

Incwadi kaDaniyeli — Inombolo Enye Elikhulu Nezine

*Ukutyhila Umgaqo Wokuprofeta: Ukuqonda Imigwebo Yophando
Neyokuphumeza Ngemihla Yokugqibela*

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Sibeka umgaqo wesiprofeto owachongwa yiNgonyama yesizwe sakwaYuda emsebenzini waYo wokutyhila amatywina evesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, “ngexesha lokuphela,” ngowe-1989, xa uManyano lweSoviet lwatshayelwa lwesuswa ngumfelandawonye oyimfihlo phakathi kukaRonald Reagan nopopu waseRoma. Sibonisile ukuba ukusetyenziswa okuthathu kweRoma nokuwa kweBhabheli kuchaza umfazi nerhamncwa alikhweleyo nelilawulayo kwisiTyhilelo ishumi elinesixhenxe.

Umfanekiselo womfazi nerhamncwa kwizahluko zeshumi elinesixhenxe neshumi elinesibhozo uchaza umgwebo oqhubela phambili athe uThixo awuzisa phezu kweBhabheli yale mihla, uqala ngomthetho weCawa oselisondele ukuza uze uqhubeke de uMikayeli eme, lize livale ixesha lokuvavanywa koluntu. Elo xesha liphawula inxalenye yokuqala yoMgwebo kaThixo woLawulo, owenziwa uhlanganiswe nenceba yaKhe. Emva koko, ngeentlekele ezisixhenxe zokugqibela, akukho nceba ixutywe nemigwebo yaKhe. La manyathelo mabini aye aboniswa ngokunjalo kuMgwebo woPhando, owaqalayo ngomhla wama-22 kuOktobha, 1844. Umgwebo wophando waqala ngophando nomgwebo wabafileyo, yaye ngomhla we-11 kuSeptemba, 2001, kwaqala umgwebo wophando wabaphilayo.

Umgwebo wabaphilayo nawo wahlulwe waba ngamaxesha amabini, elokuqala liqala ngoSeptemba 11, 2001, ngophando nangomgwebo wabo bangabafanelekayo ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka, kuba umgwebo uqala ngendlu kaThixo. Umgwebo wophando wabafileyo wawuphunyezwa kuphela phezu kwabo amagama abo ayethe, ngaxa lithile ebomini babo, abhalwa encwadini yobomi. Amagama abafileyo awayebhaliwe aze abhaliswe emva koko athelekiswa nencwadi yezono. Ukuba babenezono ezingavunywanga, amagama abo ayesuswa encwadini yobomi. Umgwebo wophando wabaphilayo uchazwa njengoqala ngendlu kaThixo, kanti kumgwebo wophando wabafileyo kwakungekho mfuneko yokuba kubekho olu chazo.

Ekugwetyweni kophando lwabaphilayo, iLizwi likaThixo lalinononophelo ekuchongeni ukuba loo mgwebo, ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, waqalisa eYerusalem, eliyicawe kaThixo. IBhayibhile inika ubungqina besibini obuthe ngqo ngale nyaniso.

Kuba lixesha lifikile lokuba isigwebo siqale endlwini kaThixo; yaye ukuba siqala kuthi kuqala, isiphelo sabo bangayithobeliyo iindaba ezilungileyo zikaThixo siya kuba yintoni na? 1 Petros 4:17.

Umgwebo wabaphilayo uqala eYerusalem, indlu kaThixo, yaye kukho ixesha elithile apho lowo mgwebo uqala khona. Umgwebo wabaphilayo uqala eYerusalem xa uphondo lwe-inki lombhali ludlula phakathi kweYerusalem lize lubeke uphawu emadodeni nakubafazi abancwina nabakhalayo ngenxa yamasikizi enziwa ecaweni kwanasezweni.

