

Incwadi kaDaniyeli - Inombolo Eyikhulu

Umzabalazo Oqhubekayo Wokulwelwa Kokulungiswa Ngokukholwa: Ukuhlaziywa Komlando Wokuhlubuka EbuProthestani

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Umlayezo owethulwa nguMfundisi uJones noMfundisi uWaggoner ekuvukeleni kuka-1888, wawungumyalezo wokulungiswa ngokukholwa ngempela. UbuProthestani obuhlubukile buphikisa ngokuthi ukulungiswa okunikezwa ukufa kukaKristu esiphambanweni kusibekela umuntu ezonweni zakhe, kodwa ukuthi igazi laKhe alizisusi ngokoqobo izono zakhe. Le mfundiso yamanga ibeka ukususwa kwesono eKufikeni Kwesibili, lapho-ke izoni ziguqulwa khona ngomlingo. UbuProthestani obuhlubukile futhi, ngokusemthethweni kusukela ngo-1957, ubu-Adventist baseLawodikeya, bathi uKristu unguMmeli wethu esikhundleni sethu kuphela, kodwa akasiSibonelo sethu. Unyaka owodwa ngaphambi kuka-1888, uDade White wabhala okulandelayo.

“Ngizoninika inhliziyo entsha, futhi ngifake phakathi kini umoya omusha.’ Ngikholwa ngayo yonke inhliziyo yami ukuthi uMoya kaNkulunkulu uyahoxiswa emhlabeni, nokuthi labo ababenokukhanya okukhulu namathuba amaningi kodwa abangawasebenzisanga kahle, bayoba ngabokuqala ukushiywa. Baxoshe uMoya kaNkulunkulu ngokuwudabukisa. Umsebenzi kaSathane wamanje ekusebenzeni ezinhliziyweni, nasemasontweni nasezizweni, kufanele wethuse wonke umfundi wesiprofetho. Ukuphela kuseduze. Mawavuke amabandla ethu. Amandla kaNkulunkulu aguqulayo mawezwakale enhliziyweni yamalungu ngamanye, khona-ke siyobona ukuhamba okujulile koMoya kaNkulunkulu. Ukuthethelelwa nje kwesono akusona kuphela isithelo sokufa kukaJesu. Wenza umhlathshelo ongapheli hhayi kuphela ukuze isono sisuswe, kodwa ukuze imvelo yomuntu ibuyiselwe, ihlotshiswe kabusha, yakhiwe kabusha emanxiweni ayo, futhi yenziwe ifanele ukuba khona phambi kukaNkulunkulu...”

“UKristu uyisitebhisi uJakobe asibona, esasisekelo saso sime emhlabeni, kanti isigaba saso esiphezulu kakhulu safinyelela emazulwini aphakeme kakhulu. Lokhu kukhombisa indlela emisiwe yensindiso. Simelwe ukukhuphuka isigaba ngesigaba salesi sitebhisi. Uma noma ubani kithi ekugcineni eyakusindiswa, kuyokuba ngokubambelela kuJesu njengasezigabeni zesitebhisi. UKristu wenziwe kokholwayo ukuhlakanipha nokulunga, ukungcweliswa, nokuhlengwa...”

“Kuyoba khona ukuwa okwesabekayo kwabanye abacabanga ukuthi bema beqinile ngoba benalo iqiniso; kodwa abana lona njengoba linjalo kuJesu. Umzuzu owodwa wokunganaki ungaphonsa umphefumulo encithakalweni engenakubuyiselwa. Isono esisodwa siholela kwesesibili, nesesibili silungisela indlela esesithathu, njalo njalo. Thina, njengezithunywa ezithembekile zikaNkulunkulu, kumelwe simncenge njalo ukuba sigcinwe ngamandla akhe. Uma siphambuka ngisho nangesentimitha elilodwa emsebenzini wethu, sisengozini yokulandela indlela yesono egcina ngokulahlwa. Kukhona ithemba kithi sonke, kodwa ngendlela eyodwa kuphela—ngokuzibophela kuKristu, nangokusebenzisa wonke amandla

ukuze sifinyelele ekupheleleni kwesimilo sakhe.

