

Incwadi kaDaniyeli - Inombolo Amashumi Amathandathu Anesithathu

Ngaphaya Kweetshathi zikaMiller: i-Islam, uMgwebo woPhando, noVavanyo lokuGqibela

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Sazisiwe ukuba, “UTHixo wakhokela ingqondo kaWilliam Miller kwiziprofeto waza wamnika ukukhanya okukhulu ngencwadi yeSityhilelo.” UMiller wathintelwa yimbali awayevuselwa kuyo ukuba akuqonde “ukukhanya okukhulu” okufumaneka kwizahluko zeshumi elinesibini, ishumi elinesithathu, ishumi elinesithandathu, ishumi elinesixhenxe neshumi elinesibhozo zeSityhilelo, kuba ezo zahluko zazichaza umsebenzi wezikumkani zesiprofeto awayengenakuwubona ngokwembono yakhe yembali.

Ukukhanya awanikwa uMiller encwadini yesiTyhilelo yayikukumaBandla, amaTywina, neeXilongo, yaye ziixilongo ezintathu zokugqibela, ezichongwa njenge “Ishwangusha ezintathu,” ezimelweyo phezu kweetafile ezimbini zikaHabakuki. “Ukukhanya okukhulu,” awanikwa uMiller encwadini yesiTyhilelo, kuphathelele indima yobuSilamsi kwisiprofeto seBhayibhile. Sekunjalo kwanolo “khanyiso lukhulu” lwalunemida ngenxa yemeko yakhe yembali.

“AmaBandla asixhenxe aseAsiya ayimbali yebandla likaKristu kwiimo zalo ezisixhenxe, kuzo zonke iindlela zalo ezijikajikayo, kuko konke ukuchuma nokulangabezana nobunzima kwalo, ukususela kwimihla yabapostile kuse kude kube sekupheleni kwehlabathi. Iitywina ezisixhenxe ziyimbali yezenzo zamagunya nookumkani bomhlaba phezu kwebandla, nokukhuselwa kwabantu bakhe nguThixo ngalo elo xesha linye. Amaxilongo asixhenxe ayimbali yezigwebo ezisixhenxe ezikhethekileyo nezinzima ezathunyelwa phezu komhlaba, okanye ubukumkani baseRoma. Kanti nezitya ezisixhenxe zizibetho ezisixhenxe zokugqibela ezathunyelwa phezu kweRoma yoBupopu. Zixutywe nezi nezinye iziganeko ezininzi, ezilukwe ngaphakathi njengeemilambo engamasebe, zizalisa umlambo omkhulu wesiprofeto, de ekugqibeleni konke kusiphelela elwandle lukanaphakade.”

“Oku, kum, sisicwangciso sesiprofeto sikaYohane encwadini yesiTyhilelo. Kwaye umntu onqwenela ukuyiqonda le ncwadi, umele abe nolwazi olubanzi nolunzulu ngezinye iindawo zelizwi likaThixo. Imifuziselo nezikweko ezisetyenziswe kwesi siprofeto, azichazwanga zonke kuso ngokwaso, kodwa zimele zifumaneke kwabanye abaprofeti, zize zichazwe kwezinye iindinyana zesiBhalo. Ngoko ke kuyacaca ukuba uThixo ucebe ukufundwa kwesiBhalo siphela, kwanokuba kufunyanwe ulwazi olucacileyo lwayo nayiphi na inxalenye.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

Qaphela ukuba uMiller wayeziqonda izibetho ezisixhenxe zokugqibela njengezigwebo ezisixhenxe phezu kweRoma yobupapa. Wayengenako ukuqonda ukuba iRoma yobupapa yanikwa inxeba elibulalayo elaliza kuphiliswa. Wawavuma amaxilongo asixhenxe “njengembali yezigwebo

ezisixhenxe ezikhethekileyo nezinzima ezathunyelwayo phezu komhlaba, okanye ubukumkani bamaRoma,” kodwa wayengenako ukuqonda umahluko phakathi kobukumkani beRoma yobuhedeni neRoma yobupapa. Ngoko ke, amandla akhe okubona umahluko phakathi kwamaxilongo amane okuqala namaxilongo amathathu okugqibela ayelinganiselwe.

