

Incwadi kaDaniyeli — Inombolo Ikhulu Elinesithandathu

*Ukutyhila Umgwebo: Ukusuka ku-9/11 ukuya kuMthetho weCawa –
Uhlalutyo Lwesiprofeto*

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Umgwebo wophando wabaphilayo waqalisa ngoSeptemba 11, 2001, yaye umgwebo wokuphumeza uqala ngomthetho weCawa oza kufika kungekudala. Ezo ziqendu zibini zomgwebo zimele umsebenzi womthunywa olungiselela indlela yoMthunywa wesithathu woMnqophiso, noEliya wesithathu, ongowokugqitywa komthunywa kaEliya owaqala kwimbali yamaMillerite.

KuKristu ukuzaliseka koMthunywa woMnqophiso, Wazihlambulula kabini itempile yokoqobo yasemhlabeni, eyayiyimfuziselo yomzimba Wakhe netempile Yakhe yokomoya. Itempile Yakhe yokoqobo yasemhlabeni yaqala njengetempile yoMnquba wasentlango, yalandelwa yitempile kaSolomon, yaza ke itempile eyakhiwa kwakhona emva kweminyaka engamashumi asixhenxe yobukhoboka eBhabheli, kwanale itempile inye emva komsebenzi wokulungiswa owathabatha iminyaka engamashumi amane anesithandathu nowenziwa nguHerode.

Ubukho bukaThixo ngokwasemzimbeni kwasikelela itempile yoMnquba netempile kaSolomon, kodwa hayi itempile eyakhiwa kwakhona emva kokuthinjwa; kodwa ke loo tempile yalungiswayo yasikelelwa bubukho bukaKristu ngokwasemzimbeni. Kwimbali yetempile kaHerode ehlaziyiweyo, uKristu wayihlambulula itempile kabini ekuzalisekiseni kukaMalaki isahluko sesithathu. Ekuhlambululeni kokuqala, uKristu wayichaza itempile njengendlu kaYise, kodwa ekuhlambululeni kokugqibela kwetempile uKristu wayichaza njengendlu yamaYuda.

Kwimbali yamaMillerite uKristu wakha itempile yomoya kwiminyaka engamashumi amane anesithandathu, ukususela ku-1798 kude kube ngu-1844. Ngomhla wama-22 ku-Oktobha 1844, ekuzalisekiseni kukaMalaki isahluko sesithathu, weza ngesiqophe etempileni yaKhe, ngaloo ndlela ehlambulula iintombi ezizizidenge. Emva koko wafika njengengelosi yesithathu ukuze afeze uhlambululo lwesibini nolokugqibela, kodwa njengasekuqaleni kukaSirayeli wamandulo, uSirayeli wale mihla wayengenalo ukholo oluyimfuneko ukuze awugqibe umsebenzi.

Ngomhla we-11 kuSeptemba, 2001, uKristu wabuya ukuze azalisekise ukuhlanjululwa kwesibini kwetempile, okuzalisekiswa xa iintombi ezizizidenge zihlanjululwa kumthetho weCawa oza kufika kungekudala, xa zivuka ziqonde inyaniso yokuba aziyiqondi ukwanda kolwazi olwatyhilwayo ngo-1989. Oko kwanda kolwazi kumela isigidimi semvula yamva, esisigidimi seSikhalo Sasezinzulwini Zobusuku xa sibekwe kumxholo womzekeliso weentombi ezilishumi. Isigidimi seevesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye esatyhilwayo ngexesha lesiphelo ngo-1989, simelwe kwivesi yamashumi amane anesine yezo vesi ngokuthi “iindaba ezivela empumalanga nezivela emantla.”

