

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalolunye Nanye

*Ukuveza uMfula Wesiprofetho: Uhambo Lokudabula Ukuxhumana Phakathi
Kokunyakaza Kwemibono KaDaniyeli*

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Ulwazi olwakhululwa uphawu enhlanganweni yengelosi yokuqala lumelwe ngombono woMfula i-Ulai encwadini kaDaniyeli. Lowo mbono umele izahluko zesikhombisa, zesishiyagalombili nezesishiyagalolunye zikaDaniyeli, kanti ulwazi olwakhululwa uphawu enhlanganweni yengelosi yesithathu lumelwe ngombono woMfula i-Hiddekel, omele izahluko zeshumi, zeshumi nanye neshumi nambili. Ukuxhumana phakathi kwalezi zinhlango ezimbili kuningi. Lezi zinhlango ezimbili zixhunywe ndawonye yiminyaka eyikhulu namashumi amabili nesithupha kusukela ekuhlubukeni kwango-1863 kuze kube yisikhathi sokuphela ngo-1989.

Zombili izikhathi zokuphela, kunhlango ngayinye, ziphawulwa “yizikhathi eziyisikhombisa” zikaLevitikusi isahluko samashumi amabili nesithupha. Ubuqaba, bese kulandela ubupapa, kwakunyathela phansi indlu engcele nebutho kwaze kwaba yisikhathi sokuphela ngo-1798. Kusukela ekuvukeleni kuka-1863 kuze kube ngu-1989, kwakube khona ukunyathelwa phansi okungokomoya, njengoba kufanekiswa yiziningiso ezine zikaHezekeli isahluko sesishiyagalombili.

Iminyaka engamashumi amane nesithupha kusukela ekupheleni kokuthukuthela kokuqala kuze kube sekupheleni kokuthukuthela kokugcina ngo-1844, lapho uKristu ayemise khona ithempeli likamoya angene kulo ngokuzuma ngo-Okthoba 22, 1844, kufana nesikhathi sokuphela ngo-1989 kuze kube ngumthetho weSonto osuzofika maduze, lapho uKristu ephinda emisa ithempeli likamoya, ayolifikelayo ngokuzuma ngehora lokuzamazama komhlaba okukhulu kwesAmbulo seshumi nanye.

Lapho ingelosi yesithathu ifika ngo-1844, isiThunywa sesiVumelwano savele ngokuzumayo ukuba sihlambulule amadodana kaLevi; kodwa kwathi ngo-1863, labo baLevi abangathembekanga bayilahla imibiko kaMose eyethulwa ngu-Elija, base bephendukela ekuzulazuleni ehlane. Kuleyo nqubo yokuvivinywa, “abakhi” babeyogcina sebeyilahla “itshe legumbi” lezi “zikhathi eziyisikhombisa”, bese besuka enhlanganweni yaseFiladelfiya baya ebandleni laseLawodike. Ezinsukwini zokugcina, lapho isiThunywa sesiVumelwano sifika ngokuzumayo ethempelini laKhe, emthethweni weSonto osuzayo maduze, siyosebenzisa abaLevi abathembekileyo ukubiza omunye umhlambi waKhe. Abathembekileyo bezinsuku zokugcina bayobe sebesukile “ebandleni” laseLawodike baya “enhlango weneni” yaseFiladelfiya.

Ukunyakaza kwengelosi yokuqala kwashicilela umlayezo wako owahlelwa ngokomthetho eminyakeni engamakhulu amabili namashumi amabili ngemva kokuba iBhayibheli le-King James selishicilelwe, futhi ukunyakaza kwengelosi yesithathu kwashicilela umlayezo wako owahlelwa

ngokomthetho eminyakeni engamakhulu amabili namashumi amabili ngemva kokuba iSitatimende Sokuzimela sesishicilelwe. Umlayezo ohlelwe ngokomthetho walezo zinyakaza zombili wanikwa amandla ngokugcwaliseka kwesiprofetho samaSulumane, okwaphawulwa ukwehla kwengelosi. Ukufika kwengelosi kwabonakalisa ukuqala “kwenkulumo-mpikiswano” kaHabakuki isahluko sesibili, futhi kwaholela ekushicilelweni kwamatafula kaHabakuki.

