

Incwadi kaDaniyeli – Inombolo Eyikhulu Nesithupha

*Ukwembulwa KweSahlulelo: Kusukela ku-9/11 kuya eMthethweni WeSonto
– Uhlaziyo Lwesiprofetho*

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Ukwahlulela okuphenyayo kwabaphilayo kwaqala ngoSeptemba 11, 2001, futhi ukwahlulela kokwenza isinqumo kuqala ngomthetho weSonto ozayo maduze. Lezo zikhathi ezimbili zokwahlulela zimelela umsebenzi wesithunywa esilungisa indlela yoMthunywa wesithathu weSivumelwano, no-Eliya wesithathu, okuwukuphetha kwesithunywa sika-Eliya esaqala emlandweni wamaMillerite.

KuKristu ukugcwaliseka koMthunywa weSivumelwano, wahlanza kabili ithempeli elingokoqobo lasemhlabeni, elalimela umzimba waKhe nethempeli laKhe elingokomoya. Ithempeli laKhe elingokoqobo lasemhlabeni laqala njengeThempeli leTabernakele lasehlane, kwase kuba yithempeli likaSolomoni, kwalandela ithempeli elakhiwa kabusha emva kweminyaka engamashumi ayisikhombisa yokuthunjwa eBhabhiloni, futhi kwaba yilo kanye lelo thempeli ngemva komsebenzi wokulivuselela owathatha iminyaka engamashumi amane nesithupha owenziwa nguHerode.

Ubukhona bukaNkulunkulu ngokwenyama babusisa ithempeli leTabernakele nethempeli likaSolomoni, kodwa ababusianga ithempeli elakhiwa kabusha emva kokuthunjwa; nokho lelo thempeli elalilungisiwe labusiswa ubukhona bukaKristu ngokwenyama. Emlandweni wethempeli elalilungiswe nguHerode, uKristu walihlanza kabili ithempeli ekugcwalisekeni kukaMalaki isahluko sesithathu. Ekuhlanzani kokuqala, uKristu wachaza ithempeli njengendlu kaYise, kodwa ekuhlanzani kokugcina kwethempeli uKristu walichaza njengendlu yamaJuda.

Emlandweni wamaMillerite uKristu wakha ithempeli likamoya eminyakeni engamashumi amane nesithupha kusukela ngo-1798 kuze kube ngu-1844. Ngo-Okthoba 22, 1844, ekugcwalisekeni kukaMalaki isahluko sesithathu, wafika ngokuzumayo ethempelini laKhe, ngaleyo ndlela ehlambulula izintombi eziyiziwula. Wabe esefika njengengelosi yesithathu ukuze afeze ukuhlanzwa kwesibili nokokugcina, kodwa njengasekuqaleni kuka-Israyeli wasendulo, u-Israyeli wanamuhla wayengenalo ukholo oludingekayo ukuze aqede umsebenzi.

Ngomhla ka-11 Septemba 2001, uKristu wabuya ukuze afeze ukuhlanjululwa kwesibili kwethempeli, okufeziwe lapho izintombi eziyiziwula zihlanzwa emthethweni weSonto osuzofika masinyane, lapho zivuselwa eqinisweni lokuthi aziqondi ukwanda kolwazi okwembulwa ngo-1989. Lokho kwanda kolwazi kumele umyalezo wemvula yokugcina, ongumyalezo Wokukhala Kwaphakathi Kwamabili lapho ubekwa esimweni somfanekiso wezintombi eziyishumi. Umyalezo wamavesi ayisithupha okugcina kaDaniyeli ishumi nanye owembulwa ngesikhathi sokuphela ngo-1989, umelelwe evesini lamashumi amane nane kulawo mavesi

ngokuthi “izindaba ezivela empumalanga nase nyakatho.”

