

# Incwadi kaDaniyeli - Inombolo Engamashumi Ayisikhombisa Nesishiyagalolunye

*Ukwembulwa Kokuvukela Kuka-1888: Izifundo Ezivela Esizukulwaneni Sesibili Se-Adventism YaseLawodikeya*

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Isizukulwane sesibili sobu-Adventist baseLawodikeya safika ngo-1888, futhi lesi sizukulwane simelelwa ngokomfanekiso kuHezekeli isahluko sesishiyagalombili, njengesinengiso sesibili, esimelelwe “ngamakamelo ezithombe zakhe.”

Ngakho ngangena ngabona; bheka, zonke izinhlobo zezinto ezihuquzelayo, nezilwane ezinengekayo, nazo zonke izithixo zendlu yakwa-Israyeli, kuqoshiwe odongeni nxazonke. Phambi kwazo kwakumi amadoda angamashumi ayisikhombisa abadala bendlu yakwa-Israyeli, futhi phakathi kwawo kwakumi uJazaniya indodana kaShafani, yilowo nalowo ephethe impepho yakhe ngesandla; kwase kukhuphuka ifu eliwugqinsi lempepho. Wayesethi kimi: Ndodana yomuntu, ukubonile yini lokho okwenziwa ngabadala bendlu yakwa-Israyeli ebumnyameni, yilowo nalowo emakamelweni ezithombe zakhe? ngokuba bathi: INkosi ayisiboni; INkosi iwushiyile umhlaba. Hezekeli 8:10–12.

Amakamelo ezithombe amelela izimfihlo ezimbi ezingaphakathi ezinhliziyweni zalabo abamelwe njengamadoda asendulo, futhi bona balethe khona lobobo bubi, hhayi kuphela emakamelweni ezingqondo zabo, kodwa futhi nasemakamelweni endlu engcwele kaNkulunkulu.

Ungadli isinkwa salowo oneso elibi, futhi ungakufisi ukudla kwakhe okumnandi; ngoba njengoba ecabanga enhliziyweni yakhe, unjalo. Uthi kuwe: Yidla uphuze; kodwa inhliziyi yakhe ayinawe. IzAga 23:6, 7.

Ububi bamakamelo ezithombe buqoshiwe kokubili ezindongeni zethempeli nasezindongeni zemiqondo yamadoda asendulo. Amakamelo emfihlo ezithombe esinengiso sesibili sikaHezekeli isahluko sesishiyagalombili, amele isizukulwane sesibili se-Adventism yaseLawodikeya; kanti ezinengisweni ezine, isinengezo sesibili sithatha isikhathi esengeziwe ukugcizelela ukuhlubuka kwebandla njengomzimba, nakuba zonke lezi zinengiso ezine zivezwa njengokwenziwa ngamadoda ayefanele ukuba ngabalindi babantu.

“Uphawu lokukhululwa lubekiwe phezu kwalabo ‘ababubulayo nabakhala ngenxa yazo zonke izinengiso ezenziwayo.’ Manje ingelosi yokufa iyaphuma, imelwe embonweni kaHezekeli ngamadoda anezikhali zokubulala, anikwa wona umyalo wokuthi: ‘Bhubhisani ngokupheleleyo abadala nabancane, izintombi, nezingane ezincane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale engcwele yami.’ Umprofethi uthi: ‘Baqala ngamadoda amadala ayengaphambi kwendlu.’ Hezekeli 9:1–6. Umsebenzi wokubhujiswa uqala phakathi kwalabo abathi bayizilindi zomoya zabantu. Izilindi zamanga ziyizokuqala ukuwa. Akukho noyedwa ozohawukela noma

ozokhulula. Amadoda, abesifazane, izintombi, nezingane ezincane bayabhubha ndawonye.”  
The Great Controversy, 656.

