

# Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Asibhozo Anesithathu

*Isiseko Esingunaphakade: UKristu Kwimbali Yesiprofeto Nakukholwa Komkholwayo*

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2024-04-13

“Inyaniso awayevumile uPetros sisiseko sokholo lommeli. Yiloo nto uKristu ngokwaKhe ayivakalisileyo ukuba bubomi obungunaphakade.” Loo “nyaniso” yachaza imiba emibini kaKristu. Owokuqala yayikukuba uKristu uyinxalenye yembali yesiprofeto. Iimpawu zendlela ezimela iziganeko zembali yesiprofeto, zimela uKristu. Unxulumano lwaKhe nezo ziganeko luchaza ubungwele beempawu zendlela zesiprofeto, yaye lunika isizathu sokuba uDade White rhoqo kangaka athi kufuneka sizigcine iimpawu zendlela, kuba ezo mpawu zendlela zimela uYesu Kristu. Uphawu lwendlela olwalumela umxholo wokuvavanywa ngexesha likaKristu yayikubhaptizo lwaKhe, yaye lwalungqamene nezinye iziganeko kwimigca engcwele yohlaziyo, ezahlulwa kukuhla komfuziselo woButhixo.

Kumgca wohlaziyo kaMoses, ubuThixo behla baza bema kwityholo elivuthayo, umqondiso woMdali ezimanya nendalo. Kumgca wohlaziyo ekupheleni kweminyaka engamashumi asixhenxe, uMikayeli wehla ukuze axhobise uKoreshi ukuba aqhubele phambili ngommiselo wokuqala, yaye kwangaxeshanye uDaniyeli waguqulwa waba ngumfanekiso kaKristu. Kumgca wohlaziyo kaKristu, uMoya oyiNgcwele wehla ekwimo yehobe ukuze athambise uNyana kaThixo, umqondiso wobuThixo obudityaniswe nobuntu. Kwimbali yamaMillerite, ingelosi eyehla ngoAgasti 11, 1840 “yayingenguye omnye ngaphandle kukaYesu Kristu,” owehla ephethe incwadi encinane eyayiza kudliwa, yaye Yena ngokwakhe wayeyeyona ncwadi incinane. Apho wabonakalisa ukuba ukudityaniswa kobuThixo nobuntu kufezekiswa ngokutya nangokusela inyama negazi leSonka laseZulwini.

Imbali engcwele ingcwele kuba iqulathwe bubukho bukaKristu. Iziprofeto zeLizwi likaThixo ezichaza iziganeko ezizayo, zinguYesu Kristu, kuba Yena uli “Lizwi.” Xa ezo ziprofeto zizaliseka embalini, ezo ziganeko zimela ukuzaliseka kwelizwi laKhe, yaye iLizwi laKhe liyinyaniso. Lilo iLizwi laKhe elibeka phambili isiprofeto, yaye lilo iLizwi laKhe elizalisekayo xa isiganeko sifika; ngoko ekuqaleni nasekupheleni nguYesu Kristu, kuba Yena unguAlfa no-Omega. Ngako oko, xa uPetros wavakalisa ukuba uYesu wayenguKristu noNyana woThixo ophilileyo, wayechaza umqondiso wendlela owawunguYesu Kristu nomqondiso wendlela ofikelela ekuzalisekeni kwawo okugqibeleleyo ngemihla yokugqibela. UMhla we-11 kuSeptemba 2001 wawukuzaliseka okugqibeleleyo kukaKristu.

Ukukhaba ukuzaliseka kwesiprofeto sangoSeptemba 11, 2001, kukukhaba uKristu, uNyana kaThixo ophilayo. Leyo nyaniso, eyavakaliswa nguPetros, yayili “siseko sokholo lomkholwa,” yaye ngoSeptemba 11, 2001 uKristu wakhokela abantu baKhe bemihla yokugqibela wabuyisela

“ezindleleni zamandulo” zikaYeremiya, ezimele “iziseko” zentshukumo yemiyalezo yengelosi yokuqala neyesithathu. UPetros wayemele ikhulu elinamashumi amane anesine amawaka, abatywinwa ngelo xesha iingelosi ezine zisabamba imimoya emine. Ixesha lokutywinwa lixesha elithile lesiprofeto, eliqala ngoSeptemba 11, 2001 lize liphele kumthetho weCawa oza kufika kungekudala. UYesu usoloko ebonisa isiphelo sento ngesiqalo sento.

