

# **Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Amahlanu Nanhlanu**

*Ukwambulwa Kombono Wokugcina KaDaniyeli: Uhambo Oluhambisanayo  
Lwezintombi Ezihlakaniphile*

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Siqalile ukucabangela umbono wokugcina kaDaniyeli ngokukhomba uDaniyeli njengophawu lwabantu bakaNkulunkulu besivumelwano sezinsuku zokugcina, futhi sisebenzise ivesi lokuqala lihlangene nesahluko sokugcina ukuze siqale ukubona izici zesiprofetho zalabo bantu bezinsuku zokugcina abamelwe nguBeliteshazari. Abantu bakaNkulunkulu besivumelwano sezinsuku zokugcina bamele amaMillerite enhlanganweni yengelosi yokuqala, kanye nekhulu namashumi amane nane ezinkulungwane enhlanganweni yengelosi yesithathu. AmaMillerite agcwalisa umfanekiso wezintombi eziyishumi, futhi lowo mfanekiso uyaphindwa ngokunembile ngokuphelele ezinsukwini zokugcina.

“Ngivame ukubhekiswa emzekeliseni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mzekeliso usugcwalisekile futhi uyakugcwaliseka ngqo ngokwezinhlamvu zawo, ngokuba unokusebenza okukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Okuhlangenwe nakho kwazo zombili izinhlangano zezinsuku zokugcina kungukuhlangenwe nakho kwe-Adventism.

“Umfanekiso wezintombi eziyishumi kuMathewu 25 nawo uchaza okuhlangenwe nakho kwabantu bama-Adventist.” The Great Controversy, 393.

AmaMillerite amela ukunyakaza kwengelosi yokuqala, futhi isipiliyoni sawo samelwa futhi yibandla laseFiladelfiya. Ngo-1856, ukunyakaza kwamaMillerite aseFiladelfiya kwaguqukela ekunyakazeni kwaseLawodikeya, futhi ekuvukeleni kuka-1863, kwaqhubeka kwaguqukela ebandleni lamaSeventh-day Adventist laseLawodikeya.

Abayizinkulungwane eziyikhulu namashumi amane nane bamele ukunyakaza kwengelosikazi yesithathu, futhi ulwazi lwabo lwamelwa futhi yibandla laseFiladelfiya. Ngo-1989, incwadi kaDaniyeli yavulwa ebandleni lamaSeventh-day Adventist laseLawodikeya, kwathi ngomhlaka 11 Septhemba 2001, ukunyakaza lwama-Adventist aseLawodikeya lwaqala, kwathi ngoJulayi ka-2023, kwafika uguquko lokubuyela emuva ekunyakazeni kwaseFiladelfiya.

UBeliteshazari, noma uDaniyeli, umelela inhlangano yaseFiladelfiya yezinsuku zokugcina, ephinda inhlangano yaseFiladelfiya yamaMillerite “ngokwezinhlamvu zayo uqobo.” Ivesi lokuqala lombono wokugcina limelela labo bantu bezinsuku zokugcina, futhi ubufakazi bokugcina bombono wokugcina kumelwe buvumelane nobufakazi bokuqala bombono wokugcina. Inqubo

yokuhlazwa kuDaniyeli isahluko seshumi nambili ikhomba ukwanda kolwazi, kanye nezigaba ezimbili ezivezwa yilokho. UBeliteshazari ungumfanekiso wokugcina kakhulu wabahlakaniphileyo bezinsuku zokugcina. KuDaniyeli isahluko seshumi nambili kukhona okungenani amaqiniso amahlanu esiprofetho ayeyizinsika zenhlango yamaMillerite, okumelwe aphindwe enhlanganweni yengelosi yesithathu.

Okokuqala kuyinqubo yokuhlazwa eveza izinhlobo ezimbili zabakhulekeli, ngakho-ke igcwalisa umfanekiso wezintombi eziyishumi kuzo zombili izigaba zokuqala nezokuphetha.