Umyalezo wemvula yasemva kwexesha ngumyalezo weSikhalo Saphakathi Kobusuku, yaye ngumyalezo wasempuma nowasentla. Impuma nomntla zimele ubuSilamsi nobupopu ngokulandelelana kwazo, yaye njengomyalezo zimele umyalezo owenziwa owobuxoki yi-Adventism yaseLawodike phakathi koSeptemba 11, 2001 nomthetho weCawa osondela ngokukhawuleza. USeptemba 11, 2001 umele ubuSilamsi (impuma), yaye umthetho weCawa umele uphawu lwerhamncwa (umntla).

Umbhede wokufa be-Adventism yaseLawodike umelelwe phakathi kwaloo manqaku mabini omqondiso, njengoko wafuziselwa kukufa komprofeti ongathobeliyo phakathi kwedonki nengonyama. Umbhede wokufa wabo bankelayo uphawu lwerhamncwa umelelwe “ziindaba ezivela empuma nasemantla” ezivuthisa ingqumbo yamandla obupopu zize ziqalise intshutshiso yokugqibela yabantu bakaThixo. Loo myalezo uqala kumthetho weCawa osondeleyo ukufika eUnited States, okuyiyo indawo yaye ikwalixesha apho iSilamsi yoBubuhlungu besithathu ngesiquphe ihlasela. Olo hlaselo lungalindelekanga luzisa intshabalalo yesizwe, luze luvuse ingqumbo yeentlanga, ngaloo ndlela lunika umfutho woqoqosho nowezopolitiko wokudibanisa zonke iintlanga zimelane neSilamsi, phantsi kokhokelo lomanyano oluphindwe kathathu lwenyoka, lwerhamncwa, nolomprofeti wobuxoki.

Kwimbali emelwe nguEliya wesithathu, isigidimi esichaza iYeha yesithathu sazisa inamba, irhamncwa, nomprofeti wobuxoki ukuba ubuSilamsi sisixhobo somgwebo uThixo asisebenzisayo ukohlwaya abantu ngenxa yokunqula uphawu lobupopu lwegunya. NjengakwiRoma ezintathu, iiBhabheli ezintathu, ooEliya abathathu, nabathunywa abathathu abalungisa indlela, iYeha yesithathu imiselwa ngokusetyenziswa kathathu kweeYeha ezintathu.

Ndaza ndabona, ndeva isithunywa sezulu sibhabha phakathi kwezulu, sisithi ngezwi elikhulu, Yeha, yeha, yeha, kwabo bahlala emhlabeni ngenxa yezinye izandi zexilongo zezithunywa zezulu ezithathu, eziseza kuvuthelwa! ISityhilelo 8:13.

USista White wayincoma ngokunzulu incwadi kaSmith ethi, Daniel and Revelation, ebonisa ukuba wonke umSeventh-day Adventist ufanele abe nayo loo ncwadi, nangona engazange akuthethe ngokuthe ngqo njengoko ndibhalile nje, kodwa loo nyaniso ikhona ekucomeni kwakhe.

“INKosi ibiza abasebenzi ukuba bangene entsimini yokuthengisa ngeencwadi ukuze iincwadi eziqulethe ukukhanya kwenyaniso yangoku zisasazwe. Abantu behlabathi bamele bazi ukuba imiqondiso yamaxesha iyazaliseka. Yisani kubo iincwadi eziya kubakhanyisela. Daniel and Revelation, The Great Controversy, Patriarchs and Prophets, neThe Desire of Ages mazihambe ngoku ziye ehlabathini. Umyalelo omkhulu oqulethwe kwiDaniel and Revelation ufundwe ngolangazelelo ngabantu abaninzi eOstreliya. Le ncwadi ibe sisixhobo sokuzisa imiphefumlo emininzi exabisekileyo ekwazini inyaniso. Yonke into enokwenziwa ukuze kusasazwe Thoughts on Daniel and the Revelation mayenziwe. Andazi ngenye incwadi enokuthabatha indawo yale. Sisandla esincedisayo sikaThixo.”