Umyalezo onamandla omelwe amatafula kaHabakuki waholela ekudumazekeni, okwangenisa isikhathi sokulibala, esaholela emlayezweni Wokukhala Kwaphakathi Kobusuku, owaphetha ngokugcwaliseka komlayezo Wokukhala Kwaphakathi Kobusuku. Ukuhambisana okukhona phakathi kwalezi zinyakazo ezimbili kungubufakazi obuphelele kulabo abakhetha ukubona, bokuthi zonke izingxenye zomlando wamaMillerite zihlobene nomlando wezinkulungwane eziyikhulu namashumi amane nane, futhi ziyaphindwa kuwo. Isikhathi semvula yokugcina sifanekiswa enyakazweni yamaMillerite, futhi sigcwaliseka enyakazweni ye-Future for America. Ngokuphindaphindiwe ugqozi lwazisa labo abazimisele ukuzwa ukuthi yilabo kuphela abaqaphela imvula yokugcina abayoyamukela.

Inkathi, umnyakazo, nomlayezo wemvula yokugcina konke kumelwe emlandweni wamaMillerite, futhi igama elithi “qaphela” limelela ukubona into osuke wayibona ngaphambili. Indlela kuphela yokubona inkathi, umnyakazo nomlayezo wemvula yokugcina ngukuqaphela ukuthi kuye kwabonakaliswa emlandweni wamaMillerite. Kuye kwabonakaliswa futhi nakweminye iminyakazo engcwele yenguquko. Umnyakazo wamaMillerite wawungumnyakazo wesiqalo omelela umnyakazo wokuphela, ngakho-ke unezinkomba eziqondile eziningi kakhulu kuneminyakazo yenguquko yangaphambili. Futhi uphethe uphawu luka-Alfa no-Omega, ohlala ebonakalisa ukuphela kwento ngesiqalo sento.

Enhlanganweni yamaMillerite kwasungulwa izisekelo, futhi insika emaphakathi yayinguDaniyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane. Ngiyazi ukuthi uDadewethu White ukhomba ivesi leshumi nane njengensika emaphakathi nesisekelo, kodwa iqiniso liwukuthi ivesi leshumi nane liyimpundo yombuzo wevesi leshumi nantathu. Impundo ayinalutho ngaphandle kokuqonda umbuzo oveza leyo mpundo. Ivesi leshumi nantathu lichaza umbono wokunyathelwa phansi, ofezwa ngamandla amabili achithayo, futhi ivesi leshumi nane liwumbono kaKristu ebuyisela ithempeli nebutho elanyathelwa phansi. Imibono emibili ixhunye ngokuqondile ngumongo, uhlelo lolimi, kanye noPalmoni, uMbalimnandi Wezinombolo.

UWilliam Miller wasetshenziswa ukukhomba amaqiniso ayisisekelo, okuyiDaniel isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane. Igugu lokuqala alitholayo kwakuyile “zikhathi eziyisikhombisa” ezimelela ukunyathelwa phansi kwevesi leshumi nantathu, futhi uhlaka akha phezu kwalo sonke isakhiwo sakhe sesiprofetho kwakuyisifaniso “samandla amabili achithayo” esimelwe evesini leshumi nantathu. UMiller waqonda ngokunembile ukuthi “okwemihla ngemihla” okuyisinengiso sevesi leshumi nantathu kwakuwubuqaba, nokuthi isiphambeko samandla achithayo kwakuwupapa. Ngalo mqondo, sona kanye “isisekelo” sohlaka lukaMiller, kanye “nesisekelo” sesisekelo nensika emaphakathi, kwakuyiquqonda ukuthi “okwemihla ngemihla” esahlukweni sesishiyagalombili kwakumele ubuqaba. Isisekelo sokwanda kolwazi emlandweni wamaMillerite kwakuwukuthi “okwemihla ngemihla,” kaDaniel isahluko

sesishiyagalombili, kwakuwubuqaba, futhi ugqozi lwaqikelela ukukhomba ukuthi “labo abamemezela ukukhala kwehora lokwahlulela babenombono oqondile ngokwemihla ngemihla.”