Umlayezo wemvula yokugcina ungumlayezo Wokukhala Kwaphakathi Kwamabili, futhi ungumlayezo wasempumalanga nowasenyakatho. Impumalanga nenyakatho zimelela ubuSulumane nobupapa ngokulandelana kwazo, futhi njengomlayezo zimelela umlayezo okopishwayo nowenziwa inkohliso yi-Adventism yaseLawodikeya phakathi kukaSeptemba 11, 2001 nomthetho weSonto osuzayo maduze. USeptemba 11, 2001, umelela ubuSulumane (impumalanga), kanti umthetho weSonto umelela uphawu lwesilo (inyakatho).

Umbhede wokufa be-Adventism yaseLawodikeya bumelwe phakathi kwalezo zimpawu ezimbili zendlela, njengoba kwafanekiselwa ukufa komprofethi ongathobelanga phakathi kwembongolo nehubesi. Umbhede wokufa walabo abamukela uphawu lwesilo umelwe “yizindaba ezivela empumalanga nasenyakatho” ezithukuthelisa umbuso wobupapa futhi ziqalise ukushushiswa kokugcina kwabantu bakaNkulunkulu. Lowo myalezo uqala emthethweni weSonto osuzofika maduze e-United States, okuyilapho futhi okuyisikhathi lapho ubuSulumane boMaye wesithathu bushaya khona ngokuzumayo. Lokho kuhlasela okungalindelekile kuveza ukubhujiswa kwesizwe, futhi kuthukuthelise izizwe, ngaleyo ndlela kunikeze umfutho wezomnotho nowezombusazwe wokuhlanganisa zonke izizwe ndawonye ukulwa nobuSulumane, ngaphansi kwesandla senyunyana ephindwe kathathu kadrako, yesilo, nomprofethi wamanga.

Emlandweni omelwe ngu-Eliya wesithathu, umlayezo okhomba uMaye wesithathu wazisa udrako, isilo nomprofethi wamanga ukuthi ubuSulumane buyithuluzi lesahlulelo uNkulunkulu alisebenzisayo ukujezisa abantu ngenxa yokukhonza uphawu lwegunya lobupapa. NjengakumaRoma amathathu, amaBhabhiloni amathathu, o-Eliya abathathu nezithunywa ezintathu ezilungisa indlela, uMaye wesithathu umiswa ngokusetshenziswa okuphindwe kathathu kwamaMaye amathathu.

Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, isho ngezwi elikhulu, ithi: Maye, maye, maye, kwabakhileyo emhlabeni ngenxa yamanye amazwi ecilongo ezingelosi ezintathu ezisasezovuthela! IsAmbulo 8:13.

USista White wayisekela ngokujulile incwadi kaSmith ethi, Daniel and Revelation, ekhombisa ukuthi wonke umSeventh-day Adventist kwakufanele abe nayo le ncwadi, nakuba engazange akusho ngokusobala njengoba mina ngisanda kubhala, kodwa lelo qiniso likhona ekuyisekeleni kwakhe.

“INKosi ibiza izisebenzi ukuba zingene ensimini yokuthengisa izincwadi ukuze kusatshalaliswe izincwadi eziqukethe ukukhanya kweqiniso lesikhathi samanje. Abantu bezwe badinga ukwazi ukuthi izibonakaliso zezikhathi ziyagcwaliseka. Bayiseleni izincwadi ezizobakhanyisela. UDaniel and Revelation, The Great Controversy, Patriarchs and Prophets, kanye neThe Desire of Ages, manje kufanele kuyiswe emhlabeni. Imfundiso enkulu equkethwe kuDaniel and Revelation ifundwe ngentshiseko ngabaningi e-Australia. Le ncwadi ibe yindlela yokuletha imiphefumulo eminingi eyigugu ekwazini iqiniso. Konke okungenziwa kufanele kwenziwe ukuze kusatshalaliswe Thoughts on Daniel and the Revelation. Angazi enye incwadi engathatha indawo yale. Iyisandla sikaNkulunkulu esisizayo.”

