

Incwadi kaDaniyeli - Inani Lamashumi Amahlanu Anesihlanu

Ukutyhilwa Kwelaphu Lobuprofeti: Isityhilelo sikaGabriyeli kuDaniyeli

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UGabriyeli weza kuDaniyeli emva kokuba efikile ekuqondeni iminyaka engamashumi asixhenxe yobukhoboka besiprofeto sikaYeremiya, nesifungo nesiqalekiso sikaMoses.

Ngomnyaka wokuqala wokulawula kwakhe, mna Daniyeli ndaqonda ngeencwadi inani leminyaka, elafikayo ngalo ilizwi leNkosi kuYeremiya umprofeti, lokuba iya kuzizalisekisa iminyaka engamashumi asixhenxe ekuphanzisweni kweYerusalem. ... Ewe, onke amaSirayeli awuqithile umthetho wakho, ade ajika emke, ukuze angalithobeli ilizwi lakho; ngenxa yoko isiqalekiso siphalalisiwe phezu kwethu, nesifungo esibhaliweyo emthethweni kaMoses umkhonzi kaThixo, ngenxa yokuba sonile kuye. Yaye uwamisile amazwi akhe, awawathethayo nxamnye nathi, nxamnye nabagwebi bethu ababesigweba, ngokuzisa phezu kwethu ububi obukhulu; kuba phantsi kwezulu lonke akuzange kwenziwe okunje ngoko kwenziwayo phezu kweYerusalem. Njengoko kubhaliwe emthethweni kaMoses, bonke obu bubi bufikile phezu kwethu; sekunjalo asizange sithandaze phambi kweNkosi uThixo wethu, ukuze sibuye ezonweni zethu, siqonde inyaniso yakho. Ngenxa yoko iNkosi yabubek' iliso ububi, yabuzisa phezu kwethu; kuba iNkosi uThixo wethu ililungisa kuyo yonke imisebenzi yayo eyenzayo; kuba asizange silithebele ilizwi layo. Daniyeli 9:2, 11–14.

Igama uDaniyeli awalisebenzisayo eliguqulelwe ngokuthi “isifungo,” lelona gama linye uMoses awalisebenzisayo eliguqulelwe ngokuthi “izihlandlo ezisixhenxe,” kwiLevitikus 26. USister White usazisa ukuba kwisahluko sesithoba, uDaniyeli wayefuna ukuqonda ubudlelwane obuphakathi kwexesha likaYeremiya leminyaka engamashumi asixhenxe nexesha lamakhulu amabini anamashumi amathathu eminyaka. UGabriyeli wayeyalelwe kwisahluko sesibhozo ukuba amenze uDaniyeli awuqonde umbono weentsuku ezingamawaka amabini anamakhulu amathathu, yaye uGabriyeli ugqibezela umsebenzi wakhe xa ebuyela kwisahluko sesithoba, aze azise uDaniyeli ukuba ahlule ngengqondo le mibono mibini ebingumxholo wezahluko zesixhenxe, zesibhozo kwanesesithoba. Le mibono mibini ingumxholo “wokwanda kolwazi” olwatyhilwayo ngowe-1798.

Iminyaka engamashumi asixhenxe kaYeremiya kunye “nesiqalekiso” sikaMoses zombini ziyimifuziselo “yamaxesha asixhenxe,” njengoko kumelwe “sisifungo” sikaMoses, kodwa uGabriyeli uza kubonisa ukwahlulwa kwexesha leminyaka engamawaka amabini anamakhulu amathathu. Linokwahlulwa ngokuchanekileyo kuphela xa ubudlelwane bombono (“chazon”) wokunyathelwa phantsi, nombono (“mareh”) wokubonakala, bohlulwa ngokuchanekileyo. UGabriyeli waqalisa ngokuchaza ukuba ixesha lovavanyo leminyaka engamakhulu amane anamashumi alithoba lanikelwa kumaYuda. Elo xesha lalinjalo kanye njengexesha leminyaka engamakhulu amane anamashumi alithoba lokuvukela elalizise iminyaka engamashumi asixhenxe yokuthinjwa.

