

Incwadi kaDaniyeli — Inani Lekhulu Elinamashumi Amahlanu Anesihlanu

*Ukutyhilwa Kombono Wokugqibela KaDaniyeli: Uhambo Olungqamanayo
Lweentombi Ezizizilumko*

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Siqalile ukuqwalasela umbono wokugqibela kaDaniyeli ngokumchaza uDaniyeli njengophawu lwabantu bakaThixo bomnqophiso bemihla yokugqibela, yaye sisebenzise ivesi yokuqala sidibanisa nesahluko sokugqibela ukuze siqalise ukuchonga iimpawu zobuprofeti zabo bantu bemihla yokugqibela bamelwe nguBheleteshatsare. Abantu bakaThixo bomnqophiso bemihla yokugqibela bamele amaMillerite entshukumo yengelosi yokuqala, kwanabalikhulu elinamashumi amane anesine amawaka entshukumo yengelosi yesithathu. AmaMillerite azalisekisa umzekeliso weentombi ezilishumi, yaye loo mzekeliso uyaphindwa kanye ngokoonobumba bawo ngemihla yokugqibela.

“Ndihlala ndikhunjuzwa ngomzekeliso weentombi ezilishumi, ezintlanu kuzo zazizizilumko, zaze ezintlanu zaba ziziziyatha. Lo mzekeliso uzalisekile yaye uya kuzaliseka ngokungqongqo kanye njengoko unjalo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekile yaye uya kuqhubeka uyinyaniso yangoku de kube sekupheleni kwexesha.” *Review and Herald*, August 19, 1890.

Amava omabini la maqela ezinsuku zokugqibela ngamava obu-Adventist.

“Umzekeliso weentombi ezilishumi kuMateyu 25 nawo ubonakalisa amava abantu bama-Adventist.” *Imbambano Enkulu*, 393.

AmaMillerite amela intshukumo yengelosi yokuqala, yaye amava awo nawo amelwa libandla laseFiladelfiya. Ngowe-1856, intshukumo yamaMillerite aseFiladelfiya yatshintshela kwintshukumo yaseLawodike, yaye kwimvukelo yowe-1863 yaphinda yatshintshela phambili yaba libandla lamaSeventh-day Adventist laseLawodike.

Ikhulu elinamakhulu alikhulu anamashumi amane anesine amawaka limele intshukumo yengelosi yesithathu, yaye amava alo amelwa kananjalo yibandla laseFiladelfiya. Ngo-1989, incwadi kaDaniyeli yavulwa kwibandla lamaSeventh-day Adventist laseLawodike, yaye ngoSeptemba 11, 2001, intshukumo yama-Adventist yaseLawodike yaqalisa, yaye ngoJulayi ka-2023, kwafika utshintsho olubuyela kwintshukumo yaseFiladelfiya.

UBheleteshatsare, okanye uDaniyeli, umele intshukumo yaseFiladelfiya yemihla yokugqibela, ephinda intshukumo yaseFiladelfiya yamaMillerite “ngokuchaneka kwawo onke amalungu ayo.” Ivesi yokuqala yombono wokugqibela imele abo bantu bemihla yokugqibela, yaye ubungqina bokugqibela bombono wokugqibela bumele ukuvumelana nobungqina bokuqala bombono wokugqibela. Inkqubo yokuhlanjululwa kaDaniyeli isahluko seshumi elinesibini ichaza ukwanda

kolwazi, kwakunye neendidi ezimbini eziveliswa ngoko. UBheleteshatsare ngowona melo ugqibeleleyo wezizilumko zemihla yokugqibela. KuDaniyeli isahluko seshumi elinesibini kukho ubuncinane iinyaniso ezintlanu zesiprofeto ezazizibophelelo eziqinileyo zentshukumo yamaMillerite, ezimele ukuphindwa kwintshukumo yengelosi yesithathu.

Eyokuqala yinkqubo yokuhlanjululwa evelisa iindidi ezimbini zabanquli, yaye ngoko izalisekisa umzekeliso weentombi ezilishumi kokubini kwiintshukumo zokuqala nezokugqibela.