Iqela elingayithobeliyo ivangeli lichongwa kwiSityhilelo isahluko sesixhenxe ngokuthelekiswa nekhulu elinamashumi amane anesine amawaka, apho uYohane ebachaza khona njengendimbane enkulu. Le ndimbane enkulu imela udidi lwemiphefumlo ephilayo egwetywayo ngexesha lokugwetywa kwabaphilayo abangawuthobelanga ngokupheleleyo umthetho kaThixo, kuba bebequbuda ngemini yelanga kapopu. Kumthetho weCawa ozayo kungekudala eUnited States, abo batywinwe yingelosi enesixhobo sombhali seinki kuHezekile isahluko sesithoba, ekwangulo ukutywinwa kweSityhilelo isahluko sesixhenxe, baya kuphakanyiswa njengomqondiso. Emva koko abo ngoku bangalithobeliyo ivangeli baya kubekwa uxanduva ngeSabatha yosuku lwesixhenxe.

“Kodwa amaKristu ezizukulwana ezadlulayo ayegcina iCawa, ecinga ukuba ngokwenjenjalo ayegcina iSabatha yeBhayibhile; yaye nangoku kukho amaKristu okwenyaniso kuwo onke amabandla, kungakhutshelwanga ngaphandle ubudlelane bamaRoma Katolika, akholelwa ngokunyanisekileyo ukuba iCawa yiSabatha emiselwe nguThixo. UThixo uyakwamkela ukunyaniseka kwenjongo yawo nengqibelelo yawo phambi Kwakhe. Kodwa xa ukugcinwa kweCawa kuya kunyanzeliswa ngomthetho, lize ihlabathi likhanyiselwe ngembopheleleko yeSabatha eyinyaniso, ngoko ke nabani na oya kuwugqitha umthetho kaThixo, ukuze athobebe ummiselo ongenagunya liphezulu kunelo laseRoma, uya kuthi ngaloo ndlela anike imbeko kubupopu ngaphezu koThixo. Unikela imbeko eRoma nakumandla anyanzelisa ummiselo omiselwe yiRoma. Unqula irhamncwa nomfanekiso walo. Njengoko abantu ngoko besala ummiselo uThixo awuvakalise njengophawu lwegunya Lakhe, baze endaweni yawo bahloniphe lowo iRoma iwukhethileyo njengomqondiso wobunganga bayo, baya kuthi ngaloo ndlela bamkele uphawu lokuthembeka eRoma—‘uphawu lwerhamncwa.’ Kwaye akunjalo de umba lo ubekwe ngokucacileyo ngolu hlobo phambi kwabantu, baze baziswe ekukhetheni phakathi kwemithetho kaThixo nemithetho yabantu, apho abo baqhubeka ekwaphuleni umthetho baya kufumana ‘uphawu lwerhamncwa.’” Imbambano Enkulu, 449.

Umqondiso wabo batywiniweyo nguye obiza abo bangayithobeliyo iindaba ezilungileyo ukuba bangeniswe ekuthobeleni.

Kwaye ngaloo mini kuya kubakho ingcambu kaYesi, eya kuma njengomqondiso kubantu; kuyo iintlanga ziya kufuna; nokuphumla kwayo kuya kuba nobuqaqawuli. Kwaye kuya kuthi ngaloo mini iNkosi iphinde yolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, eya kusala, ivela eAsiriya, naseYiputa, nasePathrosi, naseKushe, nase-Elam, naseShinare, naseHamati, naseziqithini zolwandle. Kwaye iya kumisa umqondiso ngenxa yeentlanga, ihlanganise abagxothiweyo bakwaSirayeli, ibuthele ndawonye abachithachithiweyo bakwaYuda bevela eziphelweni zone zomhlaba. Isaya 11:10–12.

Abo ngoku abangathobeliyo iindaba ezilungileyo bayagwetywa besaphila, kodwa ukugwetywa kwabo makulandele umgwebo wophando wabaphilayo abangamakhulu alikhulu anamashumi

amane anesine amawaka, kuba banokulumkiswa kuphela ngokubona amadoda nabafazi abanetywina likaThixo ngexesha lentlekele yomthetho weCawa oza kuza kungekudala.

“Umsebenzi woMoya oyiNgcwele kukweyisela ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwa yinyaniso bengcwalisiwe ngenyaniso, besenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngendlela ephakamileyo nophakemeyo, umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathela phantsi kweenyawo zabo. Ukungcwaliswa koMoya kubonakalisa umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla olungelulo olwenyaniso. Xa uvavanyo lufika, kuya kuboniswa ngokucacileyo ukuba yintoni na uphawu lwerhamncwa. Kukugcina iCawa. Abo bathe, emva kokuva inyaniso, baqhubeke belugcina olu suku lungcwele, baphethe umqondiso womntu wesono, owacinga ukuguqula amaxesha nemithetho.” Bible Training School, Disemba 1, 1903.

