

Incwadi kaDaniyeli – Inani Amashumi Asixhenxe anesiThoba

*Ukutyhilwa Kovukelo Lwango-1888: Izifundo Ezivela Kwisizukulwana
Sesibini Se-Adventism yaseLawodikea*

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Isizukulwana sesibini sobu-Adventism baseLawodike safika ngowe-1888, yaye eso sizukulwana simelwe ngokomfuziselo kuHezekile isahluko sesibhozo, njengezotho zesibini, esimelelwa “ngamagumbi emifanekiso yakhe.”

Ndingena ke ndabona; nanko zonke iintlobo zezinto ezirhubuluzayo, neenkomo ezinezotho, nazo zonke izithixo zendlu kaSirayeli, zibhaliwe eludongeni ngeenxa zonke. Kwakumi phambi kwazo amadoda angamashumi asixhenxe kumadoda amakhulu endlu kaSirayeli, yaye phakathi kwawo kwakumi uYazaniya unyana kaShafan, indoda nganye inesitya sayo sesiqhumiso esandleni sayo; kwenyuka ilifu elingqindilili lesiqhumiso. Waza wathi kum, Nyana womntu, ukubonile na oko kwenziwa ngamadoda amakhulu endlu kaSirayeli ebumnyameni, indoda nganye emagumbini emifanekiso yayo? kuba bathi, UYehova akasiboni; uYehova uwushiyile umhlaba. Hezekile 8:10–12.

Amagumbi emifanekiso amele iimfihlelo ezingendawo ezisentliziweni zabo bamelwe njengamadoda amandulo, yaye baye bazisa kanye obo bubu kungekuphela emagumbini ezingqondo zabo, kodwa nakumagumbi engcwele kaThixo.

Musa ukutya isonka salowo uneliso elibi, ungakunqweneli nokutya kwakhe okumnandi; ngokuba njengoko ecinga entliziweni yakhe, unjalo: Yitya usele, utsho kuwe; kodwa intliziyo yakhe ayikho kuwe. IMizekeliso 23:6, 7.

Ubungendawo bamagumbi emifanekiso bubhaliwe kokubini ezindongeni zetempile nasezindongeni zeengqondo zamadoda amakhulu. Amagumbi afihlakeleyo emifanekiso esikizi sesibini sikaHezekile isahluko sesibhozo amele isizukulwana sesibini soBugqobhoka bama-Adventist baseLawodike, yaye kwizikizi ezine, isikizi sesibini sithabatha ixesha elingakumbi ukugxininisa uvukelo oludibeneyo, nangona zonke izikizi ezine zimelwe njengezisenziwa ngamadoda awayefanele ukuba ngabagcini babantu.

“Uphawu lwenkululeko lubekiwe phezu kwabo ‘bancwinayo bakhale ngenxa yazo zonke izinto ezinezotho ezenziwayo.’ Ngoku ingelosi yokufa iyaphuma, imelwe embonweni kaHezekile ngamadoda anezikhali zokuxhela, awanikwayo lo myalelo: ‘Bulalani niphelise ngokupheleleyo abadala nabaselula, neentombi, nabantwana, nabafazi; kodwa ningasondeli nakuwuphi na umntu okuphezu kwakhe kukho uphawu; niqale ke engcweni Yam.’ Utsho umprofeti: ‘Baqala kumadoda amakhulu awayephambi kwendlu.’ Hezekile 9:1–6. Umsebenzi wentshabalalo uqala phakathi kwabo baye bazibanga bengabagcini bomoya babantu. Abalindi bobuxoki ngabokuqala ukuwa. Akukho bani wokubabalelwa okanye wokusindiswa. Amadoda,

abafazi, iintombi, nabantwana bayatshabalala kunye.” Imbambano Enkulu, 656.

