

# Incwadi kaDaniyeli - Inombolo Yamashumi Asixhenxe Anesithathu

*Ukutyhilwa Kweemfano Zembali: Inkohliso kaYerobhowam kunye  
noVavanyo loKholo kwiNtshukumo yama-Adventist*

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Ubukumkani basemantla nabasemazantsi basasazwa phantsi kwengqumbo kaThixo iminyaka engamawaka amabini anamakhulu amahlanu amashumi amabini, ekuzalisekiseni komnqophiso owaphulwayo weLevitikus amashumi amabini anesihlanu namashumi amabini anesithandathu. Iminyaka engamashumi amane anesithandathu ephakathi kokugqitywa kwengqumbo yokuqala neyokugqibela yayimela ukuhlanganiswa kwabo bobabini ubukumkani kube bubukumkani bunye bukaSirayeli wale mihla bokomoya ngowe-1844. Ukuhlanganiswa kwezo ntlanga zimbini kwamelwa zizinti ezibini awazidibanisayo uHezekile, nezinti ezibini awazicholayo umhlolokazi waseTsarefati kwibali likaEliya. Ngomhla wama-22 kuOktobha, 1844 imbali yesiprofeto yobukumkani basemantla nabasemazantsi yafikelela esiphelweni, yaye ngokwenjalo yaphinda imbali yokuqalisa kwabo bobabini obo bucumkani.

UYerobhowam wamisa inkqubo yonqulo yomgunyathi ebukumkanini basentla ukuze athintele abalawulwa bakhe ekuhambeni baye kwaYuda baye kunqula uThixo engcweleni eYerusalem.

Wathi uYarobheham entliziyweni yakhe, Kaloku ngoku ubukumkani buya kubuyela kwindlu kaDavide: ukuba aba bantu benyuka baye kwenza imibingelelo endlwini kaYehova eYerusalem, yandule intliziyo yaba bantu ibuyele enkosini yabo, kuRehobhowam ukumkani wakwaYuda; bandibulale, babuyele kuRehobhowam ukumkani wakwaYuda. Ngako oko ukumkani wabonisa, wenza amathole amabini egolide, wathi kubo, Kuninzi kuni ukunyuka niye eYerusalem; yabonani oothixo bakho, Sirayeli, abakunyusayo ezweni laseYiputa. Walimisa elinye eBheteli, walibeka elinye eDan. Yaza loo nto yaba sisono; ngokuba abantu baya kunqula phambi kwelinye, kuse eDan. Wenza nendlu yeendawo eziphakamileyo, wenza ababingeleli abavela kwabaphantsi babantu, ababengengabo koonyana bakaLevi. UYarobheham wamisa umthendeleko ngenyanga yesibhozo, ngomhla weshumi elinesihlanu wenyanga, ufana nomthendeleko osekwamaYuda; wenyukela esibingelelweni. Wenza njalo eBheteli, ebingelela kumathole awawenzileyo; wabeka eBheteli ababingeleli beendawo eziphakamileyo awayezenzile. Wenjenjalo ke esibingelelweni awasenzayo eBheteli ngomhla weshumi elinesihlanu wenyanga yesibhozo, yona loo nyanga awayeyiqambe ngentliziyu yakhe; wawumisela umthendeleko koonyana bakaSirayeli; wenyukela esibingelelweni, watshisa isiqhumiso. 1 Kumkani 12:26–33.

Inkqubo yakhe yonqulo yayiyimbonakaliso eqhelekileyo yobuKatolika (yobuhedeni), kuba, njengakwimvukelo ka-Aron, yamisela umfanekiso wesilo nowesilo. Imifanekiso emibini yamathole yenziwa ngegolide, nto leyo ebonakalisa iBhabheli. Le mifanekiso yanikelwa koothixo baseYiputa, abachongwa ngendlela efanayo naleyo u-Aron wabachonga ngayo; “njengoothixo

ababanikhuphayo ezweni laseYiputa.” Wakha izibingelelo ezibini kwizixeko ezibini, ezithi xa ziqwalaselwe kunye zimele indibaniselwano yebandla (iBheteli) norhulumente (uDan). Ezo zibingelelo zazingezomgunyathi ezokwenyaniso zesibingelelo sokwenene, esinguKristu, kanye njengokuba ubuKatolika bubanga ukuba bungummeli kaKristu wasemhlabeni. Wamisela ububingeleli obonakeleyo, njengokuba benjalo ababingeleli bobuKatolika. Wakhetha usuku lwenkonzo yakhe yonqulo olwalwahluke ngokukodwa kwimihla yayo nayiphi na imihla yokwenene yemithendeleko kaThixo, ngaloo ndlela emela impikiswano emalunga nosuku lokwenyaniso nolobuxoki lonqulo.