“Labo asebe yisikhathi eside eqinisweni balele. Badinga ukungcweliswa ngoMoya oNgwele. Isigijimi sengwezi yesithathu simelwe ukumemezela ngezwi elikhulu. Izindaba ezinkulu nezabekayo ziphambi kwethu. Asinaso isikhathi sokulahlekelwa. Makube kude ukuthi sivumele izinto ezincane zisibekele ukukhanya okufanele kunikezwe izwe.” Manuscript Releases, volume 21, 444.

Incwadi, labo abenqaba umbono wamaMillerite “womihla ngemihla” encwadini kaDaniyeli abayenqaba nayo, yachazwa ngokuthi “isandla sikaNkulunkulu esisizayo.” Uma abantu bakaNkulunkulu benikwe umthwalo wokusatshalaliswa kwezincwadi ezishiwo esicashunweni esedlule, lokho kusho ukuthi abantu bakaNkulunkulu kwakudingeka babe nencwadi ngokwabo. Le ncwadi yayiyiyona okugxilwe kuyo ekuhlaselweni yilabo ababekhuthaza umbono “omusha” “womihla ngemihla” encwadini kaDaniyeli, ngoba kwakuyiyo incwadi ababefisa ukuyibhala kabusha nokususa kuyo umbono olungile “womihla ngemihla.”

Ngenkathi uDade White ebhekisela kubaholi ababili abaqavile ekuvukeleni “okwe nsuku zonke” encwadini kaDaniyeli, wayevame ukuveza ukuthi bona (uPrescott noDaniells) babengenalo ikhono “lokucabanga kusukela embangelweni kuya emiphumeleni.” Ababuyekezi bomlando bama-Adventist aseLawodikeya babonakala benenkinga efanayo.

Amadoda aholayo, kuwo wonke umlando wokuvukela kusukela ngo-1888 kuya phambili, ayekade ngesikhathi esithile ekuhlangenwe nakho kwawo siqu, amukela imfundiso yamanga ethi “insuku zonke.” Ukuvukela kwawo kwakuyisi “thelo,” kanti ukuqonda okungelona iqiniso ngo “insuku zonke,” kwakuyisi “bangela.” Ababuyekezi bama-Adventist baseLawodikeya baholela abangafundile ekukholweni ukuthi labo kanye abavukeli bomlando wama-Adventist, empeleni babengekho ekuvukeleni, nakuba ubufakazi babo obubuyekeziwe bungaze busekelwe ubufakazi beBhayibheli noMoya Wokuprofetha. Ngenxa yokuthi abawubheki lowo “umphumela” njengokuvukela, bavala ithuba lokufuna “imbangela.”

Njengenyoni ngokuzulazula, nanjengenkonjane ngokundiza, kanjalo isiqalekiso esingenasizathu asiyikufika. IzAga 22:6.

Abantu bakaNkulunkulu kumelwe baqaphele ukuhlubuka, futhi lapho bekubona, kumelwe bafune imbangela yako. Khona-ke kumelwe balungise leyo mbangela. Kule ndima elandelayo uDade White uphawula ngendaba ka-Akani.

“Ngibonisiwe ukuthi uNkulunkulu lapha uveza indlela abheka ngayo isono phakathi kwalabo abathi bangabantu bakhe abagcina imiyalo yaKhe. Labo abahloniphe ngokukhethekile ngokubona ukubonakaliswa okumangalisayo kwamandla aKhe, njengoba kwenza u-Israyeli wasendulo, bese kuthi noma kunjalo bazimisele ukungazinaki iziqondiso zaKhe ezicacile, bayoba yizisulu zolaka lwaKhe. Ufuna ukufundisa abantu baKhe ukuthi ukungalaleli nesono kuyamcasula kakhulu ngokwedlulele futhi akufanele kuthathwe kalula. Usibonisa ukuthi lapho abantu baKhe betholakala besesonweni kufanele masinyane bathathe izinyathelo eziqinile zokusisusa leso sono phakathi kwabo, ukuze ukwenyanya kwaKhe kungahlali phezu kwabo bonke. Kodwa uma izono zabantu zidedelwa yilabo abasezikhundleni zomthwalo wemfanelo, ukwenyanya kwaKhe kuyakuba phezu kwabo, futhi abantu bakaNkulunkulu, njengomzimba

