

Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nesishiyagalombili

Izindonga

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UNebukadinesari umelela ukuqala kwe-Adventism, ukuqala kwe-United States, ukuqala kophondo lwamaProthestani kanye nokuqala kophondo lweRiphabhulikhi. UBelishasari umelela ukuphela kwayo yonke le migqa.

UNebukadinesari umele umlando wemiyalezo yengelosi yokuqala neyesibili kusukela ngowe-1798 kuze kufike ku-1844, kanye nokuqala kokwahlulela kukaNkulunkulu kokuphenya. Ubufakazi bakhe buhambisana noDaniyeli isahluko sokuqala. UBhelishasari umele umlando womlayezo wengelosi yesithathu kusukela ngowe-1989 kuze kufike emthethweni weSonto, kanye nokuqala kokwahlulela kukaNkulunkulu kokufeza. Ubufakazi bakhe buhambisana noDaniyeli izahluko zokuqala kuya kwezintathu.

UNebukadinesari uphawula ukuphela kwe“zikhathi eziyisikhombisa” ezehlela umbuso wasenyakatho ka-Israyeli ngo-1798, lapho umbuso wakhe ubuyiselwa kuye emva kokuphila enehliziyo yesilwane. Ubufakazi bakhe buyaqhubeka kuze kube sekwambulweni kokwahlulela kophenyo ekupheleni kwe“zikhathi eziyisikhombisa” ezehlela umbuso waseningizimu wakwaJuda ngo-1844. Ebufakazini bakhe igama elithi “ihora” limelela umlayezo wehora lokwahlulela wengelosi yokuqala, bese kuthi futhi, limelele ukufika kwalowo mlayezo. “Ihora” ebufakazini bakhe liphawula kokubili u-1798, no-1844, okubonisa ngokulandelana ukuphela kokucasuka kokuqala nokokugcina.

Ukuphela kukaBelishasari kuphawulwa umbhalo oyimfihlakalo olingana namakhulu amabili nanhlanu nenkulungwane namashumi amabili. “Izikhathi eziyisikhombisa,” noma zimelwe “njengehora,” “ukuhlakazeka,” noma “njengamakhulu amabili nanhlanu nenkulungwane namashumi amabili,” ziyisibonakaliso sokwahlulela. Ukwahlulela kukaNimrode kwakuyiku “hlakazeka,” okwaseNebukadinesari kwakuyizi “zikhathi eziyisikhombisa,” kanti okwaseBelishasari kwakungamakhulu amabili nanhlanu nenkulungwane namashumi amabili. Lapho uNebukadinesari ahlulela amadoda amathathu afanele, wenza ukuba isithando sishiswe “kaphindwe kasikhombisa,” ngaphezu kokujwayelekile.

Isahlulelo “sezikhathi eziyisikhombisa” siphawulwa ekufikeni kwesigijimi sokuqala, nasekufikeni kwesigijimi sesithathu. Ukuphela kwe-Adventism yamaMiller ngo-1863 kuqala ngokwenqatshwa kwemfundiso “yezikhathi eziyisikhombisa,” futhi eminyakeni eyikhulu namashumi amabili nesithupha kamuva, ngo-1989, “isikhathi sokuphela” somlando wengelosi yesithathu safika. Ikhulu namashumi amabili nesithupha liyisibonakaliso “sezikhathi eziyisikhombisa”; ngakho ukuphela kwenhlangano yengelosi yokuqala ngo-1863, kuze kube ukuqala kwenhlangano yengelosi yesithathu ngo-1989, kuhlanganiswa ndawonye “yizikhathi eziyisikhombisa” ngekhulu

namashumi amabili nesithupha elingokomfanekiso.

Nokho ubufakazi bokuwa kukaBelishasari kuDaniyeli isahluko sesihlanu, bufundisa ukuthi akekho ongabona ukwahlulelwa “kwezikhathi eziyisikhombisa,” nakuba kubhaliwe “odongeni”.

