

# Incwadi KaDaniyeli - Inombolo Yamashumi Ayisikhombisa Nantathu

*Ukwembulwa Kokufana Komlando: Inkohliso KaJerobowamu Nohlolo  
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Imibuso yasenyakatho neyaseningizimu yahlakazeka ngaphansi kwentukuthelo kaNkulunkulu iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ekugcwalisekeni kwesivumelwano esaphulwa sikaLevitikusi amashumi amabili nanhlanu namashumi amabili nesithupha. Iminyaka engamashumi amane nesithupha phakathi kokuphela kwentukuthelo yokuqala neyokugcina yayimelela ukubuthwa kwaleyo mibuso emibili ibe ngumbuso munye wakwa-Israyeli wesimanje ongowomoya ngo-1844. Ukubuthwa kwalezo zizwe ezimbili kwamelelwa yizinduku ezimbili uHezekeli azihlanganisa zaba munye kanye nezinduku ezimbili umfelokazi waseZarefathi azicosha endabeni ka-Eliya. Ngo-Okthoba 22, 1844 umlando wesiprofetho wemibuso yasenyakatho neyaseningizimu waphetha, futhi ngokwenza kanjalo waphinda umlando wokuqala kwaleyo mibuso emibili.

UJerobowamu wamisa uhlelo lokukhonza olungelona iqiniso embusweni osenyakatho ukuze avimbele izakhamuzi zakhe ukuba zingayi kwaJuda ziyokhonza uNkulunkulu ethempelini laseJerusalema.

UJerobowamu wasesethi enhliziyweni yakhe: Manje umbuso uyakubuyela endlini kaDavide. Uma laba bantu benyukela eJerusalema ukuyokwenza umhlatshelelo endlini kaJehova, inhliziyoyalaba bantu iyakuphendukela futhi enkosini yabo, uRehobowamu inkosi yakwaJuda; bayakungibulala, baphinde babuyele kuRehobowamu inkosi yakwaJuda. Ngakho inkosi yeluleka, yenza amathole amabili egolide, yathi kubo: Kunzima kakhulu kini ukwenyukela eJerusalema; bhokani onkulunkulu bakho, Israyeli, abakukhipha ezweni laseGibhithe. Yase ibeka elinye eBethete, elinye yalibeka eDani. Le nto yaba yisono; ngokuba abantu bahamba ukuyokhuleka phambi kwelilodwa, baze bayofika eDani. Wenza futhi indlu yezindawo eziphakemeyo, wenza nabapristi phakathi kwabaphansi kubantu, ababengesibo amadodana kaLevi. UJerobowamu wamisa umkhosi ngenyanga yesishiyagalombili, ngosuku lweshumi nanhlanu lwenyanga, onjengomkhosi oseJuda; wanikela phezu kwe-altare. Wenza njalo eBethete, ehlatshela amathole ayewenzile; wamisa naseBethete abapristi bezindawo eziphakemeyo ayezenzile. Kanjalo wanikela phezu kwe-altare ayelenzile eBethete ngosuku lweshumi nanhlanu lwenyanga yesishiyagalombili, yona leyo nyanga ayeyiqambe ngenhliziyoyakhe uqobo; wamisa umkhosi kubantwana bakwa-Israyeli; wanikela phezu kwe-altare, washisa impepho. 1 AmaKhosi 12:26–33.

Uhlelo lwakhe lokukhonza lwaluyisifaniso seKatolika (sobuhedeni), ngoba, njengasekuvukeleni kuka-Aroni, lwasungula umfanekiso wesilo nowesilo. Izithombe ezimbili zamathole zenziwa ngegolide, okufanekisela iBabiloni. Lezi zithombe zanikelwa konkulunkulu baseGibhithe,

abachazwa njengoba no-Aroni wayebachazile; ngokuthi “onkulunkulu ababenyusile baphuma ezweni laseGibhithe.” Wakha ama-altare amabili emizini emibili, okuthi, lapho kubhekwa ndawonye, kufanekisele ukuhlanganiswa kwebandla (iBethele) nombuso (iDani). Lawa ma-altare ayeyizifaniso ezingamanga ze-altare leqiniso, elinguKristu, njengoba nje neKatolika izisho ukuthi iyimeleli kaKristu yasemhlabeni. Wavusa ubupristi obonakele, njengoba kunjalo ngabapristi beKatolika. Wakhetha usuku lwenkonzo yakhe yokukhonza olwaluhluke ngokukhethekile ezinsukwini zanoma yimiphi imikhosi yeqiniso kaNkulunkulu, ngaleyo ndlela emele impikiswano ngosuku lweqiniso nolwamanga lokukhonza.