Kepha wena, Daniyeli, vala la mazwi, unamathisele uphawu encwadini, kuze kube yisikhathi sokuphela: abaningi bayakugijima baye le nale, nolwazi luyakwanda.... Wayesethi, Hamba indlela yakho, Daniyeli: ngokuba la mazwi avaluwe futhi anamathiselwe uphawu kuze kube yisikhathi sokuphela. Abaningi bayakuhlazwa, benziwe mhlophe, futhi bavivinywe; kepha ababi bayakwenza okubi: futhi akuyikuba khona noyedwa kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:4, 9, 10.

Umehluko phakathi kwabahlakaniphileyo nababi (abayiziwula) usekelwe ekuqondeni kwabo (ukuhlukanisa engqondweni) ukwanda kolwazi oluvulwa ngesikhathi sokuphela, kungaba ngo-1798 kumaMillerite, noma ngo-1989 kwabayikhulu namashumi amane nane ezinkulungwane. Abantu bakaNkulunkulu kudingeka bazi ukuthi ubu-Adventist buyisipiliyoni somfanekiso wezintombi eziyishumi, ngoba ngaphandle kwalokho kuqonda ngeke bafune ukuqonda ukuthi “isikhathi sokuphela” sesizukulwane sokugcina safika nini, noma ukuthi wawuyini umlayezo owawusuqaquliwe ngaleso sikhathi. Ngaphandle kokuqonda ukuthi isipiliyoni sobu-Adventist siyinqubo yokuvivinywa enezigaba ezintathu, esekelwe ekuthuthukeni okuqhubekayo kweqiniso, ehlela emiphumeleni “yokuphila noma yokufa,” akunakwenzeka ukuqaphela ubizo oluphakeme lwawo wonke amaSeventh-day Adventist. UBeliteshazari umele abantu abazi ukuthi badlula enqubweni yokuhlazwa emelwe ngamazwi athi “bahlanjululwa, benziwa mhlophe, bavivinywa.” Yona kanye leyo nqubo yokuhlazwa enezigaba ezintathu ikhonjiswa ngokucacile njengomsebenzi kaMoya oNgcwele.

Nokho nginitshela iqiniso; kunilungele ukuba ngihambe: ngokuba uma ngingahambi, uMduduzi angezi kini; kodwa uma ngihamba, ngiyakumthuma kini. Futhi lapho esefikile, uyakuveza emhlabeni isono, nokulunga, nokwahlulelwa: Isono, ngokuba bengakholwa kimi; Ukulunga, ngokuba ngiya kuBaba, anisangiboni; Ukwahlulelwa, ngokuba umbusi waleli zwe usehlulelwe. Ngisenezinto eziningi zokunitshela zona, kodwa aninakukuthwala manje. Kodwa lapho esefikile yena, uMoya weqiniso, uyakunihola kini kulo lonke iqiniso: ngokuba akayikukhuluma ngokwakhe; kodwa konke ayakukuzwa, lokho uyakukukhuluma: futhi uyakunibonisa izinto ezizayo. Johane 16:7–13.

Umsebenzi kaMoya oNgcwele ekuholeni izintombi ezihlakaniphileyo “eqinisweni lonke,” udinga ukuthi asole, okusho ukuxwayisa noma ukugweba enhliziyweni, izwe ngesono, ngokulunga nangokwahlulela, okuyizona kanye lezo zinyathelo ezintathu ezifanayo eziveza intombi ehlaniphileyo noma eyisiphukuphuku kuDaniyeli isahluko seshumi nambili. Umlayezo uJesu awuchaza njengomsebenzi kaMoya oNgcwele yiwona “amafutha,” aveza umehluko phakathi kwabahlakaniphileyo nababi kuDaniyeli isahluko seshumi nambili. Abantu bakaNkulunkulu

bezinsuku zokugcina kumele baqonde ukwanda kolwazi lwesizukulwane sabo, futhi lolo lwazi luhlanganisa ukuqaphela kwabo ukuthi bangaba yizintombi eziyiziwula noma ezihlakaniphileyo emfanekisweni kaMathewu isahluko samashumi amabili nanhlanu.