Ophondweni lweRiphabhulikhi, ukwahlulelwa kubhaliwe “odongeni lokwehlukaniswa kwebandla nombuso” lukaThomas Jefferson, olususwayo esahlukweni sesihlanu sikaDaniyeli. Ophondweni lweqiniso lwamaProthestani, ukwahlulelwa kubhaliwe emashadini amabili angcwele alengiswa “odongeni” ukuze ofundayo agijime. Kodwa ebumpumputheni baseLawodikeya lawo mazwi awabonakali. Kuzo zombili lezi zimo, amazwi okwahlulelwa amele ukuthi zombili izimpondo, eleqiniso lamaProthestani neleriphabhulikhi, zikalwa ezilinganisweni, zafunyanwa zinentuleko. Indaba kaBelishasari inomlayezo wophondo lweRiphabhulikhi, olumele izizwe zomhlaba.

“Emlandweni kaNebukhadinezari noBelishasari, uNkulunkulu ukhuluma ezizweni zanamuhla.” Signs of the Times, Julayi 20, 1891.

Indaba kaBelishasari nayo inomlayezo ophathelene nophondo lwamaProthestani, olumele abantu bezwe.

“Emlandweni kaNebukadinesari noBelishasari, uNkulunkulu ukhuluma kubantu banamuhla.” Bible Echo, Septhemba 17, 1894.

Isono sikaBelishasari simelela isono sazo zombili izimpondo zesilo somhlaba. Isono sanoma iyiphi yalezo zimpondo sitholakala ekwenqabeni kwazo amaqiniso azo ayisisekelo, nakuba zinalo ulwazi oluphelele ngalawo maqiniso. Uphondo lweRiphabhulikhi lubekwe icala ngokukhanya koMthethosisekelo, kanye nomlando wokuqala ngesikhathi lowo mbhalo wobuNkulunkulu ukhiqizwa, kodwa selokhu kwaba njalo luye lwenqatshwa kancane kancane. Lapho izizwe sikhuluma njengodrako, udonga olungokomfanekiso lokwehlukaniswa kwebandla nombuso luyobe selususwe. Ngokuqondene nophondo lweqiniso lwamaProthestani, ukukhanya okuvela emlandweni wemiyalezo yengelosi yokuqala neyesibili, ngesikhathi izisekelo zimiswa, kuye kwenqatshwa kancane kancane, futhi kuzoqhubeke kwenqatshwa ngokwandayo, kuze kube yilapho “udonga” lomthetho kaNkulunkulu nalo, ekugcineni, luyenqatshwa.

“Umprofethi lapha uchaza abantu abathi, ngesikhathi sokuhlubuka okuvamile eqinisweni nasekulungeni, bafune ukubuyisela izimiso eziyisisekelo sombuso kaNkulunkulu. Bangabalungisi besikhala esidilizweni emthethweni kaNkulunkulu—udonga alubeke lwazungeza abakhethiweyo Bakhe ukuze lubavikele, futhi ukulalela imiyalo yalo yobulungisa, yeqiniso, neyobumsulwa kuyoba yisivikelo sabo saphakade.

“Ngamazwi anencazelo engenakuphikwa umprofethi ukhomba umsebenzi oqondile walaba bantu abaseleyo abakha udonga. ‘Uma uhlehlisa unyawo lwakho esabatheni, ekwenzeni intando yakho ngosuku lwami olungcwele; ubize isabatha ngokuthi iyintokozo, okungcwele kweNkosi, okuhloniphekileyo; uyihloniphe, ungenzi ezakho izindlela, ungafuni eyakho intokozo, ungakhulumi awakho amazwi: khona uyakuzithokozisa eNkosini; mina ngiyakukugibelisa ezindaweni eziphakemeyo zomhlaba, ngikondle ngefa likaJakobe uyihlo; ngokuba umlomo weNkosi ukukhulumile.’ Isaya 58:13, 14.” Prophets and Kings, 677, 678.

Indlela yeBhayibheli eyambulelwa izingelosi kuWilliam Miller imele imithetho kaNkulunkulu yesiprofetho; futhi ngokungafani no-Israyeli wasendulo, u-Israyeli wanamuhla wayezokuba abagcini ababekelwe ukugcinwa kwabo hhayi umthetho weMiyalo Eyishumi kuphela, kodwa nezimprofetho futhi.