Ekugujweni kwesimiso sakhe samanga sokukhonza, uNkulunkulu wathuma umprofethi evela kwaJuda ukuba akhuze lesi simiso sakhe sokukhonza esingumgunyathi.

Futhi, bheka, kwafika umuntu kaNkulunkulu evela kwaJuda ngezwi likaJehova eBethele; uJerobowamu wayemi ngase-altare eshisa impepho. Wamemeza emelene ne-altare ngezwi likaJehova, wathi: O altare, altare, usho kanje uJehova: Bheka, kuzakuzalwa umntwana endlini kaDavide, ogama lakhe linguJosiya; phezu kwakho uyakunikela abapristi bezindawo eziphakemeyo abashisa impepho phezu kwakho, namathambo abantu ayakushiswa phezu kwakho. Wanika isibonakaliso ngalolo suku, wathi: Lesi yisibonakaliso uJehova asikhulumileyo; bheka, i-altare liyakudabuka, nomlotha okuphezu kwalo uyakuchitheka. 1 AmaKhosi 13:1–3.

Umprofethi wakwaJuda wamemezela isiprofetho esiphindwe kathathu esakhomba ukuzalwa kwesikhathi esizayo kwenkosi uJosiya. Wabikezela ukuthi uJosiya wayezobulala abapristi ababi ababekhonza e-altare elingelona iqiniso, nokuthi uJosiya wayeyoshisa namathambo abantu phezu kwalelo altare uqobo. Waphinde wanika uJerobowamu isibonakaliso, ekhomba ukuthi i-altare likaJerobowamu laliyoklebhuka livuleke futhi umlotha uchitheke uphume. Zonke lezi zinto zagwaliseka ngokweZwi leNkosi, kodwa lapho uJerobowamu ezwa isimemezelo somprofethi wathukuthela wafuna ukubhekana nomprofethi, kepha uNkulunkulu wayephethe konke.

Kwase kuthi, lapho inkosi uJerobowamu izwa izwi lomuntu kaNkulunkulu, owayememezile emelene ne-altare eBethele, yelula isandla sayo isisusa e-altare, yathi: Mbambeni. Isandla sayo, ayesiselulele ukumelana naye, sase somile, kangangokuthi yayingasenakukubuyisela kuye futhi. Ne-altare nalo laqhekeka, nomlotha wachitheka usuka e-altare, ngokwesibonakaliso umuntu kaNkulunkulu ayeninikezile ngezwi likaJehova. 1 AmaKhosi 13:4, 5.

Isibonakaliso sagwaliseka ngokushesha, futhi isandla sikaJerobowamu sabuthwa.

Inkosi yaphendula yathi kumuntu kaNkulunkulu: Ncenga manje ubuso bukaJehova uNkulunkulu wakho, ungikhulekele, ukuze isandla sami sibuyele kimi futhi. Umuntu kaNkulunkulu wanxusa uJehova, isandla senkosi sabuyiselwa kuyo futhi, saba njengakuqala. Inkosi yathi kumuntu kaNkulunkulu: Woza nami ekhaya, uziphumuze, mina ngizokunika umvuzo. Umuntu kaNkulunkulu wathi enkosini: Noma unganginika ingxenye yendlu yakho, angiyikungena nawe, futhi angiyikudla sinkwa, angiyikuphuza namanzi kule ndawo; ngokuba ngalotshwa kimi ngezwi likaJehova, kuthiwa: Ungadli sinkwa, ungaphuzi namanzi, futhi ungabuyi ngendlela efanayo oze ngayo. Ngakho wahamba ngenye indlela, akabuyanga

ngendlela ayeze ngayo eBethela. 1 AmaKhosi 13:6–10.