Ekusekweni kwenkqubo yakhe yobuxoki yonqulo, uThixo wathumela umprofeti evela kwaYuda ukuba akhalimele inkqubo yakhe yokunqula eyinkohliso.

Yabona, kweza umntu kaThixo ephuma kwaYuda ngegama likaYehova esiza eBheteli; uYerobhehamo wayemi ecaleni kwesibingelelo etshisa isiqhumiso. Wakhwaza echasene nesibingelelo ngelizwi likaYehova, wathi, Owu sibingelelo, sibingelelo, utsho uYehova ukuthi; Yabona, kuya kuzalelwa indlu kaDavide umntwana, ogama linguYosiya; yaye phezu kwakho uya kubingelela ababingeleli beendawo eziphakamileyo abatshisa isiqhumiso phezu kwakho, kuze kutshiswe phezu kwakho amathambo abantu. Waza wanika umqondiso ngaloo mini, esithi, Nanku umqondiso awuthethileyo uYehova; yabona, isibingelelo siya kuqhekeka, nothuthu olukuso luya kuphalala. 1 Kumkani 13:1–3.

Umprofeti waseYuda wavakalisa isiprofeto esiphindwe kathathu esachaza ukuzalwa kwexesha elizayo kokumkani uYosiya. Waxela kwangaphambili ukuba uYosiya wayeya kubulala ababingeleli abangendawo ababesebenza esibingelelweni sobuxoki, nokuba uYosiya wayeza kutshisa amathambo abantu phezu kwaso kanye eso sibingelelo. Wamnika noYarobheham umqondiso, echaza ukuba isibingelelo sikaYarobheham sasiya kuqhekezwa sivuleke, luthululwe nothuthu lwalo. Zonke ezi zinto zazaliseka ngokweLizwi leNkosi, kodwa ekubeni uYarobheham akuva ukuvakalisa komprofeti, waba nomsindo, wafuna ukumohlwaya umprofeti, kodwa uThixo wayelawula.

Kwathi ke, ukumkani uYerobheham, akuva ilizwi lendoda kaThixo, eyayikhwaze ngokuchasene nesibingelelo eBheteli, wolula isandla sakhe esesibingelelweni, esithi, Mbambeni. Saza isandla sakhe, awayesolulele ngakuyo, soma, kangangokuba akabanga nakusibuyisela kuye kwakhona. Naso isibingelelo saqhekeka, nothuthu lwaphalala esibingelelweni, ngokomqondiso awayewunikile indoda kaThixo ngelizwi likaYehova. 1 Kumkani 13:4, 5.

Umqondiso wazaliseka kwaoko, yaye isandla sikaYerobheham sanqinelwa.

Waphendula ukumkani, wathi kumntu kaThixo, Khawubongoze ngoku ubuso bukaYehova uThixo wakho, undithandazele, ukuze isandla sam siphinde sibuyiselwe kum. Waza umntu kaThixo wabongoza kuYehova, saza isandla sokumkani sabuyiselwa kuye kwakhona, saba njengangaphambili. Wathi ukumkani kumntu kaThixo, Yiza ekhaya nam, uzihlaziye, mna ndikunike umvuzo. Wathi umntu kaThixo kukumkani, Nokuba ubungandinika isiqingatha sendlu yakho, andiyi kungena nawe, andiyi kudla sonka, ndingayi kusela manzi kule ndawo; kuba ndiyalelwe ngelizwi likaYehova, kusithiwa, Uze ungaseli sonka, ungaseli manzi,

ungabuyi ngendlela enye oze ngayo. Waza wemka ngenye indlela, akabuyanga ngendlela awafika ngayo eBheteli. 1 Kumkani 13:6–10.