UMiller akazange akwazi ukuqonda ukuba izigwebo ezaziziswe nxaanye neRoma, zaziyimpendulo kaThixo kunyanzeliso lweCawa, kuba amaMillerite ayesanqula ngeCawa kwimbali yawo. UMiller wayechanekile ekuqondeni ukuba amaxilongo ayeyizigwebo phezu kweRoma, kodwa isizathu esithile sokuba ezo zigwebo zaziswe, kwanokwahluka phakathi kwamaXilongo amane okuqala namathathu okugqibela, sasilinganiselwe, okanye sasingekho kwaphela. Ngaloo mbono ulinganiselweyo, “igugu” leentlekele ezintathu zobuSilamsi lalisabandakanyiwe kwiitshathi ezazikhokelwa sisandla sikaThixo, yaye akufanele zitshintshwe.

Ukuqonda okukhanyiselweyo kwenza umfundi “osisilumko” wesiprofeto aqonde ukuba uThixo akazange aphefumlele kuphela amadoda angcwele abhala iBhayibhile, kodwa Walawula kananjalo nomsebenzi wamadoda aguqulela iBhayibhile yeKing James, yaye Ucacisa ngokukodwa ukuba Wasebenzisa olo hlobo lunye lokongamela kobuthixo ekuvelisweni kweetshathi ezimbini ezingcwele.

“Ubucwebe” bukaMiller bamaxilongo esihlanu, esithandathu nelesixhenxe (ubuSilamsi), bukhanya ngokuphindwe kalishumi ngakumbi ngemihla yokugqibela, kuba buchaza umxholo weSikhalo sokugqibela saphakathi kobusuku. Umxholo weSikhalo saphakathi kobusuku kwimbali yamaMillerite wawungumhla wokugqitywa kwamaxesha esiprofeto, yaye ngale ngqiqo umyalezo “weSikhalo saphakathi kobusuku” wemihla yokugqibela (ongumyalezo wobuSilamsi wesibetho sesithathu), ufuziselwe ngumhla wama-22 Oktobha 1844. Loo mhla kwimbali yamaMillerite ufuzisela umthetho weCawe osondeleyo ukuza, yaye zombini, umhla wama-22 Oktobha 1844, nomthetho weCawe, zazifuziselwe ngumnqamlezo, owawusisiphelo sokuNgena kukaKristu koLoyiso.

“Ubucwebe” bukaMiller beeXilongo zesihlanu, zesithandathu nezesixhenxe (ubuSilamsi), bukhanya ngokuphindwe kalishumi ngakumbi ngemihla yokugqibela, kuba buchaza ubuSilamsi ngokuvumelana nomxholo wentshukumo yokuvuselela yokugqibela yemihla yokugqibela, obunguSilamsi boYeha besithathu. Ngako oko, njengomxholo wentshukumo yokugqibela yokuvuselela yabaliwaka elinamakhulu amane anamashumi amane anesine, ubuye wafaniswa kwangaphambili ngumxholo wentshukumo nganye yokuvuselela eyandulelayo, nokuba ibingumxholo “wovuko” kwintshukumo yokuvuselela kaKristu, umxholo “wexesha lesiprofeto” kwimbali yamaMillerite, umxholo “wetyeya kaThixo” kwintshukumo yokuvuselela kaDavide okanye umxholo “womnqophiso” kwintshukumo yokuvuselela kaMoses.

