

Incwadi kaDaniyeli - Inombolo Yamashumi Amahlanu Nanhlanu

Ukuvezwa Kwendwangu Yesiprofetho: Isambulo SikaGabriyeli KuDaniyeli

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UGabriyeli weza kuDaniyeli emva kokuba esefinyelele ekuqondeni iminyaka engamashumi ayisikhombisa yokuthunjwa kwesiprofetho sikaJeremiya, nesifungo nesiqalekiso sikaMose.

Ngonyaka wokuqala wokubusa kwakhe mina Daniyeli ngaqonda ngezincwadi inani leminyaka, okwafika ngalo izwi likaJehova kuJeremiya umprofethi, ukuthi wayezogcwalisa iminyaka engamashumi ayisikhombisa ekuchithweni kweJerusalema.... Yebo, wonke u-Israyeli weqe umthetho wakho, ngisho nangokuphambuka, ukuze bangalaleli izwi lakho; ngalokho isiqalekiso sithelwe phezu kwethu, nesifungo esilotshiwe emthethweni kaMose inceku kaNkulunkulu, ngokuba sonile kuye. Futhi uqinisile amazwi akhe awakhuluma ngathi nangabahluleli bethu abasahlulelayo, ngokusilethela ububi obukhulu; ngokuba phansi kwezulu lonke akukaze kwenziwe njengalokhu okwenziwe phezu kweJerusalema. Njengokulotshiwe emthethweni kaMose, bonke lobu bubi bufikile phezu kwethu; nokho asizange sincenge phambi kukaJehova uNkulunkulu wethu, ukuze siphenduke ebubini bethu, siqonde iqiniso lakho. Ngalokho uJehova waqaphela ububi, wabuletha phezu kwethu; ngokuba uJehova uNkulunkulu wethu ulungile kuyo yonke imisebenzi yakhe ayenzayo; ngokuba asilizwanga izwi lakhe. Daniyeli 9:2, 11–14.

Igama uDaniyeli alisebenzisayo, elihunyushwe ngokuthi “isifungo,” liyilo kanye igama uMose alisebenzisayo, elihunyushwe ngokuthi “izikhathi eziyisikhombisa,” kuLevitikusi 26. USister White uyasazisa ukuthi esahlukweni sesishiyagalolunye, uDaniyeli wayefuna ukuqonda ubudlelwano phakathi kwesikhathi sikaJeremiya seminyaka engamashumi ayisikhombisa nesikhathi seminyaka eyizinkulungwane ezimbili namakhulu amathathu. UGabriyeli wayeyalelwe esahlukweni sesishiyagalombili ukuba enze uDaniyeli aqonde umbono wezinsuku eziyizinkulungwane ezimbili namakhulu amathathu, futhi uGabriyeli uqedela umsebenzi wakhe lapho ebuya esahlukweni sesishiyagalolunye, futhi azise uDaniyeli ukuba ngokwengqondo ahlukane le mibono emibili ebiyisihloko sezihloko zesikhombisa, zesishiyagalombili, kanye nesesishiyagalolunye. Leyo mibono emibili iyisihloko “sokwanda kolwazi” olwavulwa uphawu ngonyaka ka-1798.

Iminyaka engamashumi ayisikhombisa kaJeremiya kanye “nesiqalekiso” sikaMose kokubili kuyizimpawu “zezikhathi eziyisikhombisa,” njengoba zimelwe “yisifungo” sikaMose, kodwa uGabriyeli uzokwethula ukuhlukaniswa kwesikhathi seminyaka eyizinkulungwane ezimbili namakhulu amathathu. Singahlukaniswa ngokufanele kuphela lapho ubudlelwano bombono (“chazon”) wokunyathelwa phansi, nombono (“march”) wokubonakala kuhlukaniswa ngokufanele. UGabriyeli waqala ngokubonisa ukuthi isikhathi sokuhlolwa seminyaka engamakhulu amane namashumi ayisishiyagalolunye sanikezwa amaJuda. Leso sikhathi sasifana nesikhathi seminyaka

engamakhulu amane namashumi ayisishiyagalolunye sokuvukela esasikhiqize iminyaka engamashumi ayisikhombisa yokuthunjwa.

