

**WAR, MEMORY AND SALVATION: THE BULHOEK MASSACRE
AND THE CONSTRUCTION OF A CONTEXTUAL SOTERIOLOGY**

Volume II
Appendices

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Appendix 1

Interview with evangelist JJ Mbayi and Trustee Mbayi

13 July 1993, Shiloh, Whittlesea

Mbayi = Evangelist J.J. Mbayi Trustee = Trustee Mbayi
Researcher

RESEARCHER: What is the official name of your church?

MBAYI: It is the *Church of God and Saints of Christ*, taken from 1 Cor 1, 1-2. Our belief is that all the Scriptures were given under the inspiration of God. They help in teaching and instruction, making things right, in punishment and in leading to righteousness. We also believe that no one will ever abide in heaven, the righteous (*amalungisa*) will not abide in heaven. Heaven is solely for God. It is God's abode alone. We believe that the righteous will abide here on earth, but it will be a new earth, not this earth. This earth will pass (*lomhlaba uyedlula*). There will be a new heaven and a new earth. God is preparing a city for the righteous, it is the New Jerusalem. This is what we teach, we do not teach heaven.

RESEARCHER: How do you understand the notion of salvation?

MBAYI: As far as salvation is concerned we teach that this world will be destroyed. The righteous, those who have grace (*abanofefe*) will escape this impending destruction of the world. We preach that God is destroying (*uyalichitha*: present continuous tense) this world, he will (future tense) destroy it through blood. There will be no escape from this impending destruction, there will be absolutely no place to hide. Those who will be saved are those who will be doing the will of God. They will be cleansed so that they may be worthy of the new world towards which we are going.

RESEARCHER: What is the origin of this teaching?

MBAYI: God raised up for us a prophet, Enoch J. Mgijima. God showed himself to him on 9 April 1907. And then God showed him the impending destruction of the world to which I referred earlier. He saw the earth being engulfed in darkness (*umgqingqo*), and God's will like a wick burning dimly and engulfed by this darkness. And God's voice said to him Mbayi: "That is the extent to which God's will has diminished on earth". For example, can you see how people are dying?

Nobody knows what to do, no one can give proper advice. They are in darkness, and there is drunkenness. People do not know the cause of this death. They are all pointing fingers at each other and blaming each other. God pointed this out through his prophet. He (the Prophet) started preaching this in 1910 and he founded this Church. We need to be meek and humble ourselves before God.

The world prides itself before God. Take for instance the simple issue of the Sabbath. The Sabbath was instituted by God for a purpose, but because of the pride of the world people have turned their backs against the Sabbath. Others say that there is no need to honour the Sabbath because all days are equal. Others feel that the first day of the week, Sunday, can be treated as the Sabbath. But God meant the seventh day, because this day confirms the power and wisdom of God. God created the world in six days and on the seventh day creation was complete. But people do not honour the Sabbath because of their pride and a lack of meekness.

RESEARCHER: How would you explain meekness?

MBAYI: To be meek is to obey the commandments of God. It is to try and do what God is instructing you to do.

RESEARCHER: What would you say are the most important things in the believers' lives?

Mbayi: We believe in the Ten Commandments, which are the word of God. These Ten Commandments encompass the whole Bible. God gave us an example and sent Christ Jesus his son and he showed us what to do. Remember I talked about meekness. In Matthew 5,5 he says "Blessed are the meek because the earth shall be their inheritance". Because damnation (*isiqalekiso*) came through rising up/rebelling against the word of God (*ngokuvukelwa kwelizwi likaThixo*), in the garden (of Eden), something which is continuing today as we speak. People deliberately choose to disobey God.

RESEARCHER: Why do people go their own way? When you try to show a child the way that God has pointed out what do you teach him/her? What is it that you say the child should not do? In other words, when a person deviates from the path that has been set out what is he/she doing?

MBAYI: That is sin, of course. That person sins because he/she knows the commandment which was set out. He/she rebels in the manner of the garden (of Eden). That is where the trouble started, in the garden, because God had given clear instructions not to eat from the tree and the snake said it was alright to eat

from the tree.

RESEARCHER: In these days that we live in which are the things that cause people to deviate?

MBAYI: Take for instance you, when you came here you came across a junction leading to three different directions. You could have deviated if someone had said to you no do not take this road, take the other road, it will also lead you to your destination. If you were to take this person's advice, after already having been given the correct directions, you would have deviated. This is just an example to show you how one can deviate from the right path that God has given.

RESEARCHER: How did the believers transcend the experience of Ntabelanga? How did they heal the wound caused by the death of all those people who were shot by the police and those who were taken into custody? How did they overcome this experience?

TRUSTEE: By the time the attack Ntabelanga occurred it had already been revealed to our forefathers, to the extent that it was said that those who were cowards should turn back. They were expecting it. It did not move them from their faith. Instead of crying each person would just give thanks (*abonge*) for his next of kin who had fallen. The Ntabelanga shooting was not a wound to them because they had to pay. Enoch (Mgijima) said that people want freedom, but they will not get it, until there is added to the blood of the apostles. If you read in Revelations chapter 5 (Researcher: has subsequently identified Rev 6, 9-11 as the relevant citation) or somewhere there where there are souls crying under the altar/sanctuary saying: "How long will it be Lord before our blood is avenged on earth?" The reply was: "Be patient a while longer until others like you return". When our forefathers were killed by the Boers it was the blood of the apostles which was being avenged. What I am trying to say is that the Ntabelanga shootings were not a wound to them because it was something they knew was coming. Even as Truter was coming from Queenstown he had told them that he was coming with an adequate force. He would leave Queenstown on the 23rd, sleep overnight on the way and would be at Ntabelanga the following day and destroy the settlement (*isixeko*). He said he would also arrest those men who had not gone to the judge (court case). So they knew what was to come. What happened did not disturb them (*ayizange ibakhathaze*). That is why I say that event was not a wound to them.

MBAYI: In fact that was an encouragement to them. Because what brought people together at Ntabelanga is what I have already told you, that God is destroying the world through blood and that those who will be saved are those who will be doing

the will of God, those who will be cleansed and purified. To be cleansed/purified means to pray. Our forefathers believed that the Prophet who was at Ntabelanga was able to pray for them. By staying at Ntabelanga they could live lives that were an anticipation of the New Jerusalem. There were four religious services a day. Peace reigned, which is something that is missing in the world. There was not even a single court case (from Ntabelanga) as a result of the power of the word of God which reigned supreme.

Our forefathers believed that at Ntabelanga they could be cleansed and purified in their souls, and pray to God. The Boers were very unhappy about this and the presence of the gathering at Ntabelanga which started in 1919, though the preaching started in 1910. The Boers wanted to the believers to disperse (from the gathering at) Ntabelanga.

TRUSTEE: You see, the people had left their homes and places after Enoch had said in 1919: "Juda, Ephraim, Joseph, and relatives". He lifted up two sticks and crossed them. After this people started to gather here at Ntabelanga. (General Jan) Smuts was not happy with this state of affairs. He tried to get the people to go back to their places but they refused to go back to their places. He said he was willing to offer them another place where they could worship if only they could leave Ntabelanga. Enoch said that Ntabelanga was the place that God had showed him.

MBAYI: He (Smuts) had sent Jabavu, Rubusana and Willem to persuade Mgijima to remove the people from Ntabelanga or else they would be in trouble. He refused, saying: "We shall not go anywhere, all that we are doing here is praying". Then the commission of Dr. Loram (name unclear) came to find out why people left their places for Ntabelanga.

RESEARCHER: Where did all these people at Ntabelanga come from?

MBAYI: Transvaal, that is where my own father came from. Others came from Transkei, others from kwaNgqika, others from Cradock and other places. Though Mgijima himself preached in the vicinity of Ntabelanga his message reached all these places.

TRUSTEE: Then the people came to Ntabelanga. And as TT Jabavu and company spoke with him to choose another place and also give him the number of people that would be going there he pointed out that he was not in a position to do so because the place that God had pointed out to him was Ntabelanga.

MBAYI: It was the investigating commission which inquired why people came to

Ntabelanga they replied that this is the place where God had raised a prophet. The government wanted to offer them an alternative place if they could say how many people there were and how long they would pray. They replied that they were not in a position to give the number nor did they know how long they would have to pray. Clearly this was leading to (the spilling of) blood because this is not what the government wanted until that day which is sometimes maliciously referred to as the 'War of the Israelites' (*imfazwe yoSirayeli*). We believe that it was not the War of the Israelites but the slaughter of the Israelites (*babexoxhelwa ooSirayeli*). They (the men) only got out (to face the Boers) because men cannot fall in front of women. Enoch had said to them that they should never attack or lay their hands on the heathens, that is how we refer to them - we call them heathens. Because if they initiated an offensive or attacked the heathens they would be bringing misfortune on themselves. It was to be left to the heathens to initiate a fight. That is what the heathens did at Ntabelanga. They are the ones who fired the shots. The faith (of the Israelites) got stronger as it is still getting stronger even today because what Enoch had predicted did happen, that is why even today our faith is still getting stronger.

TRUSTEE: We also have the belief that that day was specially appointed. Because in 1920 the police did come at Ntabelanga apparently to destroy the settlement, but they did not enter but remained some distance away. The watchmen at the gate of the settlement were sent to find out what the police wanted.

MBAYI: It was on the 8th of December. They said they were not going anywhere and they pitched their tents and it was not clear what they were doing. We, let me say we, we suspected that they wanted to attack at night. We sent some men with twelve tents to be pitched next to those of the police in such a way that we crossed our tent anchors with theirs. When this happened the heathens became angry and they tried to shoot at our men but their guns jammed and no bullets came out. So they got on their horses and left. It was said that the police had said that their guns malfunctioned and instead of bullets water came out. It is they the police who are said to have said that. That is why they went away. Clearly the time had not come, that is why nothing happened on this 8th (eighth) of December.

TRUSTEE: People continued coming to Ntabelanga. By the time this incident occurred people had already begun to settle at Ntabelanga, instead of going back to their homes after the Passover, as they used to.

MBAYI: After the words "Judah, Ephraim, Joseph, and relatives" people began to

settle. These are the words that brought the people together at Ntabelanga. Nobody wrote them a letter. He (Mgijima) pronounced these words from here at Ntabelanga.

RESEARCHER: What do these words mean?

TRUSTEE: He did not reveal the meaning of these words. We believe that these words were meant to bring the people together.

MBAYI: We believe that these words were meant to bring nations to gather together at Ntabelanga, because even those who were not physically present at Ntabelanga when these words were pronounced felt something (*wa/bavakalelwa*). My own father who came from Potgietersrus said that something within him told him to go to Ntabelanga. Others apparently also felt the same thing. For instance some people who came from Kubusi near Stutterheim and from Noncampa near King William's Town sold all their belongings and came to Ntabelanga. In our view these words were meant to gather the nations together here at Ntabelanga in preparation for the day of 24 May 1921.

RESEARCHER: What happened on that day?

MBAYI: As we have said already, (Col) Truter had indicated that he had a force in Queenstown and they would leave Queenstown on the 23 May and on the 24 he would arrive at Ntabelanga and destroy it (*ayichithe iNtabelanga*). He would destroy all the huts/dwellings which had been erected illegally and arrest the people of Ntabelanga.

RESEARCHER: What actually is the meaning of 'Ntabelanga'?

MBAYI: It refers to one of the mountains at the place of the same name. I think it got its name from the fact that this mountain is a bit higher than others and is the first to be reached by the sun when it rises. Then there is also the name Bulhoek which others refer to as *Ingxingwa yenkunzi*, which is the (Xhosa) translation for Bulhoek, but it is another name for the area. Ntabelanga is an old name for the area and was there long before all these things happened.

RESEARCHER: How did the Prophet come to Ntabelanga?

MBAYI: The Watchman of Israel, as we also refer to him, was born of Mayekiso, Mayekiso was born of Mgijima. They were not originally from Hewu (Whittlesea). They were at Kwaggashoek (Orange Free State), having been to all sorts of places. This was as a result of the dispersion of the nations from the north (*ngasentla*), and the dispersion of AmaMfengu ('Fingoes'). Apparently (Mgijima's family) were of royal origins but I cannot go into that history now. It is Mayekiso who came to Ntabelanga.

When he arrived here at Ntabelanga he had daughters only, he had no sons. He was a wealthy man (in terms of livestock). The story goes that when he was here at Ntabelanga he went to a hill near his home to pray. He said: "God, you have given me livestock, but I do not have a man child". After that his wife conceived and gave birth to four sons. There was Charles who became an educated man, and then Josiah who became an educated man, and then there was Enoch who was unable to study because of ill-health, and then his younger brother Timothy who also became an educated man, and then a girl They grew up and Enoch was possessed/taken hold of by the word on the 9 April 1907 through a vision (*ngomboniso*). It was during dusk and he was going from his house to the stables. On the way he met a man he did not know who wrestled him and pinned him to the ground and told him to get up and speak. He responded: "How can I get up when you have pinned me down to the ground like this?" The man let go of him and flew off.

He grew wings like a goose. He felt the urge to fly as well and he flew and followed the man who had pinned him to the ground. As they reached the west there was a sound (*isandi*) and the man asked hiMbayi: "Can you hear that sound?" And he replied: "Yes, I can hear it." And the man asked: "What is the cause of that sound?" and he replied: "I do not know." The man said to hiMbayi: "That is the sound of the great war that is coming which will affect the whole world". That is what we preach. Immediately they turned to the east and saw what looked like a swarm of young locusts not yet able to fly (*umqikela*) covering the whole world. These young locusts would destroy trees to the last leaf and do the same with furrows in the ground. And the man's voice said: "Such is the fate that will befall the world". Do you remember my earlier reference to war?

There is not a single place on earth that will not be directly affected by this impending disaster. Again when they looked towards the east they saw the world being in darkness and in the midst of this darkness there was a wick burning dimly (*umsonto ovutha kaluzizi*). And immediately the voice (of the man) said: "That wick burning dimly represents the extent to which God's will has diminished in people's hearts. Such is the darkness of God's will on the earth. There is very little of God's will left in people's hearts". This is the origin of what was preached. That is what attracted people to Ntabelanga. People knew that only those who are purified would be saved from this impending disaster.

We hold firmly that this (impending disaster) which was foretold has already begun to happen, we are in it already. He (the man) said: "That which is to come is like a leather milk holder or milk skin (*imvaba* - used to make and hold sour milk) which bursts at one place and sour milk spurts out and after being sewn at that place bursts and spurts at yet another place and is sewn together again and the same thing happens over and over again. One day the whole milk skin would burst completely and irreparably and all the sourmilk (*amasi*) will be spilt uncontrollably". He was referring to the riots. There will be a riot here and a riot there, with false and temporary peace agreements until there is complete anarchy, blood, that is. That is what he (Mgijima) preached.

Those who will be saved are those who will have been purified, those who will be in the palm of God's hand. The whole world will sink in blood. That's what he preached and that's what we preach as well. What brought people to Ntabelanga is because that is where God's prophet was, the place where the great pastor (*umfundisi omkhulu*) was.

RESEARCHER: How important and how many (apart from the Passover) are the religious festivals that your church has?

MBAYI: On the 14th of April every year we commence with the Passover, which is different from Good Friday. It lasts for seven days. On the 24th of May every year we have a service of fasting (*inkonzo yenzila*) which is a commemoration of that eventful day of 24 May 1921 at Ntabelanga. This is a day of prayer and we do not eat or drink. We teach children about that day and remember it in a special way recalling the main things that happened on that day (*kuhlaziywa la-history, lambali*). We are now preparing for the synod. Our year starts in April, not in January.

TRUSTEE: In May which we call Ziv because we take our months from the Bible, we remember the events of 24 May 1921. In October which we call Etanim, we have our synod on the first week. In January which we call Tibet, we have a fast in order to remember what happened during the time of Queen Esther, you can read about this in the book of Esther in the Bible. On the 5th of March, Adar, we remember the death of the Prophet (*sikhumbula ukulala koMprofite*). Those are the main events of our calendar. March is the last month of our year.

We believe that the months of the year and the days of the week as you find them

in the world are not the way they should be. Because during the reign of Nebuchadnezzar things were changed/alterd, during the exile of the Israelites. Even the time was changed. We have our own time which is different from that of the world. Our days of the week are different from those of the world. Our last day of the week is Saturday. Also, our first month is April because the Israelites were freed from Egypt during the time of Moses. That was our first event and it was said that would be the first month. As things were happening to the nation of Israel so were the months given names until the last month which is March. That is how things are with us.

We believe very strongly in the Sabbath because after creating everything God rested on that day, the seventh day. We know that the world prefers Sunday which is the first day of the week. We believe that even Jesus honoured the Sabbath because he slept (*walala*) on a Friday and arose on Sunday, the first day of the week, thereby honouring the Sabbath. That is why we honour the Sabbath. These are the things that Enoch revealed to us. When he started his work (*ngeloxesha lokuphakama kwakhe*) his parents were Methodists. But he was not a churchgoer but a hunter of wild animals. I think the first word/voice (*ilizwi*) got hold of him while he was on top of a mountain and it sent him to go and preach to the people. According to him the voice he heard was not even heard by his dogs. God showed him big mountains of different heights.

MBAYI: God said to hiMbayi: "Such are the people to whom I am sending you. Some are high, some are medium, and others are lowly". He was meant to speak about that vision I told you about earlier on, because when he saw that vision he did not speak about it immediately because he was afraid. He called his elders and told them what he had seen in the vision and what God had sent him to preach to the people. And his elders said to hiMbayi: "We hear you young man but we're afraid that what you're saying carries death with it because it deviates from the plan of this world".

He was reluctant to preach and said to God: "I am not educated. There is my elder brother Charles who is educated. There is Josiah who is also educated. There is also my younger brother Timothy who is also educated. Speak through them". And God said: "I am sending *you* to speak and if you do not speak the blood of these people will be called for on your head". As a result he gradually began to lose weight until at last he succumbed and he said: "Yes, I will preach".

TRUSTEE: He began with services of the mountains (*iinkonzo zentaba*), revival services (*imvuselelo*), and people started coming.

MBAYI: On the day that he started preaching there was an atmosphere of revival in the Methodist Church in the Hewu district near Kamastone. Like others he decided to go to the revival service. At the service people heard him pray the words "I agree Lord" (*Ndiyavuma Nkosi*). The people did not know what it was that he was agreeing to because a person is not asked questions when he is praying. After those words he started his own revival services.

TRUSTEE: Because when he was on top of the mountain he had refused to go to the people to preach. Clearly therefore when he said "I agree Lord" he was agreeing to what he was being sent to do, to preach to the people. He then established among us the *Seven Keys* and the *Ten Commandments*. These are the foundation of our church. The first key is based on I Corinthians and it reveals this church and its nature. This first key reveals the name of our church which is the *Church of God and Saints of Christ*.

The second key tells us that Trustee: 'Wine and alcohol are not to be taken by you and your son as you enter the tent of the assembly so that you and your posterity may not be destroyed'. We are being instructed on what not to do if we call ourselves the *Church of God and Saints of Christ*. The third key is the unleavened bread, water is the flesh and blood, that is holy communion. The fourth key is the washing of the feet which is a command from Jesus as he had done before he left his disciples, he washed their feet. That is when he pointed out the one who was to betray him, Judas Iscariot.

MBAYI: He said: "I leave you an example, as I have done so should you". That is what we do as soon as you come in. Before we even ask you how you are we are supposed to wash your feet.

TRUSTEE: The fifth key is the prayer of the disciples according to which we are taught that you can never conclude a prayer without having prayed "Our Father, who art in heaven, hallowed be thy name..." until you finish the whole prayer. The sixth key Be breathed upon through prayer so that so that you may be accepted in the *Church of God*.

MBAYI: Let me explain this part. If you believe in what we preach you are baptised in the river through immersion. After that follows the washing of the feet, after that holy communion, and after that the last thing is the reception into the Church and to be breathed upon through the holy kiss which you find in John

20:22 which says "After saying this he breathed on them and said 'Receive the Holy Spirit'". That is how our baptism differs from other churches'. For us your feet have to be washed, you must receive holy communion and you must be taught the disciples' prayer as is found in Matthew 6:9-13. And then follows the sixth key which is the holy kiss, Romans 16:16.

TRUSTEE: And you are breathed upon through prayer. This is the prerogative of the officiating minister, the same one who buried you in the water. When you get out of the water it is said that you are being born anew. When you are immersed you are being buried in the water. We have a saying which says we are born according to the flesh, we are born through water, we are born through the spirit, we are born according to the law (commandment?) of God.

When you have been breathed upon the minister kisses you with a holy kiss. Thereafter the whole congregation kisses you with a holy kiss. The seventh key is the Ten Commandments which were given to Moses on Mt. Sinai. Our church is based on these Seven Keys and Ten Commandments. That is our foundation. That is why Enoch preached that this church will be immersed in blood and in fire and in sorrow (*embandezelweni*) but beyond these things it will possess the Holy City. Because when Truter came he thought that would be the end of this church because he had said that he was coming to destroy the settlement and take into custody those men who had not gone to the judge.

RESEARCHER: What do you mean with 'the men who had not gone to the judge'?

MBAYI: You see, during that time people at Ntabelanga had livestock, including horses. There was a farmer called Matushek from whom feed for the horses was bought. But as the idea for the destruction of Ntabelanga (settlement) became popular the farmers changed their attitude and were also filled with the idea that the settlement should go. So when the men went to buy feed Matushek and his foreman Kloppers shot them while they were still some distance off. One was killed the other badly wounded and the third one was unhurt. These last two are the ones who had not gone to the judge, to testify at the hearing seeing that someone had been killed. Seeing that not just anyone could enter the settlement the police too were unable to come and get the men. They were sent a number of summonses to go and appear before the judge but they did not.

So this as well as the question of the illegal huts and the people at settlement who

were not Ntabelanga residents was all lumped together. This is what Truter said he was going to destroy. He had vowed to do something that he said we would never forget, and as it is we do not forget it. Even my son here was not around when this happened but he has heard us talk about it and he knows about it and will not forget it. We too heard our fathers talk about it.

TRUSTEE: The book of Daniel 2:44 which goes along the following lines "Even during the days of these kings God will establish a kingdom that will not be left to other people but will last forever", also reveals the first key to which I referred earlier. This is our kingdom which is the *Church of God (and Saints of Christ)* which will last forever. Instead of dying our church continues to grow, because he says he (Daniel) saw the stone come down from the mountain without a cause and strike the image/statue and shatter it and the stone grew into a big mountain. As I said the efforts to destroy Ntabelanga were really not successful because our church is still continuing even today.

RESEARCHER: Being the third generation which remembers what happened to the believers at Ntabelanga how do you feel about those events? How do you speak to God in your heart when you remember what happened?

MBAYI: The uppermost thing in our minds is that God loved us more than other people by raising up for us a prophet. Many other people who saw him did not know him. You see, we came all the way from the Transvaal and yet many people here in the Hewu (Whittlesea) district where the Prophet was did not know him. God loved us and raised up for us a prophet and brought us out of darkness into the light, the darkness in which the world is, as I have already mentioned. When we pray therefore, we hold fast to this belief because of the truthfulness of what God has said. We ask God to make us strong in our faith because the love he showed for us he did not show to others.

TRUSTEE: Also on this point, when the Prophet started preaching he said that this world will never know peace. The Prophet said kings would rise up against each other. As you can see for yourself this is indeed happening, De Klerk is not at all at ease. Other leaders who are in power are also not at ease, they claim to be building peace. That is why we are steadfast in our belief because we have been told that there will not be peace in spite of all these efforts at building it. We are not in darkness because we have been told that there will never ever be peace until Christ comes. If you take note you will see that people are blaming each other. Some blame De Klerk, others blame Mandela, and others blame Gatsha (Buthelezi). Gatsha has not done anything, Mandela has not done anything, neither

has De Klerk done anything. It is God.

MBAYI: Let me come in at this point. When Truter said that he would come from Queenstown he wrote a letter on 21 May 1921. On 22 May the Watchman of Israel, Enoch, replied saying: "I received your letter but I wish you to know that I was a sinner and a hunter of wild animals but the God of heaven got hold of me and showed me how the world would be drowned in blood. There will be death. God has made me hear the sound in the east and showed me the direction from which the war will come and drown the world in blood. The impending war will not be caused by rulers and those in power but it will be caused by God himself in order to destroy all the sinners.

Those who will escape this are those who will be in the palm of God's hand (*entendeni yesandla sikaThixo*), those who will have been purified. These people you see here, the ones you are planning to kill, have heard these words, they have come here to pray". This is a summary of his prophecy, I have just shortened it. This is what he wrote to Truter. He says: "Yes, I see that in your letter you say that you will come with an adequate force to destroy the Ntabelanga settlement". This is what Truter said the government had instructed him to do. All these things that are happening make us stronger and we strengthen each other because we know that God is truthful (*uThixo unenyani*). The Prophet had said thaTrustee: "Should these things not happen then know that I am a liar and that God has not spoken through me". We say that God raised a prophet, a prophet of truth. This is what we strengthen in these children. The work keeps on increasing because during the time when Enoch spoke in 1913 we had two buildings, one at Bhede (Shiloh) and (another) at Kamastone. In Ntabelanga we had the Tent of Assembly (*iTente yentlangano*) when the nations started coming. This is the tent that the heathens burnt. In the Tent we had an ark in which the Ten Commandments were kept (*iTyeya, ibhokisi ehlala Imithetho elishumi*). The heathens took this ark away and even today we do not know where it is because we would like to have it.

TRUSTEE: These are the months of the yeaResearcheResearcher:::: For us the first month is Abib (April) the month of our liberation. It is followed by Ziv, Sivan, Tamuz, Ab, Elul, Etanim, Bul, Kislev, Tibet, Shebat, Adar. These things were hidden but Enoch revealed them to us.

Because the Prophet was raised by God in Ntabelanga we took Ntabelanga as our headquarters. At the moment we are busy trying to erect a building so that the

everybody can see that Ntabelanga is our headquarters. Our important anniversary services are held at Ntabelanga.

Let me talk about how we honour (*bhedesha*) the Sabbath, because there are others apart from ourselves who also worship on the Sabbath. Friday is a day of preparation and on this day people cook for the Sabbath. When the sun sets we have to extinguish all fires and you may not even use paraffin, gas, or other types of stoves which make fire. This is based on our belief taken from Exodus 35,3 which says: 'You must not light a fire on the sabbath day in any of your homes'. For us the day begins at sunset and ends on the following sunset. On the Sabbath day at ten in the morning we go to church (*enkonzweni*) to go and pray to God. We use a bugle to call people to church services. We do not believe in bells. The bugle is sounded twice and on the second bugle the service starts.

On the Sabbath you are not allowed to say just anything you like. You should say only those things build up the commandment of God. We try to avoid talking about things which may cause one to fall.

When the Sabbath service and all other services start we open with a prayer, from Mark 11, 25-26, 2 Timothy 2, 8-10. Thereafter the presiding minister reads from scripture and then preaches. After the sermon people come forward to testify to the spirit of prophecy and to present their petitions. Each person explains how they came or were drawn to the prophecy (of Mgijima) and how the spirit came to them. In fact it is our grandmothers who used to do this. What we do is mainly to pray for ourselves, requesting from God all sorts of things. In fact even our grandmothers also used to present their requests/petitions before God after they had explained how they had been attracted to the prophecy (of Mgijima). Many of the stories (*iimbali*) we learnt through these testimonies under the spirit of prophecy. Thereafter, a preacher (*umshumayeli*) gets up to give thanks for these petitions (*izithandazo*). He reads from scripture and then makes a word of *intshumayelo*.

Another important practice in which we differ from the people of the world is that for us the preacher of the day is not forewarned that he will preach on that particular day. He is only told at church on that particular day that he is to preach. In other churches people are informed beforehand that they will be preaching on a

certain date. We believe that the schedule of who is to preach when comes from God in heaven. This person then preaches and gives thanks for the petitions of the saints and after that the service ends with a prayer which is based on Matthew 6, 9 - 13, and followed with the benediction which is based on Jude 24-25. After this service people are expected to remain at the church though some may go home for some reason.

After this break people go back into the church for the Sabbath school. At the Sabbath school people are instructed on things of the church, e.g. the Seven Keys, the Ten Commandments, and other things. After that when the sun sets the Sabbath day is over.

On the Sabbath day we do not ride anything to the extent that in the olden days our grandfathers used to temporarily abandon their horse or oxdrawn wherever they happened to be at sunset on the Sabbath.

Early on Sunday mornings we have a service where we drink from the cup (*apho sisezwa khona indebe*), then there is a service of humbling ourselves (*inkonzo yokuzithoba*) where we go down on our knees and pray. This service ends at sunrise. The aim of this service is to strengthen us for the week that lies ahead.

RESEARCHER: What do you drink from the cup?

TRUSTEE: We drink water. Our belief is that this is what Jesus spoke about. Remember it is said that when his side was pierced with a lance water came out. We believe that it is the blood of the lamb. That is what we drink, the blood of the lamb. Jesus said 'Do this in memory of me'.

MBAYI: You see, for us this cup replaces the traditional African religious slaughtering of a goat. Remember, the goat is meant to deal with bad luck (*amashwangusha*) in the family. Traditionally the goat is meant for *ukucamagusha*. For us this service of the cup is meant for *ukucamagusha* to God for our sins. For us then with this once weekly service of the cup on Sunday morning even a poor person is able to receive forgiveness for their sins. The water from the cup stands for the blood of Jesus which replaces the traditional goat because Jesus says 'This is my blood, the blood of the new covenant which is shed for many for the forgiveness of sins' in Matthew 26, 27-28.

At this service then we go down on our knees and humble ourselves before God for our sins and for the sins of our children and for other problems. The minister

has to pray for all the people, the congregation and we also pray in our hearts. We pray for everybody, for the whole world, for you too. Apart from this we also have daily services at sunset and a short service, in fact a prayer at midday.

TRUSTEE: Another thing that may be of interest to you is the leadership succession and structure of our church. First there was the Prophet Enoch J. Mgijima and he worked very closely with *ubawo omkhulu* Mr. Silwana Nkopo who came from the Methodist church. Enoch went to the extent of saying that anything that was to be asked/inquired from him would/could be asked/required also from Mr. Nkopo. The two of them led the church together with Mr. Nkopo being in a junior position to Enoch. Below him (Mr. Nkopo) were the evangelists and at that time we did not yet have bishops. The (idea of) bishops came from America. In their place during the time of the Prophet we had *ubawo omkhulu*.

RESEARCHER: Where does bishop Msikinya fit in the picture?

MBAYI: Bishop Msikinya came from America already as a bishop. He came to this country to establish this church having been commissioned (*ethunyiwe*) by Crowdy. Crowdy had told him 'Go, you will find me there ahead of you (in Africa). You will not recognise me because I will be speaking in a different language' and Crowdy actually meant Enoch. Indeed, Msikinya took a long time to recognise him.

The bishops were established then in 1933. Enoch started in 1910 with Silwana Nkopo. Enoch slept (died) on 5 March 1929 and he left (father) Abraham Silwana Nkopo who slept on 1 December 1933. At the synod of October 1933 when he was already ill he requested that bishops be established. The synod insisted that he appoint the bishops. He appointed four bishops and he selected Samuel Petros Mgijima as the senior bishop who would succeed him. They wanted to know where he (Nkopo) would be and he responded 'I will be around' (*ndizakube ndikhona*). He wanted to depart unexpectedly (*wayefuna ukubazimela*).

In October 1946 the synod which is the highest decision making body decided that stones be erected in memory of the men who slept at Ntabelanga. It was decided that these stones be unveiled on 9 April 1947 because the spirit to prophesy seized Enoch on 9 April 1907. And so 1947 would be the fortieth anniversary of this event and in this way be symbolically analogous (*ingqamane*) to the forty years of wandering in the desert from Egypt to Canaan of the Israelites of old.

The district magistrate of Whittlesea here at Hewu a Mr Lambry? was informed of this decision to hold this memorial celebration. This forthcoming event was then advertised in the following newspapers: the *Daily Dispatch*, the (Queenstown) *Representative*, *Imvo Zabantsundu*, *Umthetheleli* and the *Bantu World*. It is in some of these papers while I was working in Cathcart that I saw the advertisements because at that time I was not as yet a member of the synod. Subsequently my father had also informed of the decision of the synod.

After the synod some caucus meetings were held with the intention of changing the date from the ninth (9) to the sixth (6). And so this group went to the magistrate to request the change of date from the ninth to the sixth. When asked why they requested a change of date their reply was that when the decision to have it on the ninth was taken they did not have calendars of 1947 and were not aware that the ninth fell on a Wednesday. According to them the ninth being a Wednesday was an inconvenient date especially for the workers who would not be able to attend. They felt that the sixth would be a more convenient date since it fell on a Sunday.

The magistrate then wanted to know where S.P. Mgijima was in this change of date that was being sought. Their spokesperson replied that S.P. Mgijima would unveil the stone on the ninth for the Israelites in general. What this group was requesting was that on the sixth be the unveiling of the stone for the workers. The magistrate then said that this event meant for the workers should be on the thirteenth (13), after the general unveiling ceremony of the ninth. You will notice therefore that there are two stones at the cemetery. The custom made stone is of the ninth, based on the decision taken at the synod while the homemade stone is for the thirteenth for the service meant for the workers.

These two stones are the origin of the split in our church. We now have two factions, one representing the stone of the ninth and the other the stone of the thirteenth. We are with the former group. There is no major difference between these two groups. We believe that our group is the one that is faithful to the original intentions and teachings of Enoch.

RESEARCHER: Do these two groups come together for memorial services?

MBAYI: No. The reason for this is that prior to the split we only had one big

church building in Queenstown which was built in 1926-27. We used to come to Queenstown from all different areas. The people who caused the split came from Queenstown and so what they attempted to forbid us to use the church building in Queenstown. A bitter struggle ensued and so in order to effect peace the magistrate wanted to know where the majority of those who favoured the ninth were residing and those who favoured the thirteenth resided. After ascertaining that those who supported the ninth were on S.P. Mgijima's side and that they mostly came from outside Queenstown the magistrate decreed that this group should hold their services outside Queenstown. Those who favoured the thirteenth were on Mzimkhulu's (who was secretary-general) side and came mainly from Queenstown. The magistrate decreed this group should hold their services in Queenstown until such time as both groups agreed on a common leader.

RESEARCHER: Do these two groups have different names?

MBAYI: No. We have the same name, the same title. In fact at events like funerals we do come together and an outsider like you will hardly notice any difference. Even if you were to attend other church services of both groups you will notice no difference at all.

RESEARCHER: But how do you differentiate between yourselves?

