

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalolunye Nambili

Ukwembula Isiprofetho: Ukusetshenziswa Okuphindwe Kathathu Kwamavesi Ayisithupha Okugcina kaDaniyeli kanye Nokukhanya Okuqhubekela Phambili Kwengelosi Yesithathu

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Enhlanganweni yamaMillerite, ukwanda kolwazi kwavulwa, futhi kwavivinya ikakhulukazi, kodwa kungacini lapho, labo ababebiza ngokuthi bangamaProthestani e-United States. ISardesi, ibandla elaliphuma ebumnyameni bobukhosi bopapa, laliholwa ekuzuzeni ukuqonda okuphelele ngokwengeziwe kwevangeli elalizakwambulwa lapho ithempeli lasezulwini livulwa ezulwini. Enhlanganweni yengelosi yesithathu ukwanda kolwazi kwavulwa ngoSeptemba 11, 2001, futhi kwavivinya ubu-Adventisti baseLawodikeya emhlabeni wonke. Ngenxa yalesi sizathu, iqiniso elimelwe emavesini ayisithupha okugcina kaDaniyeli ishumi nanye, eliwumthombo wokwanda kolwazi, lamelana nalo ubu-Adventisti baseLawodikeya.

“Abakhi abambalwa abathembekile phezu kwesisekelo esiyiso (1 Korinte 3:10, 11) badideka futhi bavinjelwa njengoba imfucumfucu yemfundiso yamanga yayivimba umsebenzi. Njengabakhi phezu kodonga lwaseJerusalema ngezinsuku zikaNehemiya, abanye base belungele ukusho ukuthi: ‘Amandla abathwali bemithwalo asebuthakathaka, futhi kunemfucumfucu eningi; kangangokuthi asisakwazi ukwakha.’ Nehemiya 4:10. Bekhathele ukulwa okungapheli nokushushiswa, nobuqili, nokungalungi, kanye nazo zonke ezinye izithiyo uSathane ayengazihlela ukuze avimbele ukuqhubeka kwabo, abanye ababekade bengabakhi abathembekile badangala; kwathi ngenxa yokufuna ukuthula nokuvikeleka kwempahla yabo nokwezimpilo zabo, bafulathela isisekelo esiyiso. Abanye, bengethuswa ukuphikiswa yizitha zabo, bamemezela ngesibindi ukuthi: ‘Ningabesabi; khumbulani iNkosi, enkulu neyesabekayo’ (ivesi 14); base beqhubeka nomsebenzi, yilowo nalowo ebophe inkemba yakhe ohlangothini lwakhe. Efesu 6:17.

“Lowo moya ofanayo wenzondo nokuphikisana neqiniso uye wakhuthaza izitha zikaNkulunkulu kuzo zonke izinkathi, futhi ukuqapha okufanayo nokwethembeka okufanayo kuye kwadingeka ezincekwini zaKhe. Amazwi kaKristu kubafundi bokuqala ayasebenza nakubalandeli baKhe kuze kube sekupheleni kwesikhathi: ‘Engikushoyo kini ngikusho kubo bonke, Lindani.’ Marku 13:37.” The Great Controversy, 56.

Ukwethulwa komlayezo wamavesi ayisithupha okugcina kaDaniyeli kwaqala esimweni sezinkonzo ezizimelayo zobu-Adventisti baseLawodisiya, kwase kuthi ngokuhamba kwesikhathi kubhekwane nawo izazi zenkolo ezidumile (abafundileyo) zobu-Adventisti baseLawodisiya. Izikhali ezasetshenziswa emzamweni wokwehlisa isithunzi salowo mlayezo, ngaso sonke isikhathi zakhiqiza ukukhanya okukhulu nokucaca kwamavesi ayebhakisiswa futhi ehlaselwa. Lezo zihlaselo ekugcineni zaholela ekuqondeni okungokwesiprofetho okwakungakaze kuqashelwe

ngaphambili, kodwa okwase kumisiwe kwatholakala kuyinxenye yokukhanya okuqhubekayo kwengelosi yesithathu.

