

Incwadi kaYoweli neBandla laMa-Adventist oSuku lweSixhenxe laseLawodikea - Inombolo Amashumi Amane Anesithathu

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2026-02-09

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Umfuziselo wababingeleli abangamashumi asibhozo abangabantu, badityaniswe noMbingeleli oMkhulu oNgcwele, linani elithi “81,” apho sifumana khona iPhupha likaMiller encwadini ethi Early Writings. KwiSityhilelo “81” sifumanisa ukuba xa itywina lokugqibela kanye lisuswa, kubakho ukuthula emazulwini isiqingatha seyure. UHabbabhuki 2:20 uthi umhlaba wonke mawuthule xa iNkosi isetempileni yayo engcwele.

Yaye kwathi akuyivula itywina lesixhenxe, kwabakho cwaka ezulwini malunga nesiqingatha seyure. ISityhilelo 8:1.

Ukususwa kwetywina lesixhenxe kwenzeka kwezo ntsuku zingamashumi amathathu, kuba lilo itywina lokugqibela. NgoDisemba 31, 2023, amathambo kaHezekile aqalisa inkqubo yovuko. Emva koko uKristu waqalisa ukufundisa iintsuku ezingamashumi amane. Lo mhla waphawula ukuphela kweentsuku ezili-1,260 ukususela ekudanisweni kwangoJulayi 18, 2020, yaye uYohane usazisa kwisiTyhilelo seshumi elinanye ukuba sifanele ukulinganisa itempile, kodwa siyishiye intendezezo. Intendezezo iphela ekupheleni kokuchithachithwa, kuba uYohane usazisa ukuba i-1,260 inikwe iiNtlanga eziziintendezezo. Xa kulinganiswa, loo mbali ifanele ukushiywa ngaphandle.

Xa uMiller evuka aze abone indoda yothuli-nebrashi, igumbi alinabani, yaye njengoko ephakamisa ilizwi lakhe, uMiller usese entlango. Ukusukela kwimbali yovuko kude kube kanye phambi komthetho weCawa, uKristu uyayivusa itempile yamakhulu alikhulu anamashumi amane anesine amawaka, njengoko Wenza kwiminyaka engamashumi amane anesithandathu ukusuka ku-1798 ukuya ku-1844.

Xa Yena eqalisa ukufundisa, usebenza etempileni yaKhe, ngokukodwa ngexesha leentsuku ezingamashumi amathathu. Iingelosi ke zithi cwaka imizuzu engamashumi amathathu, ngoxa Yena efundisa ababingeleli baKhe abangabashumayeli bakaMiller abangamakhulu amathathu, okanye umkhosi waKhe kaGidiyon abangamakhulu amathathu, okanye ngoxa epapasha iitshathi ezingamakhulu amathathu zika-1843; yaye konke oku Ukwenza ngexesha leentsuku ezingamashumi amathathu ukusuka ekupheleni kwesonka esingenagwele, kude kuse kumyalezo weexilongo. Utyayela umgangatho wegumbi likaMiller, kodwa ngumgangatho waKhe, ngoko ke igumbi likaMiller yitempile yaKhe. Ugqibezela umsebenzi wokucima nokuba zizono okanye amagama abo babebizwe njengabagqatswa bokuba phakathi kwekhulu elinamashumi amane anesine amawaka.

Umyalezo wesigodlo oza kwiintsuku ezintlanu phambi kokunyuka nasezintsukwini ezilishumi phambi komgwebo luluvavanyo olucacisa inyaniso. Okwenzekayo kwimizuzu engamashumi amathathu xa izulu lithule, okanye kwiintsuku ezingamashumi amathathu zikaKristu efundisa ababingeleli, sele kuvelise iindidi ezimbini xa itywina lifakwa ngexesha lamanyathelo amathathu esigodlo, ukunyuka, nomgwebo. Kulula ukukubona.

Ukuba ufika kwinqanaba apho ufanele ukuvakalisa umyalezo wexilongo, uze walile ukuwuvakalisa loo myalezo—uyasilela.

Amanyathelo amathathu ‘esigodlo, okwenyuka nokugweba’ aluphawu olunye lwendlela kumanyathelo amathathu, kanye njengasekuqaleni kwembali apho uphawu olunye lwendlela lwalumelwe ‘kukufa, ukungcwatywa nokuvuka.’ Uvavanyo lwamanyathelo amathathu ekupheleni luluvavanyo olungqiniseyo olwandulela ngoovimba abahlanu umthetho weCawa yePentekoste.

Kwiintsuku ezintlanu emva kovuko kufika isiphelo somthendeleko wesonka esingenagwele, yaye loo ndibano ingcwele iphawula uvavanyo lokuqala nolusisiseko luka-2024. Ngaba niya kudla iSonka saseZulwini okanye isonka sokuqiqa kwabantu? Olo vavanyo lwafika ngo-2024, yaye lwalusele lumelwe kwangaphambili luvukelo olusisiseko luka-Adam noEva, lukaNimrodi, lukaAron, lukaYerobhowam, lukaKora nabavukeli bakhe, lwamaProtestanti kwimbali yamaMillerite, uvukelo lwe-alpha lukaJohn Harvey Kellogg, uvukelo luka-1888, yaye ke kambe uvukelo lwango-9/11. Uvukelo olusisiseko lukaKayin, ludlulisa umba womona nxamnye nomzalwana wakho, kuwo wonke umgca wovukelo olusisiseko.

Yonke imizekeliso yemvukelo esisiseko yimvukelo nxamnye noThixo, kodwa eminye, enjengabavukeli bonyaka ka-1888, nabavukeli bakaKora, iquka inyaniso yokuba umthunywa onyuliweyo uyinxalenye yovavanyo. Ukuchasa ukuchongwa kukaMiller kokuba yiRoma emisa umbono kuDaniyele 11:14, kukuchasa kokubini umyalezo nomthunywa. Olu vavanyo lususiseko, kuba kwakungekho nguTata uMiller kuphela owachonga abaphangi bendinyana yeshumi elinesine njengeRoma, kodwa kwanonyana kaMiller.

Kwiintsuku ezintlanu emva kovuko lukaDisemba 31, 2023, ubulungiseleli bokufundisa bokulungiselela bukaMiller bathatyathwa ngulo Wayeza emva kukaYohane. Kangangeentsuku ezingamashumi amathathu kwaza kunikwa unqulo lwabakhonzi etempileni imfundiso ekhethekileyo “ubuso ngobuso” nguKristu. Olo lungiselelo lwalulungiselela ububingeleli bama-80, ukuba bubhengeze isigidimi sesilumkiso somthendeleko wamaxilongo.