Ukuhlubuka okuphawula ukufika kwesizukulwane sesibili kuhlotshaniswa ngokukhethekile nobuholi bobu-Adventisti baseLawodikeya, njengoba kwagcwaliseka emhlanganweni we-General Conference ka-1888 eMinneapolis. Kumelwe yisisho esithi “abadala bendlu ka-Israyeli,” futhi futhi “ngamadoda angamashumi ayisikhombisa.” Kwakungabadala abangamashumi ayisikhombisa ababexhumene nomsebenzi kaMose, futhi iqembu lesibili labafundi bakaJesu lalaxhiwe ngamadoda angamashumi ayisikhombisa. “Amashumi ayisikhombisa” amele ubuholi, njengoba kwenza “abadala.” Isinengiso sesibili sibeka ukugcizelela okwengeziwe phezu kobuholi, futhi ngokwenza kanjalo sibeka ukugcizelela phezu kwesinengiso njengokuhlotshaniswa nokuhlubuka kwebandla lonke kobuholi.

Phakathi kwalawo madoda angamashumi ayisikhombisa asendulo kwakumi “uJazaniya indodana kaShafani.” Igama elithi “Jazaniya” lisho ukuthi “ozwiwe nguNkulunkulu”, futhi umele ubuholi obahlubuka ngaso kanye isikhathi uNkulunkulu ekhuluma ngaso, ngoba wamuzwa uNkulunkulu, kodwa wenqaba ukulalela; ngokuba wavuma ukuthi uNkulunkulu wayebashiyile abantu bakhe, nokuthi uNkulunkulu wayengakuboni okwakwenzeka emakamelweni ayimfihlo. UJazaniya wayeyi-“ndodana kaShafani,” futhi igama elithi “Shafani” lisho ukuthi “ukufihla”. Isimo sesizukulwane sesibili simele ukuhlubuka kobuholi obahlubuka ngaso kanye isikhathi uNkulunkulu ekhuluma ngaso, futhi bakholwa ukuthi uNkulunkulu wayengakuboni noma engenandaba nezenzo zabo.

UDadewethu uWhite waloba ukuthi waboniswa izingxoxo zabaholi bo-Adventism baseLawodikeya ngesikhathi seNgqungquthela Jikelele ka-1888. ENgqungqutheleni Jikelele ka-1888 uNkulunkulu wabonisa uDadewethu uWhite imihlangano yabaholi ababeyenza phakathi kwabo lapho becabanga ukuthi uNkulunkulu wayengalalele. Lapho, ekusithekeni kwamagumbi abo, bakhuluma okubi ngoDadewethu uWhite, ngendodana yakhe, nangabaDala uJones noWaggoner. Babekhohlelwa ukuthi bangakhuluma ngokukhululeka, ngoba uNkulunkulu wayengeke ababone ezindlini zabo zangasese, kodwa uNkulunkulu wazibonisa yona lezi zingxoxo kumprofethikazi. Babesemhlanganweni wenhlangano, futhi ngokokuvuselelwa baphefumulelwe babezwa umlayezo wemvula yokugcina, kodwa benqaba ukuzwa.

Yini eyayiveze ubuholi obabonakalisa ukuhlubuka okusobala kangaka ngo-1888, kangangokuthi uDadewethu White wakufanisa nokuhlubuka kukaKora, noDathani, no-Abiramu?

“Lapho ukhanyiselwe nguMoya oNgcwele, uyobubona bonke lobo bubu baseMinneapolis njengoba kunjalo, njengoba uNkulunkulu abubuka. Uma ngingasoze ngakubona futhi kuleli zwe, qiniseka ukuthi ngiyakuthethelela usizi nokucindezeleka nomthwalo wenhliziyo eningethwese wona ngaphandle kwesizathu. Kodwa ngenxa yomphefumulo wakho, ngenxa yaLowo owakufela, ngifuna ukuba ubone uvume amaphutha akho. Wazihlanganisa nalabo abamelana noMoya kaNkulunkulu. Wawunabo bonke ubufakazi obabudingeka kuwe bokuthi iNkosi yayisebenza ngoMfoweth’ uJones noWaggoner; kodwa awuzange wamukele ukukhanya; futhi emva kwemizwa oyivumele, namazwi owawakhuluma ngokumelene neqiniso, awuzange uzizwe ukulungele ukuvuma ukuthi wenzile okubi, ukuthi la madoda

ayenomlayezo ovela kuNkulunkulu, nokuthi wawenze ize kokubili umyalezo nezithunywa.”