“UNkulunkulu ubize ibandla laKhe kulesi sikhathi, njengoba wabiza u-Israyeli wasendulo, ukuba lime njengokukhanya emhlabeni. Ngommese omkhulu ohlukanisayo weqiniso, imiyalezo yezingelosi zokuqala, zesibili, nezesithathu, ubahlukanisile namabandla nasezweni ukuze abasondeze ekusondelaneni okungcwele naYe uqobo. Ubenze abagcini bomthetho waKhe, futhi ubanikele amaqiniso amakhulu esiprofetho alesi sikhathi. Njengamazwi angcwele aphantsi u-Israyeli wasendulo, lawa ayisibambiso esingcwele okufanele sidluliselwe emhlabeni. Izingelosi ezintathu zesAmbulo 14 zimelela abantu abamukela ukukhanya kwemiyalezo kaNkulunkulu futhi baphume njengamanxusa aKhe ukuyomemeza isixwayiso kubo bonke ubude nobubanzi bomhlaba. UKristu umemezela kubalandeli baKhe: ‘Nina ningokukhanya kwezwe.’ Kuyo yonke imiphfumulo eyamukela uJesu, isiphambano saseKalvari sikhuluma sithi: ‘Bhekani inani lomphumulo: “Hambani niye emhlabeni wonke, nishumayele ivangeli kukho konke okudaliweyo.”’ Akukho okufanele kuvunyelwe ukuba kuvimbe lo msebenzi. Ungumsebenzi obaluleke ngaphezu kwayo yonke emayelana nalezi sikhathi; kufanele ufinyelele kude njengaphakade. Uthando uJesu alubonakalisa emiphfumulweni yabantu ngomhlatshelo awenza ukuze bakhululwe luyakushukumisa bonke abalandeli baKhe.” Testimonies, volume 5, 455.

“Amaqiniso amakhulu esiprofetho,” anikezwa yizingelosi, futhi aqiniswa ngomsebenzi kaWilliam Miller, “ayisibambiso esingcwele okumelwe sidluliselwe emhlabeni.” Umthetho weMiyalo eLishumi, imithetho yemvelo, imithetho yempilo, kanye nemithetho yokutadisha isiprofetho kwanikezwa nguMniki-mthetho omkhulu ofanayo, futhi ukwenqaba owodwa umyalo kungukwenqaba yonke. Ukwenqatshwa kwendlela yokusebenza eyanikezwa uWilliam Miller kwaqala ukuhlubuka okuqhubekayo, okuyogcina kuholele ekutheni ubu-Adventist benqabe iSabatha losuku lwesikhombisa.

“INKosi inengxabano nabantu bayo abazibiza ngokuthi bangabayo kulezi zinsuku zokugcina. Kule ngxabano amadoda asezikhundleni zomthwalo wemfanelo ayothatha inkambo ephikisana ngokuqondile naleyo eyalandelwa nguNehemiya. Ngeke nje ngokwawo angalinaki futhi alidele iSabatha, kodwa ayozama ukulivimbela kwabanye ngokulimbela ngaphansi kwemfucumfucu yesiko nesandulela. Emasontweni nasezixukwini ezinkulu emihlanganweni yasemoyeni ovulekile, abefundisi bayophikelela kubantu ngesidingo sokugcina usuku lokuqala lwesonto. Kukhona izinhlekelele olwandle nasemhlabeni; futhi lezi zinhlekelele ziyokwanda, inhlekelele ilandelana nenye ngokusondelana; futhi iqembu elincane labagcini beSabatha ngonembeza liyokhonjwa njengalabo abaletha ulaka lukaNkulunkulu phezu kwezwe ngokunganaki kwabo iSonto.”

“USathane uphusha lobu buqili ukuze athumbe umhlaba. Kuyicebo lakhe ukuphoqelela abantu ukuba bamukele amaphutha. Unengxenye esebenzayo ekusakazweni kwazo zonke izinkolo zamanga, futhi akasoze ame kunoma yini emizamweni yakhe yokuphoqelela izimfundiso eziyiphutha. Ngaphansi kwesambatho sokushisekela inkolo, abantu, bethonywe ngumoya

wakhe, basungule izihluku zokuhlushwa ezinonya kakhulu kubantu bakubo, futhi babehlinzeke ngazo izinhlupheko ezesabeka kakhulu phezu kwabo. USathane namanxusa akhe basenawo namanje lowo moya ofanayo; futhi umlando wesikhathi esedlule uyakuphindwa osukwini lwethu.

