

# Incwadi kaDaniyeli - Inani Lamashumi Alithoba Ananye

*Ukutyhilwa koMlambo Wobuprofeti: Uhambo Olunqumla Unxulumano Oluphakathi Kweentshukumo Zemibono KaDaniyeli*

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2024-02-24

Ulwazi olwavulwa kwintshukumo yengelosi yokuqala lumelwa ngumbono woMlambo i-Ulai encwadini kaDaniyeli. Loo mbono umele izahluko zesixhenxe, ezesibhozo nezesithoba zikaDaniyeli, yaye ulwazi olwavulwa kwintshukumo yengelosi yesithathu lumelwa ngumbono woMlambo i-Hidekele, omele izahluko zeshumi, ezeshumi elinanye nezeshumi elinesibini. Unxulumano phakathi kwezi ntshukumo zimbini lukhulu kakhulu. Ezi ntshukumo zimbini zidityaniswe kunye yiminyaka elikhulu elinamashumi amabini anesithandathu, ukusuka kwimvukelo ka-1863 kuse kwixesha lesiphelo ngo-1989.

Omabini amaxesha okuphela, kwintshukumo nganye, aphawulwa “ngamaxesha asixhenxe” akwaLevitikus 26. Ubuhedeni, kwaza emva koko ubupopu, babeyinyathele phantsi ingcwele nomkhosi de kwafikelela ixesha lokuphela ngowe-1798. Ukususela kwimvukelo ka-1863 kude kube ngowe-1989, kwakukho ukunyathelwa phantsi kokomoya njengoko kumelwe zizinto ezine ezinezotho zikaHezekile isahluko 8.

Iminyaka engamashumi amane anesithandathu, ukusukela ekupheleni kwengqumbo yokuqala kude kube sekupheleni kwengqumbo yokugqibela ngowe-1844, apho uKristu wayemise itempile yokomoya awangena kuyo ngesiquphe ngo-Oktobha 22, 1844, iyahambelana nexesha lesiphelo ngo-1989, kude kuse emthethweni weCawa osondela ngokukhawuleza, xa uKristu ephinda emisa itempile yokomoya, aya kuthi afike kuyo ngesiquphe ngeyure yenyikima enkulu yeSityhilelo seshumi elinanye.

Xa ingelosi yesithathu yafikayo ngowe-1844, uMthunywa woMnqophiso wabonakala ngesiquphe ukuze ahlanjulule oonyana bakaLevi; kodwa ngowe-1863 abo baLevi bangathembekanga bawala isigidimi sikaMoses esaziswa nguEliya baza bajika baya kubhadula entlango. Kule nkqubo yokuvavanywa, “abakhi” ekugqibeleni babeya kulala “ilitye lembombo” lawo “amaxesha asixhenxe”, baze ke baguquke besuka kwintshukumo yaseFiladelfiya baye ecaweni yaseLawodike. Ngeemihla yokugqibela, xa uMthunywa woMnqophiso esiza ngesiquphe etempileni yaKhe, kumthetho weCawa osondelayo, uya kusebenzisa abaLevi abathembekileyo ukuba babize omnye umhlambi waKhe. Abathembekileyo bemihla yokugqibela baya kube beguqukile besuka “ecaweni” yaseLawodike baye “kwintshukumo” yaseFiladelfiya.

Intshukumo yengelosi yokuqala yapapasha umyalezo wayo osemthethweni nowamiswa ngendlela ecacileyo kwiminyaka engamakhulu amabini anamashumi amabini emva kokupapashwa kweBhayibhile yeKing James, yaye intshukumo yengelosi yesithathu yapapasha umyalezo wayo osemthethweni nowamiswa ngendlela ecacileyo kwiminyaka engamakhulu amabini anamashumi

amabini emva kokupapashwa koMbhengezo Wenkululeko. Umyalezo osemthethweni wale ntshukumo zombini wanikwa amandla ngokuzaliseka kwesiprofeto sobuSilamsi, esasiphawulwe kukuhla kwengelosi. Ukufika kwengelosi kwachaza ukuqala “kwengxoxo” kaHabakuki isahluko sesibini, kwaza kwakhokelela ekupapashweni kweetafile zikaHabakuki.