“Angikaze ngaphambili ngibone phakathi kwabantu bakithi ukwaneliseka okunjalo okuqinile ngabo uqobo nokungathandi ukwamukela nokuvuma ukukhanya njengoba kwabonakaliswa eMinneapolis. Ngibonisiwe ukuthi akekho noyedwa kulabo ababenamathele emoyeni owabonakaliswa kulowo mhlango owayeyophinde abe nokukhanya okucacileyo kokubona ubunqabile beqiniso elathunyelwa kubo livela ezulwini kuze kube yilapho bethobisa ukuzigqaja kwabo futhi bevuma ukuthi babengaqhutshwa nguMoya kaNkulunkulu, kodwa ukuthi izingqondo nezinhliziyi zabo zazigcwele ubandlululo. INkosi yayifisa ukusondela kubo, ukubabusa nokubaphulukisa ekubuyeleni emuva kwabo, kodwa abazange balalele. Babeqhutshwa yilowo moya ofanayo owaphefumulela uKora, uDathani, no-Abiramu. Lawo madoda akwa-Israyeli ayezimisele ukumelana nabo bonke ubufakazi obabuyobonisa ukuthi ayesephutheni, futhi aqhubeka njalo endleleni yawo yokunganeliseki kwenhliziyi kwaze kwaba yilapho abaningi bedukiswa basuka bayahlangana nawo.”

“Babengobani laba? Kwakungeyibona ababuthakathaka, kwakungeyibona abangazi lutho, kwakungeyibona abangakhanyiselwanga. Kulokho kuhlubuka kwakukhona izikhulu ezingamakhulu amabili namashumi amahlanu, ezazidumile ebandleni, amadoda ahlonishwayo. Babufakaza ngani? ‘Ibandla lonke lingcwele, yilowo nalowo walo, futhi uJehova uphakathi kwalo; pho-ke, kungani niziphakamisa ngaphezu kwebandla likaJehova na?’ [Numeri 16:3]. Lapho uKora nabangane bakhe bebhumba ngaphansi kwesahlulelo sikaNkulunkulu, abantu ababedukiswe yibo abazange babone isandla sikaJehova kulesi simangaliso. Ngalokho ekuseni okulandelayo ibandla lonke lasola uMose no-Aroni, lathi, ‘Nibulele abantu bakaJehova’ [Ivesi 41], isifo sahlasele ibandla, kwabhubha abangaphezu kwezinkulungwane eziyishumi nane.”

“Lapho ngihlose ukuhamba eMinneapolis, ingelosi yeNkosi yema ngasami yathi: ‘Akunjalo; uNkulunkulu unomsebenzi wokuba uwenze kule ndawo. Abantu benza njengokuvukela kukaKora, uDathani, no-Abiramu. Ngikubeke endaweni yakho efanele, abangekho ekukhanyeni abangeke bayivume; abayikulalela ubufakazi bakho; kodwa Mina ngiyokuba nawe; umusa waMi namandla aMi kuyakukusekela. Akusiwe abakudelelayo, kodwa yizithunywa nomyalezo engiwuthumela kubantu baMi. Babonise ukweyisa izwi leNkosi. USathane uphuphuthekisile amehlo abo futhi uphambukisile ukwahlulela kwabo; futhi ngaphandle kokuba yonke imiphefumulo iphenduke kulesi sono sayo, kulokhu kuzimela okungangcweliswa okuthuka uMoya kaNkulunkulu, bayakuhamba ebunyangeni. Ngiyakulususa uthi lwesibani endaweni yalo, ngaphandle kokuba baphenduke baphendulwe, ukuze ngibaphilise. Bafiphazile ukubona kwabo kokomoya. Abafunanga ukuba uNkulunkulu abonakalise uMoya waKhe namandla aKhe; ngokuba banomoya wokukloloda nowokunengeka ngezwi laMi. Ukunganaki, ukudelela, ukuhlekisa, nokuncokola kwenziwa nsuku zonke. Ababekanga izinhliziyi zabo ekungifuneni. Bahamba ngezinhlangeni zokubasa kwabo siqu, futhi ngaphandle kokuba baphenduke bayakulala phansi osizini. Isho kanje iNkosi: Yima esikhundleni somsebenzi wakho; ngokuba nginawe, futhi angiyikukushiya noma ngikulahle.’ La mazwi avela kuNkulunkulu angizange ngibe nesibindi sokuwadelela.”