Isisekelo sokukhanya esimelelwe njengokuthi “ukwanda kolwazi” ngesikhathi sokuphela ngo-1989, siphinde sibe “ukunikela kwansuku zonke.” Kumane nje kuyelinye ihambisana elingcwele. Ukuze kubonakale ukwanda kolwazi okumelelwe emavesini ayisithupha okugcina kaDaniyeli ishumi nanye, kudingeka ukusetshenziswa kwemibhalo ka-Ellen White. Emibhalweni yakhe uveza ukuthi umlando wevesi lamashumi amathathu nanye likaDaniyeli ishumi nanye uyophindwa emavesini okugcina kaDaniyeli ishumi nanye. Ngaphandle kwalowo mkhondo ophefumulelwe, ukuqonda umlando ohambisanayo wevesi lamashumi amathathu nanye namavesi angamashumi amane nangamashumi amane nanye bekuyoba umsebenzi onzima kakhulu.

“Insuku zonke” encwadini kaDaniyeli imele ubuqaba futhi iyisisekelo sesisekelo samaMillerite, futhi iyisisekelo somlayezo wenhlangano yabayizinkulungwane eziyikhulu namashumi amane nane. Futhi iyiqiniso elaguqulwa ngenhloso laba yiphutha “ngamanga” angeniswa esizukulwaneni sesithathu sobu-Adventist baseLawodikeya, esabonakaliswa kusengaphambili yisinengiso sesithathu sokuthi “abesifazane bekhalela uTamusi” kuHezekeli isahluko sesishiyagalombili, kanye nokuyekethisa okumelelwa yibandla lesithathu lasePergamoni.

Ukuqondisa kwasezulwini okuhola indima “yomnikelo wansuku zonke” njengendaba esikhathini semvula yokugcina kuyamangaza ngokuphelele, futhi kungaphezu kwanoma yiliphi ithuba lokwakhiwa ngumuntu. Isizukulwane sesine sobu-Adventisti baseLawodikeya sivezwa njengokhothamela ilanga, ngaleyo ndlela simela ukwamukela uphawu lwesilo. USister White uveza ukuthi ukwamukela lolo phawu kusho ukufinyelela engqondweni efanayo nesilo, nokuthi labo abadidekayo ngencazelo yomphikukristu, ekugcineni bayogcina besohlangothini lomuntu wesono. Konke lokhu kumelwe ngabantu abadala baseJerusalema kuHezekeli isahluko sesishiyagalombili.

Esizukulwaneni sesithathu nesesine uNkulunkulu uyabahlulela labo abamzondayo, futhi lesa sahlulelo siyafezwa ngesikhathi elinye iqembu lamukela uphawu lokwamukelwa nguNkulunkulu. Yona kanye indima emiBhalweni eyanikeza uWilliam Miller ukukhanya ayekudinga ukuze aqaphele ukuthi kwakuyiRoma lobuhedeni eyayimelelwe ngokuthi “okwemihla ngemihla” encwadini kaDaniyeli, iyona ekhonjwa ngokuqondile kakhulu yomuntu wesono, lowo amadoda asendulo akhothamela kuye esahlukweni sesishiyagalombili sikaHezekeli. Leso sahluko sikhomba upapa wamandla esibili achithayo, ngesikhathi futhi sikhomba ubuhedeni bamandla okuqala achithayo. Futhi iqiniso eliyisihloko saleyo ndima liyindima yeRoma lobuhedeni, lona okuthi kweyesi-2 Thesalonika libe amandla avimbela upapa ukuba enyukele esihlalweni sobukhosi kuze kube ngu-538.

