

# **Incwadi kaJoweli neBandla lama-Adventist oSuku lweSikhombisa laseLawodisiya – Inombolo Yesithathu**

*Isivini SeWayini Elibomvu*

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Siphethe isihloko esedlule ngalo mbuzo: “Njengoba le mibononqondo isimi kahle, kungabuzwa ukuthi kwenzeka kanjani ukuba ngo-9/11 incwadi kaJoweli ibe ngumyalezo uPetru awukhomba ngePhentekoste?”

UPetru wayekhomba ukuthi uJoweli wayegwaliseka ngosuku lwePhentekoste, oluyisikhathi esiphawula ukuphela kwenkathi yePhentekoste. Enkathini yePhentekoste kwaba khona ukubonakaliswa kukaMoya oNgcwele ekuqaleni, kwase kuba khona ukubonakaliswa okukhulu kakhulu kukaMoya oNgcwele ekugcineni. Ngokuqonda ngokukholwa ukuthi kokubili iBhayibheli noMoya Wokuprofetha kusebenzisa uJoweli esikhathini semvula yangemuva, singazi ukuthi incwadi kaJoweli yaba yiqiniso lamanje ngo-9/11; nokuthi yonke ingxenye yencwadi izokhuluma ngokuqondile ngomlando wokuprofetha oqala ngo-9/11 uqhubeke uze uhlanganise nezinhlupho eziyisikhombisa zokugcina, uJoweli azibiza ngokuthi “usuku lweNkosi.”

Njengoba kwafanekiselwa ngo-1888, ngomhla ka-9/11 ukwethulwa komyalezo waseLawodikiya kwaba yiqiniso elivivinyayo lamanje. U-Isaya ufanekisela lowo myalezo ofanayo esahlukweni samashumi amahlanu nesishiyagalombili ngezwi lecilongo elibonisa abantu bakaNkulunkulu iziphambeko zabo. “Usuku” u-Isaya aqala ngalo ukukhuphula izwi lakhe njengecilongo luyilo lolo suku acula ngalo ingoma yesivini.

Ngalolo suku hlabelelani ngaye nithi: Isivini sewayini elibomvu. Mina Jehova ngiyasilonda; ngiyakusinisela ngezikhathi zonke; ukuze kungabikho osilimazayo, ngiyakusigcina ubusuku nemini. Ulaka alukho kimi; ubani ongabeka ameva nezihlabathi ukuba zingilwe empini? Ngangiyodabula phakathi kwazo, ngizishise kanye kanye. Noma ake abambelele emandleni ami, ukuze enze ukuthula nami; yebo, uyakwenza ukuthula nami. Uyakwenza ukuba abavela kuJakobe bamise izimpande; u-Israyeli uyakuqhakaza, uhlume, agcwalise ubuso bomhlaba ngezithelo. Isaya 27:2–6.

“U-Israyeli” wanamuhla ongomoya “uyakuqhakaza, uhlume, ugcwalise ubuso bezwe ngezithelo” ngesikhathi semvula yangemuva, ngokuba imvula yokuqala ibangela ukuhluma nokuqhakaza kwesitshalo, kanti imvula yangemuva iveza isithelo. Ngesikhathi izakhiwo zaseNew York ziwa ngo-9/11, ingelosi enamandla yesAmbulo ishumi nesishiyagalombili yehla, futhi imvula yangemuva yaqala ukufafaza. Ngaleso sikhathi abalindi bakaNkulunkulu kwakufanele bakhalise icilongo ebandleni laseLawodikeya. Umlayezo ka-Isaya ohlonza izono zabantu bakaNkulunkulu futhi uyiculo lesivini sewayini elibomvu. Isahluko sokuqala sikaJoweli yilo kanye lolo layezo.

Izwi leNkosi elafika kuJoweli indodana kaPethuweli.

Zwani lokhu, nina madoda amadala, nibeke indlebe, nonke nina bakhileyo bezwe. Lokhu kwake kwaba khona yini ezinsukwini zenu, noma nasezinsukwini zawoyihlo na? Kulandiseni kubantwana benu ngakho, nabantwana benu bakulandise kubantwana babo, nabantwana babo bakulandise kwesinye isizukulwane.

Okushiywe yisikhonyane esisencane kudliwe yisikhonyane; okushiywe yisikhonyane kudliwe yisibungu esidla izitshalo; okushiywe yilesa sibungu kudliwe yisibungu esihamba phansi.

Vukani, nina zidakwa, nilile; nikhale ngokuzwakalayo, nina nonke abaphuza iwayini, ngenxa yewayini elisha; ngokuba lisusiwe emlonyeni wenu.

Ngokuba isizwe sifikile ezweni lami, sinamandla, singenakubalwa; amazinyo aso angamazinyo ebhubesi, futhi sinamazinyo omhlathi ebhubesi elikhulu. Sicekele phansi umvini wami, sahlukhla umkhiwane wami; siwenzé waba yize nya, sawulahla; amagatsha awo aphelele aba mhlophe. Khalani njengentombi ezibophe ngendwangu yamasaka ngenxa yomyeni wobusha bayo. Umnikelo wokudla nomnikelo wokuphuzwayo kunqanyuliwe endlini kaJehova; abapristi, izikhonzi zikaJehova, bayalila. Insimu ichithekile, izwe liyalila; ngokuba amabele achithekile; iwayini elisha lomile, amafutha aphele amandla.

Yibani namahloni, nina balimi; khalani, nina banakekeli bezivini, ngenxa kakolweni nangenxa kwebhali; ngokuba isivuno sensimu sibhubhile. Umvini womile, nomkhiwane uyaphela amandla; umnqumo wehalananda, nesundu futhi, nomuthi wama-apula, impela yonke imithi yasendle yomile; ngokuba intokozo yomile yasuka kubantwana babantu.

Bophani izinkalo, nilile, nina bapristi; khahlizani, nina bakhonzi be-altare; wozani, nilale ubusuku bonke nembethe amasaka, nina bakhonzi bakaNkulunkulu wami; ngokuba umnikelo wokudla nomnikelo wokuphuzwayo kuvinjiwe endlini kaNkulunkulu wenu. Ngcwelisani ukuzila, memezelani umbuthano ongcwele, nibuthe abadala nabo bonke abakhileyo ezweni endlini kaJehova uNkulunkulu wenu, nikhale kuJehova, nithi: Maye ngalolo suku! ngokuba usuku lukaJehova luseduze, luyakufika njengokubhujiswa okuvela kuSomandla. Ukudla akusinqunywanga yini phambi kwamehlo ethu, yebo, ukuthokoza nokujabula endlini kaNkulunkulu wethu? Imbewu ibolile ngaphansi kwamagada ayo, izinqolobane zicekelekile, izibaya zidilizelwe phansi; ngokuba amabele omile. Yeka ukububula kwezilwane! Imihlambi yezinkomo iyadideka, ngokuba ayinalo idlelo; yebo, nemihlambi yezimvu isichithakele.