Umgwebo wokuphumeza, apho umsebenzi kaEliya wesithathu uzalisekiswa khona, uqala ngomthetho weCawa oza kufika kungekudala. Uziizigaba ezibini zexesha; kwisigaba sokuqala izigwebo zikaThixo zixutywe nenceba kwabo bangalithobeliyo ngoku ivangeli, yaye emva koko kulandelwa zizibetho ezisixhenxe zokugqibela ezithululwa ngaphandle kwenceba.

“Ixesha lovavanyo alisayi kuqhubeka ixesha elide ngakumbi. Ngoku uThixo urhoxisa isandla sakhe esithintelayo emhlabeni. Kudala ethetha namadoda nabafazi esebenzisa i-arhente yoMoya wakhe oyiNgcwele; kodwa abawuphulaphulanga umnxeba. Ngoku uthetha kubantu bakhe, nakwihlabathi, ngezizigwebo zakhe. Ixesha lezi zigwebo lixesha lenceba kwabo bangekafumani thuba lokufunda into eyinyaniso. INkosi iya kubakhangela ngobulali. Intliziyo yayo yenceba iyashukunyiswa; isandla sayo sisoluliwe ukuze sisindise. Izihlwele ezikhulu ziya kwamkelwa emhlambini wokhuseleko, abo kuthi kwezi ntsuku zokugqibela baya kuva inyaniso okokuqala.” Review and Herald, November 22, 1906.

Abo bangayithobeliyo ivangeli ngabo “ezinye izimvu” uYesu awathembisa ukuba uya kuzibiza, yaye ziya kuliva ilizwi laKhe xa ebiza.

Kanjalo ndinezinye izimvu, ezingezizo ezalo mhlambi; nazo ezo ndimele ukuzisa, ziya kuliva ilizwi lam; kuze kubekho umhlambi omnye, nomalusi omnye. Yohane 10:16.

“Ilizwi” abalivayo lilo “ilizwi” lesibini leSityhilelo isahluko seshumi elinesibhozo, elikhwaza ngamandla ngexesha lomthetho weCawa oza kufika kungekudala, xa umgwebo wehenyukazi elikhulu uphindwa kabini, kuba lizalise indebe yalo yexesha lokuvavanywa ngesono.

“Umprofeti uthi, ‘Ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; laza ihlabathi lakhanyiswa bubuqaqawuli bayo. Yaza yadanduluka ngamandla, ngezwi elikhulu, isithi, Iwile, iwile iBhabheli enkulu, yaza yaba yindawo yokuhlala yeedemon’ (ISityhilelo 18:1, 2). Lo ngumyalezo lowo wanikwa yingelosi yesibini. IBhabheli iwile, ‘ngokuba yaselisa zonke iintlanga iwayini yengqumbo yohenyuzo lwayo’ (ISityhilelo 14:8). Yintoni loo wayini?—Ziimfundiso zayo zobuxoki. Inike ihlabathi isabatha yobuxoki endaweni yeSabatha yomthetho wesine, yaza yaphinda ubuxoki awabuxelela kuqala uSathana kuEva e-Eden—ukungafi komphefumlo ngokwendalo. Iimpazamo ezininzi ezizalanayo izisasaze

kude nakubanzi, 'ifundisa iimfundiso eziyimithetho yabantu' (Mateyu 15:9).

“Xa uYesu waqalisa inkonzo Yakhe esidlangalaleni, wayihlambulula iTempile ekunyelisweni kwayo okungcwele. Phakathi kwezenzo zokugqibela zenkonzo Yakhe kwabakho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo, emsebenzini wokugqibela wokulumkisa ihlabathi, kwenziwa izibizo ezibini ezahlukileyo eziya kumabandla. Isigidimi sengelosi yesibini sesi, 'Iwile, iwile iBhabheli, loo mzi mkhulu, ngokuba wasela zonke iintlanga iwayini yengqumbo yobufebe balo' (ISityhilelo 14:8). Kwaye ekudandulukeni okukhulu kwesigidimi sengweolosi yesithathu kuvakala ilizwi liphuma ezulwini lisithi, 'Phumani kuyo, bantu bam, ukuze ningabi ngamadlanelane ezonweni zayo, nize ningamkelwa zimbandezelo zayo. Kuba izono zayo zifike zaye zaya ezulwini, waza uThixo wazikhumbula izenzo zayo ezigwenxa' (ISityhilelo 18:4, 5).” Selected Messages, incwadi yesi-2, 118.