Kodwa wena, Daniyeli, wawagcine la mazwi, uliyitywine incwadi, kude kube lixesha lokugqibela: abaninzi baya kuhamba-hamba apha naphaya, nolwazi luya kwandiswa.... Waza wathi, Hamba ngendlela yakho, Daniyeli; kuba la mazwi avaliwe, etywiniwe, kude kube lixesha lokugqibela. Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:4, 9, 10.

Umahluko phakathi kwezilumko nabangendawo (abazizidenge), usekelwe ekuqondeni kwabo (ukwahlula ngengqondo) ukwanda kolwazi oluvulwayo ngexesha lesiphelo, nokuba kungonyaka ka-1798 kumaMillerite, okanye ngo-1989 kwikhulu elinamashumi amane anesine amawaka. Abantu bakaThixo bamele bazi ukuba ubu-Adventist ngamava omzekeliso weentombi ezilishumi, kuba ngaphandle kolo qondisiso abasayi kufuna ukuqonda ukuba “ixesha lesiphelo” lesizukulwana sokugqibela lafika nini, okanye ukuba yayiyintoni na umyalezo owatyhilwayo ngelo xesha. Ngaphandle kokuqonda ukuba amava obu-Adventist ayinkqubo yokuvavanywa enamanyathelo amathathu, esekelwe kuphuhliso oluqhubekayo lwenyaniso, ekhokelela kwisiphumo “sobomi okanye sokufa,” akunakwenzeka ukuqonda ubizo oluphezulu lomAdventist ngamnye woSuku lweSixhenxe. UBheleteshatsare umele abantu abaziyo ukuba badlula kwinkqubo yokuhlanjululwa emelwe njengokuba “behlanjululwa, benziwa mhlophe, bevavanywa.” Kwaye kanye loo nkqubo inamanyathelo amathathu yokuhlanjululwa ichongwa ngokukhethekileyo njengomsebenzi woMoya oyiNgcwele.

Noko ke ndinixelela inyaniso; kubalungele nina ukuba ndimke; kuba ukuba andimki, uMthuthuzeli akayi kuza kuni; ke ukuba ndiyemka, ndiya kumthumela kuni. Kwaye xa efikile, uya kulohlwaya ihlabathi ngenxa yesono, nangenxa yobulungisa, nangenxa yomgwebo: Ngenxa yesono, kuba bengakholwa kum; Ngenxa yobulungisa, kuba ndiya kuBawo, yaye anisayi kuphinda nindibone; Nangenxa yomgwebo, kuba umphathi weli hlabathi ugwetyiwe. Ndisenezinto ezininzi zokuthetha kuni, kodwa aninakuzithwala ngoku. Kodwa ke xa efikile yena, uMoya wenyaniso, uya kunikhokelela kuyo yonke inyaniso; kuba akayi kuthetha ngokwakhe; kodwa konke athe akuva, uya kukuthetha oko; yaye uya kunibonisa izinto ezizayo. Yohane 16:7–13.

Umsebenzi woMoya oyiNgcwele ekukhokeleni iintombi ezizilumko “kuyo yonke inyaniso,” ufuna ukuba Yena akhalimele, oko kuthetha ukuyala okanye ukweyisela, ihlabathi ngesono, ngobulungisa nangomgwebo, nto leyo kanye kanye ngamanyathelo amathathu afanayo avelisa nokuba yintombi esizilumko okanye esisidenge kuDaniyeli isahluko seshumi elinesibini. Umyalezo uYesu awuchaza njengomsebenzi woMoya oyiNgcwele yi-“oli,” etyhila umahluko phakathi kwezilumko nabangendawo kuDaniyeli isahluko seshumi elinesibini. Abantu bakaThixo

bemihla yokugqibela bamele bayiqonde ukwanda kolwazi kwisizukulwana sabo, yaye olo lwazi lubandakanya ukuqonda kwabo ukuba bangaba ziintombi ezisidenge okanye ezizizilumko emzekeliswa kaMateyu isahluko samashumi amabini anesihlanu.