Nokuba sisiganeko somnqamlezo, umhla wama-22 kuOktobha 1844, okanye imixholo eyahlukeneyo yeentshukumo zenguquko, wonke umhla nomxholo wawumela umbuzo wovavanyo wobomi nokufa kwisizukulwana saloo xesha. “Igugu” likaMiller leeZibetho ezintathu zobuSilamsi lingumbuzo wovavanyo wobomi nokufa, njengoko limelwe kumzekeliso wentombi ezilishumi ngokubhekiselele “kwioyile.” Amagugu kaMiller ekuqaleni kwephupha lakhe akhanya

njengelanga, kodwa ekupheleni kwephupha lakhe akhanya “ngokuphindwe kalishumi ngakumbi.” Amagugu kaMiller ayefana neparafini (ioyile yesibane) kwimbali yamaMillerite, kodwa namhlanje loo magugu ayizibaso zeerokethi!

AmaMillerite aqonda, aza alisebenzisa ngokuchanekileyo, isiprofeto sexesha se-Islam sesishwangusha sesibini, esazalisekiswa ngomhla we-11 Agasti 1840, kodwa ukuqonda kwawo isishwangusha sesithathu, esiliXilongo leSixhenxe, kwakungakwazi ukubona isishwangusha sesithathu sisiza njengomgwebo phezu kobukumkani besithandathu besiprofeto seBhayibhile, kuba babengabubonanga ubukumkani besihlanu, singasathethi ke ngobukumkani besithandathu besiprofeto seBhayibhile. Kanti ke “ukukhanya okukhulu” ngeSityhilelo okwanikwa uMiller kuya kukhanya ngokuphindwe kalishumi ngakumbi kwi-“Midnight Cry” yemihla yokugqibela.

Iinyaniso ezimelwe kwiitafule ezimbini zikaHabakuki, ngokusisiseko, ziinyaniso ezazalisekiswa kwimbali edlulileyo. Iitshathi zisekelwe kwiziprofeto zexesha uMiller awakhokelwayo ukuba aziqokelele, yaye zonke ezo ziprofeto zexesha zazisele zigqityiwe ngowe-1844. Ezo ziprofeto zexesha ziya kukhanya ngakumbi ngemihla yokugqibela, kuba ziya kubonakala zichanekile namhlanje kanye njengoko zazinjalo kwimbali yamaMillerite, kodwa azinazo izibikezelo zexesha ezithe ngqo zemihla yokugqibela. Noko ke, zibonelela ngeentlobo zesiprofeto eziphindaphindayo zeembali ezazizimelwe ngazo kwixesha elidlulileyo, kodwa ngeembalwane ezimbalwa zikaMiller, izibikezelo zexesha elizayo zimelwe ngokuthe ngqo.

Umsebenzi kaKristu kwingcwele yasezulwini owaqalayo ngowe-1844, uyaqhubeka de ugqitywe loo msebenzi. Isiprofeto seentsuku ezingamawaka amabini anamakhulu amathathu, nomsebenzi wokuhlunjululwa esawuchongayo, sisahleli “sikwinkqubo yokuzaliseka,” njengoko uDade White esitsho ngemiLambo i-Ulai ne-Hiddekel, ngoko ke eso siprofeto sinokuzaliseka ekupheleni kwehlabathi.

“Ukukhanya uDaniyeli akwamkelayo kuThixo wanikwa ngokukhethekileyo le mihla yokugqibela. Imibono awayibonayo ngasemilanjani yaseUlai naseHiddekel, imilambo emikhulu yaseShinare, ngoku isekwinkqubo yokuzaliseka, yaye zonke iziganeko ezaxelwayo kungekudala ziya kwenzeka.” Testimonies to Ministers, 112.

Iinxalenye zemibono kaDaniyeli izahluko zesixhenxe nezesibhozo, esezi tafule zimbini, zisaza kuba zisesizayo, kuba zombini zichaza umsebenzi wengcwele kaKristu. Sekunjalo, iimbali zobukumkani besiprofeto seBhayibhile kwezo zahluko zimbini ziphela ngokuba iRoma yobupopu ifumane inxeba layo elibulalayo. “Ilitye” “elinqanyulwe entabeni kungekho zandla”, nobukumkani besibhozo bukaDaniyeli isahluko sesibini, kusezesizayo. Kodwa inkoliso yoko imelwe kwezo tshathi ngokunxulumene noDaniyeli izahluko zesibini, zesixhenxe nezesibhozo sele izalisekile.