AmaMillerite aqaphela kuphela imibuso emine yesiprofetho seBhayibheli, kodwa kungakabiphi ngemva kuka-1844, kwaqondakala ukuthi i-United States yayiyisilo somhlaba sesAmbulo 13, futhi lokho kuqonda kwacacisa ukuthi ubupapa babungeyona nje ingxenye yombuso wamaRoma, kodwa empeleni babungumbuso wesihlanu wesiprofetho seBhayibheli.

“Ngaphansi kwezimpawu zikadrako omkhulu obomvu, isilo esifana nengwe, kanye nesilo esinezimpondo ezinjengezimvu, kwavezwa kuJohane imibuso yasemhlabeni eyayiyobandakanyeka ngokukhethekile ekunyatheleni umthetho kaNkulunkulu nasekushushiseni abantu baKhe. Le mpi iyaqhubeka kuze kube sekupheleni kwesikhathi. Abantu bakaNkulunkulu, abamelelwa ngowesifazane ongcwele kanye nabantwana bakhe, bavezwa njengabambalwa kakhulu. Ezinsukwini zokugcina kwakusekhona kuphela insali. Ngalaba uJohane ukhuluma njengalabo ‘abagcina imiyalo kaNkulunkulu, futhi abanobufakazi bukaJesu Kristu.’”

“Ngobuqaba, bese kuthi futhi ngobupapa, uSathane wasebenzisa amandla akhe amakhulu emakhulwini amaningi eminyaka ngomzamo wokusula emhlabeni ofakazi bakaNkulunkulu abathembekileyo. Abaqaba nabapapa babeqhutshwa ngumoya ofanayo kadrako. Babehluke kuphela ngokuthi upapa, ezenzisa ukukhonza uNkulunkulu, wayeyisitha esiyingozi kakhulu nesinonya kakhulu. Ngomsebenzi wobuRoma, uSathane wenza umhlaba waba yisithunjwa. Ibandla likaNkulunkulu elalizibiza ngokuthi ngelikaNkulunkulu lakhukhulelwa layiswa ezinhlwini zaleyo nkohliso, futhi iminyaka engaphezu kwenkulungwane abantu bakaNkulunkulu bahlupheka ngaphansi kolaka lukadrako. Kwathi lapho upapa, esephelelwe ngamandla awo, ephoqelega ukuba ayeke ukushushisa, uJohane wabona amandla amasha ephuma ezolinganisa izwi likadrako, futhi aqhubekisele phambili lowo msebenzi ofanayo ononya nowokuhlambalaza. Lawo mandla, okungawokugcina azokulwa nebandla nomthetho kaNkulunkulu, amelwa ngesilo esinezimpondo ezinjengezewundlu.”

“Kodwa ukudwetshwa okuqinile kwepensela lesiprofetho kwembula uguquko kulesi simo esinokuthula. Isilo esinezimpondo ezinjengezimvu sikhuluma ngezwi likadrako, futhi ‘sisebenzisa wonke amandla esilo sokuqala phambi kwaso.’ Isiprofetho simemezela ukuthi siyakutshela abakhileyo emhlabeni ukuba benzele isilo umfanekiso, nokuthi “sibangela bonke, abancane nabakhulu, abacebile nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; nokuthi kungabikho muntu ongathenga noma athengise, ngaphandle kwalowo onophawu, noma igama lesilo, noma inani legama laso.” Ngalokho ubuProthestani bulandela ezinyathelweni zoBuPapa.” Signs of the Times, November 1, 1899.

Kwathi lapho amavesi ayisithupha okugcina kaDaniyeli ishumi nanye esevuliwe, kwabonakala ukuthi lonke uhlelo lwezehlakalo olukhonjiswe kulawo mavesi ayisithupha lwalukhuluma ngokusebenzisana kwamandla amathathu uDadewethu White ayesanda kuwakhomba ngokuthi “ubuqaba,” “ubuPapa,” kanye “nobuProthestani.” Isitha saphikisa ngokuthi “izwe elikhazimulayo” levesi lamashumi amane nanye laliyisifanekiselo sobuProthestani noma sebandla lamaSeventh-day

Adventist, kodwa “izwe elikhazimulayo” liyi-United States, futhi evesini lamashumi amane nanye inkosi yasenyakatho (ubuPapa) inqoba i-United States ngomthetho weSonto ozayo maduze. Iphutha likaSathane elikhomba “izwe elikhazimulayo” njengokuthile okungesikho i-United States lenzelwe ukuvimbela amadoda nabesifazane ekuboneni ukuthi isehlakalo esilandelayo sesiprofetho ngemva kokuwa kweSoviet Union ngo-1989, esikhathini esimelelwe amavesi ayisithupha okugcina kaDaniyeli ishumi nanye, ngumthetho weSonto ozayo maduze.

