

Izilumkiso Ezihambelanayo - Inani Lesihlanu

Ukutyhilwa kweNgonyama yesizwe sakwaYuda: Ukuqonda imiboniso yokugqibela yeMbambano Enkulu

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Kwisicatshulwa esisaqwalaselayo, esichaza ngoKristu njengengelosi eyehlayo kwiSityhilelo seshumi, uKristu njengengelosi enamandla ubonakalisa “indima ayenzayo kwimiboniso yokugqibela yembambano enkulu noSathana.” “Isikhundla” awasithabathayo uKristu xa wabeka unyawo lwakhe lokunene phezu kolwandle nolwasekhohlo phezu komhlaba owomileyo “sibhekisa kumandla akhe apheleleyo negunya lakhe phezu komhlaba wonke.” Xa uKristu wadanduluka “ngelizwi elikhulu,” “wadanduluka” “njengaxa ingonyama igquma.”

UKristu uya kubonakalisa ubungangamsha baKhe obungenasiphelo “kwiziganeko zokugqibela zembambano enkulu,” yaye xa uKristu ebonakalisa ubungangamsha baKhe obungenasiphelo, ukwenza oko njengeNgonyama yesizwe sakwaYuda.

“UMsindisi uziswa phambi kukaYohane phantsi kweempawu ‘zeNgonyama yesizwe sakwaYuda’ nezika ‘iMvana ngathi ibixheliwe.’ ISityhilelo 5:5, 6. Ezi mpawu zimela umanyano lwamandla onke nokuthanda okuzincamayo. INgonyama yakwaYuda, eyoyikeka kangako kwabo balugatyayo ubabalo lwaYo, iya kuba yiMvana kaThixo kwabo bathobelayo nabathembekileyo.” IZenzo ZabaPostile, 589.

Ukubonakala kukaKristu njengeNgonyama yesizwe sakwaYuda kugxininisa umsebenzi wakhe kokubini ekutywineni nasekuvuleni iziprofeto zeBhayibhile, ngokwexesha lakhe elingcwele. Kanye phambi kokuba kuvalwe ixesha lovavanyo loluntu, xa “ixesha likufuphi,” kuya kubakho ukuvulwa kwenyaniso ekhethekileyo yeBhayibhile echonga “izinto ezimele zenzeke kwakamsinyane.”

ISityhilelo sikaYesu Kristu, awasinikwa nguThixo, ukuze azibonakalise kubakhonzi bakhe izinto ezimele zenzeke kwakamsinya; wasithumela, wasibonakalalisa ngesithunywa sakhe kumkhonzi wakhe uYohane: owangqinayo ilizwi likaThixo, nobungqina bukaYesu Kristu, nezinto zonke awazibonayo. Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, bazigcine izinto ezibhaliweyo kuso; kuba ixesha likufuphi. ISityhilelo 1:1–3.

Xa “ixesha” “elikufuphi” lithe lafika ngokwenene embalini, kusikelelwa abo bafunda, beve “kananjalo bagcine ezo zinto zibhalwe khona.” Isigidimi esikhethekileyo sisigidimi esibotshelelwe kwixesha, esinokubonwa kuphela xa “ixesha likufuphi.” Ngoko ke—ngelo xesha, hayi ngaphambi kwalo—abantu baya kuba nako ukufunda, ukuva “kananjalo bagcine ezo zinto zibhalwe” encwadini yesiTyhilelo. Xa “ixesha likufuphi” intsikelelo evakaliswa phezu kwabo “bafundayo”, “bevayo” “kananjalo bagcina ezo zinto zibhalwe khona” ihambelana nokuvulwa kwencwadi kaDaniyeli “ngexesha lesiphelo.”

Ke wena, Daniyeli, vala amazwi, uyitywine incwadi, kude kuse kwixesha lokuphela; baninzi abaya kuhambahamba benyuka behla, nolwazi luya kwanda. Daniyeli 12:4.

“Abaninzi” ababaleka “besiya ngapha nangapha,” (okumela ukufundwa kweLizwi likaThixo) benza oko “ngexesha lokuphela” xa “amazwi” awaye “evalelwe” “encwadini” kaDaniyeli etyhilwa. Kodwa kukho nelinye iqela leentombi ezibaleka zisiya ngapha nangapha kanye emva komthetho weCawa eUnited States.