owodwa, bayakubanjwa benecala ngenxa yalezo zono. Ekwenzeni kwaKhe nabantu baKhe esikhathini esedlule iNkosi ibonisa isidingo sokuhlaza ibandla emaphutheni. Umuntu oyisoni oyedwa angasabalalisa ubumnyama obuyovala ukukhanya kukaNkulunkulu kulo lonke ibandla. Lapho abantu beqaphela ukuthi ubumnyama buyabembathisa, kodwa bengayazi imbangela, kufanele bafune uNkulunkulu ngokuqotho, ngokuzithoba okukhulu nangokwehlisa izinhliziyi, kuze kube yilapho amaphutha adabukisa uMoya waKhe efunwa atholwe, bese esuswa.”

“Ubandlululo obuvuke ngokumelene nathi ngenxa yokuba silayile izono uNkulunkulu angibonise ukuthi zazikhona, nokukhala okuphakanyisiwe kokuthi sinolunya nobukhali, akulungile. UNkulunkulu usiyala ukuba sikhulume, futhi asiyikuthula. Uma okubi kubonakala phakathi kwabantu baKhe, kuthi izinceku zikaNkulunkulu zidlule zingakunaki, empeleni zisekela futhi zithethelele isoni, futhi zinicala ngokufanayo, futhi ngokuqinisekileyo ziyakwemukela ukungathokozi kukaNkulunkulu; ngokuba ziyakwenziwa zibe necala ngezono zabanayo. Embonweni ngakhonjiswa izimo eziningi lapho ukungathokozi kukaNkulunkulu kuye kwadaleka khona ngenxa yokunganaki kwezinceku zaKhe ukubhekana nokubi nezono ezazikhona phakathi kwazo. Labo abaye bathethelela lokhu okubi baye babhekwa ngabantu njengabanomusa kakhulu nabathandekayo esimilweni sabo, ngenxa nje yokuthi bagwema ukwenza umsebenzi osobala womBhalo. Lowo msebenzi wawungavumelani nemizwa yabo; ngakho bawugwema.” Testimonies, volume 3, 265.

Imilando yabaholi abahlubukile ngaphakathi e-Adventism ifakazela iqiniso lokuthi esinye sezinyathelo ezicishe zibonakale njalo ekuhlubukeni kwabo ukuthi, ngesinye isikhathi empilweni yabo siqu, bamukela umbono wamanga “wensuku zonke.” Noma kunjalo, incwadi kaSmith, nakuba ingaphefumulelwanga futhi iqukethe ezinye izinkinga zemfundiso, isanikela ngokubuka konke okuhle kakhulu kokuqonda kwamaphayona ngeSambulo izahluko zesishiyagalombili neseshiyagalolunye, lapho sibona khona umlando wesiprofetho wezimpondo eziyisithupha zokuqala ubekwe obala. Sizobhekisa emazwaneni kaSmith encwadini yakhe ethi, Daniel and Revelation, njengoba siqala ukucabangela ukusetshenziswa okuphindwe kathathu kwezinhlekelele ezintathu.

USister White usitshela ukuthi uWilliam Miller wanikwa ukukhanya okukhulu encwadini yeSambulo, kodwa ukuqonda kwakhe ngezahluko zeshumi nantathu, nangeshumi nesithupha kuya kweshumi nesishiyagalombili kwakungelona iqiniso, ngoba wayesendaweni engafanele emlandweni ukuba abone ukuthi kukhona amandla amathathu, hhayi amabili, achithayo. Ukukhanya kwakhe okukhulu kwakusezhlukweni zesibili kuya kwesishiyagalolunye zeSambulo.

