

# Izixwayiso Ezihambisanayo - Inombolo Yesihlanu

*Ukwambulwa KweBhubesi Besizwe SakwaJuda: Ukuqonda Izigcawu  
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Kule ndima esisabhekene nayo, ephawula ngoKristu njengengelosi eseSambulweni seshumi eyehlayo, uKristu njengengelosi enamandla ubonisa “ingxenye ayenzayo ezigcawini zokugcina zempikiswano enkulu noSathane.” “Isikhundla” uKristu asithatha lapho ebeka unyawo lwakhe lwesokunene phezu kolwandle nolwangesobunxele emhlabathini owomileyo “sibonisa amandla akhe aphakeme negunya phezu komhlaba wonke.” Lapho uKristu ememeza “ngezwi elikhulu,” “wamemeza” “njengalapho ibhubesi libhonga.”

UKristu uyobonakalisa ubungangamsha bamandla akhe onke “ezigcawini zokugcina zempikiswano enkulu,” futhi lapho uKristu ebonakalisa ubungangamsha bamandla akhe onke, ukwenza lokho njengeBhubesi lesizwe sakwaJuda.

“UMsindisi uvezwa phambi kukaJohane ngaphansi kwezimpawu ‘zeNgonyama yesizwe sakwaJuda’ kanye ‘nezeMvana kungathi ibihlatshiwe.’ IsAmbulo 5:5, 6. Lezi zimpawu zimelela ukuhlangana kwamandla onke nothando oluzidelayo. INgonyama yakwaJuda, eyesabeka kangaka kwabenqaba umusa waYo, iyakuba yiWundlu likaNkulunkulu kwabalalelayo nabathembekileyo.” Acts of the Apostles, 589.

Ukubonakaliswa kukaKristu njengeNgonyama yesizwe sakwaJuda kugcizelela umsebenzi wakhe kokubili ekuvaleni nasekuvuleni isiprofetho seBhayibheli, ngokwesikhathi Sakhe sobuNkulunkulu. Ngaphambi nje kokuba umusa wokuhlolwa komuntu uvalwe, lapho “isikhathi sesisondele,” kuyakuba khona ukuvulwa kweqiniso elikhethekile leBhayibheli elikhomba “izinto okumelwe zenzeke masinyane.”

Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasithumela, wasibonakalisa ngengelosi yakhe encekwini yakhe uJohane; owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangazo zonke izinto azibonayo. Ubusisiwe ofundayo, nabo abezwayo amazwi alesi siprofetho, futhi bagcine okulotshiwe kuso; ngokuba isikhathi sesiseduze. IsAmbulo 1:1–3.

Lapho “isikhathi” esithi “sesiseduze” sesifika ngokoqobo emlandweni, kumenyezelwa isibusiso phezu kwalabo abafundayo, bezwayo “nabagcina lokho okulotshwe kuyo.” Lo myalezo okhethekile ungumyalezo oboshelwe esikhathini, owaziwa kuphela lapho “isikhathi sesiseduze.” Khona-ke—ngaleso sikhathi, hhayi ngaphambili—abantu bayokwazi ukufunda, ukuzwa “nokugcina lokho okulotshwe” encwadini yeSambulo. Lapho “isikhathi sesiseduze,” isibusiso esimenyelwa labo “ofundayo”, “abezwayo” “nabagcina lokho okulotshwe kuyo” siyahambisana nokuvulwa kwencwadi kaDaniyeli “esikhathini sokuphela.”

Kepha wena, O Daniyeli, vala la mazwi, ulubeke uphawu lolu bhuku kuze kube yisikhathi sokuphela; abaningi bayakugijima beya phambili benyuka benyuka, nolwazi luyokwanda. Daniyeli 12:4.

“Abaningi” abagijima “lapha nalapha,” (okufanekisela ukutadisha kweZwi likaNkulunkulu) benza lokho “ngesikhathi sokuphela” lapho “amazwi” ayekade “evalelwe” “encwadini” kaDaniyeli esevulwa uphawu. Kodwa kukhona nesinye isigaba sezintombi esigijima lapha nalapha ngokushesha ngemva komthetho weSonto e-United States.