Yabonani, iyeza imihla, utsho uYehova uThixo, endiya kuthumela ngayo indlala ezweni; ingabi yindlala yesonka, ingabi lunxano lwamanzi, koko ibe yeyokuva amazwi kaYehova; baya kubhadula ukusuka elwandle ukuya elwandle, besuka emantla kude kuse empumalanga, bebaleka-bheka befuna ilizwi likaYehova, kodwa abayi kulifumana. Ngaloo mini iintombi ezintle namadodana aselula ziya kuphelelwa ngamandla ngenxa yonxano. Abo bafunga ngesono saseSamariya, bathi, Uthixo wakho, Dan, uyaphila; bathi kananjalo, Indlela yaseBher-shebha iyaphila; nabo baya kuwa, bangaze baphinde bavuke. Amos 8:11–14.

Isono saseSamariya sasisisono esimelwe nguAhabhi noIzebhele, uAhabhi emele iUnited States noIzebhele emele ibandla lamaKatolika. UIzebhele, uAhabhi, nabaprofeti bobuxoki ekudibananeni noEliya eNtabeni yeKarmele, bamele umthetho weCawa. Kolo dibano kwakukho iindidi ezimbini zabaprofeti abangengcwele, abaprofeti bakaBhahali nababingeleli besibonda esingcwele. UBhahali wayengomnye woothixo ababenqulwa; omnye owayenqulwa kwizibonda ezingcwele yayinguAstaroti. UBhahali wayenguthixo oyindoda, kanti uAstaroti wayenguthixokazi. Ngokudibeneyo, isithixo esiyindoda simela urhulumente, size esiyinkazana simela ibandla.

Uthixo owamiselwa eDan wamiselwa nguYerobhowam, ukumkani wokuqala wakwaSamariya, owamisa ithole legolide eBheteli naseDan. IBheteli lithetha indlu kaThixo, yaye iDan lithetha umgwebo, yaye ndawonye zimele umdibaniso webandla norhulumente, owenzeka eUnited States phambi kokunyanzeliswa kokugcinwa kweCawa. La mathole mabini egolide ayemelwe luthole legolide luka-Aron.

Ithole sisilo, yaye umfanekiso wegolide ngumfanekiso oqingqiweyo; ngoko ke ithole legolide lika-Aron, kwanawona mathole mabini egolide kaYerobhoham, amela ukudityaniswa kwebandla norhulumente okwenzeka kanye phambi kokunyanzeliswa komthetho weCawa eUnited States. KuYerobhoham, ezo zixeko zimbini zinika ubungqina besibini kwisifaniso sokudityaniswa kwebandla norhulumente, esichazwa njengomfanekiso werhamncwa encwadini yeSityhilelo.

Indlela yaseBher-shebha imela umnqophiso ka-Abraham. Ukukhankanywa kokuqala kwegama elithi “Bher-shebha” kufumaneka kwiGenesis 21, elisahluko umpostile uPawulos asisebenzisayo ukumelana nabo ababesicebisa ngemihla yakhe ukuba kufuneka kugcinwe imithetho yemisitho nolwaluko ukuze kusindiswe. UPawulos usebenzisa eso siqendu apho kufumaneka khona ukukhankanywa kokuqala kweBher-shebha. Usebenzisa loo mbali ukuthetha ngeminqophiso emibini eyahlukeneyo nephikisanayo ebalini elinye. UPawulos usebenzisa unyana womkhonzazana (uIshmayeli) ukumela umnqophiso osekelwe emandleni omntu, aze amthelekise noIsake amsebenzisayo ukumela umnqophiso osekelwe emandleni kaThixo. Esi siqendu seBhayibhile sisihlandlo sokuqala apho kukhankanywa khona iBher-shebha, yaye kamva embalini

uPawulos wasebenzisa loo mbali ukuchaza imeko kwimbali yakhe yobuqu eyayisele ibonakalisiwe kwimbali yeBhayibhile. UPawulos wayekhohlelwa yaye efundisa ukuba imbali yeBhayibhile iyaphindaphinda.