Igama elithi “kumiselwe” kwindima yama-24 libhekisela kwixesha elisusela ekuphumezeni umthetho wesithathu ngo-457 BC, kude kube kukuxulutywa ngamatye kukaStefano ngo-34 AD, kodwa igama elithi “kumiselwe” kwiindima zama-26 nama-27 lichaza amagunya achithachithayo obuhedeni nobupopu.

Kwaye emveni kweeveki ezingamashumi amathandathu anambini uMesiya uya kunqunyulwa, kodwa kungengakhe; nabantu benkosi eya kuza baya kuwutshabalalisa umzi nengcwele; nesiphelo sawo siya kuba ngogutyulo olunjengonogumbe, kude kuse ekupheleni kwemfazwe kumiselwe ukuphanziswa. Yena uya kuqinisa umnqophiso nabaninzi iveki enye; embindini weveki uya kuphelisa idini nomnikelo, ngenxa yokwanda kwamasikizi uya kuwenza ube yinkangala, kude kube sekuphelisweni; yaye okumiselweyo kuya kuthululwa phezu kwenkangala. Daniyeli 9:26, 27.

UGabriyeli uxelela uDaniyeli ukuba “emva kokuba” “uMesiya” “enqunyiwe,” “abantu benkosi eya kuza baya kusitshabalalisa isixeko nendlu engcwele.” IRoma yobuhedeni yatshabalalisa “isixeko nendlu engcwele” ekungqingweni okwathabatha kanye iminyaka emithathu nesiqingatha ukususela ngonyaka wama-66 ukuya kowama-70 AD. UGabriyeli uchaza ukuba “isiphelo semfazwe” siya kuba “njengomkhukula,” nokuba imfazwe iya kubandakanya “iintshabalalo.” Imfazwe eyenziwa nxamnye neYerusalem nendlu engcwele yayikukunyathelwa phantsi okwafezekiswa bubuhedeni nobupopu. Amandla obuhedeni awayeza kutshabalalisa iYerusalem ekuqaleni yayiyiBhabheli, kodwa amandla obuhedeni awayeza kuyitshabalalisa emva kokubethelelwa emnqamlezweni koMesiya yayiyiRoma yobuhedeni. Kodwa imfazwe nxamnye nendlu engcwele nomkhosi yafezekiswa ngamandla amabini atshabalalisayo, yaye eyesibini kula mandla mabini atshabalalisayo eZibhalweni bubupopu.

Ubupapa bungamandla obumelwe “njengesibetho esiphuphuma sityhutyha,” bungamandla akwivesi yamashumi amane kaDaniyeli ishumi elinanye, “aphuphuma adlule.” Ukunyathelwa phantsi kweYerusalem okwaba nesiqalo ngaseBhabheli, kwaza kwaqhubeka ngohlanga lwentsimbi olwaluthetha amazwi antsokothileyo njengoko lumelwe nguMoses kwiDuteronomi, kwalandelwa bubupapa. Kude kube sekupheleni kokunyathelwa phantsi “kweziphangalalo” kwakukho “oko kumisiweyo.” Kwivesi yamashumi amabini anesixhenxe, uKristu uyawuqinisa umnqophiso nabaninzi iveki enye. Embindini waloo veki, inkqubo yemibingelelo yasemhlabeni yayiza kupheliswa njengoko uKristu wayeqalisa ulungiselelo lwakhe lobubingeleli obukhulu engcweleni yasezulwini. Ngenxa yokungathobeli kwamaYuda ngexesha lovavanyo olwalunqunyulwe lwabekelwa wona, ingcwele nesixeko zaziza kwenziwa ziphanzile kwakhona.

