

Incwadi kaDaniyeli - Inombolo Yesithupha

Jehoyakimi

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Izincwadi zikaDaniyeli neSambulo ziyincwadi eyodwa, ngomqondo ofanayo nalowo iBhayibheli eliyincwadi eyodwa ngawo, elakhiwa yiTestamente Elidala neTestamente Elisha.

“Umlando wokuphila, wokufa, nowokuvuka kukaJesu, njengoba ungowendodana kaNkulunkulu, awunakufakazelwa ngokuphelele ngaphandle kobufakazi obuqokethwe eTestamenteni Elidala. UKristu wembulwa eTestamenteni Elidala ngokucacileyo njengaseLisha. Elinye lifakaza ngoMsindisi ozayo, kanti elinye lifakaza ngoMsindisi osefikile ngendlela eyabikezelwa ngabaprofethi. Ukuze uhlelo lokuhlengwa lwaziswe ngokufanele, imiBhalo yeTestamente Elidala kufanele iqondwe ngokuphelele. Kungukukhanya okukhazimulisiwe okuvela esikhathini esedlule esingokwesiprofetho okwenza ukuphila kukaKristu nezimfundiso zeTestamente Elisha kubonakale ngokucacileyo nangobuhle. Izimangalisano zikaJesu zingubufakazi bobuNkulunkulu bakhe; kodwa ubufakazi obunamandla kunabo bonke bokuthi unguMhlengi wezwe butholakala eziprofethweni zeTestamente Elidala uma ziqhathaniswa nomlando weTestamente Elisha. UJesu wathi kumaJuda, ‘Hlolani imiBhalo; ngokuba nina nicabanga ukuthi kuyo ninokuphila okuphakade, futhi yona yileyo efakaza ngami.’ Ngaleso sikhathi kwakungekho omunye umbhalo owawukhona ngaphandle kwalowo weTestamente Elidala; ngakho-ke umyalo woMsindisi ucacile.” Spirit of Prophecy, volume 3, 211.

Ubufakazi obuqine kunabo bonke bokuthi uKristu ungubani nokuthi uyini, bubonakala lapho iziprofetho zeTestamente Elidala ziqhathaniswa nokugcwaliseka kwalezo ziprofetho emlandweni weTestamente Elisha. Kunjalo futhi nangobudlelwane obuphakathi kwezincwadi zikaDaniyeli neSambulo.

“Encwadini yesAmbulo zonke izincwadi zeBhayibheli ziyahlangana futhi ziphethelapho. Nansi imphelelisi yencwadi kaDaniyeli. Enye iyisiprofetho; enye iyisambulo.” Izenzo ZabaPhostoli, 585.

Igama elithi “complement” lisho ukuletha ekupheleleni. Ukugcwaliseka kweziprofetho zeTestamente Elidala kwakuyibo “ubufakazi” “obunamandla kakhulu” “bobuNkulunkulu” bukaKristu. Ubufakazi obunamandla kakhulu bobuNkulunkulu beziprofetho ezisencwadini kaDaniyeli buyikugcwaliseka kwalezo ziprofetho njengoba bumelwe encwadini yeSambulo. Iziprofetho ezikuDaniyeli ziyaqhubekiselwa encwadini yeSambulo, futhi zilethwa ekupheleleni ezinsukwini zokugcina, lapho iSambulo sikaJesu Kristu sesivulwe uphawu.

“IsAmbulo siyincwadi esivaliwe ngophawu, kodwa futhi siyincwadi evuliwe. Sibhalisa izehlakalo ezimangalisayo ezizokwenzeka ezinsukwini zokugcina zomlando waleli zwe. Izimfundiso zale ncwadi ziqondile, azisiyo imfihlakalo nengaqondakali. Kuyo kuthathwa umugqa ofanayo wesiprofetho njengakuDaniyeli. Ezinye iziprofetho uNkulunkulu uziphindile,

ngaleyo ndlela ekhombisa ukuthi kufanele zinikwe ukubaluleka. INkosi ayiphindi izinto ezingabalulekile kakhulu.” Manuscript Releases, volume 9, 8.

Ngomnyaka wesithathu wokubusa kukaJehoyakimi inkosi yakwaJuda, uNebukadinesari inkosi yaseBabiloni wafika eJerusalema walivimbezela. Daniyeli 1:1.