UYesu usoloko ebonisa isiphelo sento ngesiqalo sento, yaye iziqalo zobukumkani basemantla nabasezantsi boSirayeli wamandulo ongowokoqobo ziphelela kwimbali apho iintonga ezimbini zidityaniswa zibe yintonga enye, emele uhlanga loSirayeli womoya wale mihla.

Kwimbali apho ezo ntonga zimbini zadityaniswa, kwaqaliswa inkqubo yokuvavanywa enamanqanaba amathathu ngexesha lesiphelo ngowe-1798. Zombini ezo ntonga (izikumkani) zazihlanganiswa kwangaphambili ngaphambi kokuthululwa koMoya oyiNgcwele kwiSikhalo Sasezinzulwini Zobusuku. Ekudanisweni kokuqala entlakohlaza ka-1844, amaProtestanti asilela kuloo nkqubo yokuvavanywa aza aba ziintombi zobuKatolika, ngaloo ndlela ephinda ukumiselwa kwenkqubo yobuxoki yonqulo, njengoko kwakufanekisiwe nguYerobheham.

uHlaziyo lwamaProtestanti lwalungumsebenzi awawenzayo uThixo ukuze alikhuphe ibandla elisentlango kwizinkolelo zobuxoki, kwizithethe nakwimikhwa yebandla laseRoma. Ukususela ngexesha likaMartin Luther, kwatyhilwa iinyaniso ezingakumbi nangakumbi ezazichaza ihenyukazi laseTire njengelingenye into ngaphandle kwenkqubo yonqulo lobuhedeni egqunywe luvumo lobuxoki lobuKristu. Yayiyinjongo yeNkosi ukukhupha abantu bayo abathinjiweyo ebumnyameni, njengoko Yenzayo xa abantu bayo babengamakhoboka eYiputa. Yabakhulula ebukhobokeni baseYiputa ukuze ibanike umthetho waYo. Ukwala kwamaProtestanti ukulandela ukukhanya okwandayo kolwazi olwatyhilwayo ngo-1798 kwabathintela ekubeni baqonde umthetho nomsebenzi wenyaniso wengcwele kaKristu ngo-1844.

Ukugatya kwabo umyalezo wexesha lomgwebo kwabonisa ukuba babesiba ziintombi zecawe yaseRoma, baza ke bamisa inkqubo yobuxoki yonqulo echongwe eZibhalweni njengomprofeti wobuxoki (ubuProtestanti obuwxukileyo). AmaMillerite athembekileyo angena engcweleli ngokholo ngomhla wama-22 ku-Oktobha 1844, amkela ukukhanya kwengelosi yesithathu aza anikela ukukhalima kule nkqubo yobuxoki yonqulo ezibanga ukuba iyiProtestanti, ngoxa ibambebele kwisithethe esiyintloko sobuhedeni, esisikunqulwa kwelanga. Umprofeti wakwaYuda wayengumfuziselo woBuvangeli bama-Adventist bamaMillerite ekuqondeni nasekuhambiseni umyalezo wengelosi yesithathu owafika ngomhla wama-22 ku-Oktobha 1844.

Xa wayejamelene nesicelo sikaYerobhoham sokuba umprofeti aye endlwini yakhe aze azihlaziye, umprofeti wavakalisa imiyalelo ecacileyo awayeyinikwe yiNkosi. Loo myalelo wanikwa kananjalo ne-Adventism yamaMillerite. Umyalelo wawusithi mabangabuyi ngendlela ababefike ngayo, kwaye i-Adventism yamaMillerite yayiphume kumahlelo obuProtestanti. Babenziwe bahluka kumaProtestanti ekudanisekeni kokuqala ngentwasahlobo ka-1844, kwaye uYeremiya unika umzekelo wemiyalelo efanayo kanye eyayinikiwe umprofeti wakwaYuda.