“Abo baye baba kudala enyanisweni balele. Bafanele ukungcwaliswa nguMoya oyiNgcwele. Isigidimi sengelosi yesithathu sifanele ukuvakaliswa ngezwi elikhulu. Imiba emikhulu ngokugqithiseleyo iphambi kwethu. Asinalo ixesha lokulahlekelwa. UThixo makangavumi

ukuba sivumele izinto ezincinane zisithe ukukhanya okufanele kunikwe ihlabathi.” Manuscript Releases, volume 21, 444.

Incwadi, abo balalayo imbono yamaMillerite ethi “imihla ngemihla” encwadini kaDaniyeli nabo abayalayo, yachazwa njengokuthi “sisandla sikaThixo esincedayo.” Ukuba abantu bakaThixo banikwe uxanduva lokusasaza iincwadi ezikhankanywe kwisicatshulwa esingaphambili, oko kuthetha ukuba abantu bakaThixo babeza kufuneka babe nencwadi ngokwabo. Le ncwadi yayiyeyona nto iphambili kuhlaselo lwabo babekhuthaza imbono “entsha” ethi “imihla ngemihla” encwadini kaDaniyeli, kuba yayiyeyona ncwadi babenqwenela ukuyibhala kwakhona nokususa kuyo imbono echanekileyo ethi “imihla ngemihla”.

Xa uDade White wayebhekisa kwiinkokeli ezimbini eziphambili kwimvukelo “yemihla ngemihla” encwadini kaDaniyeli, wayesoloko ebonisa ukuba bona (uPrescott noDaniells) babengenalo ikhono “lokuqiqisisa ukusuka kwisizathu ukuya kwisiphumo.” Abahlaziyi bembali bama-Adventist baseLawodike babonakala benengxaki efanayo.

Amadoda akhokelayo, athe kuyo yonke imbali yokuvukela ukusukela ngowe-1888 ukuya phambili, ngaxa lithile kumava awo obuqu, amkela imfundiso yobuxoki ethiwa “i-daily.” Ukuvukela kwawo kwakuyiyo “impembelelo,” yaye ukuqonda okungachanekanga ngo “i-daily,” kwakuyiyo “imbangela.” Abahlaziyi bohlahlaziyo bama-Adventist baseLawodike bakhokela abangafundanga ukuba bakholelwe ukuba abo bavukeli bembali ye-Advent ngokwenene babengekho ekuvukeleni, nangona ubungqina babo obuhlaziyiweyo bungaze buxhaswe bubungqina beBhayibhile noMoya weSiprofeto. Ngenxa yokuba bengayigqali “impembelelo” njengokuvukela, bayalivala ithuba lokufuna “imbangela.”

Njengentaka ngokubhadula, nanjengesikhova ngokubhabha, ngokunjalo isiqalekiso esingenasizathu asiyi kuza. IMizekeliso 22:6.

Abantu bakaThixo mabakuqonde ukuvukela, yaye xa bekwenza oko, mabafune unobangela wako. Emva koko mabawulungise loo nobangela. Kulo mhlathi ulandelayo uDade White uphawula ngebali lika-Akan.

“Ndibonisiwe ukuba uThixo apha ubonakalisa indlela asijonga ngayo isono phakathi kwabo bazibiza ngokuba bangabantu bakhe abagcina imithetho yakhe. Abo athe wabahlonipha ngokukhethekileyo ngokuba ngamangqina eemiboniso ezimangalisayo zamandla akhe, njengoko kwenjenjalo kuSirayeli wamandulo, baze kwananjalo babe nesibindi sokungazihoyi iziyalelo zakhe ezicacileyo, baya kuba zizinto zomsindo wakhe. Uya kufundisa abantu bakhe ukuba ukungathobeli nesono kumkhubekisa kakhulu, yaye akufanele kuthatyathwe lula. Uyasibonisa ukuba xa abantu bakhe befunyanwa besesonweni, bafanele ngoko nangoko bathabathe amanyathelo aqinisekileyo okusisusa eso sono phakathi kwabo, ukuze ukungakhholisi kwakhe kungahlali phezu kwabo bonke. Kodwa ukuba izono zabantu ziyekelelwa ngabo bakwizikhundla zoxanduva, ukungakhholisi kwakhe kuya kuba phezu kwabo, yaye abantu bakaThixo, njengomzimba omnye, baya kuthwalwa uxanduva lwezo zono. Ekusebenzisaneni kwakhe nabantu bakhe kwixesha elidluleyo iNkosi ibonisa imfuneko yokuhlambulula ibandla eziphosweni. Umntu omnye ongumoni angasasaza ubumnyama obuya