Kuma maSeventh-day Adventist, lokhu kusho ukuthi ivesi lamashumi amane nanye likhomba ukuvalwa komnyango womusa webandla likaNkulunkulu, futhi into yokugcina i-Adventism yaseLawodikeya efuna ukuyizwa, wukuthi isikhathi sayo somusa sesiyaphela! INkosi yahola impikiswano yayifinyelela ezingeni lapho kwaqashelwa khona ukuthi ngesikhathi iRoma yamaqaba ithatha ukulawula umhlaba eMpini yase-Actium ngo-31 BC, kwadingeka ukuba iqale inqobe imibuso emithathu yezindawo njengoba imelwe kuDaniyeli isahluko sesishiyagalombili.

Futhi kolunye lwazo kwavela uphondo oluncane, olwakhula lwaba lukhulu ngokwedlulele, lwaqonda eningizimu, lwaya empumalanga, lwaya nasezweni elihle. Daniyeli 8:9.

Kwakuyiqiniso esamukelekile ukuthi “eningizimu”, “empumalanga” kanye “nezwe elihle” kwakumele lezo zifunda ezintathu zendawo iRoma yobuqaba eyazithatha ngaphansi kokulawula kwayo, lapho ikhuphukela esihlalweni sobukhosi somhlaba njengombuso wesine wesiprofetho seBhayibheli. Okuhambisana naleli qiniso kwakuwukuthi neRoma yobupapa nayo kwakufanele inqobe imibuso emithathu yendawo, lapho ikhuphukela esihlalweni sobukhosi somhlaba njengombuso wesihlanu wesiprofetho seBhayibheli, njengoba kumelwe kuDaniyeli isahluko sesikhombisa.

Ngacabanga ngezimpondo, futhi bheka, phakathi kwazo kwavela olunye uphondo oluncane, phambi kwalo kwaxutshwa kwasiphulwa ngezimpande izimpondo ezintathu kwezokuqala; futhi bheka, kulolu phondo kwakukhona amehlo anjengamehlo omuntu, nomlomo okhuluma izinto ezinkulu. Daniyeli 7:8.

Empikiswaneni eyabhokoka mayelana “nezwe elikhazimulayo” leli vesi lamashumi amane nanye, iNkosi yakhomba ukuthi kwakukhona ukubonakaliswa okuthathu kweRoma esiprofethweni. Kwakukhona iRoma yobuhedeni, eyalandelwa yiRoma yobupapa, kwase kuba khona iRoma yezinsuku zokugcina, esayibiza ngokuthi “iRoma yesimanje”. Ngokusekelwe emaqinisweni amabili aqinile nasewamukelekile esiprofetho, elokuqala elokuthi uNkulunkulu akaguquki nanini, kanti elesibili elokuthi iqiniso liqinisekiswa ngobufakazi bofakazi ababili, safinyelela esiphethweni singantengantengi sokuthi izithiyo ezintathu enkosini yasenyakatho emavesini ayisithupha okugcina esahluko seshumi nanye sikaDaniyeli kwakufanele zimelele imibuso emithathu yesimanje yendawo.

UJesu Kristu unguye izolo, nanamuhla, naphakade. Hebheru 13:8.

Kulotshiwe futhi emthethweni wenu ukuthi ubufakazi babantu ababili buyiqiniso. Johane 8:17.

Lokhu kuqaphela kwaqinisekisa lokho esasivele sesikuphetho, ngoba sasivele sihlonza “izwe elikhazimulayo” njengamandla ezwe ngokwendawo (i-United States), futhi sawulahla umqondo

wobuwula wokuthi limelela ibandla, okuyilo elingamandla omoya. Sakha lesi simo sisekelwe enkolelweni ebilokhu iqinisekiswa njalo, yokuthi eZwini likaNkulunkulu azikho izehlakalo ezenzekayo nje ngaphandle kwenhloso. Kucacile ngofakazi abaningi ukuthi ibandla likaNkulunkulu ezinsukwini zokugcina liyintaba.