Igama elithi “kunqunyiwe” evesini lamashumi amabili nane likhuluma ngenkathi esukela ekuphumeni komyalo wesithathu ngo-457 BC kuze kube sekukhandweni ngamatshe kukaStefanu ngo-34 AD, kodwa igama elithi “kunqunyiwe” emavesini lamashumi amabili nesithupha nelamashumi amabili nesikhombisa likhomba amandla enza incithakalo obuhedeni nobobupapa.

Ngemva kwamasono angamashumi ayisithupha nambili uMesiya uyakusikwa, kodwa kungabi ngenxa yakhe; nabantu benkosi ezakuza bayakulichitha umuzi nendlu engcwele; futhi ukuphela kwalo kuyakuba ngezikhukhula, kuze kube sekupheleni kwempi incithakalo imisiwe. Futhi yena uyakuqinisa isivumelwano nabaningi isonto elilodwa; phakathi nesonto uyakumisa umhlathshelo nomnikelo ukuba kuphele, kuthi ngenxa yokwanda kweziningiso uyakulenza libe yincithakalo, kuze kube sekuphelelisweni; nalokho okumisiwe kuyakuthululelwa phezu kwelichithakeleyo. Daniyeli 9:26, 27.

UGabriyeli wazisa uDaniyeli ukuthi “emva kokuba” “uMesiya” “esuswe,” “abantu benkosana ezayo bayakuchitha umuzi nendlu engcwele.” IRoma yobuqaba yachitha “umuzi nendlu engcwele” ekujinjezelweni okwathatha khona kanye iminyaka emithathu nengxenye kusukela ngonyaka ka-66 kuya ku-70 AD. UGabriyeli ubonisa ukuthi “ukuphela kwempi” kwakuyokuba “kuba ngozamcolo,” nokuthi impi yayiyokuba ngeyoku “cekelwa phansi.” Impi eyafezwa imelene neJerusalema nendlu engcwele kwakuyikunyathelwa phansi okwafezwa ubuqaba nobupapa. Umbuso wobuqaba owawuyochitha iJerusalema ekuqaleni kwakuyiBhabhiloni, kodwa umbuso wobuqaba owawuyochitha ngemva kokuba uMesiya ebethelwe kwakuyiRoma yobuqaba. Kepha impi emelene nendlu engcwele nebandla yafezwa ngamandla amabili okuchitha, futhi owesibili kulawo mandla amabili okuchitha emiBhalweni ungubupapa.

Ubupapa bungamandla amelwe njengesi “sishayo esichichimayo,” bungamandla asevesini lamashumi amane kaDaniyeli ishumi nanye, “achichimayo adlule.” Ukunyathelwa phansi kweJerusalema okwaqala ngeBabiloni, kwaqhubeka ngesizwe sensimbi esasikhuluma amazwi amnyama njengoba sasimelwe nguMose kuDuteronomi, kwalandelwa ubupapa. Kwaze kwaba sekupheleni kokunyathelwa phansi “izincithakalo” “zazimisiwe.” Evesini lamashumi amabili nesikhombisa, uKristu uqinisekisa isivumelwano nabaningi isonto elilodwa. Maphakathi nalelo sonto, uhlelo lomhlaba lwemihlatshelo lwaluzophela njengoba uKristu eqala inkonzo yakhe yobupristi obukhulu endlini engcwele ezulwini. Ngenxa yokungalaleli kwamaJuda ngesikhathi somusa esasinqanyulelwe wona, indlu engcwele nomuzi kwakuzophinde kwenziwe incithakalo.