UJesu ngaso sonke isikhathi ufanekisa ukuphela kwento ngokuqala kwento, futhi ukuqala kwemibuso yasenyakatho neyaseningizimu yakwa-Israyeli wasendulo ongokoqobo kuphetha emlandweni lapho izinduku ezimbili zihlanganiswa zibe yinduku eyodwa, emele isizwe sakwa-Israyeli ongokomoya wanamuhla.

Emlandweni lapho izinduku ezimbili zahlanganiswa khona kwaqalwa inqubo yokuvivinywa enezinyathelo ezintathu ngesikhathi sokuphela ngo-1798. Zombili izinduku (imibuso) zazibuthelwa kusengaphambili ngaphambi kokuthululwa kukaMoya oNgcwele eMemezweni Laphakathi Nobusuku. Ekudumazekeni kokuqala entwasahlobo ka-1844, amaProthestani ahluleka kulowo msebenzi wokuvivinywa futhi aba ngamadodakazi obuKatolika, ngaleyo ndlela ephinda ukusungulwa kohlelo lokukhonza olungumgunyathi, njengoba kwakufanekisiwe nguJerobowamu.

INguquko yamaProthestani kwakuwumsebenzi uNkulunkulu awufeza ukuze akhiphe ibandla elisehlane ezinkolelweni eziyize, emasikweni nasezivumelwaneni zesonto laseRoma. Kusukela esikhathini sikaMartin Luther, amaqiniso aya ngokuya eningi embulwa, ekhomba isifebe saseTire njengokungeyilutho ngaphandle kohlelo lokukhonza lwabahedeni olumbozwe ukuvuma kobuKristu okungamanga. Kwakuyinjongo yeNkosi ukukhipha abantu baYo ababethunjiwe ebumnyameni, njengoba Yenza ngesikhathi abantu baYo beyizigqila eGibhithe. Yabakhulula ekugqilazweni kwaseGibhithe ukuze ibanike umthetho waYo. Ukwenqaba kwamaProthestani ukulandela ukukhanya okwandayo kolwazi olwawulwa ngo-1798, kwabavimbela ekuboneni umthetho nomsebenzi weqiniso wesigodlo esingcwele kaKristu ngo-1844.

Ukwenqaba kwabo umlayezo wehora lokwahlulela kwabonisa ukuba baba ngamadodakazi esonto laseRoma, base besimisa uhlelo lwamanga lokukhonza olubonwa emiBhalweni njengomprofethi wamanga (ubuProthestani obuhlubukayo). AmaMillerite athembekileyo angena ethempelini ngokukholwa ngo-October 22, 1844, amukela ukukhanya kwengelosi yesithathu, futhi aletha ukusola kulolo hlelo lwamanga lokukhonza oluthi lunguProthestani, kuyilapho lubambelela esikweni eliyinhloko lobuqaba, okuwukukhonza ilanga. Umprofethi waseJuda wayeyisifanekiselo se-Adventism yamaMillerite ekuqapheliseni nasekwethuleni umlayezo wengelosi yesithathu owafika ngo-October 22, 1844.

Lapho ebhekene nesicelo sikaJerobowamu sokuba umprofethi eze emzini wakhe aziphumulele, umprofethi waveza iziqondiso eziqondile ayenikwe zona yiNkosi. Lowo myalo wanikezwa futhi iMillerite Adventism. Umyalo wawungowokuthi bangabuyeli ngendlela ababefike ngayo, kanti iMillerite Adventism yayiphume emahlelweni obuProthestani. Babehlukanisiwe namaProthestani ekudumazekeni kokuqala entwasahlobo ka-1844, futhi uJeremiya unikeza isibonelo seziqondiso ezifanayo ncamashi ezazinikezwe umprofethi wakwaJuda.