Umyalezo onikwe amandla omelwe zietafile zikaHabakuki wakhokelela ekudanisekeni, okwangenisa ixesha lokulibala, elakhokelela kumyalezo weSikhalo saphakathi kobusuku, nowagqitywa kukuzaliseka komyalezo weSikhalo saphakathi kobusuku. Iingqamaniso ezikhoyo phakathi kwezi ntshukumo zimbini zibubungqina obugqibeleleyo kwabo bakhetha ukubona, bokuba zonke izinto zembali yamaMillerite zinxulumene nembali yabakhulu ikhulu elinamashumi amane anesine amawaka, yaye ziyaphindwa kuyo. Ixesha lemvula yasemva limelwe ngokomfuziselo yintshukumo yamaMillerite, yaye lizalisekiswa kwintshukumo ye-Future for America. Ngokuphindaphindiweyo impembelelo yaphezulu yazisa abo bakulungeleyo ukuva ukuba kuphela ngabo bayiqondayo invula yasemva abaya kuyamkela.

Ixesha, intshukumo, nomyalezo wemvula yamva konke kumelwe kwimbali yamaMillerite, yaye igama elithi “recognize” limela ukubona into osele wayibona ngaphambili. Eyona ndlela yodwa yokubona ixesha, intshukumo, nomyalezo wemvula yamva kukukuqonda ukuba kuye kwaboniswa kwimbali yamaMillerite. Kukwabonisiwe nakwezinye iintshukumo ezingwele zohlaziyo. Intshukumo yamaMillerite yayiyintshukumo yokuqala emele intshukumo yokuphela, yaye ngenxa yoko inezalathiso ezininzi ngakumbi ezithe ngqo kuneentshukumo zohlaziyo zangaphambili. Kananjalo inotyikityo luka-Alpha no-Omega, abo bahlala bebonisa ukuphela kwento ngesiqalo sento.

Kwintshukumo yamaMillerite kwasekwa iziseko, yaye intsika ephakathi yayinguDaniyeli isahluko sesibhozo, iindinyana zeshumi elinesithathu neshumi elinesine. Ndiyazi ukuba uDade White uchonga indinyana yeshumi elinesine njengentsika ephakathi nesiseko, kodwa inyaniso yeyokuba indinyana yeshumi elinesine iyimpendulo kumbuzo wendinyana yeshumi elinesithathu. Impendulo ayinanto ngaphandle kokuqondwa kombuzo oyivelisayo loo mpendulo. Indinyana yeshumi elinesithathu ichonga umbono wokunyathelwa phantsi, owenziwa ngamandla amabini enkangala, yaye indinyana yeshumi elinesine ngumqondo wombono kaKristu ebuyisela itempile nomkhosi ababeniyathelwe phantsi. Le mibono mibini idityaniswe ngokuthe ngqo ngumxholo, yigrama, nanguPalmoni, uMbali-manani oMangalisayo.

UWilliam Miller wasetyenziswa ekuchongeni iinyaniso ezisisiseko, ezaziya kuba nguDaniel isahluko sesibhozo, iivesi zeshumi elinesithathu neshumi elinesine. Iqhosha lokuqala alifumanisayo yayizi-“ixesha ezisixhenxe” ezimele ukunyathelwa phantsi kwevesi yeshumi elinesithathu, yaye isakhelo awakha kuso lonke ulwakhiwo lwakhe lwesiprofeto yayiyingcamango “yamagunya amabini aphanzisayo” emelwe kwivesi yeshumi elinesithathu. UMiller wachonga ngokuchanekileyo ukuba “okwemihla ngemihla” okuyinto elisikizi kwevesi yeshumi elinesithathu kwakubuhedeni, yaye isikreko samandla aphanzisayo sasingubupopu. Ngale ndlela, kanye “isiseko” sesakhelo sikaMiller, nesi “siseko” sesiseko nentsika esembindini, yayikukuqonda ukuba “okwemihla ngemihla” kwisahluko sesibhozo kwakumele ubuhedeni. Isiseko sokwanda kolwazi esivela kwimbali yamaMillerite yayikukuba “okwemihla ngemihla,” kaDaniel isahluko sesibhozo,

kwakubuhedeni, yaye impembelelo yaphefumlelweyo yayinyamekile ekuchongeni ukuba “abo banika isikhalo seyure yomgwebo babenoluvo oluchanekileyo ngokumalunga nokwemihla ngemihla.”