“Lolu kholo oluzenza olungcwele oluthatha isono kalula, futhi oluhlala njalo lugxile othandweni lukaNkulunkulu kumoni, lukhuthaza umoni ukuba akholwe ukuthi uNkulunkulu uyomsindisa esaqhubeka esonweni, kuyilapho azi ukuthi kuyisono. Lena yindlela abaningi abenza ngayo abathi bayakholwa iqiniso lamanje. Iqiniso ligcinwa lihlukene nokuphila kwabo, futhi yilesa sizathu lingasenawo amandla amaningi okwahlulela nokuguqula umphefumulo. Kumelwe kube khona ukucindezela kwazo zonke izinzwa nomoya nemisipha ukuze kushiye izwe, amasiko alo, imikhuba yalo, nezimfashini zalo....”

“Uma uyekela isono futhi usebenzise ukholo oluphilayo, ingcebo yezibusiso zasezulwini iyoba ngeyakho.” Selected Messages, book 3, 155.

Inkolo yamanga “yobuhle-buhle” yobuProthestani obuhlubukayo yamiswa njengemfundiso esemthethweni ekuqaleni kwesizukulwane sesine sobu-Adventist ngo-1957. Yethula incazelo yokulungiswa “ekhuthaza isoni ukuba sikholwe ukuthi uNkulunkulu uyosisindisa sisesezonweni.” Isiphambano sifundisa ukuthi “ukuthethelelwa kwesono akusona sodwa isithelo sokufa kukaJesu,” ngoba “Wenza umhlathshelo ongenamkhawulo kungabi ukuze isono sisuswe kuphela, kodwa ukuze imvelo yomuntu ibuyiselwe, yenziwe ibe yinhle futhi, yakhiwe kabusha emanxwini ayo, yenziwe ifanele ubukhona bukaNkulunkulu.”

Ukuhlubuka kuka-1957 kubonisa ukuthi imbewu yokuhlubuka eyatshalwa ngo-1863, yase ihluma ngo-1888, yabe isiniselwa ngomyalezo womgunyathi owawumelwe yincwadi eyashicilelwa ngo-1919 (The Doctrine of Christ), yagcina isithele isithelo sesimemezelo esisobala sokuthi “ukhoho lwabalungileyo” lwasekuqaleni, olwalumelwe yizibhebhe ezimbili zikaHabakuki, manje lwalususwe lwathathelwa indawo incazelo eyonakele “yokulungiswa ngokukholwa” ekhona ebuProthestani obuyisihlubuki. Umprofethi ongalalelanga waseJuda wayesebuyele ebandleni labaklolodayo, wadla kanye nomprofethi wamanga waseBethele.

Umlayezo oya ebandleni laseLawodikeya, owethulwa kuqala enhlanganweni yamaMillerite ngo-1856, kwase kuthi futhi ulethelwe ibandla laseLawodikeya ngo-1888, wenqatshwa zonke izinyathelo zendlela. Lowo mlayezo kaJones noWaggoner, okwakuthi ngokukaDade White ube yikho kokubili umlayezo oya eLawodikeya, kanye nomlayezo wokulungiswa ngokukholwa, wenqatshwa, ngaphansi komqondo wokuthi abavukeli abawunqabelayo babesuke empeleni bevikela izimpawu ezindala! Izimpawu ababebezivikela zaziyesisekelo esazakhelwa ngokwabo ngabantu, esakhiwe phezu kwesihlabathi.

Umyalezo “wokulungiswa ngokukholwa” owethulwa nguJones noWaggoner ngo-1888 wawuhlanganisa iqiniso levangeli leqiniso, elikhomba ukuthi labo abalungisiwe, bayangcweliswa futhi. Wagcizelela ukuthi ukulungiswa kwakusho “ukwenziwa” abangcwele ngokoqobo, hhayi nje “ukumenyazelwa” ngokomthetho njengabangcwele. Umyalezo kaJones noWaggoner, uDade White awukhomba ukuthi wayewethula iminyaka eminingi ngaphambi kokuvukela kuka-1888, ukhomba ukuthi lapho ukulungiswa kubalelwa umuntu, ukungcweliswa kuphiwa ngesikhathi esisodwa.

Akunakuba ngenye indlela, ngoba kokubili ukulunga nokungcweliswa kufezwa ngokuba khona kukaMoya oNgcwele kumkholwa. Ukulunga nokungcweliswa kumane kuyizwi ezimbili ezichaza izici ezimbili zomsebenzi owodwa ofezwa ngaphakathi kumkholwa ngokuba khona kukaMoya oNgcwele.

Yayingumyalezo kaMose uqobo owaliwa yizihlubuki zikaKora, owaphinde walahlwa ngo-1856, waphinde futhi ngo-1888, wabe usumiswa obala njengesifundiso sensindiso se-Adventism yaseLawodikeya ngo-1957. Lokhu kuhlubuka okuqhubekayo kwamkhatheza uNkulunkulu, ngoba abantu bathi, “Bonke abenza okubi bahle emehlweni eNkosi, futhi iyabathokozela; noma, Uphi uNkulunkulu wokwahlulela na?”