MBAYI: Well, they call themselves the Queenstown group (*bathi bona ngabantu baseKomani*) and they call us the people from outside (*ngabantu bangaphandle*). Sometimes they are referred to as the people who follow Mzimkhulu and we are referred to as the followers of Mzileni. Their headquarters are in Queenstown and our headquarters are still at Ntabelanga. Bishop Mzileni resides at Mchewula, in the Hewu district. All our bishops are here. Enoch the Prophet was here at Ntabelanga, Silwana Nkopo was at Mchewula, Bishop (S.P) Mgijima was also at Ntabelanga, the late Bishop Mzileni was at Mchewula and the presiding bishop Mizileni, the son of the late bishop Mzileni is also at Mchewula.

RESEARCHER: Thank you very much for all your help and information. I will be touch.

Appendix 2

Interview with evangelist JJ Mbayi

4 March 1994, Ntabelanga/Bullhoek Location, Whittlesea

Mbayi = Evangelist Mbayi

Researcher

RESEARCHER: Please tell me about tomorrow's commemoration service of the death of the prophet. When was it first celebrated?

MBAYI: This is not an old service, it is quite recent, it began in the seventies I think. The first people who started having this service were the women. And so we felt that we should also be part of it and so as time went on we gradually entrenched it.

RESEARCHER: Where did you hold the services?

MBAYI: We used to celebrate it at our various places. Initially we did not have the service here at Ntabelanga. Even the women during their time did not hold the service here at Ntabelanga. And so we then decided that it would be good for us to hold the service here at Ntabelanga so that this thing can be ingrained in the minds of our children and that they might see the grave of the prophet, that when we relate the story of his life to them they should also know where Enoch is sleeping.

RESEARCHER: Have there been any changes in the way the commemoration service has been held over the years?

MBAYI: No, there have been no changes except that in the beginning we used to have night vigils (*umlaliso*) but then we decided to abandon them and to concentrate more on narrating the lifestory of the prophet.

RESEARCHER: What is the central and most important part of the commemoration service?

MBAYI: The most important part is to explain the prophethood of Enoch (*...kukucacisa ubuprofite bukaInoki*). It is to explain what kind of a prophet he was.

RESEARCHER: I read the words 'Judah, Ephraim, Joseph and relations' in the pamphlet you gave me yesterday. What do these words mean? How do you interpret them?

MBAYI: I would not know how to interpret them because these were words of prophecy (*ililizwi lesiprofitesho*) and it is never easy to interpret a prophecy. You

see, when these words were pronounced my father was in the Transvaal where he lived. But when these words were pronounced there was a spirit that urged him (...*kwakho umoya wokuba makuyiwe eNtabelanga*) as well as others to go to Ntabelanga. The first time Mgijima uttered the words 'Judah, Ephraim, Joseph and relations' he was at Mchewula in January during the Fast of Esther. He repeated these words in April during the Passover which was held at Ntabelanga. He took two sticks, lifted them up and crossed them and to the words 'Judah, Ephraim, Joseph and relations' he added 'Bevile.' and by that time some people had already gathered there.

The Passover used to be held here at Ntabelanga and after the Passover people would go back home. But after these words had been uttered people no longer went back to their homes. Instead of the Passover pilgrims returning to their homes more people who had not been at the Passover celebrations arrived. So I cannot tell you what these words mean, all I understand is that after he had uttered these words there was a spirit that urged people to go to Ntabelanga. That is why when the authorities told him to tell the people to go back to their homes he replied 'I did not summon anyone to come here and so I cannot tell them to leave'. And indeed he had not called anyone to come to Ntabelanga. He never wrote a letter of invitation to anyone.

RESEARCHER: One of his prophecies talks about *umngqingo* (encirclement). What does this mean?

MBAYI: The prophet spoke of *umngqingo*. You know how people are, they sometimes pretend to know things when in fact they do not. And so people would pray saying 'Man of God pray for me, I am encircled (*Ndoda kaThixo ndithandazele ndingqingiwe...*)' when they are troubled by the problems of their families. And so when the plague (*isibetho*) came people thought 'Oh, this must be what the prophet meant'. In my mind I think that *umngqingo* is something round, a circle. The prophet had said 'I see *umngqingo*'. And so people were encircled (...*bangqingeka ke abantu*) because of death.

RESEARCHER: How is the word 'tabernacle' used in your church?

MBAYI: A tabernacle is what God instructed Moses to build with a tent. God explained to Moses how he should construct it. And so Moses told Bezalel whom God had endowed with skill what to do. And so it was called the tabernacle, a place where the people gathered, it was called the Tent of Gathering (*Intente yentlangano*). And so a tabernacle is a place of gathering (...*yindawo*

yokuhlanganela). The word 'temple' was used in connection with the building of Solomon.

RESEARCHER: But in the Church of God and Saints of Christ how is the word used?

MBAYI: I cannot quite explain that to you except to say that when I came to my senses as a child the word was already in use. The different congregations are referred to as 'tabernacle number 1' and Shiloh is 'tabernacle number two' and so on. People from outside refer to the building where they gather as a 'church' and we call ours a 'tabernacle'.

RESEARCHER: At the museum in Queenstown I saw photos of the tent that was used during the time of the prophet.

MBAYI: Yes, but the police burnt that tent on that day of the shooting on 24 May 1921 and they confiscated the Ark of the Covenant (*iTyeya*) which had the Ten Commandments. You may not recognise some of the words that I use because we use the Appleyard version of the Bible which was the first Xhosa translation done by Appleyard and Soga.

RESEARCHER: In the pamphlet you gave me I read that in one of his visions Mgijima saw a thick darkness in the midst of which was a wick burning dimly. What is this about?

MBAYI: In this vision when the prophet was flying with this man he looked towards the east and saw a thick darkness covering the whole world. In the midst of this darkness was a thin flame burning dimly.

RESEARCHER: What does this thick darkness stand for?

MBAYI: In my view this is the darkness over the world that was concealing the will of God (*...intando kaThixo*). That is how we interpret it. And so God's will was diminished. That is the darkness over the world. People cannot see what is the cause of this confusion that is in the world (*...lengxushungxushu iphez' kwelizwe*). The king of Niniveh knew what to do when the conditions were like that. The world is in darkness and people do not know what to do. Even those pastors who are supposed to advise others are themselves in darkness. They do not know what advice to give because of the darkness that is over the world. However, on his part the prophet brought light (*Kanti ke umprofite weza nokukhanya*). As one of our hymns says 'He brought the light to me'. The Watchman of Israel brought light. But it is a small light (*...kodwa ke kuncinane*).

RESEARCHER: Is that the wick, the thin flame?

MBAYI: It is the flame. But that flame is also the will of God. When the prophet came it was already there, or it is the reason why he was commissioned, that he might increase that light amongst people. And so other people heard and others' eyes were opened. That is why when Truter boasted that he would come with an adequate force to break down everything he responded by saying 'These people heard what I have been prophesying, the word of God. They heard me speak about the impending destruction of the world and that people should be made pure (...*kufuneka behlambulukile*). That is why people have come to Ntabelanga. They have come to pray so that God might make them pure in order that they might be saved from what is forthcoming, because God has prepared a city for them, the New Jerusalem. That is why these people are here'.

RESEARCHER: Another thing that I read in the pamphlet is that God is destroying the world and is destroying it with blood and will leave no survivors. Not the bird in the air, nor the fish in the water, nor the meerkat in its hole will know rest. What does this prophecy mean?

MBAYI: That indeed is his central message but you have decontextualised it. You need to understand it in its proper context. You see, in the vision where he was flying with this man after the vision of war he looked towards the east and saw what looked like a swarm of young locusts (*umqikela*) which though they cannot yet fly are able to cause a lot of damage. He saw this swarm of wingless young locusts coming from the east and covering the whole world and when they came to a tree they would devour everything, till the last leaf on the topmost part of the tree. And when they went into a hole they would devour everything as far deep as the hole went.

And in interpreting this he said 'Because of what is impending not the meerkat in the hole will know rest (...*akuzukomwaba igala emngxunyeni*), nor the bird in the air, nor the fish in the water'. That is the war that is forthcoming. No one will know rest (...*akukho 'mntu uzakomwaba*). It will find us wherever we are, even though we may think we have nothing to do with it still it will affect us. Even as we are sitting here now. No one will know rest.

RESEARCHER: In our conversation yesterday you said that it will be God who will bring this war and only certain people will be saved. Who will be saved?

MBAYI: Yes. Those who will be saved are those who will have been made pure (...*abo bahlambulukileyo*), those who will be in the palm of God's hand. That is,

God 'himself' will enfeeble them with whatever he will use (...*uyakubabiyela ngokwakhe ngaloonto ayakubabiyela ngayo*).

RESEARCHER: If you were to preach to me being a young person who lives today after the two world wars what would you say in explaining the words of the prophecies?

MBAYI: First he (the prophet) said: 'I see a man, an elderly man, standing on top of the mountain'. He says the man shouted: 'Move away from the foot of the mountain for a boulder is about to be pushed down (*Shenxani phantsi kwentaba kuba kuzakuqengqwa ilitye*)'. He says the people moved away but went back again. For the second time he said 'Move away from the foot of the mountain for a boulder is about to be pushed down'. Again they moved away but then went back again. The third time he said 'Move away from the foot of the mountain for a boulder is about to be pushed down' but this time they did not move away. He then pushed down the boulder with his foot and it rolled down and crushed them. He then said 'Behold, there appears *umpondombini* ["an object with two horns", Evangelist Mbayi's translation in English] (*Heha, wavel' umpondombini*)'.

We have the belief that the first war has passed and the second war has passed. During the time of the League of Nations it was agreed that any country that will attack another country will face opposition from the other countries of the world. Mgijima was here at Ntabelanga then and he said 'They say there will be peace but I stand alone and say there will not be peace. If peace comes then it means that God has not spoken through me'. That is, there is still another war coming. We are expecting another war, a third war which according to us will be the last war and will not be like anything that has been seen or experienced before in terms of its ugliness. In fact we say that it has already started. As people try to make peace in one place fighting breaks out in another place, and this pattern is repeated. There will not be peace. I believe that those who are trying to forge peace are wasting their time. Nothing will be achieved. That is what we preach. We preach the destruction of the world. Our message is that God is destroying the world and that people should return to God's law (...*abantu mababuyele emthethweni wakhe*).

RESEARCHER: How will they be saved?

MBAYI: We believe that a good person does not die but remains in waiting. When the Lord Jesus Christ comes with the last trumpet good people will go to meet him half way, also those who are alive suppose he comes now. We shall be transformed (...*sizakuguquka*) and put on immortality. That is what we preach.

Even if death should come we have hope of rising again. For us death is something inconsequential. For instance tomorrow is the Sabbath and according to the world it is not a day of worship. But there is no way I cannot go to church because I know that the world has authority (...*linegunya*) only over the flesh. It has no authority over the soul (...*emphefumleni*). That is why people died at Ntabelanga. It is not as if they did not see that they were going to die. But people knew that to die in the Lord is to rise (*Babesazi into yokuba ukufela eNkosini kukuvuka*). It is not like dying for a worldly cause (...*ukufela esithubeni*) because there is no hope in dying for a worldly cause. I am trying to answer your question 'How will they be saved?'

What we preach is that people must return to the law of God. That is why our parents left their places. It is because they believed that what the prophet says will come to pass. Amos 3,7 says 'Truly, the Lord God will not do anything without revealing his plan (*iqhinga*) to his servants the prophets'. In other words God does not do anything and not tell people. Even Jesus says 'As it was in the days of Noah so will be the days of the coming of the Son of Man (*UNyana weSintu*). According to us the things that are happening now are the sounds of the footsteps of Jesus coming (...*zizingqi zokuza kukaYesu*). Jesus is on the way (*UYesu usendleleni*).

We believe that we are building the kingdom of Christ, as we say 'Let your kingdom come'. We believe that like the stone that came tumbling down the mountain and crushed the statue and then stood to be a big mountain the present kingdom will also come to an end. They are now busy killing each other. This kingdom will be completely destroyed and God's kingdom will be established. It is the kingdom of God that we preach. What we preach now is the lifestyle (...*yintlalo*) of the new city, the New Jerusalem, the government of God (*uburhulumente bukaThixo*), and not that of the world.

No one besides Christ has the authority (*onegunya*) to free people. Being a slave of sin (...*ikhoboka lesono*) you cannot say you will free another person. How can De Klerk himself being a slave of sin say that he is going to free people? He cannot. Even Botha and others were not able to. You cannot yourself being a prisoner because of your sins (...*ungumbanjwa ngokwakho ngezono zakho*) say that you are going to free others. How can you do that? It is Christ himself who

has the authority to free others. He frees them from the body of sin (...*kumzimba wesono*).

RESEARCHER: You said that people must return to the law of God. What does this mean?

MBAYI: When the Israelites of old met with misfortune or when they were persecuted by the nations a prophet would be raised who would say 'Return to God' (*Buyani kuThixo*). And God's law would be brought and read to the people and the people would cry and say 'Truly we have sinned against God' and they would pray and return to what God had instructed them through Moses.

Look at the world now and you will see what I mean. If you read the Scripture you will see that when giving the Ten Commandments God showed great signs (...*wenza imiqondiso emikhulu*) through lightning so that people might believe that it was God who was talking. God even invited them to come closer but they were afraid and said that God should speak to Moses and the Moses could relay the message to them. That is what we said, we were afraid. And so God himself wrote the commandments on the tablets of stone and not on paper so that we could see that this was a strange thing that was happening. And so Moses came down holding the commandments even though the first set fell and broke because of the trouble caused by people. And so God wrote a second set and said that they must be put in the Ark.

There are other laws which you can find in Leviticus which are written for the rule of the priests. These laws were not put inside the Ark but were placed outside the Ark. Can you see the difference? What we preach is that the laws that were invalidated on the cross (...*eyaphela emnqamlezweni*) are those that were written by people because now Christ is there (...*ukhona*), he is the High Priest. Those that were put beside the Ark like 'If you sin you shall get a goat and take it to the priests to be slaughtered' and so on are laws of Israel, and the red people (...*abantu ababomvu*) [traditionalists] still hold on to them. When a person cannot come to terms with what is happening in their home they get a goat for traditional ancestral rituals (...*bathi bayacamagusha*). People who do not believe still do this. Others burn bones. This is what was done in those days. You can find it in the Bible. But through the flowing of the blood of Christ all this came to an end.

Some people even go to the extent of preaching that the law (...*imithetho*) has come to an end and that we now live under grace (...*siphila phantsi kobabalo*) and not under the law. That is what other people preach. People who do not read the Scriptures correctly. But the laws that came to an end on the cross are those I have been telling you about, those that were not put inside the Ark, those that had been written by people. As for the Ten Commandments they are still valid, they will judge us.

People have abandoned the first four commandments that are directed at giving honour to God. They do nothing about these commandments. They are only interested in keeping the last six commandments because these are directed at their upbuilding. They start at 'Honour your father and mother'. A child who does not honour their parents is condemned. The next commandment says 'You shall not kill'. A person who kills is looked upon in a very negative light. People feel that such a person deserves to die. The following one says 'You shall not commit adultery'. This one they are very strict about keeping. You are guilty if you commit adultery. The next one says 'You shall not steal'. People do not want a thief. A thief is to be punished. The following commandment says 'You shall not give false testimony'. People hate a person who testify about what he/she has not seen. People hate a liar. And the same with the commandment which says 'You will not covet your neighbour's house or his wife'. This commandment they are also keen to observe. People observe all these six commandments. What they do not care about are the first four which are directed at God.

People do nothing about the first commandment which says 'You shall have no other gods except me'. They have many gods. If a white person tells them to do a thing, even if that white person is not their employer, they do it, even if that is contrary to God's law. All they care about is their stomach. 'You shall not make yourself a carved image and bow down to it. People have many gods to which they bow down, these like traditional healers (...*amagqira*). For instance, suppose at your home they do not normally brew traditional African beer for ritual purposes and something strange happens or someone falls ill and a traditional healer tells you to brew beer and do traditional ritual dancing for the ancestors (...*uxhentse*) people will do it. Notwithstanding that this may never have been done before in your home.

'You shall not use the name of the Lord your God in vain', but people use God's name in whichever way they fancy, 'God this, God that', for no reason whatsoever. The Sabbath is meant to show forth the power of God's grace (...*ukubalula amandla ofefe lukaThixo*). People defile the Sabbath (...*bayawungcolisa umhla weSabatha*) to show that they have no place for God. The Word says 'If you keep the Sabbath holy that will be a sign that I the Lord am God to you'.

RESEARCHER: You also said that you are building the kingdom of God. Please explain this to me.

MBAYI: Yes, we are building the government (...*uburhulumente*) of God, the kingdom of God. We preach about the kingdom of God which is based on (...*obusekwe*) and is governed (...*obulawulwa*) in accordance with the Ten Commandments.

RESEARCHER: What is it that will distinguish the kingdom that you are building from the present one?

MBAYI: The kingdom that we are building is the lifestyle of the New Jerusalem (...*yintlalo yaseNew Jerusalem*). That is how I can put it. We are building the government of the New Jerusalem, even now (...*kwangoku*), that the people of God may be different from the people of the world. We are building Israelitehood (...*sakha ubuSirayeli*), we are building Jew-hood (...*sakha ubuJuda*), nationhood (*ubuhlanga*) because according to us the word Israelite means God's nation (...*ubuhlanga bukaThixo*).

We are building the kingdom of God whose king is Christ and which will stand forever. We believe that Jesus will be the king of this City, the New Jerusalem. Peace will rule this City, there will be no need for security watchmen (*abalindisango*), there will be no need for things which make light because Christ its king will himself illumine day and night. He will be shepherding us. Peace will be reigning. There is no peace until Jesus the king of peace comes. Otherwise we will just survive (...*sizakuthubeleza*).

The day of 24 May (1921) was supposed to be a big day had we not been under the government of the world because our fathers died. Many children do not know their fathers, they have been raised under great difficulties. I saw with my own eyes as I was growing adult men wearing only the neck of a shirt to church because the same shirt was used for work, for church and for everything. Because of hard times (...*ngenxa yembandezelo*) that is how our ministers were after that

event. People used to go to church barefoot because they had no shoes. People had to go to church without the official church uniform because of poverty. All because of the day of the twenty fourth. We call it 'the twenty fourth'.

And so on this day all of us, from young to old, give ourselves time to pray. We pray that prayer that you saw written so that God may be touched (...*uThixo achukumiseke*) and remember that day when blood was sprinkled as he remembered in Egypt when blood was sprinkled during the Passover and he was able to identify the Israelites by the blood that was sprinkled on the doorposts. And even now that day must be a reminder to God. By right we should have been able to go to church on that day but because we are under government of this world, then we are just managing, just surviving (...*siyathubeleza*).

However we believe that beyond all these things God will reign. In fact God has already begun to reign but his kingdom is not yet distinguishable (...*ubukumkani bakhe abukacaci*) from the kingdom of the world. We still have this belief. When Truter swore that he would teach us a lesson we will not forget he thought that he would destroy this church completely. But instead the church is getting stronger because God is with us. Before he died the Watchman of Israel said to our fathers 'I give all this work into God's hand' (...*umsebenzi lo ndiwunikela esandleni sikaThixo*). And so we believe that God has taken over this work and that he is ruling (...*ulawula ngokwakhe*). And so there is progress if you can see from the building that we are constructing here at Ntabelanga. You can also see from the building that we have built at Shiloh. There is another one in Cradock. All these were not there before. Even the pamphlet which I gave you and the hymn books that we have made testify to this. And so we are growing from strength to strength because God is in charge. Our church has had so many problems that one would have expected it to have disintegrated into nothingness.

In 1912 when the baptisms began Rev. Metcalfe of the Methodist Church who was based at Kamastone said to Silwana Nkopo, one of his senior stewards 'Are you also leaving?', and he replied 'Yes, I am leaving you.' and he handed back the articles and objects that belonged to the Methodist Church. Metcalfe then said to him 'This thing will not last even three months'. He thought that because it belongs to black people it would not last. Where is he now? Where are we now? How far back is it from 1912?

RESEARCHER: You said *siyathubeleza*. What did you mean?

MBAYI: It means to live a difficult life (...*kukuhamba nzima*), to duck and to try to avoid the problems of life (...*kukuhamba uphepha*). I even gave you an example that by right all of us should be here on the 24 May but we are not able to because others are employed and who have to be at work on that day. Our children have to be at school. But when I was growing up this day used to be a holiday, I think it was called 'Empire Day'. But that holiday has now been done away with. And so on this day we would go to church and the old people would relate to us what happened. We would wish our children to be at church on this day but we realise that it is important that they are at school. That is what I mean when I say we are surviving (...*siyathubeleza*). It is the same with the Sabbath. Others have to be at work on the Sabbath and can only go to church in the afternoon. That is *ukuthubeleza*, that this church may not die (...*mayingafi*). We are struggling (*siyasokola*), there is a strong wind coming from the front and so we crawl on our stomachs so that this church should stand and not die.

RESEARCHER: I meant to ask you when you were born.

MBAYI: I was born on 3 October 1923.

RESEARCHER: When did you become an evangelist?

MBAYI: I became an evangelist in 1976. I am fortunate that when I was growing up as a young man I never left this place, unlike other young people who went to work away from home. I have always been here. That is why I seem to know so many things. I hardly went away. I think the longest stretch I would be away would be about three weeks. I got married here and I had the opportunity to spend a lot of time with my own parents and the other young people's parents. And so they would tell me many things and teach me many things. Some of them would leave their paper cuttings and other things with me and so I picked up a lot of knowledge and information.

RESEARCHER: What are the important things that your parents taught you regarding faith?

MBAYI: What was preached to us and what we also preach is that this world is being destroyed. There is nothing else that we preach. This is our central message and what we instill to our children that they may not be enticed by the ways of the world. We preach that the world is being destroyed. And we have the hope that this very earth will be transformed (...*uzakuguqulwa*), it will be burnt and there will be new heavens and a new earth (...*amazulu amatsha nomhlaba omtsha*)

where righteousness will reign (...*apho kuzakuhlala khona ubulungisa*). The world is going to waste (...*ilizwe liyonakala*), the world is doomed (...*ilizwe liqalekisiwe*).

In 1969 these three young men, Aldrin and the others went to the moon and stepped on it, walked on the moon. Now if you pay careful attention you will see that nature has changed ever since then. Normally there should not be thunder and lightning (...*ukududuma*) in winter but now it happens all the year round. When we were growing up this was did not happen. And so the world is doomed and we are awaiting new heavens and a new earth. What we preach is what was preached to us, namely that this world is passing (... *ilizwe eli liyedlula*).

Let me tell you about an incident that my father related to me. After Ntabelanga was destroyed my father went to work for a white man at Oxstone called Barns who used to sell medicine for horses and other things. And so one day Mr Silwana Nkopo came from Mchewula and went to Barns' to buy medicine and there he met my father. My father then told him that he wanted to leave and look for another job because he was being paid only ten shillings a month and given some mealies as his weekly ration. That is how he raised us.

And so Silwana Nkopo said to him 'Son of the prophet, we do not preach wealth in this church. If he gives you a day off on the Sabbath and if he gives you food what else do you want? We do not preach wealth. For us it is the Sabbath that is important because all these other things will pass'. That is what he preached. It is no use to have a well paying job which does not give you an opportunity for the Sabbath. God blesses us through the Sabbath, even if it is something small that you receive.

For instance, many people do not know that I do not have money. You saw my home. I have a number of children, some are at the training college and some are still at secondary school. I do not have a job but God does give me 'his' grace and I find myself managing. The little money that God gives you is a blessing (...*uyakuthamsanqela*). I got married and had to pay *lobola* (bridewealth) and it took me three months to collect what I needed. I got married according to the old way. My present wife is the second one because my first wife died. And so we believe that if you remain faithful to the commandment of God, God will bless

you. We do not work in order to be wealthy because wealth is passing with the world. The most important thing is the commandment of God.

RESEARCHER: You spoke about righteousness in the new earth. What do you mean with righteousness?

MBAYI: Righteousness means not to sin (*..kukungoni*), it is being faithful to the law of God. It is being able to pray when you feel that you have sinned against God in some ways (*umphazamisile uThixo*). If people were not sinning there would be no need for them to pray. But now people want righteousness. So you have to pray that God may keep you in the future and keep you on 'his' path, keep you to 'his' commandment. Righteousness means not to disturb God (*...kukungaphazamisani noThixo*), not to disturb another person. That is righteousness. Your deeds should be good deeds (*...kukwenza okulungileyo*). This can only come from above. The flesh we are in is unable to do this because the body we are in now is a body of death. Righteousness is doing good to God and doing good to another person.

That is why when one man said to Jesus 'Good teacher (*Mfundisi olungileyo*)' Jesus responded 'No, no one is good. Only God is good'. But Jesus was a good person because he was the Son of God but he was instructing us, teaching us. There is no person on this earth who can be said to be righteous. And so I say righteousness will reign in the New Earth.

RESEARCHER: In the pamphlet you gave me I see that the prophet is referred to as *Inkintsele*. What does this word mean?

MBAYI: I am not sure what it means. I think it means someone who does unusual things (*...umntu owenza izinto ezinqabileyo*), a person who is resourceful (*...umntu onamacebo, onamaqhinga, uneplani*). That is what they called him initially. It is only later on that people realised that no, this man is a prophet.

RESEARCHER: And what about the name *Ilunga lasempumalanga* (the righteous one of the east)?

MBAYI: It is like praise poetry (*...kukumbonga...sisibongo eso*). That is how people called him. It was to show respect to him (*...yimbeko*), a name that was reserved for him alone because they believed that he was sent by God, that he was different from other people, that what he said came from God.

RESEARCHER: I would like to go back to something that we have already touched upon. You said that those who will be saved are those who will be in the palm of God's hand.

MBAYI: Yes, it is those who will have been made pure (...*abahlambulukileyo*). And I said that those people who were shot at Ntabelanga heard those words. And so they came to Ntabelanga where the prophet was so that he might pray for them until they are purified. That is what caused people to die (*Nantso into eyabangela ukuba kubekho okukufa apha*), these graves that you see here.

People believed that what the prophet said would come to pass, that is the bloody destruction of the world. And so they wanted to be saved (...*bafuna ukusinda*) and they said he should make them pure from their sin (...*ekoneni kwabo*), that they be prayed for to God (...*mabathandazelwe kuThixo*) until God has purified them (...*uThixo ade abahlambulule*) and that they could stay here at Ntabelanga where the preaching was happening (...*apho kushunyayelwa khona*) and where the living God was worshipped (...*apho kukhonzwa khona uThixo ophilileyo*) where they lived by themselves without being disturbed. Not even children from outside were allowed in because of the negative influence they could have on our children. Peace reigned here (*Kwakulawula uxolo lodwa apha*). No criminal cases were ever reported (*Zange kuxoxwe tyala*). There was just preaching and praying all the time. Even those who had jobs outside would always come back here, like my father who was a fencemaker at that time working in the region of Tarkastad. There were crafts and trades within Ntabelanga, things like taylor and so on. One of the prophet's prayer was 'Lord, make artisans amongst the black people as you did during the days of Israel'. And indeed this happened. There were taylor, bricklayers, carpenters, sheep-shearers, fencemakers, shoemakers, and all sorts of skilled people.

It is said that when that church building in Queenstown was dedicated one of the guests, Dr. Sishuba, a medical doctor, in his speech remarked 'As you see this building, it is not the work of a white person, from its foundation to the wall to the roof. It is the people themselves who have constructed it'. I personally was not there but this is what we are told. In my view it was the result of that prayer of the prophet. It is said that one of the believers was so skilled that he constructed an irrigation contraption from tins and other things and was able to draw water from the river. Some say he even made himself a wooden bicycle with a rope for a chain and he rode to Queenstown. But the amusing thing is that unfortunately he had to come back on foot because the rope was eaten by mice during the course of the night. And so these people were very skilled and white people are lying when they

say there was starvation at Ntabelanga. Ntabelanga was almost like a reservoir for skilled workers because they would be recruited by outsiders to do all sorts of things. According to my father it is they who made the fence for the garden and fields at Kamastone Mission.

RESEARCHER: Thank you for all this interesting information. I am very much interested in the forthcoming commemoration service of the death of the prophet.

MBAYI: I wish it were possible to tell you the depth and breadth of who the prophet was. Jeremiah 1,5 says 'Before I created you in the womb I knew you, before you were born I made you holy, I appointed you as prophet to the nations'. This means that a prophet is born not made. I cannot teach my son to be a prophet. No, that is not possible. A prophet is born. Even as a child there was something special about him. For example it is said that people here would ask him, 'Young man, when will it rain?', and he would look up in the sky and say 'It will rain on such and such a day'. They came to believe him and so they would go to Queenstown to buy seed for their fields in anticipation of the rain. That was a gift he had.

On another occasion when he was sitting with other boys in the dongas and he said to them 'Let us move away from here this donga is going to collapse'. They had scarcely moved when the donga collapsed. These were signs because he was still a mere boy. So by the time he started preaching there had already been signs from his childhood that there was something special with him.

RESEARCHER: Please forgive me for all these questions which may sound a bit silly to you. If you were to summarise what the life of Mgijima was about what would you say?

MBAYI: Your questions are no trouble at all to me because for me this is preaching. But this is a difficult question to answer. You see, when he came back from prison shortly before he went down (...*phambi kokuba atshone*) he said 'A prophet does not live long. I have already stayed too long with you'. In one of his prophecies he also said 'The days are coming when the one who will come to seek me here at Ntabelanga will find that I have already hung up my jacket (*Kuseza imihla yokokuba umntu esiza apha kum aph' eNtabelanga afike ibhayityi yam sendiyixhomile*)', that is he will no longer be around.

This young man from Palestine, his name was Vincent who was also doing research here in 1972 asked the old people including my father who was still alive

then whether they still go to Ntabelanga to have their problems resolved now that the prophet is no longer around. This was a difficult question because during the time of the prophet if someone was ill you would go to Ntabelanga to the prophet and say to him 'Man of God, my child is sick' and his response would be 'You may go, I have heard you (*Hamba, ndivile*)'. And when you reach home you would find that the child is well again. And so people would go to him with all sorts of problems including unemployment.

There is a story that one day Mr. Pakade, the father of the bishop who has now been excommunicated, and Mr Silwana Nkopo who were both from Mchewula rode on their horses and went to Ntabelanga. When they arrived they said to the prophet 'Man of God, there is no rain (*Ndoda kaThixo, kubalele*)'.

And the prophet called two young men and asked them to sing one of the songs that we use for what we call 'marching'. As they were singing the song they were jumping up and down, similar to the toyi-toyi that you know but much better than it. This is what we call marching. And so these two young men jumped up and down, up and down, higher and higher, until they were dripping wet with perspiration. We usually perspire when we are marching. He then told the young men that they could go and they left. And thereafter he said to the men 'Well men of Mchewula, you may go' and they left. The story goes that it was difficult for them to pass Kamastone Location because of the intensity of the rain. They were dripping wet by the time they reached home.

This young man's question was 'Now that the prophet is no longer there do you still go to Ntabelanga with the hope that you will have your problems resolved?' There was silence (*Cwaka*). I said to you the prophet had said 'You will come to me here at Ntabelanga only to find that I have hung already up my jacket'. And they replied 'Yes, we still do that' because they have the belief that the name of God is present at Ntabelanga (*...igama likaThixo likhona eNtabelanga*), they have the belief because that is where the man of God slept (*...indoda kaThixo yalala apha*), they have the belief the grave of the saints (*...ingcwaba labangcwele*) is here at Ntabelanga because that is what we call that (mass) grave, that the holy blood flowed here at Ntabelanga (*...igazi eliyingcwele laphalal' eNtabelanga*), God has specially chosen Ntabelanga (*...uThixo iNtabelanga uyiqashile*). And so should we come here with faith that God is present here (*singathi ukuba size apha*

ngenkolo yokokuba uThixo ukhona kulendawo) our difficulties will be resolved (*...singasonjulelwa iingxaki zethu*). The people who will be coming here tomorrow have that belief.

That is why we have this commemoration service, that we may instill the power of prophecy (*...sibethelele amandla obuprofithe*) to our children who are still growing up so that they should not forget (*...ze ingakwazi ukuphuma*) because the newspapers and other writers say all sorts of things. As God said to Moses when he was instructing them regarding the Passover 'When your children ask you: 'What is this service about?' you should answer: 'We were servants to Pharaoh but God freed us with a mighty hand'. 'You should instill this in your children'. And so that is what we are doing as well, to tell them how Enoch was a prophet, what he did that showed he was a prophet. That is why we keep this commemoration service. As we have been taught by our fathers even though they never had this service we keep it. We are continuously revising it and entrenching it (*...siyesiyihlaziya, siyiqinisa*), maybe the next one we shall plan differently because one has the right to revise what you have devised (*...xa into yenziwe nguwe unelungelo lokuyihlaziya*) according to the needs of the time.

RESEARCHER: Why is it important to instill this in the minds of your children?

MBAYI: It is because they are the adults of tomorrow. As it was instilled in us by our fathers so should we instill it in them. The world is full of tricks which it is refining all the time and so we should devise other ways in which we can instill this. The old ways are no longer sufficient. Our fathers used to tell us about these things casually but especially on the Sabbath where they would put less emphasis on preaching on the Scripture and concentrate more on explaining the prophethood of Enoch. In this way they were different from the other churches. I remember we once baptised a man who had been a preacher in the Baptist Church and I said to him 'Now that you are an Israelite you will also be expected to preach' and his response was 'No, at this stage I cannot. I still need to learn your routine because yours is very different from what I am used to'. It is true, our people can notice immediately if you're new in the church, even if you are a good preacher.

RESEARCHER: Are there converts to your church?

MBAYI: Yes there are, quite a number.

RESEARCHER: What do you think attracts them to your church?

MBAYI: It is the belief that Enoch was a prophet and the other things they hear about the church. Others come because they are not satisfied with the churches

where they come from, especially when they see that things like the Sabbath are written in the Scripture and yet their churches keep Sunday. That is what some of them say. Others believe in baptism by immersion (*ubhaptizesho*) whereas their churches have *uphehlelelo* (non-immersive baptism). They notice these things which are contrary to the Scripture. That is what my own father also used to say. He said that is why he left the Methodist Church. The first people of the church came from other churches. All of our parents left their churches. It is us who were born into this church. Even today there are still people who leave their churches.

RESEARCHER: What other things concerning the prophet would like to tell me about?

MBAYI: Another thing that the prophet said is to encourage us to read newspapers and keep abreast with world events because, as he said 'Some of the things I am prophesying about will not happen here but in far-off places'. On another occasion while he was cuffed on his way from the prison to the courthouse during one of the days of the trial he remarked: 'In some of these buildings will be heard only the sounds of owls, nightbirds and other scarce birds. If this does not come to pass then God has not spoken through me. Even these streets will grow grass'. He was emphasising the point that God is destroying the world.

