Yena ekupheleni komsebenzi Wakhe wokuba nguMlamuleli. Yilokhu kuza, hhayi ukufika Kwakhe kwesibili emhlabeni, okwakubikezelwe esiprofethweni ukuba kwenzeka ekupheleni kwezinsuku eziyi-2300 ngonyaka ka-1844. Ephelezelwa yizingelosi zasezulwini, umPristi wethu Omkhulu ungena endaweni engcwelengewele kunazo zonke, lapho abonakala khona phambi kukaNkulunkulu ukuba ahlanganyele ezenzweni zokugcina zenkonzo Yakhe ngenxa yomuntu—ukwenza umsebenzi wokwahlulela kophenyo nokwenza ukubuyisana ngenxa yabo bonke ababoniswa ukuthi bafanelekile ukwamukela izinzuzo zako.” The Great Controversy, 479.

“Izibonakaliso” ezihlobene nomlando wamaMillerite zazifanekisa “izibonakaliso” ezihlobene nomlando wabayizinkulungwane eziyikhulu namashumi amane nane. Ngesikhathi uKristu enikeza ubufakazi besibili endabeni yomlando ngomfanekiso, waqondisa abafundi baKhe “ezihlahleni zasentwasahlobo ezihluma amahlumela.” Wabatshela ukuthi, lapho izihlahla ziqala ukuhluma, niyazi ukuthi nisondele ekupheleni kwezwe, nokuthi isizukulwane esibona izihlahla zasentwasahlobo zihluma siyophila size sibone amazulu nomhlaba kudlula, emililweni yokubuya kwaKhe kwesibili.

Lapho seziqhakaza manje, niyabona futhi niqonda ngokwenu ukuthi ihlobo seliseduze. Kanjalo nani, lapho nibona lezi zinto zenzeka, yazini ukuthi umbuso kaNkulunkulu useduze. Ngiqinisile ngithi kini, Lesi sizukulwane asiyikudlula, kuze kugcwaliseke konke. Izulu nomhlaba kuyakudlula; kodwa amazwi ami awayikudlula. Luka 21:30–33.

Ngakho-ke umbuzo uba ngothi, “izihlahla zaqala nini ukuqhuma amahlumela?” Imvula yokugcina yaqala ukufafaza ngoSeptemba 11, 2001, okuyinto ngokuka-Isaya engu “usuku” “lomoya wakhe onamandla ngosuku lomoya wasempumalanga” lukaNkulunkulu.

Ngesilinganiso, lapho ihlumela, uyakubambana nayo ekwahluleleni; ubamba umoya wakhe onolaka ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlalulelwa; futhi lokhu kuyoba yiso sonke isithelo sokususa isono sakhe: lapho enza wonke amatshe e-altare abe njengamatshe kachoko ahotshozwe abe yizicucu, izixuku zezihlahla ezingcwele nezithombe ngeke zisamiswa. Nokho umuzi oqinile uyakuba yincithakalo, nendawo yokuhlala iyakushiywa, ishiywe njengehlane; lapho inkonyane iyakudla, futhi lapho iyakulala phansi, iqede amagatsha awo. Lapho amagatsha awo esebunile, ayakunqunywa; abesifazane bayafika, bawathungela ngomlilo; ngokuba bangabantu abangenakuqonda; ngalokho Lowo owabenza akayikuba nesihe kubo, noLowo owababumba

akayikubabonisa umusa. Kuyakuthi ngalolo suku, iNkosi iyakuvuthulula kusukela emseleni womfula kuze kube semfulaneni waseGibithe, futhi niyakubuthwa ngamunye ngamunye, nina bantwana bakwa-Israyeli. Kuyakuthi ngalolo suku, icilongo elikhulu liyakukhala, bese kufika labo ababese bezakubhubha ezweni lase-Asiriya, nabaxoshiweyo ezweni laseGibithe, bakhonze iNkosi entabeni engwele eJerusalema. U-Isaya 27:8–13.