Ekuqaleni kwexesha lokutywinwa ingelosi yesiTyhilelo seshumi elinesibhozo yehla, njengoko kwenza uMoya oyiNgcwele ekubhaptizweni, yaye loo ngelosi “yayingenguye omnye ngaphandle kukaYesu Kristu ngokwaKhe,” kuba ingelosi eyehla ukuze ikhanyise ihlabathi ngobuqaqawuli baYo kwimbali yamaMillerite “yayingenguye omnye ngaphandle kukaYesu Kristu ngokwaKhe.” Kumthetho weCawa oza kufika kungekudala “ongenguye omnye ngaphandle kukaYesu Kristu ngokwaKhe,” uyehla kwakhona aze aveze owesibini kule miyalezo mibini yesiTyhilelo seshumi elinesibhozo, xa ebiza omnye umhlambi waKhe ukuba uphume eBhabheli. Embindini wexesha lokutywinwa, ingelosi yehla, njengoko ingelosi yesibini yehla ngomhla we-19 kuTshazimpuzi, 1844, ekudanisekeni kokuqala kwentshukumo yamaMillerite.

Phakathi kokufika kwaloo ngelosi yesibini, nokufika kwengelosi yesithathu ngomhla wama-22 kuOktobha 1844, zathunyelwa iingelosi ezininzi ukongeza amandla kwengelosi yesibini njengoko umyalezo woKhwelo Lwasezinzulwini Zobusuku wawufika. Ethetha ngembali yexesha ezo ngelosi zafikayo ngalo kwimbali yamaMillerite, uDade White usazisa ukuba abo bayalayo le miyalezo babembethelele uKristu emnqamlezweni kanye ngokwenene njengoko amaYuda ambethelele uKristu emnqamlezweni.

“Ndabona ukuba njengoko amaYuda ambethelelayo emnqamlezweni uYesu, kunjalo neecawe ezingezizo zokwenene ziye zayibethelele emnqamlezweni le miyalezo; yaye ngenxa yoko azinalwazi ngendlela eya kweyona ndawo ingcwele, yaye azinakuxhamla ekuthetheleleni kukaYesu apho.” Early Writings, 261.

Imiyalezo emelwe ziingelosi, xa yaliwe, imele ukubethelelwa kukaKristu emnqamlezweni, kuba Yena uyimbonakaliso yale miyalezo nokuzaliseka kwayo kwembali. NgoJulayi 18, 2020, “akukho mntu ungaphantsi kunoYesu Kristu ngokwakhe” wehla, ephawula ukudana kokuqala nesiqalo sexesha lokulibaziseka. Ebulewe ezitratweni, amathambo omileyo afileyo abantu Bakhe bemihla yokugqibela kwakufuneka avuswe ngokuva ilizwi elinye kuphela elinokubuyisela abantu ebomini.

Inene, inene, ndithi kuni, liyeza ilixa, kwaye ngoku likho, xa abafuleyo beya kuva ilizwi loNyana kaThixo; yaye abo balivayo baya kuphila. Kuba njengokuba uYise enobomi kuye ngokwakhe; ngokunjalo unike uNyana ukuba abe nobomi kuye ngokwakhe; kananjalo umnike negunya lokwenza umgwebo, ngokuba enguNyana womntu. Musani ukumangaliswa yile nto; kuba liyeza ilixa, apho bonke abasemangwabeni baya kuliva ilizwi lakhe, baphume; abo benze okulungileyo, baye eluvukweni lobomi; nabo benze okubi, baye eluvukweni lokugwetywa. Yohane 5:25–29.