“UYohane waboniswa ezi zinto ngombono ongcwele. Wabona ibandla elimelwe ziintombi ezintlanu eziziziyatha, zinezibane zazo zilungisiwe zaza zikhanya, waza wadanduluka ngovuyo olukhulu, ‘Nalu unyamezelo lwabangcwele; naba abagcina imithetho kaThixo nokholo lukaYesu. Ndeva nelizwi liphuma ezulwini lisithi kum, Bhala, Banoyolo abafileyo abafela eNkosini kususela ngoku ukuya phambili: Ewe, utsho uMoya, ukuze baphumle emisebenzini yabo; yaye imisebenzi yabo iyabalandela.’”

“Abaninzi abavayo imiyalezo yengelosi yokuqala neyesibini babecinga ukuba baya kuphila babone uKristu esiza emafini ezulu. Ukuba bonke abo babebanga ukuba bayakholelwa enyanisweni babeyenzile indima yabo njengeentombi ezizizilumko, umyalezo ngowawusele uvakalisiwe kuzo zonke iintlanga, izizukulwana, iilwimi, nabantu. Kodwa ezintlanu zazingabazizilumko, zaza ezintlanu zaba zizidenge. Inyaniso yayimele ukuba ivakaliswe ziintombi ezilishumi, kodwa zintlanu kuphela ezazenze amalungiselelo ayimfuneko ukuze zihlangane naloo qela lalihamba ekukhanyeni elalifike kubo. Umyalezo wengelosi yesithathu wawudingeka. Esi saziso sasimele senziwe. Abaninzi abaphuma baya kuhlangebeza uMyeni phantsi kwemiyalezo yengelosi yokuqala neyesibini, balwala umyalezo wengelosi yesithathu, umyalezo wokugqibela wokuvavanywa oza kunikwa ihlabathi.”

“Umsebenzi ofanayo uya kufezekiswa xa loo ngelosi yimbi, emelwe kwisiTyhilelo 18, inikela isigidimi sayo. Izigidimi zengelosi yokuqala, eyesibini, neyesithathu ziya kufuna ukuphindwa. Kuya kunikelwa ubizo ebandleni, ‘Phumani kuyo, bantu bam, ukuze ningabi ngabahlanganyeli bezono zayo.’ ‘IBhabheli enkulu iwile, iwile, yaba yindawo yokuhlala yeedemon, nenqaba yabo bonke oomoya abangcolileyo, nentolongo yazo zonke iintaka ezingahlambulukanga nezithiyekileyo. Kuba zonke iintlanga ziselesile iwayini yengqumbo yohenyuzo lwayo, nookumkani bomhlaba bahenyuzile nayo, nabarhwebi bomhlaba bazityebisile ngobuninzi bezinto zayo ezimnandi.... Phumani kuyo, bantu bam, ukuze ningabi ngabahlanganyeli bezono zayo, nokuba ningamkeli kwizibetho zayo; kuba izono zayo zifike zada ezulwini, yaye uThixo uzikhumbule izenzo zayo zobugwenxa’ [IsiTyhilelo 18:2-5].”

“Thabatha ivesi nganye yesi sahluko, uyifunde ngenyameko, ingakumbi ezi zimbini zokugqibela: ‘Nokukhanya kwesibane akusayi kuphinda kukhanye konke konke kuwe; nezwi lomveni nelomtshakazi alisayi kuphinda livele konke konke kuwe; kuba abarhwebi bakho babengabantu abakhulu bomhlaba; kuba zonke iintlanga zalahlekiswa bubugqirha bakho. Kwaye kuye kwafunyanwa igazi labaprofeti, nelabangcwele, nelabo bonke ababulawayo emhlabeni.’”

“Umzekeliso weentombi ezilishumi wanikelwa nguKristu ngokwaKhe ngokwaKhe, yaye yonke inkcukacha yawo imele ifundwe ngenyameko. Kuya kuza ixesha apho ucango luya kuvalwa. Simelwa nokuba ziintombi ezilumkileyo okanye ezibudenge. Asinakukwazi ngoku ukwahlula, yaye asinagunya lokuthi ngoobani abalumkileyo kwanokuba ngoobani abazizidenge. Bakho abo bayibambayo inyaniso ekungalungini, yaye ngokwembonakalo yangaphandle bafana neentombi ezilumkileyo.” Manuscript Releases, umqulu 16, 270.