O Jehova, ngiyakukhala kuwe; ngokuba umlilo uqede amadlelo asehlane, nelangabi lishise yonke imithi yasemasimini. Nezilwane zasendle ziyakhala futhi kuwe; ngokuba imifula yamanzi yomile, nomlilo uqede amadlelo asehlane. Joweli 1:1–20.

Isahluko sokuqala sikaJoweli sikhuluma ngokubhujiswa kwesivini sikaNkulunkulu. U-Isaya umisa “lolo suku” njengosuku lapho invula yokugcina iqala khona, ngoba ngalolo suku izitshalo ziqala ukuqhakaza nokuhluma. Iqiniso lokuthi u-Isaya usitshela ukuthi abantu bakaNkulunkulu bayoba “nezimpande,” “baqhakaze bahlume,” futhi bagcwalise umhlaba “ngezithelo,” liveza umlando oqhubekela phambili wezinyathelo ezintathu. Isitshalo simila “izimpande” emhlabathini. Ngakho-ke “ukuba nezimpande” kusho ukuma phezu komhlabathi, okuwuphansi lwesakhiwo

noma isisekelo. Labo “abaphuma kuJakobe” “baba nezimpande,” bese bebizwa ngokuthi “u-Israyeli.” Labo abaphuma esenzweni saseLawodike bese bebizwa ngokuthi abaseFiladelfiya, nakuba ukulondoloza lesa senzo kudinga ukunqoba enqubweni yokuvivinywa ephela emthethweni weSonto.

Ubudlelwane obungokwesiprofetho bukaJakobe, (umqili) no-Israyeli, (umnqobi) bubonisa ukuthi ngo-9/11 labo “abamila izimpande” ngokubuyela ezisekelweni bangena khona lapho ebudlelwani besivumelwano. Ngokwesiprofetho ukuguqulwa kwegama kuwuphawu lwesivumelwano, njengoba kubonakaliswa ngu-Abrama eba ngu-Abrahama, uSarai eba nguSara, uJakobe eba ngu-Israyeli, nabanye. Evesini, labo ababuyela emaqinisweni amadala ayizisekelo ngo-9/11 bangena ebudlelwani besivumelwano ngesikhathi imvula iqala ukuveza izimbali nezithombo. Ngesikhathi somthetho weSonto umhlaba wonke uyakugcwala “izithelo” njengoba imvula iyobe isithululwa ngaleso sikhathi ngaphandle kwesilinganiso.

U-Isaya kumelwe avumelane no-Isaya, futhi-ke nabo bonke abanye abaprofethi, kodwa u-Isaya kumelwe aphakamise izwi lakhe njengecilongo abonise ama-Adventisti oSuku lwesiKhombisa baseLawodikea izono zabo kumongo wengoma yesivini. Leyo ngoma yaculwa nguJesu emfanekisweni wesivini. Isivini samenza wakhala ngesikhathi Yena, okokugcina ngaphambi kwesiphambano, ebheka phezu kweJerusalema; azi ukuthi u-Israyeli wasendulo wayesefinyelele ekupheleni kwesikhathi sakhe somusa wokuhlolwa futhi wayedluliswa njengabantu bakaNkulunkulu besivumelwano. Ngesikhathi esifanayo uKristu wayengena esivumelwani nabantu ababeyothela izithelo ezifaneleyo ezivela esivini sikaNkulunkulu. Kungaba yindaba yesivini kaJoshua ekuqaleni noma ekaJesu ekugcineni, labo ababa ngabantu besivumelwano esisha babeyisifaniso salabo abayizinkulungwane eziyikhulu namashumi amane nane.

UKristu wakhuluma ngesiprofetho sika-Isaya ngesivini, njengoba kwenza noDade White.

“Umfanekiso womfanekiso wesivini awusebenzi esizweni samaJuda sodwa kuphela. Unesifundo kithi. Ibandla kulesi sizukulwane liphiwe uNkulunkulu amalungelo amakhulu nezibusiso ezinkulu, futhi Ulindele izithelo ezihambisanayo.” Christ Object Lessons, 296.

Kuyafundisa ukufunda indima eholela esitatimendeni sokugcina esivela kuMoya Wokuprofetha.

“Isahluko 23—Isivini seNkosi”

“Isizwe SamaJuda”

“Umfanekiso wamadodana amabili walandelwa ngumfanekiso wesivini. Kowokuqala, uKristu wayebeke phambi kwabafundisi bamaJuda ukubaluleka kokulalela. Kowesibili, Wakhomba ezibusisweni ezinohle ezanikezwa u-Israyeli, futhi ngalezi wabonisa ilungelo likaNkulunkulu lokufuna ukulalela kwabo. Wabeka phambi kwabo inkazimulo yenhloso kaNkulunkulu, ababengayigcwalisa ngokulalela. Esekhiphe isihenqo esifihla ikusasa, Wabonisa ukuthi, ngokwehluleka ukugcwalisa inhloso Yakhe, isizwe sonke sasizilahlekisela isibusiso Sakhe, futhi sizilethele incithakalo phezu kwaso.”

“‘Kwakukhona umninindlu othile,’ kusho uKristu, ‘owatshala isivini, wasibiyela nxazonke, wemba isikhamo sewayini kuso, wakha umbhoshongo, wasiqashisela abalimi, wase eya

ezweni elikude.”

“Incazelo yalesi sivini inikezwa ngumprofethi u-Isaya: ‘Manje ngizohlabelela othandekayo wami ingoma yomthandi wami mayelana nesivini sakhe. Othandekayo wami unesivini egqumeni elivundile kakhulu; wasibiyela, wakhafula amatshe aso, wasitshala ngomvini okhethwe kakhulu, wakha umbhoshongo phakathi kwaso, wenza nesikhamo sewayini phakathi kwaso; walindela ukuba sithele amagilebhisi.’ Isaya 5:1, 2.