Ngomthetho weCawa osondela ngokukhawuleza e-United States isigwebo esiqhubekayo sesigqeba phezu kweBhabhiloni yale mihla siyaqalisa, yaye ixesha lokugqibela lesigwebo sabaphilayo liyaqalisa njengoko ezi zigwebo zibini ziwelana. Umthunywa wesithathu olungiselela indlela yoMthunywa woMnqophiso umsebenzi wakhe umele umsebenzi ngexesha lesigwebo sabaphilayo esaqala ngoSeptemba 11, 2001, size siphela xa owokugqibela kwabo abangathobeli ivangeli ngoku eva ilizwi lesibini lesiTyhilelo isahluko seshumi elinesibhozo, aze aphume eBhabhiloni. Loo msebenzi uchaza ukuhlanjululwa nokuhlanjululwa ngokususa inkunkuma etempileni yabaliikhulu elinamashumi amane anesine amawaka ekuqaleni kobulungiseleli bomthunywa olungiselela indlela, kuze ke kubekho ukuhlanjululwa nokuhlanjululwa ngokususa inkunkuma etempileni yesihlwele esikhulu ekupheleni kobulungiseleli bomthunywa olungiselela indlela yoMthunywa woMnqophiso.

Ngexesha lomthetho weCawa oza kufika kungekudala, ukubonakaliswa kwamandla kaThixo okwenzeka ngePentekoste kuyaphindwa.

“Akukho namnye kuthi oya kuze amkele itywina likaThixo lo gama izimilo zethu zisenebala nokuba linye okanye isiphako phezu kwazo. Kushiywe kuthi ukuba silungise iziphene ezizimilweni zethu, sihlambulule itempile yomphefumlo kulo lonke unyhasheko. Ngoko ke imvula yasekuhambeni iya kusihlela njengoko imvula yasekuqaleni yehlela abafundi ngoMhla wePentekoste...”

“Nenza ntoni na, bazalwana, kulo msebenzi mkhulu wokulungiselela? Abo bazimanyanisayo nehlabathi bamkela umfuziselo wehlabathi yaye balungiselela uphawu lwerhamncwa. Abo bangazithembiyo, bazithobayo phambi koThixo, behlambulula imiphefumlo yabo ngokuthobela inyaniso, aba bamkela umfuziselo wasezulwini yaye balungiselela itywina likaThixo eziphongweni zabo. Xa ummiselo uphuma, nesitampu sicinezela kubo, isimilo sabo siya kuhlala sicocekile, singenabala ngonaphakade.” Testimonies, volume 5, 214, 216.

Kulapha apho ukungangqinelani okubonakalayo eLizwini lesiprofeto kunokubangela ukuba umntu akhubeke, nangona kungekho mfuneko yokuba kube njalo. NgePentekoste ngexesha labafundi, umyalezo owaxhotyiswayo ngamandla awuzange usiwe kwiiNtlanga, ezizezo zingayithobeliyo iindaba ezilungileyo ngexesha lomthetho weCawa osondelayo. Umyalezo owaxhotyiswayo ngamandla ngePentekoste wasiwa kwaSirayeli wamandulo, ababesekwithubeni labo lokugqibela

lovavanyo eminye iminyaka emithathu enesiqingatha.

Iiveki ezingamashumi asixhenxe zimiselwe phezu kwabantu bakowenu naphezu kwesixeko sakowenu esingcwele, ukuze kugqitywe ukreko, kupheliswe izono, kwenziwe uxolelaniso ngobugwenxa, kungeniswe ubulungisa obungunaphakade, kuqiniswe umbono nesiprofeto, kuze kuthanjiswe Oyena Ungcwele. Daniel 9:24.