Loo malungiselelo eentsuku ezingamashumi amathathu aquka uvavanyo lokuqala olusisiseko ekuqaleni novavanyo lwesibini lwetempile ekupheleni. Uvavanyo lwesibini lwetempile lugqitywa phambi kokuba kuvuthelwe amaxilongo, yaye le nkukacha ke ngoko imelwe ephupheni likaMiller xa uKristu wawaphosa amatye axabisekileyo ebhokisini. Kusemva kokuba esenzile oku, apho amemela khona uMiller ukuba “aze abone.” Kusuka kwisigidimi sesilumkiso samaxilongo, kuse kunyuko oluya emgwebeni, apho ibhanile iphakanyiswa khona phambi komthetho weCawa. Onke amatye axabisekileyo asethempileni, phambi kokuba uMiller abizelwe ukuba “aze abone,” yaye kuxa amangqina amabini ephakanyiselwa emafini, apho iintshaba zawo ziyabona khona.

Ukuqikelela kwabo ngohlaselo oluvela kumaSilamsi olungazange lwenzeke ngo-2020, kuza kuphindwa emva kokuba lulungisiwe, njengoko kwakunjalo ngoKhwelo lokwenyaniso lwaPhakathi kobusuku lukaSnow. UMiller wayenokuqonda awakuqaphelisa njengoKhwelo lwasePhakathi kobusuku, kodwa uSamuel Snow walulungisa umyalezo kaMiller woKhwelo lwasePhakathi kobusuku, yaye ngenxa yesi sizathu, umyalezo kaSnow woKhwelo lwasePhakathi kobusuku ubizwa ngokuba ngumyalezo “wenyaniso” woKhwelo lwasePhakathi kobusuku kwimbali yamaMillerite. Umyalezo woKhwelo lwasePhakathi kobusuku ngumlayezo olungisiweyo, nowanikwa amandla lolo lungiso.

“Abo badanileyo babona ngeziBhalo ukuba babekwithuba lokulibaziseka, nokuba bamele ukulinda ngomonde ukuzaliseka kombono. Obo bungqina bunye obabakhokelela ekubeni balindele iNkosi yabo ngowe-1843, babakhokelela ekubeni balindele Yena ngowe-1844.”
Early Writings, 247.

Le meko yenzeke ekupheleni kwethuba lika-1840 ukuya ku-1844, yaye yenzeke nasekuqaleni. UJosiah Litch waxela kwangaphambili ukuzaliseka kobuSilamsi ngo-1840. Wabeka olo qikelelo lwakhe kwingxelo yoluntu ngo-1838, waza walulungisa kwiintsuku ezilishumi ngaphambi koAgasti 11, 1840. Ukuzaliseka koqikelelo olulungisiweyo kwanika amandla kwisigidimi sengwekazi yokuqala. Isigidimi sesibini sanikwa amandla sisigidimi esilungisiweyo soKhwelo lwaPhakathi kobusuku. Amangqina amabini avela kwimbali enye, elinye lingqina le-alpha nelinye lingqina le-omega. Ekunye achaza ukuxhotyiswa kwesigidimi okusekwe ekulungisweni kwesigidimi sangaphambili.

I-alpha ichonga isiprofeto sobuSilamsi, kanti i-omega ichonga isiprofeto socango oluvaliweyo. Umgca phezu komgca, ubuSilamsi ngo-1840 nocango oluvaliweyo ngo-1844, buchonga ubuSilamsi nocango oluvaliweyo njengomyalezo weSikhalo Sasezinzulwini Zobusuku. Ekuqaleni komyalezo ubuSilamsi buyakhululwa, njengakukungena kukaKristu ngoloyiso. Ngelo xesha ucango luyavalwa emzekelisweni weentombi ezilishumi, njengoko ucango luvalwa phezu komgwebo wendlu kaThixo. Ekugqibeleni komyalezo, ubuSilamsi bubetha kwakhona njengoko ucango luvalwa phezu kweUnited States.

Kubalulekile ukubona ukuba umgca oveliswa yiLevitikus amashumi amabini anesithathu uchonga amanyathelo amathathu ePasika ekuqaleni namanyathelo amathathu ababingeleli ekupheleni. Ababingeleli baphakanyiswa njengomnikelo ngexesha lomthetho weCawa, kodwa bayahlanjululwa ngaphambi kweso siganeko. Xa bephakanyiswa, baba ngumqondiso; yaye xa uKristu waphakanyiswayo kumanyathelo amathathu ekuqaleni komgca, watsalela lonke ihlabathi kuye. Ukuphakanyiswa kwekhulu elinamashumi amane anesine amawaka kukuphela komgca owaqalayo ngokuphakanyiswa kukaKristu. Kokubini ekuqaleni nasekupheleni kuchongwe umqondiso omnye wendlela onamanyathelo amathathu.

Amanyathelo amathathu ekuqaleni alandelwa ziintsuku ezintlanu, kwanamayathelo amathathu ekupheleni alandelwa ziintsuku ezintlanu. Ukusukela kuloo ndawo ukuya phambili, ibali limalunga nesihlwele esikhulu, kuba ububingeleli bumisiwe njengomqondiso wamawaka alikhulu elinamashumi amane anesine. Iintsuku ezisixhenxe zeMinquba lithuba leeNtlanga. Ukuba

siyawushiya ngaphandle umhla weeNtlanga oqala kumthetho weCawa, size siyishiye ngaphandle neentsuku ezintathu ezinesiqingatha ezaphela ngo-2023, sinetempile yamawaka alikhulu elinamashumi amane anesine emelwe phakathi kweentsuku ezingamashumi amahlanu zexesha lePentekoste ukusukela nge-31 Disemba 2023 kude kuse kumthetho weCawa osondelayo.

Iintsuku ezintlanu ukusuka ekuvukeni kwabafuleyo ngokubhekisele kwiintombi, neentsuku ezingamashumi amathathu ezilandela zona ngokubhekisele kubabingeleli. Kwandule ke iintsuku ezintlanu zomyalezo wesigodlo osuka kwiintombi, ziphele ngokunyuka kwazo xa iintsuku ezingamashumi amane zigqityiwe, kulandele iintsuku ezintlanu ziye emgwebeni, zize zilandelwe ziintsuku ezintlanu ziye kumthetho weCawa. Njengophawu lweentombi, inani elithi “5” libeka phambili amanyathelo onyawo alawo alikhulu elinamashumi amane anesine amawaka, aziintombi, kwanokuba ekwangababingeleli.