“Kukhona abantu ababeke imiqondo nentando yabo ekufezeni okubi; ezindaweni ezimnyama ezifihlekile zezinhliziyo zabo sebazimisele ngokuthi yibuphi ubugebengu abayobenza. Laba bantu bayazikhohlisa. Bayilahlile imibuso emikhulu kaNkulunkulu yokulunga, kwathi esikhundleni sayo bamisa isilinganiso sabo siqu, bese, ngokuzilinganisa naleso silinganiso, bazimemezela bengcwele. INkosi iyobavumela ukuba bembule okusezinhliziyweni zabo, benze ngokomoya wenkosi ebusa. Iyobayeka babonakalise inzondo yabo ngomthetho wakhe ngendlela abaphatha ngayo labo abathembekile ezimfunweni zawo. Bayoqhutshwa yilowo moya ofanayo wokuhlanya kwenkolo owashukumisela isixuku esabethela uKristu esiphambanweni; ibandla noMbuso bayohlanganiswa ngokuvumelana okufanayo okonakeleyo.”

“Ibandla lanamuhla liye lalandela ezinyathelweni zamaJuda asendulo, awabeka eceleni imiyalo kaNkulunkulu ngenxa yamasiko awo. Liguqule isimiso, laphula isivumelwano saphakade, futhi manje, njengangaleso sikhathi, ukuziqhenya, ukungakholwa, nokungathembeki kuyimiphumela yalokho. Isimo salo sangempela sethulwa kula mazwi avela engomeni kaMose: ‘Bazenzé ukonakala, ibala labo aliyilo ibala labantwana bakhe; bayisizukulwane esiphambeneyo nesigwegwile. Niyambuyisela kanjalo yini uJehova, nina bantu abayiziwula nabangahlakaniphile na? Akayena yini uyihlo owakuthenga na? Akakwenzanga yini, wakumisa na?’” Review and Herald, Mashi 18, 1884.

Ukwenqatshwa kokugcina kweqiniso yi-Adventism kwenzeka ngesikhathi somthetho weSonto, njengoba i-Adventism iphinda umlando wakwa-Israyeli wasendulo, lapho “iqhutshwa ngumoya ofanayo wokuhlanya kwenkolo owagqugquzela isixuku esabethela uKristu; ibandla nombuso kuyakuhlanganiswa ekuvumelaneni okufanayo okonakele.” Ukuvukela okuqhubekela phambili kwe-Adventism kumelwe kuHezekeli isahluko sesishiyagalombili, kunezinengiso ezine ezikhulayo, eziphawula ngokwesiprofetho izizukulwane ezine ze-Adventism ezaqala ngo-1863. Isinengiso sokugcina yilapho abaholi baseJerusalema bekhothamela ilanga.

Wangiyisa egcekeni elingaphakathi lendlu kaJehova; bheka-ke, emnyango wethempeli likaJehova, phakathi kompheme ne-altare, kwakukhona amadoda angaba ngamashumi amabili nanhlanu, efulathele ithempeli likaJehova, ubuso bawo bubheke empumalanga; akhonza ilanga, ebheke empumalanga. Wayesethi kimi: “Ukubonile lokhu, ndodana yomuntu na? Kuyinto encane yini endlini yakwaJuda ukwenza lezi zinengiso abazenzayo lapha na? Ngokuba bagcwalise izwe ngodlame, babuye futhi ukungithukuthelisa; bheka, babeka igatsha emakhaleni abo. Ngakho nami ngiyakwenza ngentukuthelo enkulu; iso lami aliyikuba nomusa, futhi angiyikuhawukela; nakuba bekhala ezindlebeni zami ngezwi elikhulu, nokho angiyikubezwa.” Hezekeli 8:16–18.

Isahlulelo esenziwa ngaleso sikhathi sifanekiselwa “yihora” lokwahlulelwa kukaBelshazzar.