When he came back from prison, during his last years, he said to our fathers: 'Test me whether I still speak the same thing I spoke when I started'. The thing that he had been saying was that the world is being destroyed, not the fish in the water, nor the bird in the air, will know peace. No one will escape this. No one will be able to say 'No, I am not part of this'. No one will say 'I have peace because I am not involved in this'. No one will know peace (*...akukho 'mntu uzakonwaba*) because this thing will get you in your own home, it will find you wherever you are. As I said it is happening already.

There are many people being burnt and killed through petrol bombs, being shot in cars. They are not at peace. No one is safe. No one can be sure that they will see the end of the day, even though they may have done nothing wrong. Sometimes you are shot by a person you do not know and who does not know you. They shoot you without having done anything wrong to them. And so according to me this prophecy is being fulfilled. He says: 'Get into the cave because there is a big hailstorm coming (*Ngenani emqolombeni ngoba kukho isiphango esikhulu esizayo*)'. The hailstorm is big stones which cause a lot of damage. We say that

these stones are falling already. By right all people should now be imitating the Ninivites who said 'Let us return to God. Who knows God might relent and show us mercy (*Masibuyele kuThixo. Ngubani owaziyo ukuba uThixo anganosizi*)'. This is what the world should have been doing. If the world's eyes were not closed, if they were not in thick darkness they should have been returning to the law of God. If they were not in darkness they would have seen which side to run to because here is the Bible. Enoch said: 'The Bible is the small settlements on the side of the road from which one asks directions to the New Jerusalem. It is the signposts along the side of the road showing the way to the New Jerusalem'. Other people see it but they do not go because they are proud (*...unekratshi*). As I said to you, people are very proud. They defile the Sabbath and have absolutely no regard for it. It is not as if they do not read what is said. Some ministers have even been to school, they have been trained. This past Sabbath I was preaching on Revelation 18 and I said the great Babylon is fallen. And I said Babylon is this teaching we are living under that is contrary to God's law. It is the teaching of Nebuchadnezzar. You see the name Babylon became popular then (*...liqandusele ngoko*) because during the time of Noah it was called Babel. You see, Nimrod? Nero? [unclear] did not want people to multiply and fill the earth and so he said 'Come, let us build ourselves a fortress (*...inqaba*) lest we be scattered over the face of the earth'. And so they built the city which was called Babel where there was confusion. That is where the name Babel comes from.The kingdom that is to be destroyed is the present kingdom. They are trying to forge unity but all to no avail. The forthcoming elections on the 27 (April) are aimed at achieving this unity, a united South Africa. But I say it will not happen because that is what Daniel says. There will not be unity.

I can also say to you this apartheid they are talking about is the law of God (*...nale-Apartheid abathetha ngayo ngumthetho kaThixo lo*). The only thing bad about it is the oppression of people (*into embi nje kukubandezelwa kwabantu*). You cannot marry a white woman. That is a strange thing. If I were to come to your house and find you with a white woman to me it would be a very strange thing indeed. I cannot imagine being waited upon by a white woman in your house. This is a strange thing to a black person because they are meant to live by themselves. That is how it was in Egypt, the Jews could not live together with the Egyptians. That was an embarrassing thing (*...yayingumjojo*).

You can also read this where Balaam is prophesying for Balaak [*Numbers 22?*], he says 'These people are to live by themselves. They are not to come together with the nations'. Even Moses when he was parting he instructed the Israelites: 'As you enter the land of the nations and drive them out but do not live with them because they will cause you to deviate from the commandment of God and cause you to sin and to adopt their customs'.

Let me give you an example. You know that now black people are allowed to live in town where previously only white people lived. Well, there is this young man who bought a house in town, and he wanted to have the traditional African ritual of informing his ancestors that he has moved and now lives in a different place. Good. He bought the animal to be slaughtered and he brewed African traditional beer for the occasion. On the day when everything was supposed to happen the white people came and told him that what he was doing was against the laws of the municipality. They told him that if he wanted to live in town he had to abide by their laws. And so there was nothing he could do and he had to abandon the ceremony.

I asked Mr. Dokoda one of our elders who also lives in town what they are going to do about their African customs now that they live in town. Are they going to continue with things like the African rite of initiation and do all those things in town? Are they going to have night vigils where there is singing, and praying, and preaching that go on the whole night when someone has died? His answer was that the white people will simply have to learn to tolerate all these things. You see, their customs clash with those of white people.

There is a young man from Shiloh who now lives in England. He came back to fetch his mother to go and spend some time with him abroad. He was back here and came to see me and I inquired about the old lady. He said that she was fine though life in England is very difficult for people like her, people of my generation. I asked him how. He said that there you do not even know who your neighbour is. You only concern yourself with your family and the things that pertain to you. Your neighbour is none of your business. Your children only get to mix and play with other children at school and when they are at home they remain within the yard. You cannot just go and visit someone unannounced or without prior arrangement. He himself says there is no way he will live in England forever.

He wants to come back home and die here. You see what I mean? Black people are meant to live by themselves and white people are meant to live on their own as well.

RESEARCHER: Thank you very much. That is all for now. I hope you do not find my questions too bothersome.

MBAYI: It is a pleasure. I am very happy about all these questions that you are asking because they force me to think about things I have not thought before. It also forces me to think deeper about other things which I thought I know. It is almost like school examinations, testing the depth of my knowledge. And so your questions are not at all bothersome.

Appendix 3

Interview with elder Cameron Mavuso Dokoda

5 March 1994, Queenstown

Dokoda = Elder Cameron M Dokoda

Researcher

DOKODA: In the first place the *Church of God and Saints of Christ* was founded in South Africa and it was reformed in 1912. You see, Mgijima began to speak with God on the 9th of April in 19... It was not a quick process because God spoke with him through a vision in his house. He was sitting in his house and was called out. You know the situation in the rural areas that they have sheds for animals and he was going towards the stable. He met a man who threw him down to the ground and commanded him: 'Get up and speak'. Mgijima's response to the man was "How can I speak when you have pinned me down?". The man let go of him and flew away. Mgijima felt himself having wings (*weva ngathi unamaphiko*) and he also flew and followed the man.

Then he heard the sound of war. This man said to him: 'That is the war that is coming to the world and God will destroy all the people who do not believe and who do not keep his commandments'. Then they flew to the east and he said: 'What I saw was like a great swarm of locusts (*yayingathi ngumqikela*)'. Whenever the swarm of locusts descended on to a tree on the ground they would destroy everything.... The man then said to him: "That is what is going to happen to the world. Not a single place will be safe (*akukho nendawo kandilele*)". After this vision Mgijima became a very lonely person and he used to go and hunt (wild animals).

Again this man came and showed him the mountains and said to him: "You see those ridges and mountains, some are high some are low. Such are the people to whom I shall be sending you. Some are high and some are low (*abanye baphezulu abanye baphantsi*)". When he was shown the darkness (*ubumnyama*), and in the midst of this darkness there was a small light, then God said to him: 'That is how my will has diminished in the hearts of people, the people to whom I am sending

you'. So he refused because he said he had no education because he couldn't proceed to Lovedale as his brothers had because he used to fall ill. So he said God must speak with his elder brother Charles who was a teacher, or his younger brother. He had two older brothers Charles and Josiah who had both received their education at Lovedale. His younger brother was Timothy. Then the voice said to him: 'If you refuse, the blood of these people will be demanded on your head (*igazi lababantu liyakubuzwa phezu kwentloko yakho*)'.

So he came back home and called together the whole family and told them that he had that vision, that God was sending him (*UThixo uyamthuma*). Well, they never objected to this except that they said Dokoda: 'This thing you are telling us looks like it has death within it (*inokufa phakathi*)'. My perception when they say this thing has done within it is that may they thought that they ancestor were calling him to be a diviner (*uyathwasa*) or something like that.

His brother Josiah who did not live far from him saw what looked like some kind of fire from Enoch's place. He wanted to but then he thought he would go the following morning. When he went there the following morning he saw his brother sitting at the table and there was a small book where it was written The Seven Keys and Ten Commandments. He then enquired about the fire the previous night and he (Enoch) did not say whether or not he saw the fire except that he referred him to this book, he pointed to this book. Then Mgijima started preaching in 1911 and he started at Ntabelanga. In fact before he started, there was a time of Methodist revival services (*iimvuselelo*) and because he was a member of the Methodist church and he was not a preacher he attended this revival service this particular Sunday morning. You know that during these revival services there is time for prayer. It was during such a prayer when people heard him say 'I accept Lord (*ndiyavuma Nkosi*)'. Then he started preaching, beginning at Ntabelanga.

He started preaching with these words: 'The Lord God has given me a message (*UYehova uThixo undiyalezile*), he says I should gather his sheep into a cave because there is a great hailstorm coming (*mandihlanganisele iigusha zakhe emqolombeni ngokuba kukho isiphango esikhulu esizayo*)'. That is how he started his preaching. In short, quite a number of people gathered around him and he continued with these revival services almost everyday. When the people of Ntabelanga heard him they arranged for him through a man who was a teacher,

Joseph Thuso who lived at Mgidla at Ntabelanga, that he might go to the Methodist Church at Kamastone and preach there. At that time Mgijima said that he was not preaching for a specific church but he was reviving people so that they could go to their own churches. The Rev. Metcalf of the Methodists was responsive to this idea.

His sermon was based on these words: God says that you do worship him, but you worship him with trickery. Abandon your trickery because he is coming to destroy the world. On that day not the bird in the air, nor the meercat in the hole, nor the fish in the water will know rest. (*UYehova uthi niyamkhonza, kodwa nimkhonza ngeqhinga. Phumani eqhingeni ngokuba uyeza, uzakulenza lonke elimiweyo ingcithakalo. Ngomhla lowo akuyikonwaba intaka esibhakabhakeni, igala emngxunyeni, intlanzi emanzini*). At that time the dominating denominations in Whittlesea was the Methodist church at Kamastone, the Moravian church at Shiloh, and the Presbyterian church. Metcalf was the minister in charge of Kamastone at that time, there were two Moravian ministers, Sonderberg and Rev. Sherif. At Hackney there was the Rev. Reed of the Presbyterians. So Metcalf told the other ministers how Mgijima was preaching, namely that all he was doing was to revive and encourage the people to go back to their churches. So they were also agreeable and he went around the different locations Dyamala, Mtha which is my home, and others but he did not go to Shiloh.

You see, the people of Shiloh as they are there they have no titledeeds on that property because the land there was under the church and was being managed by the Village Management Board and the church was taking a very very prominent part. So whoever wanted to go and preach at Shiloh could not do so without the permission of the pastor in charge. So he was given this permission towards the end of 1911 by Rev. Sonderberg. So he preached saying: 'I have come to open a furrow to direct the water'. Sonderberg was pleased with Mgijima's preaching because the people of Shiloh at that time never bothered much with going to church as long as they had paid their dues they were satisfied. This was the case especially with the men.

There was also some dissatisfaction at Shiloh because as I was telling you the people there have no titledeeds for those properties. Some other people had reservations towards the church so that is why they preferred to stay at home. And

again, the Moravian church in that area discouraged people from the practice of circumcision and initiation. They were not satisfied being told that they were to do away with their customs. So Sonderberg was pleased with the preaching of Mgijima and he said that 'whenever you want to come and preach in Shiloh you are free to do so'.

The second time Mgijima went there was in November 1912. He left Ntabelanga early that particular morning. He read from the Bible, from the book of Isaiah the prophet chapter 55,6-7. So he based his sermon on those words. In the process of preaching he said: 'God is leaving his seat of mercy and is going down to his seat of judgement (*UTHixo uyesuka esihlalweni sakhe senceba uhlela kwesomgwebo*)'. Sonderberg was surprised by the spirit that was there because when he (Mgijima) said these words people started crying and came forward to the altar to offer themselves (*baya esiguqweni*). Because there were many people the service was conducted outside in the open.

Immediately after that sermon Mgijima was instructed by God to form the *Church of God and Saints of Christ*, that was in 1912. Then immediately after baptising those people that were present he instituted the Fast of Esther. On the last day of this festival there is no eating and drinking for the whole day. When he was asked by our grandfathers what this fast had to do with them because it happened long ago he said 'The cloud that was hanging over the Israelites during the time of Ahasuerus is still there over you Israelites today (*Ilifu elaliphezulu kwamaSirayeli ngexesha likaHasheveroshe lisephezu kwenu maSirayeli nangelixesha*)'.

The first Passover was held in April in Kamastone in 1913, the Fast of Esther was in January and baptism started in December 1912. Thereafter the elders were ordained. Immediately after the baptism in 1912 the teaching about the Sabbath began: 'Remember to keep the Sabbath holy'. So then these elders and evangelists were sent out to preach because Mgijima was also up and about preaching. Whenever they got to a place they would preach to people and convert them to the Sabbath and teach them how to keep it holy (*babaguqulele eSabatheni*). They went around the villages forming congregations and the Passovers of 1914, 1915, 1916 were held at Shiloh.

At the 1917 Passover he was told to leave Shiloh because the numbers of the

Israelites were quite big and people from Transkei, Whittlesea, Stutterheim, King William's Town when coming to Shiloh they came on ox wagon and their oxen would graze in the fields and the people of Shiloh complained that they were finishing the grass. So he was not allowed to hold the Passover there. He then went to hold the Passover outside the village of Mchewula at a place called *Engxingweni*. That is where he erected his tent. Then the people built huts (*amaphempe*) where they could stay during the the seven days of the Passover. So he held the Passover there in 1917 and 1918. In 1917 what we call the Attire of the Heroes (*Isinxibo samagorha*) was worn for the first time at the Passover at Mchewula.

Another thing I would like to highlight is that at each Passover Mgijima had a special message. In 1914 he said; 'I am the last ambassador. After me comes king Michael (*Ndingunozakuzaku wokugqibela. Emva kwam yinkosi uMikayeli*) In 1915 he spoke about the vision of the three bulls. It was during the First World War which had started in 1914. Two of these bulls fought fiercely twice and on the third fight the third one which was a baboon came in between them and broke their necks. At the 1916 Passover he spoke of the three stones, namely that there was a man standing on top of the mountain and shouting to the people who were living at the foot of the mountain saying to them 'Get out of the way for there is a stone about to be pushed down (*Sukani, kuzakuqengqwa ilitye*)'. The people moved but the stone was not pushed down and so the people moved back to their places. Again he said 'Get out of the way for there is a stone about to be pushed down'. Again they moved but because the stone was not pushed down they went back to their places. Then on the third time when he shouted 'Get out of the way for there is a stone about to be pushed down' they did not move. Mgijima said that this man did not sit down again but he kicked down the stone and shouted '*Heha*, there appears the one with two horns. There, people are to die inspite of having been forewarned. (*Heha, wavel' umpondombini. Waf' umnt' exelelwe*)'. That was in 1916.

In 1917 this attire was worn. He said that people want freedom but they will not get freedom until others are killed to complete the blood of the apostles (*ukuzalisa igazi labapostile*). He said 'I saw babies lying on their backs kicking their feet in the air (*Ndibone iintsana zileli ngemihlane zigqushalaza*). At the Passover in 1918 at Mchewula he spoke of a big (letter) 'O'. He said the world is encircled or

surrounded by a big 'O'. He said that young people must be stopped from going to the mines and to the people he said: 'You must paint your houses white so that the destroyer should not harm you (*ukuze umtshabalalisi anganenzakalisi*). Then the fever of 1918 broke out which people called *Isibetho* (punishment). He then said to Mr. Nkopo who was next to him (in rank) that there was a star about to appear to divide/separate the kingdom. I think that was Haley's comet and many people associated it to that prophecy.

In 1919 he did not go back to Mchewula for the Passover but held it at Ntabelanga. In January 1919 he held the Fast of Esther at Mchewula in the tent and he spoke the words 'Judah, Ephraim, Joseph and relations' (*Juda, Frayime, Josef, nezizalwane*). He repeated these words in 1919 at Passover in Ntabelanga standing outside his house in his yard, holding up two sticks crossing each other in the form of an X. He said 'Judah, Ephraim, Joseph, and relations. They have heard (*bevile*)'. It is after this Passover that people started staying at Ntabelanga. In the first place these people were accepted by the people of Ntabelanga and as their numbers were increased the people of Ntabelanga allowed them to build houses/dwellings in their yards. But as time went on this became too much for the people of Ntabelanga and so an approach was made to Nightingale the village superintendent who was based at Kamastone. Our church was represented by Charles Mgijima and his other brother Barrington and the old man who was a teacher to whom I referred earlier.

They did get permission at that meeting which Nightingale denied afterwards when the courtcase came up and when he was confronted by the magistrate in Queenstown. Now immediately after the Bulhoek massacre Nightingale was fired.

So, after the words 'Judah, Ephraim, Joseph and relations' the people started building their dwellings. The people came from all over South Africa. You see our church stretches as far as Pietersburg. In January 1920 the African National Congress had a conference here in Queenstown and Mgijima addressed them. His message to them was 'We are pushing the same stone for freedom. You push according to the flesh and I push according to the spirit'.

After the Bulhoek massacre Mgijima was arrested and convicted and he was sentenced to six years. All the office-bearers of the church were sentenced to

three years. Others were sentenced to one year six months and those who were injured were sentenced to one year suspended for two... His brother Charles died in prison in Kimberley. When he returned he asked for a plot and built the church that is now in Queenstown. He passed away in 1928.

Now let me come to your question which is why did the people want to remain and stay at Ntabelanga. You see, in my research I tried to find out as to why did they leave their places. Truter wanted to know from Charles.... and Charles said: 'God has raised a prophet at Ntabelanga. At Ntabelanga we are worshipping, we have not been summoned by anyone's voice. It is God who has called us here to worship him'.

What are the things that caused these people to stay at Ntabelanga? If you listen to the preaching of Mgijima: 'God is destroying the world. He is destroying it through blood and will leave no survivors. The people that I saw escape this destruction were those who were in the palm of God's hand. They were stamped like grains of mielies (*Bona bebengqushekile njengenkozo zombona*)'. You see, there were quite a number of prophecies, for instance he said: 'God showed me grains of mielies in an envelope which had been well-stamped. I asked: 'What is this?' And God said: 'Such is the church that I want you to establish/marry for me on earth'. So, because of the words: God will destroy all and those who will escape this are those who keep his commandments.

So these people went to Ntabelanga and stayed there because they believed that if they kept the commandments of God they would be saved from all that would happen to the world (*bayakusinda kuyo yonke into eyakwenzeka phezu komhlaba*). That is what kept those people at Ntabelanga. Though the government construed the whole matter as a political affair because Justice Richard Graham said 'All that kept them together was the notion that they taught/thought that the time for the blacks to govern themselves had arrived'. But on their part all that these people were running away from was destruction that Mgijima had prophesied. That is what kept them at Ntabelanga.

Now you may want ask why did they not want to go back home? You see, if you look at the meetings that were held I think the South African government did not give itself time to convince the Israelites or to be convinced by the church because by the time they began to shoot Mgijima was still pleading with the government to

leave those people at Ntabelanga. In his communication with Truter he said Dokoda: 'I still plead with the government to leave those people at Ntabelanga until God says what should be done'. Well, the government refused. And the police were did not number ten thousand as was the popular belief amongst the Israelites but it wasand the death toll was one hundred and ninety nine. That is what I got from my research. And the people who were taken into custody were one hundred and sixty seven and those who were injured were about one hundred and twenty eight. Of course there were some other people who ran away.

Quite a number of women were widowed and many of these people's children were orphaned. And they lost their properties, the houses were demolished, some of their belongings were destroyed by the South African police. And they were transported and brought to Queenstown and they lived here in the township, asking for places to stay from the people here, paying rent. Well, those people from places like Whittlesea went back to their homes but it was too difficult for those people coming from other areas because they had sold their things. So it was too difficult for them to go back to their families and so they stayed in Queenstown. Mgijima came back from prison.

And so the shooting at Ntabelanga happened because Mgijima said 'God is destroying the world and will leave no survivors'. Now, when you ask why did they stay they will quote a verse in 2 Peter 3, 13 "But we wait for what God has promised, new heavens and a new earth where righteousness will be at home". So when you ask them why they were there they will say to you: 'We in accordance with his promise are waiting for the new heavens and a new earth where righteousness dwells (*apho kuhlala khona ubulungisa*)'. That is what kept them.... they believed that there is a place of promise that God was keeping. Thereafter Mgijima came back and they worshipped with him until his death. So I have finished this section dealing with why did the people want to stay at Ntabelanga. The turning point were the words 'Judah, Ephraim, Joseph and relations' and they made them to believe that they had not been called by Mgijima, it was a call which was coming from God that they should assemble there.

RESEARCHER: The words 'Judah, Ephraim, Joseph and relations' where did he get them from?

DOKODA: You see, these words are the names of the sons of Jacob. David who

became king of Israel came from the house of Judah and Jesus also came from it. Ephraim was the son of Joseph the one who took them to Egypt.

RESEARCHER: Which of the prophet's prophecies do people hold on to and value most?

DOKODA: When you listen to the people of our church speak or preach or when they are giving testimony you will find that basically it is those first prophecies: 'God is destroying the world through blood and will leave no survivors. Those I saw being saved were those who were in the palm of God's hand. This was the main message of Mgijima. This is the prophecy that our people value most. And Mgijima said that when he saw them they had been stamped like grains of mielies. They were pure (*babemsulwa*). You will notice that in our church that is the main prophecy around which our testimonies revolve.

RESEARCHER: When you as a preacher preach or when you give testimony what do you say regarding being saved?

DOKODA: You see the only thing that will lead to people being saved is conversion which is the most important thing in the life of a person (*yinguuko qha*). That is you should accept God....

RESEARCHER: I would like to know about tomorrow's service which commemorates the death of the prophet. When was this service first held?

DOKODA: This is not an old service. It is us the young people who came with this service though we have as yet not celebrated it quite as we would wish to. We felt that we should set aside a date when we should go to Ntabelanga. It is way of trying to rededicate the church to God and to what Mgijima said because it is to retell (*kukubalisa*) concerning what he did and how he went about preaching and establishing the church. So our aim is that in the course of the year we set aside a day where we rededicate ourselves to God.

There is a prayer which Mgijima said before he passed away: I stand in front of your face God together with your servants and the whole flock of Israel.....Towards the end he says: Do not forget your people on the 24 May.... For too long we have been condemned and made the objects of insults by our onlookers. Arise, arise O God in your majesty (*Ndimingasebusweni bakho Yehova mna nezicaka zakho nawo wonke umhlambi woSirayeli...Ungalibali abantu bakho ngomhla ka 24 kwinyanga ...kukade sizizigxeko nezithuko kubabukeli bethu. Phakama, phakama Yehova ebukhulwini bakho*). This prayer we read only on that day. So the main aim really is to try and get people dedicate themselves anew to

God and to the teachings of the prophet.

RESEARCHER: Could you please interpret or explain the prayer to me? What does it mean? How do people understand this prayer?

DOKODA: You see, my perception about this is that when they left Ntabelanga after the massacre the people were very destitute. They used to go up these mountains cutting grass and selling this grass for their survival and in order to feed their children. In those days the grass was used for mattresses. And they would also go to places like the railway stations and collect coal and sell it in the township. Those from the rural villages did not have cattle because when they came back from Ntabelanga and many did not even have clothes to wear. Mgiijima was aware that he was approaching the end of his life and he did communicate this to them to the extent that at the closing of what was to be his last Passover in Queenstown he told the people 'Go but come back again though you will be gathering under the leadership of a different man because I cannot see the road leading to the next Passover because the wild beast (*irhamncwa*) is waiting for me and I will have to engage it in struggle (*ndizakubethana nalo ngebunzi*)'.

When you look at this prayer it says: 'I stand before your face God I and your servants and the whole flock of Israel, you who remembered our fathers through the sprinkling with blood'. The 'sprinkling with blood' refers to what happened at Ntabelanga on 24 May 1921. That is how God remembered us. 'Do not forget to remember your people God on this day. For a long time we have been the objects of laughter and insult from our onlookers. Arise, arise O God in your majesty'. You see for example, during those days a child belonging to our church was not allowed to play with other children in the township. They were isolated and ostracised. The community was isolating the Israelites in the most extreme ways. Basically this prayer is dealing with that pain of being isolated and ostracised (*lomthandazo uqulathe lontlungu*). My father used to say: 'A person would think that we the people who had been at Ntabelanga had a disease'. So Mgiijima wrote this prayer.

After Mgiijima's death Mr. Nkopo who took over the leadership distributed the prayer to all the tabernacles. This prayer is then read over his grave only once a year and that is during the service of tomorrow.

RESEARCHER: You said earlier that tomorrow's service is a relatively new practice. What happened to the prayer in the years before the institution of the

commemoration service?

DOKODA: Before the institution of the commemoration service the prayer was not read to the extent that the prayer was difficult to get hold of and was almost lost. If I am not mistaken this commemoration service was instituted in the 1970's here in Queenstown. You are aware that there is a split in our church. And so where I am the service started only in the 1980's. For our group this day was usually set aside for the conference of the women.

RESEARCHER: How is this service conducted and what are its most important elements?

DOKODA: On that day there are excerpts that we read from the Bible which we believe reveal Mgijima. Rev 7,1-3 talks about these angels that were going to destroy the world and the sea and everything. They were ordered by this angel not to do it until the servants of the living God had been sealed on their foreheads. So Mgijima is that angel which said to them 'Wait' because he had to do this job of sealing the foreheads of the servants of the living God.

Another text is Rev 5,1-5. Mgijima came up with the *Seven Keys* with which he opened the seven seals. The first one is the Church of God and Saints of Christ, you can get that in 1 Cor 1,1-2. The second key is that wine and alcohol are not to be drunk, and that is Leviticus 10,9-10. The third one is: Unleavened bread and water is the body and blood of Jesus, Matthew 26,26-28. Washing of the feet is a commandment in John 13,1ff. The disciple's prayer in Matthew 6,9-13, that is the fifth key. Sixth, You must be breathed upon.

The sixth key is that 'You must be breathed upon and be accepted in the church of God with a holy kiss', John 20, 22 and Rom 16,16. The seventh key is the Ten Commandments, Ex 20,3-17. By these *Seven Keys* Mgijima opened the seven seals of the scroll that was in the hand. So we read from those few verses from those two chapters. Well, there are other places in the Bible which I am not able to go into at this stage because it would take too much time.

RESEARCHER: You would not be wasting my time.

DOKODA: Well, there is Isaiah 41,25 which reads: 'I have chosen a man who lives in the east, I will bring him to attack from the north. He tramples on rulers as if they were mud like a potter trampling clay'. This is another excerpt that we usually use when we talk of him. You will find that in conducting that service they first read from those verses in those two chapters. Then if the man who reads that

wants to say something he is free to do so. Thereafter will be the man who will be giving a short life history of the prophet. Thereafter follows the sermon and then the prayer. We kneel down during the prayer. Thereafter it is the procession to the grave where we read that prayer and thereafter the service comes to an end.

RESEARCHER: Which would you say is the most important part of the service?

DOKODA: I think the most important part of the service is the life history.

RESEARCHER: I believe that last year you narrated the life history.

DOKODA: Yes I did, and it was an impromptu affair because the fellow who was supposed to be the narrator did not turn up. I was called up that very morning to do that.

RESEARCHER: When were you born?

DOKODA: I was born on 26 December 1946.

RESEARCHER: The reason I ask is because I want to be able to compare the different generations. I gather from Evangelist Mbayi that the service commemorating the death of the prophet is not very fixed but changes from year to year. What is your view?

DOKODA: Oh yes he is correct, there are small changes here and there but basically it is as I have described it to you. The main element is never missing.

RESEARCHER: Can you tell me a bit more about the letter 'O' that the prophet spoke about?

DOKODA: Oh yes, you mean *umngqingo* (encirclement). You see the Israelites referred to the year called *Isibetho* as the year of *umngqingo* because the prophet had said he saw a big O, the world being encircled (*ilizwe lingqingiwe*).

RESEARCHER: But what did the prophet himself mean with this *ummngqingo*?

DOKODA: Well, he was referring to the fever.

RESEARCHER: The word 'tabernacle', does it refer to the building? What does it mean?

DOKODA: Well, to us a 'tabernacle' is a circuit and not exactly the building. You see, they are numbered in accordance with how Mgijima preached. You will find that the first tabernacles to be established were at Hewu, that is at Ntabelanga. That included Ntabelanga, Kamastone, Mchewula,slagt, Didimana, Ntabanazangqokhwe that is Tabernacle #1. Tabernacle #2 is Shiloh, Tabernacle #3 is comprised of Dyamala, Ingoji, Umtha, Ngqoboka?..... Tabernacle #4 is Hackney, Ngumusa?, Mthwakazi, Cimezile,Lahlangubo, Tsitsikama, and Qhawukeni. Then Queenstown is Tabernacle #5. Tabernacle #6 is comprised of the portion of Lady Free, the areas of Zinquthu, Qoqodala, Tsembeyi. Stutterheim

and King William's Town. Then you have you have the other side, that is Xhonxa, Dudumashe, Tsolokazithat is Tabernacle #8. Then #9 is Cofimvaba, #10 is Ngqamakhwe and Butterworth. Tabernacle #11 has been changed to Cape Town but that was not the case during the time of the prophet. I just cannot remember which was #11. No, no #11 is De Aar, it is #12 tha I cannot remember. Then #13 is Cradock and #14 then used to be Cala, #15 is Idutywa.

RESEARCHER: But during the time of the prophet was the tent not referred to as a tabernacle?

DOKODA: Yes that is so but if you look at the way things are done it is a circuit.

RESEARCHER: But I saw in the book of Edgar that the tent is called a tabernacle.

DOKODA: That is what the white people called it. We never referred to it as a tabernacle but we referred to it as the tent of gathering (*Intente yentlangano*). For instance the building in Queenstown is referred to as a temple, and not a tabernacle. So it does not particularly refer to a building but a circuit.

RESEARCHER: What is the rough estimate of the membership of the *Church of God and Saints of Christ* in South Africa?

DOKODA: Do you think I can know? That is very difficult to estimate, especially because of the split. But our church is not big at all, it is not. You see, it is small, very small.

RESEARCHER: Another thing I would like to know pertains to the hierarchy, how is it structured?

DOKODA: It is the bishop, and under him are the evangelists, then elders, then deacons, then trustees.

RESEARCHER: Where do the women feature in the structure?

DOKODA: The women do have their own structure. In each circuit there is a woman who is the leader of the women, and she is called the Mother-Sarah. She has four women under her. So it is Mother-Sarah and then Mother-Rachel, Mother-Leah, Sister-Mary and Sister-Martha. They form a hierarchy in a tabernacle. That is the only structure they have. Then there is one who is presiding over all the tabernacles and she is called Grandmother. When they are holding their conferences it is she who is presiding.

RESEARCHER: What is the duty of the bishop?

DOKODA: The bishop has executive powers in the church. He ordains the ministers, he conducts the Passover service. No other office-bearer has the right to do that. At that service we slaughter the pascal lamb (*siyabinga*). He is the only

one who can conduct that service and also the opening of the Passover where he delivers his message. He is the only one who can do that. Then his other responsibilities are to announce other services like the fasts (*iinzila*). We get written notices from him that on such and such a date we shall have a fast, or the Passover, or a commemoration service, or a synod. And he presides over the synod and over the meetings that we hold. He also determines where the synod is to be held.

RESEARCHER: What are the duties of the evangelists?

DOKODA: The evangelists are normally supposed to go out and preach and bring people into the church. That is their main function. And again what they do is to check on the elders whether as to whether they are doing their jobs correctly. I can say they act as supervisors to the elders. At the same time they advise the bishop, they form that council that advises the bishop on the administration of the church.

RESEARCHER: And what about the elders?

DOKODA: The duty of the elders is to pastor. They look after the congregations and do everything like conducting Holy Communion services.

RESEARCHER: Do they get ordained?

DOKODA: Yes, they do get ordained.

RESEARCHER: And the evangelists?

DOKODA: They too are ordained. In fact when you are ordained you become an elder and then maybe through experience and all that you are elevated to the position of an evangelist. The elders do things like baptism and look after the congregations and all that.

RESEARCHER: What about the deacons?

DOKODA: They do not get ordained. They are just like stewards (*amagosa*) who assist the elders. Then there are the trustees whose main function is the finances of the church for example all the finances pertaining to the preparations for the different festivals and commemorations. Theirs is the lowest rank in the church. Normally there are three trustees in each tabernacle.

You see our structure is as follows: There are four evangelists in the whole of South Africa, east, north, south and west and one bishop. But our constitution says there should be four bishops because if our church was big enough we would be having a bishop in each province and that bishop would have four evangelists and at least twelve elders. That means each province is supposed to have twelve tabernacles. But as things are now we have one bishop and four evangelists for the

whole country because the church is small. We are not talking about the other group. We are about twelve or thirteen elders. Then in each tabernacle, though the church is not sticking to this, we are supposed to have one deacon and three trustees.

RESEARCHER: What about the hierarchy of the women? What are their functions?

DOKODA: Mother-Sarah conducts what for others would be Thursday services for the women but for us it is on Wednesday. So on Wednesday she is responsible for those services and she is responsible for all the activities of the mothers (*oomama*). Mother-Sarah is responsible for the sick. She has officers who go round seeking those who are sick and those who do not come to church and they report to her and she reports to the elder.

Mother-Rachel is under mother-Sarah and has no special duties as such. She is there in case mother-Sarah is absent or unable to perform her duties. She is like a deputy to mother-Sarah. The same applies to mother-Leah. As they conduct these services mother-Sarah, mother-Rachel and mother-Leah have the right to preach. But sister-Martha is the secretary, she writes the minutes and sister-Mary is just an assistant and does not have the right to preach. I think she is the treasurer.

Grandmother has a secretary. She can appoint her secretary who writes things for her during their conferences.

RESEARCHER: You said there are four evangelists. Is Mr. Mbayi one of them?

DOKODA: Yes he is. He is responsible for

RESEARCHER: What about the others?

DOKODA: There is another one at Cradock who is responsible for the area of Cradock, eastern Cape and the Western Cape, that is up to Cape Town. Then there is another one King William's Town who is responsible for all that area, Stutterheim, East London. Then there is another one who is based here in Queenstown and the Transkei falls under him. The one in King William's Town is also responsible for the Transvaal.

RESEARCHER: The one in King William's Town, what is his name?

DOKODA: He is Evangelist Lerula. He lives in Phakamisa and has moved from Zwelitsha.

RESEARCHER: I heard the names of Msikinya and Crowdy being mentioned but I am not clear about them. Could you please explain to me concerning their

roles in the *Church of God and Saints of Christ*?