kuthintela ukukhanya kukaThixo kulo lonke ibandla. Xa abantu beqonda ukuba ubumnyama buyabazinzela, baze bangasazi isizathu, mabamfune uThixo ngokunyanisekileyo, ngokuthobeka okukhulu nangokuzithoba, de ziphandwe zifunyanwe zize zisuswe iziphoso ezilusizayo uMoya wakhe.”

“Ubandlululo obuvele ngokuchasene nathi ngenxa yokuba siye sakhalmela iimpazamo uThixo andibonise ukuba bezikho, nenkxolo ephakanyisiweyo yokuba singqwabalala yaye singqongqo, abubobulungisa. UThixo usiyalela ukuba sithethe, yaye asiyi kuthula. Ukuba iimpazamo zibonakala phakathi kwabantu baKhe, yaye ukuba abakhonzi bakaThixo badlula bengakhathali ngazo, ngokwenene bayamxhasa yaye bammisele ilungelo umoni, yaye ngokulinganayo banetyala yaye ngokuqinisekileyo kanye baya kwamkela ukungakholiswa kukaThixo; kuba baya kwenziwa banoxanduva lwezono zabanetyala. Embonweni ndiye ndakhunjuzwa iimeko ezininzi apho ukungakholiswa kukaThixo kuye kwazizuzelwa ngenxa yokungahoyi kwicala labakhonzi baKhe ukujongana neempazamo nezono ezikhoyo phakathi kwabo. Abo bazithethelelayo ezi mpazamo baye bacingwa ngabantu njengabanobubele kakhulu nabathandekayo ngesimo, ngenxa nje yokuba baphepha ukwenza umsebenzi ocacileyo weZibhalo. Lo msebenzi wawungavisisani neemvakalelo zabo; ngenxa yoko bawuphepha.” Testimonies, volume 3, 265.

Imbali zeenkokeli ezivukele ubu-Adventism zingqina inyaniso yokuba elinye lamanyathelo phantse asoloko ebonakala ekubuvukeleni kwazo kukuba ngaxa lithile kumava azo obuqu zamkela imbono yobuxoki ethiwa “the daily.” Oko kutshiwo, incwadi kaSmith, nangona ingaphefumlelwanga yaye iqulethe iingxaki ezithile zemfundiso, isabonelela ngombono obanzi ogqwesileyo wokuqonda koovulindlela ngeSityhilelo izahluko ezisibhozo nezisithoba, apho sibona khona imbali yesiprofeto yamaxilongo amathandathu okuqala ibekwe ngokucacileyo. Siya kubhekisa kwinkcazo kaSmith evela encwadini yakhe ethi, Daniel and Revelation, njengoko siqalisa ukuqwalasela ukusetyenziswa okuphindwe kathathu kweeNtsizi ezintathu.

UDade White usazisa ukuba uWilliam Miller wanikwa ukukhanya okukhulu ngencwadi yeSityhilelo, kodwa ukuqonda kwakhe izahluko zeshumi elinesithathu, neshumi elinesithandathu ukuya kweleshumi elinesibhozo kwakungachananga, kuba wayekwindawo engafanelekanga ngokwembali ukuba abone ukuba kukho amagunya amathathu atshabalalisayo, hayi mabini. Ukukhanya kwakhe okukhulu kwakukwizahluko zesibini ukuya kwesesithoba zeSityhilelo.