Umsebenzi kaKristu engcweleni, noYeha lwesithathu lweSilamsi, zezona zifundo zimbini ezimele imbali yesiprofeto engaphaya kwexesha lamaMillerite. Kunye nezo zihloko zimbini, kukho imbali yemihla yokugqibela efaniswa xa ezo tshathi zimbini zidityaniswa phezu komgca omnye. Xa kusenziwa oko, ukuphoxeka kokuqala kuka-1843, njengoko kumelwe kwitshathi yokuqala, kufumana ukulungiswa kwako kwitshathi yesibini. Xa zidibene zivelisa zize zichaze “imbali efihlakeleyo” yeendudumo ezisiXhenxe, ngoku etyhilwayo ngokunxulumene nokutyhilwa

kwesiTyhilelo sikaYesu Kristu.

Loo “mbali ifihlakeleyo” yakhiwe phezu “kwenyaniso,” ezizezi oonobumba abathathu besiHebhere abathi, xa bedityanisiwe, benze igama elithi “inyaniso.” Elo gama lenziwa ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela boonobumba besiHebhere, yaye limela uYesu kungekuphela njengaye oyiNyaniso, kodwa kwananjengoAlfa no-Omega. Le “mbali ifihlakeleyo” iqala yaye iphele ngokuphoxeka, yaye inemvukelo embindini, kuba “ishumi elinesithathu” linani elimele imvukelo.

Unyaka ka-1843, oboniswe kwitshathi yokuqala, uchonga ukuphoxeka kokuqala nokufika kwexesha lokulibazisa. Ixesha lokulibazisa likhokhela ekufikeni kwesigidimi seMidnight Cry, apho imvukelo yeentombi ezizizidenge ibonakaliswa khona. Isigidimi seMidnight Cry sandula ke ukuvakaliswa kwada kwafikelela ukuphoxeka kokugqibela. Loo “mbali ifihlakeleyo” yeMidnight Cry iyaphindwa (de kube kanye nangokupheleleyo) ngemihla yokugqibela.

“Ndihlala ndikhunjuzwa ngomzekeliso weentombi ezilishumi, ezintlanu zazo zazineengqondo, zathi ezintlanu zaba zizizidenge. Lo mzekeliso uzalisekile yaye uya kuzaliseka ngokungqinelana ngqo nalo lonke igama lawo, kuba usebenza ngokukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uye wazaliseka yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Xa iqondwa ngokuchanekileyo, ingxelo engaphambili ichaza ukuba ekuphela kweqela labantu ngemihla yokugqibela abanethuba lokuba babe ziintombi ezizizidenge okanye ezizizilumko, ngabantu abangaphakathi kwiqela elithe lahlangabezana nokudana. Oko kudana kuko okuvelisa ixesha lokulibaziseka, yaye umzekeliso “owafezekayo nowuya kufezekiswa kanye ngokweleta nganye” usekelwe kwiziphumo eziveliswa ngaphakathi kwiintombi ngexesha lokulibaziseka eliqala ngokudana. Oko kudana okwabulala “amangqina amabini” esitratweni sesixeko, kwaze kwawathoba aba ngamathambo afileyo, omileyo, entilini yokufa, kwenzeka ngomhla we-18 kuJulayi, 2020. Ubu-Adventist, ubukhulu becala, abuzange bubandakanyeke kolo kudana. Ukuba bekukho nto, babhiyozela eso siprofeto singaphumelelanga lo gama “amangqina amabini” elele ebulewe esitratweni. Kanye ngokweleta nganye kuthetha “kanye ngokweleta nganye”.