Bhekani, izinsuku ziyeza, kusho iNkosi uJehova, lapho ngiyakuthumela khona indlala ezweni, kungabi yindlala yesinkwa, kungabi ukoma kwamanzi, kodwa kube ngokuzwa amazwi kaJehova; bayakuzulazula besuka olwandle baye kolunye ulwandle, besuka enyakatho kuze kube sempumalanga, begijima lapha nalaphaya befuna izwi likaJehova, kodwa bangalitholi. Ngalolo suku izintombi ezinhle nezinsizwa ziyakuquleka ngokoma. Abafunga ngesono laseSamariya, bathi, Unkulunkulu wakho, O Dani, uyaphila; bathi futhi, Indlela yaseBherishebha iyaphila; labo bayakuwa, bangabe besavuka naphakade. Amose 8:11–14.

Isono saseSamariya kwakuyisono esifanekiselwa ngu-Ahabi noJezebeli, u-Ahabi emele i-United States noJezebeli emele ibandla lamaKatolika. UJezebeli, u-Ahabi, nabaprofethi bamanga ekubhekaneni no-Eliya eNtabeni iKarmeli bafanekisela umthetho weSonto. Kuleyo ngxabano kwakukhona amaqembu amabili abaprofethi abangcwele, abaprofethi bakaBali nabapristi besixhanti. UBali wayengomunye wonkulunkulu ababekhonzwa; omunye owayekhonzwa ezixhantini kwakungu-Ashitaroti. UBali wayengukulunkulu wesilisa, kanti u-Ashitaroti wayengukulunkulukazi wesifazane. Ngokuhlangene, unkulunkulu wesilisa umele umbuso, kanti owesifazane umele ibandla.

Unkulunkulu owamiswa eDani wamiswa yinkosi yokuqala yaseSamariya uJerobowamu, owamisa ithole legolide eBethete naseDani. IBethete lisho indlu kaNkulunkulu, kanti iDani lisho ukwahlulela, futhi ndawonye kumele inhlanganisela yebandla nombuso, eyenzeka e-United States ngaphambi kokuphoqeelwa kokugcinwa kweSonto. Lawo mathole amabili egolide ayemelwe yithole legolide lika-Aroni.

Ithole liyisilwane, kanti isithombe segolide siyisithombe esibunjiweyo; ngakho-ke ithole legolide lika-Aroni, kanye namathole amabili egolide kaJerobowamu, amele ukuhlanganiswa kwebandla nombuso okwenzeka ngaphambi nje kokuphoqeelwa komthetho weSonto e-United States. Endabeni kaJerobowamu, la madolobha amabili anikeza ubufakazi besibili mayelana nophawu lokuhlanganiswa kwebandla nombuso, oluchazwa njengomfanekiso wesilo encwadini yeSambulo.

Indlela yaseBherishebha imele isivumelwano sika-Abrahama. Ukukhulunywa kokuqala kwegama elithi “Bherishebha” kutholakala kuGenesise amashumi amabili nanye, okuyindimana umphostoli uPawulu ayisebenzisayo ukuphikisa labo ababebonisa ezinsukwini zakhe ukuthi umuntu kumelwe agcine imithetho yemikhosi nokusoka ukuze asindiswe. UPawulu usebenzisa indimana lapho kutholakala khona ukukhulunywa kokuqala kweBherishebha. Usebenzisa lowo mlando ukubhekana nezivumelwano ezimbili ezehlukene neziphambene endabeni efanayo. UPawulu usebenzisa indodana yencekukazi (u-Ishmayeli) ukumela isivumelwano esisekelwe emandleni

omuntu, bese eqhathanisa u-Ishmayeli no-Isaka, amsebenzisayo ukumela isivumelwano esisekelwe emandleni kaNkulunkulu. Le ndimana yeBhayibheli iyisikhathi sokuqala lapho kukhulunywa khona ngeBherishebha, futhi kamuva emlandweni uPawulu usebenzisa lowo mlando ukuchaza isimo emlandweni wakhe siqu esasase siboniswe emlandweni weBhayibheli. UPawulu wayekholwa futhi efundisa ukuthi umlando weBhayibheli uyaziphinda.

