

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Amathathu Nanye

Ukwambula Ingubo Yesiprofetho Elukiwe: Ukuhlanganisa Amaphuzu kusukela eSambulweni kuya Ezingqinambeni Zamanje

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Ezihlokwani ezidlule saphawula ukuthi amaMillerite aqonda ukuthi ayegcwalisa umfanekiso wezintombi eziyishumi, uHabakuki isahluko sesibili, kanye noHezekeli isahluko seshumi nambili, amavesi amabili nanye kuya kwamashumi amabili nesishiyagalombili. Amavesi akuHezekeli aveza ukuthi lapho lezi ziqephu ezintathu zesiprofetho zigcwaliseka ngokuphelele ezinsukwini zokugcina, “umphumela wawo wonke umbono” uyobe usugcwalisekile. NoDade White naye ukhuluma ngalesi simo.

“Encwadini yesAmbulo zonke izincwadi zeBhayibheli ziyahlangana futhi ziphethelapho. Nansi ingxenye egcwalisa incwadi kaDaniyeli. Enye iyisiprofetho; enye iyisAmbulo. Incwadi eyavalwa uphawu ayisiyo iSambulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina. Ingelosi yayala yathi, ‘Kepha wena, Daniyeli, vala la mazwi, unamathisele uphawu encwadini kuze kube yisikhathi sokuphela.’ Daniyeli 12:4.”
Izenzo Zabaphostoli, 585.

Umfanekiso wezintombi eziyishumi uphindwa ngqo, ngencwadi nencwadi, esikhathini sokubekwa uphawu kwabangu-144,000, esaqala ngoSeptemba 11, 2001 futhi siphela lapho umnyango uvalelwa khona izintombi eziyiziwula emthethweni weSonto osuzayo maduze. Kuleso sikhathi somlando kubonakala ukusebenza kwawo wonke umbono omelwe kulokhu ukuthi “zonke izincwadi zeBhayibheli ziyahlangana futhi ziphetho.”

Besakha inkundla yokuqonda esihlokwani esidlule ukuze sibeke umugqa wangaphandle womlando omelwe evesini lamashumi amane likaDaniyeli ishumi nanye, omele umlando wezopolitiki wophondo lweRiphabhulikhi lwesilo somhlaba. Lowo mlendo uhamba uhambisane nomlando wenkolo wophondo lwangempela lobuProthestani lwesilo somhlaba. Sikhombe imigqa embalwa yesiprofetho ephathelene nophondo lweRiphabhulikhi lwesilo somhlaba, futhi sibeka leyo migqa phezu komlando wesiprofetho owaqala ngesikhathi sokuphela ngo-1989.

Isikhathi sesiprofetho sesilo sasemhlabeni esaqala ngo-1776, saphothulwa ngesikhathi sokuphela ngo-1798, siyilona layini esihlose ukulusebenzisa emzamweni wokuhlanganisa ndawonye yonke imigqa esesebenza manje. Isikhathi sika-1776 kuya ku-1798 siphetho uphawu luka-Alfa no-Omega, ngoba siqala futhi siphela ngesenzo somthetho, okuwukukhuluma kwesizwe.

“Ukukhuluma kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela.” The Great Controversy, 443.

Isici esiyinhloko sesilo sasemhlabeni ukukhuluma kwaso. UMthethosisekelo wase-United States wawuyincwadi engcwele evela kuNkulunkulu eyavula iminyango yenkululeko yezenkolo neyezombusazwe, futhi ngokwenza kanjalo wagwinya “uzamcolo” wokushushisa owawuqhutshwe amakhulu eminyaka ngamakhosi aseYurophu nangesonto lamaKhatholika.

Inyoka yakhipha emlonyeni wayo amanzi anjengesikhukhula ilandela owesifazane, ukuze imenze athathwe yisikhukhula. Kepha umhlaba wamsiza owesifazane; umhlaba wavula umlomo wawo, wasiginya isikhukhula udrako ayesikhiphe emlonyeni wakhe. IsAmbulo 12:15, 16.

