

# Incwadi kaDaniyeli - Inani Lamashumi Amabini Anesibhozo

*lindonga*

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UNebhukadenetsare umele isiqalo soBuAdventisti, isiqalo seUnited States, isiqalo lophondo lobuProtestanti nesiqalo lophondo lweRiphabhlikhi. UBhelshatsare umele isiphelo sazo zonke ezi zintlu.

UNebhukadenetsare umele imbali yezigidimi zengelosi yokuqala neyesibini ukususela ngowe-1798, kuse kuye kutsho kowe-1844, nokuqala komgwebo kaThixo wophando. Ubungqina bakhe buhambelana noDaniyeli isahluko sokuqala. UBhelshatsare umele imbali yesigidimi sengelosi yesithathu ukususela ngowe-1989, kuse kuye kutsho kumthetho weCawa, nokuqala komgwebo kaThixo wokuphumeza. Ubungqina bakhe buhambelana noDaniyeli izahluko zokuqala ukuya kwesithathu.

UNebhukadenetsare uphawula ukuphela “kwamaxesha asixhenxe” awafikela ubukumkani basentla bakwaSirayeli ngo-1798, xa ubukumkani bakhe babuyiselwa kuye emva kokuphila enentliziyo yerhamncwa. Ubungqina bakhe buqhubeka de kube kukuvulwa komgwebo wophando ekupheleni “kwamaxesha asixhenxe” awafikela ubukumkani basemzantsi bakwaYuda ngo-1844. Ebungqineni bakhe igama elithi “iyure” limela isigidimi seyure yomgwebo sengelosi yokuqala, yaye kwakhona limela ukufika kweso sigidimi. “Iyure” ebungqineni bakhe iphawula zombini u-1798, no-1844, ezimele ngokulandelelana isiphelo sengqumbo yokuqala nesisiphelo sengqumbo yokugqibela.

Isiphelo sikaBheleshatsare siphawulwa ngombhalo oyimfihlelo olingana namawaka amabini anamakhulu amahlanu anamashumi amabini. “Amaxesha asixhenxe,” nokuba amelwe “liyure,” “kukusasazwa,” okanye “ngamawaka amabini anamakhulu amahlanu anamashumi amabini,” angumqondiso womgwebo. Umgwebo kaNimrodi waba “kukusasazwa,” okaNebhukadenetsare waba “ngamaxesha asixhenxe,” kwaye okaBheleshatsare waba ngamawaka amabini anamakhulu amahlanu anamashumi amabini. Xa uNebhukadenetsare wabagweba aba bathathu baxabisekileyo, wayalela ukuba iziko lishushiswe “ngamaxesha asixhenxe,” ngaphezu kwesiqhelo.

Umgwebo wamaxesha “asixhenxe” uphawulwa ekufikeni komyalezo wokuqala, nasekufikeni komyalezo wesithathu. Isiphelo se-Adventism yamaMillerite ngowe-1863 siqala ngokukhatywa kwemfundiso yamaxesha “asixhenxe,” yaye kwiminyaka elikhulu elinamashumi amabini anesithandathu kamva, ngowe-1989, “ixesha lesiphelo” lembali yengelosi yesithathu lafika. Ikhulu elinamashumi amabini anesithandathu lingumfuziselo wamaxesha “asixhenxe”; ngoko ke isiphelo sentshukumo yengelosi yokuqala ngowe-1863, kude kuse ekuqaleni kwentshukumo yengelosi yesithathu ngowe-1989, sinxulunyaniswa kunye ngamaxesha “asixhenxe” ngobunye obumfuziselo bekhulu elinamashumi amabini anesithandathu.

Kodwa ubungqina bokuwa kukaBheleshatsare kuDaniyeli isahluko sesihlanu, bufundisa ukuba akukho namnye onokuwubona umgwebo “wamaxesha asixhenxe,” nangona ubhaliwe phezu “kodonga”. Kuphondo lweRiphabhlikhi, umgwebo ubhaliwe “eludongeni lokwahlulwa kwecawa norhulumente” lukaThomas Jefferson, olususwayo kwisahluko sesihlanu sikaDaniyeli. Kuphondo lokwenyaniso lwamaProtestanti, umgwebo ubhaliwe kwiitshathi ezimbini ezingcwele ezixhonywe phezu “kodonga” ukuze abo bawufundayo bagidime. Kodwa ebumnyameni baseLawodike amagama awanakubonwa. Kuzo zombini ezi meko, amazwi omgwebo abonisa ukuba omabini, uphondo lokwenyaniso lwamaProtestanti nolweRiphabhlikhi, alinganisiwe ezikalini, aza afunyanwa esweleka. Ibali likaBheleshatsare linomyalezo wephondo leRiphabhlikhi, elimela iintlanga zehlabathi.