Njengama-Adventist abaza kubiza amadoda nabafazi baphume eBhabheli ngexesha lomthetho weCawa osondeleyo ukuza, “simelwe nokuba ziintombi ezilumkileyo okanye ezizizidenge.” Iqela elabonwa nguYohane “elimelwe ziintombi ezintlanu ezilumkileyo, izibane zazo zilungisiwe zaza zavutha,” awaphinda uYohane walichaza njengabo banako “ukunyamezela kwabangcwele,” nabo “bagcina imithetho kaThixo nokholo lukaYesu,” ngabo ikhulu elinamashumi amane anesine amawaka, abafuneka ukuba bagcine imithetho kaThixo, basebenzise ukholo lukaYesu, baze bazi ukuba bangazo iintombi ezisemzekeliswa kaMateyu amashumi amabini anesihlanu. Akuphelelanga nje ekubeni kufuneka baqonde ukuba nokuba ziintombi ezilumkileyo okanye ezizizidenge, koko kufuneka baphinde amava amelwe nguDanilyeli njengokuthi “bahlanjululwe, benziwe mhlophe, bavavanywe.”

Babevuma ngathi bacula ingoma entsha phambi kwetrone, naphambi kwezo zidalwa zine, naphambi kwabadala; yaye akukho namnye umntu wayenokuyifunda loo ngoma ngaphandle kwekhulu elinamashumi amane anesine amawaka, awakhululwa emhlabeni. Aba ngabo abangazange bangcoliswe ngabafazi; kuba baziintombi. Aba ngabo abamlandelayo iMvana naphi na apho iya khona. Aba bakhululwa phakathi kwabantu, bengamazimba okuqala kuThixo nakwiMvana. Yaye emlonyeni wabo akufunyanwanga nkohliso; kuba abanatyala phambi kwetrone kaThixo. ISityhilelo 14:3–5.

Kukho ubuncinane iinyaniso ezintlanu ezimelwe kwisahluko seshumi elinesibini sikaDanilyeli, eziziinyaniso ezinxulumene nentshukumo yamaMillerite yesithunywa sokuqala, eziya kuphindwa zize ziqondwe ngokupheleleyo ngakumbi yintshukumo yamakhulu alikhulu anamashumi amane anesine amawaka. Enye yezo nyaniso yinkqubo yokuhlunjululwa enamanyathelo amathathu enxulunyaniswa nomzekeliso weentombi ezilishumi. Inyaniso yokuqala awayiqondayo uWilliam Miller ngokwemeko yexesha lesiprofeto, yayikukuba “izihlandlo ezisixhenxe,” zikaLevitikus amashumi amabini anesithandathu, yaye loo nyaniso ichongiwe kuDanilyeli 12, yaye yinyaniso yokuqala kwimbali yamaMillerite ekhankanywe apho.

Kodwa wena, Danilyeli, wavale la mazwi, uyitywine incwadi, kude kube lixesha lesiphelo; abaninzi baya kuya bebuya, nolwazi luya kwanda. Ndaza mna Danilyeli ndakhangela, yaye, khangelwa, kwakumi abanye ababini, omnye ngakolu hlangothi lomlambo, nomnye ngakwelo hlangothi lomlambo. Waza omnye wathi kwindoda eyayambethe ilinen, eyayiphezu kwamanzi omlambo, Kuya kude kube nini na ukuphela kwale mimangaliso? Ndaza ndeva indoda eyayambethe ilinen, eyayiphezu kwamanzi omlambo, xa yayiphakamisa isandla sayo sokunene nesandla sayo sokhohlo isibhekisa ezulwini, yafunga ngaye ophila ngonaphakade ukuthi kuya kuba lixesha, namaxesha, nesiqingatha sexesha; yaye xa ithe yagqiba ukusasaza amandla abantu abangcwele, zonke ezi zinto ziya kugqitywa. Ndaza ndeva, kodwa andaqonda; ndaza ndathi, O Nkosi yam, siya kuba yintoni na isiphelo sale nto? Waza wathi, Hamba ngendlela yakho, Danilyeli; kuba la mazwi avaliwe atywiniwe kude kube lixesha lesiphelo. Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangeendawo oya kuqonda; kodwa izilumko ziya kuqonda. Danilyeli 12:4–10.