Ekupheleni kokubusa kwesilo somhlaba njengombuso wesithupha wesiprofetho seBhayibheli, siyakuphinda sikhulume, kodwa ngaleso sikhathi siyokhuluma njengodrako, ngokuphoqeleta umthetho weSonto.

Ngase ngibona esinye isilo sikhuphuka sivela emhlabeni; sasinamaphondo amabili anjengewundlu, kepha sakhuluma njengodrako. IsAmbulo 13:11.

Isilo somhlaba saqala njengombuso wesithupha ngo-1798, lapho upapa ephucwa amandla awo.

“Kwathi lapho ubuPapa, sebuphucwe amandla abo, buphoqwa ukuba buyeke ukushushisa, uJohane wabona amandla amasha evela ukuze azwakalise izwi likadrako, futhi aqhubekisele phambili lowo msebenzi ofanayo ononya nowokuhlambalaza. La mandla, angawokugcina azokwenza impi emelene nebandla nomthetho kaNkulunkulu, afanekiselwa yisilo esinezimpondo ezinjengezewundlu.” Signs of the Times, November 1, 1899.

Ngo-1798, lapho ubupapa bamukelwa isilonda sabo esibulalayo, i-United States yakhuluma; futhi, njengoba kuhlale kunjalo ngo-Alfa no-Omega, ukukhuluma ekuqaleni kwafanisa kusengaphambili ukukhuluma ekugcineni. Imithetho ye-Alien and Sedition yamenyezelwa yaba ngumthetho ngo-1798, ifanisa kusengaphambili imithetho ezosetshenziswa ekugcineni ephathelene nokufuduka okungekho emthethweni, kanye nabezindaba.

Isikhathi esisicabangayo kusukela ku-1776 kuya ku-1798 siphethe uphawu luka-Alfa no-Omega, ngoba sikhomba “ukukhuluma” kweSimemezelo Sokuzimela ekuqaleni, okuyisifanekiso seMithetho Yabafokazi Neyokuvukela ka-1798. Maphakathi naleso sikhathi, uthola uMthethosisekelo wase-United States. Leso sikhathi sinikeza ukumelwa kwesiprofetho kokubusa kwesilo somhlaba, ngoba siqala sikhuluma njengewundlu, kodwa leso sikhathi siphetha ngomthetho omele udrako. Kodwa njengoba kuvame ukuba njalo, ukuqala nokuphela kwento kuhambisana nokuphikisanayo. Uphawu lokuqala lwenkathi lumelwa ophawini lokugcina, kanti uphawu oluphakathi lwalunguMthethosisekelo wase-United States, owamukelwa yizifundazwe EZILISHUMI NANTATHU. Igama lesiHeberu elithi “iqiniso” lakhiwa uhlamvu lokuqala, lulandelwa uhlamvu lweshumi nantathu, lulandelwa uhlamvu lokugcina lohlamvu lwamagama lwesiHeberu.

Inkathi manje esiyicubungulayo ithwala uphawu loWokuqala nowokuGcina, onguQiniso. Le nkathi imele inkathi eholela ekuqaleni kokubusa kwesilo somhlaba njengombuso wesithupha wesiprofetho seBhayibheli, ngakho-ke imele futhi inkathi eholela ekupheleni kokubusa kwesilo

somhlaba njengombuso wesithupha wesiprofetho seBhayibheli. Leyo nkathi yaqala ngesikhathi sokuphela ngo-1989. U-1776 kuya ku-1798 kufanele kubekwe phezu kuka-1989 kuya emthethweni weSonto ozayo masinyane lapho isilo somhlaba sikhuluma njengodrako, njengoba kufanekiswa yi-Alien and Sedition Acts.

Kuyafanele ukufaka elinye iqiniso lesiprofetho esifundweni sethu. Lelo qiniso liyisici “sesikhathi sokuphela” njengophawu oluvame ukunganakwa. Ubu-Adventisti baseLawodikeya kungenzeka kakhulu bazi ukuthi u-1798 kwakuyiso “isikhathi sokuphela,” kodwa ukuqonda kwabo kuvamise ukuphelela lapho, ngoba abanakho nhlobo ukuqonda ukuthi yonke imigqa yokuvuselelwa ifana neminye imigqa yokuvuselelwa. Wonke umugqa wokuvuselelwa uqala “ngesikhathi sokuphela.”