Amazwi akho atholakala, ngawadla; futhi izwi lakho laba kimi yinjabulo nokwethaba kwenhliziyo yami; ngokuba ngibizwa ngegama lakho, O Jehova Nkulunkulu wamabandla. Angihlalanga emhlanganweni wabahleki bosulu, futhi angijabulelanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigcwalise ngokufutheka. Kungani ubuhlungu bami bungapheli, nesilonda sami singelapheki, esenqaba ukuphulukiswa? Uyokuba kimi

ngokuphelele njengomqambimanga, nanjengamanzi aphelayo na? Ngakho usho kanje uJehova ukuthi: Uma ubuya, khona ngiyakukubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Futhi ngiyakukwenza kulaba bantu ube ludonga lwethusi olubiyelweyo; bayakulwa nawe, kodwa abayikukunqoba; ngokuba nginawe ukukusindisa nokukukhulula, usho uJehova. Futhi ngiyakukukhulula esandleni sababi, ngikuhlenge esandleni sabesabekayo. Jeremiya 15:16–21.

Ekugcwalisekeni kwesiprofetho sesikhathi soMaye wesibili, ngo-Agasti 11, 1840, ingelosi enamandla yesAmbulo ishumi yehla, inencwadi encane evuliwe esandleni sayo, kwase kuthiwa kuJohane makahambe ayithathe le ncwadi ayidle. UJeremiya umele labo abadla incwadi encane ngaleso sikhathi emlandweni, futhi amazwi ayemnandi njengoju, ngokuba ayeyinjabulo nokuthokoza kwenhliziyo yakhe. Kodwa ngenxa “yesandla” sikaNkulunkulu, uJeremiya “wagcwaliswa” “ngentukuthelo,” “walinyazwa” futhi waba “sezinhlungwini ezingapheliyo.” Ngenxa “yesandla” sikaNkulunkulu uJeremiya waphakamisa ukuthi uNkulunkulu wayebe “kuye” uJeremiya “njengomqambimanga,” nanjengamanzi “ahlulekayo.” INkosi yayibeke “isandla” saYo phezu kwephutha elithile kwezinye zezinombolo zeshadi lika-1843.

UJeremiya umele ukudumazeka kokuqala kwamaMillerite, lapho umbono kaHabakuki walibala. Kulabo abamelwe nguJeremiya kwabonakala sengathi umlayezo, omelelwe “njengemvula,” wehlulekile. Kodwa uHabakuki wayeshilo ukuthi “umbono usekhona okwesikhathi esimisiwe, kodwa ekugcineni uyakukhuluma, ungabi ngamanga; noma ulibala, wulinde; ngokuba uyakuza impela, awuyikwephuza.” UJeremiya wayecabange ukuthi uNkulunkulu waqamba amanga, nokuthi umlayezo (imvula) wehlulekile, kodwa wawulibele kuphela.

Khona-ke uNkulunkulu wayala uJeremiya ngokuthi: “Uma ubuya, ngiyakukubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo.” Emva kokudumazeka uJeremiya, emele abantu bakaNkulunkulu okufanele babuyele enkonzweni yeNkosi futhi bazithintithe ukucindezeleka okwaba khona lapho kwabonakala sengathi umlayezo uhlulekile. Uma uJeremiya ayengagcwalisa izimfuneko ezimisiwe, uNkulunkulu wayeyomvumela ukuba abe ngummeli waKhe.

Okubaluleke nakakhulu esifundweni sethu ngalesi sikhathi yilokho uNkulunkulu akutshela uJeremiya mayelana “nomhlangano wabahleki bosulu” ababebe “bethokoza” ngenxa yokudumala kwakhe. Watshela uJeremiya ukuthi abahleki bosulu babengabuyela kuJeremiya, kodwa yena wayengasoze abuyele kubo. UJeremiya wayemele labo ababema ngokuphikisana namaProthestani ayesanda kukhetha ukubuyela esibayeni sobuKatolika, abe amadodakazi aseBabiloni, abaprofethi bamanga bakaBali no-Ashtaroti. UJeremiya wayemele umprofethi wakwaJuda okwathi, kuleso sikhathi esifanayo emqeni wesiprofetho, wakhuza uhlelo lwamanga lokukhonza lukaJerobowamu ekuqaleni kombuso wasenyakatho, ngaleyo ndlela eba yisifanekiso sokwethulwa kohlelo lwamanga lokukhonza olwaluyisithombe sobuKatolika ekupheleni komlando wombuso wasenyakatho. Umprofethi watshela uJerobowamu, lapho uJerobowamu enikela ukwakha umfelandawonye, ukuthi wayengafanele adle, aphuze, noma abuye ngendlela ayeze ngayo.