Umyalezo owaxhotyiswa ePentekoste wawungayi kuthwalelwa kwabo babengayithobeli ivangeli de uStefano axulutywe ngamatye ngonyaka ka-34. USister White usoloko ebonakalisa le nyaniso.

“Yaza ke ingelosi, ‘Uya kuliqinisekisa umnqophiso nabaninzi iveki enye [iminyaka esixhenxe].’ Iminyaka esixhenxe emva kokuba uMsindisi engenile enkonzweni yaKhe, iindaba ezilungileyo zazimele ukushunyayelwa ngokukodwa kumaYuda; iminyaka emithathu enesiqingatha nguKristu ngokwaKhe; aze emva koko abe ngabapostile. ‘Phakathi evekini uya kuphelisa umbingelelo nomnikelo.’ Daniyeli 9:27. Entwasahlobo ka-A. D. 31, uKristu, umbingelelo oyinyaniso, wanikelwa eKalvari. Kwandula ke umkhusane wetempile wakrazulwa kubini, ubonisa ukuba ubungcwele nentsingiselo yenkonzo yemibingelelo zazimkile. Ixesha lalifikile lokuba umbingelelo nomnikelo wasemhlabeni uphele.”

“Le veki inye—iminyaka esixhenxe—laphela ngo-A.D. 34. Emva koko, ngokuxulutywa ngamatye kukaStefano, amaYuda ekugqibeleni atywina ukwala kwawo ivangeli; abafundi ababesasazwe phesheya ngenxa yentshutshiso ‘bahamba kuyo yonke indawo beshumayela ilizwi’ (IZenzo 8:4); yaye kungekudala emva koko, uSawule, umtshutshisi, waguquka, waza waba nguPawulos, umpostile kwiiNtlanga.” *The Desire of Ages*, 233.

Umyalezo owaxhotyiswa ngePentekoste, kwiintsuku ezingamashumi amahlanu emva kovuko lukaKristu, uyahambelana nomthetho weCawa apho iindaba ezilungileyo zibiza omnye umhlambi kaKristu ukuba uphume eBhabhiloni, kanti ke akuzange kube kude kube yiminyaka emithathu nesiqingatha emva komnqamlezo apho amaYuda “atywina ukwala kwawo iindaba ezilungileyo,” yaye ngelo xesha umyalezo waya kwiiNtlanga, ezingabo abo ngelo xesha babengazithobelanga iindaba ezilungileyo. Oko kubonakala ngathi kukuphikisana kwandiswa nangakumbi kukuchongwa kokuba ngo-34 AD amaYuda atywinela ukwala kwawo iindaba ezilungileyo, kuba uDade White uthi ngenye indlela.

“Ekubeni lonke uqoqosho lwesithethe lwalungumfuziselo kaKristu, lwalungenaxabiso ngaphandle Kwakhe. Xa amaYuda atywina ukwala kwawo uKristu ngokumnikela ekufeni, ala konke okwakunika itempile neenkonzo zayo intsingiselo. Ubungcwele bayo babusele bumkile. Yayigwetyelwe ukutshatyalaliswa. Ukususela ngaloo mini iminikelo yemibingelelo nenkonzo enxulumene nayo zaba zingenantsingiselo. Njengomnikelo kaKayin, zazingabonakalisi ukhoho kuMsindisi. Ngokubulala uKristu, amaYuda ngokwenene ayitshabalalisa itempile yawo. Xa uKristu wayebethelelwa emnqamlezweni, umkhusane wangaphakathi wetempile wakrazulwa kubini, ukusuka phezulu kuse ezantsi, oko kubonisa ukuba idini elikhulu lokugqibela lalisele lenziwe, nokuba inkqubo yeminikelo yemibingelelo yayiphelile ngonaphakade.” *The Desire of Ages*, 165.

Ngaba amaYuda ayakutywina ukwala kwawo ivangeli ekuxulutyweni kukaStefano ngamatye, okanye emnqamlezweni kaKristu? Oku kubonakala kungathi kukuphikisana kunxulumene noko kubonakala kungathi kukuphikisana kokuchonga ukubonakaliswa kwamandla kaThixo ngePentekoste kumthetho weCawa osondelayo.