Kwimbali yamaMillerite, abantu bomnqophiso wangaphambili (ubuProtestanti), babhiyozela uqikelelo olungazange luzaliseke luka-1843 (ukudana kokuqala), yaye ngelo xesha amaProtestanti agqitha kwimida yexesha lawo lovavanyo lobabalo. Ixesha lovavanyo laqala ngo-Agasti 11, 1840, xa ingelosi enamandla yeSityhilelo seshumi yehla ekuzalisekeni kwesiprofeto sexesha soYeha lwesibini (iSilamsi). AmaProtestanti asala isiprofeto sexesha ekudanisweni kokuqala, kuba uqikelelo olwalunempazamo lwabanika isizathu sokuba bangabi saphanda inyaniso. Umxholo wazo zonke iimpawu zendlela kwimbali yamaMillerite yayikukuthi “isiprofeto sexesha”.

Ngomhla we-11 kuSeptemba, 2001, ingelosi yesiTyhilelo seshumi elinesibhozo yehla ekuzalisekeni kwesiprofeto soYishwangusha lwesithathu (ubuSilamsi). Umxholo wazo zonke iimpawu zendlela ngemihla yokugqibela ubuSilamsi. Ukuphoxeka kokuqala kuphawula ukuphela kokuhlanjululwa kwabantu bomnqophiso wangaphambili, njengoko abantu bomnqophiso wangaphambili ngelo xesha banikwa isingxengxezo sokungabi saphanda inyaniso. Ixesha

lokuvavanywa laza laqalisa ke ngoko “kwiintombi” zemihla yokugqibela, kuba ukuvavanywa kwabantu bomnqophiso wangaphambili okwaqala ngokuhla kwengelosi, kwaphela ekuphoxekeni kokuqala. Ngaloo ndlela, ukuvavanywa kwabo bamelwe njengeentombi kwaqalisa, yaye loo nkqubo yokuvavanywa ekugqibeleni iya kubonakalisa ukuba ezo ntombi ziziyatha okanye zizizilumko.

Phakathi kokudana kokuqala nokokugqibela kukho umyalezo weSikhalo sangoBusuku. Umxholo womyalezo weSikhalo sangoBusuku kumaMillerite wawungowokuba “lixesha”, yaye umxholo womyalezo weSikhalo sangoBusuku kwimihla yokugqibela ngu “Islam”. Ephupheni likaMiller uvuswa ngesikhalo, yaye ngelo xesha amatye akhe anqabileyo akhanya ngokuphindwe kalishumi ngakumbi kunokuba ayekhe akhanya ngaphambili. Amatye anqabileyo aseemitshatini achaza ngokuthe ngqo isiprofeto semihla yokugqibela ngu Islam nomgwebo wophando. Ngaloo ndlela, izilingo “zomyalezo” weSikhalo sangoBusuku nelo “lamava” amelwe ngumgwebo wophando, azikho kubantu bomnqophiso wangaphambili, koko zikubo abo bazibiza ngokuba ziintombi zokugqibela.

Umzekeliso ovelayo xa zombini iitshathi zihlanganiswe kunye, ochaza imbali yokusuka kokokuqala ukuya kokokugqibela ukudana, ubonisa ukuba ngexesha apho kusenzeka “imbali efihlakeleyo” yeeNdudumo eziSixhenxe, umsebenzi wokugqibela womgwebo wophando uyafezekiswa. Loo msebenzi wokugqibela kukutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye wenzeka ngexesha “lamaxesha obunzima” kaDaniyeli isahluko sesithoba, ngexesha lokucaphukiswa kweentlanga kwisiTyhilelo isahluko seshumi elinanye, lokubanjwa “kwemimoya emine” kwisiTyhilelo isahluko sesixhenxe, “lokumiswa komoya onamandla ngemini yomoya wasempuma,” kuIsaya isahluko samashumi amabini anesixhenxe, kwanokuthintelwa kwe “hashe elinomsindo elifuna ukuqhawuka lizise ukufa nentshabalalo” phezu kwehlabathi. Bonke aba bangqina besiprofeto bamele ubuSilamsi boYeha lwesithathu, njengoko bumelwe kwiitshathi ezingcwele.

