

# Incwadi kaDaniyeli — Inombolo Enye-Khulu

*Umzabalazo Oqhubekayo Wokugwetyelwa Ngokholo: Uhlalutyo Lwembali Lwemvukelo Yokholo kubuProtestanti*

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Umyalezo owaziswa ngoMdala uJones noWaggoner kwimvukelo ka-1888, wawungumyalezo wokugwetyelwa ngokholo ngokwenene. UbuProtestanti obuwxukayo buphikisa ngelithi ukugwetyelwa okubonelelwa kukufa kukaKristu emnqamlezweni kugubungela umntu esezonweni zakhe, kodwa igazi laKhe alizisusi ngokwenene izono zakhe. Le mfundiso yobuxoki ibeka ukususwa kwesono ekuBuyeni kweSibini, xa ke aboni baguqulwa ngomlingo. UbuProtestanti obuwxukayo yaye, ngokusemthethweni ukususela ngo-1957, ubuAdventisti baseLawodike, bathi uKristu unguMmeli wethu kuphela, kodwa akanguMzekelo wethu. Kunyaka ongaphambi kuka-1888, uDade White wabhala oku kulandelayo.

“Ndiya kuninika intliziyo entsha, ndifake umoya omtsha phakathi kwenu.’ Ndiyakholwa ngentliziyo yam yonke ukuba uMoya kaThixo uyasuswa ehlabathini, yaye abo baye banokukhanya okukhulu namathuba amaninzi baza abangawasebenzisanga, baya kuba ngabokuqala ukushiya. Bawulilisile uMoya kaThixo. Umsebenzi wangoku kaSathana wokusebenza ezintliziyweni, nasezicaweni nasezizweni, umele wothuse wonke umfundi wesiprofeto. Isiphelo sikufuphi. Mazivuke iicawa zethu. Amandla kaThixo aguqulayo mawavakale entliziyweni yamalungu ngamnye, size ke sibone intshukumo enzulu yoMoya kaThixo. Uxolelo lwezono kuphela alusosona siphumo sodwa sokufa kukaYesu. Wenza idini elingenasiphelo kungekuphela ukuze kususwe isono, kodwa ukuze indalo yomntu ibuyiselwe, iphinde ihonjiswe ngobuhle, iphinde yakhiwe ngokutsha isuka emanxiweni ayo, yenziwe ifanele ubukho bukaThixo....”

“UKristu nguye ileli awabona uYakobi, isiseko salo simi emhlabeni, yaye inxalenye yalo ephezulu ifikelela kumazulu aphezulu kakhulu. Oku kubonisa indlela emisiweyo yosindiso. Simele sinyuke inqanaba emva kwenqanaba lale leli. Ukuba nawuphi na kuthi ekugqibeleni uya kusindiswa, kuya kuba ngokubambelela kuYesu njengakumanqanaba eleli. UKristu wenziwe kwikholwa ubulumko nobulungisa, ukungcwaliswa, nenkululeko....”

“Kuya kubakho ukuwa okoyikekayo kwabanye kwabo bacinga ukuba beme beqinile ngenxa yokuba benyaniso; kodwa abanayo njengoko ikuye kuYesu. Umzuzwana wokungakhathali unokuwuphosa umphefumlo entshabalalweni engenakubuyiseka. Isono esinye sikhokelela kwesesibini, size esesibini silungise indlela yesesithathu, njalo njalo. Thina, njengabathunywa abathembekileyo bakaThixo, simele ukumcela rhoqo ukuba sigcinwe ngamandla akhe. Ukuba sityeka nokuba kukancinane nje emsebenzini wethu, sisengozini yokulandela umendo wesono ophela entshabalalweni. Likho ithemba komnye wethu ngamnye, kodwa kuphela ngendlela enye—ngokuzibophelela kuKristu, nokusebenzisa onke amandla ukuze sifikelele ekugqibeleni kwesimilo sakhe.

