

# IRoma Isungula Umbono — Inombolo Yesishiyagalolunye

*Ukwenqaba Izisekelo: Impikiswano ‘Yomhlatshelo Wansuku Zonke’  
Nemiphumela Yokuphika Iqiniso Esiprofethweni Sama-Adventist*

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Njengamanje sibhekene nomugqa wesiprofetho wezingxabano ezingaphakathi emlandweni wama-Adventist ezenzekile ngokuphathelene nezimpawu ezihlukahlukene zeRoma. Njengamanje sibhekene “nokwemihla ngemihla” encwadini kaDaniyeli. Leyo ngxabano imelela ukwenqatshwa kwezisekelo zobu-Adventist, ukwenqatshwa kwegunya loMoya Wesiprofetho, kanye nokwenqatshwa kwesithunye esasikhethe nguNkulunkulu. Ukwenqaba umsebenzi kaMiller nakho kumelela ukwenqatshwa kwemfundiso ayeyiphiwe uMiller yizingelosi zasezulwini, ezamhola uMiller ekukuqondeni kwakhe umlayezo owavezwa ukwanda kolwazi lapho incwadi kaDaniyeli ivulwa uphawu ngo-1798.

Labo abalahla iqiniso elikhomba amandla (iRoma lobuqaba) avimbela amandla obupapa ukuba embulwe kweyesibili kwabaseThesalonika, babonakalisa ukuthi abalithandi iqiniso; futhi ngenxa yokwenqaba uthando lweqiniso, bamukela amanga. Lawo manga wona aletha phezu kwabo ukukhohliseka okunamandla. Amanga ayimbangela, kanti ukukhohliseka okunamandla abakwamukelayo kuwumphumela. Ukuntuleka kothando lweqiniso kuyisizathu esibakhuthazayo. Lawo manga amele ukukhetha ukwamukela ngobuningi izimfundiso zeBhayibheli, ngokuphambene nalabo abakholwa eqinisweni eliphelele. Yingakho ukumelwa kuka-Isaya kokukhohliseka okunamandla kukaPawulu kuvezwa njengokukhohliseka okuningi, hhayi nje njengokukhohliseka okukodwa. Esinye isigaba yilabo abalithanda iqiniso, abamukela umgomo weqiniso eliphelele, futhi u-Isaya ubachaza njengalabo abathuthumela ezwini likaNkulunkulu.

Isho kanje iNkosi, ithi: Izulu liyisihlalo sami sobukhosi, nomhlaba uyisenabelo sezinyawo zami; ikuphi indlu eningakhelayo yona mina? ikuphi indawo yokuphumula kwami? Ngokuba zonke lezo zinto zenziwe yisandla sami, zaba khona zonke lezo zinto, isho iNkosi; kodwa kulona muntu ngiyakubheka, yebo, kulowo ompofu nonomoya ochotshoziwe, nothuthumela ezwini lami. Obulala inkabi unjengobalala umuntu; ohlatsha iwundlu unjengonquma intamo yenja; owenza umnikelo unjengonikela ngegazi lengulube; oshisa impepho unjengobusisa isithombe. Yebo, bazikhethela izindlela zabo, nomphfumulo wabo uyakuthokozela okunengekayo kwabo. Nami ngiyakukhetha ukudukiswa kwabo, ngilethe phezu kwabo lokho abakusabayo; ngokuba kwathi ngibiza, akubanga khona owaphendulayo; kwathi ngikhuluma, abalalelanga; kodwa benza okubi emehlweni ami, bakhetha lokho engangingakuthokozeli. Zwanini izwi leNkosi, nina enithuthumela ezwini layo; abafowenu abaninengayo, abaninikhiphela ngaphandle ngenxa yegama lami, bathi: Kayidunyiswe iNkosi; kodwa iyakuvela kube yintokozo yenu, bona bahlazeke. U-Isaya 66:1–5.

Labo abathuthumela eZwini likaNkulunkulu bangabadingisiwe bakwa-Israyeli, okuthi ezinsukwini zokugcina babe yilabo abamelwe njengophawu.

Uyomisa ibhanela lezizwe, ahlanganise abaxoshiweyo bakwa-Israyeli, aqoqe ndawonye abahlakazekileyo bakwaJuda, ebavela emikhawulweni emine yomhlaba. U-Isaya 11:12.

UNkulunkulu uveza ukuthi nguYe owakha indlu leyo isigaba esethula iminikelo eyonakele esithi yiso esayakhayo. Yileyo ndlu abayethemba kuyo lapho bememezela ukuthi “ithempeli leNkosi yilawa.”

Yima esangweni lendlu kaJehova, umemezele khona leli zwi, uthi: Yizwani izwi likaJehova, nonke nina bakwaJuda, eningena ngalawa masango ukuzokhonza uJehova. Usho kanje uJehova Sebawoti, uNkulunkulu ka-Israyeli, uthi: Lungisani izindlela zenu nezenzo zenu, khona ngiyakunihlalisa kule ndawo. Ningathembi emazwini amanga, nithi: Ithempeli likaJehova, ithempeli likaJehova, ithempeli likaJehova, yilawa. Jeremiya 7:2–4.

Labo “abethemba” emazwini amanga yilabo abakholwa amanga. Indlu iNkosi eyayakhayo yamiswa phezu kwesisekelo nayo eyasenza. Isigaba esenqaba ukuphendula lapho uNkulunkulu ebiza, sakhetha izindlela zaso futhi sajabulela izinengiso. Sakhetha “izindlela” kanye “nezinengiso,” ngobuningi, kuyilapho uJeremiya esho ukuthi kwakukhona indlela eyodwa kuphela yokuhamba kuyo.

Usho kanje uJehova: Yimani ezindleleni, nibheke, nibuze ngezindlela zasendulo, nithi, Ikuphi indlela enhle na? nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kodwa bathi: Asiyikuhamba ngayo. Futhi ngabeka abalindi phezu kwenu, ngithi: Lalelani izwi lecilongo. Kodwa bathi: Asiyikulalela. Ngakho-ke yizwani, nina zizwe, wazi, wena bandla, okuphakathi kwabo. Yizwa, mhlaba: bheka, ngiyakulethela lobu bubu phezu kwalaba bantu, okuyisithelo semicabango yabo, ngokuba abalalelanga amazwi ami nomthetho wami, kodwa bawalile. Iza ngani kimi impepho evela eSheba, nomhlanga omnandi ovela ezweni elikude na? Iminikelo yenu yokushiswa ayamukelekile kimi, nemihlatshelo yenu ayimnandi kimi. Jeremiya 6:16–20.