Bathi, “labo abayonayo isono balungisiswa ngegazi likaKristu, futhi uNkulunkulu uyabathokozela, nakuba beqhubeka nokona.” Lokhu kuyinkohliso yomoya emelwe ngumlayezo oya eLawodikeya (abantu abahlulelweyo), ngoba naphezu kokuthi uKristu ubabiza abaseLawodikeya ngokuthi “bangabosizi, nabadabukisayo, nabampofu, nezimpumpithe, nabanqunu,” bakholwa ukuthi “bacebile, bandisiwe ngempahla, futhi abasweli lutho.” Futhi kuleso simo, empeleni sebeseduze nokukhafulelwa baphume emlonyeni weNkosi.

Abathembekile emlandweni wamaMillerite, ababebekezelele okwabonwa ekudumazekeni kokuqala ngo-1844, njengoba bemelwe uJeremiya esahlukweni seshumi nanhlanu, evesini leshumi nanhlanu kuya kwelamashumi amabili nanye, njengabakhi abathembekile bethempeli, ababethenjisiwe ukuthi uma bengabuyeli “ebandleni labaklolodayo,” babeyakuba “umlomo” kaNkulunkulu, babuyela “ebandleni labaklolodayo” (elimelwe umprofethi wamanga waseBethel), futhi baguqukela ekubeni ngamaLawodikeya, besesimweni sokuba bakhishwe emlonyeni kaNkulunkulu, kodwa bengakwazi lokho.

Isimo se-Adventismu yaseLawodikeya ngoSeptemba 11, 2001, safanekiswa yisimo samaProthestani ngo-Agasti 11, 1840. Leyo milando emibili yafanekiswa ngamaJuda aphikisanayo ngesikhathi uMoya oNgcwele ehla ekubhathizweni kukaKristu. Kuyo yonke le milando emithathu abantu ababekade bekhethiweyo babe, futhi basaqhubeka manje, bedluliswa. INxusa lesiVumelwano ngesikhathi sikaJohane uMbhabhadisi, kwakufanele lingene esivumelwaneni nalabo uPetru ababiza ngokuthi “isizukulwane esikhethiweyo.”

Kodwa nina niyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingcwele, abantu abayinqaba; ukuze nimemezele izindumiso zalowo owanibiza wabanikhipha ebunyamani waningenisa ekukhanyeni kwakhe okumangalisayo; nina enake ningabi ngabantu, kepha manje ningabantu bakaNkulunkulu; nina eningazange nithole isihe, kepha manje selisitholile isihe. 1 Petru 2:9, 10.

UPetru wayekhomba abantu abasha abakhethiweyo besikhathi sakhe, okwakuyibandla lobuKristu ngaleso sikhathi. Babekhethwe njeng “esizukulwaneni esikhethiweyo,” ngesikhathi lapho uKristu noJohane uMbhapathizi bobabili babekhomba abantu ababekhethiweyo bangaphambili njengesizukulwane sezinyoka ezinobuthi.

O sizukulwane sezinyoka ezinobuthi, ningakhuluma kanjani izinto ezinhle, nina enibabi?
Ngokuba umlomo ukhuluma okuvela enaleni yenhliziyi. Mathewu 12:34.

Isizukulwane esedlulwayo “siyisizukulwane sezinyoka ezinobuthi,” okuyisibonakaliso sikaSathane—isiwanyana esihuquzelayo sesiprofetho seBhayibheli. Isizukulwane esedlulwayo sasigcwalise indebe yaso yesikhathi sokuvivinywa, futhi ngezizukulwane ezine sase sizinzile esimilweni senyoka enobuthi. Base bethuthukise ibunzi lesifebe. Yingakho amadoda amadala angamashumi amabili nanhlanu esahlukweni sesishiyagalombili sikaHezekeli ezimisele ukukhothamela ilanga. Base bakhe isimilo sobupapa.

“Umlayezo wengelosi yesithathu uthunyelwe emhlabeni, uxwayisa abantu ukuba bangamukeli uphawu lwesilo noma lomfanekiso waso emabunzini abo noma ezandleni zabo. Ukwamukela lolu phawu kusho ukufinyelela esinqumweni esifanayo naleso esathathwa yisilo, nokugququzela imiqondo efanayo, ngokumelana ngokuqondile neZwi likaNkulunkulu.”
Review and Herald, Julayi 13, 1897.