UMose wayefanekisa uKristu, futhi uMose wakusho lokho ngokusobala, kanti uPetru wakukuqinisekisa encwadini yeZenzo.

UJehova uNkulunkulu wakho uyokuvusela uMprofethi phakathi kwakho, kubafowenu, onjengami; niyakulalela yena. Duteronomi 18:15.

UJesu wayezakuba “njengo” Mose.

Manje-ke, bazalwane, ngiyazi ukuthi nakwenza lokho ngokungazi, njengababusi benu nabo benza. Kodwa lezo zinto uNkulunkulu ayezibike kusengaphambili ngomlomo wabo bonke abaprofethi bakhe, ukuthi uKristu wayezakuhlupheka, uzigcwalisile kanjalo. Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, ukuze kufike izikhathi zokuvuselelwa ezivela ebukhoneni beNkosi; nokuba ithumele uJesu Kristu, owayeshunyayelwe kini ngaphambili; yena izulu okumelwe limamukele kuze kube yizikhathi zokubuyiselwa kwakho konke, uNkulunkulu akukhulumileyo ngomlomo wabo bonke abaprofethi bakhe abangewele kusukela ekuqaleni komhlaba. Ngokuba uMose impela wathi kobaba: INkosi uNkulunkulu wenu iyakunivusela umprofethi phakathi kwabafowenu onjengami; yena niyakumuzwa kukho konke ayakukhuluma kini. Kuyakuthi-ke, wonke umphefumulo ongayikumuzwa lowo mprofethi uyakuchithwa phakathi kwabantu. Yebo, nabo bonke abaprofethi kusukela kuSamuweli nalabo abalandela emva kwakhe, bonke abakhulumileyo, nabo babike kusengaphambili ngalezi zinsuku. Izenzo 3:17–24.

Isikhathi sokuphela emlandweni kaMose kwakuyizalwa kwakhe, futhi sasifanekisela ukuzalwa kukaKristu. Ekuzalweni kokubili kukaKristu nokukaMose kwaba khona ukwanda kolwazi olwaluzovivinya leso sizukulwane. Ulwazi lokuzalwa kwabo bobabili lwaholela kokubili emandleni kadrako aseGibhithe nawaseRoma ukuba azame ukubulala labo ababethenjisiwe esiprofethweni. Abelusi emagqumeni, kanye nezazi ezihlakaniphileyo ezivela empumalanga, bamele labo abaqonda ukwanda kolwazi ngesikhathi sokuphela.

Okuvame ukunganakwa ngukuthi kukhona izimpawu ezimbili zendlela esikhathini sokuphela. Akusikho uMose kuphela owazalwa, kodwa eminyakeni emithathu ngaphambi kwakhe kwazalwa umfowabo u-Aroni. Ezinyangeni eziyisithupha ngaphambi kokuzalwa kukaKristu kwazalwa umzala wakhe uJohane. Unyaka ka-1798 uyikho ukuqashelwa okuvame kakhulu “kwesikhathi sokuphela,” futhi ngo-1798 isilo (uhlelo lwezepolitiki) (isifebe) esasigitshelwe kuso phakathi neNkathi Yobumnyama sabulawa, kwathi ngonyaka olandelayo “owesifazane” owayeligibele leso

silo naye wafa.

Ngo-1989 kwakukhona omongameli ababili. UReagan wabusa kwaze kwaba ukugcotshwa kuka-1989, kwase kuthi uBush wokuqala waqala ukubusa kwakhe. Ukuphela kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha kwakufanekiswe yiminyaka engamashumi ayisikhombisa yokuthunjelwa eBhabhiloni, futhi lapho uJikelele uKoresi, umshana kaDaryu, ebulala uBelishasari ngobusuku bedili, uDaryu wayeyinkosi uqobo. UDaryu noKoresi bamele izimpawu ezimbili zesikhathi salokho kuphela.