Amazwi akho afunyanwa, ndawadla; yaye ilizwi lakho laba luvuyo nokugcoba kwentliziyo yam: ngokuba ndibizwa ngegama lakho, Yehova Thixo wemikhosi. Andihlalanga ebandleni labagxeke, andavuya; ndahlala ndedwa ngenxa yesandla sakho: kuba undizalisile ngumsindo. Yini na ukuba intlungu yam ihleli ihleli, nesilonda sam singanyangeki, esingavumiyo ukuphiliswa? Uya kuba kum na unjengomkhohlisi, nanjengamanzi asilelayo? Ngenxa yoko,

utsho uYehova ukuthi, Ukuba uyabuya, ndiya kukubuyisa, ume phambi kwam; yaye ukuba uyahlula okunqabileyo kokungento yanto, uya kuba njengomlomo wam: mababuyele kuwe bona; ke wena uze ungabuyeli kubo. Ndiya kukwenza kulo bantu udonga lobhedu oluqinisiweyo: baya kulwa nawe, kodwa abasayi kukweyisa: kuba ndinawe ukuba ndikusindise, ndikuhlangule, utsho uYehova. Ndiya kukuhlangula esandleni sabangendawo, ndikukhulule esandleni saboyikekayo. Yeremiya 15:16–21.

Ekuzalisekeni kwesiprofeto sexesha soYeha lwesibini, ngomhla we-11 kuAgasti, 1840, ingelosi enamandla yesiTyhilelo seshumi yehla inencwadana encinane evuliweyo esandleni sayo, yaye uYohane waxelelwa ukuba aye ayithabathe le ncwadi aze ayidle. UYeremiya umele abo bayidlayo le ncwadana encinane ngelo xesha lembali, yaye amazwi ayo ayemnandi njengobusi, kuba ayelulo “uvuyo nokugcoba” “kwentliziyo” yakhe. Kodwa ngenxa “yesandla” sikaThixo, uYeremiya “wazaliswa” “ngumsindo,” “wenzakaliswa” yaye waba “sezintlungwini ezingapheliyo.” Ngenxa “yesandla” sikaThixo uYeremiya wacebisa ukuba uThixo waye “ku” Yeremiya “njengoxoki,” nanjengamanzi “asilelayo.” INkosi yayisibambile “isandla” sayo phezu kwempazamo kwezinye zezibalo zetshathi ka-1843.

UYeremiya umele ukudaniswa kokuqala kwamaMillerite, xa umbono kaHabhakuki walibazisayo. Kwabonakala kwabo bamelwe nguYeremiya ngathi isigidimi, esimelwe “njengemvula,” sasiphanzile. Kodwa uHabhakuki wayetshilo ukuba “umbono useyokwexesha elimisiweyo, kodwa ekugqibeleni uya kuthetha, angaxoki; nakuba ulibazisa, linda wona; ngokuba uya kufika inene, akayi kulibazisa.” UYeremiya wayecinga ukuba uThixo uxokile, nokuba isigidimi (imvula) sasiphanzile, kanti sona sasilibazisile kuphela.

Waza uThixo wamya lela uYeremiya esithi, “Ukuba uyabuya, ndiya kukubuyisa kwakhona, uze ume phambi kwam; kwaye ukuba ukhupha okunqabileyo kokungcolileyo, uya kuba njengomlomo wam; mababuyele kuwe bona; ke wena uya ukubuyela kubo.” Emva kokudana, uYeremiya, emele abantu bakaThixo ekufuneka babuyele enkonzweni yeNkosi baze bazivuthulule ekutyhafeni okwakubangelwe kukubonakala ngathi isigidimi asiphumelelanga. Ukuba uYeremiya wayeza kuzizalisekisa iimfuno ezimiseliweyo, uThixo wayeya kumvumela ukuba abe sisithethi saKhe.