“Kwimbali kaNebhukadenetsare noBheleshatsare, uThixo uthetha kwiintlanga zanamhlanje.”  
Signs of the Times, Julayi 20, 1891.

Ibali likaBheleshatsare nalo linomyalezo wophondo lobuProtestanti, olumela abantu behlabathi.

“Kwimbali kaNebhukadenetsare noBheleshatsare, uThixo uthetha kubantu banamhlanje.”  
Bible Echo, Septemba 17, 1894.

Isono sikaBheleshatsare simela isono seempondo zombini zerhamncwa lomhlaba. Isono sayo nayiphi na kwezi mpondo sifumaneka ekwaleni kwazo iinyaniso ezisisiseko sazo, lo gama zinolwazi olupheleleyo ngezo nyaniso. Uphondo lweRiphabhlikhi lubanjwa lunoxanduva ngokokukhanya koMgaqo-siseko, nembali yokuqala xa olo xwebhu olungcwele lwaveliswayo, kodwa ukususela ngoko luye lwaliwa ngokuthe ngcembe. Xa isizwe sithetha njengerhamncwa eliligongqongqo, udonga olungumfuziselo lokwahlulwa kwecawa norhulumente luya kube lususiwe. Ngokuphathelele uphondo lokwenyaniso lwamaProtestanti, ukukhanya okuvela kwimbali yezigidimi zengelosi yokuqala neyesibini, xa iziseko zazimiswa, kuye kwalwa ngokuthe ngcembe, yaye kuya kuqhubeka kukhatywa ngakumbi nangakumbi, de “udonga” lomthetho kaThixo nalo ekugqibeleni lwaliwe.

“Apha umprofeti uchaza abantu abathi, ngexesha lokuwexuka ngokubanzi enyanisweni nasebulungiseni, bafuna ukubuyisela imigaqo eyisisiseko sobukumkani bukaThixo. Bangabalungisi bomsantsa owenziweyo emthethweni kaThixo—udonga awalubeka ejikeleze abanyulwa Bakhe ukuze babakhusele, yaye ukuthobela imimiselo yalo yobulungisa, inyaniso, nobunyulu kuya kuba lukhuselo lwabo olungapheliyo.

“Ngamazwi anentsingiselo ecacileyo nengangenakuphikiswa umprofeti uchaza umsebenzi othile waba bantu basaseleyo abakha udonga. ‘Ukuba unyawo lwakho ulubuyisa eSabatheni, ekwenzeni ukuthanda kwakho ngemini yam engcwele; wayibiza iSabatha ngokuba lulonwabo, into engcwele kaYehova, ehloniphekileyo; umhlonele Yena, ungahambi ngeendlela zakho, ungafuni ukuthanda kwakho, ungathethi awakho amazwi: wondula ukholiswe nguYehova; ndikwakhweze ezindaweni eziphakamileyo zehlabathi, ndikondle ngelifa likaYakobi uyihlo; kuba umlomo kaYehova utshilo oko.’ Isaya 58:13, 14.” Prophets and Kings, 677, 678.

Indlela yebhayibhile eyatyhilwa ziingelosi kuWilliam Miller imele imithetho kaThixo yesiprofeto; yaye, ngokungafaniyo noSirayeli wamandulo, uSirayeli wale mihla wayeza kuba ngababeki-mali

hayi bomthetho weMithetho eLishumi kuphela, kodwa kwanawesiprofeto.