Le ndinyana iqala ngokuba incwadi kaDanilyeli itywinwe de kube lixesha lesiphelo, yaye le ndinyana igqiba ngokuba incwadi kaDanilyeli itywinwe kude kuse kwixesha lesiphelo. Phakathi

kokutywinwa kokuqala nokokugqibela kwamazwi kaDaniyeli, ubungqina obafungelwayo balo “Lowo uphilayo ngonaphakade” babusithi, “kuya kuba lixesha, namaxesha, nesiqingatha; yaye xa athe wawugqiba umsebenzi wokuchithachitha amandla abantu abangcwele, ziya kuba zigqityiwe zonke ezi zinto.”

Lowo wanikela obu bungqina buqinisekiswa ngesifungo yayinguLowo wayephezu kwamanzi, embethe ilinen. UDaniyeli wabona ingelosi kwenye intlambo yoMlambo iHiddekel, nanye ingelosi kwenye intlambo, yaye enye yezo ngelosi yabuza umbuzo, owaphendulwa nguLowo wayephezu kwamanzi. Umbuzo wawusithi, “Koda kube nini?” La ngamazwi amabini okuqala afanayo ombuzo obuzwe kwindinyana yeshumi elinesithathu yesahluko sesibhozo sikaDaniyeli.

Ndaza ndeva omnye ongcwele ethetha, yaza enye ingcwele yathi kuloo ngcwele yayithethayo, Koda kube nini na umbono ongombingelelo wemihla ngemihla, nesikreko esiyinkangala, wokunikelwa kokubini kwengcwele nomkhosi ukuba kunyathelwe phantsi kweenyawo? Wathi kum, Koba ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ingcwele ihlanjululwe. Daniyeli 8:13, 14.

Isakhiwo esifanayo sobuprofeti sifumaneka kuzo zombini ezo ncoko, ngaphandle kokuba kwisahluko sesibhozo uDaniyeli usecaleni komlambo iUlai, kungekhona umlambo iHiddekel. Kwisahluko sesibhozo ingelosi (ongcwele) “yathi kuloo ungcwele uthile wathethayo, kuya kude kube nini.” Igama lesiHebhere eliguqulelwe ngokuthi “loo ungcwele uthile,” ligama lesiHebhere elithi “Palmoni,” elithetha uMbali Omangalisayo Wamanani, okanye uMbali Weemfihlelo. Kwisahluko sesibhozo uYesu (uMbali Omangalisayo Wamanani) wayethetha, yaye omnye ongcwele wabuza uYesu (loo ungcwele uthile), “kuya kude kube nini.”

Kwisahluko seshumi elinesibini, Lowo umi phezu kwamanzi ubuzwa yingelosi eyayikwelinye lamacala oMlambo iHiddekel isithi, “kuya kude kube nini.” Ezi ndawo zimbini mazithathelwe ingqalelo kunye, umgca phezu komgca. Umbuzo wokuqala wesahluko sesibhozo ngulo: “umbono ongokunyathelwa phantsi kwengcwele nomkhosi, okwazaliseka kuqala ngobuhetheni, kwandule ke bubupopu, uya kuba kude kube nini?” Umbuzo wesahluko seshumi elinesibini uthi, “kuya kuba kude kube nini kuse ekupheleni kwezi zimanga.” Impendulo efungelweyo ithi ke inikelwa nguPalmoni, uMbali-manani oMangalisayo, owayembethe ilinen, emi phezu kwamanzi: “kuya kuba lixesha, namaxesha, nesiqingatha sexesha; yaye xa athe akugqiba ukusasaza amandla abantu abangcwele, ziya kuthi ke zonke ezi zinto zigqityiwe.”