“Olu nqulo yokulunga-ngokubonakalayo etyeshela isono, nehlala ihleli phezu kothando lukaThixo kumoni, ikhuthaza umoni ukuba akholelwe ukuba uThixo uya kumsindisa ngoxa esaqhubeka esonweni yaye esazi ukuba sisono. Le yindlela abaninzi abathi bayenza abo bavuma ukukholwa yinyaniso yangoku. Inyaniso igcinwa yahlukile ebomini babo, yaye eso sisizathu sokuba ingabi namandla angako okugweba nokuguqula umphefumlo. Kufuneka kubekho ukuxinwa kwayo yonke imithambo-luvo nomoya nezihlunu ukuze kushiye ihlabathi, amasiko alo, imisebenzi yalo, neefashoni zalo...”

“Ukuba ususa isono uze usebenzise ukhoho oluphilayo, ubutyebi beentsikelelo zezulu buya kuba bobakho.” Selected Messages, incwadi 3, 155.

“Unqulo oluxokayo ‘olulunge-lunge’” lobuProtestanti obuwohlokayo lwamiselwa njengemfundiso esemthethweni ekuqaleni kwesizukulwana sesine sobuAdventist ngowe-1957. Lwazisa ingcaciso yokugwetyelwa ethi “ikhuthaze umoni ukuba akholelwe ukuba uThixo uya kumsindisa lo gama eqhubeka esonweni.” Umnqamlezo ufundisa ukuba “ukuxolelwa kwesono asisosona siphumo sodwa sokufa kukaYesu,” kuba “Wenza idini elingenasiphelo kungekuphela ukuze kususwe isono, kodwa ukuze indalo yomntu ibuyiselwe, iphinde ihonjiswe ubuhle, yakhiwe ngokutsha kumabhodlo ayo, yaze yenziwa yafaneleka kubukho bukaThixo.”

Uvukelo luka-1957 lubonakalisa ukuba imbewu yovukelo eyahlwayelwayo ngo-1863, eyaza emva koko yahluma ngo-1888, neyathi kamva yankcenkceshelwa ngumyalezo wobuxoki omelwe yincwadi eyapapashwa ngo-1919 (The Doctrine of Christ), ekugqibeleni yavelisa isiqhamo sesibhengezo esivulekileyo sokuba okokuqala “ukhoho lwamalungisa” olumelwe ngamatafile amabini kaHabakuki, ngoku lwasuswa lwaza lwathatyathelwa indawo yinkcazelo eyonakeleyo “yokugwetyelwa ngokhoho” ekhoyo kubuProtestanti obuwileyo. Umprofeti ongathobeliyo waseYuda wayebuyele kwindibano yabagculeli waza wadla kunye nomprofeti oxokayo waseBheteli.

Umyalezo oya kwibandla laseLawodike, owathi waqalwa ukunikelwa kumbutho wamaMillerite ngowe-1856, waza waphinda wanikelwa kwibandla laseLawodike ngowe-1888, walahlwa kuwo onke amanyathelo endlela. Lowo myalezo kaJones noWaggoner, owawuthi ngokukaDade White ube ngumyalezo oya eLawodike, kwanangumyalezo wokugwetyelwa ngokhoho, walahlwa, phantsi kwengcinga yokuba abavukeli ababewulahla eneneni babekhusela iimpawu zakudala! Iimpawu ababebezikhusele zazingumongo abazizakhele wona ngokwabo njengabantu, omiswe phezu kwentlabathi.

Umyalezo “wokugwetyelwa ngokhoho” owawuziswa nguJones noWaggoner ngowe-1888 wawubandakanya inyaniso yevangeli yokwenene, ebonisa ukuba abo bagwetyelweyo, nabo bangcwaliswa. Wawugxininisa ukuba ukugwetyelwa kwakuthetha “ngokwenene” ukwenziwa ngcwele, kungekhona nje “ukubhengezwa” ngokomthetho njengabangcwele. Umyalezo kaJones noWaggoner, awathi uDade White wayesaziwa ukuba wayewushumayela iminyaka emininzi ngaphambi kovukelo lowe-1888, uchaza ukuba xa ukugwetyelwa kubalelwa umntu, ukungcwaliswa kwanikelwa kuye ngaxeshanye.