Inkosi uBelishasari yenzela izikhulu zayo eziyinkulungwane idili elikhulu, yaphuza iwayini phambi kwaleyo nkulungwane. UBelishasari, esazama iwayini, wayala ukuba kulethwe izitsha zegolide nezesiliva uyise uNebukadinesari ayezikhiphe ethempelini elaliseJerusalema; ukuze inkosi, nezikhulu zayo, omkayo, nezancinza zayo, ziphuze ngazo. Base beletha izitsha zegolide ezazikhishwe ethempelini lendlu kaNkulunkulu elaliseJerusalema; inkosi, nezikhulu zayo, omkayo, nezancinza zayo, baphuza ngazo. Baphuza iwayini, badumisa onkulunkulu begolide, nabeziliva, nethusi, nensimbi, nokhuni, namatshe. Ngalelo hora kwavela iminwe yesandla somuntu, yaloba maqondana nothi lwesibani eselubeni lodonga lwesigodlo senkosi; inkosi yabona ingxenye yesandla esalobayo. Khona-ke ubuso benkosi bashintsha, nemicabango yayo yayiphazamisa, kwaze kwaxega amalunga ezinkalo zayo, namadolo ayo ashayana elinye kwelinye. Inkosi yamemeza ngezwi elikhulu ukuba kungeniswe izangoma, namaKaledi, nababhulayo. Inkosi yakhuluma, yathi kwabahlakaniphileyo baseBhabhiloni: Lowo oyakufunda lo mbhalo, angitshela nokuhunyushwa kwawo, uyakwembathiswa okubomvu klebhu, afakelwe iketanga legolide entanyeni yakhe, abe ngumbusi wesithathu embusweni. Base bengena bonke abahlakaniphileyo benkosi; kepha abakwazanga ukufunda umbhalo, nokwazisa inkosi ukuhunyushwa kwawo. Khona inkosi uBelishasari yakhathazeka kakhulu, ubuso bayo bashintsha kuyo, nezikhulu zayo zamangala. Daniyeli 5:1–9.

“Ngehora elifanayo” lapho ukwahlulelwa kukaBelshazare kufika, uShadiraki, uMeshaki no-Abhedinego baphonswa esithandweni somlilo esasifudunyeziwe “kaphindwe kasikhombisa” kunokuvamile.

Manje-ke uma senilungele ukuthi, ngesikhathi nje nizwa ukukhala kophondo, kwecilongo, kwehabhu, kwesakbhuthi, kwehubo, kwe-dulcimer, nazo zonke izinhlobo zomculo, niwe phansi nikhonze umfanekiso engiwezenzileyo, kuhle; kodwa uma ningakhonzi, niyakuphonswa ngalelo hora phakathi kwesithando somlilo ovuthayo; futhi ungubani lowo Nkulunkulu oyakunikhulula ezandleni zami na? UShadiraki, uMeshaki, no-Abedi-Nego baphendula bathi enkosini: O Nebukadinesari, asidingi ukukuphendula kulolu daba. Uma kunjalo, uNkulunkulu wethu esimkhonzayo unamandla okusikhulula esithandweni somlilo ovuthayo, futhi uyakusikhulula esandleni sakho, nkosi. Kodwa noma kungenjalo, makwazeke kuwe, nkosi, ukuthi asiyikukhonza onkulunkulu bakho, futhi asiyikukhuleka phambi komfanekiso wegolide owumisiwe nguwe. Khona-ke uNebukadinesari wagcwala ulaka, nesimo sobuso bakhe sashintsha sabhekana noShadiraki, uMeshaki, no-Abedi-Nego; ngakho wakhuluma wayala ukuba isithando sishisiswe kasikhombisa kunokujwayelekile ukusishisa. Daniyeli 3:15–19.

“Ihora” yokwahlulelwa kukaBelshazzar iyona kanye “ihora” yokwahlulelwa kukaShadiraki, uMeshaki no-Abhedinego, futhi kuzo zombili lezi ziqondiso “izikhathi eziyisikhombisa” zimelelwa njengophawu lwalokho kwahlulelwa. La maqhawe amathathu ameleda ofakazi ababili abakhuphukela ezulwini ngamafu njengesibonakaliso nge“hora” lokuzamazama komhlaba okukhulu ngoMthetho weSonto, kanti uBelshazzar umeleda ukwahlulelwa kokubhujiswa kwesizwe okulethwa phezu kwesilo somhlaba ngalelo kanye “hora.”

Sizoqhubeka nesifundo sethu sesahlulelo sikaBelshazzar esihlokweni esilandelayo.