DOKODA: Crowdy was an American, a negro. He preached and formed a church in America of which Msikinya became a member. The name of the church was the same, that is *Church of God and Saints of Christ*. And Msikinya came back because he was there (in America) as a student. He then preached in the area of Grahamstown. He came to Whittlesea when he heard that Mgijima was preaching. He then joined Mgijima and they united and formed one church. But they split in 1914.

RESEARCHER: Had the prophet not already formed the church when Msikinya came?

DOKODA: No he hadn't. He was still preaching that people should go to their own churches. So Msikinya heard about him and came to meet him in 1912 and then he (Msikinya) left. So when he formed the church he had already met Msikinya.

RESEARCHER: Which church did he form?

DOKODA: He formed the one in which Msikinya was.

RESEARCHER: Would it be correct to say then our roots are in America?

DOKODA: Well in that sense one could say so, yes. But strictly speaking we do not have a connection with them.

RESEARCHER: I wonder if it still exists in the US?

DOKODA: Oh yes, it is still there, in Philadelphia. But I understand it is not as big as in South Africa. They have branches in South Africa too but which are not connected to us. I think they have their headquarters in Uitenhage. Perhaps if you go there you may meet Matshaka who I think is the head, he is not a bishop.

RESEARCHER: What are they called?

DOKODA: Church of God and Saints of Christ. But we have no connection. Even the way they conduct their services is different.

RESEARCHER: Do they have the same festivals as you?

DOKODA: They have the Passover but they do not conduct it like we do. They also have the Fast of Esther which they also conduct in a different way from us. They have it in December during the Christmas long weekend. They normally have their Passover in March. In fact the way they worship is based on Judaism. We are not Jewish whereas they are Jewish. If you go to the Jewish synagogue and see the way they worship you will find that (they are similar) we are different.

RESEARCHER: Would you say you have your own character and identity?

DOKODA: Oh yes.

RESEARCHER: If I were to ask you to preach to me what would you say salvation is?

DOKODA: You see in our church we do not talk much about being saved. The way in which we preach we say that in order to be saved you have to keep the commandments that God has established for you. Salvation comes to the person who keeps the commandments of God. Otherwise if you do not keep the commandments we do not see how you could be saved.

RESEARCHER: What is the link between salvation and message which says that God is destroying the world through blood and will leave no survivors?

DOKODA: As I have already said to you the people who will be saved are those who keep the commandments of God. That is how these things are linked because it does not end at the point of the destruction of the world but this man states clearly that the people who will be saved are those who keep God's commandments.

RESEARCHER: What about being in the palm of God's hand (intende yesandla sikaThixo)? Is that salvation?

DOKODA: Those that are saved will be in the palm of God's hand. Well, I think that is just a Xhosa phrase which means it is them who will together with God, who will live with God.

RESEARCHER: In other words, does it mean that if you are not in the palm of God's hand you will be destroyed?

DOKODA: Exactly. Exactly. You must belong there.

RESEARCHER: How do I get to be in the palm of God's hand? What should I do?

DOKODA: By keeping the commandments of God.

RESEARCHER: Which are those commandments?

DOKODA: You see, I said to you there are seven keys and the commandments are ten, which is the plan of God (*Licebo, licebano likaThixo*). If you remember Moses was given the Ten Commandments which were set on two tablets of stone and those two plates were set in the ark of God, the ark of the covenant because God values his commandments (*uThixo uyixabisile imithetho yakhe*). If we keep those Ten Commandments and if we keep the Seven Keys, I said to you you have to be a member of the Church of God and not drink alcohol and know that when you do not partake of alcohol there is only one thing that you eat and that is the body and blood of the Lord. The relationship (*ubudlelwana*) between the people who serve God is through the washing of the feet.

RESEARCHER: Is that the second key?

DOKODA: No, no, I am already on the fourth key. Thereafter it is the Lord's Prayer and the sixth one is that you must be breathed upon and be received into the church of God with a holy kiss (*ngolwango olungcwele*). The seventh is the Ten Commandments.

RESEARCHER: Are these the keys to salvation?

DOKODA: Exactly (*Ngqo!*). And the Ten Commandments.

RESEARCHER: Are the Ten Commandments one of the keys?

DOKODA: Yes, it is the seventh key. The Ten Commandments cover the whole life/being of a person.

RESEARCHER: Well, thank you very much. There is a lot that I need to sift through.

DOKODA: We are not a political movement. We are a prophetic movement. If you look at our church it is based on prophecies. This is what is going to happen, and this is what is going to happen...That is what we are about. Everybody I think belongs to the prophetic movement because we are subject to what God is going to do. We cannot alter these things. That is why sometimes I always say we don't have to worry much about the numbers in the church because we are a prophetic movement. These things are going to happen to us and to everybody. For instance Mgiijima says 'Seek freedom but freedom does not come in a pleasant manner because a person will jump over the bones and intestines of the one they love (*Yifuneni inkululeko kodwa inkululeko ayizi kakuhle ngoba umntu uzakutsiba phezu kwamathambo or amathumbo omntu amthandayo*). *Inkululeko*, that is our political or social freedom. But now do you see what is happening? Do you see how people are dying because he said a person will jump over the intestines of a person they love? So we are a prophetic movement and we are looking forward to the fulfillment of those prophecies, some of which have already been fulfilled.

RESEARCHER: I hear you. Thank you very much.

Appendix 4

Interview with His Lordship, Bishop Oliver Mzileni

7 March 1994, Mchewula Location, Hewu district, Whittlesea

Mzileni = Bishop Oliver Mzileni

Researcher.

RESEARCHER: Could you please tell me about those prophecies of Mgijima that are important to the church? What was his message?

MZILENI: I will be short. The prophecies of father Watchman (*ubaw' uMlindi*) when he was raised by God found him on a mountain being a hunter of wild animals. He was seated on the ground with his dogs close by when the word came to him and said to him: 'Enoch, go and be a hunter of my people (*hamba uyok'zingela abantu bam*)'. And so he went to the people and said: 'God says you do worship him, but you worship him with tricks. Abandon your tricks' (*UTHixo uthi niyamkhonza, kodwa nimkhonza ngeqhinga. Phumani eqhingeni*). And he went on and said: 'God says, 'Gather my sheep into a cave because there is a great hailstorm coming' (*Hlanganisa iigusha zam emqolombeni kuba kuzakubakho isiphango esikhulu*). So he went around gathering the people and preaching to them. And then he also said: 'God is destroying the world, he is destroying it with blood'. These are the prophecies he was preaching to people. He then started baptising people in the river and people converted (*baguquka*) and left their churches and came to him. What he said to them is that they should keep the Sabbath holy, the seventh day. That was because after working for six days God rested on the seventh day. That is a day of rest, a day in which people should worship and pray. The people should not make fire at their homes and the food to be eaten is food cooked on the previous day. People are not to work, not even to carry anything on their heads or shoulders on the holy day of Sabbath. You should go to the house of worship and pray and if you do not go to the house of worship you should stay at home and not go up and down in the streets.

RESEARCHER: The words that have interested me are 'Judah, Ephraim, Joseph and relations'. Why did he say these words"

MZILENI: He said these words when he was preaching at Ntabelanga. He took two sticks and crossed them saying 'Judah, Ephraim, and relations', and said: 'they have heard, Father' (*Bavile Bawo*). After he had uttered these words people

came up from the south, from Natal, and from here and they went to Ntabelanga. When they came to Ntabelanga others decided not to go back to their places saying they had found a place to worship, 'We are going to stay here, we are going to build our homes here' (*Sizakuhlala kulendawo, sizakwakha kulendawo*). And so he could not chase them away until the original residents of the place felt that the magistrate should remove them because they were building structures and they were a large crowd.

So the prophet's reply was: 'I have not called any people to come here. The people have been called by the voice/word (...*lilizwi likaThixo*) of God and so I cannot tell them to go away (...*andikwazi ukuba ndibagxothe abantu*)'. And so they stayed and built their dwellings until the soldiers came on the 24 May 1921 and killed many of them.

RESEARCHER: What is the deeper meaning of the words 'Judah, Ephraim, Joseph and relations'? How would you explain them?

MZILENI: That is a good question because he was given these words by God so that he should summon people to come to the place of prayer (...*endaweni yokuthandaza*) there at Ntabelanga. These words touched people where they were at their places. That is why people left their places and went to Ntabelanga. It is because of the words 'Judah, Ephraim, Joseph and relations'.

RESEARCHER: What is the source of these words? Are they taken from the Scriptures?

MZILENI: No, they are not taken from the Scriptures but come from the prophet himself and are sent by God so that he should say them.

RESEARCHER: When the prophet prophesies saying 'God is destroying the world, and is destroying it through blood' what does this mean?

MZILENI: You see, God had said to him there would be a war which would engulf the whole world. And he said he is destroying the world, as you can see there is war going on now.

RESEARCHER: When you preach to people what is the central message? Supposing you were to preach to me, shortly what would you say to me?

MZILENI: You see, we base ourselves on the prophecies of the Watchman and say how God spoke to him. We tell people to keep the law of God (...*mabagcine umthetho kaThixo*). These things were said because people were not keeping God's command (...*babengagcini umyalelo kaThixo*).

RESEARCHER: Something else which struck me is that it is said that the prophet had also prophesied regarding *umngqingo* (encirclement), an 'O'. What is that?

MZILENI: This *umngqingo* refers to the whole word which says that God is going to destroy the whole world. That is the 'O' that is being referred to.

RESEARCHER: Again it is said that in one of his visions he saw a thick darkness in the midst of which was a wick burning dimly. What does it mean?

MZILENI: You see, some of these things I cannot quite explain. Evangelist Mbayi is in a better position to explain many of them. There was also a mention of *umqikela* (locusts). This also refers to the destruction of the world.

RESEARCHER: What does the prophecy mean that 'God is destroying the world through blood and will leave behind no survivors. Not the bird in the air, nor the fish in the water, nor the meerkat in its hole will know rest'? What does this condition mean?

MZILENI: It means that when that day arrives nothing in the world will be at rest (...*akukhonto iyakomwaba elizweni*). Everything will be destroyed. Let me make an example, you see, when there is thunder there is nothing that knows rest because the thunder shakes everything, the earth quakes even below the ground.

RESEARCHER: Let me ask you about yesterday's service. It was beautiful and there are many things which took place. There was the opening prayer, the narration of the lifestory of the prophet, the reading from Scripture, the sermon, and the service at the grave of the prophet. What would you say were the most important parts and why is the service important?

MZILENI: The importance of the service is to remind ourselves of the day when the prophet slept (...*kukuzikhumbuza ngomhla walala ngawo*) because he slept on the 5 March. Our belief is that when we go there we receive life (...*sakufumana ukuphila*), we speak with him in heaven. But he is not dead, he is sleeping. That is why we have that service.

RESEARCHER: What would you say is the most important part of the service?

MZILENI: The most important part is the service at the grave where we speak with him.

RESEARCHER: What are the words that you speak with him?

MZILENI: 'Here are your people. They have come to you to request *impilo* (well-being). They are ill (*bayagula*)'. Those were my words.

RESEARCHER: When you say they are ill do you refer to physical sickness?

MZILENI: When I say they are ill I mean they are ill in the flesh (*enyameni*).

RESEARCHER: What is the importance of the lifestory of the prophet that was narrated?

MZILENI: The narration of the lifestory is important especially for those who do not know so that they might know about the prophet and how he was raised by God.

RESEARCHER: I noticed a young man carrying a stick with tassles. What is this stick and why was he carrying it?

MZILENI: Oh, that is called the ribbon (*yiribin*) and its task is to lead the flock (*ukukhokhela umhlambi*).

RESEARCHER: How many colours does it have?

MZILENI: It has seven colours. The colours of the rainbow.

RESEARCHER: I also noticed during the procession to the grave that the men formed the outer part of the procession and the womenfolk the inner part. What is the reason for this?

MZILENI: This is the standard arrangement for all our processions, be they funeral processions, Passover processions or whatever. The menfolk have to enclose the flock (*baphahla umhlambi*).

RESEARCHER: I noticed that the clergy were right at the back of the procession. Why is this the case?

MZILENI: You see, we steer the flock (*siquhuba umhlambi*).

RESEARCHER: During the service I noticed that the clergy were seated in front facing the congregation with you seated at the righthand corner. Could you please explain the seating arrangement?

MZILENI: It was me, then Evangelist Mbayi, then Evangelist Lerula. You see it is usually I, then the evangelists, then the elders.

RESEARCHER: What about the deacons?

MZILENI: They are seated at the entrance. They act as ushers.

RESEARCHER: I noticed that as the procession approached the grave the formation changed from rows to single file with you ahead followed by the evangelists and then the elders. Why was the procession formation changed?

MZILENI: That is because we had now arrived at the place where we were going and so the people had to stand around the grave according to their proper places. They had to be in single file, like soldiers.

RESEARCHER: When you preach or teach do you use the word 'salvation'? What kind of people are to be saved? What do you say with regard to the idea of

salvation? How does salvation come about when God destroys the world through blood?

MZILENI: The people who will be saved when God destroys the world through blood are those who will be in the cave (*ngabasemqolombeni*). The cave is the house of God in which they will be, praying. Those are the ones to be saved, the ones who have united themselves with God (*ngabantu abazimanye noThixo*). To unite themselves to God is to join/enter the church (*ukungena enkonzweni*) and keep the commandments of God and pray to God to be saved, not only in their flesh but also that the spirit (*umphefumlo wabo*) might be saved. That when they die, when they are shot by the whites, their spirit might be saved and that they do not die twice (*bangafi kabini*).

RESEARCHER: Something that was mentioned yesterday is the Seven Keys. Could you tell me about what they mean?

MZILENI: The Seven Keys are the commandment of God. You can get this in the Bible, in Exodus 20. The Seven Keys are the ark of God (*yityeya kaThixo*). The Seven Keys mean the keeping of the Church of God (*zithetha ukugcinwa kweBandla likaThixo*). For example, 'You shall not kill', 'You shall keep the Sabbath holy', 'You shall not commit adultery', 'You shall not bring false witness', and so on.

RESEARCHER: It was also said yesterday that when he was raised the prophet used to hold services of the mountain (*iinkonzo zentaba*). What are *iinkonzo zentaba*?

MZILENI: These are the services he went around holding when he was raised by God, telling people that he had been sent by God. That was before he settled on his own place at Ntabelanga, before he started his church.

RESEARCHER: Did he ascend the mountain during these services?

MZILENI: No he did not. He just went around preaching and so they were called *iinkonzo zentaba*.

RESEARCHER: When did you first hold the service commemorating the death of the prophet?

MZILENI: It has not been long. We decided at our meetings that it was important to remember the day when the prophet slept so that people especially the new converts can know about him as you heard yesterday.

RESEARCHER: Why do you use the bugle (*ixilongo*)? In other churches we use the bell.

MZILENI: It is said in the Bible that the trumpet (*ixilongo*) will sound. The bell is not mentioned in the Bible. Gideon used the trumpet.

RESEARCHER: What are the sticks called that the menfolk carry?

MZILENI: They are called...?*umnyabelo*?...(inaudible). Every man has to carry one.

RESEARCHER: What does the word mean?

MZILENI: It means something holy/sacred. It is a holy staff (*yintonga eyingcwele*). It is not meant to be used for beating other people. Even Moses used a staff. When he came to the sea God instructed him to point with his staff and the sea parted and the Israelites crossed. Then Egyptians also went in but the sea came back and they drowned.

RESEARCHER: I noticed that the womenfolk do not cover their heads with veils or hats but have flowerlike objects on the head.

MZILENI: We call that the 'bow'. That was revealed to the Watchman.

RESEARCHER: I also noticed that when the Lord's Prayer is said the menfolk lift up their hands which are joined at the small finger to form a human chain. What does this mean?

MZILENI: This too was revealed to the Watchman. The womenfolk also join their hands at the small finger but they do not lift up their hands. They also have their heads bowed during the prayer. The menfolk have their eyes open and look upwards. The womenfolk also do not close their eyes.

RESEARCHER: Does the order of the commemoration service ever change or it is always the same?

MZILENI: It does not change.

RESEARCHER: Could you please explain to me the prayer that was read at the grave of the prophet?

MZILENI: It is not easy to explain. The prophet was praying for the people that their prayers and tears might reach God. He talks about those who were killed and says 'Father do not forget the 24 Ziv (1921) and says 'For long we have been the laughing stock to our onlookers. Arise., arise God in your majesty'.

RESEARCHER: What do the words 'Arise, arise' mean?

MZILENI: It means that God must move towards his people (*makahlangabezane nabantu bakhe*).

RESEARCHER: Why is this prayer read on this day?

MZILENI: Because it is a day of remembrance (*sisikhumbuzo*), to remember the prophet. It is not read on any other day. It is read by me only but if I am not there by someone else may read it.

RESEARCHER: The prophet is referred to as the Watchman. What does this name mean?

MZILENI: It means he watches over the people.

RESEARCHER: Why do you refer to a hymn as *umbongo* and not as *iculo* as is done in other churches?

MZILENI: I cannot say. That is the word we use. We do not use *iculo*.

RESEARCHER: What do you call the lady with the short stick going up and down in front of the choir?

MZILENI: She is the conductor (*ngumculisikazi*). There are others besides the one you saw. They take turns in conducting the choir.

RESEARCHER: I also noticed that you use the Hebrew calendar and the months have Hebrew names. What is the reason for this?

MZILENI: That is taken from the Bible. Like *Abib* is the first month of the year.

RESEARCHER: What does the word 'tabernacle' mean?

MZILENI: It is a place of worship. You can also find this in the Bible. It also means a congregation.

RESEARCHER: What else is important that you think I should know?

MZILENI: It is about the Sabbath. The Sabbath is very important though now it has been changed to Sunday which was the day on which our Lord Jesus arose from the dead. It is the Romans who are responsible for the change to Sunday as the important day and not the Sabbath. The Bible refers to the Sabbath as the important day. We should not ignore the commandment of God. We should be obedient, like children. Sunday is the first day of the week, it is not the day of God. But even Sunday is not kept holy everywhere, people do all sorts of things. For many Sunday is a day of having fun, for football and all sorts of things. But God has forbidden all these things. No wonder that we do not know why we people are fighting against each other. That is because people are ignoring the commandment of God. And so God will choose his own people (*akhethe abantu bakhe*) who will suit his commandment.

There are people who will be saved, and I do not mean the Israelites only. There are others besides the Israelites who will be saved, those who will be keeping the commandment of God even though they might not have heard the Watchman's

words 'Judah, Ephraim, Joseph'. Those people will be in eternal life, a beautiful life. We will have received freedom (*inkululeko*). The freedom that people nowadays are referring to I do not quite believe will be real freedom (*hayi andiyiqondi ukuba izakuba yinkululeko*). It is because nowadays people refuse to be controlled, they do not want to be reprimanded, everyone wants to do their own thing. In my conversations with people I usually remark that I feel sorry for the person who will be running the country. It is because of the people that God is up there and not down here amongst us because people would go to the extent of pulling at 'his' jacket (*babesak'fun' ukumbamba ngebhayityi*) and make all sorts of demands from him.

The Passover is also important because we offer sacrifice to God. When we go to the Passover we take lambs (*amaxhwane*) and offer them to God (*sibingel' uThixo*). Moses under the instructions of God took the Israelites out of Egypt, out of hardship (*ebunzimeni*) against Pharaoh's will. And so God freed the Israelites. And so as we make this sacrifice (of the lambs) this was an instruction given to all the generations. You can find this in Exodus 12. We make an offering to God for having been freed from slavery in Egypt. This is in remembrance (*yinkumbuzo*) of that event of freedom from Egypt.

RESEARCHER: I am not sure whether I understand the word *ukubinga*. What does it mean?

MZILENI: Well, to make it easy I can say it is something like what people call a *braaivleis*. We do this during the first night of the Passover, we offer the lambs. We make a big fire. If you can you should come and see our Passover.

RESEARCHER: I will do my best. Thank you, that is all for now.

MZILENI: Yes, you see, the thing about our church is that it is deep and needs purity of heart in order to be well understood. This thing is deep my child. I am glad that you came.

RESEARCHER: Thank you father. By the way, when were you born?

MZILENI: In 1909.

Appendix 5

Interview with evangelist JJ Mbayi and elder Sizwe Mbayi

24 May 1994, Shiloh, Whittlesea

Reasearcher **Mbayi** = Evangelist J. Mbayi **Sizwe** = Elder S. Mbayi

RESEACHER: Please tell me about the Seven Keys. What is the first key?

MBAYI: It is the name of the name of the church, the Church of God and Saints of Christ. The second key is that wine and alcohol are not to be taken. The third key is holy communion, unleavened bread and water are the body and blood of Christ. For this we use mainly Matthew 26, 26-28. The fourth one is the washing of the feet. This does not mean just ordinary washing as you would do at home. This is taken from Jesus washing the feet of the disciples. The fifth key is the Disciples' Prayer, Matthew 6, 9-13. Other verses supporting this are Rom 8,26 and Eph 6,18. The sixth key is You shall be breathed upon with prayer so that you may be accepted in the Church of God and with a holy kiss. There are two parts here. The one part is from John 20,22 and the other one which speaks about the holy kiss is from Rom 16,16. The seventh key is the Ten Commandments, Exodus 20,1-18. It is these keys which make us different from other churches.

RESEACHER: Why are they called keys?

MBAYI: I could not tell you. But that is how they are called. Others call them the seven seals (*amatywina asixhenxe*).

SIZWE: You can find that in the book of Revelation.

MBAYI: You see, supposing I have just been baptised, after baptism at the river the first thing is that one comes here and sits in front of the elder. The first thing the elder will do is to give us Holy Communion. Thereafter he washes our feet. After washing our feet he strengthens us with prayer. We are breathed upon. This is read from John 20,22: After saying this he breathed on them saying 'Receive the Holy Spirit'. The elder makes us receive the Holy Spirit after which he moves to Rom 16,16 by means of a Holy Kiss. We are thus received into the church. After he is finished the elder will say 'You are now the Church of God and Saints of Christ' so that should someone ask you to which church you belong you are to

respond 'to the Church of God and Saints of Christ'. Then the elder instructs you and tells you about the second key that drinking alcohol is not permitted and that smoking and eating dead animals are also not permitted by the church. He also tells you about other prohibitions and about keeping the Sabbath holy. He then summarises his instructions with the Ten Commandments. This is the foundation, everything else one learns later on in the church. The elder instructs the newly baptised to attend the Sabbath school where they can learn about other things.

RESEACHER: When does baptism happen?

MBAYI: According to our rule baptism should happen whenever a candidate requests it or feels ready for it, even if it is during the night.

SIZWE: But nowadays there is a tendency to wait for the Sabbath and make an announcement so that there is a crowd and the person to be baptised feels that he or she is really being welcomed.

MBAYI: A person is baptised once only. If a lapsed person comes back they are not baptised again.

RESEACHER: Should baptism always be done in the river?

MBAYI: Yes, but it seems that we might run into trouble because the rivers are getting polluted. I have brought this to the attention of the elders. Baptism should happen where there is lots of water. For instance the Seventh Day Adventist have their own baptismal pool (*iqula*). Sometimes we use a dam if where there is no river. Even the sea is suitable for purposes of baptism.

SIZWE: In Cape Town we baptise in the sea.

RESEACHER: Tell me about the Fast of Esther. On what is it based and what is its objective?

MBAYI: During the Fast of Esther we use the book of Esther from the first chapter to the last one. The book deals about the kingdom of Media and Persia, about Ahasuerus and his wife Vashti. The festival of the Fast of Esther lasts for seven days and on each day we read one chapter. The first chapter deals with the downfall of Vashti. On the second day we deal with the search for a new queen and the elevation of Esther as queen. Esther was a Jew and not a Medianite or a Persian. On the third day we deal with the elevation of Haman as prime minister and about his cruel deeds. The first thing he did after his elevation was that Jews should be killed. On the fourth day we talk about the publication of the decree that Jews should be exterminated in the whole empire in all of the one hundred and twenty seven provinces up to India on a specific day, on the thirteenth day of the month Adar. That is what the book says. On this fourth day when the decree had

been published the father of Esther went to Esther and said she must do something about this. According to the rules no one was allowed to go into the presence of the king without having been summoned by the king. She had not been called in thirty days. Whosoever then went into the presence of the king without being summoned was to be killed. And Modercai told Esther not to think that because she was in the king's palace she would be saved. He said that if she kept quiet it was possible that God might save others and leave her and her father's house to be destroyed. He said that maybe it was because of this that she had become queen. And so these words troubled her and she gave instructions that because of her they should fast for three days, not eating anything. Children and adults were to fast, she too and her servants would fast. She said that after the fast she would enter into the presence of the king, "even if it means that I violate the rule. If it means that I will die so let it be." That is what the fourth chapter says.

The fifth chapter deals with after the fast. Esther dressed in her royal robes and went and stood at a place in a position where the king could see her. She did not enter but stood in such a way that she could be seen by the king. Esther had said that only the one to whom the king pointed his golden sceptre would be shown grace. As she stood there she was expecting one of two things. Either the king would raise his golden sceptre and point it towards her meaning she was welcome or he would give instructions for her to be killed. And so she waited. The king looked at her and he was filled with pity (*wanofefe*) for her and lifted his golden sceptre and pointed it towards her. And so she was welcome and could enter into his presence.

The king asked her what her request was and promised that it would be granted up to half of the empire. And she said: 'My request is that you king and Haman come to the meal I have prepared'. And so they came to the meal and at the meal again the king asked: 'What is it that you request?' and she replied: 'Again I request both your presence at a meal that I will prepare tomorrow'. And the prime minister Haman left and went home. And when he got home he called his whole family together, including his ten sons and boasted about the honour that had been bestowed on him on that day. He told them about the king had elevated him, about how he was the only with the king at the meal prepared by the queen and that he had been invited again on the following day.

SIZWE: Haman told them that in spite of all this honour he was unhappy and the source of this unhappiness was the Jew Modercai at the entrance to the palace. And so they began to plot, to build a wooden scaffolding so that before Haman goes to the meal Modercai should be hanged. At the same time the king on his side could not sleep and he asked for the book of official records to be brought. And as he looked through the book he saw that there was something that Modercai had done and so he asked the servants what honour (*imbeko*) had been done for Modercai the Jew and it transpired that nothing had been done.

And Haman came and the king asked him what honour the king should show the man in whom he is well pleased. Haman thought that it was he who was to be shown this honour. And so Haman told the king that such a man should be dressed in the king's robes and the king's crown to be placed on his head and be put on the king's horse and that the most senior man in the kingdom should lead this horse through the streets shouting 'This is how the king honours the man in whom he is pleased'. And so the king instructed Haman to hurry and do the same thing to the Jew at the entrance to the palace. And so Haman went and did as he was instructed, and went through the streets shouting 'This is how the king honours the man in whom he is pleased'. And after he had done this Haman hurried home.

And the servants of the king went to Haman's home to call him for he had been invited to the banquet. And so he went to the banquet. I think that is the sixth chapter.

MBAYI: And as they were at the banquet, I think that is the seventh chapter, the king wanted to know from the queen what her request was. She replied: 'My request is that I be given back the lives of my people because we have been bought in order to be killed. I would keep quiet if we had been bought just to be servants and maids'. Then the king then asked: 'Who has done this?' She replied that it was Haman. And so the king gave instructions that Haman should be killed and that his position be given to Modercai, the Jew at the entrance to the palace.

Now your question is what is the objective of this fast? Well, the objective of this fast is that the Watchman said that through this fast we make a request for freedom (*mazesicele inkululo*) because what was happening to the Jews then, the cloud that was over them is happening to us today. That is what he said and that is what we

preach. Now, what we are expecting is that this kingdom/reign will be changed/transformed (*ubukumkani obu buyakuguquka*) as is said in Daniel 2, 44. The kingdom will be changed without (outside) efforts/struggle (*kungakhange kubekho migudu*) and God's kingdom will come about on its own as we can see how Modercai's reign came about. The kingdom of cruelty, exile and racialism is overthrown. God made a plan (*uThixo wenze icebo*). Media and Persia fell without a sound. Vashti fell first and then Esther was raised, now Haman falls and Modercai is raised, without a sound. That is the aim of this fast. It is to teach that it is not necessary for us to join these toyi-toyis as people of the world do, trying to overthrow this kingdom. This kingdom will collapse of its own. What is needed is prayer. God will do 'his' thing in 'his' own time. That is what we preach. So what we do is different from what the people (of the world) do. They push according to the flesh and we push according to the spirit (*thina sityhala ngokomoya*). Our belief is that what they were doing through the vote will happen in accordance with what is in Esther, if it does happen at all. It will happen without fighting and the spilling of blood, without voting.

You see, they are using the law of the world, not the law of God. What Daniel saw is the stone shattering the statue. This kingdom is still going to fall. This is not the kingdom of Christ. That is our belief. What we teach now we are doing so for the kingdom of Christ. We are not teaching for the kingdom of the world because it deviates from (*buphambene*) the kingdom of Christ. You can see this in the way the days of the week are taken differently. According to the Book it was evening then morning which made the first day. But according to people half of the day and daylight make a day. So we are different. They do not want to do what God tells them. Even with the Ten Commandments they take only the last six. They start from 'Honour you father and mother' and do not care about what comes before that, the laws that pertain to their relation with God.

SIZWE: It is the same with the Sabbath and the Passover.

MBAYI: One of the apostles, I think it is Jacob, says that if you break one of the commandments you have broken all of them. He says it does not help if one says 'I do not kill' when you do commit adultery. It does not help to say 'I do not steal' when I do bring false witness. The world does nothing about the Ten Commandments. What they are preoccupied with are the (last) six commandments. The kingdom that we preach is not based on the kingdom of the world.

Appendix 6

Interview with elder Solomon Zolile Majezi

26 May 1994, Bisho, King William's Town

Majezi = Elder Majezi

Researcher

RESEARCHER: Please tell me about the Bulhoek affair. I am especially interested in what it is that attracted the people to Ntabelanga before the confrontation with the army and police happened. Why did people go to Ntabelanga and why did they refuse to leave?

MAJEZI: People were attracted to Ntabelanga which was the home of the prophet, after those revival services (*iimvuselelo*) which he held after God's word had spoken to him and said to him 'Go, I am sending you (*Ndiyakuthuma hamba*)' and he saw mountains of different heights, some high some low and some in between. And the word said to him 'Those are my people'. During that time he was on the mountain hunting with his dogs. He said that he felt drowsy, wanting to sleep. And the voice spoke to him. He says that his dogs did not hear the voice. He then went home and related this to the adults. After he had related this to them they said 'We hear you, but this thing carries death within it (*Siyakuva, kodwa lento inokufa phakathi*)'. Then revival services started. He was a Methodist then and the revival services went according to the Methodist pattern and Methodist hymns were sung.

After some time that these services had been going on, they were also called services of the mountain (*iinkonzo zentaba*), in 1916 there were some words that he spoke, that was after the baptisms which started in 1912. The words he spoke in 1916 were 'Judah, Ephraim, Joseph and relations'. Through these words which were summoning the whole world (*lonke ilizwe*) up to the northern Transvaal, Transkei and other places. Afterwards he said 'They have heard' (*Bavile*). He had said 'Judah, Ephraim, Joseph and relations. They have heard'. And so the people went to Ntabelanga and they started building shacks. The one day the would be

nothing and then the following morning the open space would be full of shacks like mushrooms.

And so the headman of Ntabelanga started to complain because the fields for grazing were full of people that he did not know from whence they came and who claimed to be Israelites who had come to father Watchman. The headman tried to remove these people but he was unsuccessful. He then passed on the matter to the magistrate at Kamastone, but even with this he was unsuccessful. He then resorted to the district magistrate at Whittlesea but even then he was not successful. From there the matter went to the area magistrate in Queenstown but efforts to remove the people were futile because the people were saying that they had not come there to a specific person but they had only come because they had been called by God. And even father Watchman was saying 'I have not called these people but they have come here to worship God (*beze kuthandaza uThixo*) and this land does not belong to anybody, it belongs to God'.

And so I can say that what really attracted these people was the spirit of prophecy (*ngumoya wesiprofithesho*) which was meant to go into them. I say this because you cannot just ignore threats to shoot you. Even more so black people were afraid of white people then, because when a white policeman would appear on the scene black people would feel very uneasy. But it was a different case with these people. They just defied those threats that they should leave Ntabelanga because the spirit of God was living within them (*umoya kaThixo wawuhleli kubo*). And moreover what God had intended had to be fulfilled, because if those people had left then what God intended would not have been fulfilled.

Now I am coming to this part that God wanted to fulfill something. In the book of Revelation 6 (verse 10) there is a part which says 'Lord, how long will it be before you avenge our blood'. These are the words of the apostles during the time when John was on the island of Patmos. When he was there he was shown the souls (*imiphefumlo*) of those who were shot, who died because of the word of God. These souls then were saying 'Lord how long will it be before you avenge our blood?' The answer was; 'Wait until there are others who will die like you'. We believe then that these words of the apostles were being fulfilled because of the thing that happened. [Please switch off the tape.]

Okay. And so on the 24 May (1921) after the bullets had done their work father Watchman was on the mountain and he made the following prayer: 'Lord, is this number not enough? Are you not going to leave me even with one survivor (*Awusandishiyeli nempunde*)?' He kept silence for some minutes and then came down being cuffed by the whites, and they took him to the Tent. There was a big enclosure (*ithango*) which had been built where the injured put. Up until that time it was not known for what the enclosure would be used. It was only then that the use of the enclosure became clear because that is where the injured were placed.

And so after he had made the prayer 'Lord are you not going to leave me a single survivor?' the women were told to go and assist with the injured. It was a cold day because blood agrees with cold weather. And so the women went and as they came across the fallen a woman would recognise her husband and then say *Isityhilo* (Rev 7,12), 'Amen. Praise and glory and wisdom and thanksgiving and honour and power and strength to our God for ever and ever. Amen'. They did not cry, not a single one was seen shedding a tear. They all joined in the chorus of *Isityhilo*. The women were happy, they were rejoicing as if it was a wedding, though this was death. So that is why we do not hold a grudge against the government in spite of the havoc that it wreaked. This is because we believe that this was as God had planned it. In this evil doing the heathens were just the instruments to carry this out.

Some of the things said by the Watchman were: 'I have not been sent concerning judgement (day) because not even the angels know it. But I have been sent to announce a big war that is coming to the whole world'. Another thing he said is: 'I am the last ambassador (*Ndingunozakuzaku wokugqibela*), and I am coming because of blood (*Ndizakuzela igazi*). There is no other prophet after me except for one only, and that is Michael and the sword. God is destroying the world, he is destroying it through blood. Not a single person will be saved except only those who will be in the palm of God's hand, those who have been thoroughly stamped like grains of samp'. He says: 'Not the bird in the air will know rest, not the meerkat in the hole will know rest, not the fish in the water will know rest'.