“Okansuku zonke” okwakuyiqiniso lesisekelo sikaMiller, elamenza wakwazi ukuveza uhlaka lwesiprofetho olusekelwe emandleni amabili achithayo anyathela phansi indawo engcwele nebutho, yiqiniso uPawulu alikhomba njengeqiniso elaliwa, neliletha ukukhohliswa okunamandla phezu kwalabo abangalithandi lona lelo qiniso ezinsukwini zokugcina. Ngokuhambisana nemilando efanayo, lona lelo qiniso elifanayo, eliyiqiniso lesisekelo, lenza iFuture for America

yakwazi ukuveza uhlaka lwesiprofetho mayelana nobumbano bokugcina obuyizingxenye ezintathu ezinsukwini zokugcina.

Akusikho lokho kuphela, kodwa lelo qiniso eliyisisekelo, eliyiqiniso eliyisisekelo kuzo zombili izindaba ezihambisanayo, lenziwa laba “amanga” aba yiphutha eliyisisekelo nenkohliso enamandla kaPawulu, njengohlaka lomyalezo wemvula yokugcina yamanga othi “ukuthula nokulondeka,” omenyezelwa ngabantu abangasoze baphinde baphakamise amazwi abo babonise abantu bakaNkulunkulu iziphambeko zabo. “Imihla ngemihla” imelela isisekelo sakho kokubili ukunyakaza kwengelosi yokuqala neyesithathu, futhi lapho abahlubuki baseLawodisiya beguqula incazelo yako bayibhekisa phansi, ngokuhlonza uphawu lukaSathane njengophawu lukaKristu, lolo phawu lwamanga lwaba yisisekelo somyalezo womgunyathi wemvula yokugcina yamanga.

Misanani, nimangale; khulumani kakhulu, nikhale: badakiwe, kodwa hhayi ngewayini; bayazulazula, kodwa hhayi ngotshwala olunamandla. Ngokuba iNkosi ithululele phezu kwenu umoya wobuthongo obukhulu, yavala amehlo enu: abaprofethi nababusi benu, ababoni, ibasibekele. Umbono wakho konke usuphenduke kini njengamazwi encwadi evaliwe, abayinikela kofundileyo, bethi: Funda lokhu, ngiyakuncenga; athi yena: Anginakukwazi; ngokuba ivaliwe; incwadi isinikelwa kongafundileyo, kuthiwe: Funda lokhu, ngiyakuncenga; athi yena: Angifundile. Ngalokho iNkosi yathi: Njengokuba laba bantu besondela kimi ngomlomo wabo, nangemilomo yabo bangidumisa, kepha inhliziyo yabo bayisusile kude nami, nokungesaba kwabo kimi kufundiswa ngomthetho wabantu: ngalokho, bheka, ngiyakuqhubeka ngenze umsebenzi omangalisayo phakathi kwalaba bantu, yebo, umsebenzi omangalisayo nesimangalisayo: ngokuba ukuhlakanipha kwabahlakaniphileyo babo kuyakubhubha, nokuqonda kwabahluzekile babo kuyakufihlwa. Maye kulabo abafuna ukujula ekufihleni icebo labo eNkosini, nemisebenzi yabo isebumnyameni, bathi: Ngubani osibonayo na? Ngubani osaziyo na? Impela ukuphendukezela kwenu izinto kuyakuthiwa kufana nobumba lombumbi: ngokuba umsebenzi ungathi yini kulowo owenzileyo, Uyangenzanga? noma into ebunjiweyo ingathi yini kulowo oyibumbileyo, Wayengenakuqonda na? U-Isaya 29:9–16.

Bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi ukuqamba amanga ngokusobala ngenhloso yokuphendukezela incazelo “yomnikelo wansuku zonke” ibe ngophambene, kusondeza kakhulu ekulingiseni incazelo yesono esingathethelelwayo. Ukunquma ukuthi umuntu ulahlekile kuze kube phakade kungaphezu kwamandla, noma igunya lokuziphatha, abantu abanalo phezu kwabanye abantu, kodwa akusikho lokho okukhonjiswa lapha.