Kuyakuthi ezinsukwini zokugcina intaba yendlu kaJehova iyakumiswa esiqongweni sezintaba, iphakanyiswe ngaphezu kwamagquma; zonke izizwe ziyakugobhozela kuyo. Abantu abaningi bayakuya bathi: Wozani, sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; uyakusifundisa izindlela zakhe, sihambe emikhondweni yakhe; ngokuba umthetho uyakuphuma eSiyoni, nezwi likaJehova eJerusalema. U-Isaya 2:2, 3.

Labo abaphakamisa ukuthi “izwe lenkazimulo” liyibandla, futhi kaningi babethi liyibandla lamaSeventh-day Adventist, benza kanjalo ngoba uDaniyeli ubiza lelo zwe ngokuthi “elenkazimulo,” futhi ukucabanga kwabo okungajulile kwaphetha ngokuthi, njengoba “intaba engcwele yenkazimulo” evesini lamashumi amane nanhlanu ngokuqinisekile iyibandla likaNkulunkulu lezinsuku zokugcina, ngakho-ke “izwe lenkazimulo” nalo kumelwe libe ibandla. Phela, womabili aqukethe isiphawulo esithi “enkazimulo.”

Awekho amaphutha ezwini likaNkulunkulu, futhi lapho uDaniyeli esebenzisa “izwe,” elihlotshaniswa negama elithi “elikhazimulayo,” bese emavesini amane kamuva esebenzisa “intaba engcwele,” elihlotshaniswa negama elithi “elikhazimulayo,” uDaniyeli wayekhomba umehluko ohlosiwe phakathi kwezwe nentaba. Izwe elikhazimulayo ngokoqobo linguJuda, futhi kusemuzi waseJerusalema lapho ithempeli likaNkulunkulu lakhiwa khona. IJerusalema, noma ithempeli, lingaqondwa njengebandla likaNkulunkulu, kodwa indawo lapho iJerusalema ikhona khona iyizwe lakwaJuda. Amaqiniso amaningi amiswa njengolwazi lwanda ekukhanyeni okuqhubekela phambili kwengelosi yesithathu, kodwa lapha simane sibeka isizinda sesiprofetho esichaza izibonakaliso ezintathu zeRoma.

Lapho siqaphela ukuthi iRoma yobuqaba neRoma yobupapa kwanikeza ofakazi ababili abamisa izimpawu zesiprofetho seRoma yanamuhla, saqaphela isimiso sokuhumusha engasibiza ngokuthi “ukusetshenziswa okuphindwe kathathu kwesiprofetho.” Kwakukhona nabanye ababese basebenzise imibono efanayo yokuphindaphindwa kathathu kwezinye iziprofetho, kodwa incazelo esafinyelela ekuyiqapheliseni iyona ncazelo esisayisebenzisa nanamuhla. Kubalulekile ukuqonda ukuthi umthetho wesiprofetho wokusetshenziswa okuphindwe kathathu kwesiprofetho, ovame kakhulu ukusetshenziswa yiFuture for America, waqondakala phakathi nengxoxo yamavesi ayisithupha okugcina kaDaniyeli ishumi nanye; kodwa okubaluleke ngokufanayo ukuthi leyo ngxoxo yaholela ekuqaphelweni kokuqala kokuthi ukusetshenziswa okuphindwe kathathu kwesiprofetho kwakumayelana neRoma. Emlandweni wamaMillerite enye yezingxoxo kwakungukuthi u-Antiochus Epiphanes wayengabe engu “abaphangi” babantu bakaDaniyeli, noma ngabe “abaphangi” kwakuyiRoma, njengoba amaMillerite ayeqonda. Isizathu sokuthi lokhu kubaluleke yingoba iRoma, njengokuthi “abaphangi” babantu bakaDaniyeli, yiyona eyayizo “misa umbono” kuDaniyeli ishumi nanye, ivesi leshumi nane.

Ngaleyo zikhathi abaningi bayakuvukela inkosi yaseningizimu; futhi nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kodwa bayakuwa. Danieli 11:14.