Esahlukweni seshumi nanhlanu, uJeremiya ubiza ibandla elibi elalingafuni ukulalela, nakuba lalinezindlebe, ngokuthi “ibandla labaklolodayo.” Leli bandla lanikwa “umlinde” emlandweni womlayezo wengelosi yokuqala nowesibili, futhi futhi emlandweni wengelosi yesithathu, kodwa benqaba ukuhamba ngendlela enhle, okuyiyo imizila yasendulo. Kunalokho, bahamba “ezindleleni.” Ngenxa yalesi sizathu, u-Isaya uveza ukuthi uNkulunkulu uyokhetha ukudukiswa okuningi, ngoba bakhetha ubuningi bezindlela zamanga esikhundleni sendlela ephelele yemizila yasendulo. Njengasebufakazini buka-Isaya, ukukhonza kwebandla labaklolodayo kwaliwa yiNkosi. USister White uhlobanisa ngokuqondile ubuningi bokudukiswa buka-Isaya nokudukiswa okunamandla kukaPawulu, futhi ukubeka esimweni sokwenqatshwa kwamaqiniso ayisisekelo, isisekelo iNkosi eyakha neyakhayo indlu yaYo phezu kwaso.

“Yena obona ngaphansi kwengaphandle, ofunda izinhliziyi zabantu bonke, usho ngalabo abaye baba nokukhanya okukhulu ukuthi: ‘Abahlupheki futhi abethuki ngenxa yesimo sabo sokuziphatha nesokomoya.’ Yebo, bakhethile izindlela zabo siqu, nomphefumulo wabo

uyakuthokozela okunengekayo kwabo. Nami ngiyakukhetha ukukhohliseka kwabo, ngilethe phezu kwabo izinto abazesabayo; ngoba lapho ngibiza, akekho owaphendula; lapho ngikhuluma, abazange balalele; kodwa benza okubi phambi kwamehlo Ami, bakhetha lokho engangingakuthokozeli.’ ‘UNkulunkulu uyakubathumela ukuduka okunamandla, ukuze bakholwe amanga,’ ngoba ‘abemukelanga uthando lweqiniso, ukuze basindiswe,’ ‘kodwa bathokoza ngokungalungi.’ U-Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.”

“UMfundisi wasezulwini wabuza wathi: ‘Yikuphi ukukhohliswa okunamandla kakhulu okungakhohlisa ingqondo kunokuzishaya isifuba ngokuthi wakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kanti empeleni uqhuba izinto eziningi ngokwenqubo yezwe futhi wona kuJehova? Hawu, kuyinkohliso enkulu, ukukhohliswa okuhehayo, okuthumba izingqondo lapho abantu abake balazi iqiniso bedida isimo sokumesaba uNkulunkulu nomoya namandla ako; lapho becabanga ukuthi bacebile, bandisiwe ngezimpahla, futhi abaswele lutho, kanti empeleni baswela konke.’”

“UNkulunkulu akashintshanga maqondana nezinceku zaKhe ezithembekile ezigcina izingubo zazo zingenabala. Kodwa abanengi bayakhala, bethi, ‘Ukuthula nokulondeka,’ kuyilapho imbubhiso esheshayo iyeza phezu kwabo. Ngaphandle kokuba kube khona ukuphenduka okuphelele, ngaphandle kokuba abantu bathobise izinhliziyi zabo ngokuvuma futhi bemukele iqiniso njengoba linjalo kuJesu, abasoze bangene ezulwini. Lapho ukuhlanzwa sekuyokwenzeka phakathi kwethu, asisayikuphumula ngokuzithela ngabandayo, siziqhayisa ngokuthi sicebile, sandisiwe ngezimpahla, singasweli lutho.’”

“Ubani ongasho ngeqiniso ukuthi: ‘Igolide lethu selivivinywe emlilweni; izingubo zethu azinasici ngezwe’? Ngabona uMfundisi wethu ekhomba izingubo zalokho okubizwa ngokuthi ukulunga. Ezihlubulile, waveza obala ukungcola okungaphansi kwazo. Wase ethi kimi: ‘Awuboni yini ukuthi bakumboze ngokuzenzisa ukungcola kwabo nokubola kwesimilo sabo? “Linjani ukuba umuzi othembekileyo usuphenduke isifebe!” Indlu kaBaba yenziwe indlu yokuthengiselana, indawo lapho ubukhona benkazimulo nobukhosi bukaNkulunkulu sekwasukile khona! Ngenxa yalokhu kukhona ubuthakathaka, namandla awekho.’”  
Testimonies, volume 8, 249, 250.

Kule ndima, ibandla labaklolodeli likaJeremiya lichazwa njengamaLawodikeya, ayizintombi eziyiziwula.

“Isimo seBandla esimelwe yizintombi eziyiziwula, sibuye sikhulunywe ngaso njengesimo saseLawodikeya.” Review and Herald, August 19, 1890.

Izintombi eziyiziwula zibonakalisa ukuswela kwazo amafutha ekufikeni Kokumemeza Kwaphakathi Kwamabili, lapho zamukela khona ukukhohliseka okuvumelana nokuzikhethela kwazo kwangaphambili mayelana nendlela ezazizakuyithatha, kuyilapho zenqaba izindlela zakudala zikaJeremiya. Izindlela zakudala yizo lapho kutholakala khona ukuphumula nokuqabuleka, futhi ukuphumula nokuqabuleka kuyimvula yokugcina.

“Ngaboniswa isikhathi lapho umlayezo wengelosi yesithathu wawusufinyelela ekuvalweni kwawo. Amandla kaNkulunkulu ayesehlale phezu kwabantu baKhe; babewufezile umsebenzi

wabo futhi babelungele ihora lokuhlolwa elaliphambi kwabo. Babemukele imvula yokugcina, okuwukuvuselelwa okuvela ebukhweni beNkosi, futhi ubufakazi obuphilayo babuvuselelwe. Isixwayiso sokugcina esikhulu sasesizwakele yonke indawo, futhi sase sivuse futhi sathukuthelisa abakhileyo emhlabeni ababengafuni ukwamukela umlayezo.” Early Writings, 279.