Akunakuba ngenye indlela, kuba zombini ukugwetyelwa nokungcwaliswa zizalisekiswa bubukho boMoya oyiNgcwele kumkholwa. Ukugwetyelwa nokungcwaliswa ngamazwi amabini nje achaza iziqalelo ezibini zomsebenzi omnye ozalisekiswa ngaphakathi kumkholwa bubukho boMoya oyiNgcwele.

Yayikukukanye kanye umyalezo kaMoses awawalayo abavukeli bakaKora, owaphinda walahlwa ngowe-1856, waphinda kwakhona ngowe-1888, waza ke kamva wamiselwa esidlangalaleni njengemfundiso yosindiso ye-Adventism yaseLawodike ngowe-1957. Ukuvukela okuqhubekayo kwamdinisa uThixo, kuba abantu babesithi, “Wonke umntu owenza ububi ulungile emehlweni eNkosi, yaye iyakholiswa ngabo; kungenjalo, Uphi na uThixo womgwebo?”

Bathi, “abo bonayo bayagwetyelwa ligazi likaKristu, yaye uThixo uyakholiswa ngabo, nangona beqhubeka besona.” Le yinkohliso yokomoya emelwe ngumyalezo oya eLawodike (abantu abagwetyiweyo), kuba nangona uKristu ebachaza abantu baseLawodike njengaba “balusizi, nabasweleyo inceba, nabahluphekileyo, neemfama, nabanqunu,” bakholelwa ukuba bona “bazizityebi, bandile ngezinto eziphathekayo, yaye abasweli nto.” Yaye kuloo meko, enyanisweni bakumda wokugabhelwa baphume emlonyeni weNkosi.

Abathembekileyo bembali yamaMillerite ababezingise kulo mava okuphoxeka kokuqala ngo-1844, njengoko bemelwe nguYeremiya kwisahluko seshumi elinesihlanu, iivesi zeshumi elinesihlanu ukuya kumashumi amabini ananye, njengabakhi abathembekileyo betempile, ababebethembisiwe ukuba xa bengayi kubuyela “kwindibano yabagculeli,” baya kuba “ngumlomo” kaThixo, babuyela “kwindibano yabagculeli” (emelwe ngumprofeti wobuxoki waseBheteli), baza baguqukela ekubeni ngamaLawodike, besemngciphekweni wokutshicelwa ngaphandle emlonyeni kaThixo, kanti abakuyazi oko.

Imeko ye-Adventism yaseLawodikea ngomhla we-11 Septemba, 2001, yafanekiselwa yimeko yamaProtestanti ngomhla we-11 Agasti, 1840. Ezo mbali zimbini zafaniswa ngamaYuda ayexambulwana, xa uMoya oyiNgcwele wehla ekubhaptizweni kukaKristu. Kuzo zontathu ezo mbali abantu ababekhe banyulwa ngaphambili babedlulwa, kwaye basakwinkqubo yokudlulwa nangoku. UMthunywa woMnqophiso ngexesha likaYohane uMbaptizi wayeza kungena emnqophisweni nabo uPetros awabachaza njengesi “sizukulwana esinyuliweyo.”

Kodwa nina nisizukulwana esinyuliweyo, ububingeleli basebukhosini, uhlanga olungcwele, abantu abayinqobo; ukuze nivakalise iindumiso zalowo wanibiza, wanikhupha ebumnyameni waningenisa ekukhanyeni kwakhe okumangalisayo; abo ngaphambili babengengabantu, ke ngoku banganabantu bakaThixo; ababengafumananga nceba, kodwa ngoku bayifumene inceba. 1 Petros 2:9, 10.