Ivesi lithi, “ngokwandiswa kwezinyanyiso uyakwenza kube yincithakalo, kuze kube sekupheleni; nalokho okumisiweyo kuyakuthululelwa phezu kwaleyo ncithakalo.” Lapho amaJuda ekugcineni egwalisa indebe yesikhathi sawo sokuvivinywa yaze yachichima, umuzi nendlu engcwele kwakuzakuba yincithakalo kuze kube sekupheleni kwempi. “Ekupheleni” kokunyathelwa phansi ngo-1798, kwase “kumisiweyo” ukuthi upapa uzamukela isilonda esibulalayo. Khona-ke umuzi nendlu engcwele kwakumele kubuyiselwe futhi kwakhiwe kabusha, njengoba kwafaniswa ngesikhathi amaJuda ephuma eBabiloni elingokoqobo ngaphansi kwezimemezelo ezintathu.

Kuze kube sekuphelelisweni kwaleyo mpi iJerusalema lalizokhandwa phansi ngamandla obupapa. Izikhathi zesiprofetho ezakha izikhathi ezihlukene phakathi kweminyaka eyizinkulungwane ezimbili namakhulu amathathu zingaqondwa kahle kuphela lapho ubudlelwane bombono wokukhandwa phansi beminyaka engamashumi ayisikhombisa buqondwa maqondana nombono wokubuyiselwa kwendawo engcwele kanye nebutho. Ukwenqaba umbono wokuhlakazeka kwesiqalekiso sikaMose kuwukwenqaba umbono wokubuthwa ndawonye. Umbono weminyaka engamashumi ayisikhombisa ungumbono wokuhlakazeka. Umbono weminyaka eyizinkulungwane ezimbili namakhulu amathathu ungumbono wokubuthwa ndawonye. Umbono weminyaka engamashumi ayisikhombisa ungumbono we-“chazon” wokuhlakazeka, kanti umbono weminyaka eyizinkulungwane ezimbili namakhulu amathathu ungumbono we-“mareh” wokubuthwa ndawonye.

Ngakho-ke lokho uNkulunkulu akuhlanganisile, makungahlukaniswa ngumuntu. Marku 10:9.

Le mibono emibili ihlanganiswe ndawonye ngokwesiprofetho, futhi ukwenqaba owodwa kuwukwenqaba yomibili. Leli qiniso libonisa ukuthi, nakuba ubu-Adventist bethi buyasisekela isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, buyenqabile insika emaphakathi yobuqiniso be-Adventist, ngokuqinisekileyo njengalokhu benqaba “izikhathi eziyisikhombisa” ngo-1863. AmaJuda awazange yini azibize ngokuthi agcina umthetho kaNkulunkulu na? U-Israyeli wasendulo awuzange yini uzibize ngokuthi ubheke uMesiya na? Ukuzibiza akunamsebenzi uma kungalondolozisi iZwi likaNkulunkulu.

AbakwaMiller ekugcineni babona u-22 Okthoba 1844 njengokuphela kwesikhathi sezinsuku eziyizinkulungwane ezimbili namakhulu amathathu, kodwa ukuqonda kwabo kwakulinganiselwe. Kwaze kwaba ngemva kokudumala okukhulu lapho ukukhanya kwafika khona ngokuphathelene nendlela engcwele yasezulwini kanye nokubonakala kukaKristu eNdaweni eNgcwele Kakhulu ngalolo suku. Kwaze kwaba ngemva kwalolo suku lapho babona khona umlayezo wengelosi yesithathu nomthetho kaNkulunkulu.

INkosi yayihlose ukwandisa ukukhanya kwesiprofetho okuhlobene neminyaka eyizinkulungwane ezimbili namakhulu amathathu, futhi ngo-1856 yavula umnyango wokukhanya okwengeziwe, kwathi eminyakeni eyisikhombisa eyalandela ubu-Adventism bawuvala lowo mnyango. Kwaze kwaba ngemva kukaSeptemba 11, 2001, lapho iNkosi ihola abafundi besiprofetho ukuba babuyele ezihlokweni zikaHiram Edson, ukukhanya “kwezikhathi eziyisikhombisa” saqala futhi ukwanda.