“Ngikhathazeke ngokujulile enhliziyweni mayelana nezinga eliphansi lokuzinikela kokumesaba uNkulunkulu phakathi kwabantu bethu. Futhi lapho ngicabanga ngezinsizi ezamanyezelwa phezu kweKapernaume, ngicabanga ukuthi kukhulu kangakanani ukulahlwa okuyokwehlela labo abalaziyo iqiniso kodwa abangahambanga ngokweqiniso, kunalokho bahambe ngezinhansi zokuzibasela kwabo. Ezikhathini zobusuku ngikhuluma nabantu ngendlela enesizotha esikhulu kakhulu, ngibancenga ukuba babuze onembeza babo siqu, bathi: Ngingubani na? Ngiyikholwa na, noma angisona? Inhliziyo yami yenziwe yaba ntsha na? Umusa kaNkulunkulu oququlayo usubumbile isimilo sami na? Izone zami ngiziphendukele na? Zivunyiwe na? Zithethelelwe na? Ngimunye noKristu na njengoba yena emunye noYise na? Ngiyakuzonda na lokho engake ngakuthanda? Sengiyakuthanda manje na lokho engake ngakuzonda? Ngikubala konke njengokulahlekelwa ngenxa yobuhle obudlula konke bokwazi uKristu Jesu na? Ngiyazizwa na ukuthi ngiyimpahla ethengiwe kaJesu Kristu, nokuthi ihora ngalinye kufanele ngizingwelisele enkonzweni yakhe?”

“Simi emngceleni wezenzakalo ezinkulu nezinesizotha. Umhlaba wonke uzokhanyiswa ngenkzimulo yeNkosi njengoba amanzi emboza imifudlana yokujula okukhulu. Iziprofetho ziyagcwaliseka, futhi izikhathi zezivunguvungu ziphambi kwethu. Izingxabano zakudala ezibonakala sengathi zathuliswa isikhathi eside zizovuselelwa, futhi izingxabano ezintsha zizovela; okusha nokudala kuyohlangana, futhi lokhu kuyokwenzeka masinyane impela. Izingelosi zibambe imimoya emine, ukuze ingaphephi, kuze kunikezwe umhlaba umsebenzi othile wokuxwayisa; kodwa isiphepho siyabuthana, amafu ayasinda, elungele ukuqhuma phezu komhlaba, futhi kwabaningi lokhu kuyoba njengomgebengu ebusuku.”

“Abaningi bamamatheka futhi benqaba ukukholwa lapho sibatshela, eminyakeni engamashumi amabili nengamashumi amathathu eyedlule, ukuthi iSonto laliyocindezelwa phezu komhlaba wonke, nokuthi kwakuyokwenziwa umthetho wokuphoqelela ukuligcina nokucindezela unembeza. Siyakubona lokhu kugcwaliseka. Konke uNkulunkulu akushilo ngekusasa kuyakufezeka ngokuqinisekile; akukho lutho kukho konke akukhulumile oluyakwehluleka. UbuProthestani manje sebwelula izandla ngaphesheya komhosha ukuze bubambisane nobupapa, futhi kwakhiwa umfelandawonye wokunyathela uze ungabe usabonakala iSabatha lomyalo wesine; futhi umuntu wesono, owathi ngokugququzelwa nguSathane wamisa isabatha somgunyathi, lo mntwana wobupapa, uyakuphakanyiswa ukuba athathe indawo kaNkulunkulu.

“Lonke izulu limelwe kimi njengelibuka ukwembuleka kwezigameko. Kukhona inhlekelele ezokwambulwa empikiswaneni enkulu neyande isikhathi eside ngombuso kaNkulunkulu emhlabeni. Kukhona okuthile okukhulu nokunqumayo okuzokwenzeka, futhi lokho kungakabiphi impela. Uma kuba khona ukubambezeleka, isimilo sikaNkulunkulu nesihlalo sakhe sobukhosi kuyakufakwa engozini. Isikhali sezulu sivuliwe; yonke indawo yonke kaNkulunkulu nemihlomulo yayo isilungile. Izwi elilodwa ubulungisa obufanele ukulikhuluma, futhi kuyakuba khona izibonakaliso ezesabekayo emhlabeni, zolaka lukaNkulunkulu. Kuyakuba khona amazwi nokuduma nokubaneka neminyakazo yomhlaba nokuchithwa kwendawo yonke. Yonke inyakazo endaweni yonke yezulu ingeyokulungiselela umhlaba inhlekelele enkulu.