“UJohane waboniswa lezi zinto embonweni ongcewele. Wabona ibandla elimelwe yizintombi ezinhlanu ezihlakaniphileyo, nezibani zazo zilungisiwe zivutha, wase ememeza ngokuthokoza okukhulu wathi, ‘Nakhu ukubekezela kwabangcewele; naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu. Ngase ngizwa izwi livela ezulwini lithi kimi, Bhala uthi, Babalisiwe abafuleyo abafela eNkosini kusukela manje kuqhubeka: Yebo, kusho uMoya, ukuze baphumule emisebenzini yabo; nemisebenzi yabo iyabalandela.’”

“Abanengi abezwa imiyalezo yengelosi yokuqala neyesibili babecabanga ukuthi bayophila baze babone uKristu eza emafwini ezulu. Ukuba bonke ababethi bayalikholwa iqiniso benza ingxenye yabo njengezintombi ezihlakaniphileyo, umlayezo ngabe kade wamemezelwa kuzo zonke izzwe, nemindeni, nezilimi, nabantu. Kodwa abahlanu babengabahlakaniphileyo, kanti abahlanu babeyiziwula. Iqiniso kwakufanele limemezwe yilezo zintombi eziyishumi, kodwa bahlanu kuphela ababese benze ukulungiselela okubalulekile ukuze bahlanganyele kuleyo nkampani eyayihamba ekukhanyeni okwase kufikile kubo. Umlayezo wengelosi yesithathu wawudingeka. Lesi simemezelo kwakufanele senziwe. Abanengi abaphuma ukuyohlangabeza uMyeni ngaphansi kwemiyalezo yengelosi yokuqala neyesibili, benqaba umlayezo wengelosi yesithathu, umlayezo wokugcina wokuvivinya ozonikezwa izwe.”

“Umsebenzi ofanayo uyokwenziwa lapho leyo enye ingelosi, emelwe encwadini yeSambulo 18, inikeza isigijimi sayo. Izigijimi zengelosi yokuqala, eyesibili, neyesithathu kuyodingeka ziphindwe. Isimemo siyakunikwa ibandla, sithi, ‘Phumani kulo, bantu Bami, ukuze ningabi ngabahlanganyeli ezonweni zalo.’ ‘Liwile, liwile iBabiloni elikhulu, selibe yindawo yokuhlala amadimoni, nesiphephelo sayo yonke imimoya engcolileyo, nesibaya sayo yonke inyoni engcolileyo nenyanyekayo. Ngokuba zonke izzwe ziphuze iwayini lolaka lobufebe balo, namakhosi omhlaba afebile nalo, nabathengisi bomhlaba bacebe ngobuningi bokunethezeka kwalo.... Phumani kulo, bantu Bami, ukuze ningabi ngabahlanganyeli ezonweni zalo, nokuba ningamukeli izinhluho zalo; ngokuba izono zalo zifinyelele ezulwini, noNkulunkulu uzikhumbule izenzo zalo ezimbi’ [ISambulo 18:2–5].”

“Thatha ivesi ngasinye salesi sahluko, usifunde ngokucophelela, ikakhulu ezimbili zokugcina: ‘Ukukhanya kwesibani akusayikukhanya neze kuwe; nezwi lomkhwenyana nelomakoti alisayikuzwakala neze kuwe; ngokuba abathengisi bakho babengabakhulu bomhlaba; ngokuba zonke izzwe zadukiswa ngemilingo yakho. Futhi kuye kwafunyanwa igazi labaprofethi, nelabangcewele, nelabo bonke ababulawa emhlabeni.’”

“Umfanekiso wezintombi eziyishumi wanikezwa nguKristu uqobo Lwakhe, futhi yonke imininingwane yawo kufanele icutshungulwe ngokucophelela. Kuzofika isikhathi lapho umnyango uyovalwa khona. Simelelwa noma yizintombi ezihlakaniphileyo noma eziyiziwula. Asinakuhlukanisa manje, futhi asinagunya lokusho ukuthi ngobani abahlakaniphileyo nokuthi ngobani abayiziwula. Kukhona labo ababambelela eqinisweni ngokungalungi, futhi laba babonakala ngaphandle benjengabahlakaniphileyo.” Manuscript Releases, volume 16, 270.