“Abashumayeli nabantu bayibheke incwadi yeSambulo njengeyimfihlakalo futhi engenakubaluleka okukhulu njengezinye izingxenye zemiBhalo eNgcwele. Kodwa ngabona ukuthi le ncwadi ngempela iyisambulo esinikezwe ukuze kuzuze ngokukhethekile labo abayophila ezinsukwini zokugcina, ukuze sibaqondise ekuboneni isimo sabo sangempela nomsebenzi wabo. UNkulunkulu waqondisa ingqondo kaWilliam Miller eziprofwethweni futhi wamnika ukukhanya okukhulu encwadini yeSambulo.” Early Writings, 231.

UMiller wabeka ukuqonda kwakhe ngamabandla, izimpawu, amacilongo nezitsha ngale ndlela.

“Amasonto ayisikhombisa ase-Asia angumlendo webandla likaKristu ezimweni zalo eziyisikhombisa, kukho konke ukugoba nokuphenduka kwalo, kukho konke ukuchuma nokuhlupheka kwalo, kusukela ezinsukwini zabaphostoli kuze kube sekupheleni kwezwe. Izimpawu eziyisikhombisa zingumlendo wezenzo zamandla namakhosi omhlaba phezu kwebandla, kanye nokuvikelwa kukaNkulunkulu kwabantu bakhe phakathi naleso sikhathi esifanayo. Amacilongo ayisikhombisa angumlendo wezahlulelo eziyisikhombisa ezikhethekile nezisindayo ezathunyelwa phezu komhlaba, noma umbuso waseRoma. Izitsha eziyisikhombisa zona ziyizinhlopho eziyisikhombisa zokugcina ezathunyelwa phezu kweRoma lobuPapa. Kuhlangukane nalokhu kunezinye izenzakalo eziningi, ezelukiwe phakathi kwakho njengemifudlana engenelayo, zigcwalisa umfula omkhulu wesiprofetho, kuze kube yilapho konke kuphela kusiholela olwandle lwaphakade.”

“Lokhu, kimi, kuyisu lesiprofetho sikaJohane encwadini yesAmbulo. Futhi umuntu ofisa ukuqonda le ncwadi, kumelwe abe nolwazi olujulile lwezinye izingxenyane zezwi likaNkulunkulu. Izifaniso nezaga ezisetshenziswe kulesi siprofetho, azichazwanga zonke kuso lesi sona, kodwa kumelwe zitholakale kwabanye abaprofethi, futhi zichazwe kwezinye izindima zomBhalo. Ngakho-ke kusobala ukuthi uNkulunkulu uhlose ukufundwa kwakho konke, ngisho ukuze kutholakale ulwazi olucacileyo lwanoma iyiphi ingxenyane.” William Miller, Miller’s Lectures, umqulu 2, inkulumbo 12, 178.

Njengoba isithunywa sesithathu, esilungisela iSithunywa seSivumelwano indlela, simela umlando wangaphakathi wokwahlulela ibandla, ngokuphikisana no-Eliya wesithathu, omela umlando wangaphandle ekwahlulelweni kweBabiloni lanamuhla, ukuqonda kwabaqalayo mayelana namabandla nezimpawu kwakhomba ubufakazi obufanayo bangaphakathi-nangaphandle.

“Izimpawu zethulwa ekuboneni kwethu ezahlukweni zesine, zesihlanu, nezesithupha zencwadi yesAmbulo. Izigameko ezivezwa ngaphansi kwalezi zimpawu ziboniswa kusAmbulo 6, nasesahlukweni sokuqala sevesi yesAmbulo 8. Kusobala ukuthi zihlanganisa izehlakalo isonto elixhumene nazo kusukela ekuvulekeni kwalesi sikhathi sokwabiwa kuze kube sekufikeni kukaKristu.

“Nakuba lawo mabandla ayisikhombisa eveza umlando wangaphakathi webandla, lezo zimpawu eziyisikhombisa ziveza ngokusobala izehlakalo ezinkulu zomlando walo wangaphandle.” Uriah Smith, The Biblical Institute, 253.