Nangona uPawulos esebenzisa esi sahluko seGenesis amashumi amabini ananye ukubonisa iminqophiso emibini echaseneyo, kulesi sahluko kukho iminqophiso emibini uThixo ayenzayo noAbraham, kodwa ayisiyiyo iminqophiso emibini uPawulos ayikhupha kweli bali. Kulesi sahluko uThixo waphinda wathembisa ukuzalisekisa isithembiso saKhe sokwenza uAbraham abe nguyise weentlanga ezininzi ngoIsake, yaye wathembisa kananjalo ukuba uya kwenza uIshmayeli abe nguyise wesizwe esikhulu. Isahluko esinye seSibhalo, iminqophiso emine ekubhekiswa kuyo, yaye sisihlandlo sokuqala iBher-shebha ikhankanywa eziBhalweni.

Ngako oko wathi ku-Abraham, Gxotha lo mkhonzi-kazi nonyana wakhe; kuba unyana walo mkhonzi-kazi akayi kuba yindlalifa kunye nonyana wam, noIsake. Yaye loo nto yaba buhlungu kakhulu emehlweni ka-Abraham ngenxa yonyana wakhe. Ke uThixo wathi ku-Abraham, Makungabi buhlungu emehlweni akho ngenxa yaloo nkwenkwe, nangenxa yomkhonzi-kazi wakho; kuko konke athe uSara wakuthetha kuwe, phulaphula ilizwi lakhe; kuba kuIsake kuya kubizwa imbewu yakho. Kananjalo nonyana womkhonzi-kazi ndiya kumenza uhlanga, ngokuba eyimbewu yakho. Waza uAbraham wavuka kusasa, wathabatha isonka nentsuba yamanzi, wamnika uHagare, wakubeka egxalabeni lakhe, nomntwana, wamndulula; wemka, wabhadula entlango yaseBher-shebha. Genesis 21:10–14.

IBher-shebha imele umnqophiso ka-Abraham. Kwakweso sahluko sinye u-Abraham wenza nomnqophiso no-Abhimeleki.

Kwathi ke ngelo xesha uAbhimeleki noPikoli, umphathi-mkhosi oyintloko womkhosi wakhe, bathetha noAbraham, besithi, UThixo unawe kuko konke okwenzayo; ngoko ke ndifungisele apha ngoThixo ukuba akuyi kundiphatha ngobuxoki, nokuba ngunyana wam, nokuba ngumzukulwana wam; kodwa ngokobubele endikwenzele bona, uya kundenzela mna, nelizwe othe waphambukela kulo. Wathi uAbraham, Ndiya kufunga.

Waza uAbraham wamkhalimela uAbhimeleki ngenxa yequla lamanzi, abakhonzi baka-Abhimeleki ababelithabathe ngogonyamelo. Waza uAbhimeleki wathi, Andazi ukuba ngubani na owenze le nto; nawe akundixelelanga, nam ke bendingevanga nto ngayo, kude kube namhla.

Waza uAbraham wathabatha izimvu neenkomo, wazinika uAbhimeleki; baza bobabini benza umnqophiso. Waza uAbraham wamisa ecaleni amatakane eemazi asixhenxe omhlambi. Wathi uAbhimeleki kuAbraham, Athini na la matakane eemazi asixhenxe uwamisileyo ecaleni?

Wathi yena, Ezi mvuzi zimazi zisixhenxe uya kuzo zamkela esandleni sam, ukuze zibe bubungqina kum bokuba ndim owembayo eli qula. Ngenxa yoko wayibiza loo ndawo ngokuba yiBher-shebha; ngokuba apho bafunga bobabini. Benjenjalo benza umnqophiso eBher-shebha; wandula ukwesuka uAbhimeleki, noPikoli, umthetheli-mkhosi oyintloko womkhosi wakhe, babuyela ezweni lamaFilisti. UAbraham watyala igrovi eBher-shebha, wabiza khona egameni likaYehova, uThixo ongunaphakade.