Labo abaku-Isaya abaphenduphendula izinto bazibeke phansi phezulu, okuyinto nje engenye indlela yokusho lokho u-Isaya akuchaza kwenye indawo njengokubiza ubumnyama ngokukhanya noma ukukhanya ngobumnyama, bachazwa njengamadoda amadala abusayo eJerusema njengoba ukwahlulelwa kwawo kokugcina kumelwe.

Maye kubo ababiza okubi ngokuhle, nokuhle ngokubi; ababeka ubumnyama esikhundleni sokukhanya, nokukhanya esikhundleni sobumnyama; ababeka okubabayo esikhundleni sokumnandi, nokumnandi esikhundleni sokubabayo! Maye kubo abahlakaniphileyo emehlweni abo, nabaziqondayo ngokwabo! Maye kubo abanamandla okuphuza iwayini, namadoda anamandla okuxuba iziphuzo ezinamandla: abathi omubi ulungile ngenxa yomvuzo, basuse

ukulunga kolungileyo kuye! Ngalokho, njengokuba umlilo udla izinhlanga, nelangabi liqeda amakhoba, kanjalo impande yabo iyakuba njengokubola, nembali yabo iyakwenyuka njengothuli: ngokuba balahlile umthetho kaJehova Sebawoti, balidelela izwi loNgcwele ka-Israyeli. Ngalokho intukuthelo kaJehova ivuthele abantu bakhe, welula isandla sakhe phezu kwabo, wabashaya: amagquma athuthumela, nezidumbu zabo zatatshulwa phakathi kwemigwaqo. Kukho konke lokhu intukuthelo yakhe ayikabuyeli emuva, kodwa isandla sakhe siseluliwe. Uyophakamisela izizwe ezikude uphawu, azishaye ikhwelo zisuka emikhawulweni yomhlaba: bheka, ziyofika masinyane ngokushesha. U-Isaya 5:20–26.

Isibonakaliso sikaNkulunkulu (abayizinkulungwane eziyikhulu namashumi amane nane) siphakanyiswa njengesibonakaliso ngesikhathi somthetho weSonto ozayo maduze, okuyisikhathi lapho “ulaka lweNkosi luvuthelwa abantu bayo”, futhi Yelula “isandla sayo phezu kwabo”, futhi “ibashaye”, futhi “izidumbu zabo ziyodabuleka phakathi kwezitaladi.” Phakathi kwezitaladi yizitaladi zaseJerusalema lapho izingelosi ezibhubhisayo zesahluko sesishiyagalolunye sikaHezekeli ziyalwa ukuba ziphume “futhi zishaye; lingabavumeli iso lenu, ningabi nabubele: bulalani niphelelise abadala nabasha, nezintombi, nabantwana abancane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale endaweni yami engcwele. Base beqala emadodeni amadala ayengaphambi kwendlu.” “Amadoda amadala” kaHezekeli, uDade White athi yiwo ayefanele ukuba ngabagcini babantu, ayizo “izidakwa zakwa-Efrayimi” zika-Isaya “eziphendukezela izinto” ezahlukeni zamashumi amabili nesishiyagalombili namashumi amabili nesishiyagalolunye.

Esahlukweni sesihlanu bayilabo “abanamandla okuphuza iwayini, namadoda anamandla okuxuba isiphuzo esinamandla: abathi omubi ulungile ngenxa yomvuzo.” Ngokushicilelwa kwencwadi ethi *Questions on Doctrine*, amadoda asendulo aphuza enkomishini yobuProthestani obuhlubukayo, futhi aveza ivangeli lamanga lokulungisiswa elithi abantu abangenakungcweliswa, lokuthi uKristu unguMmeli wethu esikhundleni sethu, kodwa akasiSibonelo sethu. Ngokwenza kanjalo, le ncwadi yalungisisa ababi, ngenxa yomvuzo wokwamukelwa phakathi kwamabandla awileyo obuProthestani obuhlubukayo. Lesi siqephu sikhomba ukwahlulelwa kwabo kokugcina, futhi isizathu salokho kwahlulelwa ukuthi “badelela izwi loNgcwele ka-Israyeli.” Lokhu bakwenza ngokwenqaba ukuqonda “okwemihla ngemihla,” okwethulwa yilabo abamemezela ukukhala kwehora lokwahlulela, nangokuphuza enkomishini yobuProthestani obuhlubukayo.