“Abashumayeli nabantu bayijonge incwadi yeSityhilelo njengengaqondakaliyo, nengenantsingiselo kangako kunezinye iinxalenye zeZibhalo eziNgcwele. Kodwa ndabona ukuba le ncwadi ngokwenene isisityhilelo esinikelwe ngenjongo eyodwa yokuxhamlisa abo babeza kuphila ngemihla yokugqibela, ukuze babakhokele ekwazini indawo yabo yokwenene nomsebenzi wabo. UThixo wawakhokela amacinga kaWilliam Miller kwiziprofeto, wamnika ukukhanya okukhulu ngencwadi yeSityhilelo.” Early Writings, 231.

UMiller wachaza ukuqonda kwakhe ngamacawa, amatywina, amaxilongo neengqayi ngolu hlobo lulandelayo.

“Amabandla asixhenxe aseAsiya ayimbali yebandla likaKristu kwiimo zalo ezisixhenxe, kuko konke ukujika-jika kwalo, kuko konke ukuphumelela kwalo nokubandezeleka kwalo,

ukususela ngemihla yabapostile kuse kude kube sekupheleni kwehlabathi. Amatywina asixhenxe ayimbali yezenzo zamagunya nookumkani bomhlaba phezu kwebandla, nokukhuselwa kukaThixo kwabantu bakhe ngalo elo xesha linye. Amaxilongo asixhenxe ayimbali yezigwebo ezisixhenxe ezikhethekileyo nezinzima ezathunyelwayo phezu komhlaba, okanye ubukumkani baseRoma. Ke zona iingqayi ezisixhenxe zizibetho ezisixhenxe zokugqibela ezathunyelwa phezu kweRoma yobupopu. Zixutywe nezi nezinye iziganeko ezininzi, ezilukiwe phakathi kwazo njengeemilambo ezingenelayo, zizalisa umlambo omkhulu wesiprofeto, de ekugqibeleni konke kusifaka elwandle laphakade.”

“Oku, kum, sisicwangciso sesiprofeto sikaYohane encwadini yesiTyhilelo. Kwaye umntu onqwenela ukuqonda le ncwadi, umele abe nolwazi olunzulu ngamanye amacandelo eLizwi likaThixo. Imifanekiso nezafobe ezisetyenzisiweyo kwesi siprofeto, azicaciswanga zonke kuso ngokwaso, koko zimele zifunyanwe kwabanye abaprofeti, zize zicaciswe kwezinye izicatshulwa zeSibhalo. Ngako oko kuyabonakala ukuba uThixo uyile ukufundwa kwako konke, kwanokuba kufunyanwe ulwazi olucacileyo lwayo nayiphi na inxalenye.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

Kanye njengokuba umthunywa wesithathu, olungiselela indlela yoMthunywa woMnqophiso, emele imbali yangaphakathi yomgwebo webandla, ngokuchaseneyo noEliya wesithathu, omele imbali yangaphandle emgwebeni weBhabheli yanamhlanje, ukuqonda koovulindlela ngeebandla namatywina kwachaza kwaloo bungqina bunye bangaphakathi-nangaphandle.

“Amatywina aziswa phambi kokuqwalaselwa kwethu kwizahluko ze-4, ze-5, neze-6 zeSityhilelo. Imiboniso evezwa phantsi kwala matywina ibekwe phambi kwamehlo ethu kwiSityhilelo 6, nakwivesi yokuqala yeSityhilelo 8. Kuyacaca ukuba aquka iziganeko athe ibandla lidityaniswe nazo ukususela ekuvulweni kwale dispensation kuse kude kuse ekufikeni kukaKristu.

“Ngelixa amabandla asixhenxe ebonisa imbali yangaphakathi yebandla, amatywina asixhenxe aveza iziganeko ezikhulu zembali yalo yangaphandle.” Uriah Smith, The Biblical Institute, 253.