Ubudlelwano besiprofetho phakathi kukaMose no-Aroni, uJohane noJesu, uDaryu noKoresi, ubupapa nopapa, kanye noReagan noBush, bonke bayimithombo yokukhanya kwesiprofetho uma kufundwa ngendlela efanele yokuhlaziya. Esingakukhomba lapha wukuthi uJohane, umzala kaJesu, wayeyizwi lasogwadule, elalifaniswe ngaphambili ngu-Aroni umfowabo kaMose, owahamba waya ehlane ukuyohlangabeza uMose ukuze abe yizwi lakhe.

Esikhathini seminyaka engamashumi amathathu esandulela ukugcotshwa kukaKristu, kanye naseminyakeni engamashumi amathathu esandulela umphikukristu, kukhona uphawu lwendlela olukhomba “izwi.” KuKristu kwakuyizwi likaJohane elimemeza ehlane. Ngo-533 uJustinian wakhapha isimemezelo esakhomba umphikukristu njengomlungisi wezihlubuki nanjengenhloko yebandla. Isimemezelo sikaJustinian sasiyilo “izwi” esalungiselela “isimemezelo” somthetho weSonto eMkhandlwini wase-Orléans ngo-538.

Ibutho likaKoresi omkhulu laliyizwi elalikhomba ukuthi ukunqotshwa kweBhabhiloni nguDaryu kwakusondele kakhulu.

“Ukufika kwebutho likaKoresi phambi kwezindonga zaseBhabhiloni kwakuyisibonakaliso kumaJuda sokuthi ukukhululwa kwawo ekuthunjweni kwase kusondele. Esikhathini esingaphezu kwekhulu leminyaka ngaphambi kokuzalwa kukaKoresi, uKuphefumulelwa kwase kumqambe ngegama, futhi kwabangela ukuba kubhalwe umsebenzi uqobo ayeyowenza ekuthatheni umuzi waseBhabhiloni bengalindele, nasekulungiseleleni indlela yokukhululwa kwabantwana bokuthunjwa. Nge-Isaya kwakukhulunyiwe izwi, kwathiwa:

“Usho kanje uJehova kogcotshiweyo waKhe, kuKoresi, engimbambe ngesandla sakhe sokunene, ukuze ngingqobe izizwe phambi kwakhe; ... ukuvula phambi kwakhe amasango anezicabha ezimbili; namasango angeke avalwe; ngiyakuhamba phambi kwakho, ngenze izindawo ezigwegwile ziqonde: ngiyakwephula izicucu amasango ethusi, ngingqume phakathi imigoqo yensimbi: ngiyakukunika ingcebo yobumnyama, nengecebo efihlekileyo yezindawo ezifihlekile, ukuze wazi ukuthi mina, uJehova, okubiza ngegama lakho, nginguNkulunkulu ka-Israyeli.’ U-Isaya 45:1–3.” Abaprofethi naMakhosi, 551.

Lapho sekuqondwa ukuthi “isikhathi sokuphela” sesiprofetho sisungulwa ngofakazi ababili noma ngezimpawu-ndlela ezimbili, kungabuye kuqondwe ukuthi esinye salezo zimpawu-ndlela ezimbili simelela ukuhlonzwa, isimemezelo, noma isixwayiso somlando oseduze. U-Aroni, uJohane, uKoresi, noJustinian bamelela uphawu-ndlela olwandulela isikhathi sokuphela. Isikhathi sokuphela ngo-1798 siyisiphetho senkathi emelwe kusukela ku-1776 kuze kube ngu-1798. Uphawu-ndlela oluphakathi kwalowo mlendo luyizwi elimemeza ehlane ngenxa yomlando oseduze. Lowo mlendo

waqala ngokushicilelwa okwenqaba ukubusa kobushiqela kwenkosi noma kukapapa, futhi waphetha ngokushicilelwa okwamela isimilo sombusi wobushiqela. Ukushicilelwa okuphakathi kwawumela “isixwayiso” somlando ozayo, futhi isixwayiso sasiwukuthi uMthethosisekelo wase-United States wawuyochithwa ekupheleni kwalowo mlendo.