Ngeli xesha leentsuku ezingamashumi amathathu zokufundisa, itywina lokugqibela nelesixhenxe liyasuswa, yaye kungelo xesha apho uMiller abona amatye anqabileyo ebuyiselwa. “Yiza ubone” ngumfuziselo osekelle phezu kwamatywina amane okuqala, ngoko xa itywina lesixhenxe lavulwa, uMiller waxelelwa ukuba “yiza ubone,” kodwa iingelosi ezulwini zonke zisuka zibukele cwaka. Iphupha likaMiller lichaza ukutywinwa kwamatywe anqabileyo angabantu abalikhulu elinamashumi amane anesine amawaka, ngoxa likwachaza amatye anqabileyo angumyalezo weSikhalo Saphakathi Kobusuku. Lowo myalezo uthwala amandla awanikayo iintombi nto ukuze kufezekiswe ukutywinwa, yaye indoda enebrashi yothuli ichaza Lowo ulawula bobabini, abathunywa nomyalezo.

u-2024 umele uvavanyo olusisiseko, yaye ngoku ngo-2026 uvavanyo lwetempile selufikile. Ngoku sikwithuba leentsuku ezingamashumi amathathu apho uKristu afundisa khona, yaye ukungayiqondi le nyaniso kuyabulala.

Ukuqonda umyalezo nomthunywa kwakuyinxalenye yovavanyo olusisiseko olwalumelwe yiRoma ngokumisela umbono, yaye kukwayinxalenye yebali likaEliya noAhabhi.

Ngomnyaka wamashumi amathathu anesibhozo ka-Asa ukumkani wakwaYuda waqalisa uAhabhi unyana kaOmri ukulawula phezu kwamaSirayeli; uAhabhi unyana kaOmri walawula phezu kwamaSirayeli eSamariya iminyaka emashumi mabini anesibini. UAhabhi unyana kaOmri wenza okubi emehlweni eNkosi ngaphezu kwabo bonke ababengaphambi kwakhe. Kwathi, ngokungathi yinto encinane kuye ukuhamba ezonweni zikaYerobhowam unyana kaNebhati, wazeka uIzebhele intombi kaEtbhahali ukumkani wamaZidon, waya wakhonza uBhahali, wanqula kuye. Wamisela uBhahali isibingelelo endlwini kaBhahali awayeyakhile eSamariya. UAhabhi wenza noAshera; uAhabhi wenza ngakumbi ukucaphukisa uYehova uThixo kaSirayeli kunabo bonke ukumkani bakwaSirayeli ababengaphambi kwakhe. Ngemihla yakhe uHiyeli waseBheteli wayakha iYeriko; wabeka isiseko sayo ngoAbhiram amazibulo akhe, wamisa amasango ayo ngoSegubhi unyana wakhe omncinane, ngokwelizwi leNkosi awalithethayo ngoYoshuwa unyana kaNun. Wathi uEliya umTishbite, owayengowabemi baseGiliyadi, kuAhabhi, Ehleli nje uYehova uThixo kaSirayeli, endimi phambi kwakhe, akuyi kubakho nombethe namvula kule minyaka, ngaphandle ngokwelizwi lam. 1 Kumkani 16:29–17:1.

Amanani anxulunyaniswa noAhabhi ongeza kumxholo wale ndima. “Amashumi amathathu anesibhozo” amele “ukuvuka.” UIsrayeli wayalelwa ukuba “avuke” aze angene kwiLizwe Lesithembiso ngonyaka wamashumi amathathu anesibhozo.

“Sukani ngoku,” ndatsho mna, “niwele umlambo iZered.” Saza sawela umlambo iZered. Kwaye ixesha esalihambayo, sisuka eKadeshbharneya side siwele umlambo iZered, laba yiminyaka emashumi mathathu anesibhozo; kwada kwaphela phakathi komkhosi sonke isizukulwana samadoda emfazwe, njengoko uYehova wayebafungele. Duteronomi 2:13, 14.

UYesu wamphilisa umntu owayeqhwalele, owayeneminyaka engamashumi amathathu anesibhozo, xa wathi kuye, “Vuka.”

Kwaye kwakukho apho indoda ethile, eyayinesifo iminyaka emashumi mathathu anesibhozo. Wathi uYesu akuyibona ilele, esazi ukuba sele inethuba elide ikuloo meko, wathi kuyo, Uyafuna na ukuphiliswa? Indoda engenamandla yamphendula yathi, Mhlekezi, andinamntu wokundifaka echibini xa amanzi evuselelwa; kodwa ngelixa ndisaza, kwehla omnye phambi kwam. UYesu wathi kuyo, Vuka, uthabathe ukhuko lwakho, uhambe. Kwangoko indoda yaphiliswa, yathabatha ukhuko lwayo, yahamba; ke kaloku loo mini yayiyiSabatha. Yohane 5:5-9.

UJosiah Litch wenza isiprofeto ngowe-1838, awasichanisa ngokuchanekileyo ngowe-1840. Unyaka wamashumi amathathu anesibhozo uMoses abhekisa kuwo kwiDuteronomi, wawungunyaka wamashumi amane nawo. Inkqubo kaJosiah Litch yamanyathelo amabini yayihambelana nokuvuselelwa kwamanyathelo amabini kwegama lakhe, ukumkani uYosiya. Amanani angama-38 nama-40 ngokunxulumene omnye nomnye, amela ukuvuka, nto leyo eyenzekayo kumangqina amabini xa enyuselwa emafini.

NgoLitch, ukuphakanyiswa kwafezwa ngomyalezo weSilamsi wesibetho sesibini. Ukuphakanyiswa okuphawulwa kukunyuka kukaKristu, kuza emva komyalezo wexilongo weSilamsi. Ezo nyathelo zimbini zokuqala zomqondiso wendlela wexilongo, ukunyuka nokugweba, zafuziselwa nguLitch, lawo manyathelo akhe mabini nawo afuziselwa luvuselelo nohlaziyo lwamanyathelo amabini kakumkani uYosiya. KwiDuteronomi umyalelo wawukukuba kuvukwe kuyiwe kwiLizwe leDinga, yaye ukuphakanyiswa komqondiso ngexesha lomthetho weCawa kusiso eso sithembiso sinye.

UAhabhi walawula iminyaka engamashumi amabini anesibini; ngoko ke ulawula ngexesha apho ubuThixo budityaniswe nobuntu, elilo ixesha leentsuku ezingamashumi amathathu elandulela isigidimi sexilongo. UAhabhi nguTrump, oya kutshata noJezebhele kungekudala kakhulu. Ngexesha likaTrump, nguEliya kuphela onomyalezo wemvula. Le nyaniso isisiseko, kuba intshukumo yekhulu elinamashumi amane anesine amawaka yintshukumo yendlela ethi umgca phezu komgca; yaye loo ndlela isekelwe phezu kwenyaniso esisiseko yokuba intshukumo yohlaziyo yekhulu elinamashumi amane anesine amawaka iye yafanekiswa yiyo yonke intshukumo yohlaziyo kwimbali engcwele. Kuyo nganye kwezo ntshukumo iinkokeli zaba yinxalenye yenkqubo yokuvavanywa. Ngalo lonke ixesha.