UPetros wayechaza abantu abatsha abanyuliweyo belo xesha lakhe, ababe ngelo xesha ibandla lamaKristu. Babekhethwe njengesi “sizukulwana sinyuliweyo,” ngexesha apho uKristu noYohane umBaptizi bobabini babebachaza abantu ababengabanyuliweyo ngaphambili njengenzala yeenyoka.

Nzala yamarhamba, ningathini na, nikhohlakele nje, nithethe izinto ezilungileyo? kuba umlomo uthetha ngokuphuphuma kwentliziyo. Mateyu 12:34.

Isizukulwana esidlulwayo, “sisizukulwana seenyoka ezinobuhlungu,” nto leyo engumfuziselo kaSathana—isirhubuluzi sesiprofeto seBhayibhile. Isizukulwana esadlulwayo sasizalisile indebe yaso yexesha lovavanyo, yaye kwizizukulwana ezine sasizinzile esimilweni senyoka enobuhlungu. Sasisiphuhlise ibunzi lehule. Kungenxa yoko le nto amadoda amadala angamashumi amabini anesihlanu kwisahluko sesibhozo sikaHezekile, ekulungele ukuqubuda elangeni. Ayesele eyenzile isimilo sobupopu.

“Isigidimi sengelosi yesithathu sithunyelwe ehlabathini, silumkisa abantu nxamnye nokwamkela uphawu lwerhamncwa okanye lomfanekiso walo emabunzini abo okanye ezandleni zabo. Ukwamkela olu phawu kuthetha ukufikelela kweso sigqibo sinye njengoko irhamncwa lenzile, nokuxhasa ezo ngcinga zifanayo, ngokuchasana ngqo neLizwi likaThixo.” Review and Herald, Julayi 13, 1897.

Uphawu lwerhamncwa luluphawu lwendoda yesono, enguPopu waseRoma nommeli kaSathana wasemhlabeni. Ukuza engqondweni enye nerhamncwa, kukuba kukuza engqondweni enye noSathana, omelwe ngokomfuziselo njengenyoka enobuhlungu.

“Ukuze kuqinisekiswa iinzuzo neembeko zehlabathi, ibandla lakhokelelwa ekubeni lifune ubabalo nenkxaso yamadoda amakhulu asemhlabeni; yaye ekubeni limlahlile ngolo hlobo uKristu, lakhuthazelwa ukuba linikele ukunyaniseka kummeli kaSathana—ubhishophu waseRoma.” The Great Controversy, 50.

Kwisizukulwana sokugqibela sabantu ababekade bekhethiweyo, isimilo sabo sibonakalisa isimilo sikaSathana. “Isizukulwana esinyuliweyo” ekwakukade, kumaxesha adlulileyo, singabantu bakaThixo, siyanyulwa ngenkqubo yokuvavanywa, yokuhlanjululwa nokucocwa. Abo bayiphumelelayo inkqubo yokuvavanywa banyulelwa ukuba babe kubudlelane bomnqophiso noThixo. INkosi yangena emnqophisweni nebandla lamaKristu, yaza yenza njalo kwakhona neMillerite Adventism, yaye ikwenza oko kwakhona nabanekhulu elinamashumi amane anesine amawaka.

Xa iNkosi ingena emnqophisweni nabantu bakaThixo abasandul’ ukukhethwa (ababe ngaxa lithile bengengabo abantu bakaThixo), iza kubo njengoMthunywa woMnqophiso. Kuyo nganye kwezi mbali zintathu ezizalisekisa isahluko sesithathu sikaMalaki, kukho umthunywa olungisa indlela yoMthunywa woMnqophiso. Umthunywa wokuqala wayenguYohane uMbaptizi, owaba ngumfuziselo womthunywa wesibini nowesithathu. Umthunywa wesibini wayenguWilliam Miller. Ngokudibeneyo iimpawu zobuprofeti zikaYohane uMbaptizi noWilliam Miller zimisela iimpawu zomthunywa olungisa indlela ukuze uMthunywa woMnqophiso eze aze angene emnqophisweni nekhulu elinamashumi amane anesine amawaka.