Uphawu lwesilo luwuphawu lomuntu wesono, okungupapa waseRoma nommeleli kaSathane wasemhlabeni. Ukuza emqondweni ofanayo nowesilo kusho ukuza emqondweni ofanayo noSathane, omelwe ngokomfanekiso njengenyoka enobuthi.

“Ukuze lithole inzuzo nodumo lwalelizwe, ibandla laholelwa ukuba lifune umusa nokusekelwa ngabakhulu bomhlaba; futhi, selimlahle kanjalo uKristu, lashayelwa ekubeni linike ukwethembeka kummeli kaSathane—umbhishobhi waseRoma.” The Great Controversy, 50.

Esizukulwaneni sokugcina sabantu ababekade bekhethiweyo, isimilo sabo sibonakalisa isimilo sikaSathane. “Isizukulwane esikhethiweyo” esasikhathini esedlule sasingesona isizwe sikaNkulunkulu, sikhethwa ngenqubo yokuvivinywa, yokuhlazwa ngokususa ukungcola, kanye nokuhlambululwa. Labo abedlula kulolu hlelo lokuvivinywa bakhethwa ukuba babe sebudlelwaneni besivumelwano noNkulunkulu. INkosi yangena esivumelwaneni nebandla lamaKristu, yabuye yangena kuso ne-Adventism yamaMillerite, futhi iyakwenza futhi ngalabo abayizinkulungwane eziyikhulu namashumi amane nane.

Lapho iNkosi ingena esivumelwaneni nabantu bakaNkulunkulu abasanda kukhethwa (ababengebona abantu bakaNkulunkulu ezikhathini ezedlule), iza kubo njengoSithunywa Sesivumelwano. Kuzo zonke lezi zindaba ezintathu ezigcwalisa isahluko sesithathu sikaMalaki, kukhona isithunywa esilungisa indlela yoSithunywa Sesivumelwano. Isithunywa sokuqala kwakunguJohane uMbhapathizi, owaba ngumfanekiso wesithunywa sesibili nesesithathu. Isithunywa sesibili kwakunguWilliam Miller. Ngokuhlangene, izimpawu zesiprofetho zikaJohane uMbhapathizi noWilliam Miller zisungula izimpawu zesithunywa esilungisa indlela yoSithunywa Sesivumelwano ukuba size singene esivumelwaneni nabayikhulu namashumi amane nane ezinkulungwane.

Izithunywa ezintathu ezilungisela indlela uKristu, oyiSithunywa seSivumelwano, ukuba afike ngokuzuma ethempelini laKhe, zifanekisa umsebenzi ofezwa ngesikhathi sokwahlulela kokuphenya, okuphetha ngokwahlulela kokwenza.

“Ezinsukwini zokugcina zomlando waleli zwe, isivumelwano sikaNkulunkulu nabantu bakhe abagcina imiyalo yakhe siyakuvuselelwa. ‘Ngalolo suku ngiyakubenzela isivumelwano nezilo zasendle, nezinyoni zezulu, nezinto ezinwabuzelayo emhlabathini; ngiyakwephula umnsalo nenkemba nempi kuphele emhlabeni, ngibenze balale belondekile. Ngiyakukuthembisa kimi kuze kube phakade; yebo, ngiyakukuthembisa kimi ngokulunga, nangokwahlulela, nangomusa wothando, nangesihe. Yebo, ngiyakukuthembisa kimi ngokuthembeka; wena uyakumazi uJehova.”

“Kuyakuthi ngalolo suku, ngiyakuzwa, usho uJehova, ngiyakuzwa amazulu, nawo ayakuzwa umhlaba; nomhlaba uyakuzwa amabele, newayini, namafutha; nakho kuyakuzwa iJezreyeli. Ngiyakumhlwanyela kimi emhlabeni; ngiyakunikeza isihe yena ongazuzanga isihe; ngithi kubo ababengebona abantu bami, Niyisizwe sami; nabo bayakuthi, UnguNkulunkulu wami.’ Hoseya 2:14–23.