“Umlimi ukhetha isiqephu somhlaba ehlane; uyasibiyela, asisuse ukhula namatshe, asilimile, asitshale ngemivini ekhethiweyo, elindele isivuno esicebileyo. Kulesi siqephu somhlaba, ngenxa yokuba ngcono kwaso kunenkangala engalinyiwe, ulindele ukuba simlethele udumo ngokubonisa imiphumela yokunakekela kwakhe nokukhandleka kwakhe ekusilimeni. Kanjalo uNkulunkulu wayekhetha abantu ezweni ukuba baqeqeshwe futhi bafundiswe nguKristu. Umprofethi uthi, ‘Sivini sikaJehova Sebawoti siyindlu yakwa-Israyeli, namadoda akwaJuda ayisitshalo saKhe esimjabulisayo.’ Isaya 5:7. Phezu kwalaba bantu uNkulunkulu wayebanike amalungelo amakhulu, ebusisa ngokucebileyo okuvela ebuhleni baKhe obuningi. Wayelindele ukuba bamhloniphe ngokuthela izithelo. Kwakufanele bambule izimiso zombuso waKhe. Phakathi kwezwe eliwile, elibi, kwakufanele bamele isimilo sikaNkulunkulu.

“Njengesivini seNkosi babefanele bathele izithelo ezihluke ngokuphelele kwezalabo bezizwe zobuhedeni. Lezi zizwe ezikhonza izithombe zazininikele ekwenzeni ububi. Udlame nobugebengu, ukuhaha, ukucindezela, kanye nemikhuba eyonakele kakhulu, kwakwenziwa ngaphandle kwanoma yisiphi isithiyo. Ububi, ukucekeleka phansi, nosizi kwakuyizithelo zesihlahla esonakele. Ngokuhlukana okusobala nalokho kwakufanele kube yisithelo esathwalwa emvinini wokutshala kukaNkulunkulu.”

“Kwakuyilungelo lesizwe samaJuda ukumela isimilo sikaNkulunkulu njengoba sasiye sambulelwa uMose. Ekuphenduleni umkhuleko kaMose othi, ‘Ngicela ungibonise inkazimulo yaKho,’ iNkosi yathembisa yathi, ‘Ngiyakudlulisa bonke ubuhle baMi phambi kwakho.’ Eksodusi 33:18, 19. ‘INkosi yadabula phambi kwakhe, yamemezela yathi, INkosi, INkosi uNkulunkulu, enesihawu nomusa, ephuza ukuthukuthela, echichima ubuhle neqiniso, egcina umusa ezinkulungwaneni, ethethelela ububi nesiphambeko nesono.’ Eksodusi 34:6, 7. Lesi kwakuyisithelo uNkulunkulu ayesifisa kubantu baKhe. Ekuhlanzekeni kwezimilo zabo, ebungcweleni bezimpilo zabo, emseni wabo nasekuboniseni uthando lomusa nozwelo, babefanele ukubonisa ukuthi ‘umthetho weNkosi uphelele, uvuselela umphefumulo.’ AmaHubo 19:7.”

“Ngesizwe samaJuda kwakuyinjongo kaNkulunkulu ukudlulisela izibusiso ezicebileyo kubo bonke abantu. Ngo-Israyeli kwakumele kulungiswe indlela yokusakazwa kokukhanya kwaKhe kuwo wonke umhlaba. Izizwe zomhlaba, ngokulandela imikhuba eyonakele, zase zilahlakelwe ulwazi ngoNkulunkulu. Nokho, ngomusa waKhe, uNkulunkulu akazange azesule ekubeni khona. Wahlose ukuzinika ithuba lokumazi ngoBandla lwaKhe. Wahlela ukuba izimiso ezambulwa ngabantu baKhe zibe yindlela yokubuyisela isimo sokuziphatha sikaNkulunkulu kumuntu.

“Kwakungokokufeza le njongo lapho uNkulunkulu abiza khona u-Abrahama ukuba aphume phakathi kwezihlobo zakhe ezikhonza izithombe, wamyalela ukuba ahlale ezweni laseKhanani. ‘Ngiyakukwenza ube yisizwe esikhulu,’ washo, ‘ngiyakukubusisa, ngenze igama lakho libe likhulu; wena-ke uyakuba yisibusiso.’ UGenesisise 12:2.

“Inzalo zika-Abrahama, uJakobe nenzalo yakhe, zayiswa eGibhithe ukuze phakathi kwaleso sizwe esikhulu nesibi zembule izimiso zombuso kaNkulunkulu. Ubuqotho bukaJosefa nomsebenzi wakhe omangalisayo ekulondolozeni ukuphila kwabantu bonke baseGibhithe kwakungumfanekiso wokuphila kukaKristu. UMose nabanye abaningi babengofakazi bakaNkulunkulu.

“Ekukhipheni u-Israyeli eGibhithe, iNkosi yaphinda yabonakalisa amandla ayo nomusa wayo. Imisebenzi yayo emangalisayo ekubakhululeni ebugqilini nokusebenzelana nabo ekuhambeni kwabo ehlane kwakungeyona eyokuzuzisa bona bodwa. Lezi zinto zaziyokuba yisifundo esibonakalayo ezizweni ezazibazungezile. INkosi yaziveza inguNkulunkulu ongaphezu kwalo lonke igunya nobukhulu babantu. Izibonakaliso nezimangalisayo eyazenza ngenxa yabantu bayo zabonisa amandla ayo phezu kwemvelo naphezu kwabakhulu kunabo bonke phakathi kwalabo ababekhulekela imvelo. UNkulunkulu wadabula ezweni elizidlayo laseGibhithe njengoba eyakuwadabula umhlaba ezinsukwini zokugcina. Ngomlilo nangesivunguvungu, ngokuzamazama komhlaba nangokufa, omkhulu othi NGINGUYE wahlenga abantu bakhe. Wabakhipha ezweni lobugqila. Wabahola ehlane ‘elikhulu nelesabekayo, elalinezinyoka ezivuthayo, nofezela, nokomiso.’ Duteronomi 8:15. Wabakhiphela amanzi ‘edwaleni eliyitshe lensengetsha,’ wabondla ‘ngokusanhlamvu kwezulu.’ IHubo 78:24. ‘Ngokuba,’ kusho uMose, ‘isabelo seNkosi singabantu bayo; uJakobe uyisabelo sefa layo. Yamfumana ezweni eliyihlane, nasekuchithekeni kwehlane elihubayo; yamhola yamzungeza, yamfundisa, yamgcina njengenhlamvu yeso layo. Njengokhozi luvusa isidleke salo, lundiza phezu kwamazinyane alo, lwendlala amaphiko alo, luwathatha, luwathwale ngamaphiko alo: kanjalo iNkosi yodwa yamholayo, kwakungekho nkulunkulu ongaziwayo kanye nayo.’ Duteronomi 32:9–12. Kanjalo yabasondeza kuyo uqobo, ukuze bahlale bengaphansi komthunzi woPhezukonke.