“Ukukhanya bekulokhu kukhanya eBattle Creek ngemisebe ecacileyo, ekhanyayo; kodwa ngubani kulabo ababa nengxenye emhlanganweni waseMinneapolis osefikile ekukhanyeni

futhi wamukela ingcebo enothileyo yeqiniso iNkosi eyayibathumele yona ivela ezulwini? Ngubani oye wahamba isinyathelo ngesinyathelo noMholi, uJesu Kristu? Ngubani owenze ukuvuma okuphelele kwentshiseko yakhe ephambukile, ubumpumputhe bakhe, umhawu wakhe nezinsolo ezimbi, nokudelela kwakhe iqiniso na? Akukho noyedwa; futhi ngenxa yokunganaki kwabo isikhathi eside ukuvuma ukukhanya, sekubashiye kude emuva; abakhulanga emseni nasekwazini uKristu Jesu iNkosi yethu. Behlulekile ukwamukela umusa owawudingeka ababengawuthola, nowawuzobenza babe ngamadoda aqinileyo ekuhlangenwe nakho kwezenkolo.”

“Isikhundla esathathwa eMinneapolis ngokusobala sasingumgoqo ongenakweqiwa, owabavala kakhulu kanye nabangabazayo, ababuzayo, kanye nabaphikisi beqiniso namandla kaNkulunkulu. Lapho kufika enye inhlekelele, labo asebekade isikhathi eside bemelana nobufakazi obunqwabelene phezu kobunye ubufakazi bayophinde bavivinywe ngalezo zinto abahluleka kuzo ngokusobala kangaka, futhi kuyoba lukhuni kubo ukwamukela lokho okuvela kuNkulunkulu nokwenqaba lokho okuvela emandleni obumnyama. Ngakho-ke indlela yabo kuphela ephephile ukuhamba ngokuzithoba, benza izindlela eziqondileyo ngezinyawo zabo, funa isishosha siphambukiswe endleleni. Kwenza umehluko omkhulu kakhulu ukuthi sihlangana nobani, noma ngabe kungabantu abahamba noNkulunkulu, abakholwayo nabamethembayo, noma ngabantu abalandela ukuhlakanipha kwabo abacabanga ukuthi kungokwabo, behamba ezinhlansini zokubasa kwabo siqu.”

“Isikhathi nokunakekela nomsebenzi okudingekile ukuze kunqandwe ithonya lalabo abasebenze ngokumelene neqiniso kube ukulahlekelwa okwesabekayo; ngokuba besingaba sesihambe ngeminyaka eminingi phambili olwazini lomoya; futhi imiphefumulo eminingi kakhulu ibingase yenezelwe ebandleni ukube labo okwakufanele bahambe ekukhanyeni baqhubekela phambili ekumazini uJehova, ukuze bazi ukuthi ukuphuma Kwakhe kulungisiwe njengokusa. Kodwa lapho kudingeka kuchithwe umsebenzi omkhulu kangaka khona impela ebandleni ukuze kunqandwe ithonya lezisebenzi ebezime njengodonga lwegwadle zimelene neqiniso uNkulunkulu alithumela kubantu Bakhe, izwe lishiywa ebumnyameni obukhulu ngokwesilinganiso.