“Ngalolo suku,... insali yakwa-Israyeli, nalabo abaphunyukileyo bendlu kaJakobe,... bayakuncika eNkosini, oNgewele ka-Israyeli, ngeqiniso.’ U-Isaya 10:20. Kuwo ‘wonke umphakathi, nesizwe, nolimi, nabantu’ kuyakuba khona labo abayakusabela ngenjabulo emlayezweni othi, ‘Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile.’ Bayakufulathela zonke izithixo ezibabophela kulo mhlaba, ‘bakhuleke kuye owenza izulu nomhlaba nolwandle nemithombo yamanzi.’ Bayakuzikhulula kukho konke okubabophayo, beme phambi kwezwe njengezikhumbuzo zomusa kaNkulunkulu. Belalela zonke izimfuno zobuNkulunkulu, bayakuqashelwa yizingelosi nangabantu njengalabo ‘abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu.’ IsAmbulo 14:6–7, 12.

“ ‘Bhekani, izinsuku ziyeza, usho uJehova, lapho umlimi oyimbeu eyakwedlula umvuni, nomcindezeli wamagilebhisi amlandele lowo ohlwanyela imbewu; nezintaba ziyaconsisa iwayini elimnandi, nawo wonke amagquma ayakuncibilika. Ngiyakubuyisa [ngihlehlise] ukuthunjwa kwabantu bami bakwa-Israyeli, bakhe imizi eyincithakalo, bahlale kuyo; bayakuhlwanyela izivini, baphuze iwayini lazo; benze nezivande, badle izithelo zazo. Ngiyabatshala ezweni labo, futhi abasayikuphinde basishulwe ezweni labo engibanike lona, usho uJehova uNkulunkulu wakho. Amose 9:13–15.’ ” Review and Herald, February 26, 1914.

UMalaki isahluko sesithathu wagcwaliseka ngesikhathi sikaKristu, nangesikhathi samaMillerite, futhi leyo milando emibili ikhomba ukugcwaliseka kwaso ezinsukwini zokugcina. UDade White uhambelanisa ukugcwaliseka kukaMalaki isahluko sesithathu nomsebenzi kaKristu wokuhlaza ithempeli.

“Ekuhlanzeni ithempeli kubathengi nabathengisi bezwe, uJesu wamemezela umsebenzi waKhe wokuhlambulula inhliziyo ekungcolisweni yisono,—ezifisweni zomhlaba, ezifisweni zobugovu, emikhubeni emibi, okuyiyo eyonakalisa umphefumulo. Kucashunwe uMalaki 3:1–3.” The Desire of Ages, 161.

Ukuhlanzwa kwethempeli nguKristu kwakumelela umsebenzi waKhe wokuhlaza inhliziyo yesoni esiphendukayo. Enkonzweni yaKhe phakathi kwabantu, walihlanza kabili ithempeli lasemhlabeni.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngezwi elinamandla, yathi, Liwile,

liwile iBabiloni elikhulu, seliphenduke indawo yokuhlala yamademoni’ (IsAmbulo 18:1, 2). Lona ngumlayezo lowo kanye owanikezwa yingelosi yesibili. Liwile iBabiloni, ‘ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Liyini lelo wayini?—Izimfundiso zalo zamanga. Linike umhlaba isabatha yamanga esikhundleni seSabatha somyalo wesine, laphinda amanga uSathane awaqala ukuwatshela u-Eva e-Edene—ukungafi komphefumulo ngokwemvelo. Amaphutha amaningi afanayo liwasakazile kabanzi, ‘lifundisa izimfundiso eziyimiyalo yabantu’ (Mathewu 15:9).”

“Lapho uJesu eqala inkonzo Yakhe esobala, wahlanza iThempeli ekungcolisweni kwalo okungcwelehlisayo. Phakathi kwezenzo zokugcina zenkonzo Yakhe kwakukhona ukuhlanzwa kwesibili kweThempeli. Kanjalo nasemsebenzini wokugcina wokuxwayisa izwe, kwenziwa izimemo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi: ‘Liwile, liwile iBabiloni, lowomuzi omkhulu, ngokuba linathisile izizwe zonke iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Futhi ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningahlanganyeli ezonweni zalo, nokuba ningamukeli izinhluho zalo. Ngokuba izono zalo sezifinyelele ezulwini, noNkulunkulu ukukhumbulile ukungalungi kwalo’ (IsAmbulo 18:4, 5).” Selected Messages, incwadi 2, 118.