Okubaluleke ngakumbi kwisifundo sethu ngeli xesha koko uThixo wakuxelela uYeremiya ngokuphathelele “ibandla labagculeli” ababebe “vuya” ngenxa yokudaniswa kwakhe. Wamxelela uYeremiya ukuba abagculeli babenokubuya beze kuYeremiya, kodwa yena wayengaze abuyele kubo. UYeremiya wayemela abo bema ngokuchasene namaProtestanti awayesandul’ ukukhetha ukubuyela emhlambini wobuKatolika aza aba ziintombi zaseBhabheli, abaprofeti bobuxoki bakaBhahali noAshtaroti. UYeremiya wayemela umprofeti wakwaYuda owathi kwangelo nqanaba linye lomgca wesiprofeto wakhalimela inkqubo yobuxoki yonqulo kaYarobheham ekuqaleni kobukumkani basentla, ngaloo ndlela emela ngokomfuziselo ukwaziswa kwenkqubo yobuxoki yonqulo eyayingumfanekiso wobuKatolika ekupheleni kwembali yobukumkani basentla. Umprofeti waxelela uYarobheham, xa uYarobheham wayenikela ukwenza umnqophiso wobudlelane, ukuba wayengamele adle, asele, okanye abuye ngendlela awayeze ngayo.

Wathi ukumkani kuloo mntu kaThixo, Yiza nam ekhaya, uzihlaziye, ndize ndikunike umvuzo. Wathi umntu kaThixo kukumkani, Nokuba ungandinika isiqingatha sendlu yakho, andiyi

kungena nawe, andiyi kudla sonka, ndingaseli namanzi kule ndawo; kuba ndiyalelwe ngelizwi likaYehova, kusithiwa, Musa ukudla sonka, ungaseli manzi, ungabuyi ngendlela enye obeze ngayo. 1 Kumkani 13:7–9.

Ukuthetha komprofeti wakwaYuda kuyahambelana nomsebenzi wabaprofeti bobuxoki bakaBhahali noAshtaroti kwibali likaEliya. Kakade ke, imbali yamaMillerite ikwayimbali kaEliya, kuba uMiller wayenguEliya. Kwibali likaEliya, abaprofeti bakaBhahali noAshtaroti benza umdaniso wenkohliso, owatyhilwa njengobudenge xa umlilo wehla uvela kuThixo wawadla umbingelelo kaEliya, ngaloo ndlela ufanekisela ukuthululwa koMoya oyiNgcwele kwiSikhalo Sasezinzulwini Zobusuku kwimbali yamaMillerite. Ukujongana kwale mbali kwakumela ukujongana kukaEliya wesibini, owayenguYohane umBhaptizi ngexesha lomdaniso wenkohliso owenziwa yintombi kaHerodiya (uSalome). UHerodiya wayefanekiselwa nguIzebhele, yaye uIzebhele luphawu lwecawa yamaKatolika.

Ngo-1844, iicawa zamaProtestanti zaba nguSalome, intombi kaHerodias (uJezebhele). Kumdaniso wenkohliso uHerode wayethembise isiqingatha sobukumkani bakhe, yaye wakwenza oko ngomhla wokuzalwa kwakhe, ngaloo ndlela efanekisela imihla yokugqibela xa ookumkani abalishumi, abafanekiselwa nguAhabhi (ukumkani wezikumkani ezilishumi zasemantla), bevuma ukunika ubukumkani babo kubupopu (uJezebhele). Ukunika “isiqingatha sobukumkani bakho” luphawu lomfelandawonye, yaye umprofeti waseYudeya wayexelesa ngokucacileyo uYarobheham ukuba wayengasoze enze umanyano nokumkani owexukileyo okanye axhase inkqubo yakhe yonqulo lobuxoki.

Yiloo nto iNkosi eyayixelele noYeremiya, xa Yathi “indibano yabagculeli” (ubuProtestanti obuwxokayo) ingabuyela kuYeremiya, kodwa uYeremiya makangaze abuye kubo, okanye abuye ngendlela awafika ngayo. Kodwa umprofeti wakwaYuda wenza kanye loo nto, kuba wakhohliswa ngumprofeti wobuxoki noxokayo ngaphambi kokuba abuyele kwaYuda—ngaphambi kokuba awugqibe umsebenzi awayewunikiwe.