Imvukelo ephawula ukufika kwesizukulwana sesibini inxulunyaniswa ngokukodwa nobunkokeli be-Adventism yaseLawodike, njengoko yazalisekayo kwintlanganiso yeNkomfa Jikelele ka-1888 eMinneapolis. Imelwe libinzana elithi “amadoda amakhulu endlu kaSirayeli” kwanangabo “amadoda angamashumi asixhenxe.” Yayingamadoda amadala angamashumi asixhenxe anxulunyaniswa nomsebenzi kaMoses, yaye iqela lesibini labafundi bakaYesu lalineqela lamadoda angamashumi asixhenxe. “Amashumi asixhenxe” amela ubunkokeli, njengokuba “amadoda amakhulu” esenza njalo. Isikizi sesibini sibeka ugxininiso olongezelelekileyo phezu kobunkokeli, yaye ngokwenjalo sibeka ugxininiso kwisinyeliso njengokuba sinxulunyaniswa nemvukelo yobumbano yobunkokeli.

Phakathi kwamadoda amadala angamashumi asixhenxe kwakumi “uYahazaniya unyana kaShafan.” Igama elithi “Yahazaniya” lithetha ukuthi “uviwe nguThixo”, yaye umele ubunkokeli obavukelayo kanye ngexesha uThixo awayethetha ngalo, kuba wamva uThixo, kodwa wala ukuphulaphula; kuba wavakalisa ukuba uThixo ubashiyile abantu bakhe, nokuba uThixo akakuboni okwenzekayo emagumbini afihlakeleyo. UYahazaniya wayengunyana kaShafan, yaye igama elithi “Shafan” lithetha ukuthi “ukufihla”. Isimo sesizukulwana sesibini simela uvukelo lobunkokeli obavukela kanye ngexesha uThixo awayethetha ngalo, yaye bakholwa ukuba uThixo akaziboni okanye akazikhathalele izenzo zabo.

USister White wabhala ukuba waboniswa iingxoxo zobunkokeli bobu-Adventist baseLawodike ngexesha leNkomfa Jikelele ka-1888. KwiNkomfa Jikelele ka-1888 uThixo wabonisa uSister White iintlanganiso zeenkokeli ababezibambe bodwa xa babecinga ukuba uThixo akamamelanga. Apho, emfihlweni yamagumbi abo, bathetha okubi ngoSister White, ngonyana wakhe, nangabaDala uJones noWaggoner. Babekholelwa ukuba banokuthetha ngokukhululekileyo, kuba uThixo wayengenakubabona kwiindawo zabo zabucala, kodwa uThixo wazibonakalisa kanye ezi ngxoxo kumprofetikazi. Babekwentlanganiso yebandla iphela, yaye ngokokuphefumlelwa babesiva isigidimi semvula yamva, kodwa bala ukusiva.

Yayiyintoni eyayivelise ubunkokeli obabonakalisa uvukelo oluvulekileyo ngolo hlobo ngo-1888, de uDade White waluthelekisa novukelo lukaKora, noDatan, noAbhiram?

“Xa ukhanyiselwe nguMoya oyiNgcwele, uya kukubona konke oko ukungendawo okwaseMinneapolis njengoko kunjalo, njengoko uThixo akujonga. Ukuba andisayi kuphinda ndikubone kweli hlabathi, qiniseka ukuba ndiyakuxolela ngenxa yosizi, nentlungu, nomthwalo womphefumlo enindizisele wona ngaphandle kwesizathu. Kodwa ngenxa yomphefumlo wakho, nangenxa yaLowo wakufelayo, ndifuna ukuba uzibone uze uvume iziphoso zakho. Wena wahlangana nabo babemchasa uMoya kaThixo. Wawunabo bonke ubungqina obabufuneka kuwe bokuba iNkosi yayisebenza ngoBazalwana uJones noWaggoner; kodwa akuzange ulwamkele ukhanyiso; yaye emva kweemvakalelo enazivumelayo, namazwi athethwa ngokuchasene nenyano, akuzange uzive ukulungele ukuvuma ukuba wenze okungalinganga, ukuba la madoda ayenomyalezo ovela kuThixo, nokuba wena wawuyenze into encinane yomibini, umyalezo nabathunywa bawo.”