Isiseko sokukhanya esimelwe “njengokwanda kolwazi” ngexesha lokuphela ngo-1989, kwangaxeshanye sisiso “esemihla ngemihla.” Oku kukwangomnye nje umzekeliso ongcwele ofanayo. Ukuze kuqondwe ukwanda kolwazi olumelwe kwiivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, kuyafuneka ukusetyenziswa kwemibhalo kaEllen White. Kwimibhalo yakhe uchaza ukuba imbali yevesi yamashumi amathathu ananye kaDaniyeli ishumi elinanye iya kuphindwa kwiivesi zokugqibela zikaDaniyeli ishumi elinanye. Ngaphandle kwalo mqondiso uphefumlelweyo, ukuqonda imbali efanayo yevesi yamashumi amathathu ananye kunye nevesi zamashumi amane namashumi amane ananye bekuya kuba ngumsebenzi onzima ngakumbi.

“Imihla ngemihla” encwadini kaDaniyeli imela ubuhedeni, yaye isisiseko sesiseko kumaMillerite, kwangaxeshanye isisiseko somyalezo wentshukumo yabali likhulu elinamashumi amane anesine amawaka. Ikwanjalo nenyano eyaguqulwa ngabom yenziwa impazamo “ngobuxoki” obangeniswa kwisizukulwana sesithathu sobuAdventism baseLawodike, obabufanekiswa lisikizi lesithathu “labafazi abalilela uTamuz” kuHezekile isahluko sesibhozo, kwanokuyekelela okubonakaliswa libandla lesithathu lasePergamo.

Ulawulo olungcwele olukhokelela indima “yemihla ngemihla” njengomba ngexesha lemvula yasemva luyamangalisa ngokugqithisileyo, kwaye luphaya ngaphaya kwamandla okwenziwa ngumntu. Isizukulwana sesine se-Adventism yaseLawodike siboniswa siguqa phantsi elangeni, ngaloo ndlela simela ukwamkelwa kophawu lwerhamncwa. USister White uchaza ukuba ukwamkela olo phawu kukufikelela kwengqondo efanayo nerhamncwa, nokuba abo badidekayo ngentsingiselo yomchasi-Kristu baya kuthi ekugqibeleni baphelele kwicala lendoda yesono. Konke oku kumelwe ngamadoda amandulo aseYerusalem kuHezekile isahluko sesibhozo.

Kwisizukulwana sesithathu nesesine uThixo ugweba abo bamthiyileyo, yaye eso sigwebo siphunyezwa ngelo xesha kanye elinye iqela lifumana itywina lokwamkelwa nguThixo. Kanye loo ndawo yeZibhalo eyabanika uWilliam Miller ukukhanya awayekudinga ukuze aqonde ukuba yiRoma yobuhedeni eyayimelwe “njengemihla ngemihla” encwadini kaDaniyeli, yeyona ichazo ithe ngqo yendoda yesono, amadoda amandulo aqubuda kuyo kwisahluko sesibhozo sikaHezekile. Eso sahluko sichaza upopu njengamandla esibini achithachithayo, ngoxa kwangaxeshanye sichaza ubuhedeni bamandla okuqala achithachithayo. Kwaye inyaniso eyisihloko saloo ndawo yindima yeRoma yobuhedeni, ethi ku-2 Tesalonika ibe ngamandla awathintela ubupopu ekunyukeni etroneni de kube ngu-538.