Inkosi yathi kumuntu kaNkulunkulu: Woza nami ekhaya, uziphumulele, ngikunike nomvuzo. Umuntu kaNkulunkulu wathi enkosini: Noma unganginika ingxenye yendlu yakho, angiyikungena nawe, futhi angiyikudla sinkwa noma ngiphuze amanzi kule ndawo; ngoba ngiyalwe kanjalo ngezwi likaJehova, kuthiwa: Ungadli sinkwa, ungaphuzi amanzi, futhi ungabuyi ngendlela efanayo oze ngayo. 1 AmaKhosi 13:7–9.

Inkulumo yomprofethi wakwaJuda iyahambisana nomsebenzi wabaprofethi bamanga bakaBali no-Ashitaroti endabeni ka-Eliya. Yebo, umlando wamaMillerite nawo ungumlando ka-Eliya, ngokuba uMiller wayengu-Eliya. Endabeni ka-Eliya, abaprofethi bakaBali no-Ashitaroti benza umdanso wenkohliso, owadalulwa njengobuwula lapho kwehla umlilo uvela kuNkulunkulu waqeda umnikelo ka-Eliya, ngaleyo ndlela kufanekiswa ukuthululwa kukaMoya oNgcwele eMidnight Cry emlandweni wamaMillerite. Ukubhekana kwalowo mlendo kwafanekisa ukubhekana kuka-Eliya wesibili, okungukuthi uJohane uMbhapathizi, ngesikhathi somdanso wenkohliso owenziwa yindodakazi kaHerodiyasi (uSalome). UHerodiyasi wayefanekiswa ngoJezebeli, futhi uJezebeli uwuphawu lwebandla lamaKatolika.

Ngo-1844, amabandla amaProthestani aba nguSalome, indodakazi kaHerodias (uJezebeli). Emdansweni wokukhohlisa uHerode wayethembise ingxenye yombuso wakhe, futhi wakwenza lokho ngosuku lokuzalwa kwakhe, ngaleyo ndlela efanekisa izinsuku zokugcina lapho amakhosi ayishumi, afanekiswa ngu-Ahavi (inkosi yemibuso eyishumi yasenyakatho), evuma ukunikeza upapa umbuso wawo (uJezebeli). Ukunikela “ingxenye yombuso wakho” kuwuphawu lomfelandawonye, futhi umprofethi waseJudiya wayemazisa ngokusobala uJerobowamu ukuthi wayengeke neze enze umfelandawonye naleyo nkosi ehlubukileyo noma asekele isimiso sayo sokukhonza esingumgunyathi.

Yilokho futhi inkosi eyakutshela uJeremiya, lapho yathi “ibandla labaklolodeli” (ubuProthestani obuhlubukayo) lingabuyela kuJeremiya, kodwa uJeremiya akumelwe nanini abuyele kubo, noma abuye ngendlela afike ngayo. Kodwa lowo mprofethi wakwaJuda wenza yona kanye leyo nto, ngoba wakhohliswa ngumprofethi wamanga noqambimanga ngaphambi kokuba abuyele kwaJuda—ngaphambi kokuba aqede umsebenzi ayewunikiwe.