Ngokwenqaba ukubona ubudlelwane obuphakathi kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ubu-Adventisti bafinyelela ekuqondeni u-Okthoba 22, 1844 ngendlela encishisiwe nengaphelele.

Kwathi nje u-S. S. Snow esenqumile usuku lokubethelwa, kwase kutholakala usuku luka-Okthoba 22, 1844.

Yazi-ke uqonde lokhu: kusukela ekuphumeni komyalo wokubuyisela nokwakha iJerusalema kuze kube nguMesiya, iNkosana, kuyakuba ngamaviki ayisikhombisa, nangamaviki angamashumi ayisithupha nambili; umgwaqo uyakuphinde wakhiwe, nodonga futhi, yebo, ngezikhathi zokuhlupheka. Kwathi emva kwamaviki angamashumi ayisithupha nambili uMesiya uyakunqunywa, kodwa kungabi ngenxa yakhe; nabantu benkosana ezayo bayakuchitha umuzi nendlu engcwele; nesiphetho sawo siyakuba njengesikhukhula, kuze kube sekupheleni kwempi; ukunxapha kumisiwe. Yona iyakuqinisa isivumelwano nabaningi iviki linye; phakathi neviki iyakwenza umhlatshelo nomnikelo kuphele, futhi ngenxa yokwanda kwezinengiso iyakwenza kube yincithakalo, kuze kube sekupheleni, nalokho okumisiwe kuyakuthululelwa phezu kwencithakalo. Daniyeli 9:25–27.

AmaMillerite aqaphela usuku oluyilo lokubethelwa esiphambanweni, kwase kuthi-ke kwahlonzwa ukuphela kwesikhathi seminyaka eyizinkulungwane ezimbili namakhulu amathathu. “Ukusikwa kukaMesiya” “phakathi nesonto,” lapho uKristu aqinisa khona “isivumelwano” ngenxa yokuba amaJuda egcwalisa indebe yesikhathi sawo sokuvivinywa kwaze kwagcwala, njengoba kumelwe “ukwendlala kwezinengiso,” nakho kwahlonzwa. Isiphambano saba uphawu lomlando olwalubalulekile ekuqaphelweni komyalezo Wokukhala Kwaphakathi Kwamabili.

Naphezu kokukhanya okwakusemavesini akhiqiza ukubonakaliswa okunamandla kangaka kwamandla kaNkulunkulu, amaMillerite awazange afinyelele ekuqondeni lawo mavesi okwakumelwe isifiso sikaDaniyeli sokuqonda ubudlelwane phakathi kwemibono emibili. Isonto uKristu aqinisa ngalo isivumelwano lahlukaniswa laba yizikhathi ezimbili, uDade White kamuva azichaza njengokumelwa yinkonzo kaKristu uqobo yeminyaka emithathu nengxenywe, elandelwa yinkonzo yakhe njengoba imelwe ngabafundi. Babona ukuthi uphawu lomlando lwesiphambano lwaba yisikhonkwane sokuqinisekisa usuku luka-Okthoba 22, 1844, kodwa abazange babone ukuthi lwaluphinde lumelele maphakathi nezikhathi ezimbili ezifanayo zeminyaka emithathu nengxenywe, ngalokho lumelele “izikhathi eziyisikhombisa,” uNkulunkulu, ngoMose, azibiza ngokuthi “ukuxabana kwesivumelwano sakhe.”

Nami futhi ngiyakuhamba ngiphikisane nani, ngijejise nina kasikhombisa ngenxa yezono zenu. Ngiyakwehlisela inkemba phezu kwenu, eyoziphindiselela impikiswano yesivumelwano sami; kuthi lapho nibuthelene phakathi kwemizi yenu, ngithumele isifo esiwumashayabhuqe phakathi kwenu; khona niyakunikelwa esandleni sesitha. Levitikusi 26:24, 25.