“Imihla ngemihla” eyayinyaniso esisiseko sikaMiller, eyamvumela ukuba avelise isakhelo sesiprofeto esisekelwe kumagunya amabini enza inkangala, anyhasha ingcwele nomkhosi, yinyaniso echongwa nguPawulos njengenyaniso eyalwayo, neyizisa inkohliso enamandla phezu kwabo bangayithandiyo kanye loo nyaniso ngemihla yokugqibela. Ngokungqinelana neembali ezihambelanayo, kanye loo nyaniso inye, eyinyaniso esisiseko, yavumela iFuture for America ukuba ivelise isakhelo sesiprofeto esingomanyano lokugqibela oluphindwe kathathu ngemihla

yokugqibela.

Akunjalo kuphela, kodwa loo nyaniso isisiseko, engunyani osisiseko kuzo zombini iimbali ezihambelanayo, yenziwa yaba “bubuxoki” obuba yimpazamo engundoqo nenkohliso enamandla kaPawulos, njengesiseko somyalezo wobuxoki wemvula yamva othi “uxolo nonqabiseko,” ovakaliswa ngamadoda angasayi kuphinda aphakamise amazwi awo abonise abantu bakaThixo izikrefo zabo. “Imihla ngemihla” imele isiseko sazo zombini intshukumo yengelosi yokuqala neyengelosi yesithathu, yaye xa abavukeli baseLawodikea bayijika intsingiselo yayo bayibeka ngapha nangapha, ngokuchonga umqondiso wobuSathana njengomqondiso kaKristu, loo mqondiso wobuxoki waba sisiseko somyalezo wobuxoki wokulinganisa wemvula yamva yobuxoki.

Yimani, nimangaliswe; khalani, nikhale; banxilile, kodwa kungewayini; bayagxadazela, kodwa kungeziselo zinamandla. Kuba uYehova uninike umoya wobuthongo obunzulu, wawavala amehlo enu; wabagubungela abaprofeti benu nabalawuli benu, iimboni. Yaye umbono wako konke unjengamazwi encwadi etywiniweyo kuni, abayinikela kulowo ufundileyo, besithi, Khawuyifunde le, ndiyakucela; aze athi, Andinakuyifunda; kuba itywiniwe. Ize incwadi inikelwe kulowo ungafundanga, kusithiwa, Khawuyifunde le, ndiyakucela; aze athi, Andifundanga. Kungoko iNkosi yathi, Ngenxa yokuba aba bantu besondela kum ngomlomo wabo, bandizukisa ngemilebe yabo, kodwa iintliziyi zabo bazibeke kude lee kum, nokundoyika kwabo kum kuyimiyalelo yabantu abayifundisiweyo: ngenxa yoko, yabona, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, umsebenzi omangalisayo kwanomqondiso: kuba ubulumko bezilumko zabo buya kutshabalala, nokuqonda kwabaqiqayo kubo kuya kufihlwa. Yeha kwabo bafuna ukulufihla ngokunzulu icebo labo kuYehova, imisebenzi yabo isebumnyameni, bathi, Ngubani osibonayo? Ngubani osaziyo? Inene ukuguqula kwenu izinto kube phantsi phezulu kuya kuthatyathwa njengodongwe lombumbi: kuba ingaba into eyenziweyo ingathi na kulowo uyenzileyo, Akandenzanga? nokuba into ebunjiweyo ingathi na kulowo wayibumbayo, Wayengenakuqonda? Isaya 29:9–16.

Bonke abaprofeti bathetha ngemihla yokugqibela, yaye ukuxoka ngokuphandle ngenjongo yokuguqula intsingiselo “yemihla ngemihla” iyijike ibe sisichasi sayo, kusondele kakhulu ekufaniseni inkcazo yesono esingaxolelekiyo. Ukugweba umntu njengolahlekileyo ngonaphakade kungaphaya kwamandla, okanye kwegunya lokuziphatha, labantu phezulu kwabanye abantu, kodwa asikuko oko kuchongwayo apha.