Uriah Smith wayechaza ukuqonda kwamaMillerite ngobudlelwane bangaphakathi nobangaphandle bamabandla, yaye uJames White unika umbono ofanayo ngokwemiba yeembali ezihambelanayo.

“Ngoku sele silandele amabandla, amatywina, namarhamncwa, okanye izidalwa eziphilayo, de kube kude apho anakuthelekiswa khona njengagubungela amaxesha afanayo exesha. Amatywina asixhenxe ngenani, kodwa amarhamncwa mane kuphela. Kwaye kusenokuba kuhle apha ukuqaphela ukuba ekuvulweni kwetywina lokuqala, lesibini, lesithathu nelesine amarhamncwa okuqala, esibini, esithathu nelesine aviwa esithi, ‘Yiza ubone;’ kodwa xa kuvulwa amatywina esihlanu, esithandathu nesixhenxe, akukho lizwi linjalo livakalayo. Kanjalo namabandla amathathu okugqibela, namatywina amathathu okugqibela, akathelekiseki, ngokungathi agubungela amaxesha afanayo exesha, njengoko kunjalo ngamabandla amane okuqala, namatywina amane okuqala. Kodwa, njengoko sibonisile, amabandla, amatywina namarhamncwa ayavumelana, ngokugubungela amaxesha afanayo exesha kangangesithuba seminyaka emalunga ne-1800, side sehle size kufikelela kancinane

ngaphezu kwesiqingatha senkulungwane yeli xesha langoku.” James White, Review and Herald, Februwari 12, 1857.

Sisandul’ ukucaphula abathathu kwabangoovulindlela abaphambili kwimbali yamaMillerite. Bobathathu babebambelele kwimbono echanileyo “yemihla ngemihla,” yaye bonke babebambelele kumbono ongokuphangaleleyo wamabandla, amatywina, neexilongo ngaphakathi kwesakhelo senyaniso uMiller akhokelwayo ukuba asiqonde aze asiveze.

“Xa kungena abantu abafuna ukususa nokuba sisikhonkwane esinye okanye intsika enye esisekelweni awasimisayo uThixo ngoMoya waKhe oyiNgewele, makathethe ngokucacileyo amadoda amakhulu ngeminyaka awayengoovulindlela emsebenzini wethu, yaye nabo bafileyo mabathethe ngokunjalo ngokuphinda kushicilelwe amanqaku abo kwiimpapasho zethu zamaxesha athile. Hlanganisani imisebe yokukhanya okungcwele uThixo ayinikezileyo njengoko ebakhokele abantu baKhe inyathelo ngenyathelo endleleni yenyano. Le nyaniso iya kuma kuvavanyo lwexesha nolwezilingo.” Manuscript Release, 760, 10.

Ngomhla we-11 kuSeptemba 2001, isithunywa esinamandla sesAmbulo isahluko seshumi elinesibhozo sehla saza saqalisa umsebenzi wokukhokela abo babeza kwamkela baze badle iSonka esasandul’ ukuhla sivela ezulwini, sibabuyisele “ezindleleni zakudala,” zikaYeremiya isahluko sesithandathu. UAlfa no-Omega wayebadinga abo babezimisele ukuzabalazela ukuba phakathi kwekhulu elinamashumi amane anesine amawaka, ukuze babone ukuba oko kwamhlisayo aphume ezulwini ngomhla we-11 kuAgasti 1840 kwakungengokuzaliseka nje kwesiprofeto sexesha, kodwa kwakukuzaliseka kwesiprofeto sexesha soYeha lwesibini. Wayebadinga abantu baKhe ukuba baphinde bafumanise iindlela zakudala zembali apho wayemisele khona itempile yamaMillerite kwiminyaka engamashumi amane anesithandathu, ukususela ku-1798 ukuya ku-1844.