Ivesi lokuqala lencwadi kaDaniyeli liqukethe inala yolwazi lwesiprofetho lapho licatshangelwa ngendlela efanele. Sizokuqalisa ukulucabangela kwethu ngoJehoyakimi.

UJehoyakimi wayengowokuqala emakhosini amathathu okugcina akwaJuda. Ngalokho umele umlayezo wengelosi yokuqala. Indodana yakhe uJehoyakini, owayaziwa futhi ngokuthi uJekoniya noma uKoniya, yayimele umlayezo wengelosi yesibili. UJehoyakini walandelwa nguZedekiya, ongowokugcina kulawo makhosi amathathu okugcina akwaJuda. UZedekiya umele umlayezo wengelosi yesithathu. Kukhona ofakazi abaningana besiprofetho abaqinisa ukuthi uJehoyakimi uwuphawu lomlayezo wengelosi yokuqala. Kubalulekile ukuqonda lobu bufakazi, ngoba buveza ukuthi ivesi lokuqala lesahluko sokuqala sikaDaniyeli lichaza umlayezo wengelosi yokuqala, futhi lelo qiniso liyisisekelo esiqinile esenza ukuthi isahluko sokuqala siqondwe njengomlayezo wengelosi yokuqala wesAmbulo ishumi nane. Sizozala kweyesibili iziKronike.

Labo ababesindle enkembeni wabathumba wabayisa eBabiloni; lapho baba yizinceku kuye nakumadodana akhe kwaze kwaba sekubuseni kombuso wasePheresiya; ukuze kugwaliseke izwi leNkosi elakhulunywa ngomlomo kaJeremiya, kwaze kwaba yilapho izwe selikujabulele ukuphumula kwalo kwesabatha; ngokuba sonke isikhathi liseyincithakalo lagcina isabatha, ukuze kugwaliseke iminyaka engamashumi ayisikhombisa. 2 IziKronike 36:20, 21.

Ukuthunjelwa eBhabhiloni iminyaka engamashumi ayisikhombisa kwakungenxa yokuba izwe lijabulele amaSabatha ayengagcinwanga ngokuvumelana noLevitikusi amashumi amabili nanhlanu. Iminyaka engamashumi ayisikhombisa yamaSabatha ilingana neminyaka engamakhulu amane namashumi ayisishiyagalolunye, lapho u-Israyeli wasendulo wayeyidelele khona imiyalo kaLevitikusi amashumi amabili nanhlanu. Iminyaka engamakhulu amane namashumi ayisishiyagalolunye yokuvukela yandulela iminyaka engamashumi ayisikhombisa yokuthunjelwa. Ekupheleni kweminyaka engamakhulu amane namashumi ayisishiyagalolunye, amakhosi amathathu ayeyobekwa ngaphansi kokubusa kukaNebukadinesari.

Ekupheleni kweminyaka engamashumi ayisikhombisa yokuthunjwa, iNkosi yavusa uKoresi, owayengowokuqala emakhosini amathathu ayeyokhipha isimemezelo sokuthi u-Israyeli angabuya akhe kabusha iJerusalema. U-Artahashashita wayengowesithathu kulawo makhosi amathathu, futhi wakhapha isimemezelo sesithathu ngo-457 BC. Isimemezelo sesithathu saqala iminyaka eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli isahluko sesishiyagalombili, nevesi leshumi nane. Ngo-1798, ukuphela kokuqala kolaka kwaphela, incwadi kaDaniyeli yavulwa, futhi ingelosi yokuqala kwezintathu yafika. Ingelosi yesithathu yafika ngo-Okthoba 22, 1844.

Amakhosi amathathu okugcina akwaJuda wonke abhekana noNebukhadinezari, futhi ekuthunjweni kukaJehoyakimi kwaqala iminyaka engamashumi ayisikhombisa. Yaqhubeka kwaze kwaba yilapho iBhabhiloni libhujiswa, futhi umkhuzi (uKoresi) owayebhubhise iBhabhiloni, nowathi kungakabiphi emva kwalokho waba yinkosi, wakhapha owokuqala emithethweni emithathu.

Umthetho wesithathu waqala isiprofetho sakusihlwa nokusasa esaphela ngokufika kweyesithathu ezingelosini ezintathu. UKristu uhlale ehlobanisa ukuphela nesiqalo.