NgoJulayi ka-2023, ilizwi Lakhe labiza amathambo omileyo afileyo ukuba aphaile, yaye uAlfa noOmega waphinda waqalisa isiqalo sexesha lokutywinwa, kuba uJulayi ka-2023 uphawula ixesha lokuphela kwexesha lokutywinwa. Abantu Bakhe baphinda babizelwa emva kwiindlela zamandulo

zikaYeremiya, kwiziseko zembali yamaMillerite. Umyalezo osisiseko wesiqalo nesiphelo samaMillerite wawuyimiyalezo yokuqala neyokugqibela kwimbali yamaMillerite, eyayingu “amaxesha asixhenxe” eLevitikus isahluko samashumi amabini anesithandathu.

NgoJulayi 2023, abantu bakaThixo bomhla wokugqibela baphinda bayalelwa ukuba bayithabathe incwadi encinane baze bayidle. Njengoko besidla loo ncwadi incinane, baye emva koko bavavanywe ukuze kubonakale ukuba baya kuwuvuma na umyalezo weYeha lesithathu okwiSityhilelo isahluko sesithoba (iindaba zasempumalanga) nomyalezo kaDaniyeli isahluko seshumi elinanye (iindaba zasentla). Inkqubo yovavanyo ibakhokelela kwiindinyana zeshumi elinesithathu ukuya kweshumi elinesihlanu zikaDaniyeli isahluko seshumi elinanye, eziyiDabi lasePanium, eliyiKesareya Filipi, neliyiyu umyalezo wesikhalo sasezinzulwini zobusuku apho kubonakaliswa iindidi ezimbini zabo balivileyo ilizwi laKhe, olunye udidi “olwenze okulungileyo luye eluvukweni lobomi; ke lona olwenze okubi luye eluvukweni lokugwetywa.”

Kukho amazwi amathathu ngexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, yaye onke alilizwi “lomntu ongekho ngaphantsi kunoYesu Kristu.” Ilizwi lokuqala leSityhilelo ishumi elinesibhozo lavakala xa izakhiwo ezikhulu zesixeko saseNew York zawiswa phantsi kukuchukumisa okuvela kuThixo. Ilizwi lesibini lilizwi likaMikayeli isiphatha-zingelosi, obiza abafuleyo baphume emangcwabeni abo. Ilizwi lesithathu lilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo elibiza omnye umhlambi waKhe ukuba uphume eBhabheli ngexesha “lenyikima enkulu” yeSityhilelo isahluko seshumi elinanye. Ukuzaliseka okugqibeleleyo kovumo lukaPetros eKesareya Filipi kwenzeka xa uKristu ekhokela abantu baKhe bemihla yokugqibela ukuya “kuloo ndawo yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela.”

IPanium yeendinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu zikaDaniyeli ishumi elinanye, “sisabelo” sesiprofeto sikaDaniyeli esatywinwayo esichonga isigidimi seSikhalo Sasezinzulwini Zobusuku. IPanium yintlanganiso yenkampu yase-Exeter ngo-Agasti ka-1844; yimbali ezalisekiswa kwixesha lesibini lolawulo lukaDonald Trump, yaye isisigidimi sesiprofeto esiprinta itywina likaThixo emabunzini aloo likhulu elinamashumi amane anesine amawaka. Iindinyana esizifundayo ngoku zingumhlaba ongewe kakhulu.

“Inyaniso awayivumayo uPetros sisiseko sokholo lomkholwayo. Yiyo leyo uKristu ngokwaKhe ayivakalisileyo njengobomi obungunaphakade. Kodwa ukuba nolu lwazi kwakungelilo isizathu sokuzizukisa. Alutyhilelwanga uPetros ngobulumko bakhe okanye ngokulunga kwakhe. Akunakuze uluntu, ngokwalo, lufikelele elwazini lobuThixo. ‘Luphakamile njengezulu; ungenza ntoni na? Lunzulu kunelabafuleyo; ungazi ntoni na?’ Yobhi 11:8. NguMoya wokumkelwa njengabantwana kuphela onokusityhilela izinto ezinzulu zikaThixo, ezo ‘lingazibonanga iliso, lingazivanga indlebe, zingangenanga entliziyweni yomntu.’ ‘Kodwa uThixo uzityhilile kuthi ngoMoya wakhe; kuba uMoya uphengulula zonke izinto, kwanezinto ezinzulu zikaThixo.’ 1 Korinte 2:9, 10. ‘Imfihlelo kaYehova ikwabo bamoyikayo;’ yaye into yokuba uPetros waqonda uzuko lukaKristu yaba bubungqina bokuba waye ‘fundiswe nguThixo.’ INdumiso 25:14; Yohane 6:45. Ewe kambe, ‘unoyolo wena, Simon Bar-jona; kuba akukutyhilelwanga yinyama negazi oku.’”