Loo mbali yayigutyungelwe bubutyobo neengqekembe zomgunyathi namatye anqabileyo omgunyathi. Loo mbali yafihlwa ngumyalezo wobuxoki oosiseko owawakhelwe phezu kwentlabathi, kungekhona phezu kweLiwa laMaphakade. Yayikumbali yamaMillerite, imbali apho, njengoko uPetros eyichaza, amaMillerite, “ababengebantu ngaphambili, kodwa” baza emva koko baba “ngabantu bakaThixo,” ababevusiwe baza bakhiwa baba “yindlu yokomoya, ububingeleli obungcwele.” INgonyama yesizwe sakwaYuda yehla ngoSeptemba 11, 2001, yaza yakhokela abantu baYo bemihla yokugqibela emsebenzini wokucoca “itempile” yembali yokuvuswa kwetempile yamaMillerite. Loo msebenzi wawumelwe kwangaphambili sisiprofeto, esasixele kwangaphambili ukuba iNkosi iya kuvusa indoda egama linguYosiya, (elithetha isiseko sikaThixo).

Xa uYosiya wavuswa ngokuzaliseka kwesiprofeto somprofeti ongathobeliyo, waqalisa umsebenzi wokulungisa itempile eyayikwimeko yokonakala. Emsebenzini wokulungisa nowokucoca kwafunyanwa “isiqalekiso sikaMoses,” yaye xa safundwa phambi kukaYosiya sazisa uhlaziyo lukaYosiya. Siya kujongana neso siprofeto, ngokunxulumene nokufunyanwa kwakhona kwe “zihlandlo ezisixhenxe,” emva koSeptemba 11, 2001.

Siya kuqalisa eso sifundo kwinqaku elilandelayo.

“Kangangethuba nje abo bavuma inyaniso besakhonza uSathana, isithunzi sakhe sesihogo siya kuzinqamla iimbono zabo ngoThixo nangezulu. Baya kuba njengabo balahlekelwe luthando lwabo lokuqala. Abanakuzibona izinto ezingunaphakade. Oko uThixo asilungiselele kona kumelwe kuZakariya, izahluko 3 no-4, naku-4:12–14: ‘Ndaphinda ndaphendula, ndathi kuye, Yintoni na le masebe mabini omnquma athi ngale mibhobho mibini yegolide akhuphe ioli yegolide iphuma kuwo? Waphendula ke kum, wathi, Akwazi na ukuba ziyintoni na ezo? Ndathi ke, Hayi, Nkosi yam. Wathi ke, Aba ngabo ababini abathanjisiweyo, abema ecaleni kweNkosi yomhlaba wonke.’”

“INkosi izele zizibonelelo. Ayiswele nto kwizixhobo. Kungenxa yokuswela kwethu ukholo, kobwasemhlabeni bethu, kwentetho yethu engenaxabiso, kokungakholwa kwethu, okubonakaliswa kwiincoko zethu, ukuba izithunzi zobumnyama zisiqongile. UKristu akatyhilwa ngelizwi okanye ngesimilo njengaLowo othandeka ngokupheleleyo, noyiNtloko phakathi kwamawaka alishumi. Xa umphefumlo wanelisekile kukuziphakamisela emoyeni wobulize, uMoya weNkosi unokumenzela okuncinane kakhulu. Umbono wethu omfutshane ubona isithunzi, kodwa awunakububona ubuqaqawuli obungaphaya. Iingelosi zibambe imimoya emine, emelwe lihashe elinomsindo elifuna ukuqhawuka lize ligaleleke phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.

“Singalala na kanye emdeni kanye wehlabathi elingunaphakade? Singaba ngabadakumbileyo, nababandayo, nabafileyo na? Owu, akwaba ezicaweni zethu besinokuba noMoya nokuphefumla kukaThixo okuphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo baphile. Kufuneka sibone ukuba indlela imxinwa, nesango linqatyisiweyo. Kodwa ke xa sidlula esangweni elinqatyisiweyo, ububanzi balo abunamida.” Manuscript Releases, volume 20, 216, 217.