“UNkulunkulu wayehlose ukuba abalindi bavuke, futhi ngamazwi avumelanayo bakhiphel umlayezo oqondile, benike icilongo umsindo oqinisekileyo, ukuze abantu bonke baphuthume baye ezikhundleni zabo zomsebenzi, benze isabelo sabo emsebenzini omkhulu. Khona-ke ukukhanya okunamandla, okucacileyo kwaleyo enye ingelosi eyehla ivela ezulwini inamandla amakhulu, kwakuyogcwalisa umhlaba ngenkazimulo yayo. Sisemuva ngeminyaka; futhi labo abama ebumpumputheni bavimbela ukuqhubekela phambili kwawo lowo kanye umlayezo uNkulunkulu ayehlose ukuba uphume emhlanganweni waseMinneapolis njengesibani esivuthayo, badinga ukuthobisa izinhliziyzo zabo phambi kukaNkulunkulu futhi babone baqonde ukuthi umsebenzi uvinjwe kanjani ngenxa yobumpumputhe bengqondo yabo nobulukhuni benhliziyo.” Manuscript Releases, umqulu 14, 107–111.

Kwakuyini okwakukhiqize ubuholi obabonakalisa ukuvukela obusobala kangaka ngo-1888, uDade White akufanisa nokuvukela kukaKora, uDathani no-Abiramu? Impendulo, ngokungangabazeki, ilele ekuvukeleni kuka-1863, okwalungisa indlela yalokho uHezekeli atshelwa ukuthi kwakuyoba

yizinengiso ezinkulu nakakhulu. Ukwenqaba “izikhathi eziyisikhombisa” zeLevitikusi amashumi amabili nesithupha, nokwethula ishadi lomgunyathi, kwakuyoveza isidingo sokusekela umgunyathi ka-1863. Ngalokho, uMiller wayezobukela amagugu akhe ehlahazeka futhi embeswa udoti kanye namagugu nezinhlamvu zemali zomgunyathi. Isaga sezwe sithi, “umlando ubhalwa abanqobile.”

Nakuba bengeyibo hhayi ngokoqobo abanqobi, labo abahola ibandla lama-Adventist laseLawodikeya bachithe isikhathi nomzamo ekwakheni umlando olandisayo osekelayo ukuvukela okwandayo ezizukulwaneni ezine, ngomzamo wokubeka lokho kuvukela ekukhanyeni okukude kakhulu nomlando wangempela owalotshwa yizingelosi zasezulwini. Ukubuyekwezwa komlando kuyisici esiyinqophamlando samaJesuit eBandla lamaKatolika, futhi ukuchezukiswa komlando kube yinsika nomsebenzi ojwayelekile wababhali-mlando bama-Adventist aseLawodikeya. Lokho okulotshwa kulezi zinsuku “ngababhali-mlando” bama-Adventist aseLawodikeya mayelana neseshini ye-General Conference yaseMinneapolis kuyisibonelo esivelele sokuguqulwa komlando.

Kungenzeka ukuthi kwakukhona abambalwa kulabo abavukelayo ababevela kuleyo ngqungquthela abagcina bephendukile, kodwa okungavamile emthethweni akuwuphiki umthetho. USister White wayalelwa ukuba ahlale lapho abhale phansi lowo mhlango, ngoba ukuvukela kukaKora, uDathani no-Abiramu kwakuphindwa. Ukuba izazi-mlando zama-Adventist zakhe ubufakazi zizungeze umbuzo wokuthi umlayezo wokulunga ngokukholwa waqondwa yini noma awuqondwanga; wenqatshwa noma awenqatshwanga, noma kamuva wamukelwa, kuwukubalekela ubufakazi obuphefumulelwe bokuvukela okwakufanekiselwa nguKora, uDathani no-Abiramu.