Abo kuIsaya abaguqula izinto bazibeke zijonge phantsi, nto leyo eyenye nje indlela yokuthetha oko uIsaya akuchaza kwenye indawo njengokuthi ubumnyama kukukhanya okanye ukukhanya bubumnyama, bachazwa njengamadoda amandulo alawula iYerusalem njengoko umgwebu wabo wokugqibela umelwa.

Yeha kubo abo bathi okubi kulungile, nokulungileyo kubi; ababeka ubumnyama endaweni yokukhanya, nokukhanya endaweni yobumnyama; ababeka okukrakra endaweni yokumnandi, nokumnandi endaweni yokukrakra! Yeha kubo abo bazizilumko emehlweni abo, nabaqondayo ngokwabo! Yeha kubo abo bangamagorha okusela iwayini, namadoda awomeleleyo ekuxubeni

isiselo esinxilisayo: abagwebela abangendawo ngenxa yomvuzo, baze bamsuse ubulungisa olungololungisa kuye! Ngenxa yoko, njengoko umlilo udla iindiza, nedangatye litshisa umququ, ngokunjalo ingcambu yabo iya kuba njengokubola, nentyatyambo yabo inyuke njengothuli: ngokuba bewulahle umthetho kaYehova wemikhosi, belidele ilizwi loNgcwele kaSirayeli. Ngenxa yoko umsindo kaYehova uvuthele phezu kwabantu bakhe, wolula isandla sakhe nxamnye nabo, wababetha; neenduli zangcangcazela, nezidumbu zabo zakrazuka phakathi kwezitalato. Kuko konke oku umsindo wakhe awubuyelanga umva, kodwa isandla sakhe sisoluliwe. Yena uya kuphakamisela iintlanga ezikude umqondiso, aze azibize ngokubetha impempe kwelasekupheleni komhlaba: yaye, khangela, ziya kuza ngokukhawuleza okukhulu. Isaya 5:20–26.

Umqondiso kaThixo (abalikhulu elinamashumi amane anesine amawaka) uyaphakanyiswa njengomqondiso ngexesha lomthetho weCawa osondelayo ukufika, apho kuthi “umsindo kaYehova uvuthe phezu kwabantu bakhe”, aze alule “isandla sakhe phezu kwabo”, aze “ababethe”, yaye “izidumbu zabo ziya kukrazulwa phakathi kwezitrato.” Phakathi kwezitrato zizitrato zaseYerusalem xa iingelosi ezitshabalalisayo zikaHezekile isahluko sesithoba ziyalelwa ukuba ziphume “zibulale: iliso lenu malingaxoleli, ningabi nanceba: bulalani nigqibeleyo abadala nabaselula, neentombi, nabantwana abancinane, nabafazi: kodwa ningasondeli nakuwuphi na umntu onophawu; niqale engcweleni yam. Baqala ke kumadoda amakhulu ayengaphambi kwendlu.” “Amadoda amakhulu” kaHezekile, awathi uDade White ngawo ngababeza kuba ngabalindi babantu, ngawo “amanxila akwaEfrayim” kaIsaya “ajika izinto azibhukuqe” kwizahluko zamashumi amabini anesibhozo nezamashumi amabini anesithoba.

Kwisahluko sesihlanu bangabo “abanamandla okusela iwayini, namadoda anamandla okuxuba isiselo esinxilisayo; abagwebela ongendawo ngenxa yomvuzo.” Ngokupapashwa kwencwadi ethi Questions on Doctrine, amadoda amandulo asela kwindebe yobuProtestanti obuwexuki, aza anikela iindaba ezilungileyo zobuxoki zokugwetyelwa ezibanga ukuba abantu abanako ukungcwaliswa, ukuba uKristu ungummeli wethu endaweni yethu, kodwa engengomzekelo wethu. Ngokwenza oko, le ncwadi yagwebela ongendawo, ngenjongo yomvuzo wokwamkelwa phakathi kwamabandla awileyo obuProtestanti obuwexuki. Esi sicatshulwa sichaza umgwebo wabo wokugqibela, yaye isizathu saloo mgwebo sesokuba “balidele ilizwi loNgcwele wakwaSirayeli.” Bakwenza oku ngokwala ukuqonda “okwemihla ngemihla,” okwabekwa phambi kwabo ngabo banikela isikhalo seyure yomgwebo, nangokusela kwindebe yobuProtestanti obuwexuki.