Wahlala uAbraham ezweni lamaFilisti iintsuku ezininzi. Genesis 21:22–34.

IBhershebha luphawu lomnqophiso kaThixo noAbraham. KwiBhayibhile kukho iimbali ezininzi zomnqophiso ezimakisha ukunxulunyaniswa kweBhershebha nomnqophiso kaAbraham. “Beer” lithetha iqula, yaye “sheba” lithetha “isixhenxe.” USheba lelona gama linye lesiHebhere eliguqulelwa ngokuthi “amaxesha asixhenxe,” elo uWilliam Miller alaliqonda ngokuchanekileyo njengelimela isiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini kwiLevitikus amashumi amabini anesithandathu. Eso yayisiso kanye isiprofeto sokuqala “sexesha” awasifumanayo, yaye yayiyeyona nyaniso yokuqala esisiseko eyabekwa ecaleni ngo-1863. Kwisicatshulwa apho igama elithi “sheba” liguqulelwa ngokuthi “amaxesha asixhenxe” kwiindinyana ezine ezahlukeneyo, isohlwayo sikaThixo esimelwe “ngamaxesha asixhenxe” sibizwa ngokuba “yingxabano yomnqophiso wam.”

Ngoko ke nam ndiya kuhamba ngokuchasene nani, ndinijezise ngokuphindwe kasixhenxe ngenxa yezono zenu. Ndiya kunizisela ikrele, eliya kuphindezela impikiswano yomnqophiso wam; yaye xa niqokelelene phakathi kwezixeko zenu, ndiya kuthumela ubhubhane phakathi kwenu; nize ninikelwe esandleni sotshaba. Levitikus 26:24, 25.

Igama eliguqulelwe ngokuthi “izihlandlo ezisixhenxe” nelimele “ingxabano” yomnqophiso kaThixo kuLevitikus amashumi amabini anesithandathu, elingu “sheba” kwigama elithi Beersheba, likwaguqulelwe kabini encwadini kaDaniyeli: kanye ngokuthi “isifungo” esibhaliweyo emthethweni kaMoses, kananjalo kanye ngokuthi “isiqalekiso.” Zombini ezi, “isifungo” nesi “siqalekiso,” ziguqulelwe zisuka kwigama elithi “sheba,” kuba alithethi nje kuphela ‘isixhenxe’ kodwa liquka nengcamango yomnqophiso okanye “yesifungo” othi, xa waphulwayo, uvelise “isiqalekiso.”

Ewe, onke amaSirayeli bawugqithile umthetho wakho, kwano ngokuphambuka, ukuze bangaliphulaphuli ilizwi lakho; ngenxa yoko isiqalekiso siphazwe phezu kwethu, nesifungo esibhaliweyo emthethweni kaMoses umkhonzi kaThixo, ngokuba sonile kuye. Daniyeli 9:11.

Igama elithi “sheba” okanye isixhenxe, elalimele amatakane asixhenxe anikelwa emthonjeni eBher-shebha, limela umnqophiso. Kwaye umnqophiso kaThixo, okanye isifungo saKhe, sithi abathobelayo bayaphila, nabangathobeliyo bayafa.

IBher-shebha ifuzisela umnqophiso omelwa lukholo luka-Abraham. Ngoko ke, xa “iintombi ezintle” zika-Amosi isahluko sesibhozo, ezikwangazo “iintombi eziziziyatha” zikaMateyu amashumi amabini anesihlanu, ezikwangabangendawo” bakaDaniyeli ishumi elinesibini, zifunga “ngesono saseSamariya,” zifunga ukunyaniseka kuphawu lukaYezebhele (ubupopu) owenze uhenyuzo noAhabhi (iZizwe eziManyeneyo) nowulawula phezu komfanekiselo werhamncwa (i-United States).

Xa kanye ezo “ntombi zintle” zisithi, “Uthixo wakho, Dan, uyaphila,” zisuke ziqubuda phambi komfanekiso wegolide wethole, njengoko uchongwe ngamangqina amabini (uAron noYerobhoham). Ithole legolide limela umfanekiso werhamncwa, ongumdibaniso webandla norhulumente.