Njengama-Adventist okumele abize amadoda nabesifazane baphume eBhabhiloni ngesikhathi somthetho weSonto osuzayo maduze, “simelelwa yizintombi ezihlakaniphileyo noma eziyiziwula.” Iqembu uJohane alibona “elimelelwe yizintombi ezinhlanu ezihlakaniphileyo, izibani zazo zilungisiwe futhi zivutha,” uJohane aphinde alihlonze njengalabo abane “ukubekezela kwabangcwele,” futhi “abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu,” yibo abayizinkulungwane eziyikhulu namashumi amane nane okudingeka bagcine imiyalo kaNkulunkulu, benze ukukholwa kukaJesu, futhi bazi ukuthi bayizo izintombi emfanekisweni kaMathewu amashumi amabili nanhlano. Akusikho kuphela ukuthi kudingeka baqonde ukuthi bayizintombi ezihlakaniphileyo noma eziyiziwula, kodwa kumelwe futhi baphinde ulwazi olumelelwe nguDaniyeli njengolokuthi “bahlanjululwe, benziwe mhlophe, futhi bazanywe.”

Base becula sengathi yiculo olusha phambi kwesihlalo sobukhosi, naphambi kwezidalwa ezine, naphambi kwamalunga; futhi kwakungekho muntu owayengafunda leyo ngoma ngaphandle kwabeyikhulu namashumi amane nane ezinkulungwane, abahlengwa emhlabeni. Laba yibo abangazingcolisanga ngabesifazane; ngokuba bayizintombi. Laba yibo abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwa phakathi kwabantu, bengabayizithelo zokuqala kuNkulunkulu nakuWundlu. Futhi emlonyeni wabo akufunyanwanga nkohliso, ngokuba bangesasi phambi kwesihlalo sobukhosi sikaNkulunkulu. IsAmbulo 14:3–5.

Kukhona okungenani amaqiniso ayisihlanu amelwe esahlukweni seshumi nambili sikaDaniyeli, angamaqiniso ahlobene nokunyakaza kwamaMillerite kwengelosi yokuqala, ayophindwa futhi aqondwe ngokugcwele ngokwengeziwe yinyakazo yalabo abayizinkulungwane eziyikhulu namashumi amane nane. Elinye lalawo maqiniso liyinqubo yokuhlazwa eyizinyathelo ezintathu ehlobene nomfanekiso wezintombi eziyishumi. Iqiniso lokuqala uWilliam Miller aliqonda maqondana nesikhathi sesiprofetho, kwakuyile “zikhathi eziyisikhombisa,” zikaLevitikusi amashumi amabili nesithupha, futhi lelo qiniso liboniswa kuDaniyeli isahluko seshumi nambili, futhi liyiqiniso lokuqala emlandweni wamaMillerite elikhulunywa khona lapho.

Kepha wena, Daniyeli, vala la mazwi, unamathisele incwadi uphawu, kuze kube yisikhathi sokuphela: abaningi bayakugijima beya le nale, nolwazi luyakwanda. Khona-ke mina Daniyeli ngabuka, bheka, kwema abanye ababili, omunye ngapha kosebe lomfula, nomunye ngale kosebe lomfula. Omunye wathi endodeni eyayembethe ilineni, eyayiphezu kwamanzi omfula: Kuyakuba isikhathi esingakanani kuze kube sekupheleni kwalezi zimangaliso na? Ngase ngizwa le ndoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ezulwini, yafunga ngoye ophila kuze kube phakade ukuthi kuyakuba ngesikhathi, nangezikhathi, nangengxenywe yesikhathi; nalapho isiqedile ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakufeza ukuphela kwazo. Mina ngezwa, kodwa angiqondanga; ngase ngithi: Nkosi yami, ukuphela kwalezi zinto kuyakuba yini na? Yathi: Hamba indlela yakho, Daniyeli, ngokuba la mazwi avalawe futhi anamathiselwe uphawu kuze kube yisikhathi sokuphela. Abaningi bayakuhlazwa, benziwe mhlophe, bavivinywe; kepha ababi bayakwenza okubi; akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:4–10.