“Andizange ndibone ngaphambili phakathi kwabantu bakuthi ukwaneliseka ngesiqu okungaka nokuqina, nokungafuni ukwamkela nokuvuma ukukhanya, njengoko kwabonakaliswa eMinneapolis. Ndaboniswa ukuba akukho namnye kwelo qela owawugcinile umoya owabonakaliswa kuloo ntlanganiso owayeza kuphinda abe nokukhanya okucacileyo kokubona ubuxabisekileyo benyaniso eyayithunyelwe kubo ivela ezulwini, de bazithobe ikratshi labo baze bavume ukuba babengashukunyiswa nguMoya kaThixo, koko iingqondo neentliziyo zabo zazizaliswe lugalucalulo. INkosi yayinqwenela ukusondela kubo, ukubasikelela nokubaphilisa ekubuyeleni kwabo umva, kodwa abazange baphulaphule. Babeshukunyiswa nguloo moya mnye owaphembelela uKora, uDatan, noAbhiram. Abo bantu bakwaSirayeli babezimisele ukuchasa bonke ubungqina obabunokungqina ukuba babengalunganga, baza baqhubekeka, baqhubekeka endleleni yabo yokunganeliseki, kwada kwarhoxa abaninzi ukuze bamanyane nabo.

“Babengoobani na aba? Babengababuthathaka, bengengabangenalwazi, bengengabangenakukhanyiselwa. Kolo vukelo kwakukho iinkosana ezingamakhulu amabini anamashumi amahlanu, ezazidume ebandleni, amadoda adumileyo. Yayiyintoni na ingqina labo? ‘Lonke ibandla lingcwele, ngalinye kubo, yaye uYehova uphakathi kwabo; yini na ke ngoko ukuba niziphakamise ngaphezu kwebandla likaYehova?’ [Nomeri 16:3]. Xa uKora namaqabane akhe batshabalalayo phantsi komgwebo kaThixo, abantu ababebakhohlisile abazange basibone isandla sikaYehova kulo mmangaliso. Ibandla lonke ngengomso lammangalela uMoses noAron, lisithi, ‘Niwabulele abantu bakaYehova’ [Verse 41], saza isibetho sehla phezu kwebandla, kwatshabalala abangaphezu kweshumi elinesine lamawaka.”

“Xa ndandizimisele ukumka eMinneapolis, ingelosi yeNkosi yema ngakum yathi: ‘Hayi ke; uThixo unomsebenzi afuna ukuba uwenze kule ndawo. Abantu benza kwakhona uvukelo lukaKora, noDatan, noAbhiram. Ndikubeke endaweni yakho efanelekileyo, abangekho ekukhanyeni abangayi kuyivuma; abayi kusiphulaphula isingqino sakho; kodwa ndiya kuba nawe; ubabalo lwam namandla am aya kukuxhasa. Asinguwe abawudelayo, koko ngabathunywa nomyalezo endiwuthumela ebantwini Bam. Bayibonakalisile indelelo ilizwi leNkosi. USathana ubamfamekisile amehlo waza wagqwetha isigwebo sabo; yaye ngaphandle kokuba wonke umphefumlo aguquke kwesi sono sabo, oku kuzimela kungangcwaliswanga okuhlazisa uMoya kaThixo, baya kuhamba ebumnyameni. Ndiya kususisa isiphatho sezibane endaweni yaso, ukuba abaguquki baphenduke, ukuze ndibaphilise. Bayenze mfiliba imbono yabo yokomoya. Abafuni ukuba uThixo abonakalise uMoya waKhe namandla aKhe; kuba banomoya wokugculela nowokunyanya ilizwi Lam. Ukungakhathali, ukungayithathi ngqalelo into, ukuqhula, nokudlala ngamazwi kwenziwa imihla ngemihla. Abazimisanga iintliziyo zabo ekundifuneni. Bahamba ngeentlantsi zokuzibasela kwabo, yaye ukuba abaguquki baya kulala phantsi entlungwini. Itsho iNkosi ukuthi: Yima esikhundleni sakho somsebenzi; kuba ndinawe, yaye andiyi kukushiya, ndingayi kukulahla.’ La mazwi avela kuThixo andizange ndibe nesibindi sokuwatyeshela.