Isikhathi sokuqala lapho saqonda khona ukusetshenziswa okuphindwe kathathu kwesiprofetho sabonakala ngeqiniso lokuthi kukhona ukubonakaliswa okuthathu kweRoma esiprofethweni seBhayibheli. IRoma yamisa umbono wokukhanya okuqhubekayo kwengelosi yesithathu, njengoba yenza emlandweni wamaMillerite. Emlandweni wamaMillerite, kwaba ukuqonda ukuthi ubuqaba nobupapa kwakungamandla anyathela phansi indlu engcwele nebandla, okwaba uhlaka lweqiniso uMiller akha phezu kwalo “konke” ukuqonda kwakhe kwesiprofetho. Amavesi ayisithupha okugcina kaDanyeli ishumi nanye amisa uhlaka lweqiniso i-Future for America eyakhe phezu kwalo konke ukusetshenziswa kwayo kwesiprofetho. Lolo hlaka luyimibuso emithathu echithayo kadrako, yesilo, neyaprofethi wamanga eholela izwe e-Armagedoni.

Lelo hlelo lusekelwe ekuqapheliseni ukuthi iRoma yobuqaba, elandelwa yiRoma yobupapa, inikeza ofakazi ababili abamisa iRoma yesimanje, nokuthi iRoma yesimanje iyinyunyana ephindwe kathathu kadrako wobumoya (iNhlangothi Yezizwe), isilo sobuKatolika (ubupapa), nomprofethi wamanga wobuProthetani obuhlubukile (i-United States). Lolo hlelo yilokho esikubiza ngokuthi ukusetshenziswa okuphindwe kathathu kwesiprofetho. Ezihlokwini ezilandelayo sizoxoxa ngokusetshenziswa okuhlukahlukene okuphindwe kathathu kwesiprofetho okuye kwaqashelwa, nokuyikho okwakha uhlaka lokukhanya okuqhubekela phambili kwezingelosi ezintathu.

Sizobheka ukusetshenziswa okuphindwe kathathu kokubonakala okuthathu kweRoma, okuchaza isakhiwo sezombusazwe nesenkolo seRoma yanamuhla, uDade White asibiza ngokuthi ubuciko bebandla nobuciko bombuso. Leso sakhiwo siyaqondakala ngokuhlanganisa izimpawu zesiprofetho zeRoma yobuqaba nezimpawu zesiprofetho zeRoma yobupapa ngenhloso yokuchaza nokumisa lezo zimpawu eRoma yanamuhla.

Sizobheka ukusetshenziswa okuphindwe kathathu kwezibonakaliso ezintathu zeBabiloni njengoba zimelelwa nguNimrode, uNebukadinesari noBelishasari, okuveza ukuzidla komuntu wesono ohlezi ethempelini likaNkulunkulu ememezela ukuthi unguNkulunkulu, u-Isaya amchaza ngokuthi “um-Asiriya oziqhoshayo.” Ukuzidla kobupapa, okuyisihloko sesiprofetho seBhayibheli, kuyabonakala ngokuhlanganisa izimpawu zesiprofetho zaseBabele nezimpawu zesiprofetho zaseBabiloni ngenhloso yokuhlonza nokumisa izimpawu zeBabiloni lanamuhla.

Sizobheka ukusetshenziswa okuphindwe kathathu kokubonakaliswa okuthathu kuka-Eliya njengoba kumelwe u-Eliya noJohane uMbhahadisi, okukhomba “izwi elimemeza ehlane” ezinsukwini zokugcina. Izwi elimemeza ehlane ezinsukwini zokugcina limelela umlindi othile oyinhlangothi, futhi likhomba ubufakazi obuphindwe kabili ngaphakathi kwenhlangothi enesiqalo nesiphetho esifanayo. Siyatshelwa ukuthi akunakuba khona ingelosi yesithathu ngaphandle kweyokuqala neyesibili, ngakho-ke kwelinye izinga akunakwenzeka ukuhlukanisa inhlangothi yengelosi yokuqala nenhlangothi yengelosi yesithathu, futhi zombili lezi zinhlangothi zimelelwa umlindi owawufanekiselwa ngu-Eliya noJohane uMbhahadisi.