Le ndima iqala ngokuba incwadi kaDaniyeli ivalwe uphawu kuze kube yisikhathi sokuphela, futhi le ndima iphetha ngokuba incwadi kaDaniyeli ivalwe uphawu kuze kube yisikhathi sokuphela.

Phakathi kokubekwa kokuqala nokokugcina kophawu emazwini kaDaniyeli, ubufakazi obufungelwe baLowo “ophila kuze kube phakade naphakade” babungukuthi “kuyakuba yisikhathi, nezikhathi, nengxenye yesikhathi; futhi lapho esephelelise ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakube seziphelile.”

Lowo owanikeza lobu bufakazi obufungelwe kwakunguYe owayephezu kwamanzi, embethe ilineni. UDaniyeli wabona ingelosi kolunye ugu loMfula iHidekeli nenye ingelosi kolunye ugu, kwathi enye yalezo zingelosi yabuza umbuzo, lowo Owawuphezu kwamanzi wawuphendula. Umbuzo wawuthi, “Koze kube nini?” Lawa ngamazwi amabili okuqala afanayo ombuzo obuzwe evesini leshumi nantathu lesahluko sesishiyagalombili sikaDaniyeli.

Khona-ke ngezwa ongcwele othile ekhuluma, kwase kuthi omunye ongcwele kulowo ongcwele othile owayekhuluma: Kuyakuba kuze kube nini umbono mayelana nomnikelo wansuku zonke, nesiphambeko sencithakalo, kuze kunikelwe kokubili indlu engcwele nebandla ukuba kunyathelwe ngezinyawo na? Wasesethi kimi: Kuyakuba kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona indlu engcwele iyakuhlazwa. Daniyeli 8:13, 14.

Isakhiwo esifanayo sesiprofetho siyatholakala kuzo zombili lezi zingxoxo, ngaphandle kokuthi esahlukweni sesishiyagalombili, uDaniyeli useceleni komfula i-Ulai, hhayi umfula iHidekeli. Esahlukweni sesishiyagalombili ingelosi (ongcwele) “yathi kulowo ongcwele othile owakhulumayo, kuze kube nini.” Igama lesiHeberu elihunyushwe ngokuthi “lowo ongcwele othile,” yigama lesiHeberu elithi “Palmoni,” elisho uMbali Omangalisayo Wezinombolo, noma uMbali Wezimfihlakalo. Esahlukweni sesishiyagalombili uJesu (uMbali Omangalisayo Wezinombolo) wayekhuluma, kwase kuba omunye ongcwele ebuza uJesu (lowo ongcwele othile), “kuze kube nini.”

Esahlukweni seshumi nambili, Lowo omi phezu kwamanzi ubuzwa yingelosi eyayikwelinye lamabhange oMfula iHidekeli, ukuthi, “kuze kube nini.” Lezi zindima ezimbili kufanele zibhekwe ndawonye, umugqa phezu komugqa. Umbuzo wokuqala wesahluko sesishiyagalombili uthi, “umbono uyakuba mide kangakanani mayelana nokunyathelwa phansi kwendawo engcwele nebutho, okuyinto evezwa kuqala ubuqaba, bese kulandela uphapha?” Umbuzo wesahluko seshumi nambili uthi, “kuyakuba kuze kube nini kuze kube sekupheleni kwalezi zimangaliso.” Khona-ke impendulo efungelwe inikezwa nguPalmoni, uMbalimibalo oMangalisayo, owayembethe ilineni futhi emi phezu kwamanzi, “kuyakuba yisikhathi, nezikhathi, nengxenye yesikhathi; futhi lapho eseyiqedile ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakupheleliswa.”