Nakuba uPawulu esebenzisa lesi siqephu esivela kuGenesis 21 ukuveza ngokomfanekiso izivumelwano ezimbili eziphikisanayo, kulesi siqephu kukhona izivumelwano ezimbili uNkulunkulu azenza no-Abrahama, kodwa azizona lezo zivumelwano ezimbili uPawulu azikhipha kule ndaba. Kulesi siqephu uNkulunkulu waphinde wathembisa ukugcwalisa isithembiso saKhe sokwenza u-Abrahama abe nguyise wezizwe eziningi ngo-Isaka, futhi wathembisa nokuthi Uyokwenza u-Ishmayeli abe nguyise wesizwe esikhulu. Isiqephu esisodwa somBhalo, izivumelwano ezine ezikhulunywe ngazo, futhi kuyisikhathi sokuqala iBherishebha kukhulunywa ngalo emiBhalweni.

Ngakho-ke wathi ku-Abrahama: Xosha le ncekukazi nendodana yayo; ngokuba indodana yale ncekukazi ayiyikuba yindlalifa kanye nendodana yami, u-Isaka. Lelo zwi laba buhlungu kakhulu emehlweni ka-Abrahama ngenxa yendodana yakhe. UNkulunkulu wayesethi ku-Abrahama: Makungabi buhlungu emehlweni akho ngenxa yomfana, nangenxa yencekukazi yakho; kukho konke uSara akushilo kuwe, lalela izwi lakhe; ngokuba ku-Isaka inzalo yakho iyakubizwa. Kepha nendodana yencekukazi ngiyakuyenza isizwe, ngokuba iyinzalo yakho. U-Abrahama wavuka ekuseni kakhulu, wathatha isinkwa nesikhumba samanzi, wakunika uHagari, wakubeka ehlobo lakhe, kanye nomntwana, wayesemxosha; wasuka wahamba, wazulazula ehlane laseBheri-sheba. UGenesis 21:10–14.

IBherisheba imelela isivumelwano sika-Abrahama. Kuleso sahluko sona lesa, u-Abrahama waphinda wenza isivumelwano no-Abimeleki.

Kwase kwathi ngaleso sikhathi u-Abimeleki noFikoli, induna enkulu yebutho lakhe, bakhuluma ku-Abrahama, bathi: UNkulunkulu unawe kukho konke okwenzayo. Ngakho-ke manje ngifungele lapha ngoNkulunkulu ukuthi awuyikungikhohlisa, nami, nendodana yami, noma indodana yendodana yami; kodwa njengomusa engiwezile kuwe, uyakwenza kimi nakuleli zwe ohambe wahlala kulo njengowokufika. U-Abrahama wathi: Ngizafunga.

U-Abrahama wayesola u-Abimeleki ngenxa yomthombo wamanzi, izinceku zika-Abimeleki ezaziwuthathe ngamandla. U-Abimeleki wayesethi: Angazi ukuthi ubani owenze le nto; nawe awungitshelanga, nami angikaze ngizwe ngayo kuze kube namuhla.

U-Abrahama wase ethatha izimvu nezinkabi, wakunika u-Abimeleki; base benza isivumelwano bobabili. U-Abrahama wase ebeka eceleni amawundlu ezimvu ayisikhombisa emhlanjini. U-Abimeleki wayesethi ku-Abrahama, Athini la mawundlu ezimvu ayisikhombisa owawabeka eceleni?

Wathi, Lezi zimvu eziyisikhombisa ezinsikazi uzakuzamukela esandleni sami, ukuze zibe ngubufakazi kimi bokuthi yimina engimbe lo mthombo. Ngalokho walibiza leyo ndawo ngokuthi iBherishebha; ngoba khona bobabili bafunga. Kanjalo benza isivumelwano

eBherishebha; khona u-Abhimeleki wasukuma, noFikoli induna enkulu yebutho lakhe, babuyela ezweni lamaFilisti. U-Abrahama watshala isihlahla eBherishebha, wabiza khona egameni likaJehova, uNkulunkulu ongunaphakade.

U-Abrahama wahlala ezweni lamaFilisti izinsuku eziningi. Genesis 21:22–34.