“UKristu wayengumholi wabantwana bakwa-Israyeli ekuhambahambeni kwabo ehlane. Esongekile ensikeni yefu emini nasensikeni yomlilo ebusuku, Wabahola Wabaqondisa. Wabagcina ezingozini zasehlane, Wabangenisa ezweni lesithembiso, futhi phambi kwazo zonke izizwe ezingamvumanga uNkulunkulu Wamisa u-Israyeli njengempahla Yakhe ekhethiweyo, isivini seNkosi.

“Kulaba bantu kwaphathiswa amazwi kaNkulunkulu. Babezungezwe yizimiso zomthetho waKhe, izimiso zaphakade zeqiniso, zobulungisa, nezobumsulwa. Ukulalela lezi zimiso kwakuzoba yisivikelo sabo, ngokuba kwakuyobasindisa ekuzibhubhiseni ngemikhuba yesono. Futhi njengombhoshongo esivini, uNkulunkulu wabeka phakathi kwezwe ithempeli laKhe elingcwele.

“UKristu wayengumfundisi wabo. Njengoba wayenabo ehlane, kanjalo wayesazoba ngumfundisi nomqondisi wabo. Etabernakele nasethempelini inkazimulo yaKhe yayihlala kuShekina engcwele phezu kwesihlalo somusa. Ngenxa yabo wayelokhu ebonakalisa njalo ingcebo yothando lwaKhe nokubekezela kwaKhe.

“UNkulunkulu wayefisa ukwenza abantu baKhe, u-Israyeli, babe ngudumo nenkazimulo. Banikwa yonke inzuzo engokomoya. UNkulunkulu akazange abagodle lutho oluhle olwalungasiza ekwakhekeni kwesimilo esasiyobenza babe ngabameleli baKhe.

“Ukulalela kwabo umthetho kaNkulunkulu kwakuyobenza babe izimangaliso zempumelelo phambi kwezizwe zomhlaba. Lowo owayengabanika ukuhlakanipha nobuciko kuyo yonke imisebenzi yobungcweti wayeyoqhubeka engumfundisi wabo, futhi wayeyobahloniphisa abaphakamise ngokulalela imithetho yaKhe. Uma babelalela, babeyolondolozwa ezifweni ezazihlupha ezinye izizwe, futhi babeyobusiswa ngamandla engqondo. Inkazimulo kaNkulunkulu, ubukhosi baKhe namandla aKhe, kwakumelwe kubonakaliswe kukho konke ukuphumelela kwabo. Kwakumelwe babe ngumbuso wabapristi neziphathamandla. UNkulunkulu wabapha zonke izindlela zokuba babe yisizwe esikhulu kunazo zonke emhlabeni.”

“Ngendlela ecace bha kakhulu uKristu ngoMose wayebeke phambi kwabo inhloso kaNkulunkulu, futhi wayecacisile imigomo yokuchuma kwabo. ‘Uyisizwe esingewele kuJehova uNkulunkulu wakho,’ esho; ‘uJehova uNkulunkulu wakho ukukhethile ukuba ube yisizwe esiyigugu esikhethekile kuye uqobo, ngaphezu kwazo zonke izizwe ezisemhlabeni wonke.... Yazi-ke ukuthi uJehova uNkulunkulu wakho, yena unguNkulunkulu, uNkulunkulu othembekileyo, ogcina isivumelwano nesihawu kulabo abamthandayo, abagcina imiyalo yakhe, kuze kube yizizukulwane eziyinkulungwane.... Ngakho-ke uyakugcina imiyalo, nezimiso, nezahlulelo engikuyala ngakho namuhla, ukuba ukwenze. Ngakho kuyakwenzeka ukuthi, uma nilalela lezi zahlulelo, nizigcine, nenze zona, uJehova uNkulunkulu wakho uyakukugcina kuwe isivumelwano nesihawu asifungela oyihlo; uyakukuthanda, akubusise, akwandise; uyakubusisa nesithelo sesisu sakho, nesithelo sezwe lakho, okusanhlamvu kwakho, newayini lakho, namafutha akho, ukwanda kwezinkomo zakho, nemihlambi yezimvu zakho, ezweni alifungela oyihlo ukuba akunike lona. Uyakubusiswa ngaphezu kwazo zonke izizwe.... UJehova uyakususa kuwe konke ukugula, angabeki phezu kwakho nesisodwa sezifo ezimbi zaseGibhithe ozaziyo.’ Duteronomi 7:6, 9, 11–15.

“Ukuba bebengagcina imiyalo yaKhe, uNkulunkulu wathembisa ukubapha ukolweni omuhle kunayo yonke, nokubakhiphela uju edwaleni. Wayeyobasuthisa ngokuphila okude, ababonise nensindiso yaKhe.

“Ngokungalaleli uNkulunkulu, u-Adamu no-Eva balahlekelwa yi-Edene, futhi ngenxa yesono umhlaba wonke waqalekiswa. Kodwa uma abantu bakaNkulunkulu babelandela iziyalo zaKhe, izwe labo lalizobuyiselwa ekutheliseni nasebuhleni. UNkulunkulu uqobo lwaKhe wabapha iziqondiso mayelana nokulinywa komhlabathi, futhi kwakufanele babambisane naYe ekuwubuyiseleni. Kanjalo-ke lonke izwe, ngaphansi kokulawula kukaNkulunkulu, lalizoba yisifundo esibonakalayo seqiniso likamoya. Njengokuba ngokulalela imithetho yaKhe yemvelo umhlaba wawuyoveza ingcebo yawo, kanjalo ngokulalela umthetho waKhe wokuziphatha izinhliziyi zabantu kwakufanele zibonakalise izimfanelo zobuntu baKhe. Ngisho nabezizwe babeyoqonda ukuphakama kwalabo ababekhonza futhi bekhulekela uNkulunkulu ophilayo.”

“‘Bhekani,’ kusho uMose, ‘nginifundisile izimiso nezahlulelo, njengalokho uJehova uNkulunkulu wami engiyale ngakho, ukuze nenze kanjalo ezweni eniya kulo ukuba nilidle. Ngakho-ke zigcineni, nizenze; ngokuba lokhu kuyoba ukuhlakanipha kwenu nokuqonda kwenu emehlweni ezizwe, eziyokuzwa zonke lezi zimiso, zithi, Impela lesi sizwe esikhulu singabantu abahlakaniphileyo nabaqondayo. Ngokuba yisiphi isizwe esikhulu esinoNkulunkulu oseduze naso njengokuba uJehova uNkulunkulu wethu ekhona kithi kukho konke esimkhuleka ngakho? Futhi yisiphi isizwe esikhulu esinezimiso nezahlulelo ezilungileyo njengawo wonke lo mthetho engiwubeka phambi kwenu namuhla?’ Duteronomi 4:5–8.