“UThixo ulubize ibandla laKhe ngalo mhla, njengoko wabiza uSirayeli wamandulo, ukuba lime njengokukhanya emhlabeni. Ngomcanda onamandla wenyaniso, imiyalezo yengelosi yokuqala, eyesibini, neyesithathu, ubahlule ezicaweni nasehlabathini ukuze ababuyisele ekusondeleni okungcwele kuYe. Ubenze abagcini bomthetho waKhe, waza wabanika iinyaniso ezinkulu zesiprofeto zeli xesha. Njengezihlabo ezingcwele ezabekwa kuSirayeli wamandulo, ezi ziyithemba elingcwele elimele ukwaziswa ehlabathini. Iingelosi ezintathu zeSityhilelo 14 zimela abantu abayamkelayo ukukhanya kwemiyalezo kaThixo baze baphume njengabameli baKhe ukuze bavakalise isilumkiso kulo lonke ihlabathi, ubude balo nobubanzi balo. UKristu ubhengeza kubalandeli baKhe esithi: ‘Nina ningokukhanya kwehlabathi.’ Kuyo yonke imiphfumlo eyamkelayo uYesu umnqamlezo waseKalvari uthi: ‘Khangalani ixabiso lomphfumlo: “Hambani niye kulo lonke ihlabathi, nishumayele iindaba ezilungileyo kuyo yonke indalo.”’ Makungavunyelwa nto ithintele lo msebenzi. Ngowona msebenzi ubaluleke ngaphezu kwayo yonke eminye kweli xesha; umele ufikelele kude njengonaphakade. Uthando uYesu awalubonakalisayo kwimiphfumlo yabantu kwidini awalenzela inkululeko yabo, luya kushukumisa bonke abalandeli baKhe.” Testimonies, volume 5, 455.

“Tinyaniso ezinkulu zesiprofeto,” ezanikelwa ziingelosi, zaza zaqinisekiswa ngomsebenzi kaWilliam Miller, “ziyimfihlo engcwele emelwe ukunikelwa ehlabathini.” Umthetho weMithetho eliShumi, imithetho yendalo, imithetho yempilo, nemithetho yofundo lwesiprofeto yanikelwa nguMniki-mthetho omnye Omkhulu, yaye ukwala umyalelo omnye kukuzala zonke. Ukwaliwa kwendlela yokusebenza eyanikwa uWilliam Miller kwaqalisa uvukelo oluqhubela phambili, oluya kuthi ekugqibeleni lukhokelele ubu-Adventist ekwaleni iSabatha yosuku lwesixhenxe.

“INKosi inembambano nabantu bayo abavumayo kule mihla yokugqibela. Kule mbambano amadoda akwizikhundla zoxanduva aya kuthabatha ikhondo elichasene ngqo nelo walilandela uNehemiya. Abayi kuthi nje ngokwabo bangayihoyi baze bayidele iSabatha, kodwa baya kuzama nokuyithintela kwabanye ngokuyingcwaba phantsi kwenkunkuma yesithethe neyamasiko. Ecawe nakwiindibano ezinkulu ezisemoyeni ovulekileyo, abalungiseleli baya kunyanzelisa ebantwini imfuneko yokugcina umhla wokuqala weveki. Zikho iintlekele elwandle nasemhlabeni; yaye ezi ntlekele ziya kwanda, intlekele enye ilandelana ngokusondeleyo nenye; yaye iqela elincinane labagcini beSabatha abanesazela liya kuboniswa njengabo bazisa ingqumbo kaThixo phezu kwehlabathi ngokungawuhoyi kwabo uCawa.

“USathana ukhuthaza obu buxoki ukuze athimbe ihlabathi. Sisicwangciso sakhe ukunyanzela abantu ukuba bamkele iimposiso. Uthabatha inxaxheba ebonakalayo ekusasazweni kwazo zonke iinkolo zobuxoki, yaye akayi kumisa nantoni na kwimizamo yakhe yokunyanzelisa iimfundiso eziphosakeleyo. Phantsi kwesigqubuthelo senzondelelo yonqulo, abantu, bephenjelelwa ngumoya wakhe, baqambe ezona zintuthumbo zikhohlakeleyo kubanye abantu, baza babazisela ezona ntlungu zoyikekayo. USathana nabameli bakhe basenomoya omnye lowo nangoku; yaye imbali yexesha eladlulayo iya kuphindwa ngemihla yethu.”