“UYesu waqhubeka wathi: ‘Kanjalo ndithi kuwe, UnguPetros, yaye phezu kweli litye ndiya kulakha ibandla laM; kwaye amasango esihogo akayi kuloyisa.’ Igama elithi Petros lithetha ilitye,—ilitye eliqengqelekayo. UPetros wayengelilo ilitye ekwakhiwe phezu kwalo ibandla. Amasango esihogo amoyisa yena xa wamkhanyelayo iNkosi yakhe ngokuthuka nangokufunga. Ibandla lakhiwa phezu koLowo amasango esihogo angenakumoyisa.” The Desire of Ages, 413

Umyalezo uKristu awayewubeka phambi kwabafundi baKhe eKesariya Filipi wawungulo, kwaye usengulo, umyalezo woKhalelo lwasezinzulwini zobusuku, yaye ubekwe ngaphakathi komxholo wemfazwe yokomoya phakathi kothixo wamaGrike uPan, itempile yakhe eyayibizwa ngokuba “ngamasango esihogo,” neempondo ezimbini ezawexukayo zerhamncwa lomhlaba. AmaMaccabee ayengabantu bakaThixo abawexukileyo, ababevuma ukuba bangabakhuseli bebandla likaThixo, njengoko babesilwa nenkolo yamaGrike. Bazichaza njengabakhokeli benkolo kwanabezopolitiko. Bamele ubuProtestanti obawexukileyo bala mabandla awileyo athi, kunye norhulumente waseUnited States, ngoku enza umfanekiselo werhamncwa yaye esilwa nenkolo yeglobalist ethi yi-woke-ism noMama uMhlaba. Iimpondo ezawexukileyo ziyoyisa kumzabalazo wazo nezinto zenkolo nezezopolitiko zeglobalism, yaye kwangaxeshanye uphondo lokwenyaniso lobuProtestanti luyahlanjululwa ngokususwa kweentsalela zokugqibela zeentombi ezizizidenge, ngaphambi kokuphakanyiswa njengomqondiso kwelo “nyikima inkulu” yomthetho weCawa oza kufika kungekudala.

Inxalenye yesiprofeto sencwadi kaDaniyeli enxulumene nemihla yokugqibela, ekwangoku isiTyhilelo sikaYesu Kristu, yaye ingumyalezo weSikhalo Sasebusuku, ityhilwa yiNgonyama yesizwe sakwaYuda eKesareya Filipi, eyiyo iPanium. Ityhilwa embindini wemfazwe phakathi kwerhamncwa elingakholelwayo kuThixo eliphuma enzonzobileni, nophondo lweRiphablukhani olwaqalisa ukulivusa elo rhamncwa ngowama-2015, kwanokuchasene nophondo lokwenene lobuProtestanti oluvuswayo ngoku njengomkhosi onamandla.

Inyaniso awavuma uPetros umele umqondiso wendlela wangoSeptemba 11, 2001, kananjalo nokuba uKristu unguNyana kaThixo ophilayo. Inyaniso yoko kumelwa kukuba uYesu unguNyana kaThixo, iyinyaniso yovavanyo ngokuqinisekileyo njengokuba kwakunjalo umbuzo wokuba uYesu wayenguMesiya okanye akanguye ngemihla kaPetros. Isibhengezo sokuba uYesu unguNyana kaThixo simele konke okwakutyhilwe ngobume boNyana. Simele kungekuphela nje ukuba wayenguNyana kaThixo, kodwa kwanokuba wayekwangunyana womntu. Yinyaniso yokumiliselwa kobuThixo ebuntwini, yona kanye loo msebenzi uzalisekiswa ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Inyaniso “yokumiliselwa kobuThixo ebuntwini,” yinyaniso ekupheleni eyafuziselwa yinyaniso ye“Sabatha” ekuqaleni.