You see, because of the condition we are in now we can see how these things are being fulfilled. We can see now how people show no mercy towards each other,

there is blood everywhere. The world is full of blood. We take this to mean the beginning of the fulfillment of the prophecies of father Watchman.

In another of his prophecies he says: 'I saw two bulls, one a ram and the other a he-goat, in a fierce fight. They fought twice and when they were about to fight for the third time there appeared a he-baboon which saw this fight as it was passing. It moved closer and then grabbed them by their necks and smashed them against each other and left them lying there dead and went on its way'. My mother who related this to me said that when father Watchman was asked what these two bulls meant he replied: 'No, these are the heathens'. And when they inquired about the he-baboon he replied: 'That is the black person'. He said: 'There is a time coming when the whites will fight against each other. The he-baboon will then make its appearance'. She says that that is why Mandela is now in power, he has overcome the two bulls. My mother says that even if she should die now she is satisfied that she can testify that she has seen this prophecy being fulfilled because now it is a black person who is in power.

When father Watchman was speaking he said 'Read the newspapers. Listen to the radios because these prophecies will not be fulfilled only here at Ntabelanga or Hewu but they will be fulfilled in other places as well. Read the papers so that you can bear witness to me. These things will be fulfilled in other places. You will not know this if you do not read the papers or listen to the radio'. These are the important things that father Watchman said. Remember I said God is destroying the world, he is destroying it through blood. He also said: 'You do worship God but you worship him with tricks. Abandon your tricks (*Phumani eqhingeni*)'. The trick that he was referring to we take to mean that though there were churches then but they did not keep the Sabbath but instead honour Sunday. There is drinking of alcohol in these churches. People cannot go to church without first going to the shebeen to drink something. So he said: 'The proper way to worship God is the one I will tell you'. As he was finishing he said: 'I have pointed the way leading to life. I have also pointed the way leading to death. It is up to you what you choose'. That, in a nutshell, is the message of father Watchman.

RESEARCHER: What do the words mean 'God is destroying the world. He is destroying it through blood'?

MAJEZI: These words that 'God is destroying the world, and he is destroying it through blood' indicate what he said that 'I have been sent concerning the great

war and not judgement because even I do not know about judgement (day) and even the angels of God do not know about it.

RESEARCHER: Do these words not refer to judgement day then?

MAJEZI: No, no one knows about judgement day. Not even the angels. It is God alone who knows about judgement day. But it is the great war that he came announce. When he came back from prison he even said that what happened at Ntabelanga will never happen to the Israelites only but also to the whole world. So God will not destroy the world in the same manner as during the days of Noah through the flood. This time it will be through blood.

RESEARCHER: Only those in the palm of God's hand will be saved. What does it mean to be in the palm of God's hand?

MAJEZI: It is to be like grains of samp that have been thoroughly stamped. You see, the grains of samp have this outer layer, the husks chaff (*amakhatshu*) but once it is thoroughly stamped these are removed. They will be like these grains in the palm of God's hand. They will be fully stamped, they will be complete [lacking nothing] (*begcwele*).

RESEARCHER: What will stamp them?

MAJEZI: He says, 'The one who has heard my word and does it, that person has passed through death and entered life (*udlule ekufeni, ungene ebomini*)'. They will be stamped through being obedient to and through listening to the word of God (*Bazakungqushwa kukuthobela nokumamela umthetho kaThixo*). Remember people are being preached to day in and day out (*Kuyashunyayelwa mos umhla nezolo*). So these sermons constitute the stamping (*Ezontshumayelo ke ngoku zizingqusho*). They stamp you and I (...*zingqusha mna nawe*).

RESEARCHER: The reason why I ask this is this. Suppose you and I are samp, it is painful to be stamped. Is it not?

MAJEZI: Exactly (*Ngqo*), to the extent that Evangelist Lerula of Zwelitsha is very fond of preaching about that. He says that when one is stamping samp the grains jump about (*ziyataka*) and the one who is stamping them has to keep on gathering them together (*umngqushi amane ukuzihlanganisa*). In the olden days the stone for stamping the samp used to be covered with a sack so that the grains that jump out can be recovered and put back in to be stamped again. The one one who is stamping just keeps on repeating this process. You stamp them, they jump out, you recover them and put them back in and you stamp again, and again. You see now, the grains of samp do not talk even if it is painful. They rely on you to keep putting them back in until they are all thoroughly stamped. But the difference

between you a human being and the grains of samp is that when you feel the pain of being stamped you run away. The laws of this church are difficult. It is difficult for me not to go to town on the Sabbath. I cannot resist the nice taste of grapes. And so one runs away from the law because it is tough. In doing so you are running away from the process of being stamped. But those who do stay and remain to be thoroughly stamped are those who will be in the palm of God's hand. Immediately one is in the palm that means you are in the proper place (...*usendaweni*).

But the samp which still has the outer layer is put aside because it has not been thoroughly stamped during the process. All the maize was put into the same stamping stone at the same time but...He (the Watchman) also said: 'I saw myself shepherding a flock of sheep. And as I was walking there was a thick darkness. I shepherded the sheep in the darkness and a voice said 'Throw a stone so that those that are proceeding should proceed'. And he said 'They proceeded and after sometime it became light and when I looked back there was a string of them that were lying on the side of the road having been overcome by the darkness.'

RESEARCHER: Were these sheep dead or just asleep?

MAJEZI: Well, they might have been dead or asleep but they had been left behind by their shepherd. He said: 'When I looked in front of me I was amazed because these were strange sheep (*zezasemzini*) that I was shepherding, not belonging to me. All mine are left behind'. He said: 'There are latter congregations coming', those of the time in which we now are, 'they will not ask but will just join and act'. I think he was reprimanding the people of our church because they were unable to persevere through the darkness. The darkness stands for hardship (*bubunzima*). They were not able to persevere through hardship. Whereas there were people who were foreigners (*abasemzini*), these are the congregations of latter times who join the church and act and keep the command (*ziwugcine umyalelo*) which they will have heard through us. It is us who baptise them and they to the command that we instruct them and yet we will be left behind on the side (of the road). What we do after baptising them is that we arm them (*siyaxhobisa*). We bring all the newly baptised to church and we instruct them about all the laws of the church. The old members are present when we do this and we remind them as we are instructing the new ones. We tell the new ones for instance that the eating of grapes is prohibited and that even if by chance they should see one of the very elders in town eating grapes they should not imitate

them. Do not imitate them. Do what you are meant to do. That Israelite who was instructing you about the law of the church is eating is his own judgement. Do what you were taught and not what you see him doing. That is how that vision concerning the sheep that fell by the wayside is interpreted. They could not be stamped. The one who will be saved is the one who will have persevered. The one who will have been thoroughly stamped like grains of samp.

RESEARCHER: Through what kinds of things is one supposed to persevere?

MAJEZI: You see, we live in the world (*sisemhlabeni*). There are many things of the world that entice people. As I said to you, the laws of our church are difficult. For instance if you are a smoker or a drinker and you join our church you must know that you are not meant to smoke or to drink alcohol, you are not meant to go wherever you like. All these things that are opposed to the law of the church you are not meant to do. And so it becomes difficult for one to keep all these things. For instance in the book of Jude God sent his angels to the earth and when they came on earth they found the earth to be a place of pleasure and so they had fun, they enjoyed themselves. Mind you these were angels. He says that these angels which abandoned their status have a big judgement awaiting them. Note I am saying that the pleasures of the world overcame even the angels. They were not able to take a reply back to God but ended here on earth. They met beautiful girls here on earth and the whole thing was a mess and they ended up here on earth. That is the hardship of the world. It is said that when the great snake fell (*...ithe yakuwa inamba...*) a voice was heard saying 'Behold, you inhabitants of the earth, the great snake has fallen'. This voice is warning you against Satan who came down from heaven and fell on to the earth because Satan has not come to the earth to play but he has come here to canvass his own people. So if it was easy for Satan to canvass you and you are now going with him it means that the stamping process has overcome you (*...woyisiwe sistampu, woyiswe kukungqushwa*). You have now moved over to the easy side (*kwelacala lithambileyo*). Remember it is said that the road that leads to perdition (*...eya kwantshabalala*) is broad and beautiful and the road that leads to eternal life is narrow (*imxinwa*) and full of dangers and enemies as well.

RESEARCHER: Let me ask a slightly different question. What kind of message do you preach when someone has died?

MAJEZI: When a believer has died we always preach from the same place, that is Psalm 39. When we preach at a funeral we do not focus on the one who has died. It is a sermon which is broad (*enabileyo*) and meant to convert even those people

who were still far off. It is embracing so that everyone can see where they stand and aske themselves: 'Am I on the side or am I inside?' It is a sermon that has conversion within it. It does not pinpoint a person's sin but seeks only to convert. It is not a sermon that condemns people, telling them to stop this and stop that. It is a sermon that attempts to gather you (...*yintshumayelo ezama ukukuqokelela*) and bring you to where we think will be a better place for you, to where we think will be a reward for you tomorrow.

RESEARCHER: Can you give me an example of the kinds of things you preach?

MAJEZI: The words of father Watchman that 'I have pointed out the way that leads to life that you should follow and I have pointed the way that leads to death'. These two words give you the chapter. Our sermons are meant to show people that Jesus is on the way (...*uYesu usendleleni*). He has moved from his seat of mercy and is now on his seat of judgment. And so people should prepare themselves because now God is destroying the world. People should ready themselves because when father Watchman said these words seventy years ago and now we can see that it is in our time that these prophecies are being fulfilled. That is the message we give to people.

RESEARCHER: Please tell me about the Seven Keys. What are they?

MAJEZI: The first key is the Church of God and Saints of Christ. A person who is the Church of God and Saints Christ is called (*uyabizwa*). This means it is difficult to be a member of the Church of God. There just has to be something within you which tells you that now you should come to the church and be the Church of God and Saints of Christ. And so we believe that immediately you join the church you have been called by the Spirit of God to be in the church. That is the first key.

The second key is 'Wine is not to be drunk'. That means the consumption of alcohol is prohibited in the church. You may not even have vines in your garden. Once you become an Israelite you should chop down and remove the vine tree from your garden. You do not even sit under the shade of the vine. You are not to drink wine and alcohol when you are to enter the tent of gathering (...*xeshikweni uyakungena ententeni yentlangano*), when you join the Church of God and Saints of Christ. No raisins, and no raisin bread are you to eat. You are not to eat grapes because alcohol is made from grapes. And so even during Holy Communion at the Passover or other times we use water, water that flowed from the wound. There flowed water and blood from the wound, and not water and blood and wine from

the body of Jesus, that is when he was killed. That is the water that we drink in memory of him (*ukukhumbula yena*). Not wine. You remember that he made wine at the wedding. In another verse he says 'The drink made from the tree of wine I will not drink again until that day when it shall come anew in the kingdom of God'. Immediately at this place he is rejecting the alcoholic beverage (*...uyasigatya nje isiselo esinxilisayo*). That is the second key.

The third key is Unleavened bread is the body of Jesus, that is Holy Communion. We eat the body of Christ and the blood of Christ as is espoused in John 13. That is the third key which says unleavened bread and water is the body and blood of Christ. That is Holy Communion.

The fourth key is the washing of the feet. This is a command. When Jesus washed the feet of his disciples he said to them you should do as I have done and wash one another's feet. That is what we also do. When you as an Israelite arrive at my home and we have not seen each other for about three weeks what is expected of me is to pour some water in a basin and wash your feet. That is a sign that I welcome you (*ndiyakwamkela*). After washing your feet I do like Jesus I give you the cup, that is I give you water to drink. It is only after this that we can sit down and inquire about each other's health and so on. But the first thing is that I should wash your the feet and give you the cup. That is a sign that I welcome you. That is the fourth key.

The fifth key is the Disciples' Prayer. This key entrenches the importance of prayer. This is the prayer which says 'Our Father who art in heaven' which you find in Matthew 6, 9-13. He is strengthening the disciples and so this prayer is one of the sticks (*yenye yeentonga*). To the extent that when we pray, that is when we make a request for this and that, we do not conclude by saying '...In the name of Jesus. Amen'. It is necessary that after your prayer you should pray 'Our Father who art in heaven....' the whole prayer. You have to conclude your requests and thanksgiving prayer with 'Our Father who art in heaven'. You have to recite/say the prayer, you should not sing it. That is the fifth key, it strengthens the Disciples' Prayer.

The sixth key says 'You must be breathed upon through prayer so that you may be received into the church of God'. When Jesus breathed upon his disciples it was

the breath (*yimpefumlo*) of the Holy Spirit. We take this to be God's breath upon you who are now entering into the Church of God and Saints of Christ. You are breathed upon with the breath of God that you may now be a complete Israelite (...*uzokuba ugqibelelekile ke ngoku*) after your baptism.

RESEARCHER: How is this done?

MAJEZI: One is breathed upon. That is the sixth key. They receive the Holy Spirit. The seventh key is the Ten Commandments. This key entrenches the importance of the Ten Commandments. All these keys, including the Sabbath, when we close the Sabbath we must have the Sabbath School where all these things are taught, it is imperative that everybody should say these things with their own mouth. There is a teacher who stands there at the sanctuary on the Sabbath and he/she might say 'We request Saint so-and-so to lead us in the Seven Keys, and we shall ask Saint so-and-so to lead us in the Ten Commandments'. And so everybody will recite after them as we do with 'Our Father who art in heaven'. The one who is leading will say 'The first key is the Church of God and Saints of Christ' and we all repeat after him/her 'The first key is the Church of God and Saints of Christ' and so on. We do this in order that every person should say this with their own mouth. It is the same with the Ten Commandments, the leader says 'You shall have no other gods besides me' and then we all repeat after him/her. Everyone says this with their own mouth. The aim is to entrench the importance of these things. The Seven Keys and the Ten Commandments are the bases on which the church is built.

RESEARCHER: Why do you have the service that commemorates the shooting of the saints in 1921?

MAJEZI: That service is important because if we did not have that commemoration it would just fade from our minds and from the minds of our children. Now this service revives the importance of that event, it remembers that day at Ntabelanga. We show respect (*imbeko*) by remembering that day because we care for that day (*siyikhathalele*). So it is imperative that we have that service. It is also the opportunity where the old people can relate to the children what happened, in detail. We find that it is good for us to have this service, this commemoration of how our forefathers slept at Ntabelanga, so that it should not be erased from our minds. We have to keep the importance of that day. As I said, we relate to our children what happened on that day.

RESEARCHER: Why is it important that this should not be erased from your minds?

MAJEZI: It is important that this is not erased from our minds because we are here because of Let me make an example. Presently there is a debate that all towns, streets, and monuments in South Africa that are named after the boers should be changed and others say that they should not be changed because these things are history and our children should see where we come from. When they see the statue of Van Riebeeck they should be able to see where this thing started, even though they never saw him (in real life) they will know. If that statue of Van Riebeeck should be broken down the children will not know the importance of Van Riebeeck. The same applies to this commemoration service. The important thing is that history should be remembered/retained (*igcineke ebantwaneni bethu*) by our children. Sometimes a thing is related from time to time until it eventually fades, but when we remind each other (*xa simana sikhaziyana ngokwezizikhumbuzo*) through these commemoration services we are retaining it in our memory.

RESEARCHER: Thank you very much, that is all for today.

Appendix 7

Interview with elder Moses M. Mzimkhulu

26 May 1994, Bisho, King William's Town

Mzimkhulu = Elder Mzimkhulu Researcher

RESEARCHER: What is it that attracted people to Ntabelanga?

MZIMKHULU: What we gather from our parents is that in 1919 the prophet Mgijima stood at around midday and shouted: 'Judah, Ephraim, Joseph and relations'. And when he had finished he said: 'They have heard (*Bevile*)'. What happened is that people came from across the Kei, from Ngqika's country, others all they way from the northern Transvaal, others who were working in the mines felt something within them telling them 'I should go home'. Others came from Transvaal, Potgietersrus, the families of Kekana, of Lamola, of Lekalakala and many others. They all left their homes and came to Ntabelanga.

We are told that some of those who came from Transvaal travelled on foot for three months. When they arrived at Ntabelanga they found that some people had already gathered there. Before 1919 he had said; 'I am not taking anyone out of their church'. But now what happened is that people were saying 'God says the way must go through the river'. Then people were baptised. It is said that the prophet Mgijima wrote a letter to bishop Msikinya who had come from studying in America requesting to be baptised. And so Mgijima and others were baptised by elder Matshaka who had been sent by bishop Msikinya.

Other people decided to sell their things like cattle and so on and to live permanently at Ntabelanga. They built their houses alongside those of the residents of Ntabelanga and that is the thing that caused the government not to be happy about the situation at Ntabelanga. Even the white farmers around saw these people as a threat. There were allegations that their livestock was being stolen. Even the black residents said that these people are overcrowding the place.

All of this caused the government to send people to go and talk with them. People like chief Zimema and others were sent to go and plead with prophet Mgijima to let the people go. His response was: 'I did not called these people to come here. It is the word/voice (*lilizwi*) of God that has called them here'. And so it happened that people started living there, families which were not originally from there.

We are told that others even terminated their studies midway, like a certain Mtyaphi lady who was at a teachers training college who did not go back to college. And so they stayed at Ntabelanga. That is how it has been related to us, the thing that made them to want to remain for good at Ntabelanga. It is also things like the sermons and the prophecies of prophet Mgijima that attracted them. And so they stayed there.

RESEARCHER: What are the important sermons and message that Mgijima preached?

MZIMKHULU: The message that he preached is the one which says: 'God says you do worship him but you worship him with a trick. Abandon the trick (*UYehova uthi niyamkhonza, kodwa nimkhonza ngeqhinga. Phumani eqhingeni*)'. Now this he was removing this trick from people because even he was a Methodist and God said 'You worship him with a trick'. And now he brought the Seven Keys and the Ten Commandments. The seventh of these Seven Keys comprises the Ten Commandments. He was reviving the faith of people under these Seven Keys.

Out of these Seven Keys the second one says that people should not drink wine and alcohol. The third one shows people that when Jesus broke the bread for his disciples that is Holy Communion. The fourth one is the washing of the feet. That means when a fellow believer comes from afar and you have not seen each other for some time the first thing you do is to wash their feet as Jesus did. The fifth one is that when you receive a member you breath upon them the Holy Spirit.

Thereafter you accept them through Romans 16,16 the words which say 'Greet each other with a holy kiss. All the churches of Christ send greetings'. As I said the seventh one is the Ten Commandments. The first one is the name of the church which is found in 1 Corinthians 1, 1-2. And so his faith was based on the Seven Keys and the Ten Commandments. And so people were being moved away from worshipping God with a trick.

Now the thing about the Ten Commandments which is quite distinctive is the Sabbath. Our belief is basically is on the Sabbath. When the sun sets on Friday all work and everything comes to a stop for the praise of God until sunset on the Sabbath which is Saturday. He sources everything regarding the faith from the bible and not from himself as a prophet. He quotes everything from the bible.

RESEARCHER: What other things did the prophet say?

MZIMKHULU: He also said that God will destroy the world and that he will destroy it through blood. He then says the words 'Not the meerkat in the hole will know rest, nor the bird in the air, nor the fish in the water. That is what will befall the world'. His other words are: 'Between the Kei River and the Bashee River is where horses will galloping in blood', that is where the marriage of the lamb will be. With this marriage he was showing that there was a great war coming to the world.

There is a place in the bible which shows that the house of Israel is black. That is another factor which caused this ill-feeling between the government of the day and the Israelites. It is that the prophet was awakening a people that were asleep, a people that were ignorant he was conscientising. He said that the Israelites are black and for this he pointed to the bible.

RESEARCHER: What do the words mean 'God is destroying the world and he is destroying it through blood'?

MZIMKHULU: When we interpret these words we take them to mean that people must be committed to praying because he also said that those who were saved were in the palm of God's hand, having been stamped like grains of maize that have been stamped. People are stamped through the word of God because the prophet says that the Seven Keys and the Ten Commandments are the only way to worship God in the last days. That is how God is to be worshipped. With God's destruction of the world is the reason why he says that he saw a great war. He even says: 'This will not be like children's stickfight. God is destroying the world'. But those who were saved are those who were in the palm of God's hand, in other words it is people who are keeping the word of God (*...ngabantu abaligcinileyo ilizwi likaThixo*).

RESEARCHER: How do people keep the word of God?

MZIMKHULU: They keep the word of God by doing God's commands, like keeping the Seven Keys and the Ten Commandments which are the seventh key.

RESEARCHER: What message do you preach at a funeral or when someone has died?

MZIMKHULU: When we preach we use the words from the psalms of David, Psalm 39, the words where David says 'I said, 'I will watch how I behave, and not let my tongue lead me into sin; I will keep a muzzle on my mouth when the wicked one is near my face' and it continues further. Those are the words on which one bases your sermon. You preach showing people how they should speak in preparing for the day when they will keep quiet. At such a service there are the bereaved and there are friends and you comfort them because we have this belief that there is the day of the resurrection. This person is not dead but is asleep (*Lomntu akafile, ulele*). There is the day of the resurrection when the angel will blow the trumpet and all the people who had died will be raised (*...bathi bonke abantu abafileyo bavuswe*) and the people be transformed into a different state. In other words our faith preaches the resurrection (*uvuko*). And so we strengthen the people that this person is in a different state of being.

The coffin that we use to bury someone, and we do not use expensive caskets to show how wealthy a person was, has a black bottom and the lid is sky blue. The significance of this for us is that the body is going to Hades but the soul goes up (*uyenyuka*) because there will be the day of the resurrection. That is how we blend our sermons. We do not use other words apart from those in Psalm 39.

RESEARCHER: Can you tell me about the other important prophecies and visions of the prophet?

MZIMKHULU: During the time of our grandfathers and grandmothers he also said: 'I saw a cart running on the ground and even running in the sky. It had the shape of a fish'. We are told that there was an old lady who expressed disbelief at this but when the aeroplane appeared she said: 'Forgive me man of God for my unbelief'. Amongst other prophecies he prophesied about the war of Judah and Benjamin, that is there is a time when black people will confront each other but there will also be a time when black people will come together and unite and speak with one voice.

Let me come closer to our times. He says: 'I saw two rams walking along the road and then engaging in a fight. There appeared a he-baboon and it watched them. They fought the first time and then stopped. They fought again for the second time. He says they fought a fierce fight and then stopped again. When they fought again for the third time this he-baboon was aroused to anger (...*yavuka umnyele*), came closer and grabbed them by their necks and broke both their necks and continued on its way'. This means that there will be a war of the world (*imfazwe yelizwe*) where the heathens will be fighting against each other. The heathens are the white people. They fight again the second time but in the end the black person will intervene and bring an end to this and then come into power (...*ibe nguye ophetheyo*). And when we connect this to the situation of the country we are not at all surprised about the latest developments, according to the teachings of our parents and according to the prophecies of the Watchman of Israel.

RESEARCHER: What developments are you referring to?

MZIMKHULU: The developments I mean is that now it is the baboon who is in the seat of power, that is it is a black person who is in power. It is a black person who is now in power in this country. This was a prophecy of the Watchman of Israel. We are told that when the African National Congress was formed he made a donation of a cow saying to the Mzimkhulu: 'We are fighting the same fight. You fight according to the flesh, and we the house of Israel are fighting fight according to the spirit (*Silwa idabi elinye. Koko nina nililwa ngokwenyama, thina ndlu kaSirayeli sililwa oludaba ngokomoya*)'. And so our belief is that the things that were seen by the Watchman of Israel are happening.

RESEARCHER: What other things did the prophet say?

MZIMKHULU: In another vision he says: 'I saw myself shepherding a flock of sheep. As I was herding these sheep there came a thick darkness, so thick that I could not even see my finger. As I was herding these sheep I could hear that there were some that were remaining behind'. He says: 'I felt like stopping but the voice of God said 'Proceed with those that are moving' '. He says: 'I proceeded with them. After some time it became light. When I looked I saw that ... (*xa ndikhangela, ndakhangela ziyimijaza ezi zakowethu xa ndijonga ngaphambili ndafika izezasemzini*). In all this he was trying to explain that this church does not belong to the Mgijima family, it is a national church (...*yinkonzo yobuzwe*). The time will come, like the time we are in now, and he concludes: 'You should not be

jealous because people will come who without asking (or enquiring) anything from anyone but will just act'.

I myself have seen that this indeed is the case because here in our place at Zwelitsha location and Mdantsane township we have families who according to the history of the church were not born into this church, people whose parents were not members of this church. People who have met this church along the way and are now members of the church. They are very staunch members, more committed than us who were born into this church, whose parents were members of the church. We have members at Eshowe (KwaZulu-Natal) who I am sure also kept the fast of the twenty fourth. They also keep the Sabbath without fail. They are very strong and I think they may even overtake me. I link this to the words of the prophet which say they will not ask anything from anyone but will just act.

RESEARCHER: Why is it important to have the commemoration service of 24 May? Why do you hold this service?

MZIMKHULU: You see, when the prophet came back from jail he found that Mr. Silwana Nkopo, his second in charge who had not been sent to jail because of his age, had instituted this day of remembering the 24th while others were in jail. So when the prophet returned from jail he also stressed the importance of this service. And so when Mgijima died in 1928 this remembrance service was already a practice.

RESEARCHER: But why do *you* hold this service?

MZIMKHULU: We hold it in order to remember the blood of the saints that flowed, the blood that flowed because of this gospel because they had not eaten anyone's sheep and had not committed any wrong acts against anyone. The only thing they said is: 'God has pointed out this place (...*uThixo uyolathile lendawo*)', that is Ntabelanga. It is for this that they died, because the boers wanted to remove them because of the influence of the farmers and the local residents, an influence which was passed on to General Jan Smuts. We gather that Smuts did not take it that serious and his feeling was that this thing would just come to an end. But as prime minister he was forced by parliament to take action because these people were defying the government. So we keep it so that it can be a reminder (*ibe yinkumbuzelo*) to generations of generations (*nakwisizukulwana sesizukulwana*).

RESEARCHER: Why is it important for it to be remembered? People usually say we must forgive and forget. Why do you want to remember this?

MZIMKHULU: Oh, I hear you. We as the church do not hold a grudge against the government about what happened because the word of God was being fulfilled (*..kwakuzaliseka ilizwi likaThixo*).

RESEARCHER: Which word of God?

MZIMKHULU: When we read in Revelation 6, 9-11, these words are also inscribed on the tombstone at Ntabelanga, we find that the fifth seal was broken and John saw the souls underneath the altar. These souls underneath the altar were crying painful words: 'How long holy Lord of truth will it be before our blood is avenged on the inhabitants of the world'. The reply is that they were then covered with white robes and the voice said: 'Let them rest a while until others like them are also killed'. In other words the line (*umgca*) was being fulfilled, there were souls that also needed to be killed like them. When we hold this commemoration of Ntabelanga we do not keep it because we remember what General Smuts did. No, what we remember is the fulfillment of the word of God. For that matter it does not make a difference whichever government it was. Even if it was a black government these words would have been fulfilled when the time came, because this was the word of God. We cannot hold a grudge only because it was a white government. It does not matter what government it was the words of the word of God would have been fulfilled.

RESEARCHER: Thank you very much, that is all for now.

Appendix 8

Interview with evangelist Gideon Ntloko

12 July 1994, Mlungisi Location, Queenstown

Ntloko = Evangelist Ntloko

Researcher

RESEARCHER: Could you please tell me about the prophet's important teachings, especially his prophecies? What are the things that you teach your children?

NTLOKO: I need to point out that the prophet's prophecies were not directed at our church only but they were meant for the whole world, for everyone. The teaching of the church and our belief is that salvation (*usindiso*) is in the Seven Keys. The first key is the Church of God and Saints of Christ. We find this in 1 Corinthians 1, 1-2. But there are other quotations which also support this. The second key is wine and alcohol are not to be taken for whatever reason. This is in Leviticus 10, 9-10 'so that you may be able to distinguish between what is holy and what is not', you should be a person who is trustworthy because people who drink are not. Also we believe that a person who does not drink alcohol is holy because they are clean (*ucocekile*). Alcohol defiles (*utywala buyamngcolisa umntu*) a person.

The third key is to believe and accept that when Christ spoke of his body and his blood, the scriptures also talk of his body and of his blood, it is to believe that the bread he gave to be eaten, we find this in Matthew 26, 26-28 is Holy Communion which is something that is true (*ungonyanisekileyo*) something of value that we hold on to in our faith in the flesh and in the spirit. It is a way of showing how we receive Christ in all forms (*ngendlela zonke*), that we may follow his example and do what he did.

The fourth key is the washing of the feet, something that is very rare in other churches. We accept the word of Jesus which says 'As I have done to you so should you to others', John 13, 1-23. We accept this teaching, we accept the washing of the feet and we believe that when a fellow believer arrives as is the custom of old you have to wash their feet in order to welcome them. That is what

we do when one is received into our church. We believe that when a person does not do this they are being punished (*uyabethwa*) by the words 'As I have done to you so should you to others'.

The fifth key is the Disciples' Prayer, Matthew 6, 9-13. This valuable to us because this is not something for children but it is something for adults, something for all who believe because it was to adult men (*kumadoda amakhulu*) that Jesus taught this prayer. It was at their request that he did this as you can see in Luke 11, 1-4 they said 'Lord, teach us to pray just as John taught his disciples'. He said: 'Pray as follows' and he gave them the prayer. So this is not a thing for children (*asiyonto yabantwana*), it is not something to be sung, it is to be prayed (*yinto yokuthandazwa*). The fact that he taught them to pray teaches the church about the importance of prayer. Prayer is the key for all things (*Umthandazo sisitshixo sazo zonke izinto*). The link between the person and God happens through prayer, through many forms of prayer. Prayer brings you closer to God. That is what is taught to people.

The sixth key is the holy kiss which is written in the scripture in Romans 16,16 'Greet each other with a holy kiss. The churches of Christ greet you'. This is a mystery (*yimfihlelo*) of God which God gives to show that as one we are his children who should love one another because you would not just kiss anyone except for your relations or your sister. It is to give the love of God, love which is something of value to people in the church. To be breathed upon with the Holy Spirit is to be given the Holy Spirit. This is still the sixth key. John 20,22 says 'And he breathed upon them and gave them the Holy Spirit'. We believe that as children of God, God who is holy, we have to have get closer to God by having the Holy Spirit. As he breathed on them so do the disciples breath upon those they receive, upon their foreheads. It is a sign (*luphawu*) of the Church of God and Saints of Christ, a spiritual sign (*...elibumoya*). When you are being received into the church as a new member or if you have been brought up in the church when you reach the age of baptism the minister opens (*...akutyhile...*) your forehead and breathes upon you.

The seventh key is the Ten Commandments as they are written in all those places. There is the Sabbath which we have to keep holy, not just to remember the seventh day but to keep it holy. We sanctify (*siyazingcwalisa*) ourselves when the Sabbath

approaches. We wash our bodies, we shave, we clean our houses and other things so that the Sabbath can be holy. We wear clean clothes when we go to church. Even if you are unable to go to church you have to sanctify yourself on the Sabbath. We follow the scriptures concerning the holy day of the Sabbath. You do not go on a journey Isaiah 58,13 'If you stop your foot from the Sabbath and not do your own will on my holy day. You will keep the Sabbath holy as I have instructed your fathers'. It continues and says that even when you talk on the Sabbath you do not talk just anyhow because this is a holy day, you do not just travel anywhere.

The fifth commandment says honour your father and mother so that your days on earth might be lengthened. We have the belief that parents must instruct their children towards righteousness (...*ebulungiseni*). We believe that a child who does not honour their parent belongs outside.

Usually it is only the first quotation of the Keys that is read because it would take too long to read all of them. And so if you ask us how we see salvation and where it is we point to the Seven Keys

RESEARCHER: What I do not understand is why baptism is not included as one of the Keys?

NTLOKO: There are many things that we have been instructed to follow and to do but they have not all been included in the Seven Keys. When we speak of our church we refer to it as a prophecy (...*sisiprofitesho*) because Mgijima said and taught all these things in the process of prophesying (*ekuprofitesheni kwakhe*) under the inspiration of the Holy Spirit which taught him those things that she taught him as a leader and in the way his reading of the scriptures he could see the things that belong to salvation, the things that would be of help in life. And so he gave us all these things. I am trying to answer your question regarding baptism. It is important that when you come into the church you do so through baptism. You may be baptised and be a member of the church but if you do not keep the Seven Keys you are not saved (*awusindanga*).

Let me make an illustration which you may have come across already. When the prophet Crowdy founded the church in America he had a vision of a table with a white cloth on which was written 'Church of God and Saints of Christ. Seven

Keys is the only plan'. The Seven Keys is the only covenant (*Izitshixo ezisixhenxe kukuphela kocebano*). We have the belief that there is the old covenant, we have the belief that there is the new covenant. We have the belief to use the Old Testament as it is. We have the belief to use the New Testament as it has been written and we accept that it is the word of God. That is the old covenant and the new covenant. The Ten Commandments and the wine prohibition are in the Old Testament and the others are in the New Testament, as I have said to you the quotations regarding the Seven Keys can be found both in the Old Testament and in the New Testament. You may be baptised and be a member of the Church of God but if you do not keep the Seven Keys you are not saved, it does not say that you have fully grasped the covenant.

RESEARCHER: Why do you have the service of the fast of 24 Ziv?

NTLOKO: The fast of 24 Ziv came about because grandfather Abraham and other men and ministers who were around at that time got together while the prophet was in jail, and decided that we cannot just sit around but that it was important that this day be written in our souls (*...lomhla mawubhaleke emiphefumleni yethu...*) and in the souls of our children (*...ubhaleke nasemiphemfulweni yasebantwaneni bethu*). It was felt that we should offer this day to God (*...masiwunikele kuYehova*) as something that happened to our church. It was felt that we should offer this day because those people gave their lives for the Church of God and Saints of Christ and because they had received God (*...nangenxa yokwamkela uThixo...*), (it was felt) that we should pray on this day, all of us at the various tabernacles, that we fast on this day and be dressed in the white attire as a sign of sackcloth and ashes (*...indlela yokwambatha intlakantlaka*), that is how we dress when we are sanctifying ourselves (*...nxa sizingcwalisile*) as on the day of the Holy Communion of the Fast, on the seventh day of the Passover and on the Sabbath. When the prophet returned from jail he accepted this and confirmed it (*...wayiqinisa*) as a day of remembrance (*...mayibe ngumhla wesikhumbuzo*), that we should remember what happened to us (*...sikhumbule oko kwenzeka kuthi*). How do we remember it? This is how we remember it.

RESEARCHER: How do you fast?

NTLOKO: We fast from sunset on the 23rd to sunset on the 24th, we do not drink water, we do not eat, that goes for adults as well as children with the exception of babies who are still being breastfed.