IBherishebha liwuphawu lwesivumelwano sikaNkulunkulu no-Abrahama. Ebhayibhelini kukhona imilando eminingana yezivumelwano ebonisa ukuxhumana kweBherishebha nesivumelwano sika-Abrahama. “Beer” lisho umthombo, kanti “sheba” lisho “isikhombisa.” USheba uyilo kanye lelo gama lesiHeberu elihunyushwa ngokuthi “izikhathi eziyisikhombisa” uWilliam Miller aliqonda ngokufanele njengelimele isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili encwadini kaLevitikusi isahluko samashumi amabili nesithupha. Leso kwakuyisiprofetho sokuqala ngempela “sesikhathi” asithola, futhi kwakuyiqiniso lokuqala eliyisisekelo ukubekwa eceleni ngo-1863. Endimeni lapho igama elithi “sheba” lihunyushwa khona ngokuthi “izikhathi eziyisikhombisa” emavesini amane ahlukene, isijeziso sikaNkulunkulu esimelwe “yizikhathi eziyisikhombisa” sibizwa ngokuthi “ingxabano yesivumelwano sami.”

Khona-ke nami ngiyohamba ngokuphambana nani, nginishaye futhi kasikhombisa ngenxa yezono zenu. Futhi ngiyoletha inkemba phezu kwenu, ezophindisela impikiswano yesivumelwano sami; kuthi lapho nibuthelene phakathi kwemizi yenu, ngiyothumela ubhubhane phakathi kwenu; nikelwe esandleni sesitha. Levitikusi 26:24, 25.

Igama elihunyushwe ngokuthi “izikhathi eziyisikhombisa” futhi limelela “ukuxabana” kwesivumelwano sikaNkulunkulu kuLevitikusi amashumi amabili nesithupha, okuyi-“sheba” egameni elithi Berisheba, liphinde lihunyushwe kabili encwadini kaDaniyeli: kanye ngokuthi “isifungo” esilotshwe emthethweni kaMose, futhi kanye ngokuthi “isiqalekiso.” Kokubili “isifungo” kanye “nesiqalekiso” kuhunyushwe kususelwa egameni elithi “sheba,” ngokuba alisho nje kuphela ‘isikhombisa’ kodwa lihlanganisa nomqondo wesivumelwano noma “wesifungo” okuthi uma sephuliwe kuveze “isiqalekiso.”

Yebo, wonke u-Israyeli weqe umthetho wakho, yebo, ngokuphambuka ukuze bangalaleli izwi lakho; ngakho-ke isiqalekiso sathululelwa phezu kwethu, nesifungo esilotshiwe emthethweni kaMose inceku kaNkulunkulu, ngoba sonile kuye. Daniyeli 9:11.

Igama elithi “sheba,” noma “isikhombisa,” elalimelela amawundlu ayisikhombisa anikelwa emthonjeni eBeersheba, limelela isivumelwano. Futhi isivumelwano sikaNkulunkulu, noma isifungo saKhe, sithi abalalelayo bayaphila, kanti abangamlaleli bayafa.

IBheri-Sheba ifanekisela isivumelwano esimelwa ukhohlo luka-Abrahama. Ngakho-ke, lapho “izintombi ezinhle” zika-Amose isahluko sesishiyagalombili, zona kanye eziyizo “izintombi eziyiziwula” zikaMathewu isahluko samashumi amabili nanhlanu, zona futhi eziyibo “ababi” bakaDaniyeli isahluko seshumi nambili zifunga “ngesono laseSamariya,” zifunga ukwethembeka kuphawu lukaJezebeli (ubupapa) oluye laphinga no-Ahabi (iZizwe Ezihlangene) futhi olubusa phezu komfanekiso wesilo (i-United States).

Lapho zona kanye lezo “zintombi ezinhle” zithi, “UNkulunkulu wakho, O Dani, uyaphila,” zikhothamela umfanekiso wegolide wethole, njengoba ukhunjwe ngofakazi ababili (u-Aroni noJerobowamu). Ithole legolide limelela umfanekiso wesilo, okuyinhlanganisela yebandla nombuso.