Ukuqala kweminyaka engamashumi ayisikhombisa kwenzeka ngesikhathi sokuhlasela kokuqala kukaNebukhadinezari iJerusalema. Ukuphela kweminyaka engamashumi ayisikhombisa kwaphawulwa ngokubhujiswa kweBhabhiloni. Ukubhujiswa kokugcina nokuphelele kweJerusalema kwehlela inkosi yesithathu kwezintathu ezazihlaselwe zonke nguNebukhadinezari. Ukubhujiswa kweJerusalema kwakuyinqubo eqhubekayo. Amakhosi amathathu okugcina amele uphawu olulodwa lwesiprofetho, ngomqondo wokuthi wonke ayehlaselwe nguNebukhadinezari. Ayefanekisa izimemezelo ezintathu ezaziyilo lonke uphawu olulodwa, njengoba kwenzeka nangezingelosi ezintathu ekupheleni kwezinsuku eziyizinkulungwane ezimbili namakhulu amathathu.

“Esahlukweni sesikhombisa sika-Ezra kutholakala isimemezelo. Amavesi 12-26. Ngendlela yaso ephelile kunazo zonke, sakhishwa ngu-Aritahishashita, inkosi yasePheresiya, ngo-457 BC. Kodwa ku-Ezra 6:14 kuthiwa indlu yeNkosi eJerusalema yakhiwa ‘ngokomyalo [‘isimemezelo,’ emaphethelweni] kaKoresi, noDariyu, no-Aritahishashita inkosi yasePheresiya.’ Lawa makhosi amathathu, ekuqaleni kwawo, ekuqinisekiseni kabusha, nasekuqedeleni lesi simemezelo, asiletha ekupheleleni okwakudingwa yisiprofetho ukuba kuphawule ukuqala kweminyaka engu-2300. Ngokuthatha u-457 BC, isikhathi lapho isimemezelo saqedwa khona, njengosuku lomyalo, kwabonakala ukuthi yonke imininingwane yesiprofetho mayelana namasonto angamashumi ayisikhombisa yayisigcwalisekile.” The Great Controversy, 326.

USista White ukhomba ukuthi izimemezelo ezintathu zazidingeka ukuze isiprofetho siphelile. Uchaza ubudlelwane bazo komunye nomunye, futhi ngokwenza kanjalo, ukhomba izimpawu zolimi lwesiHebheru zegama elithi “iqiniso.” Uthi isimemezelo sokuqala saqala, esesibili saqinisekisa futhi, kanti esesithathu saqedela “yonke imininingwane yesiprofetho mayelana namaviki angamashumi ayisikhombisa.” Igama lesiHebheru elithi “iqiniso” lakhiwa ngokuhlanganiswa kwezinhlamvu zokuqala, zeshumi nantathu, nezokugcina zohlamvu lwamagama lwesiHebheru. Isimemezelo sokuqala saqala, esesibili saqinisekisa futhi, kanti isimemezelo sokugcina saqedela isiprofetho. Izimemezelo ezintathu ziqukethe uphawu luka-Alfa no-Omega, futhi zagcwaliseka ekupheleni kwesiprofetho seminyaka engamashumi ayisikhombisa sokuthunjwa eBhabhiloni, nakuba isimemezelo sesithathu safika sekudlule isikhathi eside ngemva kokuphela kwaleyo minyaka engamashumi ayisikhombisa. Izimemezelo ezintathu zaziynqubekela-phambili, futhi nakuba zaziyizimemezelo ezintathu, zazisalokhu ziyisibonakaliso esisodwa sesiprofetho.

Ingelosi yokuqala yafika ngo-1798, eyesibili yafika entwasahlobo ka-1844, kanti eyesithathu yafika ngo-22 Okthoba 1844. Lezo zingelosi ezintathu ziyisibonakaliso esisodwa sesiprofetho, esimele ivangeli eliphakade leSambulo isahluko seshumi nane.

“Imiyalezo yokuqala neyesibili yanikezwa ngo-1843 nango-1844, futhi manje siphansi kokumenyezelwa komlayezo wesithathu; kodwa yonke le miyalezo emithathu isamele imenyezelwe. Kusabaluleke ngendlela efanayo manje njengakuqala ukuba iphinde iphuthulwe

kulabo abafuna iqiniso. Ngepeni nangezwi kufanele sizwakalise lesi simemezelo, sibonise ukuhleleka kwayo, kanye nokusetshenziswa kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Okwesithathu akunakuba khona ngaphandle kokuqala nokwesibili. Le miyalezo kufanele siyinikeze izwe ngezincwadi ezishicilelwe, nasezinkulumweni, sibonisa emgudwini womlando weziprofetho izinto ebezikhona nezinto ezizokuba khona.” Selected Messages, incwadi 2, 104, 105.