Kuyoba ngesikhathi sokuthululwa koMoya oNgcwele lapho ukuthunjwa okunamandla kuthululelwa phezu kwezintombi eziyiziwula zaseLawodikeya ezingaluthandi iqiniso, ngakho-ke zakhetha ukukholelwa amanga esikhundleni seqiniso. Ukwenqaba iqiniso kufaniswa nokwenqaba umthetho, ngokuba umthetho kaNkulunkulu ubonakaliswa emithethweni yaKhe yesiprofetho.

“Isambulo ayisikona ukudalwa noma ukusungulwa kwento entsha, kodwa iwukubonakaliswa kwalokho okwakungaziwa ngabantu kwaze kwaba yilapho kwambulwa. Amaqiniso amakhulu nawangunaphakade aqukethwe evangelini ambulwa ngokucwaninga ngokukhuthala nangokuzithoba kwethu phambi kukaNkulunkulu. UMfundisi onguNkulunkulu uhola ingqondo yomfuni weqiniso othobekileyo; futhi ngokuholwa nguMoya oNgcwele, amaqiniso eZwi ayaziswa kuye. Futhi ayikho indlela yolwazi eqinisekile nephumelelayo ukwedlula ukuqondiswa ngaleyo ndlela. Isithembiso soMsindisi sasiwukuthi, ‘Kepha nxa esefikile yena, uMoya weqiniso, uzaniholela kulo lonke iqiniso.’ Kungokwabelwa kukaMoya oNgcwele lapho senziwa siqonde iZwi likaNkulunkulu.”

Umhubi wamahubo uyabhala athi, “Insizwa iyakuhlambulula kanjani indlela yayo na? Ngokuyiqaphela ngokwezwi lakho. Ngenhliziyo yami yonke ngikufunile wena; maye, ungangivumeli ukuba ngiduke emiyalweni yakho.... Vula amehlo ami, ukuze ngibone izinto ezimangalisayo emthethweni wakho.”

“Siyalaywa ukuba sifune iqiniso njengengebo efihliweyo. INkosi ivulela ukuqonda komfuni weqiniso oqotho; futhi uMoya oNgcwele umenza akwazi ukubamba amaqiniso esambulo. Yikho lokhu umhubi akushoyo lapho ecela ukuba amehlo akhe avulwe ukuze abone izinto ezimangalisayo ezisemthethweni. Lapho umphefumulo ulangazelela ngobuqotho ubuhle obuphakeme bukaJesu Kristu, ingqondo inikwe amandla okubamba inkazimulo yezwe elingcono. Kungosizo loMfundisi waphezulu kuphela lapho singaqonda khona amaqiniso eZwi likaNkulunkulu. Esikoleni sikaKristu sifunda ukuba mnene futhi sithobeke enhliziyweni ngoba sinikwa ukuqonda izimfihlakalo zokumesaba uNkulunkulu.” Sabbath School Worker, December 1, 1909.

Ukwenqaba umlayezo noma indlela yokusebenza yemvula yakamuva kuwukwenqaba umthetho kaNkulunkulu. Lapho uJeremiya ethi “abalalelanga amazwi ami, nomthetho wami, kodwa bawenqabile,” uyavumelana noHoseya.

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngoba wena ululahlile ulwazi, nami ngiyakukulahla, ukuze ungabi umpristi kimi; njengoba ukhohlwe umthetho kaNkulunkulu wakho, nami ngiyakhohlwa abantwana bakho. Hoseya 4:6.

Ulwazi iziwula ezilwenqabayo luwukwanda kolwazi, olukhonjiswe nguDanilyeli njengolwenzeka ngesikhathi sokuphela. Ngesikhathi sokuphela ngo-1798, bese kuphinde futhi ngesikhathi

sokuphela ngo-1989, kwaba khona ukwanda kolwazi okwamiswa ngokusemthethweni yisithunywa uNkulunkulu ayekhethe ukusisebenzisa ngesikhathi emisa isisekelo salezo zizukulwane ezimbili ezihambisanayo. Lawo maqiniso ayisisekelo ahlelwa ngemithetho ethile yeBhayibheli eyembulwa ezithunyweni ezikhethiweyo zemilando yawo ehlukene, futhi lawo maqiniso ayisisekelo ayizindlela zakudala zikaJeremiya, futhi ayiqiniso ekugcineni amele amafutha emiyalezo yesililo saphakathi kwamabili kanye nesokukhala okukhulu. Imvula yangemuva ikhiqiza umlayezo weSililo Saphakathi Kwamabili emlandweni wokubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane, bese ngemva kwalokho ikhiqize umlayezo wokukhala okukhulu emlandweni wokubuthwa komunye umhlambi kaNkulunkulu oseseBhabhiloni. Imvula yangemuva iyikho kokubili umlayezo kanye nendlela yokusebenza ekhiqiza lowo mlayezo. Ukwanda kolwazi lukaDaniyeli kuqalisa inqubo yokuvivinywa enezinyathelo ezintathu.

Wathi yena, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe futhi abekwe uphawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlajululwa, benziwe mhlophe, futhi balingwe; kepha ababi bayakwenza okubi; futhi akuyikuba khona noyedwa kwababi oyoqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Ababi bakaDaniyeli ngabobantombi abayiziwula bakaMathewu abakhetha ukugcina isimo sabo saseLawodikeya. Isimo sabo sibonakaliswa esinyathelweni sesithathu sezivivinyo ezintathu zikaDaniyeli, lapho kokubili abahlakaniphileyo nababi bevivinywa khona. Isivivinyo sokugcina yiso lapho ukwahlulela kufezwa khona, futhi zombili lezi zigaba zibonakalisa ukuthi zinawo yini amafutha.

“Futhi le mifanekiso ifundisa ukuthi akusayi kubakho isikhathi somusa ngemva kokwahlulela. Lapho umsebenzi wevangeli usuphelelisiwe, kulandela ngokushesha ukwahlukaniswa phakathi kwabalungileyo nababi, futhi isiphetho sesigaba ngasinye simiswa phakade.” Christ’s Object Lessons, 123.