“Abantwana bakwa-Israyeli kwakufanele bathathe yonke indawo uNkulunkulu ayebabekele yona. Lezo zizwe ezazenqaba ukukhonza nokusebenzela uNkulunkulu weqiniso kwakufanele ziphucwe izwe. Kodwa kwakuyinjongo kaNkulunkulu ukuthi, ngokwambulwa kwesimo saKhe ngo-Israyeli, abantu badonselwe kuye. Kulo lonke izwe kwakufanele kunikezwe isimemo sevangeli. Ngokufundiswa kwenkonzo yemihlatshelo uKristu kwakufanele aphakanyiswe phambi kwezizwe, futhi bonke ababeyakumbheka baphile. Bonke labo abathi, njengoRahabi umKhanani, noRuthe umMowabi, baphenduka ekukhonzeni izithombe baya ekukhonzeni uNkulunkulu weqiniso, kwakufanele bazihlanganise nabantu baKhe abakhethiweyo. Njengokuba izibalo zakwa-Israyeli zanda, kwakufanele banwebe imingcele yabo, kuze kuthi umbuso wabo uhlanganise umhlaba.”

“UNkulunkulu wayefisa ukuletha zonke izizwe ngaphansi kokubusa kwakhe okunesihe. Wayefisa ukuba umhlaba ugcwale injabulo nokuthula. Wadala umuntu ukuba abe nenjabulo, futhi ulangazelela ukugcwalisa izinhliziyi zabantu ngokuthula kwasezulwini. Ufisa ukuba imindeni yasemhlabeni ibe uphawu lomndeni omkhulu wasezulwini.”

“Kodwa u-Israyeli akazange ayigcwalise inhloso kaNkulunkulu. INkosi yamemezela yathi, ‘Mina ngangikutshalile waba ngumvini omuhle, uyimbewu eqondileyo ngokupheleleyo; pho-ke uphenduke kanjani waba yisitshalo esiwohlokileyo somvini wesizwe kimi na?’ Jeremiya 2:21. ‘U-Israyeli ungumvini ongenalutho, uzithelela izithelo yena uqobo.’ Hoseya 10:1. ‘Manje-ke, nina bakhileyo eJerusalema, nani madoda akwaJuda, ake nahlulele, ngiyanincenga, phakathi kwami nesivini sami. Yini enye ebingenziwa esivini sami engingayenzanga kuso na? Kungani, lapho ngilindele ukuba sithele amagilebhisi, sathela amagilebhisi asendle na? Manje-ke, wozani; ngizonitshela engizakukwenza esivini sami: ngiyakulususa uthango lwaso, sidliwe; ngidilize udonga lwaso, sinyathelwe phansi; ngiyosenza incithakalo; asiyikuthenwa noma kulinywe kuso; kodwa kuyomila ameva namakhakhasi; ngiyakuziyala namafu ukuba anganisi mvula phezu kwaso. Ngokuba ... Walindela ukwahlulela, kodwa bheka, ukucindezela; walindela ukulunga, kodwa bheka, ukukhala.’ Isaya 5:3–7.

“INkosi yayivele, ngoMose, yabeka phambi kwabantu baYo umphumela wokungathembeki. Ngokwenqaba ukugcina isivumelwano saYo, babezazihlukanisa nokuphila kukaNkulunkulu, futhi isibusiso saYo sasingeke size phezu kwabo. ‘Qaphelani,’ kwasho uMose, ‘ukuba ningamkhohlwa uJehova uNkulunkulu wenu ngokungagcini imiyalo yaKhe, nezahlulelo zaKhe, nezimiso zaKhe, enginiyala zona namuhla; funa nxa senidlile nasutha, nakhe izindlu

ezinhle nihlale kuzo; nxa imihlambi yenu nezifuyo zenu kwanda, nesiliva senu negolide lenu kwanda, nakho konke eninakho kwanda; khona inhliziyu yenu iphakamise, nimkhohlwe uJehova uNkulunkulu wenu.... Nithi ezinhliziyweni zenu, Amandla ami nobuqhawe besandla sami kungizuzele lobo bunotho.... Kuyakuthi, uma nimkhohlwa nokumkhohlwa uJehova uNkulunkulu wenu, nilandele abanye onkulunkulu, nibakhonze, nikhuleke kubo, ngiyafakaza kini namuhla ukuthi nakanjani niyobhujiswa. Njengezizwe uJehova azibhubhisayo phambi kobuso benu, nani niyakubhujiswa; ngokuba anilalelanga izwi likaJehova uNkulunkulu wenu.’ Duteronomi 8:11–14, 17, 19, 20.

“Isixwayiso asizange silalelwe ngabantu bamaJuda. Bamkhohlwa uNkulunkulu, balahlekelwa ukubona ilungelo labo eliphakeme njengabameleli baKhe. Izibusiso ababemukelile azilethanga isibusiso ezweni. Zonke izinzuzo zabo bazithathela ukuzidumisa bona uqobo. Baphanga uNkulunkulu inkonzo ayeyifuna kubo, futhi baphanga abanye abantu ukuholwa ngokwenkolo nesibonelo esingcwele. Njengabakhileyo bezwe langaphambi kukazamcolo, balandela konke ukucabanga kwezinhliziyu zabo ezimbi. Ngaleyo ndlela benza izinto ezingcwele zibonakale ziyinhlekisa, bethi, ‘Ithempeli likaJehova, ithempeli likaJehova, yilezi’ (Jeremiya 7:4), ngesikhathi esifanayo bechaza kabi isimilo sikaNkulunkulu, behlazisa igama laKhe, futhi bengcolisa nendlu yaKhe engcwele.”

“Abalimi ababebekwe ukuba baphathe insimu yezivini yeNkosi babengathembekile kulokho ababekuphathisiwe. Abapristi nabafundisi babengebona abafundisi abathembekile kubantu. Abazange bagcine phambi kwabo ubuhle nomusa kaNkulunkulu kanye nelungelo Lakhe lokufuna uthando nenkonzo yabo. Laba balimi bafuna inkazimulo yabo siqu. Babefisa ukuzithathela izithelo zensimu yezivini. Kwakuyisifundo sabo ukuheha ukunakwa nokudunyiswa kubo ngokwabo.”