“Ukukhanya bekukhanya eBattle Creek ngemitha ecacileyo, eqaqambileyo; kodwa ngoobani kwabo bathabatha inxaxheba kwintlanganiso yaseMinneapolis abaye beza ekukhanyeni baza bazamkela iindyebo ezityebileyo zenyaniso awabathumela zona uYehova zivela ezulwini? Ngoobani abaye bahamba inyathelo nenyathelo kunye neNkokeli, uYesu Kristu? Ngoobani

abenze ukuvuma okupheleleyo ngenzondelelo yabo ephosakeleyo, ngobumfama babo, ngomona wabo nangezizokro ezimbi zabo, nangokuchasa kwabo inyaniso? Akukho namnye; yaye ngenxa yokungahoyi kwabo ixesha elide ukuvuma ukukhanya, kubashiye kude kakhulu ngasemva; abakhulanga elubabalweni nasekwazini uKristu Yesu iNkosi yethu. Basilele ukwamkela ubabalo oluyimfuneko ababenokuba nalo, nolwaluya kubenza amadoda awomeleleyo kumava enkolo.”

“Isikhundla esathatyathwa eMinneapolis ngokucacileyo saba ngumqobo ongenakoyiswa owathi, ngomlinganiselo omkhulu, wabavalela phakathi kwabathandabuzayo, ababuzayo, naphakathi kwabagatyeni benyaniso namandla kaThixo. Xa kufika enye ingxaki kwakhona, abo bathe ixesha elide kangaka bamelana nobungqina obuqokelelene phezu kobunye ubungqina, baya kuphinda bavavanywe kwezo ndawo basilela kuzo ngokucacileyo kangaka, yaye kuya kuba nzima kubo ukwamkela oko kuvela kuThixo nokwala oko kuvela kumandla obumnyama. Ngoko ke eyona ndlela yabo ikhuselekileyo kukuhamba ngokuthobeka, benza iindlela zabo zibe ngqo ezinyaweni zabo, hleze isiqhwala sijikwe siphume endleleni. Kwenza umahluko omkhulu kakhulu ukuba sihlalisana nabani na, nokuba ngamadoda ahamba noThixo, akholwayo nathembela kuYe, okanye ngamadoda alandela obabo ubulumko abucingelayo, ehamba kwiintlantsi zokuziphembelela kwawo.”

“Ixesha nexesha, inkathalo, nomsebenzi okufunekayo ukuze kuthintelwe impembelelo yabo basebenze ngokuchasene nenyano ibe yilahleko eyoyikekayo; kuba besinokuba besiphambili ngeminyaka eliqela elwazini lokomoya; yaye imiphfumlo emininzi, emininzi ngeyathi yongezwa ebandleni ukuba abo babefanele ukuba bahambe ekukhanyeni baqhubela phambili ukumazi uYehova, ukuze bazi ukuba ukuphuma kwakhe kulungisiwe njengokusa. Kodwa xa kufuneka kuchithwe umsebenzi omninzi kangaka kanye ngaphakathi ebandleni ukuze kuthintelwe impembelelo yabasebenzi abemi njengodonga lwegranite ngokuchasene nenyano uThixo ayithumela kubantu bakhe, ihlabathi lishiywa ebumnyameni obuthelekisekayo.