Ngenkathi uKristu eqinisa isivumelwano nabaningi, kwakuyileso sivumelwano ayenempikiswano ngaso namaJuda angalaleli. “Impikiswano yesivumelwano sakhe” yaqala ngo-723 BC, lapho abase-Asiriya bethumba umbuso wasenyakatho, kwase kuthi izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha ezingokwesiprofetho, ubuhedeni banyathela u-Israyeli ongokoqobo. Lokho kunyathelwa kwase kulandelwa ezinye izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha ezingokwesiprofetho, zobupapa bunyathela u-Israyeli ongokomoya.

Isonto lesiprofetho uKristu aqinisa ngalo isivumelwano, ekugcwalisekeni kombono weminyaka eyizinkulungwane ezimbili namakhulu amathathu, laphinde lamelela nombono weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. AmaMillerite aqonda

ngokwanele isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu ukuze amemezele ngokufaneleyo umlayezo Wokukhala Kwaphezulu Kwamaphakathi Nobusuku, kodwa akhetha ukwenqaba okunye kokukhanya incazelo kaGabriyeli esahlukweni sesishiyagalolunye eyayihloselwe ukukudlulisa.

UGabriyeli wayeyalele uDaniyeli ukuba ahlukane ngokufaneleyo (engqondweni ahlukane) le mibono emibili, emelwe ngokuthi “indaba” kanye “nombono,” futhi ekugcwalisekeni kwaleso seluleko uDadewethu White usazisa ukuthi lokhu kwakuyikho impela umthwalo kaDaniyeli njengoba ayefuna ukuqonda ubudlelwane bamasonto angamashumi ayisikhombisa (uphawu “Iwezikhathi eziyisikhombisa”), kanye neminyaka eyizinkulungwane ezimbili namakhulu amathathu.

Ukwenqaba koBu-Adventist “izikhathi eziyisikhombisa” kwabafaka esimweni sokuthi babengenakuqonda ukuthi inkathi yokuqala yeminyaka engamakhulu amane namashumi ayisishiyagalolunye, eyayinqunyiwe yasuswa eminyakeni eyizinkulungwane ezimbili namakhulu amathathu, yayimele ukhulubuka kwesivumelwano uMose akuchaza ngokuthi “ingxabano yesivumelwano sakhe”.

Baphinde bavinjelwa ukuba baqaphele ukuthi ukubethelwa esiphambanweni phakathi nesonto akwenzanga okungaphezu kokumane kukhombe usuku nje kuphela, ngokuba kwakhomba wona kanye umongo wengxabano kaKristu nokungalaleli kuka-Israyeli ngegazi lesivumelwano. Babeyizimpuputhe eqinisweni lokuthi igazi elachithekelwa abaningi esiphambanweni, elalinqinisekisa isivumelwano sakhe, laliphinde liqinisekise nesivumelwano esibekwe kuLevitikusi amashumi amabili nanhlanu namashumi amabili nesithupha.

U-Israyeli wasendulo wazibophezela esivumelwaneni lapho bachaza khona leso sivumelwano njengesimemezelo sabo esithi, “konke iNkosi ekushilo, siyakukwenza,” bengazi nhlobo ukuthi isivumelwano uKristu ayeninikeza sasidinga ukuba umthetho waKhe ulotshwe enhliziyweni. Ukuchazwa kwabo ngendlela yabaFarisi kwemigomo yesivumelwano kwabavimbela ekuqondeni nasekwamukeleni isivumelwano seqiniso.

U-Israyeli wanamuhla uchaze igazi lesiphambano maphakathi nesonto ngamazwi adala ubumpuputhe obufanayo ku-Israyeli wanamuhla nalobo obabuphezu kuka-Israyeli wasendulo ngesikhathi benqaba uMesiya futhi bememezela ukuthi babengenayo inkosi ngaphandle kukaKhesari.