Ivesi ithi, “ngenxa yokwanda kwezinto ezinezotho uya kulenza libe yinkangala, kude kuse ekupheleni, yaye oko kumiselweyo kuya kuthululwa phezu kwaleyo nkangala.” Xa amaYuda ekugqibeleni ayizalisa indebe yexesha lawo lovavanyo yada yaphuphuma, isixeko nengcwele zaziya kuba yinkangala kude kube sekupheleni kwemfazwe. “Ekupheleni” kokunyathelwa phantsi ngonyawo ngo-1798, kwakusele “kumiselwe” ukuba ubupopu buya kwamkela inxeba elibulalayo. Emva koko isixeko nengcwele zaziya kubuyiselwa zize zakhiwe kwakhona, njengoko kwakumelwe ngumfuziselo xa amaYuda ephuma eBhabheli yokoqobo phantsi kwemimiselo emithathu.

Kude kube sekuzalisekeni kwaloo mfazwe iYerusalem yayimele inyathelwe phantsi ngamandla obupapa. Amaxesha esiprofeto enza izigaba ezahlukeneyo ngaphakathi kweminyaka engamawaka amabini anamakhulu amathathu anokuqondwa ngokuchanekileyo kuphela xa ulwalamano lombono wokunyathelwa phantsi weminyaka engamashumi asixhenxe luqondwa ngokunxulumene nombono wokubuyiselwa kwengcwele nomkhosi. Ukwala umbono wokusasazwa kwesiqalekiso sikaMoses kukwala umbono wokuhlanganiswa. Umbono weminyaka engamashumi asixhenxe ngumbono wokusasazwa. Umbono weminyaka engamawaka amabini anamakhulu amathathu ngumbono wokuhlanganiswa. Umbono weminyaka engamashumi asixhenxe ngumbono we-“chazon” wokusasazwa, yaye umbono weminyaka engamawaka amabini anamakhulu amathathu ngumbono we-“mareh” wokuhlanganiswa.

Ngoko ke oko uThixo akumanyileyo, makungahlukaniswa ngumntu. Marko 10:9.

Le mibono mibini idityaniswe ndawonye ngokwesiprofeto, yaye ukwala omnye kukwala yomibini. Le nyaniso ibonisa ukuba, nangona ubu-Adventism busithi buyasigcina isiprofeto seminyaka engamawaka amabini anamakhulu amathathu, buyilahlele intsika esembindini yobu-Adventism, kanye njengoko ngokuqinisekileyo bayilahla “amaxesha asixhenxe” ngowe-1863. AmaYuda akazange na athi agcina umthetho kaThixo? UIsrayeli wamandulo akazange na avume ukuba ukhangele uMesiya? Ukuvuma akunantsingiselo ukuba akuxhasi iLizwi likaThixo.

Ekugqibeleni amaMillerite achonga umhla wama-22 ku-Oktobha, 1844, njengokuphela kwexesha leentsuku ezingamawaka amabini anamakhulu amathathu, kodwa ukuqonda kwawo kwakulinganiselwe. Kwada kwasemva kokudana okukhulu apho ukukhanya kwafika ngokubhekisele kwengcwele yasezulwini nokubonakala kukaKristu eNdalweni eNgcwele Kakhulu ngaloo mhla. Kwada kwasemva kwaloo mhla apho ayibona khona isigidimi sengelosi yesithathu nomthetho kaThixo.

INkosi yayenqwenela ukwandisa ukukhanya kwesiprofeto okunxulunyaniswa neminyaka engamawaka amabini anamakhulu amathathu, yaye ngowe-1856, yavula umnyango wokukhanya olungakumbi, yaza kwiminyaka esixhenxe elandelayo ubu-Adventism bawuvala loo mnyango. Akuzange kube semva koSeptemba 11, 2001, apho iNkosi yakhokela abafundi besiprofeto ukuba babuyele kumanqaku kaHiram Edson, kwaza ukukhanya “kwamaxesha asixhenxe” kwaphinda kwaqalisa ukwanda.

Ngokwala ukubona unxulumano phakathi kwesiprofeto seminyaka engamakhulu amabini anamashumi amathathu anesithoba kunye nesiprofeto seminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini, ubu-Adventist bafikelela ekuqondeni umhla wama-22 ka-Oktobha 1844 ngendlela emfutshane nengaphelelanga.