“UThixo wayethetha ukuba abalindi mabavuke baze, ngamazwi amanyeneyo, bathumele umyalezo ocacileyo noqinisekileyo, benike isigodlo isandi esithile, ukuze abantu bonke batsibele kwindawo yabo yomsebenzi baze benze isabelo sabo kulo msebenzi mkhulu. Ngoko ke ukukhanya okunamandla, okucacileyo kwengelosi leyo yimbi eyehla ivela ezulwini inamandla amakhulu, ngekwakuzalise umhlaba ngozuko lwayo. Sisalele ngasemva ngeminyaka; yaye abo bema ebumnyameni baza bathintela ukuhambela phambili kanye kwalo myalezo uThixo awayethe ukuba mawuphume kwintlanganiselo yaseMinneapolis njengesibane esivuthayo, banesidingo sokuzithoba iintliziyi zabo phambi koThixo baze babone baqonde ukuba umsebenzi uthintelwe njani bubumfama bengqondo yabo nobulukhuni bentliziyi yabo.” Manuscript Releases, volume 14, 107–111.

Yintoni eyavelisa ubunkokeli obabonakalisa uvukelo olucace kangako ngowe-1888, kangangokuba uDade White waluthelekisa novukelo lukaKora, uDatan noAbhiram? Impendulo, ngaphandle kwamathandabuzo, ilele kuvukelo lwango-1863, olwalulungiselela indlela yoko uHezekile waxelelwa ukuba kuya kuba zizenzo ezicekisekayo ezinkulu ngakumbi. Ukulahlwa “kwamaxesha asixhenxe” eLevitikus 26, nokungeniswa kwetshathi yomgunyathi, kwakunokovelisa imfuneko

yokuxhasa umgunyathi wango-1863. Ngaloo ndlela, uMiller wayeza kubona amatye akhe anqabileyo ethe saa, egutyungelwe yinkunkuma nangamatye anqabileyo omgunyathi neengqekembe zomgunyathi. Isaci sehlabathi sithi, “imbali ibhalwa ngaboyisileyo.”

Nangona bengengabo ngokwenene aboyisi, abo bakhokela ibandla lama-Adventist laseLawodike basebenzise ixesha nomgudu ukwakha ibali lembali elixhasa imvukelo eyandayo kwizizukulwana ezine, ngelinge lokubeka loo mvukelo ekukhanyeni okukude lee kwimbali yokwenene eyabhalwa ziingelosi zasezulwini. Ukuhlaziywa ngokutsha kwembali luphawu olusisazisi samaJesuit eCawa yamaKatolika, yaye ukuguqulwa kwembali kube sisixhobo neshishini leembali zababhali-mbali bama-Adventist baseLawodike. Oko kubhalwa kule mihla “ngababhali-mbali” bama-Adventist baseLawodike ngeseshoni yeNkomfa Jikelele yaseMinneapolis ngumzekelo oqhelekileyo wokuguqulwa kwembali.

Kusenokwenzeka ukuba kwakukho abambalwa kubavukeli baloo nkomfa abathi ekugqibeleni baguquka, kodwa ukungaqhelekanga komzekelo akuwutshabalalisi umgaqo. USisi White wayalelwa ukuba ahlale aze abhale ingxelo yentlanganiso, kuba uvukelo lukaKora, uDatan noAbhiram lwaluphindwa. Ukuba iimbali zama-Adventist zakha ubungqina zijikeleze umbuzo wokuba isigidimi sobulungisa ngokholo saqondwa na okanye asaqondwanga; salahlwa na okanye asalahlwanga, okanye samkelwa emva koko, kukuphepha ubungqina obuphefumlelweyo bovukelo obabumelwe kwangaphambili nguKora, uDatan noAbhiram.

Ngowuphi kwabo bavukeli bathathu owathi ingxelo kaMoses yabonisa ukuba kamva waguquka waza wamkelwa kwakhona kubunkokeli kunye noMoses?