Xa ezo ntombi zifanayo zisithi “indlela” yaseBher-shebha “iyaphila,” igama elithi “indlela” lithetha “indlela.” Eli lelona gama kanye lisetyenziswayo ukuchaza “indlela” “zendlela zakudala” kuYeremiya 6:16. Ezo ntombi zithi, nangona ziqubude kumfanekiso werhamncwa zaza zamkela uphawu lwegunya lalo, zisengabantwana baka-Abraham. Zibaleka ngoloyiko zisiya apha naphaya eLizwini likaThixo zikhangela isigidimi esimelwe “ngasempuma” “nangasentla” yaye “ukusuka elwandle kuye elwandle,” zisesabanga ukuba zingama-Seventh-day Adventists, kodwa sekusemva kwexesha.

Kodwa iindaba ezivela empuma nezivela entla ziya kumkhathaza; ngako oko uya kuphuma ngengqumbo enkulu ukuba atshabalalise, aze atshitshise ngokupheleleyo abaninzi. Kanjalo uya kumisa iintente zebhotwe lakhe phakathi kweelwandle entabeni engewele ezukileyo; kanti ke uya kufika esiphelweni sakhe, kungabikho namnye wokumnceda. Daniyeli 11:44, 45.

Ezo ntombi zizintombi zikhangela umyalezo wale miqolo mibini ingaphambili. Umyalezo wokulumkisa wokugqibela owatyhilwayo ngexesha lesiphelo ngowe-1989, xa, njengoko kuchaziwe kuDaniyeli isahluko seshumi elinanye, umqolo wamashumi amane, “amazwe” amela owawusakuba yiSoviet Union atshayelwa kude bubupopu neUnited States, uchaza ukuphakama nokuwiswa kokugqibela kobupopu. Kule miqolo mibini umyalezo omelwe yimpuma nomntla uqumbisa ukumkani womntla (upopu) kuze kuqalise intshutshiso yokugqibela, ibe iphela kumqolo wamashumi amane anesihlanu xa ubupopu bumisa “iminquba” evela kwigama lesiHebhere elithetha “intente,” (intente iluphawu lwebandla), kodwa “ngumnquba” “webhotwe” lakhe, omela urhulumente. Apho ayibeka khona intente emela indibaniselwano yebandla norhulumente, okanye njengoko uYohane eyibiza kwisiTyhilelo, umfanekiso werhamncwa, kuse “phakathi kweelwandle,” kwisininzi. Iintombi ezintle zikhangela umyalezo wokulumkisa wokugqibela omelwe kumqolo wamashumi amane anesine nowamashumi amane anesihlanu kaDaniyeli isahluko seshumi elinanye, yaye kanye kumqolo olandelayo uMikayeli uyasukuma kuze kuvalwe ixesha lovavanyo. Kwaye ngelo xesha uAmosi 8:14 uthi iintombi ezintle “ziya kuwa, zingabi saphakama kwakhona.”

Xa iintombi ezintle zithi zingamaSeventh-day Adventists kanye ngelo xesha ziqubuda emfanekisweni werhamncwa, zimelwa nguYohane njengamaYuda athi angamaYuda, kanti akunjalo. Zizibanga ngokuthi zingabantwana baka-Abraham, kodwa ziyaxoka.

Yabona, ndobenza abo besinagoge likaSathana, abathi bangamaYuda, kanti abango abo, koko bayaxoka; yabona, ndobenza beze baqubude phambi kweenyawo zakho, bazi ukuba ndikuthandle. ISityhilelo 3:9.

Basamkele uphawu lobupopu, yaye ngaloo ndlela bamkele isimilo sakhe. Bazibanga ukuba bangamaYuda, okanye bazibanga ukuba bangama-Adventist abagcina iSabatha, kodwa ke banesimilo sopopu, lowo phakathi kwezinye izinto ahlala “etempileni kaThixo.” Bazibanga ukuba bangama-Adventist, okanye bazibanga ukuba bakwitempile yama-Adventist, kodwa abasengoma-Adventist ngaphezu kokuba upopu engumKristu.