“Icala lalabaholi kwa-Israyeli lalingafani necala lesoni elivamile. Laba bantu babemi ngaphansi kwesibopho esingcwele kakhulu kuNkulunkulu. Babezinikele ekufundiseni ukuthi, ‘Isho kanje iNkosi,’ nasekuletheni ukulalela okuqinile ekuphileni kwabo okungokoqobo. Esikhundleni sokwenza lokhu, babephendukezela imiBhalo. Babebekela abantu imithwalo esindayo, bephoqelela imikhosi eyayifinyelela kuzo zonke izinyathelo zokuphila. Abantu babephila ekuhlalisekeni okungapheli, ngoba babengenakukwazi ukugcwalisa izimfuno ezazibekwe orabhi. Njengoba babebona ukungenzeki kokugcina imiyalo eyenziwe ngabantu, baba ngabanganaki maqondana nemiyalo kaNkulunkulu.

“INkosi yayiyale abantu baYo ukuthi Yona ingumnikazi wesivini, nokuthi konke ababenakho babekuphiwe njengokwethembiswa ukuba bakusebenzisele Yona. Kodwa abapristi nabafundisi abazange benze umsebenzi wesikhundla sabo esingcwele njengabaphatha impahla kaNkulunkulu. Babezintshontshela Yona ngokuhlelekile izinsiza nezinto zokusebenza ababekuphathisiwe ukuze kuthuthukiswe umsebenzi waYo. Ukuhaha nokufisa kwabo inzuzo kwabangela ukuba badelelwe ngisho nabahedeni. Ngaleyo ndlela izizwe zamaZizwe zanikezwa ithuba lokuyihumusha ngokungeyikho isimilo sikaNkulunkulu nemithetho yombuso waKhe.”

“Ngenhliziyu kayise, uNkulunkulu wabekezela kubantu baKhe. Wabancenga ngezihawu azinikezayo nangezihawu azisusayo. Ngokubekezela wabeka izono zabo phambi kwabo, futhi

ngokuyekhezela walinda ukuba bazivume. Kwathunywa abaprofethi nezithunywa ukuba bagcizelele ilungelo likaNkulunkulu kubalimi besivini; kodwa esikhundleni sokwamukelwa, baphathwa njengezitha. Abalimi besivini babashushisa futhi bababulala. UNkulunkulu wathuma ezinye futhi izithunywa, kodwa nazo zamukelwa ngendlela efanayo neyokuqala, kuphela abalimi besivini babonakalisa inzondo eqine nakakhulu.”

“Njengesinyathelo sokugcina, uNkulunkulu wathuma iNdodana yaKhe, ethi, ‘Bazoyihlonipha iNdodana yaMi.’ Kodwa ukumelana kwabo kwase kubenze baba nenzondo yokuziphindiselela, base bekhuluma bodwa bethi, ‘Nansi indlalifa; wozani, asiyibulale, bese sithatha ifa layo.’ Khona-ke siyosala sithokozele isivini, futhi senze ngentholo njengokuthanda kwethu.

“Ababusi bamaJuda abazange bamthande uNkulunkulu; ngakho-ke bazihlukanisa Naye, benqaba zonke izincengezelo Zakhe zokuletha ukuxazululeka okulungileyo. UKristu, Othandekayo kaNkulunkulu, weza ukuzomela amalungelo oMnini wesivini; kodwa abalimi bamphatha ngokwedelela okusobala, bethi, Asifuni ukuba lo muntu abuse phezu kwethu. Babenomona ngobuhle besimilo sikaKristu. Indlela Yakhe yokufundisa yayiphakeme kakhulu kuneyabo, futhi babesaba ukuphumelela Kwakhe. Wabakhuzisa, embula ubuzenzisi babo, futhi ebabonisa imiphumela eqinisekileyo yendlela yabo yokwenza. Lokhu kwabavusela ukuhlanya. Bezwa ubuhlungu ngaphansi kokusolwa ababengenakukuthulisa. Bayizonda izinga eliphakeme lokulunga uKristu ayelokhu elibeka phambi kwabo. Babona ukuthi ukufundisa Kwakhe kwakubabeka endaweni lapho ubugovu babo babuyokwambulwa khona, base benquma ukumbulala. Bayizonda isibonelo Sakhe seqiniso nokuzinikela kuNkulunkulu kanye nokomoya okuphakeme okwavezwa kukho konke akwenzayo. Impilo Yakhe yonke yayiyikusola ubugovu babo, futhi lapho uvivinyo lokugcina lufika, uvivinyo olwalusho ukulalela okuholela ekuphileni okuphakade noma ukungalaleli okuholela ekufeni okuphakade, bamlahla oNgcwele ka-Israyeli. Lapho becelwa ukuba bakhethe phakathi kukaKristu noBaraba, bamemeza bathi, ‘Sikhululele uBaraba!’ Luka 23:18. Futhi lapho uPilatu ebuza, ‘Pho, ngimnenzi uJesu?’ bamemeza ngolaka olukhulu bathi, ‘Makabethelwe esiphambanweni.’ Mathewu 27:22. ‘Ngimbethele esiphambanweni yini iNkosi yenu na?’ kubuza uPilatu, futhi kubapristi nababusi kwavela impendulo, ‘Asinankosi ngaphandle kukaKesari.’ Johane 19:15. Lapho uPilatu egeza izandla zakhe, ethi, ‘Anginalacala egazini lalo muntu olungileyo,’ abapristi bahlanganyela nesixuku esingenalwazi, bememeza ngentshiseko enkulu bathi, ‘Igazi lakhe malibe phezu kwethu, naphezu kwabantwana bethu.’ Mathewu 27:24, 25.

“Ngakho-ke abaholi bamaJuda benza ukukhetha kwabo. Isinqumo sabo sabhalwa encwadini uJohane ayibona esandleni saLowo owayehlezi esihlalweni sobukhosi, incwadi okwakungekho muntu ongayivula. Kubo konke ukuziphindiselela kwayo, lesi sinqumo siyakuvela phambi kwabo ngosuku lapho le ncwadi isuswa izimpawu yiNgonyama yesizwe sakwaJuda.

“Abantu bamaJuda babewuthanda kakhulu umqondo wokuthi babeyizintandokazi zezulu, nokuthi babehlale kufanele bephakanyiswe njengebandla likaNkulunkulu. Babethi bangabantwana baka-Abrahama, futhi isisekelo sempumelelo yabo sasibonakala siqinile kakhulu kubo kangokuthi badelela umhlaba nezulu ukuba kubaphuce amalungelo abo.

Kodwa ngokuphila kokungathembeki babeyilungiselela ukulahlwa yizulu nokwahlukaniswa noNkulunkulu.

“Emfanekisweni wesivini, ngemva kokuba uKristu esebeke phambi kwabapristi isenzo sabo esiphelele sobubi, wababuza lo mbuzo, ‘Ngakho-ke, lapho inkosi yesivini ifika, iyokwenzani kulabo balimi?’ Abapristi babelande ukulandisa ngentshisekelo enkulu, futhi bengakacabangi ngokuhlobana kwalolu daba nabo, bahlanganyela nabantu ekuphenduleni bathi, ‘Iyobabhubhisa kabuhlungu labo bantu ababi, bese iqashisa isivini sayo kwabanye abalimi, abayoyinika izithelo zaso ngezikhathi zazo ezifanele.’”