Kulesi siqephu baguqula okumnandi kube kumunyu, nokumunyu kube mnandi. Umlayezo ose sandleni sengelosi lapho Yehla umnandi, kodwa isiphetho somlayezo simunyu. Baphikisa ngokuthi umlayezo weqiniso wemvula yokugcina oqala lapho ingelosi yehla umunyu, kuthi ekuphetheni baveze umlayezo wamanga omnandi wokuthula nokulondeka, ngokuba abanakuzibamba ekuguquleni izinto zibe phendukezelwe.

Indima lapho lesi sono simelelwe khona isekupheleni kwesikhathi sabo sokuvinjanywa njengomzimba. Ngakho-ke, kufanelekile ukubona ukuthi izenzo zabo zokuhlonda umsebenzi kaSathane wobuhedeni njengomsebenzi kaKristu ziyisifaniso esiyisiprofetho sesono esingathethelelwayo, okuwukhlonza umsebenzi kaMoya oNgcwele njengomsebenzi kaSathane. Ukubeka “amanga” esizukulwaneni sesithathu sobu-Adventist kwanikeza umqondo oyisisekelo

womlayezo wabo wamanga wemvula yangemuva, futhi ekugcineni kuletha inkohliso enamandla phezu kwabo. Yona kanye indima uMiller afika kuyo ekuqondeni incazelo efanele “yemihla ngemihla” iyona lapho bevezwa khona njengabachithwayo.

Makungabikho muntu onikhohlisayo nganoma iyiphi indlela; ngokuba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, kwambulwe lowo muntu wesono, indodana yokulahlwa; omelana nakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhonzwayo; aze aziphakamise ngokunjengokungathi unguNkulunkulu, ahlale ethempelini likaNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu. Anikhumbuli yini ukuthi, ngesikhathi ngisekhona kini, nganginitshela lezi zinto na? Manje niyakwazi okumvimba, ukuze embulwe ngesikhathi sakhe. Ngokuba imfihlakalo yokungabi namthetho isiyasebenza kakade; kuphela lowo ovimbayo manje uyovimba, aze asuswe endleleni. Khona-ke kuyakwambulwa lowo ongenamthetho, iNkosi eyakumqeda ngomoya womlomo wayo, futhi imchithe ngokukhazimula kokufika kwayo; yena lowo, ukufika kwakhe kungokomsebenzi kaSathane ngamandla onke nezibonakaliso nezimangaliso zamanga, nangakho konke ukukhohlisa kokungalungi phakathi kwababhuhayo; ngokuba abamukelanga uthando lweqiniso, ukuze basindiswe. Ngenxa yalokho uNkulunkulu uyobathumela ukudedelwa okunamandla, ukuze bakholwe amanga; ukuze balahlwe bonke abangakhohlwanga iqiniso, kodwa bathokozela ukungalungi. 2 Thesalonika 2:3–12.

Abaprofethi bakhuluma ngezinsuku zokugcina kakhulu kunanoma yimuphi omunye umlando ongcewele owandulelayo, futhi lokhu kuyiqiniso ngalesi siqephu. Isisekelo esiqinile sokwanda kolwazi kukaMiller siphinde sibe yisisekelo esiqinile sokwanda kolwazi olwafika ngo-1989, ngokuba ukuqonda okufanele komlando wesiprofetho ohlobene “nomhlatshelo wansuku zonke,” kuchaza umlando wamavesi amane namashumi amane nelinye kaDaniyeli ishumi nanye. Lokhu kusho ukuthi uma umfundi wesiprofetho engaqondi indima yobuqaba nobudlelwane bayo besiprofetho neRoma yobupapa, khona-ke lowo mfundi ngeke akwazi ukuqaphela ukuthi umsebenzi wokuqala wokuvimba ukuvuka kobupapa, bese kuba umsebenzi wokubeka ubupapa esihlalweni sobukhosi somhlaba, wafezwa ubuqaba, nokuthi lowo msebenzi uyisibonelo sohlobo lwendima yesilo somhlaba seSambulo ishumi nantathu, esiqala ngokuvimba ubupapa, kodwa bese siguquka futhi silubeka esihlalweni sobukhosi somhlaba. Indima yesilo somhlaba seSambulo ishumi nantathu imelelwa njengelakusasa laseMelika.