Lapho wona lawo zintombi zithi “indlela” yaseBherisheba “iyaphila,” igama elithi “indlela” lisho “indlela.” Yilelo kanye igama elifanayo elisetshenziswayo ukukhomba “izindlela” “zezindlela zakudala” kuJeremiya 6:16. Lezo zintombi zithi, yize zikhothamele umfanekiso wesilo futhi zamukela uphawu lwegunya laso, zisengabantwana baka-Abrahama. Zigijima ngokuphithizela ziye le nale eZwini likaNkulunkulu zifuna umlayezo omelwe “ngasempumalanga” “nangasenyakatho” futhi “kusukela olwandle kuya olwandle,” zisalokhu zithi zingamaSeventh-day Adventists, kodwa sekwephuze kakhulu.

Kodwa izindaba ezivela empumalanga naseNyakatho ziyakumkhathaza; ngalokho uyakuphuma ngokufutheka okukhulu ukubhubhisa, nokuchitha ngokupheleleyo abaningi. Futhi uyakumisa amatabernakele esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho uyakufika ekupheleni kwakhe, kungabikho oyakumsiza. Daniyeli 11:44, 45.

Lezo zintombi zifuna umlayezo walawa mavesi amabili adlule. Umlayezo wokugcina wesixwayiso owavulwa uphawu esikhathini sokuphela ngo-1989, lapho, njengokuchazwe kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane, “amazwe” amele iSoviet Union yangaphambili ekhukhulwa ubuPapa kanye ne-United States, ukhomba ukuvuka nokuwisa kokugcina kobuPapa. Kula mavesi amabili umlayezo omelwe impumalanga nenyakatho uthukuthelisa inkosi yasenyakatho (upapa) futhi kuqala ukushushiswa kokugcina, kuphele evesini lamashumi amane nanhlanu lapho ubuPapa butshala khona “amatabernakele,” okuvela egameni lesiHeberu elisho “itende,” (itende liwuphawu lwebandla), kodwa “liyitabernakele” “lesigodlo” sakhe, esimelela umbuso. Lapho ebeka khona itende elimelela ukuhlangana kwebandla nombuso, noma njengoba uJohane ekubiza kanjalo encwadini yeSambulo, umfanekiso wesilo, kungu “phakathi kwezilwandle,” ngobuningi. Izintombi ezinhle zifuna umlayezo wokugcina wesixwayiso omelwe kumavesi amane namashumi amane nanhlanu kaDaniyeli isahluko seshumi nanye, futhi evesini elilandelayo ngokushesha uMikayeli uyasukuma, kuvalwe isikhathi somusa. Futhi ngaleso sikhathi u-Amose 8:14 uthi izintombi ezinhle “ziyakuwela, zingabe zisavuka futhi.”

Lapho izintombi ezinhle zithi zingama-Seventh-day Adventists ngesikhathi kanye lapho zikhothamela umfanekiso wesilo, zimelelwa nguJohane njengamaJuda athi angamaJuda, kanti awasiwo. Zithi zingabantwana baka-Abrahama, kodwa ziyaqamba amanga.

Bheka, labo abebesinagogeni likaSathane, abathi bangamaJuda, kanti akusibo, kodwa baqamba amanga; bheka, ngiyakubenza ukuba beze bakhuleke phambi kwezinyawo zakho, futhi bazi ukuthi ngikuthandile. IsAmbulo 3:9.

Bamukele uphawu lobupapa, futhi ngalokho bamukele isimilo sakhe. Bazisho ukuthi bangamaJuda, noma bazisho ukuthi bangama-Adventist agcina iSabatha, kodwa-ke banesimilo sikaPapa, yena okuthi, phakathi kwezinye izinto, ahlale “ethempelini likaNkulunkulu.” Bazisho

ukuthi bangama-Adventist, noma bazisho ukuthi bangaphakathi ethempelini lama-Adventist, kodwa abasibo ama-Adventist ngaphezu kokuba upapa engumKristu.