Umhla wama-22 ku-Oktobha 1844 waphawula ukufika kwengelosi yesithathu. Xa ingelosi ifika, inyaniso ekhethekileyo ehambelana nexesha apho loo nyaniso ityhilwayo ivulwa yiNgonyama yesizwe sakwaYuda, yaye loo nyaniso emva koko ivavanya isizukulwana apho loo nyaniso ivulwayo. Ngomhla wama-22 ku-Oktobha 1844 kwatyhilwa iinyaniso ezinxulumene nomsebenzi kaKristu, owafika ngesiqophe etempileni Awayeyiphakamisile kwiminyaka engamashumi amane anesithandathu ukususela ngowe-1798 ukuya kowe-1844. Umsebenzi kaKristu womgwebo,

umthetho kaThixo, indima Yakhe njengoMbingeleli oMkhulu, umba wophawu lwerhamncwa, nokutywinwa kwekhulu elinamashumi amane anesine amawaka, zonke ezi zinto zavulwa. USister White waboniswa ukuba phakathi kwezo nyaniso, kwakukho inyaniso enye eyathi iAlfa neOmega yayichaza ngokukhanya okukhethekileyo.

“Ndakhwankqiswa njengoko ndandibona umthetho wesine kanye embindini wemithetho elishumi, ujikelezwe sisithsaba esithambileyo sokukhanya. Yathi ingelosi: ‘Nguwo wodwa kwelishumi ochaza uThixo ophilayo owadala amazulu nomhlaba nezinto zonke ezikuwo. Xa kwabekwa iziseko zomhlaba, ngoko kwasekwa nesiseko seSabatha.’” Testimonies, volume 1, 75.

Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka lafika, kodwa laliza kulibaziseka ngenxa yemvukelo ka-1863. Ngomhla we-11 kuSeptemba, 2001, inkqubo yokutywinwa yaqala xa uKristu, emelwe njengengelosi enamandla yesiTyhilelo isahluko seshumi elinesibhozo, wehla enencwadi efihlakeleyo esandleni saKhe, eyayimele idliwe ngabantu bakaThixo bemihla yokugqibela. UAlfa no-Omega usoloko ebonisa isiphelo ngesiqalo, ngoko ke ngemihla yokugqibela kwabakho nenye inyaniso eyabekwa ekukhanyeni okukhethekileyo, yaye yayinxulumene ngokuthe ngqo nenyano yeSabatha eyagxininiswayo kwixesha lokuqala uKristu wazama ngalo ukutywina ikhulu elinamashumi amane anesine amawaka.

“Ixesha lifikile lokuba uDaniyeli ame kwisabelo sakhe. Ixesha lifikile lokuba ukukhanya awayekunikwe kuye kuye ehlabathini ngendlela engazange ibekho ngaphambili. Ukuba abo iNkosi ibenzele okuninzi kangaka baya kuhamba ekukhanyeni, ulwazi lwabo ngoKristu nangeziprofeto eziphathelele kuye luya kwandiswa kakhulu njengoko besondela ekupheleni kwembali yalo mhlaba.

“Abo banobudlelane noThixo bahamba ekukhanyeni kweLanga loBulungisa. Abamhlazisi uMkhululi wabo ngokonakalisa indlela yabo phambi koThixo. Ukukhanya kwasezulwini kuyabakhanyisela. Bexabiseke ngokungenasiphelo emehlweni kaThixo, kuba banye noKristu. Kubo ilizwi likaThixo linobuhle nobuncomekayo obugqithiseleleyo. Bayakubona ukubaluleka kwalo. Inyaniso ityhilwa kubo. Imfundiso yokuzalwa kukaKristu enyameni igutyungelwe bubukhazikhazi obuthambileyo. Bayabona ukuba isiBhalo sisitshixo esivula zonke iimfihlakalo size sisombulule bonke ubunzima. Abo baye bangavumi ukwamkela ukukhanya nokuhamba ekukhanyeni abayi kukwazi ukuqonda imfihlelo yobuthixo, kodwa abo bangathandabuzanga ukuthabatha umnqamlezo balandele uYesu baya kubona ukukhanya ekukhanyeni kukaThixo.” Manuscript Releases, inani 21, 406, 407.