RESEARCHER: What are the important things that are done on this day?

NTLOKO: The most important thing is prayer. We gather in front of the church and enter marching. Then there is preaching which is centred around a narration of the events that took place on the 24 May 1921. Even the people who testify in their petitions they pray in accordance with this day because of the event that took place on that day. We remain at the church until sunset.

RESEARCHER: When you teach your children and the present generation about this day what are the important things that you tell them? Which points do you emphasise?

NTLOKO: There is no specific point that is more important than others. The whole event is important. If it was possible that somebody could narrate the whole event on that day we would do so because it is important in its totality. The most important thing is that they should know this day, that it should be inscribed in their minds (...*mabalazi olusuku, lingene ezingqondweni zabo*), that they should know what happened to us, namely that our fathers, their grandfathers were shot and killed, that they were sent to prison, that they were admitted in hospitals, that there were orphans, that there were widows. You see, the whole event is important, we do not say that a specific point is more important than others.

RESEARCHER: Does remembering this day not revive old wounds?

NTLOKO: Not at all, because even on that day when our fathers were shot their relations did not feel wounded (...*akuzange kubekho manxeba kwizizalwane*), they did not say 'I have lost so-and-so (...*ndibhujelwe, ndizakuba ngowakwabanina?*)', what am I to do? I am a widow'. There is altogether no feeling of hatred (...*nenzondo*) towards the heathens, we mean the whites. We do not say we hate the heathens because they did this to us. No. People on that day were thankful and accepted that their husbands or their relations died at this gospel (...*zifele kulevangeli*). That is the case even now. There is great value placed on those people's fortitude and forbearance (...*yonyamezelo lwabantu*) in the pain that they felt when they were stabbed to death with bayonets, when they were shot, when those who were injured were manhandled, when those in prison were ill-treated, all for the sake of the gospel. Instead of reviving wounds this makes them hold on to the faith (...*ibenza babambelele enkolweni*) of this church, this makes them hold on to the church. This revives the spirit, it heals (...*ihlaziya imimoya, iyaphilisa*) instead of reviving wounds.

RESEARCHER: For a person like me this is difficult to understand because it has been a long time that whites in South Africa have treated us black people in such a manner, many were killed for political reasons. But yours is the only

instance that I know of where it was directed to a religious group and many were killed. I do not understand how this does not revive wounds and old hurts.

NTLOKO: You see, even before this happened Mgijima being a prophet had told the people what would happen. We liken this (*Siyilinganisa lento...*) to Revelation 6,9 'When the angel broke the fifth seal it saw on the altar the souls of people who had been killed on account of the gospel, who were crying 'Lord, how long will it be before you avenge our blood on the inhabitants of the earth?' And they were given white robes and the voice said 'Be patient until there are others who are killed just like you'. That is where it is taken from (*Ithathelwa apho ke loonto*) and also if you read Daniel 7,21 where it says 'This is the horn I had watched making war on the saints and proving the stronger'.

This text continues extensively. All I wanted to say is that as saints (*njengabantu abangcwele*) we had been expecting that the whites would fight against us and overcome us (*...basoyise*) that is they would kill us. Mgijima had mentioned this, he said: 'I saw you dead, I saw you handcuffed (*Ndinibonile nifile, ndinibonile nibhoyiwe*)', and they said: 'Truly you will be handcuffed after we have been killed (*Uyakubhoywa okwenene sifile*)'. And so they accepted that when God's voice spoke to Mgijima at Ntabelanga God had specially chosen Ntabelanga as a place where they should worship (*...UThixo uyiqaqashile iNtabelanga ukuba bakhonze kuyo*) because the moment they arrived at Ntabelanga from their various places their spirits were healed (*...bathi bakufika eNtabelanga iphile imimoya yabo*). And so they had been expecting the killing of people at Ntabelanga because Mgijima had said: 'It will not be like a stickfight of young boys, (*Akuzukudlalwa ngentswazi zolapesi*) a person will jump over the intestines of one they love (*...umntu uzakutsiba phezu kwamathumbu omntu amthandayo*).

Sometimes when the event is narrated it is mentioned that when the man who was in charge of them said 'Go back, the men are dying' they pushed him aside saying 'We have said we are going to die, get out of the way and leave us to go and die' and he remembered that he had said 'We are going to die, we are going to die for our God'. And so they went ahead and were shot and killed. And so when the women came across their fallen husbands or sons it was like joy that they would say 'Even my son's blood has flowed here' (*...yayiba yinto enjengomvuyo yokokuba 'Nowam unyana igazi lakhe liphalelele kulendawo'*). Altogether there is no revival of emotions that could lead to feelings of holding a grudge. We say it is

God slaughtering, God's sacrifice, God's human sacrifice, God offering a sacrifice for his purpose (*Sithi luxhelo lukaThixo, ukubinga kukaThixo ebinga ngabantu, ebingela loonto wayeyibingela*).

RESEARCHER: What do you mean by *ukubinga*?

NTLOKO: We take *ukubinga* according to the practice of the olden days where a goat or a sheep or a cow was slaughtered and then burnt in the fire as in the case of Isaac where Abraham was told to sacrifice his son. In the same manner people who believe say that Jesus was a sacrifice (*...Yesu waba lidini*) when his blood flowed and he died.

RESEARCHER: Does blood have to flow during *ukubinga*?

NTLOKO: Blood has to flow, but with this I do not mean that those people who die in prison or those who lose their health or those who are ill-treated for the sake of the gospel have not died for God. These people have suffered for the sake of the gospel. But these people's blood flowed.

RESEARCHER: Is the word *isibingelo* (sanctuary/altar) derived from *ukubinga*?

NTLOKO: *Isibingelo* is the place where sacrifice is offered (*Isibingelo yindawo yokubingela*).

RESEARCHER: Earlier on you said God had specially chosen Ntabelanga (*UTHixo uyiqashile iNtabelanga*). Could you explain what you mean with this? Why did people not simply go to another place when they were requested to leave Ntabelanga?

NTLOKO: The way we take this is that there are many people in the world but God chose (*...wonyula*) this person, Mgijima to prophesy. Why did God specifically choose Mgijima? Well, that is for God to say. All I can say is that fortunately Mgijima resided at Ntabelanga and the word/voice (*izwi*) of God found him at Ntabelanga. These Seven Keys were given to him by the word of God (*...lilizwi likaThixo*) at Ntabelanga, this covenant. I have already said that people had great confidence in the fact that God had specially chosen Ntabelanga because from all the countries of Africa Mgijima came from this one, and amongst all the towns of this country God specially chose Ntabelanga. Ntabelanga is where Mgijima happened to be. As I have said, people came from various places and the moment they came to Ntabelanga their spirits would be revived (*...imimoya yabo ihlaziyeke*), their spirits would be healed (*...imimoya yabo iphile*). And so they found that since God's eye had looked upon Ntabelanga and since Mgijima was at Ntabelanga God had thus specially chosen Ntabelanga because even the healing (*ukuphila*) of their spirits was here at Ntabelanga. And so people came to

Ntabelanga from various places like Transvaal, Lesotho and other places where they used to worship. Some of them used to spend a week or a couple of days at Ntabelanga before the major services of Holy Communion. It did not matter where the services would be held the people made it a point that they spent some time at Ntabelanga to revive their spirits. And so this the idea that God had specially chosen Ntabelanga grew. That is why they could not go to any other place chosen by someone else.

RESEARCHER: There is something I don't quite understand because I thought you said that the Seven Keys were revealed to Crowdy and now you seem to say they were revealed to Mgijima.

NTLOKO: I am not making a mistake. The Keys were revealed to Crowdy. When he was raised at Ntabelanga Mgijima was also given (...*uzinikiwe*) the Keys, they were revealed (...*wazityhilelwa*) to him. It was shown too him as well that the Keys are salvation (...*waziboniswa naye ukuba zililo usindiso*).

RESEARCHER: How were they revealed to Mgijima because you said that in Crowdy instance they were written on a tablecloth?

NTLOKO: In Mgijima's case this is how it happened. His elder brother Isaiah who lived nearby saw a pillarish flame of fire (*isithatha*) in front of Mgijima's house during the night. It remained there until sunrise. And so he went to his younger brother's house and found him seated at the table. In front of him was an exercise book on which was written 'The Seven Keys'.

RESEARCHER: Who had written on the book?

NTLOKO: Mgijima had written on it. And so from what we gather and from the way this has been related to us we have the belief that that is when he was given the Seven Keys. There are also other teachings which were given to him. Remember I said we refer to this church as a place of prophecy (...*kusesiprofiteshweni*) because there are things, though some of which are not written in the Scriptures, which he reveals how they are to be done as the spirit of prophecy (*umoya wesiprofitesho*) grants to him.

RESEARCHER: Where does the spirit of prophecy come from?

NTLOKO: The spirit of prophecy is like the Holy Spirit, it comes from God and reveals things which are hidden that they might be understood.

RESEARCHER: There are scholars who say that the Church of God and Saints of Christ came about because of the oppressive political situation at the time. What are your views on this?

NTLOKO: Well, even some of us, especially the present generation of the young people in our church who are politically minded, would hold that view this. I was also very much involved in politics but I have stuck to the prophecy (*...kodwa isiprofitesho ndisigcinile*). Politics change according to the times. There are many political organizations and they too change. One may join a political organization and then find out after some time that its policy has changed. That is how it is in politics. And so people within and outside the church may say so but that is not how it was. It is like when Jesus came the Jews in Palestine thought that Jesus would liberate them from the hands of the kings who were ruling then but that is not how it was (*...kanti akunjalo*). Jesus was aware of the oppression under which the Jews lived then. In the same manner Mgijima was aware that we were people who were oppressed but the church was not a political movement. Its aims were not to liberate people from oppression. Even though he did show that with time black people would be liberated in various ways. I do not say that he revealed that they would be liberated from the hand of De Klerk.

The prophet was not at all in politics. When he was raised the prophet preached and founded the Church of God and Saints of Christ which he had been sent by God to establish on earth. His clash with the government was not because of the way the government was treating black people. He clashed with the government because it said he should leave Ntabelanga. You will understand me well when I say that when Mgijima and the Israelites refused to leave Ntabelanga they were not violating the law of the country or of the state but they were only violating a by-law of the location. This did not warrant the intervention of the state nor did it warrant the drastic action that the state took. It was only a location by-law.

Mind you, Bulhoek is a very wide location and Ntabelanga is a small area amongst others in Bulhoek. It was not as if the Israelites had taken the whole of Bulhoek. And so the clash was not as a result of the pass laws, the poll tax and other things. Before they built those structures they had sought and received permission from the person in charge of the location. But because people started complaining that they were also beginning to use the commonage and because some of the people who came from nearby had brought their cattle which finished their grazing fields. Still it was a location by-law and not a law of the state because the different areas and districts had different laws.

RESEARCHER: Please explain to me the words 'Judah, Ephraim, Joseph and relations'.

NTLOKO: According to the way this has been related to us it is said that it was round about midday after the midday service when the Watchman stood in the middle of the yard and took two sticks and crossed them and said 'Judah, Ephraim, Joseph and relations'. We have the belief that we are the sons of Jacob, we are his descendants (...sisizukulwana sakhe). And when he had said this he said 'They have heard (Bevile)'. After he had said this when the time for Holy communion, the time for the Passover came a person across the Kei River would say 'I am going to Ntabelanga'. One man came alone to Ntabelanga and his spirit would tell him to go back and fetch his family. Another one came with his family, and so on. And so the people started arriving at Ntabelanga. That was in 1919. They started by building their dwellings next to those who were Israelites and continued in this way until their houses increased.

You know that Judah is the son of Jacob and Ephraim is the grandchild of Jacob who was the founder of the great clan (...isizwe esikhulu) of the Ephraimites. You know that Joseph is the clan of Manas who had a great clan. 'And relations' that is those who were related to them seeing that there were twelve sons. We take it that he did not want to call all of them by their names. He just mentioned those in the beginning of the lineage. That was an unusual call, an unusual invitation (Yayilubizo olunqabileyo, umemo olunqabileyo) like when Noah called (...walozela uNowa) and the animals came from the forests. At another instance Mgijima said 'Let the one who says I called them come forward (...makaxele umntu owabizwa ndim)' and there was no one who came forward to say "It was you who called me, you said 'Come to Ntabelanga'". Something they did not know urged people to go to Ntabelanga. And so as we learn about things and as we are told these things by the old people we conclude that this was a holy call (...yayilubizo olungcwele olo). These words were an invitation from God made through his servant (Lamazwi sisimemo sikaThixo asenza ngomntu wakhe), that people might gather together at Ntabelanga for reasons known to God. And so they gathered together (...bahlanganisana ke).

RESEARCHER: Please explain to me the meaning of the words 'God is destroying the world and is destroying it through blood. Not the bird in the air, nor the fish in the water, nor the meerkat in the hole will know happiness'.

NTLOKO: 'God is destroying the world and is destroying it through blood' is clear that it meant there was going to be a war. That 'not the meerkat in the hole will know happiness (...*akuzukonwaba igala emngxuyeni*)' is still a reference to that war. A person could not even say 'I will seek refuge in a hole' because not even the meerkat which has been created to live in a hole will know peace. The reference to the fish in the water means that a lot will happen at sea which will cause the fish to be unsettled (...*ezakwenza ukuba iintlanzi zingonwabi*). The reference to the bird in the air means that something will happen in the air which will cause the birds to be unhappy. I think you will agree with me that a lot is happening at sea like the oil tanker which broke in two, let alone the submarines and other very fast and advanced ships at sea which cause fish to be restless. There is a lot happening at sea. The carts (*iinqwelo*) which fly in the air cause restlessness to the birds. Even in the hole, under the earth, the creatures are uneasy because of the bombs that are made and also because of diseases. That is a prophecy.

RESEARCHER: What about the part of the prophecy which says God will leave no survivors?

NTLOKO: That does not mean that everybody and everything will be totally destroyed. We can make an example and say a place like King William's Town might be completely destroyed and some villages and their inhabitants around it might be saved (...*basinde abo abalapho*). But there will be places which will have no survivors. Consider the devastation that was caused in 1945 when the bomb was dropped on Hiroshima. That is a good example.

RESEARCHER: Please tell me about other important visions and prophecies of the Watchman.

NTLOKO: The war we have been talking about was shown to him in the following manner. He saw three bulls, two of which looked alike. One was a he-baboon and the other two were he-goats. The two he-goats which looked alike became involved in a fierce fight (...*zalwa umlo omkhulu*). They then stopped with the he-baboon looking on. Again they became involved in another fierce fight. In 1914 he had said that the First World War would come. But by 1939 he was no longer alive but as the old people tell us they knew that the Second World War was the second fight of the he-goats. And Mgijima said that the two he-goats fought again the third time, a fight so fierce as had never been seen ever since the heavens and the earth were created. And as they were fighting the he-baboon was roused to anger (...*yavusa umnye*) and grabbed them by their horns and broke

their necks and then continued on its way. *Zazihamba ngomlingandlela*. That is the Third World War which has as yet not taken place. And so we according to the prophecy are expecting the Third World War where there will be no place to rest (*...akusayi kubakho ndilele*) as the father Watchman had said. No one will know rest. That is the vision where he says he heard a sound coming from the west but what he saw came from the east, something which went as deep as the hole and as high as the tree. That is the war that is coming to the whole world.

He also said that he saw a man seated on top of the mountain, saying 'Move away from the foot of the mountain because a boulder is about to be pushed down (*...sukani phantsi kwentaba kuzakuqengqwa ilitye*)'. It would be as if people are indeed moving away but they would go back to where they were. For the second time he said 'Move away from the foot of the mountain for a boulder is about to be pushed down'. For the third time he said 'Move away from the foot of the mountain for a boulder is about to be pushed down'. Even on this third occasion it would be as if people are moving away but then they would go back to the same place. This time this man did not sit down again but kicked down the boulder with both feet and it rolled down. As you know that when war breaks out people pray and when the war stops people stop praying. And so this man..... and he exclaimed 'Behold, there the two-horned one appears (*Yanxakama landoda yathi 'Heha, waphuma umpondombini*) and the boulder came rolling down and crushed the people and he said 'Behold, the death of people who have been forewarned (*...wafa umntu exelelwe*). There is a lot that is being said in the world about the Third World War though some people dismiss it and some writers claim that it cannot happen and others want the nuclear warheads to be destroyed because once they are used no one can survive because of their devastating power.

RESEARCHER: What does 'Behold, there the two-horned one appears' mean?

NTLOKO: Let us not go into this one. We take that in the sense that you know that black people are fond of praise-poetry (*...bayakuthanda ukubonga*) and so this was the way he praised that man.

RESEARCHER: Is it the two-horned one who pushed down the boulder?

NTLOKO: Yes.

RESEARCHER: Please tell me about the instance of the wick burning dimly in the midst of thick darkness. What was this?

NTLOKO: That was a vision of his when he was first raised. He was shown a darkness so thick as if he could squeeze it in his hand. This darkness had covered

the whole world and the sky and he saw a shining line (...umgca okhanyayo) stretching from one side of the sky to the other side and the voice said 'That darkness is the extent to which God is known in the world (*Obobumnyama kukangakho ke ukwaziwa kukaThixo elizweni*'). And so that is where they were given to preach the good news so that the people might have light (*kukhanye ebantwini*).

RESEARCHER: Something else which I have come across is 'encirclement' (*umngqingo*). What does it mean?

NTLOKO: *Umngqingo* refers to something which has already passed, namely *isibetho* of 1918 when he said 'The whole world will be encircled (*Ilizwe lonke lizakungqingwa*)'. That was the end of it with the result that it became a joke to people. Because they had not asked him to explain it people would interpret it for themselves and if someone did something strange they would be asked 'What is wrong with you? Have you been encircled? (*Tyhini utheni, ungqingiwe?*)' It was on a Friday when he said to someone next to him 'The cherubims have begun to run at a fast pace (*likherubhime ziqalile ukubaleka ngamandla*)' and so began *isibetho*. He wrote to the Israelites at all the tabernacles telling them that *isibetho* was coming and that they should paint the exterior and the interior of their houses. That they did with the result that no Israelite buried anyone during *isibetho*.

RESEARCHER: What was *isibetho*?

NTLOKO: It was a plague. I am not sure but it could have been the bubonic plague. And so many people died. The young people practically lived at the cemetery, digging graves.

RESEARCHER: And you say the Israelites survive this by doing what the Watchman told them.

NTLOKO: Yes, they survived because they cleaned their houses, inside and outside as the Watchman had instructed. We usually clean our houses when the time for Holy Communion approaches. Of course there were other people who were not Israelites who also survived. But among the Israelites there were none buried because of *isibetho*.

RESEARCHER: Thank you very much, that is all for now.

NTLOKO: Please let us have the results of your study because it will be of help to us as well. We are interested in what you come up with.

Appendix 9

The Passover festival

The service of the lamb, Shiloh 13.04.1995

Preface to reading

The bishop greets the congregation using the following *formulaic hierarchical introduction*: "To the *Church of God and Saints of Christ*, to the evangelists, to the elders, to the deacons, to the trustees, to father Abraham, to grandmother Sarah, to the mother Sarahs, to the sons of the Prophet, to the daughters of Jerusalem, to our friends, and to the whole assembly I greet you all (*ndithi kuni nonke bhotani*)".

After the greeting the bishop then gives his *prophetic testimony* in the following manner: "I testify under the spirit of prophecy and not under the spirit of eldership. I give thanks to God who in the last days raised for us two prophets, one the other side of the many waters, and the other in the country of my birth. Crowdy preached that the heathens (*abahedeni*) should make arms and prepare themselves for war and that the black nation should prepare itself to meet (*ukuhlangabezana*) its God. He wanted to come to Africa but those in authority refused him permission. He said he would lie down on the cold earth (die) but would wake up in Africa, in a different form and speaking a different language. And so Mgijima was raised under the mountains of Ntabelanga. He preached that God had sent him to collect his sheep and hide them under a cave for there was a great hailstorm coming. The prophets left us the Seven Keys and the Ten Commandments which are our weapons and the foundations of this church".

The bishop then continues with words to the effect that he is grateful to be here on this night of freedom, of the freeing of the Israelites from all their troubles. He is happy to be here in spite of his enemy's wishes to the contrary.

Homily

After the hymn the bishop paces up and down the front lower platform and delivers his sermon. He commences with the formulaic introductory greeting and then continues: "We read how the family (*usapho*) of Israel was freed from Egypt. What is this service (*inkonzo*) to you? Here among us Israel we paint our houses white. Pharaoh released the Israelites. He then said that they should think of him. God showed mercy (*ufefe*) to the Israelites. May God show mercy to us as well. The night is gone (*ubusuku bumkile*). These are my words."

Communion Service - Day 1 14.04.1995

Scriptural preface

After the prayer all sit except the choir which is singing a hymn. During the hymn bishop Mzileni gets up from his place on the rostrum and stands facing the side entrance, holding the bottom end of his ceremonial staff in his right hand and sways to the rhythm of the hymn. When the hymn comes to an end he begins his testimony, as usual he begins with the introductory greeting:

"To the evangelists, to the elders, to the deacons, to the trustees, to Grandfather Abraham, to Grandmother Sarah, to the Mother Sarah's, to the sons of the Prophet, to the daughters of Jerusalem, to our friends, and to the whole congregation I greet you all. I testify to the spirit of prophecy and not to the spirit of eldership. I am grateful for the opportunity of being present here today. God raised for us two men, one the other side of the river (sea). He was refused permission to come to Africa. But he said he would arise in Africa, speaking a different language. So Mgijima was raised in Africa.

Who am I to stand up like this in front of people? Whose son am I? How can I lead? Please look after me (*zenindigcine*). All is not well at (my) home. One day I will be gone. Beware that you may not be harmed (*ningenzakali*). I will not leave this place without a sign (*umqondiso*). Today is the day of preparation (for the Sabbath)".

Homily

The homily is preceded with the reading of Exodus 19. After the usual introductory greeting Bishop Mzileni proceeds as follows: "I have unrolled the grass mat (*ndilondlalile ikhuko*). You have to follow the law (*umthetho*). My duty is merely to roll out the mat so that people can come and speak with God.

The people (Israelites) were forced to cut grass and mix it with clay to make bricks. They had to work hard. God spoke with Moses and sent him to Pharaoh to release God's people so that they could worship God. 'You saw how I carried you as an eagle'. The people said to Moses: 'We have heard what God says. We shall do as God says'. God promised to hide/protect them (*uzakubafihla*). May God hide/protect us.

Let us go up the mountain. There is a mountain where God meets with men. Let us not sit at home. Keep this Passover holy. Wash your clothes. Do not walk with dirty things within (you). These dirty things will cause you harm. Come down almighty God. Shake off (*vuthululani*) all those dirty things within you".

At this stage the bishop is no longer merely pacing up and down the platform but literally runs up and down, speaking animatedly. The hymn *Mandisinde ngawe Nkosi, undisikelele. Mandiphumle ngawe Nkosi undithamsangelise* (Let me be saved through you Lord, and bless me. Let me rest through you Lord, and bless me) is intoned and the congregation joins in the singing enthusiastically.

The bishop calms down and stands swaying rhythmically facing the side entrance. As the hymn is sung there is an unintelligible commentary in the manner of an *imbongi* (praise poet) from Grandfather Abraham who is seated on the side in the corner of the rostrum facing the side entrance.

Two women come to kneel in front of the platform. They are both sobbing and are very emotional. Everybody joins hands at the small finger. The bishop then prays that the Lord will deliver them, free them from all their troubles. The prayer is concluded with the Lord's Prayer with all the males looking up to heaven with their hands lifted up but still joined at the small fingers. Thereafter the bishop says a few concluding words and goes to sit at his place on the rostrum. Another hymn

is sung.

Petitionary preface (led by *ummeli bungqina*).

A trustee chosen by the preacher (bishop) before he went to sit at his place after preaching and referred to as *ummeli bungqina* (the leader of petitions) comes to the front and stands next to the side door with his back turned against it. He is swaying rhythmically and is holding his ceremonial staff in his right hand and proceeds in the following manner:

"To the bishop, to the evangelists, to the elders, to the deacons, to the trustees, to Grandfather Abraham, to Grandmother Sarah, to the Mother Sarah's, to the sons of the Prophet, to the daughters of Jerusalem, to our friends, and to the whole congregation I greet you all". *Ummeli bungqina* then confesses that he has sinned in thought word and deed. "I testify to the spirit of prophecy and not that of eldership. Across the seas in Philadelphia God pointed out a prophet who was meant to cross the sea and come to Africa but the authorities refused him permission. He swore that he would sleep on the cold earth (die) earth but wake up in Africa speaking a different language. And so Mgijima was raised. Mgijima preached that he had been sent to gather God's sheep into a cave because there was a big hailstorm coming. So we were taught about the Sabbath, the Passover, and Holy Communion so that we could be in the palm of God's hand, so that we can make requests (to God) with our own mouths. We are called Saints. May we be truly holy. I have been taught about the Seven Keys and the Ten Commandments.

May my standing here in front not be worthless. I put the black nation, my nation in the trust of God. *Ubuntu* has disappeared (*buphelile*). May the young generation know how to worship God. May they know how to prepare themselves. God looks on the one who is holy. We heard the reading. May God wash me and purify me. I once heard a song which says 'Remove from me this worthless heart'. God said to Moses he should come down and tell the people to wash their clothes. When the trumpet sounds may they be able to go up the mountain. God invites you to come up to the mountain so that you may be made holy. Amen".

Petitions of the Saints (*Izithandazo zabangcwele*).

Petition 1: Formulaic introductory greeting. "I testify under the spirit of prophecy and not that of eldership. I thank God for raising the two prophets. I am thankful for Mgijima. God has been good to me. Though I am not well I am grateful for all the children God has given me. May I not be trouble to my children. May I not resist God when God comes to me. I called on you bishop. MaDlamini told me what Mgijima said and all his prophecies. I am a man of many problems (*ndiyindoda exakekileyo*). This thing of Mgijima is a problem (*Lento kaMgijima yingxaki*). I request prayers from all of you (mentions evangelist by name)". The petitioner then continues and prays for his children. He mentions them by their names. Requests that God protect these children who look after him and that he may be a man who is respectful.

Petition 2: Introductory greeting. The petitioner acknowledges the prophets and makes a general petition for well-being.

Petition 3: Introductory greeting. The petitioner acknowledges the two prophets and requests the hymn *Bulelani kuYehova*.

Petition 4: Introductory greeting. The petitioner then prays *Isityhilo* (Rev 7,12). She then thanks God that she is well and can stand on her feet. She is due for surgery on her leg and prays that through the prayers of the Saints the operation should no longer be necessary. She then prays for her partner who is also not well and prays for peace in her family. A hymn is sung. (A hymn is sung after every four petitions).

Petition 5: Introductory greeting. The petitioner asserts that he testimony is under the spirit of prophecy and not that of eldership and she then acknowledges the two prophets. "I am thankful for the power of God. I thank God for keeping me, and also for the bad things. I have heard the words of the reading that we should be washed and cleansed. I went to hospital and fortunately I was not admitted. On these days of discarding yeast may the yeast within me also be thrown out. Amen."

Petition 6: Introductory greeting. The petitioner asks for pardon for transgressions. He suffers from *iphika* (pain and shortness of breath) and no longer plants his fields because he cannot look after them because of this ailment. He spends much of his time at home and is unable to move around much. He prays for strength that

he may attend Sabbath services and funerals so that he too might be remembered when his time comes.

"I know that I am just a guest (*ndilundwendwe*) on this earth. Others before me have gone and others after me are also gone. God will not be making a mistake when God puts me in the hole. I request prayers. May God give us strength. God has warned us that 'he' is destroying this world. In this world of guns there is nowhere to run. We now rely on the police to protect us. May the husks be shaken off (*amakhakakhaka avuthuluke*). There were shots (*izithonga*) and I thought the world is now coming to an end. I request prayer".

Petition 7: Introductory greeting. Petitioner asks for pardon for transgressions and then goes on to acknowledge the Two Prophets who brought the Seven Keys and Ten Commandments. The petitioner then thanks God for keeping them and for all the favours shown throughout the course of the year. "When I cry aloud the Lord hears me. Genesis 6 were helpful words. May I be made holy. May my inner clothes be washed clean. I request prayer. May my ailments be taken away. I am ill. Remember me God and show mercy unto me. I am glad that I have a God who listens. All those who are saved are like maize which has been stamped. May I too be like that". The petitioner then makes a very loud shrill.

Petition 8: Introductory greeting. (The previous petitioner who has gone back to her place continues the loud sobbing.) The petitioner requests to make *Isityhilo* (Rev 7,12) at which all thrust their hands forward and turn them upwards. Thereafter the petitioner declares that she is testifying under the spirit of prophecy and not that of eldership and then thanks God for the two prophets. "May God keep me in the cave. May I be protected from the things that almost prevented me from coming to the Passover. We are living in difficult times (sobs). May God protect me. Leave me alone Satan. I do not belong to you, I belong to God. Amen." Hymn "My help comes from the Lord who created heaven and earth" (*Uncedo lwam luvela kuYehova owenza izulu nomhlaba*) is sung.

Petition 9: Introductory greeting. The petitioner asks for forgiveness for all transgressions and then declares that she is testifying under the spirit of prophecy and not that of eldership. She thanks God for keeping her through the year. She feels good, healthy and strong and thanks God for this. May God grant her strength

to worship him. "Things are bad where we are. There is shooting and burning of houses. The other day a grenade was discovered not very far from where we live. May God keep us in the cave".

Petition 10: Introductory greeting. Assertion that the testimony is under the spirit of prophecy and not under the spirit of eldership. The petitioner acknowledges the Two Prophets who brought them the Seven Keys and the Ten Commandments. She thanks God for giving her life and that she has heard today's word. "God took me from the church where I used to worship and brought me here. May I be steadfast. I offer my prayers for my family which is troubled (*oluxakekileyo*)". She mentions the family members by name, especially the one who is ill. "He also has this disease which is incurable. He is a shade of what he used to be. He is hardly recognisable".

Petition 11: Introductory greeting. The petitioner asks for pardon for inappropriate dress code and she acknowledges the Two Prophets who brought the Seven Keys and Ten Commandments. She thanks God for keeping her. She requests prayers for all her troubles which are known to God. She also requests prayers for her sister who asked for them. She has heard today's words. May she also inherit eternal life. Amen.

Petition 12: Introductory greeting. Testifies under the spirit of prophecy. The rest of the petition is inaudible but quite short.

Hymn "When the world is in confusion" (*Xa umhlaba uphithizela*) is sung.

Petition 13: Introductory greeting. The petitioner requests to make *Isityhilo* after which she acknowledges the Two Prophets who brought them the Seven Keys and Ten Commandments. "I am in the midst of happiness. I am happy today, yesterday I was also happy. I have come here to fetch a leaf (*igqabi*) so that I can show them at home. I do not have to say much. Just being here is sufficient. The world is upside down. Each one should hold on to God and not lean on others because they might fall. Amen!" The congregation responds "Amen" in an enthusiastic manner.

Petition 14: Introductory greeting. The petitioner then asks for pardon for the incomplete dress code and for missing the Service of the Lamb last night and then continues and acknowledges the Two Prophets. "I was not sure that I would be

able to come from Cape Town to take part in the Passover. I almost did not come. I think I am the only man from Cape Town who was able to come".

Evening Service - 14.04.1995

Testimony before scripture reading

Introductory greeting. The elder asks for pardon for missing the morning service and for his transgressions. Declares that he is testifying under the spirit of prophecy and not that of eldership. "I thank God for raising the two prophets. The one overseas preached that the black nation must prepare to meet its Lord and that the heathens should prepare themselves for war. He wanted to come to Africa but was refused permission. And so *usifubasibanzi* (the broadchested one) was raised in Africa as was foretold by Ntsikana of Gabha. He preached that God had sent him to gather his sheep into a cave for there was a great hailstorm coming".

Elder regrets that he has been unable to fulfill all his pastoral duties because he is attending a course in East London. But is grateful that there is Ma-Rachel with whom he works closely.

Homily

Scripture reading: Exodus 24. Introductory greeting. "We are in the second day of the Holy Communion of the Passover. We have removed all yeasts from our homes. May we remove the yeasts from within our bodies. Moses is no longer in Egypt. Joseph is no longer there but is dead. Even the Pharaoh who was there during Joseph's time is no longer there. God heard the groans of the Israelites and he remembered his covenant with Abraham. Does God hear your groans? God wants to hear your groans. Are you out of Egypt? Beg almighty God that he may hear you. There is this thing which prevents you and hides you from God. Point out your ailment accurately. If it is the knee do not say it is the shin. God pleads with you today. Bring yourself closer to God that God may hear you.

Are you comfortable in your slavery, like a dog that has been chained but does not appreciate it when the chain is removed? It does not move far but turns around in

one place as if it is still chained.

God draws you towards himself. Allow God to grant your needs so that you may leave this place satisfied. Do not be like a bat which is all things and eats everything. Let us go, fellow-Hebrew. You have been freed by a mighty hand. Do not shuffle (*musani ukutshitshiliza*) in one place as if you do not want to leave Egypt".

Appendix 10

Passover festival

Communion service - Day 2 - 15.04.1995

Opening prayer

"I remember Truter pointing his finger towards (Enoch) Mgijima warning him that he would do something very bad to him. If only Truter could arise from his grave and see this great crowd and see that this thing (the church) will never come to an end. This is the (third?) generation. This is a special Sabbath with a holiness and grace that is multiplied. We are thankful that we could be here today, we are glad that God gave us the financial strength to be here. Indeed, our God is a God with a great ear. It is a God who listens". Mark 11,25-26; Timothy 2,8-10; Matthew 6,9-13.

Scriptural preface

Introductory greeting. Asks for pardon for transgressions and for missing the morning service the day before. Affirms that he is testifying under the spirit of prophecy and not that of eldership. Thanks the God of Abraham, Isaac, and Jacob for raising the prophets Crowdy and Mgijima "who brought me the Seven Keys and Ten Commandments through my parents through whom I was born into this church". The elder requests prayer for family, especially a child who is ill and also for his wife, and for the congregation to whom he pastors. He prays for the sick members of his flock. "May God protect the people of the Cradock tabernacle".

Homily

Numbers 16,1-34 is read before the sermon. Introductory greeting. "We are in the second day of the Holy Communion of the Passover. I need to say that the people of Cradock wish you leaders a happy 1995. We are now in the desert. We left Egypt in the middle of the night and God had destroyed the first-borns and so Pharaoh released the Israelites. After crossing the borders of Rameses they looked

back and saw the Egyptians in pursuit. Moses was instructed to lift his staff and the waters parted. At Horeb the Lord turned bitter water into sweet water. At Sinai they were given the Law. I cannot narrate the whole story of the liberation of Israel because of time.