U-Israyeli wanamuhla uyimpuputhe eqinisweni lokuthi umlando uGabriyeli awuchazela uDaniyeli awufaki nje kuphela ukuqinisekiswa kwesivumelwano, kodwa futhi nokuhlakazeka okwehliselwa phezu kwalabo abasenqaba leso sivumelwano, ngoba amavesi akhomba ukuthi iRoma yobuqaba (inkosana eyayizakuza) yayiyobhubhisa umuzi nendlu engcwele, nokuthi kuze kube sekupheleni kwempi (eyanyathela phansi indlu engcwele nebutho) “amanxiwa,” ngobuningi, ayemisiwe.

Emlandweni lapho uKristu achitha igazi lakhe ukuze aqinise isivumelwano nabaningi, lawo mandla amabili achithayo eRoma lobuhedeni neRoma yobupapa aboniswa ngokucacile. Igazi

elachithwa esiphambanweni yilo uKristu alingenisa endaweni engcwele yasezulwini, futhi liyisibonakaliso somsebenzi waKhe omelwe ngombono we-“mareh” weminyaka eyizinkulungwane ezimbili namakhulu amathathu. Lowo mlando ulukiwe kanye nomlando wombono we-“chazon” weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, njengoba kumelwe yilawo mandla amabili achithayo ayeyakunyathela phansi indawo engcwele nebutho.

Amaqiniso ayemelwe emaphusheni kaMiller njengamatshe ayigugu akhanya njengelanga, kodwa ayengakapheleli. Ezinsukwini zokugcina, lapho Ukuhlokoma Kwaphakathi Kwamabili kuphindwa ngokwezwi nezwi, wona lawo matshana ayigugu ayophonswa ebhokisini elisha, elikhulu, ngu“Ndoda Yebhulashi Lothuli”, bese-ke ekhanya ngokuphindwe kayishumi kunalokho ayekhanya ngakho ekuqaleni. Aba yisivivinyo somlayezo wokugcina Wokuhlokoma Kwaphakathi Kwamabili. Lawo matshana ayigugu akhonjiswa ngokucacile ngofakazi ababili abaprofethwa nguHabakuki, njengamatafula. Lapho amatafula amabili amashadi amaphayona ka-1843 no-1850 ebekwa phezu komunye nomunye “umugqa phezu komugqa”, amatshe ayigugu kaMiller akhonjiswa ngokucacile, futhi ngokwenza kanjalo lawo matshe ayigugu amele umyalezo wokugcina Wokuhlokoma Kwaphakathi Kwamabili.

Iningi lamaqiniso akulezi zeshadi ezimbili libonisa iziprofetho ezagcwaliseka ngaphambi kuka-1844, njengokuchazwa kwezilo zikaDaniyeli isahluko sesikhombisa nesesishiyagalombili. Umfanekiso kaDaniyeli isahluko sesibili uvezwa khona. Impikiswano yokuthi ngabe yiRoma noma u-Antiochus Epiphanes emisela umbono ikhona lapho. Ukudumala kokuqala nesikhathi sokulibala sikaHabakuki nezintombi eziyishumi kukhona lapho. Ukufika kwengelosi yesithathu kukhona lapho, kanye nendawo engcwele yasezulwini. “Okwansuku zonke” njengophawu lobuqaba kukhona lapho. Futhi, kambe, imishayo emithathu ye-Islamu ikhona lapho. Uma zihlanganiswa ndawonye, lezi zeshadi zimelela umfanekiso “wokwanda kolwazi” okwenzeka lapho iNgonyama yesizwe sakwaJuda ivula uphawu lweqiniso lesiprofetho.

Njengoba siphetha ukucabangela kwethu umbono woMfula i-Ulai njengophawu lolwazi lwesiprofetho olwakhululwa ngesikhathi sokuphela ngo-1798, olwakhula lwaze lwakha amagugu ebhokisini elisha, elikhulu kakhulu, lephupho likaWilliam Miller, sizophinde sibuyekeze amaqiniso obuMillerite ayengakapheleli emlandweni wawo. Amanye ashiywa esesimweni esingakapheleli ngenxa yesikhathi somlando amaMillerite ayephila kuso, kanti amanye ashiywa engakapheleli ngenxa yokungalaleli kwalabo abenqaba ukuhambisana nokukhanya okuqhubekela phambili kwengelosi yesithathu.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.