Ukubonakaliswa kwesimilo esivivinyweni sesithathu kukhomba abakhonzayo njengabanguLawodikeya abayiziwula noma abaseFiladelfiya abahlakaniphileyo. Isivivinyo sokugcina sigwaliseka sihambisana nesigijimi semvula yokugcina, esilethwe ekukhanyeni yindlela yokusebenza yemvula yokugcina. Ukwenqaba indlela yokusebenza yemvula yokugcina kubeka umphefumulo esimweni lapho ungeke ukwazi ukuqonda isigijimi semvula yokugcina. Isigijimi nendlela yokusebenza kukhonjwa ngu-Isaya njengesivivinyo sokugcina.

Uyofundisa bani ulwazi? Uyokwenza bani aqonde imfundiso? Labo abalunyuliwe ebisini, nabasuswe emabeleni. Ngokuba isimiso kufanele sibe phezu kwesimiso, isimiso phezu kwesimiso; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane; ngokuba uyokhuluma kulaba bantu ngezindebe ezingingizayo nangolunye ulimi. Labo athi kubo, Lokhu kungukuphumula eningaphumuza ngakho okhathelweyo; nalokhu kungukuvuselelwa: nokho abavumanga ukuzwa. Kodwa izwi leNkosi laba kubo laba yisimiso phezu kwesimiso, isimiso phezu kwesimiso; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane; ukuze bahambe, bawe bahlehle emuva, bephuke, babanjwe ngugibe, bathunjwe. Ngakho-ke zwanini izwi leNkosi, nina madoda adelelayo, enibusa laba bantu abaseJerusalem. Ngokuba nishilo nathi, Senze isivumelwano

nokufa, sivumelene nesihogo; lapho isijeziso esichichimayo sidlula, asiyikusifikela; ngokuba senze amanga aba yisiphephelo sethu, sazifihla ngaphansi kwamanga: ngalokho isho kanje iNkosi uNkulunkulu, Bhekani, ngibeka eSiyoni itshe lesisekelo, itshe elivivinyiweyo, itshe legumbi eliyigugu, isisekelo esiqinileyo: okholwayo akayikuphuthuma. Nami ngiyokwenza ukwahlulela kube ngumugqa, nokulunga kube yintambo yokulengisa; nesichotho siyokhukhula sisuse isiphephelo samanga, namanzi agcwale indawo yokucasha. Nesivumelwano senu nokufa siyakuchithwa, nokuvumelana kwenu nesihogo akuyikuma; lapho isijeziso esichichimayo sidlula, niyonyathelwa phansi yiso. U-Isaya 28:9–18.

“Isishayo esechichimayo” sesiprofetho seBhayibheli siyinkinga yomthetho weSonto oqhubekela phambili, oqala ngomthetho weSonto oseduze ukufika e-United States. Labo maLawodikeya abayiziwula, ababi, abangenaso “uthando lweqiniso,” futhi ngenxa yalokho benqaba ukwanda kolwazi, bakholwa ukuthi “isishayo esechichimayo” “asiyikubafikela,” ngokuba, phakathi kwezinye izinto, bakhetha ukwamukela incazelo engamanga yophawu lweRoma esiprofethweni seBhayibheli. Ngokwenza kanjalo, bakha umfanekiso ongokwesiprofetho ongowamanga osekelwe phezu kwesisekelo sabo uqobo sesiprofetho. Isisekelo sabo sakhawe phezu kwesihlabathi, esimelela inqwaba yamadwala amancane achotshoziwe. Isisekelo sabahlakaniphileyo sakhawe phezu kweDwala elilodwa.

Ngokomusa kaNkulunkulu engiwuphiweyo, njengomakhi ohlakaniphileyo, ngabeka isisekelo, omunye ase akhe phezu kwaso. Kodwa yilowo nalowo makaqaphele ukuthi wakha kanjani phezu kwaso. Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, okuyiJesu Kristu. Manje uma umuntu akha phezu kwalesi sisekelo ngegolide, ngesiliva, ngamatshe ayigugu, ngokhuni, ngotshani, ngezinhlanga ezomile; umsebenzi walowo nalowo uyakubonakaliswa; ngokuba usuku luyakuwuveza, ngoba luyakwambulwa ngomlilo; nomlilo uyakuhlola umsebenzi walowo nalowo ukuthi unjani. 1 Korinte 3:10–13.

Izisekelo zamanga ziqhathaniswa nesisekelo seqiniso, esinguKristu Jesu—iDwala. Isisekelo seqiniso noma esamanga siyambulwa kokokugcina kwezivivinyo ezintathu zikaDanyeli. “Siyambulwa ngomlilo”—umlilo weSithunywa seSivumelwano, esiyofika masinyane ethempelini laSo. Khona-ke kubonakaliswa isigaba esenze isivumelwano nokufa, futhi kubonakaliswa isigaba esenze isivumelwano sokuphila.

Bhekani, ngiyakuthuma isithunywa sami, siyakulungisa indlela phambi kwami; iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yona kanye isithunywa sesivumelwano enijabula ngaso; bhekani, siyakuza, usho uJehova Sebawoti. Kepha ngubani oyakumela usuku lokuza kwaso na? Futhi ngubani oyakuma lapho sibonakala na? Ngokuba sinjengomlilo womncibilikisi, nanjengensipho yabahlanzi bezindwangu. Siyakuhlala njengomncibilikisi nomhlanzi wesiliva; siyakubahlanza amadodana kaLevi, siwahluze njengegolide nesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Khona umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakuqala. Ngiyakusondela kini ekwahluleleni; ngibe ngufakazi osheshayo ngokumelene nabathakathi, nangokumelene nezifebe, nangokumelene nabafungi bamanga, nangokumelene nalabo abacindezela isisebenzi emholweni waso, umfelokazi, nentandane, nabaphambukisa owezizwe ekulungeni kwakhe, bangesabi mina, usho uJehova

Sebawoti. Malaki 3:1–5.

IsiThunywa sesiVumelwano siyasondela ngokwahlulela lapho inqubo yokuvivinywa kaDaniyeli ifinyelela esivivinyweni sesithathu, futhi abahlakaniphileyo kanye nababi bayalingwa. Inqubo kaDaniyeli yokuvivinywa enezinyathelo ezintathu iqala ngesikhathi sokuphela, lapho incwadi kaDaniyeli ivulwa uphawu futhi ulwazi lwandiswe. Ukwanda kolwazi kwenziwa kucace ngomsebenzi wesithunywa esikhethiweyo esikhalisa icilongo. Leso sithunywa sibizwa nguMalaki ngokuthi “isithunywa” “esilungisa indlela” phambi kokufika kwesiThunywa sesiVumelwano esambulayo ngomlilo ukuthi ngubani ongenile esivumelwaneni naYe, noma ngubani okhethe ukwenza isivumelwano nokufa. Emlandweni wamaMillerite uKristu weza masinyane ethempelini laKhe ngo-October 22, 1844, uphawu lwendlela olufanekisela kusengaphambili umthetho weSonto osuzayo maduze.