Amakhosi amathathu okugcina akwaJuda ayewuphawu olulodwa, ngoba wonke alethwa emazingeni ahlukahlukene okuthotshiswa ngaphansi kwenkosi yaseBabiloni. Amakhosi amathathu okugcina akwaJuda, izimemezelo ezintathu nezingelosi ezintathu, nakuba ehlukene ngokucacile njengabathathu, nawo amelwe njengophawu olulodwa lwesiprofetho.

Amakhosi amathathu okugcina ayingxenye yesimo sesiprofetho sokuqala kwesiprofetho seminyaka engamashumi ayisikhombisa yokuthunjwa, futhi ngalokho aba yingxenye yesiqalo esifanekisa ukuphela kweminyaka engamashumi ayisikhombisa yokuthunjwa. Ukuthunjwa kwaqala ngokunqotshwa kancane kancane kwamakhosi amathathu, kwagcina ngokubhujiswa kombuso nedolobha lawo eliyinhloko. Ukuphela kwesiprofetho kuphawula ukubhujiswa kwesizwe nenhlokodolobha yaseBabiloni, okuyikho okuphawula ukufika kwezimemezelo ezintathu eziqhubekayo. Isiqalo sesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu siphawulwa yizimemezelo ezintathu eziqhubekayo, futhi sifanekisa ukuphela kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, okuqukethe izigijimi ezintathu eziqhubekayo.

Izingelosi ezintathu, kanye nemiyalezo yazo emithathu ngokulandelana kwayo, kwakufanekiselwe amakhosi amathathu kanye nemithetho yawo emithathu eqhubekela phambili. Amakhosi amathathu amemezela imithetho yawo emithathu ngokulandelana kwayo ayefanekiselwe amakhosi amathathu aqhubekela phambili, ngalinye lawo lalethule imiyalezo yalo yokuvukela uNebukadinesari. Imiyalezo emithathu yokuvukela, yafanekisela imithetho emithathu, yona futhi eyafanekisela imiyalezo emithathu. Omunye uqala isiprofetho seminyaka engamashumi ayisikhombisa, sona esigcina siqhubeka ngokuphela kokuqala kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, esiphela ekufikeni kwengelosi yesithathu ngo-1844. Iminyaka engamashumi ayisikhombisa izwe elalizakujabulela ngayo iSabatha lalo ayinakwahlukaniswa no-Okthoba 22, 1844.

UJehoyakimi umelela umyalo wokuqala kaKoresi, kanye nomyalezo wengelosi yokuqala wesAmbulo isahluko seshumi nane. Ngaphezu kwalokhu, ofakazi abathathu bamakhosi amathathu okugcina akwaJuda, imiyalo emithathu, kanye nemiyalezo yezingelosi ezintathu, banikeza ulwazi oluqondile mayelana nophawu lukaJehoyakimi, ngokuba umlando wesiprofetho wezingelosi ezintathu uphawulwe ngokucophelela okukhulu ngokuphefumulelwa. Yonke le miyalezo emithathu inokufika komlando, bese kuthi emva kwalokho ibe nokunikwa amandla komlando.

Ingelosi yokuqala yafika ngo-1798, futhi yanikwa amandla ngo-11 Agasti 1840, ngokuqinisekiswa komgomo wokuthi usuku lumele unyaka.

“Ngonyaka ka-1840 kwaba khona okunye ukugcwaliseka okuphawulekayo kwesiprofetho okwavusa intshisekelo esabalele. Eminyakeni emibili ngaphambi kwalokho, uJosiah Litch, omunye wabefundisi abaholayo ababeshumayela ukuza kwesibili, washicilela incazelo yeSambulo 9, ebikezela ukuwa koMbuso wase-Ottoman. Ngokwezibalo zakhe, la mandla kwakufanele agudluzwe phansi... mhla ziyi-11 ku-Agasti, 1840, lapho amandla ase-Ottoman eConstantinople kungalindeleka ukuba aphulwe. Futhi lokhu, ngiyakholwa, kuyotholakala kunjalo.”