Labo abagijima “lapha nalaphaya” befuna “izwi leNkosi” abasibo “abahlakaniphileyo” abakhonjwe encwadini kaDaniyeli—kodwa bakhonjwa ngokuthi “izintombi.” Kusobala ukuthi labo abazulazulayo, abalambayo nabafa ukoma kulawo mavesi aba“qondi” “amazwi eNkosi,” ngoba kulawo mavesi yileyo nto uqobo abayifunayo. Izwi leNkosi elembulwa ngaphambi nje kokuba kuvalwe isikhathi somusa liyisiAmbulo sikaJesu Kristu, futhi abayiziwula, ababi, noma “izintombi ezinhle” yilabo abangazange baqonde ukwanda kolwazi oluvela encwadini kaDaniyeli. Babengenawo amafutha adingekayo ukuze baqhubekele emshadweni, njengoba uMathewu efundisa.

Leyondlala “yindlala” ingukuvalwa kwesikhathi somusa. “Izintombi” zika-Amose ezifuna isinkwa (iZwi likaNkulunkulu) namanzi (uMoya oNgcwele) kulawo mavesi, ziyibo “ababi” bakaDaniyeli abangazi “ukuqonda”. Ziyizo izintombi eziyiziwula zikaMathewu ezifuna uMoya oNgcwele, okuyinto, ngokuvumelana kofakazi abathathu, ekhomba labo abaqaphela ukuthi ithuba labo lokuzilungiselela umshado selidlulile nokuthi abanayo ingubo yokuya emshadweni, ngoba benqaba “ukuzwa” umlayezo okhethekile osewembulwa manje. Kusukela esikhathini lapho umlayezo okhethekile wembulwa khona, kuze kube ukuvalwa kwesikhathi somusa, yisikhathi socingo lokugcina lwensindiso. Ukufika kuleso sikhathi ungazilungiselelanga, kuwukuzilungiselela ukuzwa amazwi athi, “Sekwephuze kakhulu!”

“Kukhona izwe elilele ebubini, ekukhohlisweni nasekudukisweni, emthunzini impela wokufa,—lilele, lilele. Obani abezwa ukushikashikeka komphfumulo ukuze balivuse? Yiliphi izwi elingalifinyelela? Inqondo yami yathwalelwa esikhathini esizayo, lapho kuyakunikwa khona uphawu. ‘Bhekani, uMyeni uyeza; phumani niye nimhlangabeze.’ Kodwa abanye bayobe bephuzile ukuthola amafutha okugcwalisa izibani zabo, futhi sekwephuze kakhulu bayakuthola ukuthi isimilo, esimelwe ngamafutha, asidluliseleki komunye.” Review and Herald, February 11, 1896.

Umugqa wesiprofetho omelelwa ngumfanekiso wezintombi eziyishumi usebenzisa amafutha ukumela isimilo, kodwa “amafutha egolide” kanye “namafutha angcwele” nakho kumele imilayezo “yoMoya kaNkulunkulu.”

“Abagcotshiwe abemi ngaseNkosini yomhlaba wonke banesikhundla esake sanikezwa uSathane njengokherubi elimbozayo. Ngezidalwa ezingcwele ezizungeze isihlalo sakhe sobukhosi, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo ziphakelwe, ukuze zingacwayizi zicime. Ukuba bekungekhona ukuthi la mafutha angcwele athululwa evela ezulwini ngemiyalezo kaMoya kaNkulunkulu, amandla obubi abeyoba nokulawula okuphelele phezu kwabantu.”

“UNkulunkulu uyahlaziswa lapho singawamukeli amazwi asithumela wona. Ngalokho siyawenqaba amafutha egolide abengawathululela emiphfumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho isimemo siyofika, esithi, ‘Bhekani, umkhwenyana uyeza;

phumani niye nimhlangabeze,' labo abangawamukelanga amafutha angcwele, abangawagcinanga umusa kaKristu ezinhliziyweni zabo, bayothola, njengezintombi eziyiziwula, ukuthi abakakulungeli ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuzuza lawo mafutha, futhi izimpilo zabo ziyabhidlika. Kodwa uma kucelwa uMoya oNgcwele kaNkulunkulu, uma sincenga, njengoba kwenza uMose, sithi, 'Ngibonise inkazimulo yakho,' uthando lukaNkulunkulu luyakuthululelwa ezinhliziyweni zethu. Ngamapayipi egolide, amafutha egolide ayakudluliselwa kithi. 'Akungenxa yamandla, noma ngamandla, kodwa ngoMoya wami, usho uJehova Sebawoti.' Ngokwamukela imisebe ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bayakhanya njengezibani emhlabeni." Review and Herald, Julayi 20, 1897.