Sizoqhubeka nokucabangela kwethu ukuvulwa kophawu lokukhanya koMfula iHiddekel esihlokweni sethu esilandelayo.

“Lowo obona okungaphansi kobuso bezinto, ofunda izinhliziyi zabantu bonke, usho ngalabo abaye baba nokukhanya okukhulu ukuthi: ‘Abahlushwa futhi abamangali ngenxa yesimo sabo sokuziphatha nesomoya.’ Yebo, bazikhethele izindlela zabo, futhi umphefumulo wabo uthokozela izinengiso zabo. Nami ngiyakukhetha ukukhohliswa kwabo, ngilethe phezu kwabo izinto abazesabayo; ngokuba lapho ngibiza, akwabakho noyedwa ophendulayo; lapho ngikhuluma, abalalelanga; kodwa benza okubi phambi kwamehlo Ami, bakhetha lokho engangingakuthokozeli.’ ‘UNkulunkulu uyakubathumela ukuduka okunamandla, ukuze bakholwe amanga,’ ngoba abalamukelanga uthando lweqiniso, ukuze basindiswe,’ ‘kodwa bathokoza ngokungalungi.’ Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza: ‘Yikuphi ukukhohlisa okunamandla kakhulu okungayenga ingqondo kunokuzenzisa kokuthi wakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kanti empeleni wenza izinto eziningi ngokwenqubo yezwe futhi wona kuJehova na? Hawu, kuyinkohliso enkulu, ukukhohliswa okuhehayo, okuthumba izingqondo lapho abantu abake balazi iqiniso, bephambanisa isimo sokumesaba uNkulunkulu nomoya namandla ako; lapho becabanga ukuthi bacebile, bandisiwe ngezimpahla, futhi abasweli lutho, kanti empeleni baswele konke.’”

“UNkulunkulu akaguqukile maqondana nezinceku zaKhe ezithembekile ezigcina izingubo zazo zingenasici. Kodwa abaningi bamemeza bethi, ‘Ukuthula nokulondeka,’ kuyilapho ukubhujiswa okuzumayo kwehlela phezu kwabo. Ngaphandle kokuba kube khona ukuphenduka okuphelele, ngaphandle kokuba abantu bathobise izinhliziyi zabo ngokuvuma izono futhi bamukele iqiniso njengoba linjalo kuJesu, abayikungena ezulwini naphakade. Lapho ukuhlazwa sekuzokwenzeka phakathi kwethu, asisayikuphumula ngokuzithokozisa, siziqhayisa ngokuthi sicebile, sandisiwe ngezinto, asisweli lutho.

“Ubani ongasho ngeqiniso athi: ‘Igolide lethu lihlungiwe emlilweni; izingubo zethu azinabala elivela ezweni?’ Ngabona uMfundisi wethu ekhomba ezingutsheni zalokho okubizwa ngokuthi ukulunga. Ezihlubula, wembula obala ukungcola okwakungaphansi kwazo. Wayesethi kimi: ‘Awuboni yini ukuthi ngokokuzenzisa bakufihle ukungcola kwabo nokubola kwesimilo?’ “Kanjani umuzi othembekileyo usuphenduke isifebe!” Indlu kaBaba yenziwe indlu yokuhweba, indawo okuphume kuyo ubukhona benkazimulo kaNkulunkulu nenkazimulo yakhe! Ngenxa yalokhu kukhona ubuthakathaka, namandla ayashoda.”” Testimonies, volume 8, 249, 250.