Yimuphi kulabo bavukeli abathathu irekhodi likaMose elabonisa ukuthi kamuva waphenduka, wase emukelwa futhi ebuholini kanye noMose?

“UKhora, umoya oholayo kulokhu kunyakaza, wayengumLevi, womndeni kaKohati, futhi eyisihlobo sikaMose; wayeyindoda enekhono nethonya. Nakuba wayemiselwe umsebenzi wetabernakele, wayesenganelisekile ngesikhundla sakhe futhi wayelangazelela isithunzi sobupristi. Ukunikezwa u-Aroni nendlu yakhe isikhundla sobupristi, esasikade sehlela endodaneni eyizibulo yomndeni ngamunye, kwavusa umona nokunganeliseki, futhi isikhathi esithile uKhora wayephikisa ngasese igunya likaMose no-Aroni, nakuba wayengakaze alinge ukwenza isenzo esisobala sokuvukela. Ekugcineni wasungula icebo elinesibindi lokuketula kokubili igunya lombuso nelokwenkolo. Akazange aswele abamhawukelayo. Eduze kwamathente kaKhora nawamaKohati, ohlangothini oluseningizimu lwetabernakele, kwakukhona ikamu lesizwe sakwaRubeni, amathente kaDathani no-Abiramu, izikhulu ezimbili zalesi sizwe, eseduze nelikaKhora. Lezi zikhulu zashesha ukuzihlanganisa namacebo akhe okufisa udumo. Njengoba zazingabazukulu bendodana kaJakobe eyizibulo, zathi igunya lombuso lingelezazo, futhi zanjuma ukwabelana noKhora ngezihlonipho zobupristi.

“Isimo somuzwa phakathi kwabantu sasivuna amacebo kaKora. Ngolaka lobuhlungu bokudumala kwabo, ukungabaza kwabo kwangaphambili, umona, nenzondo kwase kubuyile, futhi futhi izikhalo zabo zaqondiswa kumholi wabo obekezelayo. Ama-Israyeli ayeqhubeka njalo elahlekelwa ukubona iqiniso lokuthi ayephansi kokuqondiswa nguNkulunkulu. Akhohlwa ukuthi iNgelosi yesivumelwano yayingumholi wabo ongabonakaliyo, nokuthi,

ifihlwe yinsika yefu, ubukhona bukaKristu babuhamba phambi kwabo, nokuthi kuYe uMose wayemukela yonke imiyalo yakhe.”

“Babengafuni ukuzithoba esigwebeni esesabekayo sokuthi bonke kwakufanele bafele ehlane; ngakho-ke babelungele ukubambelela kunoma yiliphi icebo lokukholwa ukuthi kwakungeyena uNkulunkulu kodwa uMose owayebahola nowayememezele ukubhujiswa kwabo. Imizamo emihle kakhulu yendoda emnene kunazo zonke emhlabeni yayingeke ikwazi ukuthulisa ukuhlubuka kwalaba bantu; futhi nakuba izimpawu zokungajabuli kukaNkulunkulu ngenxa yokuphambuka kwabo kwangaphambili zazisekhona phambi kwabo ezinhlwini zabo eziphukile nasezinombolweni zabo ezazishoda, abazange balifake enhliziyweni lelo sifundo. Baphinde banqotshwa yisilingo.” Patriarchs and Prophets, 395, 396.

U-Adventism waseLawodikeya waqala ngo-1856, futhi ngo-1863 waba yibandla laseLawodikeya lama-Adventist elabhaliswa ngokomthetho. Njengoba sekuxoxiwe ngaphambilini kwezinye izihloko, abukho ubufakazi obuphefumulelwe obuthi iLawodikeya iyoke isindiswe. Ayinakusindiswa ngaphandle kokuba iphenduke esimweni sayo, futhi yamukele ulwazi olumele iFiladelfiya. ILawodikeya ingabantu abahlulelwayo, ngokukhafulelwa ngaphandle komlomo weNkosi. Njengebandla laseLawodikeya, ugqozi lukhomba ukuthi ibandla lalimiselwe ukuzulazula ehlane njengoba kwenza u-Israyeli wasendulo.