Imibuzo yeMilambo i-Ulai ne-Hiddekel ithi, “kuya kuba kude kube nini na umbono wokuchithachithwa kwabantu bakaThixo okuphunyezwa bubuhedeni kuqala, baze emva koko bupopu, njengoko benyathela phantsi ingcwele nomkhosi?” Impendulo ithi ukunyathelwa phantsi kuphela ngo-1798, xa kuqala umsebenzi kaPalmoni wokumisa itempile yamaMillerite, kuze emva koko kuphele kwiminyaka engamashumi amane anesithandathu kamva ngo-1844, xa ingcwele yayimele ukuhlanjululwa.

Kwisesahluko seshumi elinesibini uDaniyeli weva incoko, “kodwa andiqondanga.” UDaniyeli wavakalisa umnqweno wokuba aqonde, njengoko kubonakaliswa kukuba wabuza uKristu. “Nkosi yam, ziya kuba yintoni na isiphelo sezi zinto?” Ukubonakalisa kwakhe umnqweno wokuqonda

kwakumela umnqweno weentombi ezizizilumko wokuba ziqonde, kuba yonke loo ngxoxo yabekwa phakathi kwezalathiso ezibini zokutywinwa kwencwadi kaDaniyeli kude kube lixesha lesiphelo. UDaniyeli wayemele umnqweno owabekwa phezu kukaWilliam Miller wokuba aqonde inyaniso eyatyhilwayo ngowe-1798, yaye inyaniso yokuqala awakhokelwayo ukuba ayiqonde yaba kukunyathelwa phantsi kwengcwele nomkhosi, kuqala bubuhedeni baze emva koko bubupopu ngexesha ekwakusasazwa ngalo amandla abantu abangcwele, ekuzalisekiswa “kwamaxesha asixhenxe,” eLevitikus amashumi amabini anesithandathu.

Umnqweno kaMiller wokwazi inyaniso umelwe ngumnqweno kaDaniyeli, kodwa ukuqonda kukaMiller kwakungaphelelanga. UDaniyeli umele umnqweno kaMiller, yaye uBeltshatsare umele abo banokuqonda okupheleleyo kwento nalo mbono. Kukho ubuncinane iinyaniso ezintlanu ezibalulekileyo ezaziyinxalenye yamava amaMillerite kwisahluko seshumi elinesibini sikaDaniyeli, eziya kufumana umfanekiswano ohambelanayo kwimbali yamawaka alikhulu anamashumi amane anesine. Enye kukuba bazalisekisa baza baqonda ukuba babezalisekisa umzekeliso weentombi ezilishumi, kunye nenkqubo yawo yokuvavanywa enamanyathelo amathathu, yaye enye kukuba bayaliqonda ilitye lesiseko “lamaxesha asixhenxe,” likaLevitikus isahluko samashumi amabini anesithandathu.

Siya kuqhubeka nesi sifundo kwinqaku lethu elilandelayo.

“Ngoko ke ubukumkani bamazulu buya kufaniswa neentombi ezilishumi, ezathabatha izibane zazo, zaphuma zaya kuhlangabeza umyeni. Ke zona ezintlanu zaziziingqondi, nezinye ezintlanu zaziziziyatha. Ezo zazingamaziyatha zathabatha izibane zazo, azathabatha oli kunye nazo; kodwa eziziingqondi zathabatha oli ezityeni zazo kunye nezibane zazo. Ke kaloku, akubon’ ukuba umyeni uyalibala, zathongozela zonke zalala. Kwathi phakathi kobusuku kwabakho isikhalo, sithi, Nanko umyeni uyeza; phumani niye kumhlangabeza. Zandula ke zonke ezo ntombi zavuka, zalungisa izibane zazo. Eziziziyatha zathi kweziziingqondi, Sipheni ioli yenu; ngokuba izibane zethu ziyacima. Kodwa eziziingqondi zaphendula, zisithi, Hayi; hleze inganeli thina nani: yiyani koko kwabathengisayo, nizithengele. Ke kaloku, ekubon’ ukuba ziyahamba zisiya kuthenga, wafika umyeni; zaza ezo bezikulungele zangena naye emsithweni; lwaza ucango lwalwa. Emveni koko zafika nazo nezinye iintombi, zisithi, Nkosi, Nkosi, sivulele. Kodwa yena waphendula wathi, Inene ndithi kuni, andinazi. Lindani ngoko; ngokuba anazi mini naliyure aya kuza ngayo uNyana woMntu.”