“UKora, umoya okhokelayo kule ntshukumo, wayengumLevi, engowosapho lukaKohati, yaye eyinzalelwane kaMoses; wayeyindoda enobuchule nenempembelelo. Nangona wayemiselwe inkonzo yomnquba, wayesele enganelisekanga sisikhundla sakhe, aza wanqwenela isidima sobubingeleli. Ukunikelwa kuAron nendlu yakhe kwesikhundla sobubingeleli, esasikade siwela kunyana wamazibulo entsapho nganye, kwavusa umona nokunganeliseki; yaye kangangexesha elithile uKora wayeliphikisa ngasese igunya likaMoses noAron, nangona wayengekazami nasiphi na isenzo esivulekileyo sovukelo. Ekugqibeleni waqulunqa icebo elinesibindi lokuwisa phantsi igunya lasemthethweni nelonqulo ngokunjalo. Akazange asilele ukufumana abo babemxhasa. Kufuphi neentente zikaKora nabaKohati, kwicala elisemazantsi omnquba, kwakukho umkampi wesizwe sakwaRubhen, iintente zikaDatan noAbhiram, iinkosana ezimbini zeso sizwe, zikufuphi naleyo kaKora. Ezi nkosana zakhawuleza zamanyana naye kumaqhinga akhe okunqwenela ukuphakama. Njengokuba zaziyinzala yonyana omkhulu kaYakobi, zathi igunya lolawulo lwasekuhlaleni lelazo, zaza zagqiba kwelokuba zahlulelane noKora iimbeko zobubingeleli.”

“Imeko yeemvakalelo phakathi kwabantu yayixhasa amacebo kaKora. Kubukrakra bokudaniswa kwabo, amathandabuzo abo angaphambili, umona, nentiyo zazibuyile, yaye kwakhona izikhalazo zabo zajoliswa kumkhokeli wabo onyamezelayo. AmaSirayeli ayehlala elahlekelwa kukuyibona into yokuba ayephantsi kokukhokelwa nguThixo. Alibala ukuba iNgelosi yomnqophiso yayiyinkokeli yawo engabonakaliyo, nokuba, ifihlwe yintsika yelifu, ubukho bukaKristu babuhamba phambi kwawo, kwanokuba kuYe uMoses wafumana yonke

imiyalelo yakhe.

“Babengafuni ukuthobela isigwebo esoyikekayo sokuba bonke bamele bafe entlango; ngoko ke babelungele ukubambelela kuso sonke isizathu sokuzikhohlisa ngokukholelwa ukuba yayingengoThixo, koko yayinguMoses, owayebakhokela nowayebhengeze intshabalalo yabo. Ezona nzame zilungileyo zaloo ndoda ithobekileyo kunazo zonke emhlabeni azizange zikwazi ukucinezela ukungathobeli kwaba bantu; yaye nangona imiqondiso yokungakholiswa kukaThixo ngenxa yokuphambuka kwabo kwangaphambili yayisesabonakala phambi kwabo kwizintlu zabo ezaphukileyo nakumanani abo anciphileyo, abazange basamkele isifundo ngentliziyo. Kwakhona boyiswa sisihendo.” Patriarchs and Prophets, 395, 396.

Ubu-Adventist baseLawodike baqala ngowe-1856, yaye ngowe-1863 baba yibandla laba-Adventist baseLawodike elabhaliswa ngokusemthethweni. Njengoko sele kuthe kwachazwa ngaphambili kwamanye amanqaku angaphambili, abukho ubungqina obuphefumlelweyo obuthi iLawodike iya kusindiswa nanini na. Ayinakusindiswa ngaphandle kokuba iguquke kwimeko yayo, yamkele namava amelwe yiFiladelfiya. ILawodike ngabantu abagwetywayo, ngokuba bagabha baphume emlonyeni weNkosi. Njengebandla laseLawodike, impembelelo ephefumlelweyo ichaza ukuba ibandla lalimiselwe ukuzulazula entlango njengoko kwenzayo uSirayeli wamandulo.