Imibuzo yemifula i-Ulai ne-Hiddekel ithi: “kuyakuba kuze kube nini umbono wokuhlakazwa kwabantu bakaNkulunkulu, okufezwa ubuqaba bese kuba ubupapa, njengoba kunyathelwa phansi indlu engcwele kanye nebutho?” Impendulo ithi ukunyathelwa phansi kuphela ngo-1798, lapho umsebenzi kaPalmoni wokuvusa ithempeli lamaMillerite uqala, bese kuphinde kuphele eminyakeni engamashumi amane nesithupha kamuva, ngo-1844, lapho indlu engcwele kwakufanele ihlanzwe khona.

Esahlukweni seshumi nambili uDaniyeli wezwa ingxoxo, “kodwa angiqondanga.” UDaniyeli wabonakalisa isifiso sokuqonda, njengoba emelwe ngokubuza kwakhe uKristu. “O Nkosi yami, kuyakuba yini ukuphela kwalezi zinto na?” Ukuvezwa kwakhe kwesifiso sokuqonda kwamela isifiso sezintombi ezihlakaniphileyo sokuqonda, ngokuba yonke le nkulumo yayibekwe phakathi kwezikhombo ezimbili zencwadi kaDaniyeli zokuvalelwa uphawu kuze kube yisikhathi sokuphela. UDaniyeli wamela isifiso esabekwa phezu kukaWilliam Miller sokuqonda iqiniso elavulwa uphawu ngo-1798, futhi iqiniso lokuqala aholelwa ukuba alibone kwaba ukunyathelwa phansi kwendlu engcwele nebutho, kuqala ubuhedeni bese kulandela ubuPapa phakathi nesikhathi lapho amandla abantu abangcwele ehlakazeka khona ekugcwalisekeni “kwezikhathi eziyisikhombisa,” zikaLevitikusi amashumi amabili nesithupha.

Isifiso sikaMiller sokwazi iqiniso simelwe yisifiso sikaDaniyeli, kodwa ukuqonda kukaMiller kwakungakapheleli. UDaniyeli umelela isifiso sikaMiller, kanti uBeliteshazari umelela labo abanokuqonda okuphelele kwento nombono. Kukhona okungenani amaqiniso amahlanu abalulekile ayeyingxenywe yokuhlangenwe nakho kwamaMillerite esahlukweni seshumi nambili sikaDaniyeli, azothola okufana nakho okuhambisanayo emlandweni wabantu abayizinkulungwane eziyikhulu namashumi amane nane nane. Elinye ukuthi bagewalisa futhi baqonda ukuthi babegcwalisa umfanekiso wezintombi eziyishumi, kanye nenqubo yawo yokuvivinywa yezinyathelo ezintathu, kanti elinye ukuthi bayaqonda itshe lesisekelo “sezikhathi eziyisikhombisa,” lesahluko samashumi amabili nesithupha sikaLevitikusi.

Sizoqhubeka nalesi sifundo esihlokweni sethu esilandelayo.

“Khona-ke umbuso wezulu uyakufaniswa nezintombi eziyishumi ezathatha izibani zazo, zaphuma ukuyohlangabeza umkhwenyana. Ezinhlalu zazo zazihlakaniphile, kanti ezinhlanu zaziyiziwula. Lezo eziyiziwula zathatha izibani zazo, kodwa azathatha amafutha kanye nazo; kepha ezihlakaniphileyo zathatha amafutha ezitsheni zazo kanye nezibani zazo. Kwathi umkhwenyana esalibala, zonke zadozela zalala. Kepha phakathi kobusuku kwavela isimemezelo esikhulu, sithi, Bhekani, umkhwenyana uyeza; phumani niyomhlangabeza. Khona zonke lezo zintombi zavuka, zalungisa izibani zazo. Lezo eziyiziwula zase zithi kwezihlakaniphileyo, Siphene amafutha enu; ngokuba izibani zethu ziyacima. Kodwa ezihlakaniphileyo zaphendula, zathi, Qha; funa kunganele thina nani; hambani kunalokho kulabo abathengisayo, nizithengele nina. Zathi zisaya ukuthenga, umkhwenyana wafika; kwathi lezo ezazilungile zangena naye emshadweni; umnyango wavalwa. Emva kwalokho kwafika nezinye izintombi, zithi, Nkosi, Nkosi, sivulele. Kodwa yena waphendula wathi, Ngiqinisile ngithi kini, anginazi. Ngakho lindani, ngokuba anisazi usuku nehora iNdodana yomuntu eza ngalo.”