Yibaphi kwabavukeli bakwa-Israyeli wasendulo eyazulazula ehlane iminyaka engamashumi amane, yase ingena eZweni Lesithembiso? Akukho noyedwa umuntu, futhi ukuzulazula kwabo kwakufanekisa ukuzulazula kuka-Israyeli wanamuhla.

Ukuvukela kukaKora, uDathani no-Abiramu (okwakuyisifaniso sokuvukela kuka-1888), kwakusekelwe ekungathandini kwabo ukwamukela isahlulelo esaphezu kwabantu esababeka ukuba bazulazule iminyaka engamashumi amane ehlane. Ukuvukela kuka-1888 kwakusekelwe ekwenqabeni kobuholi leso simemezelo esasibabiza ngokuthi bangamaLaodicea futhi esababeka ukuba bazulazule eminye iminyaka eminingi ehlane ngenxa yokungalaleli kwabo.

“Umyalezo esawuphiwa ngu-A. T. Jones, no-E. J. Waggoner, ungumyalezo kaNkulunkulu ebandleni laseLawodikeya, futhi maye kunoma ubani othi uyakholwa iqiniso kodwa nokho engabakhanyiseli abanye ngemisebe ayiphiwe nguNkulunkulu.” The 1888 Materials, 1053.

Amadoda asendulo, ayemiselwe ukuba abe ngabalondolozo babantu ngo-1888, ayekholwa ukuthi “acebile, anda ngezimpahla”. Sizobheka ukuthi yini eyaveza lesi simo ngaphambi kuka-1888, esihlokweni esilandelayo.

“Umphefumulo wami udabukile kakhulu ukubona ukuthi ngokushesha kangakanani abanye abaye baba nokukhanya neqiniso bemukela izinkohliso zikaSathane, futhi bathathwe ubuhle ubungcwele bamanga. Lapho abantu befulathela izimpawu zomngcele iNkosi eyazimisa ukuze siqonde isikhundla sethu njengoba siphawuliwe esiprofethweni, baya lapho bengazi khona ukuthi bayaphi.

“Ngiyangabaza ukuthi ukuhlubuka kweqiniso kungake kwelapheke. Fundani encwadini ethi Patriarchs and Prophets mayelana nokuhlubuka kukaKora, uDathani, no-Abiramu. Lokhu

kuhlobuka kwanda, kungacini ngamadoda amabili kuphela. Kwaholwa yizikhulu ezingamakhulu amabili namashumi amahlanu zebandla, amadoda adumile. Biza ukuhlobuka ngegama lalo elifanele, nokuhlobuka enkolweni ngegama lakho elifanele, bese nicabanga ukuthi isipiliyoni sabantu bakaNkulunkulu basendulo, kanye nazo zonke izici zaso ezingamukeleki, sabhalwa ngokwethembeka ukuze singene emlandweni. UMbhalo uthi, 'Lezi zinto ... zalotshwa ukuba zibe yisixwayiso kithi, esesifikelwe yiziphetho zezwe.' Futhi uma amadoda nabesifazane abanolwazi lweqiniso behlukaniswe kangaka noMholi wabo Omkhulu baze bathathe umholi omkhulu wokuhlobuka enkolweni bambize ngoKristu Ukulunga Kwethu, kungenxa yokuthi abakashoni bajule ezimayini zeqiniso. Abakwazi ukuhlukanisa itshe eliyigugu elinensimbi ebalulekile ezintweni ezingenamsebenzi."

"Fundani izixwayiso ezinikelwe ngobuningi eZwini likaNkulunkulu maqondana nabaprofethi bamanga abayongena nezihlubuki zabo, futhi, uma kungenzeka, bakhohlise nabakhethiweyo uqobo. Ngalezi zixwayiso, kungani ibandla lingahlukanisi amanga naqiniso? Labo abake badukiswa ngaleyo ndlela nganoma iyiphi indlela badinga ukuzithoba phambi kukaNkulunkulu, baphenduke ngobuqotho, ngoba badukiswe kalula kangaka. Abalihlukanisanga izwi loMalusi weqiniso nelethwa ngowezizwe. Bonke abanjalo mababuyekeze lesi sahluko sokuhlangenwe nakho kwabo."