Xa uS. S. Snow wayimisela ngokuqinisekileyo umhla wokubethelelwa emnqamlezweni, umhla wama-22 ku-Oktobha, 1844, waqinisekiswa.

Yazi ke ngoko, uqonde, ukuba ukususela ekuphumeni komyalelo wokubuyisela nowokwakha iYerusalem kude kuse kuMesiya iNkosana, kuya kubakho iiveki ezisixhenxe, neeveki ezingamashumi amathandathu anesibini; isitalato siya kwakhiwa kwakhona, nodonga

ngokunjalo, nakumaxesha enkathazo. Emva kweeveki ezingamashumi amathandathu anesibini uMesiya uya kunqunyulwa, kodwa kungengakhe; nabantu benkosana eza kuza baya kuwutshabalalisa umzi nengcwele; isiphelo sawo siya kuba ngonjengomkhukula, kude kuse esiphelweni semfazwe kumiselwe iintshabalalo. Yena uya kuqinisa umnqophiso nabaninzi iveki enye; yaye phakathi evekini uya kubangela ukuba idini nomnikelo kuphele, yaye ngenxa yokwanda kwamasikizi uya kuwenza ube yinkangala, kude kuse ekuzalisekeni, yaye oko kumiselweyo kuya kuthululelwa phezu kwenkangala. Daniyeli 9:25–27.

AmaMillerite awuqonda umhla ochanekileyo wokubethelelwa emnqamlezweni, kwaza ke kwachongwa ukuphela kwexesha leminyaka engamawaka amabini anamakhulu amathathu. “Ukunqunyulwa kukaMesiya” “esazulwini seveki,” apho uKristu waqinisekisa “umnqophiso” ngenxa yokuba amaYuda ayizalisa indebe yawo yexesha lovavanyo de yaphelela phezulu, njengoko kumelwe “kukwanda kwezinto ezinezotho,” nako kwachongwa. Umnqamlezo waba luphawu lwembali olwalubalulekile ekuqondweni komyalezo weSikhalo Sasezinzulwini Zobusuku.

Nangona kwakukho ukukhanya okwakufumaneka kwezo ndima zavelisa ukubonakaliswa okunamandla kangaka kwamandla kaThixo, amaMillerite akazange afikelele ekuqondeni ezo ndima okwakumelwe ngumnqweno kaDaniyeli wokuqonda ubudlelwane phakathi kwemibono emibini. Iveki apho uKristu waqinisekisa umnqophiso yahlulwa yangamacandelo amabini, athe uDade White kamva wawachaza njengemele ulungiselelo lobuqu lukaKristu lweminyaka emithathu enesiqingatha, lulandelwa lulungiselelo lwakhe njengoko lwalumelwe ngabafundi. Babona ukuba umqondiso wembali womnqamlezo waba yintsika yokuxhasa ukuqinisekiswa komhla wama-22 Oktobha 1844, kodwa abazange babone ukuba wawumela kananjalo umbindi wamaxesha amabini afanayo eminyaka emithathu enesiqingatha, yaye ngaloo ndlela wawumela “amaxesha asixhenxe,” athe uThixo ngoMoses wawabiza ngokuba “yingxabano yomnqophiso wakhe.”

Ndiya kuthi nam ndihambe ngokuchasene nani, ndinibethe ndiphindaphinde izihlandlo ezisixhenxe ngenxa yezono zenu. Ndobazisela ikrele phezu kwenu, eliya kuphindezela impikiswano yomnqophiso wam; yaye xa nithe nahlanganisana phakathi kwemizi yenu, ndiya kuthumela indyikitya yokufa phakathi kwenu; ninikelwe esandleni sotshaba. Levitikus 26:24, 25.