Lowo mugqa womlando waqala ukuphindwa ngowe-1989, futhi uphela emthethweni weSonto lapho isixwayiso esivela ehlane eminyakeni engamakhulu amabili ngaphambili, ngo-1789, senqatshwa. U-1989 wawuyisikhathi sokuphela ekupheleni kwevesi lamashumi amane, futhi uhambisana nesikhathi sokuphela ngo-1798. U-1989 uhambisana no-1776, futhi umthetho weSonto umele u-1798. Phakathi nalo mlendo lapho umphumela wawo wonke umbono ugwaliseka khona, umlando owaqala ngoSeptemba 11, 2001, futhi oqhubeka kuze kube yisixwayiso sango-1789, uyafezeka futhi uMthethosisekelo uyachithwa. Kumelwe kube khona uphawu lomgwaqo phakathi, ngokuba uNkulunkulu akaguquki neze. Lolo phawu lomgwaqo luyomela isixwayiso somlando wesiprofetho oqala emthethweni weSonto osuzayo maduze.

U-1989 uphawula isikhathi sokuphela esivesini samashumi amane, esiholela emthethweni weSonto esivesini samashumi amane nanye. Umlayezo wesixwayiso owafika emva kwesikhathi sokuphela, kodwa ngaphambi komthetho weSonto, kwakunguSeptemba 11, 2001. Uxwayisa ngokuthi ekuphethweni kwaleyo nkathi yomlando, uMaye wesithathu owafika ngoSeptemba 11, 2001, futhi owavinjelwa ngokushesha, wawuyobuye ushaye njengesimanga esingalindelekile, futhi izinkulungwane zemizi zaziyobhujiswa. Lapho lokho kubhujiswa kufika, uSathane wayeyoqala umsebenzi wakhe omangalisayo, futhi lowo msebenzi uqala emthethweni weSonto osuzofika maduze.

“O sengathi abantu bakaNkulunkulu bebengaba nomuzwa wokubhujiswa okusondelayo kwezinkulungwane zemizi, esecishe yanikelwa ekukhonzeni izithombe! Kodwa abaningi kulabo okufanele bamemezele iqiniso basola futhi balahla abafowabo. Lapho amandla okuguqula kaNkulunkulu ehlela ezingqondweni, kuyoba khona ushintsho olucacileyo. Abantu ngeke babe nokuthambekela kokugxeka nokudiliza. Ngeke beme esikhundleni esivimbela ukukhanya ekukhanyiseni izwe. Ukugxeka kwabo, ukusola kwabo, kuyophela. Amandla esitha ayabuthana empini. Izingxabano ezinzima ziphambi kwethu. Sondezanani, bafowethu nodadewethu, sondezanani. Bophanani noKristu. ‘Ningasho nina ukuthi, Ukuvukela umbuso,... ningesabi lokho abakwesabayo, ningethuki. INkosi yamabandla yiyona eniyingcwelise; mayibe yiyo ukwesaba kwenu, mayibe yiyo ukuthuthumela kwenu. Iyokuba yindawo engcwele; kodwa ibe yitshe lokukhubekisa nedwala lokucasula kuzo zombili izindlu zakwa-Israyeli, ibe lugibe ibe ngumjibila kubakhileyo baseJerusalema. Futhi abaningi phakathi kwabo bayokhubeka, bawe, baphuke, babanjwe ngogibe, bathathwe.’

“Umhlaba uyinkundla yemidlalo. Abadlali, abangabahlali bawo, balungiselela ukudlala indima yabo emdlalweni wokugcina omkhulu. UNkulunkulu akasabonwa. Ezixukwini ezinkulu zesintu akukho bunye, ngaphandle kokuthi abantu bahlangane ukuze bafeze izinhloso zabo zobugovu. UNkulunkulu ubhekile. Izingongo zakhe maqondana nezifundo zakhe ezihlubukayo ziyogwaliseka. Umhlaba awunikezwanga ezandleni zabantu, nakuba uNkulunkulu evumela izakhi zokudideka nokungahleleki ukuba zibuse okwesikhathi esithile. Amandla avela phansi ayasebenza ukuveza izigcawu zokugcina ezinkulu kulo mdlalo,—uSathane eza njengoKristu,

futhi esebenza ngakho konke ukukhohlisa kokungalingi phakathi kwalabo abazibophezela ndawonye ezinhlangothini eziyimfihlo. Labo abavumela inkano yokuhlangana ibe namandla phezu kwabo basebenzela ukufeza amacebo esitha. Imbangela iyolandelwa ngumphumela wayo.”