“Ukuza kukaKristu njengomPristi wethu Omkhulu endaweni engcwele kakhulu, ukuze kuhlanzwe indlu engcwele, njengoba kuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, njengoba kwabikezelwa nguMalaki, kuyizincazelo zesenzakalo esifanayo; futhi lokhu kuphinde kufanekiswe ukuza komkhwenyana emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

Owokugcina ezivivinyweni ezintathu zikaDaniyeli wenzeka emthethweni weSonto osuzayo maduze, lapho iNgelosi yesiVumelwano ifika ukuba iveze ngomlilo ukuthi ngubani owenze isivumelwano nokuphila noma nokufa, okubekwa esimweni sabaLevi. Lapho uMalaki echaza izintombi ezihlakaniphile neziyiziwula zikaMathewu, ezingabaLawodikeya nabaseFiladelfiya bakaJohane, kanye nabahlakaniphile nababi bakaDaniyeli, womabili la maqembu ayavivinywa ngomlilo, bese ebonakalisa ukuthi ngubani, noma ukuthi ngubani ongeyena, umLevi.

AmaLevi ayisibonakaliso salabo abama ngokwethembeka ezivukeleni ezimbili zamathole egolide. Ukuvukela kokuqala kwaba okwaseka-Aroni, kanti okwesibili kwaba ukuvukela kukaJerobowamu. Kuzo zombili lezi zibonelo amaLevi amela abathembekileyo, futhi zombili lezi zibonelo zinikeza ofakazi ababili bokwethembeka kweqembu elimelelwa amaLevi emthethweni weSonto ozofika maduze. U-Aroni wenza ithole legolide. Igolide liyisibonakaliso seBhabhiloni, kanti ithole lingumfanekiso wesilo. Wayesemisa umkhosi, futhi abantu abayiziwula basina benqunu bezungeza ithole. Konke ukuvukela kwabo kwakusekelwe futhi kushukunyiswa ukwenqaba kwabo uMose, isithunywa esikhethiweyo.

UMose wathi ku-Aroni: Laba bantu bakwenzeni kuwe, waze wehlisela phezu kwabo isono esikhulu kangaka? U-Aroni wathi: Ulaka lwenkosi yami malingavuthi; uyabazi abantu, ukuthi bazinikele ebubini. Ngokuba bathi kimi: Senzele onkulunkulu abayakuhamba phambi kwethu; ngokuba lo Mose, indoda eyasikhuphula ezweni laseGibhithe, asazi ukuthi kwenzekeni ngayo. Ngase ngithi kubo: Onani onegolide, makalihlwithule. Base benginika lona; ngaliphonsa emlilweni, kwase kuphuma leli thole. Kwathi uMose ebona ukuthi abantu babedaluliwe; (ngokuba u-Aroni wayebadalulile kwaba yihlazo labo phakathi kwezitha zabo:) uMose wema esangweni lekamu, wathi: Ngubani ongaseNkosini? makeze kimi. Ahlangana kuye wonke amadodana kaLevi. Wayesethi kubo: Isho kanje iNkosi uNkulunkulu ka-Israyeli: Yilowo

nalowo makabophe inkemba yakhe ohlangothini lwakhe, nidlule ningene niphume nisuka esangweni niye esangweni phakathi kwekamu lonke, nibulale yilowo nalowo umfowabo, yilowo nalowo umngane wakhe, yilowo nalowo umakhelwane wakhe. Abantwana bakaLevi benza ngokwezwi likaMose; kwawa kubantu ngalolo suku amadoda angaba yizinkulungwane ezintathu. U-Eksodusi 32:21–28.

Labo abadansa babengamaLawodikeya ababonakalisa “ihlazo lobunqunu babo,” okuyisixwayiso sesifo sesithupha, isixwayiso ngesidingo sokuqonda ngokunembile ukwakheka okuphindwe kathathu kweRoma yesimanje njengodrako, isilo, nomprofethi wamanga. Leso sixwayiso siphikisana kakhulu nencazelo yangasese ka-Uriah Smith eyabhubhisa amaqiniso ahlobene nesifo sesithupha kanye ne-Armagedoni.

Labo ababonakalisa isimo sabo saseLawodikeya babegcine ngokwenqaba igunya lesithunywa esikhethiweyo futhi babonakalisa ukuqonda okufanayo okudidekile njengalabo abakhetha ukuveza uphawu lukaSathane “olwemihla ngemihla” njengophawu olungcwele lwenkonzo kaKristu engcwele ethempelini. Bathi ukukhululwa kwabo bakubonga kunkulunkulu ongowomfanekiso, kodwa unkulunkulu abamkhetha ukumkhonza wayengumfanekiso kankulunkulu waseGibhithe, kanti iGibhithe liwuphawu lukadrako. Njengase-Adventizimani yaseLawodikeya balenqaba iqiniso lokuthi “olwemihla ngemihla” luwuphawu lweRoma lobuqaba, udrako, base beveza uphawu lukaSathane njengophawu lukaKristu.

Ndodana yomuntu, bhekisa ubuso bakho kuFaro inkosi yaseGibhithe, uphrofetha ngaye nangalo lonke iGibhithe; khuluma, uthi: Isho kanje iNkosi uJehova: Bheka, ngimelene nawe, Faro nkosi yaseGibhithe, inunu enkulu elele phakathi kwemifula yayo, ethi: Umfula wami ungowami, futhi ngizenzele wona. Hezekeli 29:2, 3.

Abahlubuki baka-Aroni bakhulwa amanga okuthi uphawu lukadrako, olwamelwa yinkonyane yegolide, lwalungunkulunkulu owabakhulula ebugqilini baseGibhithe. Ubu-Adventism baseLawodikeya bukhulwa amanga okuthi uphawu lweRoma yobuqaba (udrako), olumelwa “ngokuqhubekayo,” luwuphawu lukaKristu umsebenzi wakhe uwukukhulula abantu ebugqilini besono enkonzweni yaKhe esendlini engcwele yasezulwini. Nabo futhi benqaba isithunywa esikhethiweyo, njengoba kwenza ubu-Adventism baseLawodikeya empikiswaneni ephathelene nomfanekiso “wokuqhubekayo.”