“Manje siphila esikhathini esiyingozi kakhulu, futhi akukho noyedwa kithi okufanele aphuze ekufuneni ukulungela ukuza kukaKristu. Makungabikho noyedwa olandela isibonelo sezintombi eziyiziwula, acabange ukuthi kuyakuba kuphephile ukulinda kuze kufike inhlekelele ngaphambi kokuthola ukulungela kwesimilo sokuma ngaleso sikhathi. Kuyakuba sekwephuze kakhulu ukufuna ukulunga kukaKristu lapho izivakashi zibizelwa ngaphakathi futhi zihlolwa. Manje yisikhathi sokwembatha ukulunga kukaKristu,—ingubo yomshado ezokufanela ukungena esidlwini somshado seWundlu. Emfanekisweni, izintombi eziyiziwula

zivezwa zicela amafutha, kodwa zehluleke ukuwathola ngokwesicelo sazo. Lokhu kufanekisela labo abangazilungisanga ngokuthuthukisa isimilo esiyokwazi ukuma ngesikhathi senhlekelele. Kunjengokungathi bayaya komakhelwane babo bathi, Ngipheni isimilo senu, kungenjalo ngizolahleka. Labo ababehlananiphile babengenakuwanika amafutha abo izibani ezazisicimeza zezintombi eziyiziwula. Isimilo asidluliseki. Asithengwa noma sithengiswe; siyatholwa. INkosi inike wonke umuntu ngamunye ithuba lokuthola isimilo esilungile ngezikhathi zomusa; kodwa ayizange ihlinzeke indlela umuntu oyedwa angadlulisela ngayo komunye isimilo asakhulisile ngokudlula ekuhlangenwe nakho okunzima, ngokufunda izifundo kuMfundisi Omkhulu, ukuze akwazi ukubonakalisa ukubekezela ngaphansi kokuvivinywa, futhi asebenzise ukholo ukuze asuse izintaba zokungenzeki. Akunakwenzeka ukudlulisela iphunga lothando,—ukunika omunye ubumnene, ukuhlakanipha ekusebenzeni nabantu, nokuphikelela. Akunakwenzeka ukuba inhliziyo yomuntu oyedwa ithululele kwenye uthando lukaNkulunkulu nolwabantu.”

“Kodwa usuku luyeza, futhi seluseduze kithi, lapho zonke izigaba zesimilo ziyokwambulwa ngesilingo esikhethekile. Labo abahlala beqotho esimisweni, abasebenzisa ukholo kuze kube sekupheleni, bayoba yilabo abazibonakalisile beqotho ngaphansi kokuvivinywa nokuhlolwa emahoreni angaphambili esikhathi sabo somusa, futhi abakhe izimilo ngokufana noKristu. Kuyoba yilabo abahlakulele ukusondelana okukhulu noKristu, abathi, ngobuhlakani nomusa wakhe, babe ngabahlanganyeli bemvelo yobunkulunkulu. Kodwa akekho umuntu ongapha omunye ukuzinikela kwenhliziyo nezimfanelo ezinhle zengqondo, futhi agcwalise ukusilela kwakhe ngamandla okuziphatha. Sonke ngamunye wethu singamenzela okuningi omunye nomunye ngokunikeza abantu isibonelo esifana nesikaKristu, ngaleyo ndlela sibathonye ukuba baye kuKristu ukuze bathole ukulunga abangenakuma ngakho ekwahlulelweni. Abantu kufanele bacabange ngomkhuleko ngale ndaba ebalulekile yokwakhiwa kwesimilo, futhi babumbe izimilo zabo ngokwesibonelo sobunkulunkulu.” The Youth Instructor, January 16, 1896.