“Ukona komthetho sekucishe kwafinyelela emkhawulweni wako. Ukudideka kugcwele umhlaba, futhi ukwesabeka okukhulu sekuzokwehlela abantu maduzane. Ukuphela sekuseduze kakhulu. Thina esilaziyo iqiniso kufanele sizilungiselele lokho okuseduze nokwehlela umhlaba njengokumangala okukhulu okungazelelwe.” Review and Herald, September 10, 1903.

Isixwayiso esafanekiswa ngokwethulwa koMthethosisekelo ngo-1789, siyisixwayiso sengwezi yesithathu, esibuyela eKadeshi lesibili, lapho ukuqaliswa kokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane kuqala. Leso sixwayiso siyisixwayiso sezwi lokuqala leSambulo isahluko seshumi nesishiyagalombili, futhi ngaleso sikhathi akuzange kwehle kuphela izakhiwo ezinkulu zaseDolobheni laseNew York, kodwa nengqikithi uqobo yoMthethosisekelo yashintshwa. UMthethosisekelo wabhalwa futhi wasekelwa emthethweni wesiNgisi, onomgomo oyisisekelo ongachazwa kalula ngokuthi “umuntu umsulwa aze afakazelwe icala.”

UMthethosisekelo wabhalwa injongo yokwenqaba lokho okwaziwa ngokuthi ngumthetho wamaRoma, onomgomo oyisisekelo ongachazwa kalula ngokuthi “umuntu unecala aze afakazelwe ukuthi umsulwa.”

Isixwayiso esivela ehlanje ngo-1789, esimelwe uMthethosisekelo, simele isixwayiso sangoSeptemba 11, 2001, futhi akukhona kuphela ukuthi izakhiwo ezazivutha zaphawula lowo mlendo ngokugcwaliseka okungokoqobo, kodwa nokudluliswa (ukukhulunywa) koMthetho iPatriot Act nako kwamele leso sixwayiso.

I-Patriot Act (Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001) yethulwa eKhongolose yase-United States kungakabiphi ngemva kokuhlasela kwamaphekula kwangoSeptemba 11, 2001. Lo mthethosivinywa wethulwa eNdlu yabaMeli ngo-Okthoba 23, 2001, kwathi eSigele ngo-Okthoba 24, 2001. Wasayinwa waba ngumthetho nguMongameli George W. Bush ngo-Okthoba 26, 2001. I-Patriot Act yayihlose ukuqinisa ikhono likahulumeni lokuphenya nokuvimbela izenzo zobuphekula nokwandisa amandla okuqapha nawokuphoqelela umthetho, futhi yalahla isimiso esiyisisekelo nesemqoka somthetho wesiNgisi esithi umuntu akanacala kuze kube kufakazelwa ukuthi unecala. Isasetshenziswa nanamuhla yizikhulu ezivelele ngaphakathi kuhulumeni ukugwema inqubo efanele yomthetho, ubumfihlo, kanye nokuqulwa kwamacala ngokulunga.

Sizoqhubeka nalesi sifundo esihlokweni sethu esilandelayo.

“Sinjani isimo sethu kulesi sikhathi esesabekayo nesingwele? Maye, yeka ukuzidla okubusayo ebandleni, yeka ubuzenzisi, yeka inkohliso, yeka ukuthanda ukugqoka, ubuwula, nokuzijabulisa, yeka ukufisa ubukhosi! Zonke lezi zono zifiphaze ingqondo, kangangokuthi izinto zaphakade azibonakalanga. Asiyikuhlola yini imiBhalo, ukuze sazi ukuthi sikuphi emlandweni waleli zwe? Asiyikuhlakanipha yini mayelana nomsebenzi osenzelwa thina ngalesi sikhathi, nendawo okufanele siyithathe thina njengezoni ngesikhathi lo msebenzi

wokubuyisana usaqhubeka? Uma sinokunaka nokuncane nje ukusindiswa kwemiphefumulo yethu, kufanele senze uguquko oluqondile. Kufanele sifune iNkosi ngokuphenduka kweqiniso; kufanele, ngokudabuka okujulileyo kumphefumulo, sivume izono zethu, ukuze zesulwe.”