Abo babaleka “besiya naphaya” befuna “ilizwi leNkosi” asibabo “abalumkileyo” abachongwe encwadini kaDaniyeli—kodwa bachongwe njenge “zintombi.” Kucacile ukuba abo bazulazulayo,

belambile yaye besifa linxano kwezo ndima “abaqondi” “amazwi eNkosi,” kuba bafuna kanye loo nto kwezo ndima. ILizwi leNkosi elityhilwayo kanye phambi kokuba luvalwe ixesha lokuvavanywa siSityihilelo sikaYesu Kristu, yaye abazizidenge, abangendawo okanye “iintombi ezintle” ngabo abangazange bakuqonde ukwanda kolwazi olusuka encwadini kaDaniyeli. Babengenayo ioli efunekayo ukuze baqhubeke ukuya emtshatweni, njengoko uMateyu efundisa.

Loo “ndlala” kukuphela kwexesha lovavanyo. “Iintombi” zika-Amosi ezifunayo isonka (iLizwi likaThixo) namanzi (uMoya oyiNgcwele) kwezo ndinyana, zingabo “abangendawo” bakaDaniyeli abangayi “kuqonda”. Zizintombi ezizizidenge zikaMateyu ezifunayo uMoya oyiNgcwele, nto leyo ethi, ngokungqina kwamangqina amathathu, ichaze abo baqondayo ukuba ithuba labo lokuzilungiselela umtshato selidlulile yaye abanayo ingubo yokusa emtshatweni, kuba bala “ukuva” isigidimi esikhethekileyo esityhilwayo ngoku. Ukususela kwixesha apho isigidimi esikhethekileyo sityhilwa khona, kude kube sekupheleni kwexesha lovavanyo, lelona xesha lobizo lokugqibela losindiso. Ukufika kwelo xesha ungazilungiselelanga kukuzilungiselela ukuva amazwi athi, “Sekusemva kwexesha!”

“Kukho ihlabathi elilele ebubini, ekukhohlisweni nasekulahlekeni, kanye emthunzini wokufa,—lilele, lilele. Ngoobani abaneentlungu zomphefumlo zokubavusa? Liliphi ilizwi elinokubafikelela? Ingqondo yam yasiwa kwixesha elizayo, xa umqondiso uya kunikwa. ‘Yabonani, uMyeni uyeza; phumani nimkhawulele.’ Kodwa abanye baya kuba belibazisile ukufumana ioli yokuzalisa izibane zabo, yaye emva kwexesha baya kufumanisa ukuba isimilo, esimelwe yioli, asinakugqithiselwa kwabanye.” Review and Herald, Februwari 11, 1896.

Umgca wesiprofeto omelwe ngumzekeliso weentombi ezilishumi usebenzisa ioli ukumela isimilo, kodwa “ioli yegolide” ne “oli engcwele” zikamele nemiya lezo “yoMoya kaThixo.”

“Abathanjisiweyo abemi ecaleni kweNkosi yomhlaba wonke, banesikhundla esakha sanikwa uSathana njengokerubhi ogqumayo. Ngezidalwa ezingcwele ezijikeleze itrone yakhe, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo agcina ngalo izibane zamakholwa zibonelelewe, ukuze zingadanyazi zize zicime. Ukuba bekungengokuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeza kuba nolawulo olupheleleyo phezu kwabantu.

“UThixo uyahlaziswa xa singazamkeli izigidimi asithumelela zona. Ngaloo ndlela siyala ioli yegolide ebenokuyithulula emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa ubizo luya kufika, ‘Yabonani, umyeni uyeza; phumani niye kumhlangabeza,’ abo bangayamkelanga ioli engcwele, abo bangalondolozanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abalungelanga ukudibana neNkosi yabo. Abanawo, ngaphakathi kubo, amandla okufumana ioli, kwaye ubomi babo buyonakala. Kodwa ukuba uMoya oyiNgcwele kaThixo ucelwa, ukuba sicenga, njengoko wenzayo uMoses, ‘Ndibonise uzuko lwakho,’ uthando lukaThixo luya kuthululwa ngokubanzi ezintliziyweni zethu. Ngeempompo zegolide, ioli yegolide iya kudluliselwa kuthi. ‘Asingamandla, asingagunya, koko kungoMoya wam, utsho uYehova wemikhosi.’ Ngokwamkela imisebe eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bakhanya njengezibane ehlabathini.” Review and Herald, Julayi 20, 1897.