Izithunywa ezintathu ezilungiselela indlela kaKristu, onguMthunywa woMnqophiso, ukuze afike ngesiqophe etempileni yaKhe, zibonakalisa umsebenzi owenziwayo ngexesha lomgwebo wophando, ogqibela emgwebeni wokuphumeza.

“Ngemihla yokugqibela yembali yalo mhlaba, umnqophiso kaThixo nabantu baKhe abagcina imithetho yaKhe uya kuhlaziywa. ‘Ngaloo mini ndiya kubenzela umnqophiso namarhamncwa asendle, neentaka zezulu, nezinto ezirhubuluzayo emhlabeni; ndiya kwaphula isaphetha nekrole nemfazwe emhlabeni, ndibenze balale bekhuselekile. Ndiya kukutshata kum ngonaphakade; ewe, ndiya kukutshata kum ngobulungisa, nangokugweba, nangobubele bothando, nangenceba. Ndiya kukutshata kum ngokuthembeka; uya kumazi uYehova.’

“‘Kuya kuthi ngaloo mini, ndiya kuva, utsho uYehova; ndiya kuva amazulu, nawo aya kuva umhlaba; nomhlaba uya kuva ingqolowa, newayini, neoli; nako kuya kuva uYizereli. Ndiya kumhlwayela mna emhlabeni; ndibe nenceba kulowo wayengafumananga nceba; ndithi kwabo babengengobantu bam, Niyabantu bam; nabo baya kuthi, UnguThixo wam.’ Hoseya 2:14–23.

“‘Ngaloo mini,... intsalela kaSirayeli, nabo basindileyo bendlu kaYakobi,... baya kuxhomekeka eNkosini, oyiNgcwele kaSirayeli, ngenyaniso.’ Isaya 10:20. Kuya kubakho abaya kusabela ngovuyo kulo myalezo, besuka ‘kuzo zonke iintlanga, nezizwe, neelwimi, nabantu,’ othi, ‘Moyikeni uThixo, nimzukise; ngokuba lifikile ilixa lokugweba kwakhe.’ Baya kuzifulathela zonke izithixo ezibabophelela kulo mhlaba, baze ‘banqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.’ Baya kuzikhulula kuko konke ukubambeka, baze beme phambi kwehlabathi njengezikhumbuzo zenceba kaThixo. Bethobela yonke imfuno yobuthixo, baya kwaziwa ziingelosi nangabantu njengabo ‘bagcina imithetho kaThixo, nokholo lukaYesu.’ ISityhilelo 14:6–7, 12.

“‘Yabonani, imihla iyeza, utsho uYehova, xa umlimi aya kumfumana umvuni, nomnyatheli weediliya amfumane lowo uhlwayela imbewu; neentaba ziya kuthontsiza iwayini emnandi, neenduli zonke ziya kunyibilika. Ndiza kubuyisa [ndibuyisele umva] ukuthinjwa kwabantu bam bakaSirayeli, baze bakhe izixeko ezinkangala, bahlale kuzo; baya kutyala izidiliya, basele iwayini yazo; baya kwenza nemiyezo, badle iziqhamo zayo. Ndiya kubatyala ezweni labo, bangabi saze bancothulwe ezweni labo endibanike lona, utsho uYehova uThixo wakho. Amos 9:13–15.’” Review and Herald, Februwari 26, 1914.

UMalaki isahluko sesithathu wazaliseka ngexesha likaKristu, nangexesha lamaMilerayithi, yaye ezo mbali zimbini zichaza ukuzaliseka kwaso ngemihla yokugqibela. USister White ulungelelanisa ukuzaliseka kukaMalaki isahluko sesithathu, nomsebenzi kaKristu wokuhlambulula itempile.