Imfundiso yokuba nguMntu kukaKristu iyinyano yokuba ubuThixo obudityaniswe nobuntu aboni, yaye uphawu lwabo baye bafikelela kuloo mava ngemihla yokugqibela yiSabatha.

Ngaphezu koko ndabanika neesabatha zam, ukuba zibe ngumqondiso phakathi kwam nabo, ukuze bazi ukuba ndinguYehova obangwalisayo. Hezekile 20:12.

Abo balikhulu elinamashumi amane anesine amawaka batywiniwe ngonaphakade, yaye inkqubo yokutywinwa ichaza ixesha elifutshane ekupheleni kwenkqubo yokutywinwa, kanye ngaphambi komthetho weCawa, xa itywina lifakwa. Kwelo xesha lifutshane ubuThixo budityaniswa nobuntu,

ngonaphakade.

“Nenza ntoni na, bazalwana, kulo msebenzi mkhulu wokulungiselela? Abo bamanyana nehlabathi bamkela ukumiliselwa kwehlabathi, yaye balungiselela uphawu lwerhamncwa. Abo bangazithembiyo ngokwabo, abazithobayo phambi koThixo, behlambulula imiphefumlo yabo ngokuthobela inyaniso, bona bamkela ukumiliselwa kwezulu, yaye balungiselela itywina likaThixo emabunzini abo. Xa ummiselo uphuma yaye isitampu sifakwa, isimilo sabo siya kuhlala sicocekile, singenasiphako ngonaphakade.

“Ngoku lixesha lokulungiselela. Uphawu lukaThixo alusoze lubekwe ebunzini bendoda okanye lomfazi ongcolileyo. Alusoze lubekwe ebunzini bendoda okanye lomfazi onamabhongo, othanda ihlabathi. Alusoze lubekwe ebunzini bamadoda okanye abafazi abaneelwimi zobuxoki okanye iintliziyo ezinobuqhophololo. Bonke abamkela olu phawu bamele babe ngabangenabala phambi koThixo—abangabagqatswa bezulu. Qhubekani phambili, bazalwana noodade bethu. Ndinokubhala kuphela ngokufutshane ngezi ngongoma ngeli xesha, nditsalela nje ingqalelo yenu kwimfuneko yokulungiselela. Ziphandeni iZibhalo ngokwenu, ukuze nibe nokuqonda ubungcwele oboyikekayo beli lixa langoku.” Testimonies, volume 5, 216.

Isiqendu esandulelayo sinokunika umbono wokuba itywina lityatyekiswa ngexesha lomthetho weCawa, kodwa akunjalo. UDade White ucacile ekubeni umthetho weCawa uyintlekele enkulu, yaye ukwafundisa ngokucacileyo ukuba isimilo sibonakaliswa ngexesha lentlekele, kodwa asize siphuhliswe ngexesha lentlekele. Itywina lityatyekiswa ngexesha lomthetho weCawa ngengqiqo yokuba ngelo xesha liba sesidlangalaleni, kuba abo banetywina ngelo xesha baphakanyiswa njengomqondiso. Itywina lityatyekiswa kwisithuba esifutshane sexesha, kanye ngaphambi kokuba ukuvalwa kovavanyo kufike, yaye kubagcini beSabatha, ukuvalwa kovavanyo kufika ngexesha lomthetho weCawa. Ukutywinwa kwaqala ngoSeptemba 11, 2001, yaye ngelo xesha akukho namnye owafumana itywina likaThixo, kuba njengoko kubonisiwe kwixesha elalandela uOktobha 22, 1844, kwakufuneka kuqale kubekho inkqubo yokuvavanywa.