"Sekudlule iminyaka engaphezu kwengxenyekhulu uNkulunkulu enika abantu baKhe ukukhanya ngez testimonies zoMoya waKhe. Emva kwaso sonke lesi sikhathi, sekusele amadoda ambalwa kanye nabafazi bawo ukuba akhohlise lonke ibandla labakholwayo, ememezela uNkk. White njengomkhohlisi nomqambimanga na? 'Niyobazi ngezithelo zabo.'"

"Labo abangakwazi ukungayinaki yonke imibono efakazela uNkulunkulu abebanike yona, bese beguqula leso sibusiso sibe yisiqalekiso, mabathuthumele ngenxa yokuphepha kwemiphefumulo yabo siqu. Uthi lwabo lwesibani luyosuswa endaweni yalo ngaphandle kokuba baphenduke. INkosi ihlambalaziwe. Izinga leqiniso, lemiyalezo yezingelosi zokuqala, zesibili, nezesithathu, liyekelwe ukuba lihuduleke othulini. Uma abalindi beyekwa ukuba badukise abantu ngale ndlela, uNkulunkulu uyobamba imiphefumulo ethile ibe necala ngenxa yokuswela ukuqonda okubukhali kokubona ukuthi hlobo luni lokudla olwalunikezwa umhlambi waKhe."

"Ukuhlobuka sekwenzekile, futhi iNkosi ivumele izindaba zalolu hlobo ukuba zithuthuke esikhathini esedlule ukuze ibonise ukuthi kulula kangakanani ukuba abantu baYo badukiswe lapho bethembela emazwini abantu esikhundleni sokuba bazihlolisisele imiBhalo ngokwabo, njengoba kwenza abaBereya abanesizotha, ukuze babone ukuthi lezi zinto zinjalo yini. Futhi iNkosi ivumele izinto zalolu hlobo ukuba zenzeke ukuze kunikezwe izixwayiso zokuthi izinto ezinjalo ziyokwenzeka."

"Ukuvukela nokuhlobuka kugcwele emoyeni esiwuphefumulayo. Siyothinteka yikho ngaphandle kokuba, ngokukholwa, sinamathisele imiphefumulo yethu engenakuzisiza kuKristu. Uma abantu bedukiswa kalula kangaka manje, bayokwazi kanjani ukuma lapho uSathane eziqokisa uKristu, enze nezimangaliso? Ngubani oyohlala enganyakaziswa yizethulo zakhe ezingamanga ngaleso sikhathi—ezisho ukuthi unguKristu kuyilapho kunguSathane kuphela othathe isimo sikaKristu, futhi ebonakala sengathi wenza imisebenzi kaKristu? Kuyini

okuyovimba abantu bakaNkulunkulu ekunikezeni ukwethembeka kwabo koKristu bamanga?  
‘Ningabalandeli.’”

“Izimfundiso kumele ziqondwe ngokusobala. Amadoda amukelwayo ukushumayela iqiniso kumele aqiniswe njengalawo anehange; khona-ke umkhumbi wawo uyokwazi ukumelana nesiphapho nesivunguvungu, ngoba ihange liwabambe liwaqinise. Izinkohliso ziyokwanda, futhi kumele sibize ukuvukela ngegama lalo elifanele. Kumele sime sigqoke zonke izikhali. Kule mpi asihlangabezani nabantu kuphela, kodwa nobukhosi namandla. Ukulwa kwethu akukhona nenyama negazi. Ma-Efesu 6:10–18 makufundwe ngokucophelela nangomfutho emabandleni ethu.” Notebook Leaflets, 57, 58.