“Ekuyicocayo itempile kubathengi nabathengisi behlabathi, uYesu wabhengeza umsebenzi waKhe wokuyihambulula intliziyo ekungcolisweni sisono,—kwiminqweno yasemhlabeni, ezinkanukweni zokuzingca, kwimikhwa emibi, eyonakalisa umphefumlo. Malaki 3:1–3 icatshulwe.” The Desire of Ages, 161.

Ukuhlanjululwa kwetempile nguKristu kwakumela umsebenzi waKhe wokuhlambulula intliziyo yomoni oguqkayo. Kubulungiseleli baKhe phakathi kwabantu, wayihambulula kabini itempile yasemhlabeni.

“Umprofeti uthi, ‘Ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu; laza ihlabathi lakhanyiselwa bubuqaqawuli bayo. Yaza yadanduluka ngamandla ngezwi elikhulu, isithi, Iwile, iwile iBhabheli enkulu, yaba yindawo yokuhlala yeedemon’ (ISityhilelo 18:1, 2). Lo ngumyalezo ofanayo nowawunikelwe yingelosi yesibini. Iwile iBhabheli, ‘ngokuba

ilonxilisile zonke iintlanga ngewayini yomsindo wobuhenyu balo' (ISityhilelo 14:8). Yintoni loo wayini?—Ziimfundiso zalo zobuxoki. Linike ihlabathi isabatha yobuxoki endaweni yeSabatha yomthetho wesine, laza laphinda ubuxoki awathi uSathana waqala wabuxelela uEva e-Eden—ukungafi komphefumlo ngokwemvelo. Iimpazamo ezininzi ezifanayo liye lazisasaza kude nakubanzi, 'lifundisa njengeemfundiso imithetho yabantu' (Mateyu 15:9).

“Xa uYesu waqalisa ulungiselelo lwaKhe lwasesidlangalaleni, wayihlambulula iTempile ekungcolisweni kwayo okunyelisayo nokungcewele. Phakathi kwezenzo zokugqibela zolungiselelo lwaKhe kwakukho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo ke, emsebenzini wokugqibela wesilumkiso ehlabathini, kubhekiswa izibheni ezibini ezahlukeyo emabandleni. Umyalezo wengelosi yesibini uthi, 'IWaveli iwile, iwile, eso sixeko sikhulu, ngokuba sasisele zonke iintlanga iwayini yengqumbo yohenyuzo lwaso' (ISityhilelo 14:8). Kwaye kwisikhalo esikhulu somyalezo wengelosi yesithathu kuviwa ilizwi liphuma ezulwini lisithi, 'Phumani kuyo, bantu bam, ukuze ningabi ngabahlanganyeli kwizono zayo, nokuze ningamkeli kwizibetho zayo. Ngokuba izono zayo zifikelele ezulwini, waza uThixo wabukhumbula ubugwenxa bayo' (ISityhilelo 18:4, 5).” Selected Messages, incwadi 2, 118.

Ekuzalisekeni kwesahluko sesithathu sikaMalaki, uYohane umBhaptizi wayengumthunywa owawulungiselela uYesu, njengoMthunywa woMnqophiso, ukuba eze ngesiqophe etempileni Yakhe aze ayihlambulule kabini. Kubulungiseleli Bakhe beminyaka emithathu enesiqingatha, wayihlambulula itempile ekuqaleni nasekupheleni kobulungiseleli Bakhe, ngaloo ndlela ebonakalisa ukuba umsebenzi wokuhlanjululwa unesiqalo esimela isiphelo. UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye ngokungqinelana nomsebenzi Wakhe njengoAlfa noOmega, loo minyaka mithathu enesiqingatha yaqala yaza yaphela ngokuhlanjululwa kwetempile.