“Ngoku siphila kwelona xesha liyingozi kakhulu, yaye akukho namnye kuthi omele alibazise ekufuneni ukulungiselelwa ukuza kukaKristu. Makungabikho namnye olandela umzekelo weentombi ezizizidenge, acinge ukuba kuya kukhuseleka ukulinda de kufike ingxaki ngaphambi kokufumana ukulungiswa kwesimilo ukuze ame ngelo xesha. Kuya kuba semva kwexesha ukufuna ubulungisa bukaKristu xa iindwendwe zibizwa zingene zize zihlolwe. Ngoku lixesha lokunxiba ubulungisa bukaKristu,—ingubo yomtshato eya kukufanela ukungena kwisidlo somtshato seMvana. Emzekeliswa, iintombi ezizizidenge zimelwe zicela ioli, zize zisilele ukuyifumana ngokwesicelo sazo. Oku kufuzisela abo bangazilungiselelanga ngokwabo ngokuphuhlisa isimilo esinokuma ngexesha lengxaki. Kunjengokuba bangaya kubamelwane babo bathi, Ndinikeni isimilo senu, kungenjalo ndiya kulahleka. Abo babelumkile babengenako ukwabelana ngeoli yabo nezibane ezazidanyaza zeentombi

ezizizidenge. Isimilo asidluliselwani. Asithengwa, asithengiswa; sifunyanwa. INkosi inike wonke umntu ngamnye ithuba lokufumana isimilo esilungileyo ngeeyure zovavanyo; kodwa ayibekanga ndlela yokuba omnye umntu adlulisele komnye isimilo asiphuhlise ngokudlula kumava anzima, ngokufunda izifundo kuMfundisi omkhulu, ukuze akwazi ukubonakalisa umonde phantsi kovavanyo, aze asebenzise ukholo ukuze asuse iintaba zokungenakwenzeka. Akunakwenzeka ukudlulisela ivumba elimnandi lothando,—ukunika omnye ubulali, ubuchule, nokunyamezela. Akunakwenzeka ukuba intliziyo yomntu omnye ithululele kwenye uthando lukaThixo nolobuntu.

“Kodwa imini iyeza, yaye isondele phezu kwethu, xa onke amanqanaba esimilo aya kutyhilwa ngezilingo ezikhethekileyo. Abo bahlala benyanisekile kumgaqo, abo basebenzisa ukholo kude kube sekupheleni, baya kuba ngabo baye bangqinwa benyanisekile phantsi kovavanyo nezilingo ngexesha leeyure zangaphambili zovavanyo lwabo, baza bakha izimilo ngokufana noKristu. Iya kuba ngabo baye bahlakulela ukusondelana okunzulu noKristu, abo, ngobulumko bakhe nangobabalo lwakhe, bangabathabathi-nxaxheba kwindalo yobuthixo. Kodwa akukho mntu unokunika omnye ukuzinikela kwintliziyo neempawu eziphakamileyo zengqondo, aze azalise ukuswela kwakhe ngamandla okuziphatha. Ngamnye wethu unokwenza lukhulu ngenxa yomnye ngokunika abantu umzekelo ofana noweKristu, ngaloo ndlela ebaphembelela ukuba baye kuKristu ngenxa yobulungisa abangakwaziyo ukuma ngabo ngaphandle kwabo emgwebeni. Abantu mabawuqwalasele ngomthandazo lo mba ubalulekileyo wokwakhiwa kwesimilo, baze babumbe izimilo zabo ngokomzekelo wobuthixo.” The Youth Instructor, January 16, 1896.