“Babezimisele bona, bengazi, ukulahlwa kwabo uqobo. UJesu wabheka kubo, futhi ngaphansi kwalokho kubuka kwaKhe okucubungulayo bazi ukuthi Wayefunda izimfihlo zezinhliziyi zabo. Ubukulunkulu baKhe babonakala phambi kwabo ngamandla angenakuphikwa. Babona kubalimi besivini umfanekiso wabo siqu, base bekhala bengaqondile bathi, ‘Makungabi njalo kuNkulunkulu!’”

“Ngokuzithoba okukhulu nangokudabuka uKristu wabuza, ‘Anikaze yini nifunde emiBhalweni ukuthi, Itshe abalaxhi abalilahla, yilo elibe yinhloko yegumbi; lokhu kwenziwa yiNkosi, futhi kuyamangalisa emehlweni ethu na? Ngakho-ke ngithi kini, Umbuso kaNkulunkulu uyakusithathelwa nina, unikezwe isizwe esiveza izithelo zawo. Futhi lowo oyakuwa phezu kwaleli tshe uyakwephulwa; kodwa noma ubani eliwela phezu kwakhe, liyakumchoboza abe yimpuphu.’”

“UKristu wayengagwemisa ukulahlwa kwesizwe samaJuda ukuba abantu babemamukele. Kodwa umona nesikhwele kwabenza baba lukhuni bengenakuthotshiswa. Banquma ukuthi babengeke bamamukele uJesu waseNazaretha njengoMesiya. Balilahla ukuKhanya kwezwe, kwathi kusukela lapho ukuphila kwabo kwazungezwa ubumnyama obunjengobumnyama baphakathi kobusuku. Ukulahlwa okwabikezelwa kwehlela isizwe samaJuda. Izinkanuko zabo uqobo, ezazinolaka futhi zingalawulwa, zafeza ukubhujiswa kwabo. Entukuthelweni yabo eyimpumpithe babhujisana bodwa. Ukuziqhenya kwabo kokuhlubuka nokuba nenkani kwabalethela ulaka lwabanqobi babo bamaRoma. IJerusalema labhujiswa, ithempeli lashiya lingamanxiwa, futhi indawo yalo yalinywa njengensimu. Abantwana bakwaJuda babhubha ngezindlela zokufa ezesabeka kakhulu. Izigidi zathengiswa ukuba zikhonze njengezigqila emazweni abahedeni.

“Njengesizwe amaJuda ayehlulekile ukugcwalisa injongo kaNkulunkulu, futhi isivini sathathwa kuwo. Amalungelo ababewasebenzise kabi, nomsebenzi ababewubukela phansi, kwaphathiswa abanye.”

“Umfanekiso womvini awusebenzi esizweni samaJuda kuphela. Unesifundo kithi. Ibandla kulesi sizukulwane linikwe uNkulunkulu amalungelo amakhulu nezibusiso ezinkulu, futhi Yena ulindele imbuyiselo ehambelanayo.” Christ’s Object Lessons. 284–296.

Incwadi kaJoweli iveza umlando wemvula yokugcina ekupheleni kwezwe. Imvula yokugcina ingumyalezo wokugcina wesixwayiso kaNkulunkulu wengelosi yesithathu yesAmbulo ishumi nane. Nakuba imvula yokugcina imele umyalezo wengelosi yesithathu, iphinde imele inqubo yokuxhumana phakathi koBukulunkulu nobuntu njengoba kufanekiswe ngamafutha egolide

kaZakariya, izimvula zokuqala nezokugcina, umlilo ovela e-altare, kanye nezinye izifaniso. Imvula yokugcina ayisona nje kuphela isithunywa, nenqubo yokuxhumana phakathi kukaNkulunkulu nomuntu, kodwa futhi iyona kuphela “indlela yokusebenza” engcwelisiwe yokutadisha iBhayibheli esekelwe eZwini likaNkulunkulu. Leyo ndlela yokusebenza iyile ka-Isaya ethi “umugqa phezu komugqa” etholakala esahlukweni samashumi amabili nesishiyagalombili.

Ekuqaleni kuka-Israyeli wasendulo kanye nowanamuhla, uNkulunkulu, “uMlimi wesivini,” waletha u-Israyeli “evela ehlane.” Noma kwakuyisigqila seminyaka engamakhulu amane namashumi amathathu eGibhithe noma ukuboshwa kweNkathi yoBumnyama kusukela ku-538 kuya ku-1798, u-Israyeli wakhishwa “ehlane,” ngokuba “ihlane” liwuphawu lobugqila nokuthunjwa. Noma kwakungu-Israyeli wasendulo ongokoqobo noma u-Israyeli wanamuhla ongokomoya, uNkulunkulu wabakhulula ekuthunjweni kwasehlane futhi “wabamisa” “njengempahla Yakhe ekhethiweyo, isivini seNkosi,” ababizelwa ukuba babe ngabapristi nezikhulu ezabekwa “ngethuba” lokumela “amazwi kaNkulunkulu.” “Amazwi” ku-Israyeli wasendulo ayenguMthetho, kanti ku-Israyeli wanamuhla kunguMthetho kanye neziprofetho zombili.

“UNkulunkulu ubize ibandla laKhe kulesi sikhathi, njengoba abiza u-Israyeli wasendulo, ukuba lime njengokukhanya emhlabeni. Ngommese omkhulu weqiniso, imilayezo yezingelosi zokuqala, zesibili, nezesithathu, ubahlukanisile namabandla kanye nezwe ukuze abasondeze kuye ngobungcwele obungcwele. Ubenze abagcini bomthetho waKhe futhi ubaphathise amaqiniso amakhulu esiprofetho alesi sikhathi. Njengamazwi angcwele aphathiswa u-Israyeli wasendulo, lawa angukwethembwa okungcwele okumelwe kudluliselwe emhlabeni. Izingelosi ezintathu zeSambulo 14 zimelela abantu abamukela ukukhanya kwemilayezo kaNkulunkulu futhi baphume njengabathunywa baKhe ukuze bakhalise isixwayiso kubo bonke ubude nobubanzi bomhlaba.” Testimonies, umqulu 5, 455.