Labo abagijima "bayaphambili babuyele emuva" ku-Amose bangeza ebufakazini obukhomba isigaba sama-Adventist eSabatha lesiKhombisa esenqaba umthwalo waso wok "ukuqonda" umlayezo okhethekile ovela encwadini yesAmbulo owambulwayo lapho "isikhathi sesisondele."

"Manje siphila esikhathini esiyingozi kakhulu, futhi akekho nakanye kithi okufanele aphuze ukufuna ukulungiselwa ukuza kukaKristu. Makungabikho nalowo olandela isibonelo sezintombi eziyiziwula, acabange ukuthi kuyoba kuphephile ukulinda kuze kufike inhlekelele ngaphambi kokuba azuze ukulungiselelwa kwesimilo sokuma ngaleso sikhathi. Kuyobe sekwephuze kakhulu ukufuna ukulunga kukaKristu lapho izivakashi zibizelwa ngaphakathi futhi zihlolwa. Manje yisikhathi sokwembatha ukulunga kukaKristu,—ingubo yomshado eyokwenza ufanele ukungena edilini lomshado leWundlu. Emfanekisweni, izintombi eziyiziwula ziboniswa zincenga amafutha, kodwa zehluleke ukuwathola ngesicelo sazo. Lokhu kuwuphawu lwalabo abangazilungisanga ngokwakha isimilo esizokwazi ukuma ngesikhathi senhlekelele. Kungathiwa bayaya komakhelwane babo bathi, Nginike isimilo sakho, kungenjalo ngizolahleka. Labo ababehlakaniphile babengenakuwanika amafutha abo amalambu ayeselokhu ecwayiza ezintombi eziyiziwula. Isimilo asidluliseki. Asithengwa futhi asithengiswa; siyatholwa. INkosi inike wonke umuntu ngamunye ithuba lokuzuza isimilo sokulunga ngezikhathi zokuphenywa; kodwa ayihlinzekanga indlela yokuthi omunye umenzi ongumuntu adlulisele komunye isimilo asithuthukisile ngokudlula ekuhlangenwe nakho okunzima, ngokufunda izifundo kuMfundisi omkhulu, ukuze akwazi ukubonakalisa ukubekezela ngaphansi kokuvivinywa, futhi asebenzise ukholo ukuze asuse izintaba zokungenakwenzeka. Akunakwenzeka ukudlulisa iphunga lothando,—ukunika omunye ubumnene, ubuqotho bokuziphatha, nokuphikelela. Akunakwenzeka ukuba inhliziyoyomuntu oyedwa ithululele kwenye uthando lukaNkulunkulu nolwabantu."

"Kodwa usuku luyeza, futhi seluseduze phezu kwethu, lapho zonke izingxenye zobuntu ziyokwambulwa ngezilingo ezikhethekile. Labo abahlala beqotho esimisweni, abasebenzisa ukholo kuze kube sekugcineni, kuyoba yibo abaye bazibonakalisa beqotho ngaphansi kokuvivinywa nasesivivinyweni phakathi namahora angaphambilini esikhathi sabo somusa, futhi bakhe izimilo ezifana nesikaKristu. Kuyoba yilabo abaye bahlakulela ukujwayelana okusondelene noKristu, abathi, ngobuhlakani nomusa wakhe, babe ngabahlanganyeli bemvelo yobunkulunkulu. Kodwa akukho muntu ongapaha omunye ukuzinikela kwenhliziyoyomunye nezimfanelo eziphakeme zengqondo, futhi anelekelele ukusilela kwakhe ngamandla okuziphatha. Ngamunye wethu angenza lukhulu ngomunye ngokunikeza abantu isibonelo

esinjengesikaKristu, ngaleyo ndlela sibathonye ukuba baye kuKristu ukuze bathole ukulunga abangeke bakwazi ukuma ngaphandle kwakho ekwahlulelweni. Abantu kufanele bacabangele ngomkhuleko udaba olubalulekile lokwakhiwa kwesimilo, futhi balolonge izimilo zabo ngokwesibonelo sobunkulunkulu.” The Youth’s Instructor, January 16, 1896.