We are in the desert. Korah and Dathan were amongst the leaders. After Moses had chosen these men he was instructed to take them up to the mountain where they met the Lord and were instructed how to take care of the people. But now these men say to the people in a bad spirit 'What about us? Is it Moses alone who is to lead? Are we not from the house of Levi as well?' The people looked back and asked 'Were there no graves in Egypt where we might be buried?' So these men challenged Moses. And so Moses challenged them to go up the mountain with their pans of incense.

God has given us everything that is beautiful except rest (*UTHixo akasinikanga ukuphumla*). God cannot give us in toto everything that is beautiful because we might wander away from God. We have not been given rest. Go up to the tents of these cruel men. Let me tell you a story about hell. There is delicious food in hell but the forks are one metre long and so we cannot eat the nice food. Another man said that in heaven the forks are two metres long but we can eat because we feed each other. That is heaven. There is love in heaven. That is why we are so beautiful. There is truth in heaven, there is faith. Go up to the tents of these cruel men".

Petitionary preface

Introductory greeting. The leader of petitions, a deacon, asks for pardon for not attending the early morning service. Affirms that he testifies under the spirit of prophecy and not that of eldership. Thanks God for the two prophets, the Seven Keys and the Ten Commandments. He is happy for the new year. "I have not rebelled against Elder Sybok. I also did not rebel against Elder Dokoda. The rebel gets thin and loses weight. The one who does not rebel gets fat and healthy. I will not disappoint Elder Dokoda. The rebel goes around at night. May God not put rebellion in my heart. The people in Cradock are well, bishop. Everybody look at me. I am beautiful because I am being fed on God's word. Look at me, I am

beautiful indeed. It is because I am well looked after. I am not critical towards my elder. The children are now going to be blessed".

The petitions of the saints

Petition 1: Introductory greeting. Petitioner asks for pardon for not waking up to attend the early morning services and for all transgressions. Asserts that she is testifying under the spirit of prophecy and not that of eldership and acknowledges the two prophets, the Seven Keys and the Ten Commandments. Thanks God for being able to participate in the 1995 Passover in spite of all her troubles. "We are children of the Church of God and Saints of Christ and we tie ourselves to you. May I be a proud person because of the good things that I do. May I not be rebellious. May I ascend the mountain as a worthy person". Petitioner requests all the daughters of Jerusalem to take an example from their women leaders, Mother Leah and Mother Sarah. Petitioner prays for her daughter who is in Johannesburg.

Petition 2: Introductory greeting. Asks for pardon for missing services due to illness. Affirms that the testimony is under the spirit of prophecy and not the spirit of eldership and acknowledges the two prophets and for being armed with the Seven Keys and the Ten Commandments. "Through God's mercy I am here at this Passover. Bishop, your people are taking care of me. In spite of the stickfights of this world (*iintonga ezibethwayo*) God has been good to me. The people felt the hardship (*umvambo kaThixo*) and asked whether they were now to die in the desert. Noah told the people to build an ark but no one listened".

Petition 3: Introductory greeting. Asserts that the testimony is under the spirit of prophecy and not that of eldership. Petitioner acknowledges the two prophets, the Seven Keys and the Ten Commandments. She then thanks God that she could be here and that God had looked after her and her children through the course of 1994. "I heard the other day that we must wash our clothes. Yes, you want us to wash the clothes within us which are full of *amakhakakhaka* (husks). I thank God for my child who gave me money that I may come to the Passover. May my child not ever abandon the Church of God and Saints of Christ."

Petition 4: Introductory greeting. Asks for pardon for transgressions. "I have brought my heart that God may cleanse it". Recites Rev 7,12. "We asked God to

spare our bishop that we might be with him at this Passover. God heard us". Petitioner prays for the sick. "Bishop, I am anxious (*ndixakekile*). I am afraid of the place where I am standing. My child is sick. I am anxious (*ndixakekile*). When my grandfather distributed his estate my name was not mentioned. All I received were leftovers (*imvuthuluka*). That is my prayer".

Petition 5: Introductory greeting. Asks for forgiveness for transgressions and for missing early morning services. Acknowledges the two prophets, the Seven Keys and the Ten Commandments. "I was happy when they said let us go to God's house". Petitioner requests blessings for her children. "I have heard today's word. People rebel against the government and against God. David asked Jonathan: 'What wrong have I done that Saul is after me?' I request complete faith on this day of multiplied holiness". The petitioner requests prayers. "I remember the rebellion of Naman and his jealousy against Modercai".

Petition 6: Introductory greeting. Asks for pardon for transgressions. Affirms that the testimony is under the spirit of prophecy and not that of eldership and acknowledges the two prophets, the Seven Keys and the Ten Commandments. "I have come to this fountain to be washed and purified. You know Bishop when you were in King William's Town that I was troubled (*ndandixakekile*). I have faith/confidence in the leadership. I have faith/confidence in the Church of God and Saints of Christ. We have come from King William's Town and we are well. Elder Mtyaphi looks well after us. He does not have a car. He is poor like us. He uses public transport. He comes even three times a month. May God bless him."

"I heard today's word that we must go up to the tents of the cruel men. May I not be rebellious. I saw the fruits of jealousy in Cain and Abel. Bind us Lord with your cord of faith. May I bear the fruits of love. That is my wish and my prayer".

Petition 7: Introductory greeting. Asks for forgiveness for transgressions and declares that the testimony is under the spirit of prophecy. Gives thanks to God for the two prophets, the Seven Keys, and the Ten Commandments. "Bishop, I request to make *Isityhilo*". Recites Rev 7,12. "Bishop, it was dark (*bekumnyama*). My child failed Std. 10 several times but God heard me. The deacon could not be here today. I request money. May my children not take a bad example from me but follow only my good example. I pray for my child and for the elder who pastors

us. May there be peace wherever I am. May I have peace. Lord, protect my deacon wherever he is. Protect my home. Protect Elder Rasmeni. That is my wish and my prayer".

Petition 8: Introductory greeting. Asks for pardon for sins and testifies under the spirit of prophecy, and not that of eldership. Acknowledges the two prophets, the Seven Keys, and the Ten Commandments. "Both men (prophets) were saying the same thing". Requests prayers and thanks God that she could be here. "I am not well, I am troubled by my arm and my leg. Our forefathers preached that this world is being destroyed. May I not be like the men mentioned in today's reading. Rebellion against leadership is not good. May I move away from a rebellious spirit and from rebellious intentions. This is my wish and my prayer".

Petition 9: Introductory greeting. Petitioner thanks God for the two prophets, the Seven Keys, and the Ten Commandments and expresses gratitude that she could be here and then requests prayers for her children.

Petition 10: Introductory greeting. Asks for pardon for transgressions and affirms that the testimony is under the spirit of prophecy. Acknowledges the two prophets, the Seven Keys, and the Ten Commandments and thanks God for the hospitality of the people of Shiloh who received the Passover pilgrims well. Petitioner then recites Rev 7,12.

Petition 11: Introductory greeting. Petitioner testifies in Afrikaans. She has heard today's word and asks for the spirit of discernment. She prays that she may be obedient to the elder who pastors them. Requests that God may enter her home and her family and dwell within it.

Petition 12: Introductory greeting and acknowledgement of the two prophets, the Seven Keys and the Ten Commandments. Petitioner prays for her family and requests a hymn for them.

Petition 13: Introductory greeting. Petitioner acknowledges the two prophets, the Seven Keys, and the Ten Commandments and asks for pardon for transgressions. "Satan is waiting like a prowling lion looking for someone to

devour. May I run this race and win and not merely finish. May I look after my heart and not be rebellious towards my leaders. That is my wish and my prayer".

Petition 14: Introductory greeting. "I bring my heart which is bitter within me". The petitioner then requests an *umbongo*.

Petition 15: Introductory greeting. Petitioner affirms that her testimony is under the spirit of prophecy and not that of eldership. The petitioner thanks God for success in her studies and for the protection that God accorded them in the course of a car accident. She prays that she may find employment that she may take care for her parents. The petitioner prays for an elder who drinks alcohol and for the tabernacle which is disintegrating.

Petition 16: Introductory greeting. The petitioner asks for forgiveness for transgressions and affirms that the testimony is under the spirit of prophecy and not of eldership. Thanks God for the two prophets, the Seven Keys, and the Ten Commandments. The petitioner also give thanks to the God of Israel for all the good things done for him and prays also for his family which is troubled (*luxakekile*).

Petition 17: Introductory greeting. This petition is an absolute disaster because the petitioner is mentally ill. The leader of the petitions attempts to coach him but fails. The congregation can no longer contain their amusement and are reprimanded.

Petition 18: Introductory greeting. The petitioner asks for forgiveness for missing early morning services and then continues to make a general request.

Petition 19: Introductory greeting. The petitioner asks for pardon for missing sabbath services and for transgressions. The petitioner then acknowledges the two prophets, the Seven Keys, and the Ten Commandments.

Appendix 11

Passover festival

Communion service - Day 3. 16.04.1995

Scriptural preface

Introductory greeting. The evangelist asks for pardon for missing early morning service and asserts that he is testifying under the spirit of prophecy and not the spirit of eldership. He then acknowledges the two prophets, Crowdy in the USA whose message was that the heathens should arm themselves and prepare for war while the black nation was to prepare to meet its Lord. "His wish was to come to Africa but he was refused permission by those in authority. And so Enoch Mgijima was raised in Africa and he brought the Seven Keys, and the Ten Commandments and preached that God had sent him to gather his sheep into a cave because there was a great hailstorm coming".

The evangelist prays that they might be stamped like mielies that makes samp. He then addresses his request to the bishop for his (evangelist's) brother who is in hospital. (It is not unusual that petitions and requests are addressed directly to and through the bishop or whichever senior clergyperson is presiding).

Homily

The reading for the service is Numbers 14. Introductory greeting. "When bishop Simon Mgijima left the temple in Queenstown that was the first time we saw something disdainful (*into ezondekayo*) in the temple. Whatever has remained in that temple are false gods. This is where God is. Choose whether you want false gods. God fought on the side of the Israelites as he freed them from Egypt and now they have turned against God. These people started doubting Moses. Watchout *Israel*, be careful of your mouth. Do speak but leave some words to God lest your speaking lead others astray.

The complaints of these cruel people reached God's ear and God swore revenge/vengeance: 'Their corpses will litter the desert. Those who doubt will not

enter the promised land because they rebelled against me their God. Caleb and Joshua would enter the promised land'. Be truthful that you too may enter the promised land. The two men were chosen. Their children would enter (the promised land) but they would not. Israel, do you want to enter Jerusalem? Then do not doubt, do not be rebellious. Yesterday you heard what happened to the rebellious. I stop here, I want to give the petitioners enough time".

Petitionary preface

Ummeli bungqina says the usual introductory salutation and prophetic testimony and then asks for pardon for his transgressions. Thereafter he asserts that his testimony is according to the spirit of prophecy and not that of eldership. He acknowledges the two prophets, Crowdy overseas who preached that the heathens should prepare for war and the black nation to prepare to meet its Lord. Mgiijima was raised in Africa and his message was that he had been sent to gather the Lord's sheep into a cave for there was a great hailstorm on the way. He brought the Seven Keys and the Ten Commandments.

Ummeli bungqina then affirms that he has heard today's reading. "May God bind us with a cord of faith. I heard yesterday's word which said let us go up to the tents of the wicked. Yesterday we heard how the Israelites doubted and complained. May I not complain. The word today is: How much longer are these wicked people going to complain against me?"

Petitions of the saints.

Petition 1: Introductory greeting. Petitioner requests *Isityhilo*. She then requests prayers for several people and strength for herself and that she may be stamped like samp.

Petition 2: Introductory greeting. Affirmation that the testimony is according to the spirit of prophecy and not that of eldership. "I have heard today's word and I request prayers. May I be satisfied with what I am and not be like those who doubt (*abakrokri*). What will God see in my heart? Will God see cruelty? May I be saved through God's angel". The petitioner then requests *Isityhilo* for all her troubles (*ukuxakeka*).

Petition 3: Introductory greeting. The petitioner then requests the hymn *Hosana enyangweni ndovuma ngezwi lam*.

Petition 4: Introductory greeting. The petitioner asks for pardon for arriving late at the Passover. The petitioner says he is unemployed and has come from Ngqika's land (*kwaNgqika*) and asserts that he is testifying under the spirit of prophecy and not that of eldership. Acknowledges the two prophets. "Mgijima said the words 'Judah, Ephraim, Jacob, and brethren (*nezizalwane*), abandon your tricks (*phumani eqhingeni*)'. I am retired and all my worldly things are in order. I wonder how it will be with the things of God?" Petitioner prays for his family. "May all the children come back home. May God keep me. May I be docile (*mandilulame*)". The petitioner thanks all the people who came to visit him and is thankful for the rain that they have received. "This is my wish and prayer".

Petition 5: Introductory greeting. The petitioner asks for forgiveness for missing early morning services and for transgressions and thanks God who in the last days gave them the Seven Keys. The petitioner then addresses the bishop and requests prayers. They had a safe trip all the way from Cape Town. The petitioner then requests prayers but this time the request is directly to God. She has heard today's words. May she be satisfied and content. May she not doubt. She then requests prayers for her husband. She also prays for her children who do not come to church. She also prays for a certain sick person. She then concludes her petition by request that she may grow and be firm in her faith. "This is my wish and my prayer".

Petition 6: Introductory greeting. Petitioner asks for pardon for missing services and then she asserts that her testimony is under the spirit of prophecy and not that of eldership. She then thanks God for raising the two prophets who brought the the arms/tools (*izixhobo*) of the Seven Keys and the Ten Commandments. The petitioner then requests to recite *Isityhilo*. God has looked well after her. She heard today's word and requests perseverance (*ukunyamezela*). She requests prayers because she is ill and also for her children, especially the one she mentions by name. She offers prayer for the tabernacle to which she belongs. "At Wednesday's night prayer we were told 'Love one another as I have loved you. By this shall all know that you are my disciples'".

Petition 7: Introductory greeting. The petitioner then acknowledges the two prophets, the Seven Keys and the Ten Commandments. "Yesterday we were told to go up the mountain and leave the cruel behind. At the early morning service we were told to carry provisions (*umphako*) for the road we are meant to travel. May I have *umphako*. We were told at this service to speak but not to forget to leave some space for God. May I give God a chance. May I remove the husks (*amakhakakhaka*) from my heart". The petitioner then prays for her child who is in prison because those in prison also need prayers. She then prays for another child of hers who has a virus (*irhorho*) in his blood and has twenty or fifteen or ten years to live. "He has been told to eat bananas with their leaves and that this might help him".

Petition 8: Introductory greeting. Introductory greeting. The petitioner acknowledges the two prophets, the Seven Keys, and the Ten Commandments. She then gives thanks that the prayer she offered last year has been answered. She prays for her children who are scattered all over the country. The petitioner then requests *umphako*, and she longs to go up the mountain.

Petition 9: The petitioner has to be coached by *ummeli bungqina* in her introductory greeting. She then asserts that her testimony is under the spirit of prophecy and not that of eldership and acknowledges the two prophets, the Seven Keys, and the Ten Commandments. The petitioner asks for pardon for transgressions. She has been troubled by her leg in the days preceding the Passover and prays for her family which is troubled (*oluxakekileyo*).

She sobs and directs herself to the bishop. "May God help me in my trouble (*kwingxaki endikuyo*). I heard the word which invited us to go up the mountain and leave the cruel men behind. Today's word said that we must remove doubt (*ukukrokra*) from their hearts. I am troubled (*ndixakekile*). May God give me knees to pray. I have been a member of this church for a very long time. I can see that this world is being destroyed. Nothing will escape this destruction, not the fish in the sea, nor the bird in the air nor the meercat in its hole"

Petition 10: Introductory greeting. The petitioner requests good health (*impilo*) and acknowledges the two prophets, the Seven Keys, and the Ten Commandments. She then requests prayer for her family which is troubled (*kuxakekiwe*

kwelakhaya). Her mother is very ill. She prays for her children and also for their father who is not well. "I have heard the words (of the sermons) during this Passover. May they find a place in my heart. May I not have doubts (*mandingakrokri*). This is my wish and my prayer.

Petition 11: Introductory greeting. The petitioner asks for pardon for transgressions and then acknowledges the two prophets, the Seven Keys and the Ten Commandments. She refers to the Seven Keys and the Ten Commandments as *izixhobo*, arms/tools and requests prayers for her family. "How much longer are those who are complaining to be tolerated? May I not complain".

Petition 12: The petitioner says the introductory greeting and then asks for pardon for missing services and for transgressions. She then thanks God who raised the two prophets who brought the Seven Keys, and the Ten Commandments. "On this third day I request prayer. I thank God for keeping me for the past twelve months. May God continue to keep me for the next twelve months". The petitioner then prays for her family and directs her prayer through Evangelist Lerula. "I bring my request to this altar of Shiloh where requests are brought and answers are found". She then prays for her husband who is up north in a place where there are ethnic faction fights. She has heard today's word. "May I not complain along the way (*mandingakhalazi endleleni, mandingakrokri*). God says we shall enter heaven by working for it. May I not have doubt. I was happy when they said we must go to God's house and now our feet are standing within your gates. This is my wish and my prayer".

Petition 13: The petitioner says the introductory greeting and then asks for pardon for sinning against God. He then acknowledges the two prophets who brought the Seven Keys and the Ten Commandments which are the foundation of this church. He requests prayers for his family. "It has been said that this world is being destroyed and not the fish in water nor the meercat in the hole will escape. Only those in the palm of God's hand will be saved. I heard today's word. May I remove myself from the tents of the wicked. May I not doubt/complain (*mandingakrokri*). I pray for daily bread, I am unemployed. This is my prayer and my wish".

Petition 14: Introductory greeting. The petitioner asks for pardon for transgressions and then acknowledges the two prophets, the Seven Keys, and the

Ten Commandments. She gives thanks for her parents who brought her up through all the difficulties of life and prays for her sisters, especially the one who is sick who she mentions by name. "God has heard my prayers. May God hear my prayers again. May God give us strength to take care of our children".

Petition 15: Introductory greeting. "Under the words that were preached by the evangelist I bring my requests and prayers. I request the hymn *Thixo ndisindise* (God save me). That is my prayer".

Petition 16: Introductory greeting. "I ask for forgiveness for for transgressions (*ngeziphoso nangezigqitho*). I testify to the spirit of prophecy and not that of eldership. I thank God who in the last days, the days of *ukuxakeka kwelizwe*, raised for us the two prophets who brought the Seven Keys and the Ten Commandments. The words preached by Mgijima reached the ears of our forefathers and so they came to Ntabelanga and they entered the cave (*bangena emqolombeni*). Through them I also am here, being led with other children by you bishop. I pray for my parents. My father is not well. I did not know that he is not well. It is my mother who told me when we arrived here. The doctors have instructed him to lie down and rest. We are not used to him not being here. We cannot abandon our parents. I heard the words being preached and I request *Isityhilo*". Rev 7,12 is then recited by all in the usual manner. "This place, Oh congregation of the east (*rhamente yasempuma*) is holy. It ejects everything that is not holy, like the sea that ejects everything that does not belong within it. Amen".

Hymn *Yiva umthandazo wam O Yehova thobela indlebe yakho ekukhaleni kwam*.

Ummeli bungqina makes a comment to the effect that the Israelites must take a lesson from what happened to Haman. As he says this an old lady gets up from her place and cries aloud and goes to kneel in front on the low platform of the rostrum. The previous hymn is sung again and all stand and the side door is closed. Evangelist Mbayi says the following prayer: "Who has touched my cloth? Who has touched my garment? Here is the maiden of the Lord in her old age in front of the altar. God knows her need, her pain. She is not ashamed, she is not afraid. She knows that this is the place where she should bring her troubles". He then intones the Lord's Prayer which is recited by all in the usual manner. Thereafter all sit and sing the hymn *Ndiyawubona lomsinga umhle*.

Petition 17: The petitioner says the introductory greeting and then requests prayers for her family. She then requests the hymn *Endikhokhela ndiyakumlandela*.

Petition 18: Introductory greeting. The petitioner asks for pardon for transgressions against God. "I was not able to begin the Passover with others. I testify under the spirit of prophecy and not that of eldership. I thank God for raising the two prophets who gave us the Seven Keys and the Ten Commandments. I request prayer. We had darkness (*ubumnyama*) on our way to the Passover but God came with a solution. That is why we arrived late". She then requests prayer for her son who she mentions by name. "May the prophecy (*isiprofitesho*) remain within him. He loves this church. I heard the words. May I be a tail (*ngumsila*) to the deacon. May I be stamped like samp (*mandingqusheke*). I am not well. I suffer from a stomach ailment. I bring my prayer here. I request God's spirit to come into me". She then prays for a child of hers who she mentions by name. Turn my heart inside out. (*Gocagoca intliziyo yam*). That is my prayer and my wish".

Petition 19: Introductory greeting. The petitioner asks for forgiveness for sins and gives thanks that they were brought here to the Passover. She gives thanks for whoever made arrangements for them and found them homes where they could stay during the course of the Passover. She also gives thanks for the hospitality of their hosts. I heard that we should wash our clothes. This is my wish as well. I pray to be strengthened in this church. I request a place in the palm of God's hand. May God look after the children that he has lent me". She mentions the children by their names. "May God remove all *amakhakakhaka* and scorpions (*onomadudwane*). This is my wish and my prayer.

Petition 20: The petitioner is coached by ummeli bungqina through the introductory greeting. "I testify to the spirit of prophecy and not that of eldership. I request prayer for my children. God hears my prayer. My children look after me and so it is only right that I offer prayers for them here at the altar. I am afraid of this place because it is holy. I pray for the young people in the church".

Petition 21: Introductory greeting. "I beg for pardon for entering into the service of Holy Communion in an unworthy manner. I am busy (*ndixakekile*) with many things. I testify under the spirit of prophecy, and not that of eldership. On these

last days God raised for us the two prophets who brought us the Seven Keys and the Ten Commandments. This is not my wisdom but it is the grace of God coming from God. When the winds (*imimoya*) come from the front may God protect me. I love this God. I pray for my brothers and sisters, may they also receive the grace that I have received. When Korah and Dathan were like *inkomo engqukuva emana ukuphekuza*. I request wisdom from God so that all the proper things should happen in an appropriate manner. May God give us the proper wisdom that we need. May the Lord strengthen me. May God show his light to me when the deep darkness threatens to overcome me. This is my wish and my prayer".

Evening service - 16.04.1995.

Scriptural preface

Introductory greeting thereafter the preacher of the evening announces that the word for the evening service is "I am the Lord your God who took you out of Egypt, out of the house of slavery. You shall have not other gods but me".

Homily

Introductory greeting. The preacher asserts that he is testifying under the spirit of prophecy and not that of eldership. "I give thanks to God for raising the two prophets who brought us the Seven Keys and the Ten Commandments. Holy people of the east, I request prayer. Enoch's task was to gather the sheep into a cave. That is how my parents came to Ntabelanga. That is how I come to be here. God puts me here today and there tomorrow.

God instructed the words above to Moses on Mt. Sinai. God knew that the Israelites would be going through the territories of other nations and so God did not want them to be seduced by the ways of these nations. God fed them manna in the desert. They were to follow God alone. That is what Enoch taught as well. We should have no other gods. May I not have other gods and so lead God's people astray. That is my prayer bishop".

Appendix 12

Passover festival

Communion service - Day 4. 17.04.1995

Scriptural preface

Introductory greeting. The elder asks for pardon for missing some services and then asserts that he is testifying to the spirit of prophecy and not that of eldership. "I thank God who in these last days (*eziphelweni zemihla*) raised Crowdy who preached that the heathens should prepare for war and the black nation should instead prepare for the coming of the Lord. Crowdy wanted to come to Africa but those in authority refused him permission. So Mgijima, the seventh from Adam, was raised in Africa. He brought the Seven Keys and the Ten Commandments.

I thank God for all that he has done, for the opportunity to have my sins sunk into the stream of forgetting (*kwisiziba sokulibala*). God, I remember those of us who ill. May God be medicine for them".

Homily

The Scripture reading is Numbers 24. Introductory greeting. "We are in the fourth day of Holy Communion. On the first day we heard the bishop saying let us make ourselves holy (*masizingcwalise*) during these seven days. The word then said 'Let us go up the mountain and part company with the cruel men'. We are now approaching the turn (*sijonge edrayini*). Let each one take their horse and be ready. This is the fourth day. How many days are we left with here? Let us all make sure that we leave this place with all our troubles having been taken care of. We have come here to bathe (*siz'okuqubha*). Do not be afraid to bring your requests before the Lord.

Balaam says 'Watch out that you are not used by others to do harm'. Balak said that these people should be cursed. He knew that Balaam could curse like he was reading from a book. He was promised a lot of things. Do you curse, O house of Israel? How many have promised you things and offered you things that you might

stay away from the word of God? Your relations might tempt you. Is blood thicker than water? No, not when it comes to God. Blood relations mean nothing. God does not want people who are always changing their minds (*oomalalephethuka*).

Instead of cursing Balak found Balaam blessing the house of Israel instead of cursing them. Why do you speak like this? Why do you allow yourself to be tempted/seduced through a cup of tea?

God turned the tongue of Balaam around. You should say forgive me my cousin, I had to greet this person though *you* are not on speaking terms with them. It was God within me who said I should greet this person. God will do great things for Israel. A star would shine and good things would come to the house of Israel. When you are a christian you must speak one thing. Do you gossip? God should determine what you say.

My grandmother once told me a story of two sons who tried to prevent their mother from going to church because they were ashamed and embarrassed that she was always eager to be the first person to offer her petition in church. So they decided that they would not buy her shoes hoping that she would not dare go to church barefoot. But she did go to church, barefoot, and as usual she was the first person to offer her petition. She prayed as usual because there was something deep within her. She spoke what God had planted in her mouth. 'I shall speak that which God has planted in my mouth'. These are the words for today".

Petitionary preface.

Ummeli bungqina says the introductory greeting and then asks for pardon for arriving late at the Passover and for transgressions. "I testify under the spirit of prophecy and not the spirit of eldership. Mgijima preached that God is destroying the world with blood and nothing would escape this. And so he gave us the Seven Keys and the Ten Commandments. I request prayer for myself and for my family, especially my mother. God accompanied me and my younger brother and so we were able to be here. May God strengthen the cord of love through which he has bound our family. Today's word speaks to me. What God has planted in my heart, that I should speak and nothing else. Even if Balak promises silver and gold may I

never go beyond God's word. Watchout for jealousy O house of Israel. Come saints that we may testify under these words".

Petitions of the saints

Petition 1: Introductory greeting. The petitioner requests prayer and humility (*ukuthobeka*) thanks God for keeping him.

Petition 2: Introductory greeting. The petitioner asks for pardon for missing services, especially the early morning services and then requests the hymn *Xa umhlaba uphithizela*.

Petition 3: Introductory greeting. Petitioner thanks God for keeping her and requests prayer. "May I too speak what God has planted in my mouth in spite of whatever gold and silver may be offered to me. The Watchman preached that in these days there are many Judases. May I not be distracted on the way. Shake off all unworthiness from me Father (*ndivuthulule Bawo*).

Petition 4: Introductory greeting. The petitioner asks for pardon for transgressions and asserts that her testimony is according to the spirit of prophecy and not that of eldership and then acknowledges the two prophets, the Seven Keys and the Ten Commandments. The petitioner then requests prayers for her children and for strength and patience.

Petition 5: Introductory greeting. "I ask for forgiveness for all my transgressions. I testify to the spirit of prophecy and not that of eldership and I thank and praise God for raising the two prophets who brought the Seven Keys and the Ten Commandments. My son bought a kombi and it was involved in an accident and one person died, not because of the accident but due to a heart failure. I thank God that not many lives were lost. Satan came to visit me three times last year as I lay ill and I managed to repel him through a hymn (*umbongo*). I heard today's word and may I not be responsible for spoiling the good things of God."

Petition 6: Introductory greeting. "This is my fourth day here at the Passover. (The petitioner has just recently become a member of the *Church of God and Saints of Christ*). The word of the sermon reached/touched me. I come from the Methodist church. I never heard the song of Israel but I was brought here through this lady.

The word reached me. I feel strong, that is why I had the courage to put my foot down on this platform like Armstrong stepping on the moon. I will speak the word that God has planted in my mouth. Ahab died because he did not listen to God. Do not be afraid to bring your troubles to be resolved at this place. If you have gossiped the walls of Jerusalem will fall on you".

Petition 7: Introductory greeting. "I do not have many words to say bishop. I only want to pray. I testify under the spirit of prophecy and not that of eldership and I thank God for the two prophets who brought us the Seven Keys and the Ten Commandments. I request prayer for sister Mary and for my children. I am not well. My child was shot dead four years ago. I will not say it is *abathakathi*. It is God working in his own way. As a child I always longed to belong to this church and I swore to myself that when I am grown up I will be a member of this church. When the ministers (*oonyawontle*) entered my home the burden was lifted from my shoulder".

Petition 8: Introductory greeting. The petitioner acknowledges the two prophets, the Seven Keys and the Ten Commandments. She requests prayer and gives thanks to God for granting what she had requested. "I have brought my brothers and sisters to this Passover. Though we did not have money bishop we somehow managed to come. I pray for Tabernacle #13 in Cradock. I pray for Elder Dokoda who has brought a dish of food with one spoon. He wants all of us to eat with this one spoon. He has been sent to us. May I be able to accept him. May I be able to feed him. May we take and eat from this one spoon and not any other".

Petition 9: Introductory greeting. "I testify under the spirit of prophecy and not that of eldership and I thank God for raising the two prophets who brought us the Seven Keys and the Ten Commandments. I give thanks for being here on this fourth day. I am well. I am well in the flesh because God has brought me here. May I also be well in my spirit. I thank God for Mother-Sarah who looks after us at Tabernacle #5". The petitioner then requests prayer for a person she mentions by name. This person has trouble (*uxakekile*). Her trouble (*ingxakeko*) is bigger than mine. May I not direct the words preached here to others but may I direct them to myself. May I never curse the children of God. May I rather die than curse the children of God. Please take care of me (*ndigcineni*)".

Petition 10: Introductory greeting. "I testify under the spirit of prophecy and not that of eldership". The petitioner then acknowledges the two prophets, the Seven Keys and the Ten Commandments. "I pray for my family and children and for Tabernacle #7. Outside I am articulate and eloquent but when it comes to the things of God I get tongue-tied. I am embarrassed to pray in public. May God not allow me to have a rebellious and jealous heart. May I not be a bulldozer which destroys what God's church is building".

Petition 11: Introductory greeting. The petitioner asserts that the testimony is under the spirit of prophecy and not under the spirit of eldership and then acknowledges the two prophets who brought the Seven Keys and the Ten Commandments. "I too request prayer, bishop. I will be going back home and so my wish is for a safe trip. I have come here to leave my troubles. I wish I could be like a snake and shed my old skin so that others might see that I am indeed a new person. May I not be used in any conspiracy to destroy the things of God. Balak trusted Balaam to curse. Balaam said he would speak what God has planted in his mouth. Like a deer that yearns for a running stream so I long for the Lord".

Petition 12: Introductory greeting. After asserting that her testimony is under the spirit of prophecy and not that of eldership and after the acknowledgement of the two prophets, the Seven Keys and the Ten Commandments the petitioner requests strength for all the trouble in her home. She then thanks God for bringing her here and may God protect her children.

Petition 13: Introductory greeting and declaration that her testimony is under the spirit of prophecy and not that of eldership. She then gives thanks to God for the two prophets who brought the Seven Keys and the Ten Commandments and requests prayer for her mother who was not well on the day they left home. "I will not say that God must take her. No, I shall not say this". The petitioner then prays for her aunt who had a stroke and then requests a huge head-cloth (*iqhiya*) from God in heaven that she may bind her. She also prays for the leaders of the church who look after them. "May my name not be struck off the roll of life (*kwincwadi yobom*)".

Petition 14: Introductory greeting. "I testify according to the spirit of prophecy and not that of eldership". The petitioner then acknowledges the two prophets, the

Seven Keys and the Ten Commandments. "I have come up here because it is my last day here and I need to go back to work. I said on the first day that I feel bitter within (*umoya wam ukrakra*). All my brothers and sisters have died one after another. I am grateful that I have children and a husband. I pray for the children. Your word Elder Matshoba was that we should watch out and guard against pleasing others, that we should guard against corruption. May I be able to say no when it is time to say no. Pray for my partner. We are troubled (*sixakekile*) because of money. I do not ask for wealth or riches but only to be able to look after my family and to make ends meet".

Petition 15: Introductory greeting, assertion that the testimony is under the spirit of prophecy and not that of eldership and acknowledgement of the two prophets, the Seven Keys and the Ten Commandments. The petitioner prays for her family, for her mother, and makes a request for all their troubles. "I have brought my troubles here. God knows these troubles. I tell him in silence. I have heard today's word and may it find a place in my heart".

Petition 16: The petitioner says the introductory greeting and then asks for pardon for transgressions. "I give thanks to God who raised the two prophets who brought us the Seven Keys and the Ten Commandments. God protect my mother under your wing (*ngaphantsi kwephiko lakho*). I pray for myself as well because I am not well".

Petition 17: Introductory greeting. The petitioner then asks for forgiveness for transgressions and then requests the hymn *Yehova ndithembela kuwe mazendingaze ndidaniswe*.

Petition 18: Introductory greeting. The petitioner then asks for pardon for transgressions and affirms that her testimony is under the spirit of prophecy. She then acknowledges the two prophets who brought the Seven Keys and the Ten Commandments. She prays for the troubles in her family. "The word today struck me: 'Curse these people'. May God make me right(eous) (*makandilungise uThixo*). It is not my wish to gossip about the *Church of God and Saints of Christ*.

Petition 19: Introductory greeting. The petitioner thanks God for the two prophets who brought the Seven Keys and the Ten Commandments and then continues in

the following words: "I have a big problem. People talk about me and laugh at me and say 'Look, she has no parents'. My request is for money. Elder Matshoba, may the crown (*isithsaba*) you have put on my head be sealed with gold".

Petition 20: Introductory greeting; assertion that the testimony is under the spirit of prophecy and not that of eldership, and acknowledgement of the two prophets, the Seven Keys and the Ten Commandments. "Bishop, I have a small child, may God protect her. I give thanks to God for the hospitality of the people of Shiloh. May my family be blessed. I pray for my parent. I had hoped she would be here with me".