Kuyo yonke intshukumo yenguqu, xa umqondiso wobuthixo usihla ukuze unike amandla kwisigidimi esatyhilwayo ngexesha lokuphela, kuqalisa inkqubo yokuvavanywa. Xa uMikayeli wehla ukuze anike uKoreshi amandla okuqhubela phambili ngommiselo wokuqala, amaYuda avavanywa ngoko ngombandela wokuba aya kulishiya na ikhaya awayehlala kulo kwiminyaka engamashumi asixhenxe eyadlulayo aze abuyele kwisixeko esonakalisiweyo aze asakhe kwakhona. Xa uMoya oyiNgcwele wehla ekubhaptizweni kukaKristu, amaYuda avavanywa ngombandela kaMesiya. Xa ingelosi enamandla yeSityhilelo seshumi yehla ngoAgasti 11, 1840, eso sizukulwana savavanywa ngombandela wokuba siya kuyidla na incwadi encinane, nayo yonke into leyo ncwadi incinane eyayimela.

Inkqubo yokuvavanywa yaqala ngoAgasti 11, 1840, yaza yavelisa iindidi ezimbini zabanquli; kwaye udidi olwalandela iMvana lwaya eNdalweni eNgcwele Kakhulu lwalungabaviwa bokuba phakathi kwekhulu elinamashumi amane anesine amawaka. Uvavanyo lokugqibela lweso sizukulwana, esasilelayo kwinkqubo yokuvavanywa, lwaqala ngokufika kokukhanya okwandisiweyo phezu “kwamaxesha asixhenxe,” eLevitikus amashumi amabini anesithandathu.

Ukusukela ngo-1856 kude kube ngu-1863, isigidimi saseLawodike saphawula ixesha lokugqibela kwisithuba sexesha esaqala ngokufika kwengelosi yesithathu ngo-Oktobha 22, 1844. Eso sithuba sexesha simelwe ziindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu zikaDaniyeli isahluko seshumi elinanye.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ekuqalekeni kwakukho uLizwi, kwaye uLizwi wayekuThixo, kwaye uLizwi wayenguThixo. Yena wayekuThixo ekuqalekeni. Zonke izinto zenziwa ngaye; kungekho nanye into eyenziwayo ngaphandle kwakhe. Kuye kwakukho ubomi; kwaye ubomi babukukukhanya kwabantu. Kwaye ukukhanya kukhanya ebumnyameni; kodwa ubumnyama abuzange bokuqonde.’ ‘Kwaye uLizwi waba yinyama, waza wahlala phakathi kwethu, (kwaye sabubona ubuqaqawuli bakhe, ubuqaqawuli obungathi boboWamzeleyo okuphela kwakhe ovela kuYise,) ezele lubabalo nenyano’ (Yohane 1:1–5, 14).”

“Esi sahluko sicacisa isimilo nokubaluleka komsebenzi kaKristu. Njengomntu owuqondayo umxholo wakhe, uYohane ubalela kuKristu onke amandla, aze athethe ngobukhulu nobungangamsha baKhe. Ukhupha imisebe yobuthixo yenyano exabisekileyo, njengokukhanya okuvela elangeni. Uveza uKristu njengokuphela koMlamli phakathi koThixo noluntu.

“Imfundiso yokuzalwa kukaKristu enyameni yobuntu iyimfihlelo, ‘kwanemfihlelo ebifihlakele kususela emaphakadeni nakwizizukulwana ngezizukulwana’ (Kolose 1:26). Yimfihlelo enkulu nenzulu yokuhlonela uThixo. ‘ILizwi laba yinyama, lahlala phakathi kwethu’ (Yohane 1:14). UKristu wazambesa indalo yobuntu, indalo engaphantsi kwendalo Yakhe yasezulwini. Akukho nto ibonakalisa ngokucace ngakumbi ukuthobeka okumangalisayo kukaThixo kunale. Yena ‘walithanda ngokunjalo ihlabathi, wada wanikela ngoNyana wakhe okuphela kwamzeleyo’ (Yohane 3:16). UYohane uwuchaza lo mxholo umangalisayo ngokulula okunjalo, ukuze bonke bakwazi ukuyiqonda imiba ebekiweyo, baze bakhanyiselwe.”