Ekugcwalisekeni kwesahluko sesithathu sikaMalaki, uJohane uMbhapathizi wayeyisithunywa esalungiselela uJesu, njengeSithunywa seSivumelwano, ukuba afike ngokuzumayo ethempelini laKhe futhi alihlanze kabili. Enkonzweni yaKhe yeminyaka emithathu nengxenye, walihlanza ithempeli ekuqaleni nasekupheleni kwenkonzo yaKhe, ngaleyo ndlela ekhomba ukuthi umsebenzi wokuhlanza unesiqalo esimelela ukuphela. UJesu uhlala eveza ukuphela ngesiqalo, futhi ngokuvumelana nomsebenzi waKhe njengo-Alfa no-Omega, leyo minyaka emithathu nengxenye yaqala futhi yaphetha ngokuhlanza ithempeli.

Ekupheleni kwaleyo minyaka emithathu nengxenye, Wachitha igazi elaqinisa isivumelwano esagcwalisa isibikezelo sikaDaniyeli isahluko sesishiyagalolunye sokuthi Uyoqinisa isivumelwano nabaningi ngesonto elilodwa, phakathi kwalo ayeyakunqunywa.

Futhi emva kwamasono angamashumi ayisithupha nambili uMesiya uyakunqunywa, kodwa kungabi ngenxa yakhe; nabantu benkosi ezayo bayakuchitha umuzi nendawo engcwele; futhi ukuphela kwawo kuyakuba njengokukhukhula, kuze kube sekupheleni kwempi kumnyanyiswa ukuchithwa okumisiwe. Yena uyakuqinisa isivumelwano nabaningi isonto elilodwa; phakathi nesonto uyakwenza umhlatshelo nomnikelo kuphele, futhi ngenxa yokusabalala kwezine ngiso uyakuwenza incithakalo, kuze kube sekupheleni; nalokho okumisiweyo kuyakuthululelwa phezu kwencithakalo. Daniyeli 9:26, 27.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kungabhalwa ikhasi ngemva kwekhasi maqondana nalezi zinto. Izingqungquthela zonke seziqalile ukuvutshelwa yileyo migomo efanayo ephendukezelwe. ‘Ngokuba abacebileyo bakhona bagcwele udlame, nabakhileyo khona bakhulume amanga, nolimi lwabo luyinkohliso emlonyeni wabo.’ INkosi izosebenza ukuhlanza ibandla layo. Nginithela iqiniso ngithi, iNkosi isizophenduka ivukule iphendule ezikhungweni ezibizwa ngegama layo.”

“Ukuthi nje masinyane kangakanani le nqubo yokuhlaza nokucwenga izoqala, anginakusho, kodwa ngeke ilibaziseke isikhathi eside. Lowo ophephezeli wakhe usesandleni sakhe uyolihlaza ithempeli lakhe ekungcoleni kwalo kokuziphatha. Uyolihlambulula ngokupheleleyo ibala lakhe lokubhula. UNkulunkulu unempikiswano nabo bonke abenza ngisho nokungalingi okuncane kakhulu; ngokuba ngokwenza kanjalo bayalenqaba igunya likaNkulunkulu, futhi babeka engozini isabelo sabo ekubuyisaneni, ekuhlengweni uKristu akwenzele wonke amadodana namadodakazi ka-Adamu. Kuyokhokha yini ukuthatha inkambo enyanyekayo kuNkulunkulu na? Kuyokhokha yini ukufaka emathinini enu omlilo umlilo ongaziwayo ukuba niwunikele phambi kukaNkulunkulu, bese nithi akwenzi mehluko na?”

“Akuzange kube ngokohlelo lukaNkulunkulu ukugxila kangaka eBattle Creek. Isimo sezinto esikhona manje yilesa esasethulwe phambi kwami njengesixwayiso. Inhliziyo yami iyagula ngenxa yalokho okubonisiwe. INkosi yanikeza izixwayiso ukuvimbela lesi simo sezinto esidumazayo nesonakalisayo, kodwa azilalelwanga. ‘Ningusawoti womhlaba; kodwa uma usawoti ulahlekelwa ukunambitheka kwawo, uyakufakwa ngani usawoti na? Awusasenalusizo ngalutho, ngaphandle kokuba ulahlwe ngaphandle, unyathelwe ngabantu.’”

“Ngixanxusa kubazalwane bami ukuba bavuke. Ngaphandle kokuba kube khona ushintsho ngokushesha, ngifanele ngiveze amaqiniso kubantu; ngoba lesi simo sezinto kumele siguquke; amadoda angaguqukile akumele esaba abaphathi nabaqondisi emsebenzini obaluleke kangaka nongewe. Kanye noDavide siphokelekile ukuba sithi, ‘Sekuyisikhathi sokuba wena, Jehova, usebenze: ngoba bayichithile imithetho yakho.’” Special Testimonies, 30, 31.