Kwakuhlala umprofethi omdala eBhetheli; amadodana akhe eza amlandisa ngayo yonke imisebenzi ayenzile ngalolo suku eBhetheli umuntu kaNkulunkulu; namazwi ayewakhulume enkosini nawo awatshela uyise. Uyise wathi kuwo: Uhambe ngayiphi indlela na? Ngokuba amadodana akhe ayibonile indlela ahambe ngayo umuntu kaNkulunkulu owayefike evela kwaJuda. Wasesithi emadodaneni akhe: Ngifakeleni imbongolo. Ngakho amfakela imbongolo; wayeseyigibela, wahamba emlandela umuntu kaNkulunkulu, wamfumana ehlezi ngaphansi kwesihlahla som-okhi; wathi kuye: Unguye yini umuntu kaNkulunkulu owafika evela kwaJuda na? Wathi: Yimi. Wayesethi kuye: Woza nami ekhaya, udle isinkwa. Wathi: Anginakubuyela nawe, noma ngingene nawe; futhi angiyikudla sinkwa, noma ngiphuze amanzi nawe kule ndawo; ngokuba kwathiwa kimi ngezwi likaJehova: Ungadli sinkwa, ungaphuzi amanzi khona, futhi ungabuyi ngendlela ohambe ngayo lapho ufika. Wathi kuye: Nami ngingumprofethi njengawe; ingelosi yakhuluma kimi ngezwi likaJehova, yathi: Mbuyise nawe endlini yakho, ukuze adle isinkwa, aphuze amanzi. Kodwa wamqamba amanga. Ngakho wabuyela naye, wadla isinkwa endlini yakhe, waphuza amanzi. Kwathi besahlezi etafuleni, izwi likaJehova

lafika kumprofethi owambuyisayo; wamemeza kumuntu kaNkulunkulu owayefike evela kwaJuda, wathi: Isho kanje iNkosi: Njengokuba ungawulalelanga umlomo kaJehova, ungagcinanga umyalo akuyale ngawo uJehova uNkulunkulu wakho, kodwa ubuyile, wadla isinkwa, waphuza amanzi endaweni uJehova athi kuwe ngayo: Ungadli sinkwa, ungaphuzi amanzi; isidumbu sakho asiyikufika ethuneni lawoyihlo.

Kwase kuthi, esedlile isinkwa, esenathile, wamfakela ihhashi lokuthwala, okuwukuthi, elomprofethi ayembuyisile. Kwathi eshambe, ibhubesi lahlangana naye endleleni, lambulala; isidumbu sakhe salahlwa endleleni, imbongolo yema eceleni kwaso, nebhubesi nalo lema eceleni kwesidumbu. Bheka, kwadlula abantu babona isidumbu silahlwe endleleni, nebhubesi limi eceleni kwesidumbu; base befika bakusho emzini lapho kwakuhlala khona umprofethi omdala. Kwathi lapho umprofethi ayembuyisile endleleni ezwa lokho, wathi: Nguye umuntu kaNkulunkulu, ongazange alalele izwi likaJehova; ngakho-ke uJehova umnikezele ebhubesini, elimdabulile, lambulala, njengokwezwi likaJehova alikhuluma kuye. Wakhuluma emadodaneni akhe, wathi: Ngifakeleni imbongolo. Ase emfikela. Wahamba wayesithola isidumbu sakhe silahlwe endleleni, nembongolo nebhubesi kumi eceleni kwesidumbu; ibhubesi lalingasidli isidumbu, lingayidabulanga nembongolo. Umprofethi wase ethatha isidumbu somuntu kaNkulunkulu, wasibeka embongolweni, wasibuyisa; umprofethi omdala wafika emzini ezokhala nokumngcwaba. Wasibeka isidumbu sakhe ethuneni lakhe uqobo; base bamlilela, bethi: Maye, mfowethu wami! Kwase kuthi, esemngcwabile, wakhuluma emadodaneni akhe, wathi: Nxa sengifile, khona ningingcwabe ethuneni lapho kungcwatshwe khona umuntu kaNkulunkulu; nibeke amathambo ami eceleni kwamathambo akhe; ngoba izwi alikhala ngezwi likaJehova limelene ne-altare laseBethete, limelene nazo zonke izindlu zezindawo eziphakemeyo ezisemizini yaseSamariya, liyakufezeka impela. 1 AmaKhosi 13:11–32.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Lapho amandla kaNkulunkulu efakaza ngalokho okuyiqiniso, lelo qiniso limelwe ukuma kuze kube phakade njengeqiniso. Akumelwe kwamukelwe nhlobo ukucabangela okulandela emuva okuphikisana nokukhanya uNkulunkulu asinike kona. Kuyovela abantu abanezincazelo zemiBhalo eziyoba yiqiniso kubo, kodwa ezingelona iqiniso. Iqiniso lalesi sikhathi uNkulunkulu usinike lona njengesisekelo sokukholwa kwethu. Yena uqobo usifundisile ukuthi liyini iqiniso. Kuyovela omunye, kuphinde kuvele nomunye, benokukhanya okusha okuphikisana nokukhanya uNkulunkulu akunike ngaphansi kokubonakaliswa kukaMoya waKhe oNgcwele. Kusekhona abambalwa abasaphila abadlula kulokho okwazuzwa ekumisweni kwaleli qiniso. UNkulunkulu ngomusa ugcine izimpilo zabo ukuze baphinde, baphinde kuze kube sekupheleni kwezimpilo zabo, ukulandisa kokuhlangenwe nakho abadlula kukho, njengoba kwenza uJohane umphostoli kwaze kwaba sekugcineni impela kwempilo yakhe. Futhi ababethwele ibhanela asebewile ekufeni bayokhuluma ngokunyatheliswa kabusha kwemibhalo yabo. Ngiyalelwa ukuthi ngaleyo ndlela amazwi abo ayozwakala. Bamele ukufakaza kwabo ngalokho okuyikho okuyakha iqiniso lalesi sikhathi.”