“Ngepeni nangezwi kumelwe simemezele lesi simemezelo, sibonakalisa ukuhleleka kwazo, kanye nokusebenza kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Okwesithathu ngeke kube khona ngaphandle kokokuqala nokwesibili. Le milayezo kumelwe siyinikeze izwe

ngezincwadi ezishicilelwayo, ngezinkulumo, sibonakalisa emgqeni womlando wesiprofetho izinto ebezikhona nezinto eziyokuba khona.” Selected Messages, incwadi 2, 105.

Sizobheka ukusetshenziswa okuphindwe kathathu kokubonakaliswa okuthathu kwesithunywa esilungisa indlela ukuze iSithunywa seSivumelwano sifike masinyane ethempelini laso, njengoba kumelwe nguJohane uMbhapathizi noWilliam Miller. Umlindi wokugcina uyisihloko sesiprofetho esibonwa ngokuhlanganisa ndawonye izimpawu zesiprofetho zikaJohane uMbhapathizi noWilliam Miller ukuze kuqondwe ukugcwaliseka kokugcina kukaMalaki isahluko sesithathu.

Bhekani, ngiyakuthuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; futhi iNkosi eniyifunayo iyakufika ngokuzumayo ethempelini layo, yona impela isithunywa sesivumelwano enithokoza ngaso: bhekani, iyakuza, usho uJehova Sebawoti. Malaki 3:1.

Sizobheka ukusetshenziswa okuphindwe kathathu kokubonakaliswa okuthathu kobuSulumane njengoba kumelwe yizimpawu zesiprofetho zobuSulumane zeMaye yokuqala neyesibili zeSambulo izahluko zesishiyagalombili nezesishiyagalolunye, ezihlonza izimpawu zesiprofetho zobuSulumane zeMaye yesithathu ehlonzwe eSambulweni izahluko zeshumi neshumi nanye.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.

“Ningavumeli muntu ukuba abe ubuchopho benu, ningavumeli muntu ukuba anenzele ukucabanga kwenu, ukuphenya kwenu, nokukhuleka kwenu. Lona ngumyalelo esidinga ukuwufaka enhliziyweni namuhla. Abaningi kini baqinisekile ukuthi ingcebo eyigugu yombuso kaNkulunkulu nekaJesu Kristu isemiBhalweni eniyibambe ngesandla senu. Niyazi ukuthi akukho ngcebo yasemhlabeni etholakalayo ngaphandle komzamo okhandlayo nowokukhuthazela. Kungani kufanele nilindele ukuqonda ingcebo yezwi likaNkulunkulu ngaphandle kokuphenya imiBhalo ngokuzimisela?”

“Kufanelekile futhi kulungile ukufunda iBhayibheli; kodwa umsebenzi wenu awupheli lapho; ngokuba kufanele nizihlotelele nina uqobo amakhasi alo. Ulwazi ngoNkulunkulu alutholakali ngaphandle komzamo wengqondo, ngaphandle komthandazo wokucela ukuhlakanipha ukuze nihlukanise emhlabeni omsulwa weqiniso amakhoba abantu noSathane abaye baphambanisa ngawo izimfundiso zeqiniso. USathane nabahlanganyeli bakhe abangabantu baye bazama ukuxuba amakhoba ephutha nokolweni weqiniso. Kufanele sifune ngenkuthalo ingcebo efihliweyo, futhi sicele ukuhlakanipha ezulwini ukuze sehlukanise imiqondo eqanjwe ngabantu nemiyalo kaNkulunkulu. UMoya oNgewe uyakumsiza umfuni wamaqiniso amakhulu nayigugu aphaathelene necebo lensindiso. Ngingathanda ukugcizelela kubo bonke iqiniso lokuthi ukufunda imiBhalo ngokunganaki akwanele. Kumelwe sicubungule, futhi lokhu kusho ukwenza konke okushiwo yilelo zwi. Njengoba umvukuzi ehlola umhlaba ngokulangazela ukuze athole imithambo yegolide lawo, kanjalo nani kufanele niwuhlole umyalezo kaNkulunkulu ngenxa yengcebo efihliweyo uSathane asefune isikhathi eside kangaka ukuyifihla kumuntu. INkosi ithi, ‘Uma umuntu ethanda ukwenza intando Yakhe, uyakwazi ngemfundiso.’ Johane 7:17.” Fundamentals of Christian Education, 307.