Uriah Smith wayechaza ukuqonda kwamaMillerite ngobudlelwane bangaphakathi nobangaphandle bamabandla, futhi uJames White wethula umbono ofanayo ngokwezindaba zomlando ezihambisanayo.

“Sesilande manje amabandla, izimpawu, kanye nezilo, noma izidalwa eziphilayo, kuze kufike lapho zingaqhathaniswa khona njengokumboza izikhathi ezifanayo zesikhathi. Izimpawu ziyisikhombisa ngenani, kodwa izilo zine kuphela. Futhi kungaba kuhle lapha ukuqaphela ukuthi ekuvulweni kophawu lokuqala, lwesibili, lwesithathu nolwesine, isilo sokuqala, sesibili, sesithathu nesesine sizwakala sithi, ‘Woza ubone;’ kodwa lapho kuvulwa uphawu lwesihlanu, lwesithupha nolwesikhombisa, alikho izwi elinjalo elizwakalayo. Futhi namabandla amathathu okugcina, nezimpawu ezintathu zokugcina, awaqhathaniseki njengokumboza izikhathi

ezifanayo zesikhathi, njengoba amabandla amane okuqala nezimpawu ezine zokuqala enza kanjalo. Kodwa, njengoba sibonisile, amabandla, izimpawu nezilo kuyavumelana njengokumboza izikhathi ezifanayo zesikhathi esicishe sibe yiminyaka eyi-1800, size sehle sifike esikhathini samanje esingaphezu kancane kwengxenye yekhulu leminyaka.” James White, Review and Herald, February 12, 1857.

Sisanda kucaphuna abathathu kwabokuqala abaphambili emlandweni wamaMillerite. Bonke laba bathathu babambelela embonweni oqondile “womhlatshelo wemihla ngemihla,” futhi bonke babambelele ekubukeni konke kwamasono, kwezinyalezo, nakwamacilongo ngaphakathi kohlaka lweqiniso uMiller aholelwa ukuba aluqonde futhi alwethule.

“Lapho kungena abantu abafuna ukususa ngisho nesikhonkwane esisodwa noma insika eyodwa esisekelweni uNkulunkulu asimisile ngoMoya waKhe oNgcwele, makukhulume obala amadoda asekhulile ayengamavulandlela emsebenzini wethu, futhi makukhulume nalabo asebafa ngokuphinde kushicilelwe izindatshana zabo ezincwadini zethu zangesikhathi esithile. Qoqani imisebe yokukhanya kwasezulwini uNkulunkulu ayinikezile njengoba ehle abantu baKhe igxathu negxathu endleleni yeqiniso. Leli qiniso liyokwazi ukumelana novivinyo lwesikhathi nolwezinkathazo.” Manuscript Release, 760, 10.

Ngomhla ka-11 Septemba, 2001, ingelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili yehla, yaqala umsebenzi wokuhola labo ababezokwamukela badle iSinkwa esasisanda kwehla sivela ezulwini babuyiselwe “ezindleleni zakudala,” zikaJeremiya isahluko sesithupha. U-Alfa no-Omega wayedinga labo ababezimisele ukulwela ukuba phakathi kwabayizinkulungwane eziyikhulu namashumi amane nane ukuba babone ukuthi lokho okwamehlisa ephuma ezulwini ngo-11 Agasti, 1840, kwakungesikho nje kuphela ukugcwaliseka kwesiprofetho sesikhathi, kodwa kwakuyikugcwaliseka kwesiprofetho sesikhathi soMaye wesibili. Wayedinga abantu baKhe ukuba baphinde bathole izindlela zakudala zomlando lapho ayemise khona ithempeli lamaMillerite eminyakeni engamashumi amane nesithupha kusukela ku-1798 kuya ku-1844.