UAhabhi ngukumkani wesixhenxe ukusuka kuYarobheham, yaye siye sabonisa ngokuphindaphindiweyo indlela uAhabhi amele ngayo urhulumente ngexesha lentlekele yomthetho weCawa. Sibonisile indlela ibandla labaSeventh-day Adventist laseLawodike elayakha kwakhona iYeriko ngowe-1863, nto leyo eyabiza ooWhite ngoonyana babo omdala nowomncinane, yaza yamelisa iYeriko ngexesha lomthetho weCawa. U-1863 ngumfuziselo womthetho weCawa.

Esi sicutshulwa sigcwele umqondiso ochaza elo xesha njengelokutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye ngelo xesha ukwala ukuqonda kukaMiller inyaniso eyabekwa phezu kwetafile kaHabakuki yowe-1843 kususiseko sovukelo; oku kuquka nokungayinanzi isithunywa esikhethiweyo sikaThixo phantsi kwesizathu esifanayo neso sabavukeli bakaKora kunye nabavukeli bowe-1888, abathi lonke ibandla lingcwele.

Ngoku sikuvavanyo lwetempile xa iifestile zezulu zivulwa kunye nomnyango wexesha lokwabiwa. Lo mnyango wexesha lokwabiwa uphawula inguquko yababingeleli ukusuka eLawodikea besiya kubabingeleli baseFiladelfiya. Uphasisa ukwahlulwa kwamatye anqabileyo obuxoki nawokwenyaniso ephupheni likaMiller. Iifestile zibonisa isiqalekiso okanye intsikelelo. UMalaki isahluko sesithathu usiseka uvavanyo phezu kokubuyela. Iphupha likaMiller ligxininisa ukubuyiselwa kobubingeleli nomyalezo. IsiTyhilelo ishumi elinesithoba sichaza umkhosi weNkosi ovuswayo xa kuzaliseka isiprofeto somyalezo wexilongo wobuSilamsi.

Uvavanyo olwandulela uvavanyo lwe-litmus lomyalezo wesigodlo sesixhenxe lolo lwesibini, yaye luluvavanyo lwetempile. Iphupha likaMiller livelisa ukuphindaphindeka, nto leyo ehlala inxulunyaniswa novavanyo lwesibini, kuba iphupha likaMiller lisebenzisa amatye anqabileyo njengemyalezo kwananjengabathunywa. Uvavanyo lwetempile lubandakanya ukusetyenziswa kwendlela yomgca phezu komgca yemvula yasemva kwexesha. Lufuna ukuba ababingeleli bayibone itempile kwimigca eyahlukeneyo yesiprofeto ukuze balungelelanise imiyalezo. Ibhokisi enkulu yendoda enebrashi yothuli yitempile yamawaka alikhulu anamashumi amane anesine, yaye uvimba kaMalaki ukwanguwo lowo. Intliziyo yempahla yetempile yityeya yomnqophiso, leyo iikherubhi ezisigubungelayo zihlala zikhangele kuyo, ngaloo ndlela zigxininisa eyona nto kugxilwe kuyo zizo zonke izidalwa ezingcwele. Abangcwele kule mbali kufuneka bakhangele etempileni baze bajonge ngaphakathi etyeyeni.

Itempile yamakhulu alikhulu anamashumi amane anesine amawaka ingumxholo kaLevitikus amashumi amabini anesithathu, yaye ibonisa umgca wembali owazalisekiswa ngexesha likaKristu ngoko uDade White akubiza ngokuba “lixesha lePentekoste.” Ukusuka ekuvukeni kuse ukuya kwiPentekoste, okanye ukusukela ngoDisemba 31, 2023 kuse ukuya kumthetho weCawa, umgca wesiprofeto kaLevitikus amashumi amabini anesithathu umele itempile yamakhulu alikhulu anamashumi amane anesine amawaka. Loo mbali iqala ngomqondiso wendlela wamanyathelo amathathu alandelwa ziintsuku ezintlanu, yaye iphela ngomqondiso wendlela wamanyathelo amathathu alandelwa ziintsuku ezintlanu. Embindini weembali ze-alpha ne-omega kukho iintsuku ezingamashumi amathathu zokutywinwa kwababingeleli. Loo mgca uphela uqala ngeSabatha yosuku lwesixhenxe uze uphele ngeSabatha yonyaka wesixhenxe. Kolu nqanaba itempile yamakhulu alikhulu anamashumi amane anesine amawaka ngumkhombe oya kuthwala

imiphefumlo esi-8 isiya emhlabeni owenziwe mtsha, yaye ikwangumkhombe womnqophiso ogutyungelwe zizithunywa zezulu ezibini, kanye njengokuba iiSabatha ezimbini zisibekela itempile yobubingeleli bamakhulu alikhulu anamashumi amane anesine amawaka emelwe lixesha lePentekoste.

ULevitikusi wamashumi amabini anesithathu ungobubingeleli bekhulu elinamashumi amane anesine amawaka ngexesha lokubonakaliswa kokugqibela kwexesha lePentekoste elaqala ekuvukeni kukaKristu laza laqhubeka de kwaba ziintsuku ezingamashumi amahlanu kamva ngoMhla wePentekoste. Ixesha lePentekoste limiselwa xa iivesi ezingamashumi amabini anesibini zokuqala zikaLevitikusi wamashumi amabini anesithathu zilungelelaniswa neevesi ezingamashumi amabini anesibini zokugqibela. Iphupha likaWilliam Miller lichaza ukuba amatye anqabileyo elizwi likaThixo ayingumyalezo kuphela kodwa kwangabathunywa.

“Ndiye ndafumana amathuba axabisekileyo okufumana amava. Ndiye ndanawo amava emiyalezweni yengelosi yokuqala, eyesibini, neyesithathu. Iingelosi zimelwe njengabhabha phakathi kwezulu, zivakalisa ehlabathini isigidimi sesilumkiso, yaye zinobudlelane obuthe ngqo nabantu abaphila kwimihla yokugqibela yembali yalo mhlaba. Akukho bani uva ilizwi lezi ngelosi, kuba ziluphawu olumele abantu bakaThixo abasebenza ngemvisiswano nendalo yonke yasezulwini. Amadoda nabafazi, abakhanyiselwe nguMoya kaThixo, baza bangwaliswa ngenyaniso, bavakalisa le miyalezo mithathu ngokulandelelana kwayo.” Life Sketches, 429.