Izinto ezintathu eziphambili zeetshathi ezimbini ezingcwele zikaHabakuki ezithe ngqo zithetha ngeziganeko ezazisesezayo ngexesha lokupapashwa kweetshathi, kukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, ubuSilamsi, nokuzaliseka komzekeliso weentombi ezilishumi. Ezi tshathi zibonakalisa inkqubo yokuvavanywa nokutywinwa kokubini “yamava” kunye “nesigidimi.” Amava ayimfuneko kwintombi esisidenge ngu “uKristu kuni, ithemba lozuko”, nto leyo emela ukugqibelela okumelwe ngamakhulu alikhulu anamashumi amane anesine amawaka.

Kwanemfihlelo ebifihlakele kwizizukulwana nakumaxesha onke, kodwa ngoku ibonakalisiwe kwabangcwele bakhe; abo uThixo athande ukubazisa ukuba buyintoni na ubutyebi bozuko bale mfihlelo phakathi kweentlanga; enguKristu kuni, ithemba lozuko; esimmemezayo thina, silumkisa wonke umntu, sifundisa wonke umntu ngabo bonke ubulumko; ukuze simveze wonke umntu efezekile kuKristu Yesu. Kolose 1:26–28.

Amawaka alikhulu anamashumi amane anesine amawaka amelwe njengeqela labantu abaphume “ekuthinjweni”. Ukuthinjwa okumeleke ngokungqalileyo encwadini yeSityhilelo kukuthinjwa

kokuba abafileyo esitalatweni iintsuku ezintathu nesiqingatha, njengoko kumelwe kwiSityhilelo isahluko seshumi elinanye. Ukuthinjwa kokufa okufuziselayo kumela “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu, yaye oko kuthinjwa kufuna ukubonakaliswa kwenguquko, njengoko kubonisiwe ngumthandazo kaDaniyeli, kwisahluko sesithoba.

Xa amathambo omileyo abafileyo ebuyiselwa ebomini, aphakanyiswa ngoko nangoko njengomqondiso “ensign”. Ekufeni ayengenaye uKristu ngaphakathi kubo, ithemba lozuko. Inxalenye yenguquko yabo ebifuneka yayikukuvuma kwabo ukuba babehambe ngokuchasene noThixo, nokuba noThixo wayehambile ngokuchasene nabo. Xa behlangabezana neemfuno ezichongwe ngokwesiprofeto, uKristu ke “uza ngesiquphe etempileni yaKhe”, yaye “amava” ayafunyanwa afunekayo ukuze umntu abe lilungu lomqondiso othi ngoko uphakanyiswe.

“Amava” abonakaliswayo xa ezo tshati zimbini zidityaniswa, azalisekiswa ngumsebenzi wokugqibela kaKristu kwingewe yasezulwini. Loo “mava” amelwa ngumbono we-“mareh”, ongumbono “wokubonakala”. “Isigidimi” esifunekayo ngumbono we-“chazon”, wembali yesiprofeto. Eso “sigidimi” sichongwa njengesigidimi somgwebo ondelayo kaThixo phezu kwehlabathi elinemvukelo, oziswa yi-Islam yoBubhulungu besithathu.

Ngo-1856, iNkosi yafuna ukugqibezela ukwakhiwa kwakhona kweYerusalem yokomoya kubu-Adventism. Phantsi kokufika kweengelosi ezintathu ukusukela ngo-1798 kuse ukuya ku-1844, itempile yamaMillerite yayakhiwe phezu kweziseko, ezimelwe “njengamatye anqabileyo” ephupheni likaMiller, njengoko zimelwe ziinyaniso zesiprofeto kwiitshathi ezimbini zoovulindlela (1843 no-1850) ezazalisekisa isahluko sesibini sikaHabakuki. Waza ke wabakhokela abantu baKhe ukuba bakhe udonga lomthetho waKhe weSabatha yosuku lwesixhenxe, wabuyisela bona “ezindleleni zamandulo” zakwaSirayeli wakudala ukuze kugqitywe umsebenzi “wesitrato sokuhamba kuso”. KODWA, indlela endala yayiquka imfundiso, isiprofeto, esasenzelwe ukubavavanya nokubahlula. Ngo-1863, ubu-Adventism baluphumelela kakubi uvavanyo lwe “zihlandlo ezisixhenxe”, baza baqalisa ukubhadula entlanga yaseLawodike.