Xa uKristu wayeqinisa umnqophiso nabaninzi, yayingumnqophiso lowo awayenengxabano ngawo namaYuda angathobeliyo. “Ingxabano yomnqophiso wakhe,” yaqala ngo-723 BC, xa ama-Asiriya athimba ubukumkani basemantla, aza ke kangangeentsuku zesiprofeto eziliwaka elinamakhulu amabini anamashumi amathandathu, ubuhedeni bayinyhasha iSirayeli yokoqobo. Oko kunyhashwa kwalandelwa ke zezinye iintsuku zesiprofeto eziliwaka elinamakhulu amabini anamashumi amathandathu, zobupopu bunyathela iSirayeli yokomoya.

Iveki yesiprofeto uKristu awaqinisa ngalo umnqophiso, ekuzalisekeni kombono weminyaka engamawaka amabini anamakhulu amathathu, nayo yamela umbono weminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini. AmaMillerite aqonda ngokwaneleyo isiprofeto seminyaka engamawaka amabini anamakhulu amathathu ukuze avakalise

ngokuchanekileyo isigidimi soKhalelo lwasezinzulwini zobusuku, kodwa akhetha ukwala inxalenye yokukhanya eyayijoliswe ukuba idluliselwe kukuchazwa kukaGabriyeli kwisahluko sesithoba.

UGabriyeli wayalele uDaniyeli ukuba ahlule ngokufanelekileyo (engqondweni awahlule) loo mibono mibini, emelwe njenge “matter” kunye “vision,” yaye ekuzalisekiseni kweso siluleko uDade White uyasazisa ukuba lo yayiyeyona nto kanye yayimthwalisa umthwalo uDaniyeli njengoko wayezama ukuqonda ubudlelane beeveki ezingamashumi asixhenxe (uphawu “lwamaxsha asixhenxe”), kunye neminyaka engamawaka amabini anamakhulu amathathu.

Ukuchaswa kwama-Adventist “kwamaxsha asixhenxe” kwabafaka kwindawo apho babengenako ukuqonda ukuba ixesha lokuqala leminyaka engamakhulu amane anamashumi alithoba, elalinqanyulwe kwiminyaka engamawaka amabini anamakhulu amathathu, lalimela imvukelo yomnqophiso uMoses ayichaza njengokuthi “ingxabano yomnqophiso wakhe”.

Bakwathintelwa kwanjalo ekuqondeni ukuba ukubethelelwa emnqamlezweni phakathi kweveki akuzange kwenze ngaphezu kokuchonga nje umhla, kuba kwachonga kanye owona mbindi wembambano kaKristu nokungathobeli kukaSirayeli ngegazi lomnqophiso. Babengaboni inyaniso yokuba igazi elaphalazelwa abaninzi emnqamlezweni, elaliqinisekisa umnqophiso wakhe, laliqinisekisa kwanjalo umnqophiso obekwe phambili kwiLevitikus amashumi amabini anesihlanu namashumi amabini anesithandathu.

AmaSirayeli amandulo azibophelela kumnqophiso apho awawuchaza khona umnqophiso njengokuvakalisa kwawo ukuthi, “konke athe uYehova wakuthetha, siya kukwenza,” engazi konke konke ukuba umnqophiso uKristu awayewunikezela wawufuna ukuba umthetho waKhe ubhalwe entliziyweni. Ingcaciso yawo eyayiyeyobuFarisi ngemimiselo yomnqophiso yawathintela ekuwuqondeni nasekuwamkeleni umnqophiso oyinyaniso.

UYuda lwanamhlanje luye lwawuchaza umnqamlezo wegazi embindini weveki ngamabinzana abangela kwaloo bumfama kuYuda lwanamhlanje obabuphezu koYuda lwakudala xa balahla uMesiya baza babhengeza ukuba babengenakumkani ngaphandle kukaKesare.