Kwisicatshulwa baguqula okumnandi kube kukrakra, nokukrakra kube mnandi. Umyalezo osezandleni zengelosi xa ihla umnandi, kodwa isiphelo somyalezo sikrakra. Baphikisa ngelithi umyalezo wokwenyaniso wemvula yasemva oqala xa ingelosi isihla ukrakra, yaye esiphelweni bachonga umyalezo wobuxoki omnandi woxolo nokhuseleko, kuba abanako ukuzibamba ekuguquleni izinto bazibeke ngeenyawo phezulu.

Isiqendu apho esi sono simelwe khona sisekupheleni kwexesha labo lovavanyo lobudlelane babo bonke njengeqela. Ngoko ke, kufanelekile ukubona ukuba izenzo zabo zokuchonga umsebenzi kaSathana wobuhedeni njengomsebenzi kaKristu zingumfuziselo wesiprofeto ohambelanayo nesono esingaxolelekiyo, esikukuchonga umsebenzi woMoya oyiNgcwele njengomsebenzi

kaSathana. Ukubeka “ubuxoki” kwisizukulwana sesithathu sobu-Adventist kwabonelela ngengqiqo esisiseko yomyalezo wabo wobuxoki wemvula yamva, yaye ekugqibeleni kuzisa ukulahlekiswa okunamandla phezu kwabo. Kanye eso siqendu apho uMiller wafikelela ekuqondeni intsingiselo echanileyo “yemihla ngemihla” kulapho bevezwa khona njengaboyiswayo.

Makungabikho bani unilukhlayo nangayiphi na indlela; ngokuba loo mini ayiyi kufika, kungakhange kuqale kufike ukreko kuqala, aze atyhilelwe loo mntu wesono, unyana wentshabalalo; yena uchasayo, aziphakamise ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo; kangangokuba yena ngokungathi unguThixo, ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo. Anikhumbuli na, ukuba ndathi, ndisahleli nani, ndanixelela ezi zinto? Kanti ngoku niyayazi into embambayo, ukuze atyhilelwe ngexesha lakhe. Kuba imfihlelo yobugwenxa sele isebenza; kuphela lowo uthintelayo ngoku uya kuqhubeka ethintela, ade asuswe endleleni. Kwandule ke ukutyhilelwa loo ungendawo, eya kuthi iNkosi imchithe ngomoya womlomo wayo, imtshabalalise ngokukhanya kokufika kwayo; lowo ukufika kwakhe kungokokusebenza kukaSathana ngawo onke amandla, nemiqondiso, nezimanga zobuxoki, nangayo yonke inkohliso yokungalungisi kwabo batshabalalayo; ngenxa yokuba bengazamkelanga uthando lwenyaniso, ukuze basindiswe. Ngenxa yoko uThixo uya kubathumela ulahlekiso olunamandla, ukuze bakholwe bubuxoki; ukuze bagwetywe bonke abangakhohlwanga yinyaniso, kodwa bakuvuyela ukungalungisi. 2 Tesalonika 2:3–12.

Abaprofeti bathetha ngakumbi ngemihla yokugqibela kunayo nayiphi na enye imbali engwele eyandulelayo, yaye oku kuyinyaniso nangalesi sicutshulwa. Isiseko esiluhlalima sokwanda kolwazi lukaMiller, sikwasisiso nesiseko sokwanda kolwazi olafikayo ngowe-1989, kuba ukuqondwa ngokuchanekileyo kwembali yesiprofeto enxulumene “nomihla ngemihla,” kuchaza imbali yeendinyana zamashumi amane namashumi amane ananye zikaDaniyeli ishumi elinanye. Oko kuthetha ukuba, ukuba umfundi wesiprofeto akayiqondi indima yobuhedeni nolwalamano lwayo lwesiprofeto neRoma yobupopu, ngoko loo mfundi akayi kukwazi ukuqonda ukuba umsebenzi wokuqala wokuthintela ukunyuka kobupopu, kwaza emva koko umsebenzi wokubeka ubupopu etroneni yomhlaba, wafezekiswa bubuhedeni, yaye loo msebenzi uyafana ngokomfuziselo nendima yesilo somhlaba seSityhilelo ishumi elinesithathu, esiqala ngokuthintela ubupopu, kodwa emva koko siguquke size sibubeke etroneni yomhlaba. Indima yesilo somhlaba seSityhilelo ishumi elinesithathu imelwe njengento esaza kuba likamva laseMerika.