Abo “babaleka bejinga ngapha nangapha” kuAmosi bongeza kubungqina obuchonga udidi lwamaSabatha ama-Adventist eSixhenxe olugatya uxanduva lwalo “lokuyiqonda” loo myalezo ukhethekileyo osencwadini yeSityhilelo otyhilwayo xa “ixesha likufuphi.”

“Ngoku siphila kwixesha eliyingozi kakhulu, yaye akukho namnye kuthi omele alibazise ekufuneni ukulungiselelwa ukuza kukaKristu. Makungabikho namnye olandela umzekelo weentombi ezizizidenge, aze acinge ukuba kuya kukhuseleka ukulinda de kufike imbandezelo ngaphambi kokuba afumane ukulungela kwesimilo ukuze eme ngelo xesha. Kuya kuba semva kakhulu ukufuna ubulungisa bukaKristu xa iindwendwe zibizwa zingene zize zihlolwe. Ngoku lixesha lokunxiba ubulungisa bukaKristu,—ingubo yomtshato eya kunenza nikulungele ukungena kwisidlo somtshato seMvana. Emzekelisweni, iintombi ezizizidenge zimelwe ngathi ziyacenga zicela ioli, zaza azaphumelela ukuyifumana ngesicelo sazo. Oku kungumfuziselo wabo bangazilungiselelanga ngokuphuhlisa isimilo esiya kuma ngexesha lembandezelo. Kungathi baya kubamelwane babo bathi, Ndipheni isimilo senu, kungenjalo ndiya kulahleka. Abo babenobulumko babengenako ukwabelana ngeoli yabo kwizibane ezazicima-cima zeentombi ezizizidenge. Isimilo asidluliseki. Asithengwa, asithengiswa; sifunyanwa ngokwaso. INkosi inike wonke umntu ngamnye ithuba lokufumana isimilo esilungileyo ngexesha leeyure zobabalo; kodwa ayibekanga ndlela yokuba omnye umntu adlulisele komnye isimilo asiphuhlisileyo ngokudlula kumava anzima, ngokufunda izifundo kuMfundisi omkhulu, ukuze abonakalise umonde phantsi kovavanyo, aze asebenzise ukholo ukuze asuse iintaba zokungenakwenzeka. Akunakwenzeka ukudlulisela ivumba elimnandi lothando,—ukunika omnye ubulali, ubuchule, nokunyamezela. Akunakwenzeka ukuba enye intliziyo yomntu ithululele kwenye uthando lukaThixo nolwabantu.

“Kodwa usuku luyeza, yaye luseduze phezu kwethu, apho onke amacandelo esimo aya kutyhilwa ngesihendo esikhethekileyo. Abo bahlala benyanisekile kumgaqo, abo basebenzisa ukholo kude kuse ekupheleni, baya kuba ngabo baye bangqinwa benyanisile phantsi kovavanyo nezilingo ngexesha leeyure zangaphambili zexesha labo lovavanyo, baza bayila izimo ezifana nesikaKristu. Kuya kuba ngabo baye bahlakulela ubuhlobo obusondeleyo noKristu, abathi, ngobulumko nobabalo lwaKhe, babe ngabathabathi-nxaxheba bendalo yobuthixo. Kodwa akukho mntu unokunika omnye ukuzinikela kwentliziyo neempawu ezibekekileyo zengqondo, aze azalise ukuswela kwakhe ngamandla okuziphatha. Sonke sinokumenzela lukhulu omnye nomnye ngokunika abantu umzekelo ofana noKristu, ngaloo ndlela sibaphembelela ukuba baye kuKristu ngenxa yobulungisa abangenakuma ngabo ngaphandle kwabo emgwebeni. Abantu mabawuqwalasele ngomthandazo lo mba ubalulekileyo wokwakha isimilo, baze bayile izimo zabo ngokomzekelo wobuthixo.” The Youth’s Instructor, January 16, 1896.