Ke kaloku kwakuhleli umprofeti omdala eBheteli; baza oonyana bakhe beza bamxelela yonke imisebenzi eyayenziwe ngaloo mini eBheteli yindoda kaThixo; namazwi eyayiwathethile kukumkani bawaxelela noyise. Wathi uyise kubo, Wahamba ngayiphi indlela na? Kuba oonyana bakhe babeyibonile indlela ahambe ngayo indoda kaThixo eyayivela kwaYuda. Wathi koonyana bakhe, Ndibopheleni iesile. Balibopha ke iesile, walikhwela, Wahamba emlandela indoda kaThixo, wayifumana ihleli phantsi kom-oki; wathi kuyo, Unguloo ndoda kaThixo na ibivela kwaYuda? Yathi, Ndinguye. Waza wathi kuyo, Yiza nam ekhaya, udle isonka. Yathi, Andinakubuya nawe, ndingene nawe; andiyi kudla sonka, ndisele manzi nawe kule ndawo; kuba kwathiwa kum ngelizwi likaYehova, Uze ungaseli sonka, ungaseli manzi khona, ungabuye uhambe ngendlela obuze ngayo. Wathi kuyo, Nam ndingumprofeti njengokuba unjalo; isithunywa sezulu sathetha kum ngelizwi likaYehova, sisithi, Mbuyise uhambe naye endlwini yakho, adle isonka asele namanzi. Ke wamxokisa. Ngoko wabuyela naye, wadla isonka endlwini yakhe, wasela namanzi. Kwathi ke, bakuba behleli etafileni, ilizwi likaYehova lafika kumprofeti lowo wayembuyisile; Wakhwaza kwindoda kaThixo eyayivela kwaYuda, esithi, Utsho uYehova ukuthi, Ngenxa enokuba ulivukele ilizwi likaYehova, awawugcina umyalelo akuyalele wona uYehova uThixo wakho, koko wabuyela umva, wadla isonka, wasela

namanzi kuloo ndawo athi ngayo kuwe, Uze ungaseli manzi; isidumbu sakho asiyi kufika engcwabeni looyihlo.

Kwathi, emveni kokuba edlile isonka, nasemveni kokuba eselile, wamsingela iesile, oko kukuthi, ngenxa yomprofeti awayembuyisile. Ke kaloku, akuba emkile, ingonyama yamhlangabeza endleleni, yambulala; nesidumbu sakhe salahlelwa endleleni, iesile lema ngakuye, nengonyama nayo yema ngasesidunjini. Khangela ke, kwadlula abantu, babona isidumbu silahlelwe endleleni, nengonyama imi ngasesidunjini; beza bakuxela emzini apho kwakuhlala khona umprofeti omdala. Ke kaloku, akukuva oko umprofeti owambuyisayo endleleni, wathi, Nguye umntu kaThixo, ongathobelanga ilizwi likaYehova; ngenxa yoko uYehova umnikezele engonyameni, eyamkrazulayo, yambulala, ngokwelizwi likaYehova, awalithetha kuye. Wathetha koonyana bakhe, esithi, Ndisingeleni iesile. Balisingela. Wahamba, wafumana isidumbu sakhe silahlelwe endleleni, iesile nengonyama zimi ngasesidunjini; ingonyama ibingasidlanganga isidumbu, ingalikrazulanga iesile. Umprofeti wasithabatha isidumbu somntu kaThixo, wasibeka phezu kweesile, wasibuyisa; umprofeti omdala weza emzini, ukuba amlile aze amngcwabe. Wasibeka isidumbu sakhe engcwabeni lakhe; bamenzela isijwili, besithi, Yeha, mzalwana wam! Kwathi, emveni kokuba emngcwabile, wathetha koonyana bakhe, esithi, Xa ndithe ndafa, manindingcwabe engcwabeni angcwatywe kulo umntu kaThixo; amathambo am mawabekwe ecaleni kwamathambo akhe; ngokuba ilizwi alidandulukayo ngelizwi likaYehova nxamnye nesibingelelo saseBheteli, nxamnye nazo zonke izindlu zeendawo eziphakamileyo ezisezixekweni zakwaSamari, liya kuzaliseka inene. 1 Kumkani 13:11–32.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Xa amandla kaThixo engqinela into eyinyaniso, loo nyaniso mayime ngonaphakade njengenyani. Akufuneki kwamkelwe naziphi na iingqikelelo ezilandelayo eziphikisana nokukhanya uThixo akunikileyo. Kuya kuvela abantu beneentolikelelo zeZibhalo ezithi kubo ziyinyaniso, kanti aziyonyani. Inyaniso yale xesha uThixo usinike yona njengesiseko sokholo lwethu. Yena ngokwakhe usifundisile into eyinyaniso. Kuya kuvela omnye, kuze kuvele nomnye, benokukhanya okutsha, okuphikisana nokukhanya uThixo akunikileyo phantsi kobungqina boMoya waKhe oyiNgcwele. Kusasele bambalwa abasaphilayo abathi badlula kumava afunyanwa ekusekweni kwale nyaniso. UThixo ngobabalo usindise ubomi babo ukuze baphinde, baphinde de kube sekupheleni kobomi babo, amava abawadlulayo, njengoko wenjenjalo noYohane umpostile kwada kwaya kutsho ekupheleni kanye kobomi bakhe. Kwaye abaphathi bomgangatho abawileyo ekufeni baya kuthetha ngokuphinda kushicilelwe imibhalo yabo. Ndiyalelwa ukuba ngaloo ndlela amazwi abo aya kuva. Baya kunikela ubungqina babo malunga noko kwenza inyaniso yale xesha.”