“Ngesona kanye isikhathi esacaciswa, iTurkey, ngokusebenzisa amanxusa ayo, yamukela ukuvikelwa imibuso ehlangene yaseYurophu, ngalokho yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Lesi sehlakalo sagcwalisa isiprofetho ngokunembile impela. Lapho lokhu sekuyaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuhumusha iziprofetho ezazamukelwe nguMiller nabangane bakhe, futhi umfutho omangalisayo wanikezwa inhlango yokufika kwesibili. Abantu abafundileyo nabanesikhundla bahlangana noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngowe-1840 kuya kowe-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Ingelosi yokuqala yafika imemezela ukuvulwa kokwahlulela ngo-1798, kodwa umlayezo wawusekelwe ekuvumelekeni kokukhunjwa kukaWilliam Miller kokuthi usuku esiprofethweni seBhayibheli lumelela unyaka. Lowo mgomo waqinisekiswa “ngomhla ka-11 ku-Agasti, 1840,” kwase kunikwa amandla umlayezo wokuqala. Ngokwehluleka kwesibikezelo sokubuya kukaKristu ngonyaka weBhayibheli ka-1843, owadlulela onyakeni ka-1844, ingelosi yesibili yesAmbulo isahluko seshumi nane yafika. Ngokwehluleka kwesibikezelo entwasahlobo ka-1844, amabandla amaProthetani alahla umthetho kaMiller wosuku lonyaka, aba ngamadodakazi aseBhabhiloni. Lowo mlayezo kamuva wanikwa amandla ehlobo lika-1844, lapho wahlanganiswa khona nomlayezo Wokukhala Kwaphakathi Kwamabili. Ngokugcwaliseka komlayezo Wokukhala Kwaphakathi Kwamabili ngo-Okthoba 22, 1844, ingelosi yesithathu yafika nomlayezo wayo.

Ngenxa yokungalaleli kwe-Adventism yaseLawodikeya ngo-1863, abantu bakaNkulunkulu banikelwa ukuba baphinde umlando wokuzulazula kuka-Israyeli wasendulo ehlane. Ukuhlonyiswa ngamandla komlayezo wesithathu kwakuzolinda kuze kube nguSeptemba 11, 2001. Imiyalezo ngayinye kwezintathu ifika emlandweni, bese emva kwalokho ihlonyiswa ngamandla.

UJehoyakimi noKoresi bamele ukunikwa amandla kwengelosi yokuqala, hhayi ukufika kwayo. Nakuba uJehoyakimi wayengowokuqala emakhosini amathathu okugcina akwaJuda, futhi nakuba emele umyalezo wengelosi yokuqala, izimpawu zesiprofetho azibonisayo yena, kanjalo noKoresi, ziveza ukuthi bobabili bayizifanekiselo zokunikwa amandla kwengelosi yokuqala, hhayi izifanekiselo zokufika kwengelosi yokuqala. Ukufika komyalezo wokuqala emlandweni kaJehoyakimi kwakunguManase, owokuqala emakhosini ayisikhombisa okugcina akwaJuda.

Amakhosi ayisikhombisa andulela ukubhujiswa okuphelele nokokugcina kweJerusalema. Lawo makhosi ayisikhombisa amele umlando oqhubekayo, njengoba kwakunjalo ngomlando abewufanekisela kusukela ngo-1798 kuze kube ngu-1844. Ingelosi yokuqala yafika ngo-1798, kanti eyesithathu yafika ngo-Okthoba 22, 1844. Umlando ka-1798 kuya ku-1844 ungumlando wezingelosi zokuqala nezesibili. Umlando wengelosi yesithathu waqala ngo-1844. Lapho uDade

White eveza uphawu lwezulu lokuduma okuyisikhombisa esAmbulweni isahluko seshumi, uthi lokho kuduma okuyisikhombisa kumele umlando wezingelosi zokuqala nezesibili, kodwa hhayi wengelosi yesithathu.