“Labo uNkulunkulu abathumile benomyalezo bangabantu kuphela, kodwa bunjani isimilo somyalezo abawuphetheyo? Niyokuba nesibindi sokufulathela, noma ukwenza into encane ngezixwayiso, ngoba uNkulunkulu akazange abonisane nani ngokuthi bekungathandwa ini? UNkulunkulu ubiza abantu abayokhuluma, abayomemeza ngezwi elikhulu bangayeki. UNkulunkulu uphakamise izithunywa zakhe ukuba zenze umsebenzi wakhe waleli khathi. Abanye baye baphambuka emlayezweni wokulunga kukaKristu ukuze bagxeke abantu nokungapheleli kwabo, ngoba bengawukhulumi umyalezo weqiniso ngawo wonke umusa

nokucoliseka okufiselekayo. Banokushisekela okukhulu kakhulu, baqotho kakhulu, bakhuluma ngokuqiniseka okukhulu kakhulu, futhi umlayezo obuyoletha ukuphulukiswa nokuphila nenduduzo emiphfumulweni eminingi ekhathele neyacindezelwayo, uyavalelwa ngaphandle ngezanga elithile; ngokuba njengoba nje amadoda anethonya evala izinhliziyi zawo futhi emisa intando yawo siqu ukuphikisa lokho uNkulunkulu akushilo, kanjalo ayofuna ukususa umsebe wokukhanya kulabo abebelokhu belangazelela futhi bethandazela ukukhanya namandla avusayo. UKristu uqophe zonke izinkulumo ezilukhuni, eziziqhenyayo, nezokudelela ezikhulunywe ngezinceku zakhe njengokungathi zikhulunywe ngaye uqobo.

“Umlayezo wengelosi yesithathu awuyiquondwa, ukukhanya okuyokhanyisa umhlaba ngenkazimulo yakho kuyobizwa ngokuthi kungukukhanya kwamanga yilabo abenqaba ukuhamba enkazimulweni yako eqhubekela phambili. Umsebenzi obungase wenziwe uyoshiywa ungenziwanga ngabalenqaba iqiniso ngenxa yokungakholwa kwabo. Siyanicela nina eniphikisa ukukhanya kweqiniso ukuba nisuke endleleni yabantu bakaNkulunkulu. Makukhanye kubo ukukhanya okuthunyelwe yiZulu ngemisebe ecacile neqhubekayo. UNkulunkulu unibeka nina enifikelwe yilokhu kukhanya ngaphansi komthwalo wokuphendula ngendlela enilusebenzisa ngayo. Labo abangayikuzwa bayakubanjelwa icala; ngokuba iqiniso lilethwe lafinyelelwa yibo, kodwa bawadelela amathuba namalungelo abo. Imilayezo ephethe izimpawu zobuNkulunkulu ithunyelwe kubantu bakaNkulunkulu; inkazimulo, ubukhosi, nokulunga kukaKristu, kugcwele ubuhle neqiniso, kwethuliwe; ukugcwala kobuNkulunkulu kuJesu Kristu kubekwe obala phakathi kwethu ngobuhle nangothandeka, ukuze kuthokozise bonke izinhliziyi ezingazange zivalwe ubandlululo. Siyazi ukuthi uNkulunkulu usebenzile phakathi kwethu. Sibone imiphfumulo iphenduka esonweni iye ekulungeni. Sibone ukholo luvuselelwa ezinhliziyweni zabaphukileyo. Ngabe siyakuba njengabanochoko abahlanjululwa baqhubeka nendlela yabo, kwabuya oyedwa kuphela ukuzodumisa uNkulunkulu na? Kunalokho masilandise ngobuhle bakhe, simdumise uNkulunkulu ngenhliziyi, ngepeni, nangezwi.” Review and Herald, May 27, 1890.