Iingelosi ziyimiqondiso yabantu bakaThixo abavakalisa isigidimi esimelweyo yingelosi.

“Ixesha lifutshane. Izigidimi zengelosi yokuqala, eyesibini, neyesithathu zizigidimi ezimele ukunikelwa ehlabathini. Asiliva ngokoqobo ilizwi leengelosi ezintathu, kodwa ezi ngelosi ezikwiSityhilelo zimela abantu abaya kuba semhlabeni baze banikele ezi zigidimi.

“UYohane wabona ‘Enye ingelosi isihla ivela ezulwini, inamandla amakhulu; nomhlaba wonke wakhanyiswa bubuqaqawuli bayo.’ ISityhilelo 18:1. Lo msebenzi lilizwi labantu bakaThixo abavakalisa isigidimi sesilumkiso ehlabathini.” The 1888 Materials, 926.

Iingelosi zimele abantu abanika izigidimi ezimelwe zezo ngelosi. UWilliam Miller umelwe ngokwesiprofeto kwiinkalo ezininzi zokusebenza. Enye yezo nkalo kukuba uMiller umelwe ziziprofeto zexesha zokuqala nezokugqibela awakhokelwayo ukuba azivakalise. Amaxesha asixhenxe, okanye iminyaka eyi-2,520, eyaphela ngo-1798, yaba kukufumanisa kukaMiller kwe-alpha; yaye ukuhlanjululwa kwengcwele ekupheleni kweengokuhlwa neentsasa eziyi-2,300 ngo-Oktobha 22, 1844, kwaba kukufumanisa kukaMiller kwe-omega. Imbali yamaMillerite imelwe ukusuka ku-1798 ukuya ku-1844, yaye nangona yayiyimbali yengelosi yokuqala neyesibini, ibizwa ngegama lomthunywa waloo mbali. Imbali yamaMillerite ichaza ukuba uMiller wayelilo “ilizwi” elalivakalisa isigidimi sengwele yokuqala neyesibini, yaye ingelosi yokuqala yabhengeza ukuqala komgwebo ngo-Oktobha 22, 1844, yaye ingelosi yokuqala yafika ngexesha lesiphelo ngo-1798, ekupheleni kokuchithachithwa “kwamaxesha asixhenxe” kobukumkani bakwaSirayeli. UMiller ngumfuziselo wazo zombini isiprofeto seminyaka eyi-2,520 nesiprofeto seminyaka eyi-2,300.

Uphawu lokuqala lwendlela lwango-1798 lwabhengeza ukuba umgwebo wawuya kuqalisa xa iminyaka engama-2,300 iphela ngomhla wama-22 ku-Oktobha, 1844. Emva koko iNkosi yavula ukukhanya kweSabatha yosuku lwesixhenxe, yaye kwakuyinjongo Yayo ukugqiba umsebenzi, ngoko Yazama ukuvula ngakumbi ukukhanya malunga namaxesha asixhenxe ngowe-1856, kodwa kwabonakaliswa uvukelo, endaweni yokholo. Amaxesha asixhenxe yi-alpha yembali yamaMillerite, yaye ama-2,300 yi-omega.

Amaxesha asixhenxe amelwe yiSabatha yomnyaka wesixhenxe, yaye ama-2,300 amelwe yiSabatha yosuku lwesixhenxe. Imbali yamaMillerite imelwe ngu-1798 no-1844, yaye u-1798 umele amaxesha asixhenxe, kanti u-1844 umele iminyaka engama-2,300. Ezo Sabatha zimbini ziincamathelisi zencwadi zembali emelwe kwiLevitikus amashumi amabini anesithathu. Ezo Sabatha zimbini zimele izigidimi ezibini, ezenza isigidimi esinye. Ezo zigidimi zimbini zimele amaMillerite, kuba abantu abashumayela ezo zigidimi bamele iingelosi ezifuzisela isigidimi. Ngo-1798 ingelosi yokuqala yafika, yaye ngo-1844 ingelosi yesithathu yafika.

ULevitikasi amashumi amabini anesithathu unezidlo ezisixhenxe neentlanganiso ezingcwele ezisixhenxe, nangona kungesosidlo sonke esiyintlanganiso engcwele, kwananjalo ingesiyo yonke intlanganiso engcwele esisidlo. Izidlo zonke ziwela phakathi kwentlanganiso yokuqala nengokugqibela engcwele, ethi ibe yiSabatha yosuku lwesixhenxe ekuqaleni neSabatha yonyaka wesixhenxe ekupheleni. Imbali yezidlo ijingqwe ziiSabatha ezimbini ezimele uWilliam Miller namaMillerite.

Xa iindinyana ezingamashumi amabini anesibini zokuqala neendinyana ezingamashumi amabini anesibini zokugqibela zidityaniswa kuLevitikus amashumi amabini anesithathu, ixesha lePentekoste liyachongwa. Ulwaxhiwo olumiselwa ngokudibanisa loo migca luyingcwele ngokupheleleyo. Ixesha lePentekoste lolo lwaxhiwo lucacisa ngokusobala amanyathelo amathathu eengelosi ezintathu. Luthwele uphawu “IweNyaniso.” Luthwele uphawu luka-Alfa no-Omega. Luthwele uphawu lukaPalmoni. Lukhokelela umfundi kanye entliziyweni yeNgcwele yeeNgcwele. Luchonga itempile yamawaka alikhulu anamashumi amane anesine. Lwande lufike kanye emhlabeni owenziwe mtsha.

Le nyaniso yeLevitikus amashumi amabini anesithathu ngoku ityhilwa ngokunxulumene novavanyo lwetempile olwandulela uvavanyo lwe-litmus nolwesithathu. Ingelosi yesithathu yafika ngowe-1844, yaza yaphinda yafika nge-9/11, yaza yaphinda yafika ngo-2023. Xa ingelosi yesithathu yafika ngowe-1844, abathembekileyo babemelwe kukuba ngokholo balandele uKristu bangene eNdalweni eNgcwele Kakhulu. ILevitikus amashumi amabini anesithathu yindlela eya eNdalweni eNgcwele Kakhulu, yaye imele inxalenye yovavanyo lwetempile. UYohane waxelelwa ukuba alinganise itempile, kwanabanquli abakuyo.