UIsrayeli wanamhlanje uyimfama enyanisweni yokuba imbali uGabriyeli awayichazela uDaniyeli ayiquki nje kuphela ukuqinisekiswa komnqophiso, kodwa ikwaquka nokuchithachithwa okuziswa phezu kwabo balahlayo loo mnqophiso; kuba ezi ndinyana zibonisa ukuba iRoma yobuhedeni (inkosana eyayiza kuza) yayiza kutshabalalisa isixeko nengwele, kwanokuba kwada kwasekupheleni kwemfazwe (eyayinyathela phantsi ingwele nomkhosi) “iincithakalo,” kwisininzi, zazimiselwe.

Kwimbali apho uKristu waphalaza igazi lakhe ukuze aqinise umnqophiso nabaninzi, amagunya amabini atshabalalisayo eRoma yobuhedeni neyobuPopu achongwa ngokukodwa. Igazi elaphalazwa emnqamlezweni lilo uKristu alizisa kwingwele yasezulwini, yaye lingumqondiso womsebenzi waKhe omelwayo ngumbono we-“mareh” weminyaka engamawaka amabini anamakhulu amathathu. Loo mbali ilukelwe kunye nembali yombono we-“chazon” weminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, njengoko imelwe ngala

magunya mabini atshabalalisayo awayeza kunyhasha ingcwele nomkhosi.

Iinyaniso ezamelwa ephupheni likaMiller njengejuwele zazikhanya njengelanga, kodwa zazingagqibelelanga. Ngemihla yokugqibela, xa iSikhalo Sasezinzulwini Zobusuku siphindwa ngokweleta ngqo, ezo juwele kanye ziya kufakwa kwibhokisi entsha, enkulu ngakumbi, ngu“Ndoda Yebhrashi Yothuli”, zize ngoko zikhanye ngokuphindwe kalishumi ngaphezu kokuba zazinjalo ekuqaleni. Ziba luvavanyo lomyalezo wokugqibela weSikhalo Sasezinzulwini Zobusuku. Ezo juwele zachongwa ngokukodwa ngamangqina amabini aprofetiweyo nguHabakuki, njengeetafile. Xa ezi tafile zimbini zeetshathi zoovulindlela zika-1843 neka-1850 zibekwa phezu kwenye “umgca phezu komgca”, ijuwele zikaMiller zichongwa ngokukodwa, yaye ngokwenjalo ezo juwele zimela umyalezo weSikhalo sokugqibela Sasezinzulwini Zobusuku.

Uninzi lweenyaniso ezikwezo tshathi zimbini luyimizobo yeziprofeto ezazalisekiswa phambi ko-1844, njengokuchongwa kwamaramhamncwa akuDanyeli isixhenxe nesisibhozo. Umfanekiso kaDanyeli isibini ubonisiwe. Ingxoxo yokuba ngaba yiRoma okanye nguAntiochus Epiphanes emisa umbono ikho apho. Ukudana kokuqala nexesha lokulibala likaHabakuki nelamantombi alishumi likho apho. Ukufika kwengelosi yesithathu kukho apho, kwakunye nengcwele yasezulwini. “Imihla ngemihla” njengophawu lobuhedeni ikho apho. Kanti ke, ooYeha abathathu bamaSilamsi bakho apho. Xa zidityanisiwe, ezi tshathi zimela umzekeliso “wokwanda kolwazi” okwenzekayo xa iNgonyama yesizwe sakwaYuda ivula amatywina enyaniso yesiprofeto.

Njengoko sisondelela ekupheleni kokuqwalasela kwethu umbono woMlambo iUlai njengomfuziselo wolwazi lwesiprofeto olwathilwayo ngexesha lesiphelo ngo-1798, olwakhula lwaza lwenza amatye anqabileyo ebhokisini entsha, enkulu ngakumbi, ephupheni likaWilliam Miller, siya kuphinda siqwalasele iinyaniso zobuMillerite ezazingagqitywanga kwimbali yabo. Ezinye zashiywa zikwimeko yokungagqitywa ngenxa yexesha lembali ababebephila kulo abuMillerite, kanti ezinye zashiywa zingagqitywanga ngenxa yokungathobeli kwabo babengavumanga ukuhambisana nokukhanya okuqhubela phambili kwengelosi yesithathu.