Esizukulwaneni sokuqala (1844 kuya ku-1888) soBungama-Adventist baseLawodikeya, bawenqaba umsebenzi kaMiller wokuhlonda izikhathi eziyisikhombisa. Esizukulwaneni sabo sesibili (1888 kuya ku-1919) baqala inqubo yokwenqaba iqiniso “lokwansuku zonke.” Esizukulwaneni sabo sesithathu (1919 kuya ku-1957) babuyela ekuqondeni kobuProthestani obuhlubukayo bokuthi abaphangi babantu bakho ngu-Antiochus Epiphanes. Ngomhla ka-11 Septhemba, 2001, bayenqaba indima yobuSulumane esiprofethweni seBhayibheli lapho umaye wesithathu ufika ngalolo suku. Ngamunye kulawo maqiniso amane waqiniswa nguMiller futhi umelwe ematafuleni amabili kaHabakuki, futhi ngamunye uyizinga eliyisisekelo leqiniso elibekwe emsebenzini kaMiller, lowo uDadewethu White ambiza ngokuthi “okhethiweyo.”

Ukuvukela kukaJerobowamu kwaqala ekuqaleni kombuso wasenyakatho owawuhlanganisa izizwe eziyishumi ezamenza uJerobowamu inkosi yazo yokuqala. UJerobowamu wenza amathole amabili egolide, wabeka elinye eBethete, okusho indlu kaNkulunkulu, kanti elinye walibeka kwaDani, okusho ukwahlulela. Ngokuhlangene iBethete noDani kumele inhlanganisela yesonto (iBethete) nombuso (uDani). Futhi njengasekuvukeleni kuka-Aroni amathole enziwa ngegolide, uphawu lweBhabhiloni, futhi omabili ayengumfanekiso wesilo. Njengaku-Aroni, uJerobowamu wamisa umkhosi waminyaka yonke futhi waqondisa ukuthi amathole ayengonkulunkulu abakhipha abantu bakaNkulunkulu eGibhithe.

UJerobowamu wayesethi enhliziyweni yakhe: “Manje umbuso uyakubuyela endlini kaDavide. Uma laba bantu bekhuphukela ukuyokwenza umhlatshele endlini kaJehova eJerusalema, inhliziyo yalaba bantu iyakuphendukela futhi enkosini yabo, kuRehobowamu inkosi yakwaJuda; bayakungibulala, babuyele kuRehobowamu inkosi yakwaJuda.” Ngakho inkosi yeluleka, yenza amathole amabili egolide, yathi kubo: “Kuningi kakhulu kini ukukhuphukela eJerusalema; bhekani onkulunkulu bakho, Israyeli, abakukhuphula ezweni laseGibhithe.” Yabeka elinye eBethete, elinye yalibeka eDani. Le nto yaba yisono; ngokuba abantu baya ukuyokhuleka phambi kwelinye, kuze kufike eDani. Yenza nendlu yezindawo eziphakemeyo, yenza nabapristi abavela kubantu abaphansi, ababengesowo amadodana kaLevi. UJerobowamu wamisa umkhosi ngenyanga yesishiyagalombili, ngosuku lweshumi nanhlanu lwenyanga, onjengomkhosi oseJuda, wanikela phezu kwe-altare. Wenza kanjalo eBethete, ehlatshela amathole ayewenzile; wabeka naseBethete abapristi bezindawo eziphakemeyo ayezenzile. Ngakho wanikela phezu kwe-altare ayelakhile eBethete ngosuku lweshumi nanhlanu lwenyanga yesishiyagalombili, okuyinyanga ayeyiqambe ngenhliziyo yakhe uqobo; wamisa umkhosi kubantwana bakwa-Israyeli; wanikela phezu kwe-altare, washisa impepho. 1 AmaKhosi 12:26–33.

UJerobowamu “waqamba enhliziyweni yakhe siqu,” okumela umsebenzi ka-Uriah Smith ekwethuleni “incazelo yangasese” azakhela ngayo umfanekiso wakhe wesiprofetho. UJerobowamu walandela iphethini ka-Aroni, ngaleyo ndlela emelela ngokungeyikho unkulunkulu waseGibhithe njengoNkulunkulu weqiniso. Unkulunkulu abamkhiqiza bobabili u-Aroni noJerobowamu wayesekelwe ekusetshenzisweni okungafanele kophawu lwemvelo ephindwe kabili yeRoma njengophawu lobuqili bombuso nolobuqili bebandla. U-Aroni noJerobowamu bobabili babekhomba umfanekiso wamandla kadrako, ngesimboli somfanekiso wesilo. Ngakho-ke, yomibili leyo milando engewele yokuhlubuka imelela uvivinyo olukhulu lwabantu bakaNkulunkulu, okuyilona isiphetho sabo saphakade esiyakunqunywa ngalo. Lolo vivinyo, ngokokuphefumulelwa, luwuvivinyo lokubunjwa komfanekiso wesilo.

Impikiswano yokuqala mayelana nophawu lweRoma njengabaphangi babantu bakho, eyangena eshadini lamaphayona lika-1843, yaphikisa ngokuthi u-Antiochus Epiphanes wayengumphangi, esikhundleni seqiniso lokuthi abaphangi yiRoma. Impikiswano yokuqala yamele impikiswano yokugcina mayelana nabaphangi babantu bakho ukuba yiRoma, lapho manje sekuphikiswa ngokuthi i-United States ingabaphangi, hhayi iRoma. Nokho, u-Antiochus unguphawu lwe-United States emavesini eshumi kuya kweeshumi nanhlanu kuDanilyeli ishumi nanye, ngakho-ke amanga okuqala namanga okugcina mayelana nokuthi ubani omelwe kuyefana ngokuphelele.

Ubumnyama nokudideka mayelana nalokho u-Antiochus ayekumela ezinsukwini zokugcina kuveza ukudideka mayelana nomfanekiso wesilo, njengoba kwenza ukuvukela kuka-Aroni noJerobowamu. Ukudideka mayelana nomfanekiso wesilo kwenzeka kanye kanye ngaleso sikhathi lapho uvivinyo olukhulu lwabantu bakaNkulunkulu luyikho ukwakheka komfanekiso wesilo.