“Kukho amadoda amise iingqondo nentando yawo ekuphumezeni ububi; kwiingcinga ezimnyama zeentliziyo zawo asele emisele ukuba ngawaphi amatyala aya kuwenzayo. La madoda ayazikhohlisa. Ayilahlile ummiselo omkhulu kaThixo wobulungisa, aza endaweni

yawo amisa umgangatho wawo; aze ngokuzithelekisa nalo mgangatho azibhengeze engcwele. INkosi iya kuwavumela ukuba atyhile oko kusezintliziyweni zawo, enze ngokomoya wenkosi ewawalulayo. Iya kuwavumela ukuba abonakalise intiyo yawo ngomthetho wayo ngendlela aya kubaphatha ngayo abo bathembekileyo kwiimfuno zawo. Aya kuqhutywa ngulo kwaloo moya wokuphambana kwenkolo owaxhokonxa isihlwele esambethela uKristu emnqamlezweni; ibandla noRhulumente baya kumanyana kuloo manyano mnye lonakeleyo.”

“Ibandla lanamhla lilandele emanyathelweni amaYuda amandulo, awabeka bucala imiyalelo kaThixo ngenxa yezithethe zawo. Litshintshe ummiselo, laphula umnqophiso ongunaphakade, yaye ngoku, njengangoko, ikratshi, ukungakholwa, nokungathembeki ziziphumo. Imeko yalo yokwenene ibekwe ngolu hlobo kula mazwi engoma kaMoses: ‘Bazimoshile, ibala labo asilobala labantwana bakhe; basisizukulwana esigwenxa nesigobekileyo. Nimphindezela na ke uYehova ngale ndlela, bantu bazizidenge nabangenabulumko? Akanguye na uyihlo owakuthengayo? Akakwenzanga na, wakumisa?’” Review and Herald, Matshi 18, 1884.

Ukwalelwa kokugqibela kwenyaniso yi-Adventism kwenzeka kumthetho weCawa, njengoko i-Adventism iphinda imbali kaSirayeli wamandulo, xa “ikhuthazwa ngumoya ofanayo wokuxhamla ngokwenkolo owawuqhuba ihlokondiba elambethelela uKristu emnqamlezweni; ibandla norhulumente baya kumanyaniswa kwimvisiswano efanayo eyonakeleyo.” Uvukelo oluqhubekayo lwe-Adventism lumelwe kwisahluko sesibhozo sikaHezekile, ngezenzo ezine ezandayo zamasikizi, eziphawula ngokwesiprofeto izizukulwana ezine ze-Adventism ezaqala ngowe-1863. Isikizi sokugqibela kuxa iinkokeli zaseYerusalem ziqubuda elangeni.

Wangingenisa entendelezweni yangaphakathi yendlu kaYehova; yaye khangela, emnyango wetempile kaYehova, phakathi kwevaranda nesibingelelo, kwakukho amadoda angathi ngamashumi amabini anesihlanu, imihlana yawo ijonge etempileni kaYehova, nobuso bawo bujonge empumalanga; yaye ayenqula ilanga ephesheya empumalanga. Waza wathi kum, Ukubonile na oku, nyana womntu? Yinto elula na le kuyo indlu kaYuda, ukuba benze la masikizi bawenzayo apha? kuba balizalisile ilizwe lugonyamelo, babuya bandicaphukisa; yaye, khangela, babeka isebe empumleni yabo. Ngenxa yoko nam ndiya kwenza ngomsindo; iliso lam aliya kusindisa, andiyi kuba nanceba; nangona bedanduluka ezindlebeni zam ngezwi elikhulu, andiyi kubaphulaphula. Hezekile 8:16–18.

Umgwebo oziswa ngelo xesha ubonakaliswa “ngelixa” lomgwebo kaBelshatsare.

UKumkani uBheleshatsare wenza umthendeleko omkhulu kumawaka eenkosi zakhe, wasela iwayini phambi kwelo waka. UBheleshatsare, ekungcamleni kwakhe iwayini, wayalela ukuba kuziswe izitya zegolide nezesilivere awazithabathayo uyise uNebhukadenetsare etempileni eyayiseYerusalem; ukuze ukumkani neenkosana zakhe, abafazi bakhe namashweshwe akhe, basele kuzo. Zaza ke bazisa izitya zegolide ezazithatyathwe etempileni yendlu kaThixo eyayiseYerusalem; ukumkani neenkosana zakhe, abafazi bakhe namashweshwe akhe, basela kuzo. Basela iwayini, badumisa oothixo begolide, nabeesilivere, nabeebhedu, nabeentsimbi, nabemithi, nabamatye. Kwangaloo yure kwaphuma iminwe yesandla somntu, yabhala ngasekucaleni kwesiphatho sezibane eludakeni lodonga lwendlu yobukhosi yokumkani; yaye ukumkani walibona elo candelo lesandla elibhala. Ke ubuso bokumkani batshintsha, neengcinga zakhe zamphazamisa, kangangokuba amalungu esinqeni sakhe athamba, namadolo