“Akumelwe samkele amazwi abo beza nomyalezo ophikisana neengongoma ezikhethekileyo zokholo lwethu. Baqokelela kunye isixa esikhulu seZibhalo, baze bazibeke zibe yimfumba njengobungqina obujikeleze iingcamango zabo abazibanga njengeziyinyaniso. Oku kuye kwenziwa ngokuphindaphindiweyo kule minyaka ingamashumi amahlanu idlulileyo. Kwaye nangona iziBhalo ziliLizwi likaThixo, yaye zimele ukuhlonitshwa, ukusetyenziswa kwazo, ukuba ukusetyenziswa okunjalo kususa intsika enye esisekelweni uThixo athe wasixhasa kule

minyaka ingamashumi amahlanu, kuyimpazamo enkulu. Lowo wenza ukusetyenziswa okunjalo akayazi imbonakaliso emangalisayo yoMoya oyiNgcwele eyayinika amandla nokomelela kwimiyalezo yangaphambili eya kubantu bakaThixo.

“Ubungqina bukaMdala G abuthembekanga. Ukuba bamkelwa, buya kutshabalalisa ukholo lwabantu bakaThixo enyanisweni ethe yasenza le nto siyiyo.

“Kufuneka sime ngokuqinileyo ngalo mbandela; kuba iingongoma azama ukuzingqina ngeSibhalo, azivakali. Azizibonakalisi ukuba amava adlulileyo abantu bakaThixo ayelubuxoki. Sasinayo inyaniso; sasikhokelwa ziingelosi zikaThixo. Kwakuphantsi kokukhokelwa nguMoya oyiNgcwele apho kwanikelwa khona ukuchazwa kombuzo wengcwele. Bubulumko ukuba wonke umntu athule ngokuphathelele kwiimpawu zokholo lwethu abangazange babe nesabelo kuzo. UThixo akaze aziphikise. Ubungqina beSibhalo busetyenziswa gwenxa xa bunyanzeliswa ukuba bungqine oko kungeyonyaniso. Kuya kuvela omnye, kube kusavela nomnye, bezisa ekuthiwa kukukhanya okukhulu, benza neengxelo zabo. Kodwa thina simi kwiimpawu ezindala. [1 Yohane 1:1–10 ucatshulwe.]”

“Ndiyalelwe ukuthi la mazwi singawasebenzisa njengafaneleyo kweli xesha, kuba lifikile ixesha lokuba isono sibizwe ngegama laso elifanelekileyo. Siyathintelwa emsebenzini wethu ngabantu abangaguqkanga, abafuna uzuko lwabo. Bafuna ukucingelwa njengabasunguli beethiyori ezintsha, abazivelisayo besithi ziyinyaniso. Kodwa ukuba ezi thiyori zamkelwa, ziya kukhokelela ekukhanyeleni inyaniso athe uThixo, kule minyaka ingamashumi amahlanu idlulileyo, wayinika abantu baKhe, eyingqinisa ngobungqina boMoya oyiNgcwele.” Selected Messages, incwadi 1, 161.