Ekupheleni kweminyaka emithathu nesiqingatha, Waphalaza igazi elaqinisa umnqophiso owazalisekisa isiprofeto sikaDaniyeli isahluko sesithoba sokuba Uya kuwunqinisa umnqophiso nabaninzi iveki enye, phakathi kwayo aya kunqunyulwa.

Kwaye emva kweeveki ezingamashumi amathandathu anesibini uMesiya uya kunqunyulwa, kodwa kungengakhe; yaye abantu benkosana eya kuza baya kusitshabalalisa isixeko nengcewele; nesiphelo saso siya kuba ngogutyulo lwamanzi, kude kuse ekupheleni kwemfazwe iintshabalalo zimiselwe. Yona iya kuqinisa umnqophiso nabaninzi iveki enye; yaye embindini weveki iya kuyekisa umbingelelo nomnikelo, yaye ngenxa yokwanda kwamasikizi iya kuyenza ibe yinkangala, kuse kude kube sekugqityweni, kwanoko kumiselweyo kuya kuthululelwa phezu kwenkangala. Daniyeli 9:26, 27.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Kunokubhalwa iphepha emva kwephepha ngokuphathelele ezi zinto. Iinkomfa zizonke ziya zisulelwa yimvubelo yale migaqo inye igqwethekileyo. 'Kuba izityebi zalo zizale lugonyamelo, nabemi balo bathethe ubuxoki, nolwimi lwabo lunenkohliso emlonyeni wabo.' INkosi iya kusebenza ukuze ilihlambulule ibandla layo. Ndiyanixelela ngenyaniso ukuthi, iNkosi sele iza kujika ijike, ibhukuqe ibhukuqe kumaziko abizwa ngegama layo.”

“Ukuba kanye kanye le nkqubo yokusulungekisa iya kuqalisa kungekudala kangakanani, andinakutsho, kodwa ayiyi kulityaziswa ixesha elide. Lowo onefotsholo yakhe yokwela esandleni sakhe uya kuyihlambulula itempile yakhe ekungcolisekeni kwayo ngokokuziphatha. Uya kuwucoca ngokupheleleyo umgangatho wakhe wokubhulela. UThixo unembambano nabo bonke abo benza kwanobuncinane obungendawo; kuba ngokwenjenjalo bayaligatya igunya likaThixo, baze babeke emngciphekweni isabelo sabo kwintlawulelo, usindiso uKristu aluthabathileyo ngenxa yoonyana neentombi zonke zika-Adam. Kuya kuba yinzuzo na ukuthabatha ikhondo elinezotho kuThixo? Kuya kuba yinzuzo na ukubeka emacaleni enu omlilo ongaqhelekanga, niwunikele phambi kukaThixo, nize nithi akunamahluko?”

“Akuhambelananga nocwangco lukaThixo ukuba kugxininiswe kangaka eBattle Creek. Imeko yezinto ekhoyo ngoku yile kanye eyabonakaliswa kum njengesilumkiso. Ndiyagula entliziyweni ngenxa yaloo mbonakalo. INkosi yanika izilumkiso ukuze kuthintelwe le meko yokudodobalisa izinto, kodwa azihoywanga. ‘Nina niyityuwa yehlabathi; ke ukuba ityuwa itho yaphulukana nobunyu bayo, iya kwenziwa yintoni na ukuba iphinde ibe netyuwa? Ayisafanelanga nto koko, ngaphandle kokuba ilahlwe phandle, inyathelwe ngabantu.’

“Ndibongoza kubazalwana bam ukuba bavuke. Ngaphandle kokuba kubekho utshintsho ngokukhawuleza, ndimele ndizibeke izibakala ebantwini; kuba le meko yezinto imele ukuguqulwa; amadoda angaguqukanga akasayi kuphinda abe ngabaphathi nabalawuli kulo msebenzi ubaluleke kangaka nongewe. Kunye noDavide siyanyanzeleka ukuba sithi, ‘Lixesha lokuba wena, Yehova, usebenze: kuba bawuphulile umthetho wakho.’” Special Testimonies, 30, 31.