akhe abethana elinye kwelinye. Ukumkani wadanduluka ngezwi elikhulu ukuba kungeniswe abavumisi ngeenkwenkwezi, namaKaledi, nabavumisi. Waza ukumkani wathetha, wathi kwizilumko zaseBhabheli, Lowo uthe wakwazi ukufunda lo mbhalo, andibonise nokutyhilwa kwawo, uya kwambathiswa ngemfusa, abe nomxokelelwane wegolide entanyeni yakhe, abe ngumlawuli wesithathu ebukumkanini. Zaza zangena zonke izilumko zokumkani; kodwa azaba nako ukuwufunda umbhalo, nokumazisa ukumkani ukutyhilwa kwawo. Ke ukumkani uBheleshatsare wakhathazeka kakhulu, nobuso bakhe batshintsha kuye, neenkosi zakhe zamangaliswa. Daniyeli 5:1–9.

“Kwangelo xesha linye” ekwafika ngalo isigwebo sikaBheleshatsare, ooShadraki, uMeshaki noAbhednego baphoswa ezikweni elalifudunyezwe “kasixhenxe” ngaphezu kokuqheleka.

Ngoku ke ukuba nilungele, ngelo xesha nisiva isandi sexilongo, nembande, nohadi, nesakbhute, nepsalteri, nedalsima, nazo zonke iintlobo zomculo, niwe phantsi nikhonze umfanekiso endiwenzileyo; kulungile. Ke ukuba anikhonzi, niya kuphoswa kwangelo lixa phakathi eziko lomlilo ovuthayo; yaye ngubani na loo Thixo oya kunihlangula ezandleni zam? UShadraki, uMeshaki, no-Abhednegoki baphendula, bathi kukumkani, O Nebhukadenetsare, asidingi kukuphendula kulo mba. Ukuba kunjalo, uThixo wethu esimkhonzayo unako ukusihlangula ezikweni lomlilo ovuthayo, yaye uya kusihlangula esandleni sakho, kumkani. Kodwa ukuba akunjalo, makwazeke kuwe, kumkani, ukuba asiyi kukhonza oothixo bakho, kunjalo asiyi kuwunqula umfanekiso wegolide owumisileyo. Wandula ke uNebhukadenetsare waba nomsindo omkhulu, nenkangeleko yobuso bakhe yatshintsha ngokuchasene noShadraki, noMeshaki, no-Abhednegoki; ngenxa yoko wathetha, wayalela ukuba balifudumeze iziko ngokuphindwe kasixhenxe ngaphezu kokuqhele ukulifudumeza. Daniyeli 3:15–19.

“Iyure” yomgwebo kaBhelshatsare iyafana nale “yure” yomgwebo kaShadraki, kaMeshaki noAbhednego, yaye kuzo zombini ezi migca “izihlandlo ezisixhenxe” zimelwe njengophawu lwaloo mgwebo. La madoda mathathu afanelekileyo amele amangqina amabini anyuka enamafu esiya ezulwini njengomqondiso ngelo “yure” lenyikima enkulu ngexesha loMthetho weCawa, yaye uBhelshatsare umele umgwebo wentshabalalo yesizwe othi wehle phezu kwesilo somhlaba kwangalo elo “yure.”

Siza kuqhubeka nesifundo sethu ngomgwebo kaBhelshatsare kwinqaku elilandelayo.