Siya kuqhubeka ngezi zinto kwinqaku elilandelayo.

“Abo uThixo abathumileyo benomyalezo ngabantu nje kuphela, kodwa unjani na umlinganiswa womyalezo abawuphetheyo? Ningazama na ukutyeka kuwo, okanye niwuthabathele phantsi, loo milumkiso, ngenxa yokuba uThixo engazange acebisane nani ngoko kwakunokukhethwa? UThixo ubiza amadoda aya kuthetha, aya kukhwaza kakhulu angayeki. UThixo ubamisile abathunywa bakhe ukuze benze umsebenzi wakhe wesi sihlandlo. Abanye baye bajika bemka kumyalezo wobulungisa bukaKristu ukuze bagxeke amadoda neziphene zawo, ngenxa yokuba engawutsho umyalezo wenyaniso ngalo lonke ubabalo nokucokiswa obunqwenelekayo. Banenzondelelo egqithisileyo, banyaniseke ngokugqithiseleyo, bathetha ngokuqiniseka okugqithisileyo, yaye ngaloo ndlela umyalezo obuya kuzisa ukuphiliswa nobomi nentuthuzelo kwimiphefumlo emininzi ediniweyo necinezelekileyo, uyathintelwa ngomlinganiselo othile; kuba kanye ngokwelo qondo amadoda anempembelelo evala ezawo iintliziyo aze amise ezawo iintando ngokuchasene noko kuthethwe nguThixo, aya kufuna ukususa ilitha lokukhanya kwabo bebelangazelela yaye bethandazela ukukhanya namandla ahlaziyayo. UKristu uzibhale zonke iintetho ezinzima,

ezinekratshi, nezidelelayo, ezithethwe ngokuchasene nabakhonzi bakhe, ngokungathi zithethwe ngokuchasene naye ngokwakhe.”

“Isigidimi sengelosi yesithathu asiyi kuqondwa, ukukhanya okuya kuwukhanyisela umhlaba ngozuko lwako kuya kubizwa ngokuba kukukhanya kobuxoki ngabo bangavumiyo ukuhamba eluzukweni lwaso oluqhubela phambili. Umsebenzi obunokwenziwa uya kushiya ungenziwanga ngabo bayalayo inyaniso, ngenxa yokungakhohwa kwabo. Siyanicenga nina bachasene nokukhanya kwenyaniso, ukuba niphume endleleni yabantu bakaThixo. Makukhanye phezu kwabo ukukhanya okuthunyelwe liZulu ngemitha ecacileyo nezinzileyo. UThixo unibambe nina enifikelwe koku kukhanya, ninoxanduva ngendlela enikusebenzisa ngayo. Abo bangayi kuva baya kubekwa ityala; kuba inyaniso ibekwe kufikeleleko lwabo, kodwa bawadelela amathuba abo namalungelo abo. Imiyalezo ethwele iziqinisekiso zobuthixo ithunyelwe kubantu bakaThixo; uzuko, ubungangamsha, nobulungisa bukaKristu, obuzaliswe kukulunga nenyano, bubekiwe phambi kwabo; ukuzala kobuThixo kuYesu Kristu kubonakalisiwe phakathi kwethu ngobuhle nangobumnandi, ukuze kutsalwe bonke abo iintliziyo zabo zingavalwanga lugalucalulo. Siyazi ukuba uThixo usebenzile phakathi kwethu. Sibabonile abantu bejika esonweni baye ebulungiseni. Silubonile ukholo luvuselelwa ezintliziyweni zabazisoleyo. Siya kufana na neengqondi ezinesifo seqhenqa ezahlanjululwayo ezahamba ngendlela yazo, kwabuya ibe mnye kuphela ukunika uzuko kuThixo? Makhe endaweni yoko sixele ngobulunga bakhe, size sidumise uThixo ngentliziyo, ngosiba, nangelizwi.” Review and Herald, May 27, 1890.