Sizimisele ukucombulula oku kubonakala ngathi kukuphikisana kwinqaku elilandelayo, kodwa ndinqwenela ukusikhumbuza ukuba injongo yale ngqwalasela ikhethekileyo isekelwe kwinyaniso echongwe ngabaprofeti yokuba abantu bakaThixo abangamaLawodike kwimihla yokugqibela abayiqondi imigwebo. Sithathe ixesha lokuhlola amaxesha ahlukeneyo neenjongo zomgwebo ukuze sicace ngendlela imigwebo yophando neyokuphunyezwa ezihlangana ngayo zombini emthethweni weCawa osondelayo. Ukuze sibone isityhilelo esinxulumene nezo zinto zibonakala ngathi ziyaphikisana esisandula ukuziphakamisa, ezi ziqalelo bezifanele ukuphengululwa.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“AmaKatolika aseRoma ayavuma ukuba ukuguqulwa kweSabatha kwenziwa yicawa yawo, yaye awucaphula kanye lo mguquko njengobungqina begunya eliphezulu lecawa. Ayabhengeza ukuba ngokugcina usuku lokuqala lweveki njengeSabatha, amaProtestanti ayaliqonda igunya layo lokuwisa imithetho kwizinto ezingcwele. Icawa yaseRoma ayiyekanga ibango layo lokungaphazami; yaye xa ihlabathi neecawe zamaProtestanti zisamkela iSabatha yobuxoki eyadalwa yiyo, ngoxa zisikhaba iSabatha kaYehova, ziyalivuma ngenene elo bango. Zisenokucaphula igunya lokwenziwa kwalo mguquko, kodwa ukungachaneki kwengqiqo yazo kubonakala lula. UmKatolika onyanisekileyo ubukhali ngokwaneleyo ukuba abone ukuba amaProtestanti ayazikhohlisa, evala amehlo awo ngenjongo kwiinyaniso ezikulo mba. Njengoko ummiselo weCawa uyamkelwa ngakumbi, yena uyavuya, eziva eqinisekile ukuba ekugqibeleni uya kulizisa lonke ihlabathi lamaProtestanti phantsi kwebhanile yaseRoma.”

“Ukuguqulwa kweSabatha luphawu, okanye umqondiso, wegunya lebandla laseRoma. Abo bathi, beqonda amabango omthetho wesine, bakhethe ukugcina iSabatha yobuxoki endaweni yeyokwenyaniso, ngaloo nto banqula elo gunya ekukuphela kwalo apho lo myalelo uvela khona. Uphawu lwerhamncwa yiSabatha yobupopu, eye yamkelwa lihlabathi endaweni yosuku olumiselwe nguThixo.

“Kodwa ixesha lokwamkela uphawu lwerhamncwa, njengoko limiselwe esiprofetweni, alikafiki. Ixesha lokuvavanywa alikafiki. Kukho amaKristu ayinyaniso kuwo onke amabandla, kuquka nobudlelane beRoma Katolika. Akukho mntu ugwetywayo de abe efumene ukukhanya aze abone uxanduva lomyalelo wesine. Kodwa xa ummiselo uya kukhutshwa unyanzelisa iSabatha yomgunyathi, naxa isikhalo esikhulu sengelosi yesithathu siya kulumkisa abantu ngokuchasene nokunqula irhamncwa nomfanekiso walo, umgca uya kutsalwa ngokucacileyo phakathi kobuxoki nenyanyiso. Ngelo xesha abo basaqhubeka ekwaphuleni umthetho baya kwamkela uphawu lwerhamncwa emabunzini abo okanye ezandleni zabo.

“Ngenyathelo ezikhawulezayo sisondele kweli xesha. Xa iicawa zamaProtestanti ziya kudibana namandla olawulo lwehlabathi ukuxhasa inkolo yobuxoki, ngenxa yokuyichasa ookhokho bazo abanyamezela intshutshiso eyoyikekayo kakhulu, ngoko ke iSabatha yepapa iya kunyanzeliswa ligunya elidibeneyo lecawa norhulumente. Kuya kubakho uwexuko

Iwesizwe, oluya kuphela kuphela ekutshabalaleni kwesizwe.” Bible Training School,
Februwari 2, 1913.