Ibhokisi likaMiller yitempile, yaye amatye anqabileyo ngabanquli abaphakathi kuyo. Indlu yokucina kaMalaki yitempile, yaye izishumi ngabanquli abaphakathi kuyo. Ixesha lePentekoste, njengoko limelwe kusetyenziso lomgca phezu komgca lweLevitikus amashumi amabini anesithathu, limela itempile yabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine. Ngakumbi ngokuthe ngqo, libonakalisa ityeya yomnqophiso, eneerubhi zokugubungela

zijonge kwiMithetho eliShumi, intonga ka-Aron eyadubulayo, nembiza yegolide yemana.

Iikerubhi ezigubungelayo ziingelosi, yaye iingelosi zimela umyalezo nomthunywa. Umyalezo onguwo umyalezo we-alpha weLevitikus wamashumi amabini anesithathu yiSabatha yosuku lwesixhenxe, yaye umyalezo we-omega yiSabatha yonyaka wesixhenxe. Zombini ziyimiyalezo, yaye zikwayimiyalezo ye-alpha neye-omega kaWilliam Miller nabaMillerite, ngokuzalisekiswa “kwamaxesha asixhenxe,” ngowe-1798, njengomfuziselo weSabatha yonyaka wesixhenxe, yaye ngowe-1844, uThixo wakhokela abantu baKhe wangena kwiNdawo Engcwele Kakhulu, apho bafumanisa iSabatha yosuku lwesixhenxe. Ezo Sabatha zimbini ziintlanguziso ezingcwele zokuqala nezokugqibela kwiLevitikus wamashumi amabini anesithathu, yaye ixesha lePentekoste limiswe phakathi kwazo zombini, kanye njengokuba ityeya yayimiswe phakathi kweekerubhi ezimbini ezigubungelayo.

Itempile imele ukulinganiswa, yaye oko kuquka ukushiya ngaphandle intendezezo enikwe iiNtlanga. Kumgwebo womthetho weCawa, umgwebo wendlu kaThixo uyaphela, kuze kuqalise umgwebo weeNtlanga. Amaxesha eeNtlanga aphela ngo-1798, ekupheleni kweminyaka eli-1,260, yaye ekupheleni kweentsuku ezintathu ezinesiqingatha, (umqondiso we-1,260) uYohane wayemele ukuyishiya ngaphandle intendezezo.

Ndaza ndanikwa ingcongolo efana nentonga; yaye ingelosi yema, isithi, Suk’ ume, ulinganise itempile kaThixo, nesibingelelo, nabo banqula kuyo. Ke lona intendezezo engaphandle kwetempile yishiye, ungayilinganisi; ngokuba inikelwe kwiintlanga: yaye umzi ongcwele baya kuwunyathela ngeenyawo iinyanga ezimashumi mane anesibini. ISityhilelo 11:1, 2

Intendezezo lwalumele ukushiywa ngaphandle, kuba lwanikelwa kwiiNtlanga, ezalunyathela phantsi iintsuku ezintathu ezinesiqingatha, okanye iinyanga ezingamashumi amane anesibini.

Baya kuwa ngohlangothi lwekrele, bathinjelwe kuzo zonke iintlanga; yaye iYerusalem iya kunyathelwa phantsi ziintlanga, kude kuzaliseke amaxesha eentlanga. Luka 21:24.

Amaxesha eeNtlanga azaliseka ngowe-1798, xa incwadi kaDaniyeli yatyhilwa.

“Etempileni eYerusalem udonga oluphantsi lwalwahlula intendezezo engaphandle kuzo zonke ezinye iinxalenye zesakhiwo esingcwele. Phezu kolu donga kwakukho imibhalo ngeelwimi ezahlukeneyo, isithi akukho bani ngaphandle kwamaYuda owayevumelekile ukudlula loo mda. Ukuba umntu weeNtlanga wayenokuzama ukungena kwisibiyelo esingaphakathi, wayeya kuba eyingcolisile itempile, aze ahlawule eso sono ngobomi bakhe. Kodwa uYesu, umsunguli wetempile nenkonzo yayo, watsalela abantu beeNtlanga kuYe ngomtya wovelwano lobuntu, lo gama ubabalo lwaKhe olungcwele lwabazisela usindiso amaYuda awalalayo.” The Desire of Ages, 194.

Umhla wama-31 kuDisemba 2023 wagqiba iintsuku ezintathu nesiqingatha zesiprofeto ukususela ekudanisekeni komhla we-18 kuJulayi 2020. Eloo xesha lemnyaka emithathu nesiqingatha libonisa ukuba umyalezo wesiprofeto wawusaya kutyhilwa, kwanokuba amaxesha eeNtlanga azaliseka, aza ayeka ukulinganiswa kwetempile nabakhonzi abakuyo. Kumthetho weCawa, othi ngexesha lePentekoste ube yiMini yePentekoste, umgwebo udlulela eeNtlanga. Xa siyeka

amaxesha eeNtlanga ekulinganiseni itempile yabaliwaka elinamashumi amane anesine amawaka, sifumanisa ukuba umhla wama-31 kuDisemba 2023 kuse kumthetho weCawa yitempile.

Ubungqina betempile bubonisa ukuba iphakanyiswa ngamanyathelo amabini; kuqala kubekwa isiseko, emva koko itempile ichazwa njengogqityiweyo xa ilitye lesiseko elalaliweyo, ngokumangalisayo, lisiba yintloko yembombo. Isiseko sabekwa xa uSirayeli wamandulo waphuma eBhabhiloni kwimbali yommiselo wokuqala, yaye itempile yagqitywa kwimbali yommiselo wesibini, kodwa ngaphambi kommiselo wesithathu. Uvavanyo lwesiseko lwenzeka ngowama-2024, yaye ngoku sikuvavanyo lwetempile. Olo vavanyo lwetempile luphela kovavanyo lwesithathu nolwe-litmus, yaye uvavanyo lwetempile lufuna abantu bakaThixo bayilinganise itempile.

Itempile ekwiLevitikus amashumi amabini anesithathu iyaphakanyiswa ukusuka ngoDisemba 31, 2023 kuse kuthi ga kumthetho weCawa, yaye ngaphakathi kwelo bali lesiprofeto kubonakaliswa iimvavanyo ezintathu ezihlala zisenzeka xa isiprofeto sityhilwa. Eyokugqibela kwezo zintathu luvavanyo lwe-litmus, olwamelwa yintlanganiso yasekampini yase-Exeter. Kuloo ntlanganiso wawungayi nokuba uye kwiintlanganiso ezazisententeni apho uMdala uSnow wazisa khona kabini umyalezo wakhe woKhwelo lokwenyaniso lwaPhakathi kobusuku, okanye uye kwiintlanganiso ezineemvakalelo ezigqithisileyo nezingalungelelananga phaya ententeni yase-Watertown. Zakuphela ezo ntlanganiso, umyalezo woKhwelo lokwenyaniso lwaPhakathi kobusuku wahamba njengamaza amakhulu olwandle. I-Exeter yayiluvavanyo lwe-litmus, yaye uvavanyo lwe-litmus lumela ukutywinwa.