“Ukukhanya okukhethekile okwanikwa uJohane okwavezwa ezindumeni eziyisikhombisa kwakuwukuchazwa kwezehlakalo ezaziyokwenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Umlando wokuduma kwezulu okuyisikhombisa kwesAmbulo isahluko seshumi ugcizelela umlando wokunikwa amandla kwengelosi yokuqala ngo-Agasti 11, 1840 kuze kufike ekudumazekeni okukhulu ngo-Okthoba 22, 1844, kodwa noma kunjalo uhlanganisa wonke umlando wezingelosi zokuqala nezesibili. Ukusetshenziswa okujwayelekile kokuduma kwezulu okuyisikhombisa ukuthi kumele u-1798 kuze kufike ku-Okthoba 22, 1844. Umlando wokufika kwengelosi yokuqala kusukela ku-1798 kuze kufike ekudumazekeni okukhulu uwumlando wezingelosi zokuqala nezesibili, futhi ngokwesiprofetho umelwa njengokuduma kwezulu okuyisikhombisa. Ukuduma kwezulu okuyisikhombisa kwaphinde kwafaniswa ngokomfanekiso ngamakhosi ayisikhombisa okugcina akwaJuda. Amakhosi amathathu okugcina kulawo ayengagcini nje ngokukhomba amakhosi alandelayo kuphela, kodwa ngokuhlangene ayisibonakaliso esisodwa esakhiwe ngowokuqala, ophakathi, nowokugcina.

Emlandweni wezingelosi ezintathu, umlayezo wokuqala wanikezwa amandla ngo-11 Agasti 1840, futhi bobabili uJehoyakimi noKoresi bafanekisa lowo mcimbi.

Sizoqhubeka nokuhlonza la maqiniso abaluleke kakhulu esihlokweni esilandelayo.

“Ubuqotho obuqinile kufanele buphathwe njengento eyigugu ngumfundi ngamunye. Yonke ingqondo mayiphendukele ezwini likaNkulunkulu elambuliwe ngokunaka okunesizotha. Ukukhanya nomusa kuyakuphiwa labo abamlalela kanjalo uNkulunkulu. Bayakubona izinto ezimangalisayo emthethweni wakhe. Amaqiniso amakhulu, aye alele enganakiwe futhi engabonwa kusukela osukwini lwePhentekoste, azakukhanya ezwini likaNkulunkulu ebumsulweni bawo bemvelo. Kulabo abamthanda ngempela uNkulunkulu, uMoya oNgcwele uyakwembula amaqiniso asefiphele engqondweni, futhi uyakumbula namaqiniso amasha ngokuphelele. Labo abadla inyama bephuza negazi leNdodana kaNkulunkulu bayakuveza ezincwadini zikaDaniyeli neSambulo iqiniso eliphfumulelwe nguMoya oNgcwele. Bayoqalisa ukusebenza amandla angenakucindezelwa. Izindebe zabantwana ziyakuvulwa ukuba zimemezele izimfihlakalo ebezifihliwe ezingqondweni zabantu. INkosi ikhethe izinto zobuwula zaleli zwe ukuba ihlazise abahlakaniphileyo, nezinto ezibuthakathaka zezwe ukuba ihlazise ezinamandla.”

“IBhayibheli akufanele ilethwe ezikoleni zethu ukuze icindezelwe phakathi kokungakholwa. IBhayibheli kumelwe lenziwe isisekelo kanye nodaba lwemfundo. Kuyiqiniso ukuthi sazi okuningi kakhulu ngezwi likaNkulunkulu ophilayo kunalokho esasikwazi esikhathini esedlule, kodwa kusekuningi kakhulu okusamele kufundwe. Kumele lisetshenziswe njengezwi likaNkulunkulu ophilayo, futhi libhekwe njengelokuqala, nelokugcina, nelingcono kunakho konke ezintweni zonke. Khona-ke kuzobonakala ukukhula kweqiniso ngokomoya. Abafundi bayokwakha izimilo zenkolo ezinempilo, ngoba badla inyama futhi baphuza igazi leNdodana

kaNkulunkulu. Kodwa ngaphandle kokuba kubhekwe futhi kunakekelwe, impilo yomphefumulo iyawohloka. Hlalani emzileni wokukhanya. Fundani iBhayibheli. Labo abakhonza uNkulunkulu ngokwethembeka bayobusiswa. Yena ongavumeli umsebenzi othembekileyo ukuba ungabi nomvuzo uyothwesa zonke izenzo zokwethembeka neziqotho izimpawu ezikhethekile zothando nokwamukela kwakhe.” Review and Herald, August 17, 1897.