Lowo mlando wawumbozwe yimfucumfucu nangezinhlamvu zemali namagugu omgunyathi. Lowo mlando wawufihlwe umlayezo wamanga oyisisekelo owawakhiwe phezu kwesihlabathi, hhayi phezu kweDwala Laphakade. Kwakungumlando wamaMillerite, umlando lapho, njengoba uPetru ewuchaza, amaMillerite, “ababe kade bengeyisona isizwe, kepha” base beba “isizwe sikaNkulunkulu,” ababevusiwe bakhiwa baba “indlu kamoya, ubupristi obungcwele.” INgonyama yesizwe sakwaJuda yehla ngoSeptemba 11, 2001, yahola abantu baYo bezinsuku zokucina emsebenzini wokuhlaza “ithempeli” lomlando wokuvuswa kwethempeli lamaMillerite. Lowo msebenzi wawufanekiselwe yisiprofetho, esasibikezela ukuthi iNkosi iyakuvusa umuntu ogama lakhe linguJosiya, (okuchaza ukuthi isisekelo sikaNkulunkulu).

Lapho uJosiya evuswa ekugcwalisekeni kwesiprofetho somprofethi ongalalelanga, waqala umsebenzi wokulungisa ithempeli elalisesimweni sokonakala. Emsebenzini wokulungisa nokuhlaza kwatholakala “isiqalekiso sikaMose,” futhi lapho sifundwa phambi kukaJosiya, sabangela inguquko kaJosiya. Sizobhekana naleso siprofetho, ngokuhlangana nokutholakala kabusha kwe-“izikhathi eziyisikhombisa,” ngemuva kukaSeptemba 11, 2001.

Sizoqala leso sifundo esihlokweni esilandelayo.

“Inqobo nje uma labo abavuma iqiniso besakhonza uSathane, isithunzi sakhe sesihogo siyakunqamula ukubona kwabo ngoNkulunkulu nangezulwini. Bayakuba njengalabo abalahlekelwe uthando lwabo lokuqala. Abanakukwazi ukubona amaqiniso aphakade. Lokho uNkulunkulu asilungiselele khona kumelwe kuZakariya, izahluko 3 no-4, naku-4:12–14: ‘Ngase ngiphinda ngiphendula, ngathi kuye: Ayini lawa magatsha amabili omnqumo athi ngemibhobho emibili yegolide azithululele amafutha egolide aphuma kuwo na? Wayesephendula wathi kimi: Awazi yini ukuthi ayini lawa? Mina ngathi: Qha, Nkosi yami. Wayesethi: Lawa angabagcotshiweyo ababili abema ngaseNkosini yomhlaba wonke.’”

“INkosi igcwele izinsiza. Kayintuli neze izindlela zokwenza. Kungenxa yokuntula kwethu ukholo, ukugxila kwethu ezintweni zomhlaba, ukukhuluma kwethu okungelutho, ukungakhulwa kwethu, okubonakala enkulumweni yethu, ukuba izithunzi ezimnyama ziqoqane zisizingele. UKristu akavezwa ngezwi noma ngesimilo njengOthandekayo ngokupheleleyo, noMkhulu kunabayizinkulungwane eziyishumi. Lapho umphefumulo weneliseka ukuziphakamisa uye ebuze, uMoya weNkosi ungenza okuncane kakhulu ngawo. Umbono wethu omfushane ubona isithunzi, kodwa awukwazi ukubona inkazimulo engale kwaso. Izingelosi zibambe imimoya yomine, emelwe njengehhashi elithukuthele elifuna ukugqashula lidedelane, ligijime phezu kobuso bomhlaba wonke, lithwale ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala khona kanye onqenqemeni lwezwe laphakade na? Ingabe siyoba buthakathaka ekuzweleni, sibande, futhi sifile na? O, sengathi emabandleni ethu singaba noMoya nokuphefumula kukaNkulunkulu kuphefumulelwe kubantu baKhe, ukuze bame ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela incane, nesango lincinyane. Kodwa njengoba sidlula esangweni elincinyane, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 216, 217.