Intlanganiso yenkampu yase-Exeter yayifuzekiswe kukungena kukaKristu ngoloyiso eYerusalem, yaye uLazaro wayekhokela iesile uYesu awayelikhwele. Ukufa kukaLazaro kwakukukudana komhla we-18 kaJulayi 2020, kodwa wayekwangummangaliso oyincopho kaKristu kwanalo “itywina” lobuThixo baKhe.

“Ukuba uKristu wayekho kwigumbi labagulayo, uLazaro ngengazange afe; kuba uSathana ngengazange abe namandla phezu kwakhe. Ukufa ngengazange kukwazi ukumjolisa uLazaro ngotolo lwaso phambi koMniki-bomi. Ngenxa yoko ke uKristu wasala engekho. Waluvumela utshaba ukuba lusebenzise amandla alo, ukuze alugxothe lubuye umva, lutshaba oloyisiweyo. Wamvumela uLazaro ukuba angene phantsi kolawulo lokufa; aza oodade ababebandezelekile bambona umntakwabo ebekwa engcwabeni. UKristu wayesazi ukuba, njengoko babejonge ubuso obufileyo bomntakwabo, ukholo lwabo kuMkhululi wabo lwaluza kuvavanywa kabuhlungu. Kodwa wayesazi ukuba, ngenxa yomzabalazo ababedlula kuwo ngelo xesha, ukholo lwabo lwaluza kukhanya ngamandla amakhulu ngakumbi. Wabuvumela bonke ubuhlungu bentlungu ababunyamezelayo. Wayebathanda ngokufanayo nangona walibazisayo; kodwa wayesazi ukuba ngenxa yabo, ngenxa kaLazaro, ngenxa yaKhe, nangenxa yabafundi baKhe, uloyiso lwalumele luzuzwe.

“‘Ngenxa yenu,’ ‘ukuze nikholwe.’ Kubo bonke abafikelela befuna ukuva isandla sikaThixo esikhokelayo, umzuzu wokudakumba okukhulu ngowona xesha uncedo olungcwele lusondele ngalo kakhulu. Baya kukhangela emva benombulelo kwelona candelo limnyama lendlela yabo. ‘INKosi iyayazi indlela yokuhlangula abahlonel’ uThixo,’ 2 Peter 2:9. Kuzo zonke izilingo

nakuzo zonke iimvavanyo Uya kubakhupha benokholo oluqinileyo ngakumbi namava atyebileyo ngakumbi.

“Ekulibazisekeni kwakhe ukuza kuLazaro, uKristu wayenenjongo yenceba ngakubo abo babengamamkelanga. Wabambelela apho, ukuze ngokumvusa uLazaro kwabafileyo abanike abantu baKhe abanenqala, abangakholwayo, obunye ubungqina bokuba ngenene waye ‘uluvuko, nobomi.’ Wayengathandi ukuncama lonke ithemba ngabantu, izimvu ezihlwempuzekileyo, ezibhadulayo zendlu kaSirayeli. Intliziyo yaKhe yayisaphuka ngenxa yokungaguquki kwabo. Ngenceba yaKhe waceba ukubanika obunye ubungqina bokuba wayenguMbuyiseli, Lowo kuphela owayenokuzisa ubomi nokungafi ekukhanyeni. Oku kwakumele kube bubungqina ababingeleli babengenakubuphambanisa. Esi yayisisizathu sokulibazisa kwaKhe ukuya eBhetani. Lo mmangaliso ugqwesileyo, ukuvuswa kukaLazaro, wawumele ukubeka itywina likaThixo emsebenzini waKhe nasekubangweni kwaKhe kobuThixo.” The Desire of Ages, 528, 529.

Ukungena koloyiso kwaqalisa ngokukhululwa kwedonki ukuze uKristu akhwele phezu kwayo.

Ke kaloku bakusondela eYerusalem, befikile eBhetfage, entabeni yeMinquma, ngoko uYesu wathuma abafundi bakhe ababini, esithi kubo, Yiyani kwilali ephambi kwenu, niya kuthi kwaoko nifumane iesile libotshiwe, nethole lalo linaye; zikhululeni, nizise kum. Kwaye ukuba nabani na athi nto kuni, niya kuthi, INkosi iyazifuna; aze ngoko nangoko azithumele. Konke oku ke kwenzeka ukuze kuzaliseke oko kwakutshiwo ngumprofeti, esithi, Xelelani intombi yaseZiyon, Nanko uKumkani wakho esiza kuwe, enobulali, ekhwele phezu kweesile, nethole, ithole le-esile. Baza abafundi baya, benza njengoko uYesu wayebayalele ngako. Mateyu 21:1–6.

Umyalezo weSikhalo saphakathi kobusuku wadityaniswa nomyalezo wengelosi yesibini owawufikile ekudanisekeni kokuqala. Ngexesha likaKristu oko kudana kwakukukufa kukaLazaro, yaye kumaMillerite kwakukukungaphumeleli koqikelelo luka-1843, olafika ngomhla we-19 kuEpreli 1844. Zombini ezo zidaniso zimele umhla we-18 kaJulayi 2020.

Kwixesha lePentekoste elimelwe yiLevitikus amashumi amabini anesithathu, uvavanyo lwe-litmus lumelwe ngumqondiso wamanyathelo amathathu womthendeleko wamacilongo, ukunyuka kukaKristu, noMhla woCamagushelo. La manyathelo mathathu amele uvavanyo lwe-litmus ngokunxulumene neevavanyo ezimbini zokuqala zesiseko netempile. La manyathelo mathathu afika kwiintsuku ezintlanu phambi komthetho weCawa wePentekoste yaye amele ukuphakanyiswa kwamawaka alikhulu anamashumi amane anesine njengomqondiso. Ukuba bayaluphumelela uvavanyo lwe-litmus, bayaphakanyiswa; ukuba abaluphumeleli, bavuthuzwa baphume ngeefestile zephupha likaMiller.