“INkosi ingibonisile ngokucacileyo ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba ukuvalwa komusa kufike; ngokuba lokhu kuyoba uvivinyo olukhulu kubantu bakaNkulunkulu, okuyilona okuyonquma isiphetho sabo saphakade. Isimo sakho siyinhlanganisela enkulu yokungavumelani kangangokuthi bambalwa kuphela abayokhohliswa.

“Esambulweni 13 lesi sihloko sivezwe ngokusobala; [IsAmbulo 13:11–17, kucashunwe].”

“Lesi yisivivinyo abantu bakaNkulunkulu okumelwe babe naso ngaphambi kokuba babekwe uphawu. Bonke labo abafakazele ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha somgunyathi, bayokleliswa ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayokwamukela uphawu lukaNkulunkulu ophilayo. Labo abadedela iqiniso elivela ezulwini futhi bemukela isabatha leSonto, bayokwamukela uphawu lwesilo.” Manuscript Releases, volume 15, 15.

Ngenkathi uDade White evuma umbono kaMiller wokuthi “okwenziwa nsuku zonke” kumela iRoma yobuqaba, wathi kusukela ngo-1844, “eminye imibono”, ebuningini, yamukelwe, eye yaveza “ubumnyama nokudideka.” Ukudideka okuvezwa yimibono yamanga mayelana “nokwenziwa nsuku zonke,” okuyisibonakaliso seRoma yobuqaba, njengokuthi “abaphangi babantu bakho,” kuveza ukudideka nobumnyama maqondana nomehluko phakathi kweRoma nomfanekiso weRoma.

Izingxabano zokuqala nezokugcina ngokuphathelene nophawu lweRoma zenzeka phakathi kwabantu besivumelwano sangaphambili ababelululiswa, nabantu ababese beba ngabantu besivumelwano esisha sikaNkulunkulu. Impikiswano yahlanganisa ukungafuni ukubuswa yimithetho emisiwe yohlelo lolimi, ngokuba igama elithi “also” evesini leshumi nane, laliwa amaProthestani, ngaleyo ndlela ethi abaphangi kumele babe yilawo mandla afanayo amelwe emavesini angaphambilini.

Kwakuyimele ukuhunyushwa kwemibhalo ngokuyiphoqa lapho u-Antiochus enziwa ukuba abe “ngabaphangi.” Kwakuyincazelo yangasese, ngokuba noma iyiphi imfundiso yamanga emelene neqiniso iyincazelo yangasese. Impikiswano uqobo lwayo yaba yiqiniso eliyisisekelo, ngokuba yaqoshwa eshadini lamaphayona lika-1843. Ukuqinisekiswa kweshadi ngokuphefumulelwa kwaqinisekisa futhi kwagunyaza “abaphangi” njengophawu lweRoma, kwaphinde kwakhulisa ubucayi beqiniso, ngokuba ukwenqaba le mfundiso kwakuwukwenqaba kokubili izisekelo negunya loMoya Wesiprofetho.

Ukuqonda okulungile kwabaphangi babantu bakho abamele iRoma, kwenezelwa esibonelweni sesiprofetho izingelosi ezasinika uWilliam Miller, ngokuba sasivumelana nesibonelo sesiprofetho afika wasiqonda futhi wasethula, okuyilesi: ukuthi iRoma yobuqaba neRoma yobupapa kwakuyisisekelo sazo zonke izimfazelo zakhe zesiprofetho.

Ukuhumusha kuka-Uriyah Smith okuyimfihlo, okwavumelanisa inkosi yasenyakatho evesini lamashumi amathathu nesithupha likaDaniyeli ishumi nanye neFrance, bese kuthi evesini lamashumi amane ibe yiTurkey, kwakuhlanganisa ukuhlonzwana okubili okungamanga kwenkosi yasenyakatho. Ukwenqaba kukaSmith izisekelo ngo-1863 kwaveza ubumpumpu the obamvimbela ekuboneni umthetho oyisisekelo kakhulu wesiprofetho, okuwukuthi: cishe ngesikhathi sikaKristu isiprofetho sabonakalisa izinhlangano zesimanje ezingokomoya ezazifanekiswe yizinhlangano zasendulo ezingokoqobo. UPawulu wafundisa leli qiniso ngokucacile lapho ekhomba ukuthi okwafika kuqala kwakungokungokoqobo, kwase kulandela okungokomoya.

Kepha okungokomoya kwakungekona okokuqala, kodwa kwakungokwemvelo; bese emva kwalokho kwafika okungokomoya. 1 Korinte 15:46.

USmith wayengowabantu besivumelwano ababesuse ubuProthestani obuhlubukile njengabantu bakaNkulunkulu, kodwa waphakamisa ukuhlubuka kwabo lapho enqaba “izikhathi eziyisikhombisa,” futhi wethula ishadi lakhe lika-1863. Ukusebenzisa kwakhe incazelo yakhe yangasese kwaveza ukuqonda okungamanga kwe-Armagedoni esAmbulweni isahluko seshumi nesithupha, okungolunye futhi uvivinyo mayelana nokuqonda okuyilo kweRoma.

Ngengxabano yokuqala ephathelene nabaphangi, uSmith wamelela labo ababebandakanyekile ekugwalisekeni kokuqala komfanekiso wezintombi eziyishumi. Ngakho-ke, ngombono wakhe siqu ngenkosi yasenyakatho, umelela abantu besivumelwano ababedluliselwa eceleni phakathi kuka-1856 no-1863, njengoba baba yiBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya. NjengakwabaProthestani engxabanweni yabaphangi, uSmith akazange anake igunya lolimi lwesigaba ayesiphambanisa ngokuhumusha kwakhe kwangesese, ngoba ngokolimi inkosi yasenyakatho kusukela evesini lamashumi amathathu nanye kuya evesini lamashumi amane nanhlano ihlale njalo iyona kuphela amandla obupapa.