Invula yokugcina yaqala ukunetha kancane (ngesilinganiso) ngoSeptemba 11, 2001, kwase kuqala impikiswano mayelana nomlayezo wemvula yokugcina kanye nomlayezo womgunyathi wokuthula nokulondeka. Umlando waleyo mpikiswano uyindawo lapho ububi bukaJakobe bususwa khona (buhlanzwe, okusho ukubuyisaniswa). Umlando wale mpikiswano, oyimpikiswano kaHabakuki, uyisikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, esiphetha ngokuthi iLaodikiya yoSuku Lwesikhombisa yama-Adventist ikhafulelwe ngaphandle emlonyeni weNkosi, ngokuba yona, “njengomuzi ovikelweyo,” iyakuba yincithakalo, ngoba yayisiphenduke umuzi wabantu abangenakuqonda, abangatholi sihawu nomusa. Ngaleso sikhathi “izwi lesibili” lesAmbulo isahluko seshumi nesishiyagalombili liyakukhala icilongo elikhulu, eliyicilongo lesikhombisa nosizi lwesithathu, futhi omunye umhlambi kaNkulunkulu uyakuza ukhuleke e“Jerusalema”, osekuyobe sekuphenduke inhlango yebandla elinqobayo.

Umhla ka-11 kuMandulo, 2001, ukhomba ukuthi isizukulwane sokugcina somlando womhlaba sesifikile, futhi yilabo kuphela abaqaphela izihlahla eziqhakazayo zentwasahlobo abayokwamukela imvula eyenza lezo zihlahla ziqhakaze. Yilabo kuphela abaqaphela ukuthi ubuSulumane bosizi lwesithathu yilokho okuphawula ukufika kwemvula yokugcina nokubekwa uphawu kwabizinkulungwane eziyikhulu namashumi amane nane abayoba phakathi kwalelo qembu.

“Yilabo kuphela labo abaphila ngokuvumelana nokukhanya abanako abayokwamukela ukukhanya okukhulu. Ngaphandle kokuba siqhubekela phambili nsuku zonke ekubonakaliseni izimfanelo zobuKristu ezisebenzayo, ngeke siqaphele ukubonakaliswa kukaMoya oNgewele emvuleni yamuva. Kungenzeka ukuthi iwela ezinhliziyweni ezisizungezile nxazonke, kodwa thina ngeke siyibone noma siyamukele.” Testimonies to Ministers, 507.

“Akumelwe silinde imvula yokugcina. Iza phezu kwabo bonke abayakuqonda futhi bazenze okwabo amazolo nezihlambi zomusa eziwela phezu kwethu. Lapho siqoqa izingcezu zokukhanya, lapho sibonga iziye eziqinisekileyo zikaNkulunkulu, othanda ukuba simethembe, khona-ke zonke izithembiso ziyakugcwaliseka. ‘Ngokuba njengokuba umhlaba ukhulisa ihlumela lawo, nanjengokuba insimu yenza ukuba okuhlwanyelwe kuyo kuhlume; kanjalo iNkosi uJehova iyakuhlumisa ukulunga nodumo phambi kwezizwe zonke’ (Isaya 61:11). Umhlaba wonke uyakugcwala inkazimulo kaNkulunkulu.” The Seventh-day Adventist Bible Commentary, ivolumu 7, 984.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngaphandle kokuba labo abangasiza e—— baviruswe ekuzweni umsebenzi wabo, abayikuwuphela umsebenzi kaNkulunkulu lapho kukhala isimemezelo esikhulu sengwekazi yesithathu. Lapho ukukhanya kuphuma ukuze kukhanyise umhlaba, esikhundleni sokusukuma bazosiza iNkosi, bayofuna ukubopha umsebenzi waYo ukuze uvumelane nemibono yabo emincane. Ake nginitshele ukuthi iNkosi iyosebenza kulo msebenzi wokugcina ngendlela

ephambene kakhulu nokujwayelekile kwezinto, nangendlela ezakuba yiphikisana nanoma yiluphi uhlelo lomuntu. Kuyakuba khona phakathi kwethu labo abayohlala befuna ukulawula umsebenzi kaNkulunkulu, baze banqume nokuthi yiziphi izinyathelo okufanele zithathwe lapho umsebenzi uqhubekela phambili ngaphansi kokuqondisa kwengelosi ehlanganyela nengelosi yesithathu emlayezweni okufanele unikezwe umhlaba. UNkulunkulu uyosebenzisa izindlela nezinsiza okuzobonakala ngazo ukuthi Yena uqobo uthatha izintambo ezandleni zaKhe. Izisebenzi ziyomangaliswa yizindlela ezilula ayozebenzisa ukuze alethe futhi aphelelise umsebenzi waKhe wokulunga.” Testimonies to Ministers, 300.