Ngowuphi na kwabavukeli boSirayeli wamandulo owabhadula entlango iminyaka emashumi mane waza wangena eLizwe leSithembiso? Akukho namnye, yaye ukubhadula kwabo kwakungumfuziselo wokubhadula kukaSirayeli wale mihla.

Uvukelo lukaKora, uDatan noAbhiram (olwalungumfuziselo wovukelo luka-1888), lwalusekelwe ekungavumini kwabo ukwamkela isigwebo esabekwa phezu kwabantu esabamisela ukuba babhadule iminyaka engamashumi amane entlango. Uvukelo luka-1888 lona lwalusekelwe ekwaliweni ngubunkokeli kwesibhengezo esabachaza njengeLawodike kwaye sabamisela ukuba babhadule eminye iminyaka emininzi entlango ngenxa yokungathobeli kwabo.

“Umyalezo esiwunikiweyo ngu-A. T. Jones, no-E. J. Waggoner, ngumyalezo kaThixo ebandleni laseLawodike, yaye yeha kuye nabani na othi uyayikholelwa inyaniso, kodwa angabonakalisi kwabanye imitha ayinikwe nguThixo.” The 1888 Materials, 1053.

Amadoda amandulo, awayefanele ukuba ngabalindi babantu ngo-1888, akholelwa ukuba “atyebile, andisiwe ngezinto eziphathekayo”. Siya kuqwalasela oko kwavelisa le meko ngaphambi ko-1888, kwinqaku elilandelayo.

“Umphefumlo wam uzaliswe lusizi olukhulu kukubona indlela abanye abathe banokukhanya nenyano bakhawuleza ngayo ukwamkela iinkohliso zikaSathana, baze bathabatheke bubungewele bobuxoki. Xa abantu bejika bemka kwiimpawu zendlela iNkosi ezimisileyo ukuze siqonde isikhundla sethu njengoko sichaziwe kwisiprofeto, baya apho bangazi khona.”

“Ndiyabuza enoba imvukelo yokwenene inokusoloko inyangeka kusini na. Funda kwi *Patriarchs and Prophets* ngemvukelo kaKora, kaDatan, noAbhiram. Le mvukelo yanda, iquka abangaphezu kwamadoda amabini. Yayikhokelwa ziinkosana zamakhulu amabini anamashumi amahlanu zebandla, amadoda aziwayo. Biza imvukelo ngegama layo

elifanelekileyo, nokuwexuka ngegama lako elifanelekileyo, uze emva koko uqwalasele ukuba amava abantu bakaThixo bakudala, kunye nazo zonke iinkalo zawo ezichasayo, abhalwa ngokuthembeka ukuze angene embalini. IsiBhalo sithi, ‘Ezi zinto ... zabhalelwa ukusiluleka thina, esifikelwe ziziphelo zamaphakade ehlabathi.’ Kwaye ukuba amadoda nabafazi abanolwazi lwenyaniso bahlukene kangako neNkokeli yabo Enkulu de bamthathe inkokeli enkulu yokuwexuka bayibize ngokuba nguKristu Ubulungisa Bethu, kungenxa yokuba abangazange bentywilisele nzulu emigodini yenyano. Abanakho ukwahlula intsimbi exabisekileyo kwizinto ezingento.”

“Fundani izilumkiso ezinikwe ngobuninzi eLizwini likaThixo ngokuphathelele kubaprofeti bobuxoki abaya kungena neembono zabo eziyimfundiso ephambukisayo, baze, ukuba kunokwenzeka, balahlekise kwanabakhethiweyo ngokwabo. Ngezi zilumkiso, kutheni na ibandla lingahluli ubuxoki kweyinyano? Abo bathe nangayiphi na indlela balahlekiswa ngolu hlobo kufuneka bazithobe phambi koThixo, baze baguquke ngokunyanisekileyo, kuba balahlekiswe ngokulula kangako. Abalihlulanga ilizwi loMalusi oyinyano kwelomhambi. Mabenze bonke abanjalo uphononongo kwesi sahluko samava abo.”