Inyathelo yesithathu yokutywinwa yiMini yoCamagusho, yaye imela ukucinywa kwesono. Inyathelo lesibini kukunyuswa komnikelo kaMalaki wabaLevi, kanti inyathelo lokuqala sisigidimi samaxilongo. Ukususela ngowe-1844 uluntu beluphila kwimbali yokuvakala kwexilongo lesixhenxe. Isigidimi sangaphandle sexilongo lesixhenxe sisigidimi seshwangusha sesithathu sobuSilamsi, yaye isigidimi sangaphakathi sexilongo lesixhenxe ngumsebenzi kaKristu wokudibanisa ubuThixo baKhe nobuntu babalikhulu elinamashumi amane anesine amawaka.

Siza kuqhubeka kwinqaku elilandelayo.

“Ezibhalweni zabaprofeti kuboniswa imiboniso ethi, nangona indala kakhulu, ibonakale kuthi ngokutsha namandla ezityhilelo ezisandul’ ukunikelwa. Ngokholo siyaqonda ukuba ezi ngxelo zokusebenzelana kukaThixo nabantu bakhe kwizizukulwana ezadlulayo zigciniwe ukuze sikwazi ukuqonda izifundo uThixo anqwenela ukusifundisa zona ngamava ale mihla.”

“Siphila, njengoko sinjalo, kwixesha elingengaphantsi kobunzima nobubaluleko kunelo laliphambi nje kokubuya kukaKristu kwesibini, sidinga ukuba silumke ngokukodwa ukuze siphophe ukwenza iimpazamo ezifana nezo zenziwa ngamaYuda ayephila ngexesha lokuza kukaKristu kokuqala.

“Njengeenkokeli zamaYuda, ezathi ngokuthe ngcembe zaqulunqa inkqubo esesikweni yonqulo, apho ukubaluleka kwezinto ezingeyomfuneko kwandiswe kakhulu, abanye abantu ngoku basengozini yokuphulukana nokubona iinyaniso ezibalulekileyo ezisebenzayo kwesi sizukulwana, nokufuna ezo zinto zintsha, zingaqhelekanga, nezitsal’ umdla.

“Kukho imfuneko yokunyamekela imigaqo ephakamileyo. Abo bafuna baze baxhase iingcamango ezicingelwayo bamele bafundiswe into eyinyaniso ngaphambi kokuba bazame ukufundisa abanye. Iithiyori neengcinga eziqikelelwayo ezenziwe ngabantu azifanele ukufunwa ngokungathi ziyinyaniso.

“Baninzi abanyaniseke njengentsimbi kumgaqo, yaye aba baya kuncedwa basikelelwe; kuba bayalila phakathi kwevaranda nesibingelelo, besithi, ‘Basindise abantu bakho, Yehova, unganikeli ilifa lakho ekungcikovweni.’ Simele sivumele imigaqo esisiseko yomyalezo wengelosi yesithathu ivele icace kwaye yahluke ngokucacileyo. Iintsika ezinkulu zokholo lwethu ziya kuthwala bonke ubunzima obunokubekwa phezu kwazo.

“Kule mihla yempazamo, yokuphupha emini neyokuntywila kwiingcinga ezingenasiseko, kufuneka sifunde imigaqo yokuqala yemfundiso kaKristu. Masizame ukuba sibe nako ukutsho kunye nompostile ukuthi, ‘Asizilandelanga iintsomi eziqanjwe ngobuqili ekunaziseni kwethu kuni amandla nokubuya kweNkosi yethu uYesu Kristu.’ INkosi isibizela ekulandeleni imigaqo ephakamileyo nenobungangamsha.

“Inyaniso, inyaniso yale mihla, yiyo yonke leyo ilizwi likaThixo eliyimeleyo ukuba ibe yiyo. INkosi ingathanda ukuba abantu bayo bazigcine bekude kuko konke okungaphezu kwemfuneko, kuko konke okukhokelela kwimfihlakalo yobunzululwazi benkolo. Abo bahandelwa kukuzinikela kwiimfundiso eziphuphwayo nezicingelwayo mabaseke umngxuma wabo nzulu emiqolombeni yenyanyiso yasezulwini, baze baqinisekise ubuncwane obuthetha ubomi obungunaphakade kulowo bubamkelayo. Elizwini kukho ezona nyaniso zixabisekileyo kakhulu. Ezi ziya kufunyanwa ngabo bafunda ngokuzimisela okunzulu; kuba iingelosi zasezulwini ziya kukhokela uphando.”

“Ebhekisa kwabo ngoku baphila emhlabeni, uPawulos wathi: ‘Kuya kufika ixesha abangayi kuyinyamezela ngalo imfundiso ephilileyo; baya kuthi ke ngokweenkanuko zabo bazifumbele abafundisi abaninzi, benendlebe ezirhawuzelwayo; baya kuzifulathela iindlebe zabo inyaniso, baphambukele ke emabaliseni obuxoki.’”

“Hayi indlela ebaluleke ngayo, hayi indlela evuselela umphefumlo ngayo, imfundiso engqongqo uPawulos awayinikelayo ngelo xesha wayeprofeta ngabo babengayi kuyinyamezela imfundiso ephilileyo: ‘Ndiyakuyala ke ngoko phambi koThixo, neNkosi uYesu Kristu, oya kubagweba abaphilileyo nabafuleyo ekubonakaleni kwakhe nasebukumkanini bakhe: Shumayela ilizwi; zinga ungxamisekile ngexesha elifanelekileyo nangaphandle kwexesha; ukhalimele, ukhalimele kabukhali, ukhuthaze ngako konke ukuzeka kade umsindo nangemfundiso.’”

“Abo banobudlelane noThixo bahamba ekukhanyeni kweLanga loBulungisa. Abamhlazisi uMkhululi wabo ngokonakalisa indlela yabo phambi koThixo. Ukukhanya kwasezulwini kuyabakhanyisela. Njengoko besondela esiphelweni sembali yalo mhlaba, ulwazi lwabo ngoKristu, nangeziprofeto ezinxulumene naye, lukhula kakhulu. Babaluleke ngokungenasiphelo emehlweni kaThixo; kuba bamanyene noNyana wakhe. Kubo ilizwi likaThixo linobuhle nobunomtsalane obugqithisileyo. Bayakubona ukubaluleka kwalo. Inyaniso iyatyhileka kubo. Imfundiso yokuthabatha kukaKristu ubuntu izaliswe kukukhazimla okuthambileyo. Bayabona ukuba isiBhalo sisitshixo esivula zonke iimfihlelo size sisombulule bonke ubunzima. Abo bangathandanga ukwamkela ukukhanya nokuhamba ekukhanyeni abayi kukwazi ukuqonda imfihlelo yobuthixo, kodwa abo bangazange bathandabuze ukuthabatha umnqamlezo balandele uYesu, baya kubona ukukhanya ekukhanyeni kukaThixo.” The Southern Watchman, Aprili 4, 1905.