“Ukushubela kuthatha ubukhosi phezu kwayo yonke into yasemhlabeni; futhi njengabantu abaye baba nokukhanya okukhulu nolwazi olumangalisayo, abaningi babo bamelwe yizintombi eziyisihlanu ezilele nezibani zazo, kodwa bengenawo amafutha ezitsheni zabo; bebanda, bengenakuzwela, benokukhonza okuntekenteke, okufiphalayo. Ngesikhathi ukuphila okusha kusakazeka futhi kuqhamuka ngaphansi, kubambe ngokuqinile phezu kwazo zonke izikhungo zikaSathane, kulungiselelwa impi enkulu yokugcina nomzabalazo, ukukhanya okusha nokuphila namandla kwehla kuvela phezulu, kuthatha ubukhosi phezu kwabantu bakaNkulunkulu abangafike, njengoba abaningi manje befile eziphambekweni nasezonweni. Abantu abazobona manje lokho okuseduze ukuza phezu kwethu ngalokho okwenzekayo phambi kwethu, abasayikwethemba ukusungulwa kwabantu, futhi bayozwa ukuthi uMoya oNgcwele kumelwe uqashelwe, wemukelwe, wethulwe phambi kwabantu, ukuze balwele inkazimulo kaNkulunkulu, basebenze yonke indawo ezindleleni ezincane nasezindleleni ezinkulu zokuphila, ukuze kusindiswe imiphefumulo yabanye abantu. IDwala elilodwa kuphela eliqinisekile nelingaguquki linguDwala laPhakade. Yibo kuphela abakha phezu kwaleli Dwala abalondekile.”

“Labo abanengqondo yenyama manje, naphezu kwezixwayiso ezinikwe nguNkulunkulu ezwini lakhe nangobufakazi boMoya wakhe, abayikuhlangana nanini nomndenani ongcwele wabahlengiweyo. Bayizinkanuko zenyama, behlazekele emicabangweni, futhi bayisinengiso emehlweni kaNkulunkulu. Abakaze bangcwele ngeqiniso. Abahlanganyeli esimweni sobuNkulunkulu, abakaze banqobe ubuntu babo kanye nezwe kanye nezinkanuko zalo nezifiso zalo. Laba bantu bakhona kuwo wonke amabandla ethu, futhi ngenxa yalokho amabandla abuthakathaka, ayagulayo, futhi asezokufa. Akumelwe kube khona manje ubufakazi obunganaki, kodwa ubufakazi obuqotho, obuqondile, obukhalima konke ukungcola, futhi obuphakamisa uJesus. Thina, njengabantu bakhe, kumelwe sibe sesimweni sokulindela, sisebenza futhi silinda futhi siqapha futhi sithandaza.”

“Leli themba elibusisiweyo lokubonakala kwesibili kukaKristu lidinga ukwethulwa kaningi kubantu, kanye namaqiniso alo anobudlelwano obungcwele nobusindayo; ukubheka ukubuya ngokushesha kweNkosi yethu uJesus ezofika enkazimulweni yayo, kuyoholela ekutheni izinto zasemhlabeni zibhekwe njengobuze nanjengento engeyilutho. Lonke udumo noma isikhundla saleli zwe akunanzuzo, ngoba okholwayo weqiniso uphila ngaphezu kwezwe; izinyathelo zakhe ziyaqhubeka zibheke ezulwini. Ungumhambi nesihambi. Ubuzwe bakhe buphezulu. Uqoqa imisebe yelanga yokulunga kukaKristu emphefumulweni wakhe, ukuze abe ngokukhanya okuvuthayo nokukhanyayo ebunyamani bokuziphatha obusemboze umhlaba. Yeka ukholo olunamandla, yeka ithemba eliphilayo, yeka uthando oluvuthayo, yeka intshiseko engcwele, ezinikezele kuNkulunkulu ebonakala kuye, futhi yeka umehluko osobala phakathi kwakhe nezwe! ‘Ngakho-ke lindani, nithandaze njalo, ukuze nibalwe nifanele ukuphunyuka kuzo zonke lezi zinto eziyakufezeka, nokuma phambi kweNdodana yomuntu.’ ‘Ngakho-ke lindani, ngokuba anazi ukuthi yiwuphi umhora iNkosi yenu ezofika ngawo.’ ‘Ngalokho nani hlalani nilungile; ngokuba iNdodana yomuntu iza ngehora eningalicabangiyo.’ “Bheka, ngiza njengesela. Ubusisiwe olindayo, agcine izingubo zakhe.” Amaphamfulethi, 38–40.