“Ngaphezu kwesiqingatha senkulungwane uThixo ebebanika abantu baKhe ukukhanya ngezi bungqina boMoya waKhe. Emva kwalo lonke eli xesha, ngaba kushiyelwe amadoda ambalwa nabafazi bawo ukuba akhulule lonke ibandla lamakholwa ekukhohlisweni, esithi uNksz. White ngumqhathi nomkhohlisi? ‘Niya kubazi ngeziqhamo zabo.’”

“Abo banokungahoyi bonke ubungqina athe uThixo wabanika bona, baze baguqulele eso sikelelo sibe sisiqalekiso, mabangcangcazele ngenxa yokhuseleko lwemiphefumlo yabo. Isiphatho sezibane sabo siya kususwa endaweni yaso, ngaphandle kokuba baguquke. INkosi ihlaziyiwe. Umgangatho wenyaniso, wemiyalezo yengelosi yokuqala, eyesibini, neyisithathu, uyekelwe ukuba urhuqe eluthulini. Ukuba abalindi bayekelwa ukuba balahlekise abantu ngolu hlobo, uThixo uya kubamba eminye imiphefumlo inoxanduva ngenxa yokuswela ukuqonda okubukhali kokufumanisa ukuba luhlobo luni lokutya olwalunikwa umhlambi waKhe.”

“Ukuwexuka elukholweni kuye kwenzeka, yaye iNkosi iye yavumela izinto zolu hlobo ukuba zivele kwixesha elidlulileyo ukuze ibonakalise ukuba kulula kangakanani na ukuba abantu baYo balahlekiswe xa bethembele emazwini abantu endaweni yokuphengulula iziBhalo ngokwabo, njengoko benzayo amaBereya ahloniphekileyo, ukuze babone ukuba ezi zinto zinjalo na. Yaye iNkosi iye yavumela izinto zolu hlobo ukuba zenzeke ukuze kunikwe izilumkiso zokuba izinto ezinjalo ziya kwenzeka.”

“Uvukelo nokuwexuka kusemoyeni kanye esiwuphefumlayo. Siya kuchatshazelwa zizo ngaphandle kokuba, ngokholo, sixhome imiphefumlo yethu engenakuzinceda kuKristu. Ukuba abantu belahlekiswa ngokulula ngolu hlobo ngoku, baya kuma njani xa uSathana eya kuzenza uKristu, aze enze imimangaliso? Ngubani oya kuthi angashukunyiswa ziinkcazelo zakhe ezibubuxoki ngelo xesha—ezibanga ukuba unguKristu, kanti inguSathana kuphela othabatha ubuntu bukaKristu, yaye ngokubonakalayo esenza imisebenzi kaKristu? Yintoni eya kubamba abantu bakaThixo ekubeni banikele ukunyaniseka kwabo kubakristu bobuxoki? ‘Musani ukulandela bona.’”

“Imfundiso zimele ziqondwe ngokucacileyo. Amadoda amkelwayo ukuba ashumayele inyaniso amele aqiniswe angashukumi; ngoko inqanawa yawo iya kumelana nesaqhwithi nesivuthuvuthu, kuba iankile iwabambe nkqi. Iinkohliso ziya kwanda, yaye simele ukubiza uvukelo ngegama lalo elifanelekileyo. Simele ukuma sinxibe sonke isikrweqe. Kolu ngquzulwano asihlangani nabantu kuphela, kodwa neenkosana namagunya. Asilwi nenyama negazi. Makufundwe Efese 6:10–18 ngenyameko nangokundileka emabandleni ethu.”
Notebook Leaflets, 57, 58.