Umhla wama-22 kuOktobha, 1844, ufuzisela umthetho weCawa oza kufika kungekudala, yaye ngexesha lomthetho weCawa kuya kufezekiswa umsebenzi omelwe yiminyaka engamashumi amane anesithoba wokugqibezela isitalato nodonga ngamaxesha eembandezelo, njengoko kuchongiwe nguDaniyeli.

Yazi ke ngoko, uqonde, ukuba ukususela ekuphumeni komyalelo wokubuyisela nokwakha iYerusalem, kude kuse kuMesiya iNkosana, kuya kuba ziiveki ezisixhenxe, neeveki ezingamashumi amathandathu anesibini; isitalato siya kuphinda sakhiwe, nodonga kwakhona, kwanamaxesha obunzima. Daniyeli 9:25.

Bonke abaprofeti bayavumelana omnye nomnye, yaye “amaxesha embandezelo” kaDaniyeli nawo achongwa kwesi sicutshulwa esivela kwi-Early Writings ebesikhe saqwalasela.

“Ngelo xesha, ngoxa umsebenzi wosindiso usondelela ekupheleni, imbandezelo iya kube isiza phezu komhlaba, kwaye iintlanga ziya kuba nomsindo, kanti ziya kubanjwa ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘invula yasemva kwexesha,’

okanye ukuhlaziywa okuvela ebusweni beNkosi, iya kuza, ukuze inike amandla ilizwi elikhulu lengelosi yesithathu, yaye ilungise abangcwele ukuba beme ngexesha laxa izibetho ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Kangangexesha abo bavuma inyaniso besakhonza uSathana, isithunzi sakhe sesihogo siya kuzinqamla iimbono zabo ngoThixo nezulu. Baya kuba njengabo balahlekelwe luthando lwabo lokuqala. Abanakuzibona izinto eziyinyaniso zikanaphakade. Oko uThixo asilungiselele kona kubonakaliswe kuZekariya, izahluko 3 no-4, naku-4:12–14: ‘Ndaphinda ndaphendula, ndathi kuye, Yintoni na la masebe mabini omnquma athi ngemibhobho emibini yegolide akhuphe ioli yegolide iphume kuwo? Waza waphendula kum, wathi, Akuyazi na into eziyiyo? Ndathi ke mna, Hayi, Nkosi yam. Wathi yena, Aba ngabo babini bathanjisiweyo, abemi ngakwiNkosi yomhlaba wonke.’”

“INkosi izele bubutyebi bezixhobo. Ayisweli zixhobo zakusebenza. Kungenxa yokuswela kwethu ukholo, ubukhoboka bethu behlabathi, intetho yethu engaxabisekanga, ukungakholwa kwethu, okubonakaliswa encokweni yethu, apho izithunzi ezimnyama ziqokelelana ngathi. UKristu akatyhilwa ngelizwi okanye ngesimilo njengalo Uthandekayo ngokupheleleyo, nongowokuqala phakathi kwamawaka alishumi. Xa umphefumlo wanelisekile kukuziphakamisa uye ebufeni, uMoya weNkosi unokumenzela okuncinane. Umbono wethu omfutshane ubona isithunzi, kodwa awunakububona ubuqaqawuli obungaphaya. Iingelosi zibambe imimoya emine, emelwe njengehashe elinomsindo elifuna ukuqhawuka lize ligugubhele phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emngceleni weli hlabathi lanaphakade? Ngaba siya kuba buthuntu, sibande, sife? Owu, akwaba besinawo emabandleni ethu uMoya nomphefumlo kaThixo uphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo baphile. Sidinga ukubona ukuba indlela imxinwa, nesango licuthe. Kodwa njengoko sidlula esangweni elicutheneyo, ububanzi balo abunamda.” Manuscript Releases, volume 20, 217.