Ngempikiswano “yemihla ngemihla,” amanga angeniswa emlandweni wama-Adventist nguWillie White no-A. G. Daniells ukuze kusekelwe umbono wakudala wamaProthestani wokuthi “imihla ngemihla” imele inkonzo kaKristu yasendlini engcwele. Lowo mlendo othile usuhlonziwe emaThebeleni kaHabakuki, kodwa kubalulekile ukuqaphela ubufakazi bamanga obuhambisana nokukhuthazwa nokusungulwa kwalowo mbono ongalungile, ngokuba ukuqonda okulungile kwaqashelwa nguMiller kweyesibili kwabaseThesalonika, lapho udaba luyisiphambano phakathi kwalabo abathanda iqiniso nalabo abakholwa amanga.

Impikiswano ethi “okwemihla ngemihla” yengeza ekuqondeni komugqa phezu komugqa ukuthi impikiswano yokugcina yaseRoma yenzeka ngesikhathi sokuthululwa kukaMoya oNgcwele. Njengoba uMoya oNgcwele uthululwa evela phezulu, amandla avela phansi ayavuka futhi engena kulabo abawamukelayo njengamandla kaNkulunkulu, nakuba eyinkohliso enamandla.

“Amandla amabili amakhulu aphikisanayo ayasebenza, elinye livela phansi, elinye livela phezulu. Wonke umuntu ungaphansi kwethonya elifihlekile lelilodwa noma lelinye, futhi izenzo zakhe ziyoveza isimilo sogqozi ezivela kulo. Labo abahlanganiswe noKristu bayosebenza ngaso sonke isikhathi emigqeni kaKristu. Labo abasebunyeni noSathane bayosebenza ngaphansi kogqozi lomholi wabo, bephikisana namandla nomsebenzi kaMoya

oNgcwele. Intando yomuntu ishiywe ikhululekile ukuba yenze, futhi ngokwenza kuvezwa ukuthi yimuphi umoya osebenza enhliziyweni. ‘Niyobazi ngezithelo zabo.’” The 1888 Materials, 1508.

Umehluko wesiprofetho empikiswaneni “yokwamihla yonke” uwukubonwa kophawu lukadrako njengophawu lukaKristu. Labo abenqaba iqiniso, baphinde benqaba nendima kaMiller owathola leli qiniso, futhi ngokwenza kanjalo benqaba uMoya oNgcwele futhi bafeza isono esingathethelelwa.

Esihlokweni esilandelayo sizodingida impikiswano ephathelene neRoma eyavela kungakabi isikhathi eside emva kukaSeptemba 11, 2001.

“Siphila esikhathini lapho ukuphila kuyigugu kakhulu futhi kuthakazelisa kakhulu. Ukuphela kwazo zonke izinto sekusondele. Izigigaba ezethusayo ziyakuqhubeka zembuleka phambi kwethu; ngokuba izinhlaka ezingabonwayo ziyasebenza, zibonakalisa umsebenzi onamandla kakhulu. Amandla obumnyama avela phansi ayanyakaza phezu kwabantu, futhi abantu ababi bayasebenzisana nezingelosi ezimbi ukulwa nemiyo kaNkulunkulu nokholo lukaJesu; ngesikhathi esifanayo amandla avela phezulu ayanyakaza phezu kwalabo abayovuma ukuthonywa ngokwaphezulu, futhi abantu bakaNkulunkulu bayasebenzisana nezingqondo zasezulwini. Akukho okungaphansi kokholo lwangempela, oluqotho, oluyokwazi ukumelana nengcindezi eyofika phezu kwawo wonke umphefumulo womuntu kulezi zinsuku zokugcina ukuze umvinye futhi umhlale. UNkulunkulu kufanele abe yisiphephelo sethu; asikwazi ukwethemba isimo sangaphandle, ukuvuma ngomlomo, umkhosi, noma isikhundla, noma sicabange ukuthi ngenxa yokuthi sinegama lokuthi siyaphila, siyokwazi ukuma ngosuku lovivinyo. Konke okunganyakaziswa kuyanyakaziswa, futhi lezo zinto ezingenakunyakaziswa ngokukhohlisa nangokudukisa kwalezi zinsuku zokugcina ziyohlala. Qinisa umphefumulo edwaleni laphakade; ngokuba kuKristu kuphela lapho kuyoba khona ukuphepha. UJesu wachaza izinsuku esiphila kuzo njengezinsuku zengozi. Wathi, ‘Njengasemihleni kaNowa, kuyakuba njalo nokufika kweNdodana yomuntu. Ngokuba njengasemihleni yangaphambi kukazamcolo babedla futhi bephuza, bendisa futhi bendiselwa, kwaze kwaba usuku uNowa angena ngalo emkhunjini, abazanga baqaphela kwaze kwafika uzamcolo, wabakhukhula bonke; kuyakuba njalo nokufika kweNdodana yomuntu.’ ‘Kanjalo futhi njengokuba kwakunjalo emihleni kaLoti; babedla, bephuza, bethenga, bethengisa, betshala, bakha; kodwa ngosuku olufanayo uLoti aphuma ngalo eSodoma, kwana umlilo nesibabule kuvela ezulwini, kwababhubhisa bonke. Kuyakuba njalo ngosuku iNdodana yomuntu eyokwambulwa ngalo.’ ‘Nxa iNdodana yomuntu ifika enkazimulweni yayo, nazo zonke izingelosi ezingcwele zinaye, khona iyakuhlala esihlalweni sobukhosi senkazimulo yayo; futhi phambi kwayo kuyakubuthelwa zonke izizwe; iyakubehlukanisa omunye komunye, njengomalusi ahlukana izimvu ezimbutzini; izimvu iyakuzibeka ngakwesokunene sayo, kodwa izimbutzi ngakwesokhohlo. Khona iNkosi iyakuthi kwabakwesokunene sayo: Wozani, nina enibusisiwe nguBaba, nidle ifa lombuso enawulungiselelwa kusukela ekusekelweni kwezwe.’ Inkambo yethu kulokhu kuphila iyakunquma ikusasa lethu laphakade laphaya; kushiyelewe kithi ukusho ukuthi siyakuba nabazuza ifa lombuso kaNkulunkulu, noma nabaya ebumnyameni obungaphandle. UNkulunkulu wenze wonke amalungiselelo ensindiso yethu; ngakho-ke masizuze kulokho okuthengwe ngenani elingenamkhawulo. ‘Ngokuba uNkulunkulu

walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa, ukuze yilowo nalowo okholwa kuyo angabhubhi, kodwa abe nokuphila okuphakade.” Youth Instructor, August 3, 1893.