“Kumelwe singabe sisahlala emhlabathini othakathiweyo. Sisondele ngokushesha ekupheleni kwesikhathi sethu sokuvivinywa. Makuthi wonke umphefumulo uzibuze athi, Ngimi kanjani phambi kukaNkulunkulu? Asazi ukuthi amagama ethu angase athathwe ngokushesha kangakanani ezindebeni zikaKristu, nokuthi izindaba zethu zingase zinqunywe kanjani ekugcineni. Yini, hawu, yini lezi zinqumo eziyoba yiyo na? Siyakubalwa kanye nabalungileyo, noma siyobalwa kanye nababi?

“Malivuke ibandla, liphenduke ekuhleleni kwalo phambi kukaNkulunkulu. Mavuke abalindi, bakhalise icilongo ngezwi elicacileyo. Lesi yisexwayiso esiqondileyo okufanele sisimemezele. UNkulunkulu uyala izinceku zakhe athi, ‘Memeza kakhulu, ungagodli, phakamisa izwi lakho njengecilongo, ubonise abantu bami iziphambeko zabo, nendlu kaJakobe izono zayo.’ Kufanele kutholwe ukunaka kwabantu; ngaphandle kwalokho, yonke imizamo ayinamsebenzi; noma ingelosi evela ezulwini yehle ikhulume kubo, amazwi ayo angeke asize ngalutho ngaphezu kokuba ibikhuluma endlebeni ebandayo yokufa. Ibandla kumelwe livukele esenzweni. UMoya kaNkulunkulu awusoze wafika kuze kube yilapho lilungisa indlela. Kufanele kube khona ukuhlolwa kwenhliziyo okuqotho. Kufanele kube khona umkhuleko obumbene, ophikelelayo, futhi ngokukholwa ukubamba izithembiso zikaNkulunkulu. Akufanele kube, hhayi ukwembathisa umzimba indwangu yamasaka njengasezikhathini zasendulo, kodwa kube ukuthotshiswa okujulile kumphefumulo. Asinaso ngisho nesizathu sokuqala sokuqibongela nokuziphakamisa. Kumelwe sizithobe ngaphansi kwesandla esinamandla sikaNkulunkulu. Uyakuvela aduduze futhi abusise labo abamfuna ngeqiniso.”

“Umsebenzi uphambi kwethu; ingabe siyowungenela na? Kumelwe sisebenze masinyane, kumelwe siqhubeke phambili ngokungantengantengi. Kumelwe silungiselele usuku olukhulu lweNkosi. Asinaso isikhathi sokulahlekelwa, asinaso isikhathi sokuzibandakanya ezinhlosweni zobugovu. Izwe kumelwe lixwayiswe. Senzeni thina ngabanye ukuletha ukukhanya phambi kwabanye? UNkulunkulu ushiyele wonke umuntu umsebenzi wakhe; wonke umuntu unesabelo okumelwe asenze, futhi asikwazi ukuwudebeselela lo msebenzi ngaphandle kokubeka imiphefumulo yethu engozini.”

“O bazalwane bami, niyomdabukisa yini uMoya oNgcwele, nimenze ahambe? Niyomvimba yini uMsindisi obusisiweyo, ngoba ningakulungele ukuba khona kwakhe? Niyowashiya yini imiphefumulo ukuba ibhubhe ingenalo ulwazi lweqiniso, ngoba nithanda ukuphumula kwenu kakhulu ukuba nithwale umthwalo uJesu anithwalela wona? Masi vuke ebuthongweni. ‘Qondani, nilinde; ngoba isitha senu uDeveli, njengebhubesi elibhodlayo, uyazula efuna angamgwinya bani.’” Review and Herald, March 22, 1887.