“Ndixhalabile kakhulu engqondweni yam ngokubhekiselele kumlinganiselo ophantsi wobuthixo phakathi kwabantu bethu. Kwaye xa ndicinga ngeentlupheko ezabhengezwa phezu kweKapernahum, ndicinga ngendlela eya kuba nzima ngakumbi ngayo isigwebo esiya kwehlela abo bayaziyo inyaniso kodwa abangahambanga ngokwenyaniso, koko bahambe ngeentlantsi zokuzivutha kwabo. Ngamaxesha obusuku ndiyathetha nabantu ngendlela enzulu kakhulu nehloniphekileyo, ndibabongoza ukuba babuze izazela zabo; Ndingubani na mna? NdingumKristu kusini na, okanye andinguye? Ngaba intliziyo yam ihlaziyiwe? Ngaba ubabalo lukaThixo oluguqulayo luwubumbile umlingiswa wam? Ngaba izono zam ndiziguqukele? Ngaba zivunyiwe? Ngaba zixolelwe? Ngaba ndimnye noKristu njengokuba yena emnye noYise? Ngaba ndiyakuthiya oko ndandikhe ndakuthanda? Ngaba ngoku ndiyakuthanda oko ndandikhe ndakuthiya? Ngaba ndithi zonke izinto ziyilahleko ngenxa yobugqwesa bokumazi uKristu Yesu? Ngaba ndiziva ukuba ndiyimpahla eyathengwa nguYesu Kristu, nokuba ilixa

ngalinye kufuneka ndizingwalisele enkonzweni yakhe?

“Simi emnyango weziganeko ezinkulu nezingcwele. Umhlaba wonke uza kukhanyiswa bubuqaqawuli beNkosi njengokuba amanzi ezigubungela imijelo yenzonzobila enkulu. Iziprofeto ziyazaliseka, kwaye amaxesha eziphango aphambi kwethu. Iimpikiswano zakudala ekubonakala ngathi zathi cwaka ixesha elide ziya kuvuselelwa, kwaye kuya kuvela iimpikiswano ezintsha; ezintsha nezindala ziya kudityaniswa, yaye oku kuya kwenzeka kwakusasa kakhulu. Iingelosi zibambe imimoya emine, ukuze ingavuthuzi, side sinikwe ihlabathi umsebenzi wokulumkisa ochaziweyo; kodwa isiphango siyaqokelelana, amafu ayasinda, elungele ukuqhuma phezu kwehlabathi, yaye kwabaninzi kuya kufika njengesela ebusuku.

“Abaninzi bamomotheka baza abangakholwa xa sabaxelela, kwiminyaka engamashumi amabini namashumi amathathu eyadlulayo, ukuba iCawa iya kunyanzeliswa phezu kwehlabathi lonke, kuze kwenziwe umthetho wokunyanzelisa ukugcinwa kwayo, nokunyanzela isazela. Siyabona kusenzeka oko. Konke uThixo akutshilo ngekamva kuya kuzaliseka ngokuqinisekileyo; akukho nanye into eya kusilela kuko konke akuthethileyo. UbuProtestanti ngoku bolulela izandla ngaphesheya komsantsa ukuze bubambane nezandla nobupopu, yaye kuyasekwa umanyano lokunyathela lungabikho emehlweni iSabatha yomyalelo wesine; kwaye umntu wesono, owathi ngokuphefumlelwa nguSathana wamisela isabatha yomgunyathi, lo mntwana wobupopu, uya kuphakanyiswa ukuba athabathe indawo kaThixo.

“Lonke izulu limelwe kum njengelibukele ukuvuleka kweziganeko. Ingxaki enkulu iza kutyhilwa kwimpikiswano enkulu neye yanda ixesha elide ngolawulo lukaThixo emhlabeni. Into enkulu nezigqibayo iza kwenzeka, yaye oko kungekudala kakhulu. Ukuba kukho nakuphi na ukulibaziseka, isimilo sikaThixo netrone yakhe ziya kubekwa esichengeni. Indawo yokugcina izikhali yasezulwini ivuliwe; indalo yonke kaThixo nezixhobo zayo zonke zilungile. Igama elinye kuphela ubulungisa obulithethayo, yaye kuya kubakho imibonakaliso eyoyikekayo emhlabeni, yomsindo kaThixo. Kuya kubakho amazwi nezithonga neembane neenyikima nokutshatyalaliswa ngokubanzi. Yonke intshukumo kwindalo yonke yasezulwini yeyokulungiselela ihlabathi ingxaki enkulu.”