“UKristu akazange azenze ngathi uthabathe indalo yobuntu; wayithabatha ngenene. Waba nayo ngokwenene indalo yobuntu. ‘Njengoko ke abantwana benesabelo enyameni nasegazini, naye ngokwakhe wathabatha inxaxheba kwezo zinto zinye’ (Hebhere 2:14). Wayengunyana kaMariya; wayengowenzala kaDavide ngokokuzalwa kobuntu. Kuthiwa unguMntu, kwanaye uMntu uKristu Yesu. ‘Lo mntu,’ ubhala uPawulos, ‘wabalelwa ekufanelekeleni uzuko olungaphezu kolukaMoses, njengokuba lowo ulakhileyo indlu enembeko engaphezu kwendlu’ (Hebhere 3:3).”

“Kodwa ngoxa iLizwi likaThixo lithetha ngobuntu bukaKristu xa wayelapha kulo mhlaba, likwathetha ngokucacileyo kakhulu ngokubakho kwakhe ngaphambi kokuba eze emhlabeni. ILizwi lalikhona njengoButhixo, kwananjengoNyana kaThixo ongunaphakade, limanyene, limnye noYise. Ukususela kwaphakade wayenguMlamli womnqophiso, lowo zonke iintlanga zomhlaba, amaYuda kwanabeeNtlanga, ukuba zayamkela Yena, zaziza kusikelelwa kuye. ‘ILizwi lalikuThixo, laye iLizwi linguThixo’ (Yohane 1:1). Ngaphambi kokuba kudalwe abantu okanye izithunywa zezulu, iLizwi lalikuThixo, yaye linguThixo.”

“Ihlabathi lenziwa nguye, ‘kwaye ngaphandle kwakhe akukho nanye into eyenziwayo eyenziwayo’ (Yohane 1:3). Ukuba uKristu wenza zonke izinto, wayekhona ngaphambi kwazo zonke izinto. Amazwi athethiweyo ngokubhekisele koku acacile kakhulu kangangokuba akukho namnye omele ashinywe ekuthandabuzekeni. UKristu wayenguThixo ngokobume bakhe obungundoqo, yaye ngeyona ndlela iphezulu. Wayekunye noThixo kususela ngonaphakade, enguThixo ophezu kwabo bonke, osikelelekileyo ngonaphakade.”

“INkosi uYesu Kristu, uNyana kaThixo onobuthixo, wayekho kususela kwiphakade, engumntu owahlukileyo, ukanti emnye noYise. Wayeluzuko olugqithisileyo lwezulwini.

Wayengumthetheli weengqiqo zasezulwini, yaye ukunqulwa ngentlonelo kweengelosi kwakwamkelwa nguye njengelungelo lakhe. Oku kwakungelokuphanga uThixo. ‘UYehova wandizuka ekuqaleni kwendlela yakhe,’ utsho yena, ‘ngaphambi kwemisebenzi yakhe yamandulo. Ndamiselwa kwasephakadeni, kwasekuqalekeni, phambi kokuba kubekho ihlabathi. Xa kwakungekho zinzulu, ndazalwa; xa kwakungekho mithombo izele ngamanzi. Ngaphambi kokumiselwa kweentaba, ngaphambi kweenduli ndazalwa: engekalenzi umhlaba, namasimi, nendawo ephezulu yothuli lwehlabathi. Xa wayelungisa amazulu, ndandikho apho: xa wayemisela isangqa phezu kobuso benzulu’ (Imizekeliso 8:22–27).”

“Kukho ukukhanya nozuko enyanisweni yokuba uKristu wayemnye noYise ngaphambi kokuba kubekwe isiseko sehlabathi. Oku kukukhanya okukhanya endaweni emnyama, kuyenza iqaqambe ngozuko olungewe, lwasekuqaleni. Le nyaniso, eyimfihlakalo engenasiphelo ngokwayo, ichaza ezinye iinyaniso eziyimfihlakalo nezingenakucaciswa ngenye indlela, lo gama yona igcinwe ekukhanyeni okungenakusondelwa nokungenakuqondwa.”  
Selected Messages, incwadi 1, 246–248.