Siya kuqhubeka nokuqwalasela kwethu ukutyhilwa kokukhanya koMlambo iHiddekel kwinqaku lethu elilandelayo.

“Lowo ubona ngaphaya komphezulu, ofunda iintliziyi zabantu bonke, uthi ngabo baye banokukhanya okukhulu: ‘Abacinezelekile yaye abamangaliswanga ngenxa yesimo sabo sokuziphatha nesokomoya.’ Ewe, bazinyulele iindlela zabo, nomphfumlo wabo uyazivuyela izinto zabo ezinyanyekayo. Nam ke ndiya kukhetha iinkohliso zabo, ndize ndibazisele oko bakoyikayo; ngenxa yokuba, xa ndabizayo, akwabakho namnye owaphendulayo; xa ndathethayo, abazange beve; kodwa benza ububi phambi kwamehlo aM, bakhetha oko endingakuvuyelanga.’ ‘UTHixo uya kubathumela inkohliso enamandla, ukuze bakholwe

ubuxoki,' ngenxa yokuba 'abangalwamkelanga uthando lwenyaniso, ukuze basindiswe,' 'kodwa bakholiswa kukungalingisi.' Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wababuza wathi: ‘Yeyiphi inkohliso enamandla ngakumbi enokulukuhla ingqondo kunokuzenzisa ukuba wakhe phezu kwesiseko esilungileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni usebenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye wona kuYehova? Owu, yinkohliso enkulu, ulahlekiso olunomtsalane, oluthimba iingqondo xa abantu ababekhe bayazi inyaniso, bephazama bathabathe imbonakalo yobuthixo bayenze umoya namandla abo; xa becinga ukuba bazizityebi, bandisiwe ngeempahla, yaye abaswele nto, kanti enyanisweni baswele yonke into.’”

“UThixo akaguqukanga ngakwizicaka zakhe ezithembekileyo ezigcina iingubo zazo zingenasiphako. Kodwa abaninzi bayakhala besithi, ‘Uxolo nokhuseleko,’ lo gama intshabalalo ekhawulezileyo ibafikela. Ngaphandle kokuba kubekho inguquko epheleleyo, ngaphandle kokuba abantu bathobise iintliziyi zabo ngokuvuma baze bamkele inyaniso njengoko injalo kuYesu, abasayi kuze bangene ezulwini. Xa ukuhlanjululwa kuya kwenzeka phakathi kwethu, asisayi kuphinda siphumle ngokuzitofela, siziqhayisa ngokuba sisityebi, sandisiwe ngeempahla, singaswele nto.”

“Ngubani na onokuthetha ngenyaniso athi: ‘Igolide yethu ivavanyiwe emlilweni; iingubo zethu azinamabala avela ehlabathini?’ Ndabona uMfundisi wethu esalatha kwiingubo zoko kubizwa ngokuba bubulungisa. Ezihluba, wazityhila elubala ukungcola okwakuphantsi kwazo. Waza wathi kum: ‘Akuboni na ukuba ngokuzingca bayigqumile inkohlakalo yabo nokubola kwesimilo sabo? ‘Hayi, isixeko esithembekileyo singade sibe lihenyukazi!’ Indlu kaBawo yenziwe indlu yorhwebo, indawo apho ubukho bobuThixo nozuko lwakhe kumkileyo! Ngenxa yoko kukho ubuthathaka, namandla akakho.’” Testimonies, volume 8, 249, 250.