“Uxinzelelo luthabatha ubunini bayo phezu kwayo yonke into yasemhlabeni; yaye njengabantu abathe banokukhanya okukhulu nolwazi olumangalisayo, abaninzi kubo bamelwe ziintombi ezintlanu ezileleyo ezinezibane zazo, kodwa zingenayo ioli ezityeni zazo; babanda, bengenaluvo, benobungcwele obubuthathaka obudodobalayo. Ngoxa ubomi obutsha busasazwa kwaye buhluma buvela ezantsi, bubambelele ngokuqinileyo kuzo zonke izixhobo zikaSathana, njengolungiselelo longqzulwano nomzabalazo omkhulu wokugqibela, ukukhanya okutsha nobomi namandla kuhla kuvela phezulu, kuthabathela kuzo abantu bakaThixo abangafanga, njengoko abaninzi ngoku befile ezonweni nasekreqweni. Abantu abaya kuthi ngoku bakubone okusondela ngokukhawuleza phezu kwethu ngezinto ezenzekayo phambi kwethu, abasayi kuphinda bathembe kwizinto eziqanjwe ngabantu, koko baya kuva ukuba uMoya oyiNgcwele umele ukuqondwa, wamkelwe, ubekwe phambi kwabantu, ukuze bakwazi ukumela uzuko lukaThixo, basebenze kuyo yonke indawo ezindleleni nakwiindlela

ezinkulu zobomi, ukuze kusindiswe imiphefumlo yabanye abantu. Iliwa lodwa eliqinisekileyo nelingenakushukunyiswa liLitye lamaXesha. Ngabo bodwa abakha phezu kweli Liwa abakhuselekileyo.”

“Abo banengqondo zenyama ngoku, nangona kukho izilumkiso ezinikwe nguThixo elizwini lakhe nangobungqina boMoya wakhe, abasayi kuze bamanyane nentsapho engcwele yabakhululiweyo. Bangabenyama, bathotywe ezingqondweni zabo, yaye bayenyanyeka emehlweni kaThixo. Abazange bangwaliswe ngenyaniso. Abanasabelo kubume bobuThixo, abazange boyise isiqu nehlabathi kunye neenkanuko zalo neminqweno yalo. Aba bantu bakho kuzo zonke iicawa zethu, yaye ngenxa yoko iicawa zibuthathaka, ziyagula, yaye zikulungele ukufa. Makungabikho bungqina budakumbileyo bunikwayo ngoku, koko makubekho ubungqina obuqinileyo nobuthe ngqo, obukhalimela konke ukungcola, buphakamisa uYesu. Thina njengabantu kufuneka sibe kwimeko yokulindela, sisebenza, silindile, siphaphile, sithandaza.”

“Eli themba lisikelelekileyo lokubonakala kwesibini kukaKristu lifanele ukubekwa phambi kwabantu rhoqo, kunye neenyaniso zalo ezinzulu nezingcwele; ukulindela ukubonakala okusondelayo kweNkosi yethu uYesu ukuba ize ngobuqaqawuli bayo, kuya kukhokelela ekuthatheni izinto zasemhlabeni njengelize nento engekho. Lonke uzuko okanye isidima sehlabathi alunaxabiso, kuba ikholwa lenyaniso liphila ngaphezu kwehlabathi; amanyathelo alo aqhubela ezulwini. Lingumphambukeli nowasemzini. Ubumi balo bobasezulwini. Liqokelela imisebe yelanga yobulungisa bukaKristu emphefumlweni walo, ukuze libe kukukhanya okutshisayo nokukhanyayo ebumnyameni bokuziphatha obugqume ihlabathi. Kukho kulo olunjani ukholo olunamandla, olunjani ithemba eliphilileyo, olunjani uthando olushushu, olunjani unyamezelo olungcwele, olungcwalisiweyo kuThixo, yaye umahluko phakathi kwalo nehlabathi ucacile kangakanani! ‘Ngoko ke hlalani nilindile, nithandaze ngamaxesha onke, ukuze nibalwe nikufanele ukusinda kuzo zonke ezi zinto ziza kwenzeka, nize nime phambi koNyana womntu.’ ‘Ngoko ke hlalani nilindile, kuba anazi ukuba iNkosi yenu iza ngaliphi na ixesha.’ ‘Ngenxa yoko nani ke hlalani nilungele; kuba uNyana womntu uza ngexesha eningalicingiyo.’ “Yabonani, ndiyeza njengesela. Unoyolo lowo ulindayo, azigcine iingubo zakhe.” Pamphlets, 38–40.