U-Israyeli wanamuhla wabekwa ukuba amemezele ukukhala okukhulu kwengelosi yesithathu ngaphansi kwamandla emvula yokugcina, ngesikhathi ebonakalisa isimilo sikaKristu ekuhlangenwe nakho kwakhe siqu ngaphansi kwamandla oMoya oNgcwele. Ukukhala okukhulu kwengelosi yesithathu kugcwaliseka ngesikhathi sokuthululwa kwemvula yokugcina, ngesikhathi lapho umlayezo wemvula yokugcina wamanga wokuthi “ukuthula nokulondeka” ukhuthazwa yisigaba samadoda adakiwe ngewayini laseBabiloni. Laba yizidakwa zika-Efreyimi zika-Isaya nabaphuzi bewayini bakaJoweli abanqunyelwe iwayini elisha emilonyeni yabo. Labo abamukela umlayezo weqiniso wemvula yokugcina bamelwa nguDanilyeli, uMishayeli, uHananiya no-Azariya abenqaba ukudla kwaseBabiloni ngenxa yokudla kwasezulwini. Laba bangabakhulu abayikhulu namashumi amane nane ezinkulungwane abacula ingoma kaMose neyeWundlu, kodwa futhi neyasensimini yamagilebhisi, ngokuba umfanekiso wensimu yamagilebhisi wagcwaliseka emlandweni kaMose ekuqaleni kobudlelwano besivumelwano sika-Israyeli wasendulo, futhi wagcwaliseka futhi ekupheleni kobudlelwano besivumelwano sika-Israyeli wasendulo emlandweni weWundlu.

Ingoma yesivini iphetha ngokuthi abantu besivumelwano sangaphambili badlulwe lapho abantu besivumelwano esisha beshadiswa eNkosini. INkosi yabedlula labo abafa phakathi nokuzula

ehlani kweminyaka engamashumi amane, yase ingena esivumelwaneni noJoshua ngaso lesi sikhathi impela eyayihlukanisa ngaso umshado nalabo ababeyokufa. INkosi yayihlukanisa umshado no-Israyeli wasendulo ngaso lesi sikhathi impela eyayishada ngaso ibandla lamaKristu. U-alpha, noma umlando wesiqalo, umelwe nguMose; kanti u-omega umelwe yiWundlu. Umlando omelwe yibo bobabili ungumlando womfanekiso wesivini; ngalokho ingoma yesivini ka-Isaya iyingoma kaMose neyeWundlu kaJohane uMambuleli.

Sizoqhubeka nale micabango esihlokweni esilandelayo.

“Lawa akusikho amazwi kaDade White, kodwa ngamazwi eNkosi, futhi isithunywa saYo siwaniké mina ukuba ngiwadlulisele kini. UNkulunkulu unibiza ukuba ningabe nisasebenza nimelene naYe. Kwanikezwa imiyalo eminingi maqondana namadoda athi angamaKristu, kuyilapho eveza izici zikaSathane, ephikisa ngomoya, ngezwi, nangesenzo ukuqhubeka kweqiniso, futhi ngokuqinisekileyo alandela indlela lapho uSathane ewahola khona. Ekuqiniseni kwenhliziyo yawo abambe igunya elingawafanele nakancane, futhi okungafanele awalisebenzise. Kushiwo uMfundisi omkhulu ukuthi, ‘Ngiyakugumbuqela, ngikugumbuqele, ngikugumbuqele.’ Abantu bathi eBattle Creek, ‘Ithempeli leNkosi, ithempeli leNkosi singilo thina,’ kodwa basebenzisa umlilo ovamile. Izinhliziyo zabo azithanjiswanga futhi azinqotshwanga ngumusa kaNkulunkulu.” Manuscript Releases, volume 13, 222.

“Ukubekwezela kukaNkulunkulu kunenjongo, kodwa niyayiphazamisa. Uvumela ukuba kufike isimo sezinto eningathanda kakhulu ukuba ngokuhamba kwesikhathi sivinjwe, kodwa kuyobe sekwephuze kakhulu. UNkulunkulu wayala u-Eliya ukuba agcobe uHazayeli, ononya nonenkohliso, abe yinkosi phezu kweSiriya, ukuze abe yisishayo kwa-Israyeli okhonza izithombe. Ngubani owaziyo ukuthi uNkulunkulu akaninikelanga yini ekudukisweni enikuthandayo? Ngubani owaziyo ukuthi abashumayeli abathembekileyo, abaqinile, nabeqiniso bangase babe ngabokugcina abayakunikeza amabandla ethu angabongiyo ivangeli lokuthula? Kungenzeka ukuthi ababhubhisi sebevele beyaqeqeshwa ngaphansi kwesandla sikaSathane futhi balindele kuphela ukuhamba kwabambalwa abengeziwe abaphethe ifulegi ukuze bathathe izindawo zabo, bese ngezwi lomprofethi wamanga bememeza bethi, ‘Ukuthula, ukuthula,’ lapho iNkosi ingakhulumanga ukuthula. Angivamile ukukhala, kodwa manje ngithola amehlo ami efiphazwe yizinyembezi; ziwela ephepheni lami njengoba ngibhala. Kungenzeka ukuthi kungakadluli sikhathi eside konke ukuprofetha phakathi kwethu kuyophela, nezwi eliye lavusa abantu lingabe lisaphazamisa ubuthongo babo benyama.”

“Lapho uNkulunkulu esewenza umsebenzi waKhe ongavamile emhlabeni, lapho izandla ezingcwele zingasawuthwali umphongolo, maye kuyakuba phezu kwabantu. O, sengathi wawukwazile, yebo wena, ngalolu suku lwakho, izinto eziphathelene nokuthula kwakho! O, sengathi abantu bakithi bangaphenduka, njengoba kwenza iNineve, ngamandla abo onke, bakholwe ngenhliziyo yabo yonke, ukuze uNkulunkulu asuse kubo ulaka lwaKhe olushisayo.” Testimonies, volume 5, 77.

“Uma uzitika enhliziyweni enenkani, futhi ngenxa yokuziqhenya nokuzilungisa kwakho ungalivumi iphutha lakho, uyakushiya ungaphansi kwezilingo zikaSathane. Uma iNkosi yembula amaphutha akho ungaphenduki noma uvume, ukuhlinzeka kwayo kuyokudlulisa phezu kwalowo mhlaba kaningi nangokuphindaphindiwe. Uyokwelelwa ukuba wenze

amaphutha anesimo esifanayo, uyoqhubeka untula ukuhlakanipha, futhi uyobiza isono ngokuthi ukulunga, nokulunga ngokuthi isono. Isixuku sokukhohlisa okuyakunqoba kulezi zinsuku zokugcina siyokuzungeza, futhi uyoshintsha abaholi, ungazi ukuthi usukwenzile lokho.” Review and Herald, December 16, 1890.