“Asimele samukele amazwi alabo abeza nomlayezo ophikisa amaphuzu akhethekile enkolo yethu. Baqoqa ndawonye inqwaba yemiBhalo, bese beyinqwabela njengobufakazi ezungeze

izimfundiso zabo abazimiselayo. Lokhu kwenziwe kaningi, kuphindaphindwa, phakathi neminyaka engamashumi amahlanu edlule. Futhi nakuba imiBhalo iyiZwi likaNkulunkulu, futhi kufanele ihlonishwe, ukusetshenziswa kwayo, uma ukusetshenziswa okunjalo kususa insika eyodwa esisekelweni uNkulunkulu asiqinise kule minyaka engamashumi amahlanu, kuyiphutha elikhulu. Lowo owenza ukusetshenziswa okunjalo akazi ukubonakaliswa okumangalisayo kukaMoya oNgcwele okwanika amandla nokuqina emilayezweni yangaphambili eyafika kubantu bakaNkulunkulu.”

“Ubufakazi bukaMzalwane G abuthembekile. Uma bamukelwa, buyobhidliza ukukholwa kwabantu bakaNkulunkulu eqinisweni elisenze saba yilokho esiyikho.

“Kumelwe sime siqinile kulolu daba; ngokuba amaphuzu azama ukuwafakazela ngemiBhalo awanasisekelo esiqinile. Awafakazi ukuthi okuhlangenwe nakho kwesikhathi esedlule kwabantu bakaNkulunkulu kwakuyinkohliso. Sasinalo iqiniso; saqondiswa yizingelosi zikaNkulunkulu. Kwakungaphansi kobuholi bukaMoya oNgcwele lapho kwanikezwa khona ukwethulwa kombuzo wendlu engcwele. Kuwukuhlakanipha ukuba wonke umuntu athule maqondana nezici zokholo lwethu lapho engabanga nandima kuzo. UNkulunkulu akaze aziphikise. Ubufakazi bemiBhalo busetshenziswa ngokungafanele uma buphoqwa ukuba bufakaze lokho okungelona iqiniso. Kuzovela omunye, kube kusavela nomunye, balethe lokho okuthiwa kungukukhanya okukhulu, benze nezimangalo zabo. Kodwa thina simi ezimpawini zasendulo. [1 Johane 1:1–10 kucashuniwe.]”

“Ngiyalelwa ukuba ngithi la mazwi singawasebenzisa njengoba efanelekile kulesi sikhathi, ngoba isikhathi sesifikile sokuba isono sibizwe ngegama laso elifanele. Siyaphazamiseka emsebenzini wethu ngabantu abangaguqukile, abafuna inkazimulo yabo siqu. Bafisa ukubhekwa njengabasunguli bezimfundiso ezintsha, abazethulayo bethi ziyiqiniso. Kodwa uma lezi zimfundiso zamukelwa, ziyoholela ekuphikeni iqiniso uNkulunkulu abelokhu elinika abantu Bakhe eminyakeni engamashumi amahlanu edlule, eliqinisa ngokubonakaliswa kukaMoya oNgcwele.” Selected Messages, incwadi 1, 161.