Petition 21: The petitioner says the introductory greeting and then asks for forgiveness for transgressions. "I testify according to the spirit of prophecy and not that of eldership and I give thanks to God for raising the two prophets, one across (the seas) and the other one this side. They brought us the Seven Keys and the Ten Commandments which are the foundation of this church. God raised Mgijima under the mountains of Ntabelanga and he preached that God had sent him to gather his sheep into a cave for there is a great hailstorm coming. I pray for my mother who is not well and also for all the mothers of our tabernacle who are not well. The church services are not enjoyable without them because they always tell us the right things to do. Like Balaam may I not be a tool that is used for evil and bad intentions".

Petition 22: After the introductory greeting the petitioner requests an umbongo as his petition because he might not be able to stop talking. "I have a small daughter who is not well. If the demon is with me may I leave it at this altar".

Petition 23: The petitioner says the introductory greeting and then requests Isityhilo. The petitioner then asks for pardon for sinning against God and then acknowledges the two prophets who brought the Seven Keys and the Ten Commandments. "Mgijima said: 'Judah, Ephraim, Joseph and brethren. May God strengthen and keep my parent who he has given me'".

Petition 24: Introductory greeting. The petitioner asks for pardon that it is only now that he has come up to offer his petition. He then acknowledges God's gift in the two prophets who brought the Seven Keys and Ten Commandments. "I request

to be strengthened in this church. I am thankful that in all my life as an Israelite I have only missed one Passover and that was due to conditions beyond my control. I pray for the church in Cradock, may the words 'I shall speak the word that God has planted in my mouth' be their words as well.

Petition 25: Introductory greeting; pardon for transgressions. The petitioner then affirms that his testimony is under the spirit of prophecy and not that of eldership. He then acknowledges the two prophets, the Seven Keys and Ten Commandments. "Mgijima preached that 'Yes, you do worship God but you worship him with tricks. Abandon your tricks'. And so Mgijima saw stamped grains of mielies on the book. Pray for the church of Sada (Whittlesea). May I not be like Haman. May I be like Modercai and be truthful to God".

Petition 26: Introductory greeting and then the petitioner asks for pardon for transgressions (iziphazamiso endithe ndamphazamisa ngazo uThixo). "I thank and give praise to God who raise for us the two prophets who brought the Seven Keys and Ten Commandments which are the foundation of this church. I pray for my mother. Happy are those who still have parents. May I be patient with my mother in whatever way I can. No one ever looks for a shade under a tree of prickly pears because it has thorns and so why should I? I feel light because I have shed all my burdens. What God has planted in my mouth, that may I speak".

Petition 27: Introductory greeting. "I pray for my parent. I heard today's word. My trouble is like that of Joseph of old whose brothers plotted against him. May God hear my prayer".

Petition 28: Introductory greeting and acknowledgement of the two prophets who brought the Seven Keys and Ten Commandments. "On this fourth day of the Passover which will be my last day here I request prayer and may I have a safe trip".

Petition 29: The petitioner says the introductory greeting and then requests a hymn.

Petition 30: After the introductory greeting the petitioner proceeds "I had resolved that at this Passover I will not get up to offer a petition but the word has weighed

heavily on me. May I be truthful. A friend of mine in Cape Town requested me to mention her here at the altar. She is not well. May God hear my prayer".

Petition 31: Introductory greeting. "I beg for pardon for missing some Passover services. I testify under the spirit of prophecy and not that of eldership and I thank God for raising Crowdy and Mgijima who brought us the Seven Keys and the Ten Commandments. I am here God, I am a weakling (*ndilibhetyebhetye*). I have been sitting in my place and so on this fourth day I have come up here. I have sinned because it is a long time since I was in church. I request prayer for my family. I am the sole breadwinner at home. Please God release the knot (*iqhina*) from my children. I also wish that my children should be like other people's children, children who help their parents. I am not well but since I have arrived here I have not taken a single tablet. I pray for the deacon who leads us. We heard it said that not the 'gala' in the hole, nor the fish in the water, nor the bird in the air will escape. The world is full of confusion (*liyaphithizela ilizwe*). Elder Matshoba, I heard the word. May I not lead others astray".

Petition 32: The introductory greeting is followed the declaration that the petitioner is testifying under the spirit of prophecy and not that of eldership. She then gives thanks to God for raising the two prophets who brought the Seven Keys and Ten Commandments. She then prays for her children, for her brother who is unemployed and for her sister who is not well. The petitioner sobs. "May God help me carry this heavy burden. I have no parents. I also pray for my neighbours who have all sorts of difficulties. The things of this world get old and lost but not those of God. I remember the words of Grandfather-Abraham who said 'Hush child, God will take care of you'. I am grateful. I ask for prayer".

Petition 33: Introductory greeting. "I was challenged by the word that said 'Do not be shy'. I am the only one in my family who is an Israelite. I pray for myself because there are no brothers and sisters who pray for me. May I be an example to my family. The word says 'Honour your father and mother that God may add unto your days':.

Petition 34: Introductory greeting. The petitioner requests Isityhilo and gives thanks to God that she has found her long lost sister. She prays for her sisters and brothers and requests money and faith (*inkolo*).

Petition 35: After the usual introductory greeting the petitioner asks for pardon her transgressions and gives thanks and praise to God for raising the two prophets who brought them the Seven Keys and the Ten Commandments. She is troubled (*ndixakekile*) at home because her children are not employed, may they find work this year.

Petition 36: The petitioner says the introductory greeting and then asks for pardon for missing early morning services and for arriving late at the service. "I testify under the spirit of prophecy and not that of eldership and I give thanks and praise to God for raising the two prophets, one across the many waters. Crowdy preached that the heathens should arm themselves and prepare for war and that the black nation (*isizwe esimnyama*) should prepare to meet its Lord. He wanted to come to Africa but the authorities refused him permission. And so he said he would lie down on the cold earth but would arise in Africa speaking a different language. And so Mgijima was raised in Ntabelanga and he preached that God had instructed him to gather his sheep into a cave for there was a great hailstorm coming. And he brought us the Seven Keys and the Ten Commandments.

I am glad that this year I am also here. I request prayer for my family. I thank God for protecting me from car accidents. May God protect me tomorrow as well. The word of the preacher today has touched me (*lindichukumisile*). I give thanks for my sisters who look after me and my three children. I pray for our trustee in Uitenhage. I am not an *ibhetyebhetye* (weakling) on the road. I know how difficult it was for my parents being members of this church. They did not turn back on the road in spite of all opposition. I am thankful for the elder who is taking care of them.

Evening service - 17 April 1995

Opening.

After the opening hymn an elder says the opening prayer in which he stresses the need for peace and forgiveness and that everything should that is done she be started in the spirit of peace and that when God gathered the bricks and corrugated

ironsheets (izitena namazinki) to build this house peace and forgiveness was to be the foundation.

Testimony before scripture reading.

Introductory greeting. The elder affirms that he is testifying to the spirit of prophecy and not that of eldership. He thanks God who in the last days raised the two prophets who brought the Seven Keys and the Ten Commandments. The elder thanks God for allowing him opportunities such as this and for allowing him to see this new year and for the seven days of the Holy Communion of the Passover. "May God keep me, raise me (*andikhulise*) and protect me in this new year. God has protected me from all the troubles of this world. God's purpose in keeping and protecting me is that I should serve him. The world is troubled (*Ilizwe lixakekile*). May God go to my home and be with Mother-Sarah who is paralysed on one side. But she is well. God has looked after her. May God still keep her. I pray for all the mothers of *Israel*".

Homily

Scripture reading: Exodus 19,8. Introductory greeting. "These are the words with which we shall sleep tonight: 'The people said: All that the Lord command we shall do'. We heard what was said on the first night when this ship started off (*xa yayisuka lenqanawe*). Moses had brought them the message from God after he had ascended Mt. Sinai. God freed them from Egypt. God freed us from Egypt. God said: 'You know how I freed you from Egypt on the wings of an eagle'. The people promised that all that God had commanded they would do. We have made this promise. Let us not change and start speaking other words. Let us not turn back beautiful people of the east (*Zesingabisajika bantu abahle basempumalanga*). The *Israelite* is a rare specimen. They are not like other people. You can just see that they are different".

Appendix 13

Passover festival

Early morning service - Day 5. 18.04.1995.

Scriptural preface

Introductory greeting. "I testify to the spirit of prophecy and not to the spirit of eldership. I thank and praise God who raised for us two prophets, Crowdy in Philadelphia in America who preached that the heathens should prepare themselves for war and that the black nation should prepare to meet its Lord. Mgijima was raised in Africa and he preached that God had sent him to gather his flock into a cave for there is a great hailstorm coming. And so our fathers came to Ntabelanga, to this church and left their places and churches for the word that reached them was: 'Yes, you do worship God but you worship God with tricks. Abandon your tricks'. Though this trick was never explicated they knew what it meant. And so they came.

Bishop, here at this altar I offer the flock that I pastor. Though some of them are not here in spirit they did enter into the Passover with us. I request prayer for those among them that are ill. May I be thin bodily but fat spiritually. There is no God as great as our God. God is beautiful (*Umhle uThixo*). May we with our keys be able to open (doors?) for each other. God is here to build. We are here to build. May God be with us. This is my prayer and my wish".

Homily

Scripture reading: Joshua 14,9. We heard in the reading that they would take possession of the land. Balak was not happy that Balaam blessed the Israelites instead of cursing them. Today the inheritances (*amafa*) are being divided. But the house of Levi was not given anything. Celeb was forgotten. He went to the son of Nun and pointed out that his name was not mentioned when the inheritance was being divided among the tribes of Israel.

The place where you stand will be given to you and your children for you are true to God. And so Celeb went to Joshua and reminded him of the promise that had been made to him that he and his children would have as their inheritance the country on which they stood.

There is something that hurt me the other day when the parents through their rebellion caused the earth to swallow their children alive. The place where you stand shall be given to you and your children as an inheritance because you have been truthful.

Joshua and Celeb went out to that land because those nations would be their bread because the shade (*umthunzi*) of God had left them. Inheritance is worked for. It is earned through hardwork, not like the eldest son of a certain family who went away to work far from home and did not take his responsibility seriously of looking after his parents' estate. His younger brother took care of the estate. The eldest son because he was the firstborn (*inkulu*) thought that this entitled him to the inheritance though he did not work for it. No, that should not be. Inheritance is not automatic. It is earned only through hardwork.

Remember the story of the youngest son who squandered his inheritance. He squandered it because he had not worked for it. The land on which you stand shall be an inheritance for you and your children".

Appendix 14

Passover festival

Communion service - Day 5. 18.04.1995

Scriptural preface

Introductory greeting. The elder then asks for forgiveness for missing the Service of the Lamb and then requests *Isityhilo*. "I testify to the spirit of prophecy and not that of eldership. I thank God who gave us the two prophets. Crowdy was raised across the blue waters and he preached that the heathens should make weapons and arm themselves for war and the black nation was to prepare to meet its Lord. Mgiijima was raised in Africa. And so the parents of my parents heard when God drew the boundary with the words: 'Yes, you do worship God but you worship God with tricks'. And so here I am today. David foresaw this long ago when he spoke of the deer yearning for running waters. His wish was that if only God's people could yearn for God as the deer yearns for running waters. God prefers the gates of Zion to everything else. I pray for the working women who have spent all their monies to come to the Passover. May there be a difference when they return to the families of the whites who employ them. May God add on to their days. I pray for the young people of the church who are studying, those who hunger and search for knowledge. May God add on to their days. I pray for mother-Sarah. I pray for the clergy, may they be God's beauty because they have seen what others have not seen".

Homily

Scripture reading: Numbers 14, 1- 25. Introductory greeting. "Let us enter this fifth day of the Holy Communion of the Passover. To believers the word of God is to be respected (*yimbeko*). Moses catches God out on God's own promise in that the nations would say that God did not fulfill God's promise. It would appear that God is unfaithful, God will be said to be a liar. Even as an elder myself it is not good that people find me inaccessible (*ndingafikeleki*). When Paul was asked to bring witnesses and evidence in his defence his reply was that his were were sufficient evidence and testimony.

In the Kimberley jail where Mgijima was incarcerated on one morning he said to his brother that there was poison in his breakfast. His brother's response was to pray to God to spare Enoch so that he could go back home to bind the broken. He prayed that God should take him instead and spare Enoch. And so it came to be.

God changed 'his' mind on the way because of the complaints of the Israelites. Moses pleaded with God. Moses reminded God of God's own promise lest the nations say: 'You freed them but you were not able to let them take possession of the promised land. *Yihla Yehova ebushushwini bakho*. Calm down Lord from the heat of your anger.

Herod was forced to have John beheaded because people would say that he spoke twice (*uthethe kabini*), that he reneged on his promise. God changed God's mind because of the pleas of Moses. Calm down Lord from the heat of your anger because of your promise. And so God relented, but these people were not to take possession of the promised land. Do not be *umaphembeshiya* (one who stokes [trouble] and then leaves).. Herod's heart was sore for John the Baptist but he had to put him in gaol. John had reprimanded Herod because what he did was sinful in God's house. Calm down Lord from the heat of your anger.

Dear mothers, God does not change God's mind. Even if you have had a difficult life God does not change his mind. Come forward and say 'Calm down Lord from the heat of your anger'.

Petitionary preface

Introductory greeting. *Ummeli bungqina* then asks for pardon for transgressions and asserts that his testimony is under the spirit of prophecy and not that of eldership. He then acknowledges the two prophets who brought the Seven Keys and the Ten Commandments. "I bind myself unto the Seven Keys and the Ten Commandments because they are my way to life eternal. May God give me strength on the way and arm me with all the arms/tools proper to his servant. Moses pleaded with God in case the nations say God has reneged on 'his' promise. These are the people of the promise and so calm down Lord from the heat of your anger. Joshua son of Nun and Celeb son of Jephunnah distanced themselves from those who complained".

Petitions of the saints

Petition 1: Introductory greeting. The petitioner asks for forgiveness for transgressions and affirms that the testimony is under the spirit of prophecy and not that of eldership. The petitioner acknowledges the two prophets who brought the Seven Keys and Ten Commandments. "I do not have much to say on this fifth day of the Holy Communion of the Passover but just to thank God and to pray to God for the elder who is not well due to diabetes and high blood pressure. May he be made well through his presence here at the Passover. I pray for our shepherd who is unemployed and for the daughters of Jerusalem in Queenstown. May we not cause our shepherd unnecessary trouble. I pray for the young women who organised and prepared everything for us. May we take a good example from our parents.

Petition 2: After the introductory greeting the petitioner asks for pardon for transgressions and requests the hymn 'Thy will be done on earth as it is in heaven'. She is afraid that if she speaks she never knows when to stop and so she may end up saying things considered unbecoming (*ndiyiloze*).

Petition 3: Introductory greeting and affirmation that the testimony is under the spirit of prophecy and not that of eldership. The petitioner then thanks for the two prophets who brought the Seven Keys and Ten Commandments. She then requests prayers because she is ill and also for her difficulties and troubles and also for her children. "Today's word, 'Calm down Lord from the heat of your anger' I direct towards my family. May God not be angry with my family".

Petition 4: Introductory greeting; pardon for transgressions; acknowledgement of the two prophets who brought the Seven Keys and Ten Commandments. "I am troubled (*ndixakekile*) because of my children. Some are not well while another one is unemployed. I also suffer greatly from my leg".

Petition 5: Introductory greeting. The petitioner asks for forgiveness for missing early morning services and declares that her testimony is under the spirit of prophecy and not of eldership. She then thanks God for raising the two prophets who brought the Seven Keys and Ten Commandments. "I am present here bishop and may it be that I am not here just to be seen. When the preacher rolled out the

mat (*xa wayesondlala ikhuko*) the other day he said 'Wash clean your clothes'. The other elder said sometimes we offer people things like tea in order to keep them away from the church. These words struck me deeply. I am here with my children. I always demand a lot of money from them and they do give it to me, though grudgingly at times. Sometimes having children is a burden, sometimes it is a blessing. I pray for the elder who pastors us though sometimes we ignore the bugle when it sounds. This is my prayer and my wish".

Petition 6: Introductory greeting and affirmation that the petitioner's testimony is under the spirit of prophecy and not that of eldership. The petitioner then gives thanks to God for raising the two prophets, one the other side and the other one this side. They brought the Seven Keys and Ten Commandments which are the foundation of the church. "May God wash and cleanse me. I request prayer for someone who wished and had planned to be present here at the Passover but was trampled during a stampede during a shooting incident at the Queenstown taxi rank. Both she and her child were trampled and are in hospital. May God make them well. I request prayer for them bishop".

Petition 7: Introductory greeting. The petitioner asks for forgiveness for transgressions and acknowledges the two prophets who brought the Seven Keys and Ten Commandments. "I ask for forgiveness that it is only now that I come to offer my petition because I can no longer stand for long because of my feet. I was well until a few days before the Passover. It is because of the devil that I had to go to a doctor and I got an injection. I request prayer for my children who have not caused me much trouble. I pray for my daughter who is in Gauteng, a place which is full of troubles (*indawo exakekileyo*)".

Petition 8: Introductory greeting. The petitioner then gives thanks and praise to God for raising the two prophets who brought them the Seven Keys and Ten Commandments. She then requests prayers for the congregation at Ntabelanga. Thereafter the petitioner requests the hymn *Ndiyakuthemba ngobomi bam*.

Petition 9: Introductory greeting. The petitioner then asks for pardon for transgressions and affirms that the testimony is under the spirit of prophecy and not that of eldership. "I am here to ask for pardon for sinning against God in word, thought and deed. I request prayer for the elder who shepherds us. I am thankful

that unlike previous Passover celebrations this year I was able to be present here for at least five days out of the seven".

Petition 10: Introductory greeting. "I testify to the spirit of prophecy and not that of eldership. I request prayers for the elders who do find and make time to come into my home which is in a state of wreck and ruin (*idlakadlaka*). People come into our house and remove furniture, utensils and clothing because my father is blind. It is hard not to be able to see. May God who has brought us closer bind us even tighter. I am young but I have responsibility for my family". The petitioner sobs. "I request money that I may take care of my family. I am not on holiday but I took sick leave so that I may be here. May I be amongst those who are chosen because it is said many are called but a few are chosen. May I not cause anybody here hurt and harm. Satan is waiting for us at the hearth (*eziko*). May Satan not get to me and remove from me what I have received at this Passover.

Petition 11: The petitioner says the introductory greeting and then requests *Isityhilo* after which she affirms that she is testifying under the spirit of prophecy and not that of eldership. She then gives thanks and praise to God for raising the two prophets who brought them the Seven Keys and Ten Commandments. The petitioner then requests prayer for her children. She sobs. "I request love and may God strengthen me".

Petition 12: After the introductory greeting the petitioner asks for pardon for transgressions. For her troubles and difficulties she requests the hymn *Bulelani kuYehova kuba elungile*.

Petition 13: Introductory greeting. The petitioner asks for pardon for transgressing through thought, word and deeds. "I testify to the spirit of prophecy and not of eldership. I give thanks and praise to God for raising the two prophets who brought us the Seven Keys and Ten Commandments. The prophet was raised in the country of my birth, speaking my mother's and my father's language. The prophet was raised in this country, this land which is so troubled (*elixakekileyo*). My wish is that I may be in the palm of God's hand. I have been taught about the Seven Keys, about the Ten Commandments, about the Sabbath, and about the Passover.

I stand before the face of God and I am thankful. God you are great. You are the King of Kings. You are Alpha and Omega. You are my father. I stand here so that I may shake off (*ndivuthulule*) all things at this place. I no longer know my home because now I work for the flesh. May I not forget that this flesh will decay in the earth. I request a safe journey. I am a trustee but am I really to be trusted? I was first called a saint which I still am but am I holy? May salvation come to me as it came to Zacheus. May I come down from the tree. Even God calmed down from the heat of 'his' anger. Who am I not to come down from the tree? This is my wish and my prayer.

Petition 14: Introductory greeting. The petitioner asks for forgiveness for transgressions. "In these last days God raised for us two prophets, Crowdy on the other side of the blue fields (ocean) and Enoch Mgijima this side at Ntabelanga. My parents heard Mgijima's call and so they went into the cave. I thank God, the God of my father, the God of Silwana Nkopo, my God, because this year I was able to be here when last year I could not. I pray for my parents. I am scared to stand at this place because it is holy. May God keep/protect me (*andigcine*) till the end".

Petition 15: Introductory greeting. "I ask for pardon because we sin against God through thought, word and deed. I thank God for raising the two prophets, William Crowdy in the USA and Mgijima here who when he crossed the two sticks and uttered the words 'Juda, Ephraim, Joseph and brethren', all people from east and west came to Ntabelanga.

I thank God for protecting me from all troubles in Johannesburg. I pray for Tabernacle #14, a weak tabernacle. May God strengthen us in this troubled part of the country (*kwilizwe elixakekileyo*). I too heard the word which said: 'Calm down Lord from the heat of your anger and do not destroy this place'. May you calm the heat of your anger towards my family. Forgive them their wrongdoings. I request prayer for my family, especially my parents. May God never abandon them even when they are poor and in tatters (*nokuba badlakadlaka*).

Passover festival

Evening service - Day 5. 18.04.1995

Scriptural preface

Introductory greeting. The elder affirms that he is testifying to the spirit of prophecy and not that of eldership and gives thanks and praise to God for raising the two prophets who brought the Seven Keys and Ten Commandments. "The prophet at Ntabelanga preached that God had sent him to gather 'his' sheep into a cave for there was a great hailstorm coming. I beg for pardon for missing the Service of the Lamb. I had great difficulties getting here but through God's grace I eventually arrived. I request prayer. I am here with the congregation of Mchewula. This afternoon we went to hospital to visit an old lady. The nurses joined us in prayer and thanked us. They said they had long been awaiting this service (*lenkonzo*). Being here I wish to be whole. I wish that my name and those of my children be written in the book of the saints".

Homily

Scripture reading: Exodus 34,9. Introductory greeting. "There isn't much (to say), dear people of God except that this is the Passover. We have reached the turn (*sifikile edrayini*). Here are the words of Moses: 'If I find favour with the Lord may the Lord come with us. Yes, they are a stubborn people, but forgive us our faults and our sins and adopt us as your heritage.'

Moses addressed these words to God when God was angry with the house of Israel. Moses is ascending the mountain with the two tablets of stone. The previous ones had been broken. He broke the first tablets because the Israelites had gone astray. Moses took a long time to come and so the Israelites told Aaron to make them other gods that could lead them back to Egypt. Because he was afraid of them Aaron ordered that all gold jewelry be brought and molten to make a calf. And so they worshipped it, saying: 'This is the god that led us out of Egypt', forgetting that Moses had been sent to lead them out of Egypt. The Egyptians were destroyed when Moses led the Israelites (out of Egypt). 'If I find favour with you God I beg you to come with us. These are a stubborn people'.

So Moses was returning from the mountain and God had come down. Moses said that God is a God of mercy, a God who forgives. Moses fell on his face and pleaded with God: 'If I find grace before God I beg God to come with us. Yes, they are a stiff-necked people but forgive us our wrongdoings and make us your inheritance'. This is the sixth day of the Passover".

Concluding prayer

In the concluding prayer the elder asserts: "This is the sixth day of the Passover. Watchout, O *Israel*, that you may not be harmed (*ungenzakali*). The Watchman of *Israel* preached: 'The corpses of Israel of old were scattered in the desert but in these days the corpses of *Israel* speak out, they preach'. Watchout *Israel* that you should not be harmed".

Appendix 15

Passover festival

Early morning service - Day 6. 19.04.1995

Scriptural preface

Introductory greeting. The deacon asks for pardon for missing evening services due to his body which needs rest in the evenings. The deacon then affirms that his testimony is under the spirit of prophecy and not that of eldership. He then acknowledges the two prophets and then prays for his wife who is not well. He also offers prayers for the elder who pastors them as well as the teacher who lent them the school benches which they have been using during the course of the Passover. The teacher is not well. The deacon then prays for his children who are scattered all over the country. "May they not turn their backs against God."

Homily

Scripture reading: Luke 18,22. Introductory greeting. "I was taught Mark (opening prayer) by a Boer. We would fight and the following day I would still be fighting and he would say to me: 'Solomon, are you still on that thing of yesterday?' You see, I had not forgiven. I was not at peace. This young man wanted to follow Jesus. He had to sell his riches. I do not refer to the wealth that one has worked hard for, waking up in the middle of the night and working hard. I refer to the wealth in the heart. Jesus had put this young man on a scale and found him to be light, as in the book of David it is written 'mane, takel, pharsin'.

Go with us bishop. The message today is that we sell everything. Let us sell (*masithengise*). Let us not leave from this Passover not having sold our riches. The prayer says 'Let your will be done on earth as it is in heaven'. That is because only good things (*izinto ezilungileyo*) are done in heaven. Only beautiful things (*izinto ezintle*) are done.

You are all welcome here. You have all been welcomed by the elder of the tabernacle. Sell and give to the poor. The riches are in your heart. Love your

neighbour as you love yourself. When it is raining leave your shoes outside the door and do not enter the house with shoes full of mud. Leave them outside".

Concluding prayer

"Give everything you have to the poor. This young man knew the Ten Commandments and the Seven Keys. There were people out there who were poor. They did not know the Ten Commandments. They needed to be rich like he was. He knew the Ten Commandments". The Lord's Prayer. Benediction.

Appendix 16

Passover festival

Communion service - Day 6. 19.04.1995

Opening prayer

The evangelist makes the following opening prayer: "Sit tight on your horse. Hold fast to the reins. Sit tight that you may not fall. We are heading for the turn (*siya edrayini*). This is the sixth day. There is no yeast in the house of Israel these days. Discard the yeast within yourself. Put on a new blanket (*yambatha ingubo entsha*). There should be a difference in your life after this festival. When you get home the difference in you should be visible. If you were not on speaking terms with your neighbour you should greet them. Ask them how they are even if they do not respond to you".

Scriptural preface

Introductory greeting. "I am happy that in spite of all the difficulties I encountered I did make it to Passover and could participate. I testify to the spirit of prophecy and not that of eldership and I praise and thank God who raised the two prophets who brought us the Seven Keys and Ten Commandments. I am greatly troubled that my sons are not here. Our children have been brought up under difficult conditions. They have been brought up in the Church of God and Saints of Christ. May God protect my sons. Some of my daughters are here and others are not. I pray for them as well.

In all my years while I was growing up I never pointed a finger at the leadership and the men of God. I remember we used to live with and share sleeping quarters with old men who could not even dress themselves. We had to dress them not because we were hoping for positions but because we were hoping for blessings. I was greatly troubled the other day when rebellion against leadership was mentioned. On Mt. Sinai God established the commandment: Honour your father and mother that God might add unto your days. How can a child rise against their

parent? Mine is to console you (*kukunithuthuzela*). You have been beaten and thrashed sufficiently. I shall console you. Let us choose God and not worship two gods".

Homily

Scripture reading: Numbers 31,1-12. Introductory greeting. "We read these words spoken by God to his servant, Moses. The instruction is to revenge against the Midianites and then Moses is to die. The Midianites are the people where Moses got his wife. Moses gathered twelve thousand men and sent them to kill the Midianites. The family of Israel went to war and killed all the men, kings and including Balaam. Remember Balaam was sent to curse the Israelites and he did not curse them because they are people of good fortune (*bangabantu bethamsanqa*). Get rid quietly of your bag (*nyengeza ihabersak yakho*) as Balaam did and he did not curse but blessed instead. You do not have to tell anyone that you are quietly getting rid of your baggage.

When the Midianites were preparing for war so did Balaam. He prepared to go to war against the Israelites who were astounded because the other day gracious words fell from his lips. Now he has turned round.

Moses fell on his face and pleaded with God that God raise another man to take over from him. God told him not to worry because Joshua was the one who was to cross with the Israelites. He was to stretch out his hand over him. Moses saw the promised land but did not enter it. He died, this obedient servant of God. Moses was buried by angels and so no one saw his grave. Humble yourself Israel (*lulama Sirayeli*) that God may show mercy to you. Be loving because without love you cannot have the spirit of perseverance (*umoya wokunyamezela*). Moses was heard saying 'Let me be saved through you Lord (*mandisinde ngawe Nkosi*)."

The preacher then requests that the hymn Bulelani kuYehova kuba elungile be sung. The congregation complies and all except the preacher are seated while the hymn is sung. When the hymn is finished the preacher continues:

"Bishop, I am here standing for the elders of Israel who are here with their flock. Some of the flock are widows, others are orphans and the elders look after all of

them. I offer prayer for them. We have this elder in Cradock (mentions him by name). He takes care of everyone. He works hard. You have given us a gift. I am not jealous. If a person does good then they do good. I have not noticed anything wrong in what he does. If others complain I on my part find no fault in him. With these words I bind also the other elders who are here".

Petitionary preface

Ummeli bungqina says the introductory greeting and then expresses thanks to the bishop that he (*ummeli bungqina*) has had the fortune to make a contribution to all the work that needed to be done. "This reminds me of Ezer who took with him thousands of men but on inspection found out that the workers, the house of Levi were not present and so he had to go back and fetch them. May my faithfulness be evident through deeds.

I testify to the spirit of prophecy and not to that of eldership. I thank God for raising the two prophets who brought us the Seven Keys and Ten Commandments. Yes, at Geneva after the war (First World War?) they thought they were building peace but the prophet said there will never be peace.

I heard today's word. Balaam is there, he has joined the enemies of the people of God, forgetting what he had done and said. May I not say this today and tomorrow say something else. The Son of God is coming. He does not rule as the sons of men do. He has not brought democracy. He has not brought socialism. He has not brought apartheid. No, he brings theocracy (*Ummeli bungqina* actually uses the English word *theocracy*), God's full reign (*ulawulo lukaThixo olupheleleyo*)".

Midday prayer

A hymn is sung and petitioners come forward and one of them, an elderly lady, kneels in front and sobs bitterly. In his prayer preceding the Lord's Prayer Evangelist Mgwigwi mentions her and the fact that she has brought her pain to God and he pleads that God may listen to her cries. As he prays she stops crying.

Petitions of the saints.

Petition 1: Introductory greeting. The petitioner asks for pardon for missing services because of ill-health and then affirms that his testimony is under the spirit of prophecy and not that of eldership. He gives thanks and praise to God for raising the two prophets who brought the Seven Keys and the Ten Commandments. "Mgijima was raised in Africa and he preached that God had sent him to gather his sheep into a cave for there was a great hailstorm coming. I pray for the congregation at Dyamala. I also pray for steadfastness in the church and also for my children. May my children and I be truthful (*masinyaniseke*). We have been taught and trained in the Church of God and Saints of Christ. May God give me the strength to avoid things unbecoming".

Petition 2: Introductory greeting. The petitioner acknowledges the two prophets who brought the Seven Keys and the Ten Commandments and then begs for pardon for transgressions. "I pray for the strength to forgive and to be forgiving. I pray for the two daughters of Jerusalem who are very ill. One of them in her sick bed asked for two pins one for her bow and one for her icon (with the image of Mgijima). Please pray for these women O men of God, they are in a difficult valley (*basengxingweni enzima*)".

Petition 3: Introductory greeting. Introductory greeting. The petitioner asks for pardon for not attending some Passover services and then gives thanks and praise to God for raising the two prophets who brought the Seven Keys and Ten Commandments. "I thank God for keeping me well during all these six days of the Passover because I was not well in Cape Town. I request prayer and a safe trip back to Cape Town. May God protect my family.

The word today spoke about God's revenge against the Midianites. I pray for my elder and for the trustees. I pray for the daughters of Jerusalem over whom I have been placed. May they encourage me when I get weak and tired. God hear my prayer as I cry. I pray for a sign bishop. I pray for the people that I look after and for the white people for whom I work. This is my prayer and my wish".

Petition 4: Introductory greeting. The petitioner asks for pardon for transgressions and affirms that her testimony is under the spirit of prophecy and not that of

eldership. She then acknowledges the two prophets who brought the Seven Keys and the Ten Commandments and then requests prayer for a sick person who she mentions by name.

Petition 5: The petitioner says the introductory greeting and then requests a hymn.

Petition 6: The petitioner has to be coached by ummeli bungqina through the introductory greeting. The petitioner then prays for steadfastness. "God whispers in one's ear while you are asleep when you have sinned against him. Matthew 6 says I must beware that my righteousness (*ubulungisa*) not be paraded for the public to see. God remove the husks (*amakhakakhaka*) from me. I have sinned. May I not be preoccupied with the sins of others but be conscious of my own sinfulness. Grandmother told me to open the book of Matthew and read but I answered that I cannot see, I do not have my glasses with me. I was then instructed to ask someone else to read for me.

I request prayer. May God protect us from the scorpions of the road (*oonomadudwane bendlela*) when we leave. The heart is a treacherous thing. It can cause you to throw yourself off a cliff and when you do not the devil stands on the other side. May the impurities be shaken off my children (*mabavuthuluke*).

Petition 7: Introductory greeting. The petitioner asks for pardon for transgressions and then acknowledges the two prophets who brought the Seven Keys and the Ten Commandments. "So I too am called a saint. My feet are happy to stand within your gates O Jerusalem. Bishop, I did all those things you instructed me to do. I went to all those places and heard your messages. I am preoccupied with many things (*Ndixakekile zizinto ezininzi*). I do not know whether I took the right decision to come back home and build a house here. I heard this morning's prayer based on Mark. This is my prayer that I might be a person of peace and forgiveness.

Bishop, the ladder is a thing of trouble (*ileli yinto yengxaki*) because when the painting of a building is incomplete that ladder is blamed for its shortness. When the window is not quite in order it is the ladder which is blamed. We, that is Mrs. So and So (mentions her by name) and I are the ladders. The trough is never blamed. I have no one to help me wipe off my tears".

Petition 8: Introductory greeting. The petitioner acknowledges the two prophets who brought the Seven Keys and Ten Commandments. "I am afraid bishop. I had not intended to get up from my seat but I had to. I request prayer that I may not be over-familiar with the things of God (*mandingaziqheli kakhulu izinto zikaThixo*). Pray for me that I may not lose strength, that even if I fall I might be able to get up. This is the second Passover that I ask for good health. I do not wish to be locked out. I am prepared to sit at the door. I pray for my children that I may raise them according to God's will.

Petition 9: Introductory greeting. The petitioner asserts that she is testifying to the spirit of prophecy and not of eldership and then makes a request for strength.

Petition 10: Introductory greeting. The petitioner acknowledges the two prophets who brought the Seven Keys and Ten Commandments. She then prays for herself as she prepares for exams.

Petition 11: After the introductory greeting the petitioner acknowledges the two prophets who brought the Seven Keys and Ten Commandments. "I thank God for keeping me, my parents and my sisters. I pray for my brothers as well who though they may be far from God's grace God may still protect them. I pray that I may be faithful in the work that I need to do. "The petitioner also prays for a specific person who she mentions by name. "I pray for my transgressions. I heard the words that have been preached during this Passover".

Petition 12: Introductory greeting. The petitioner asks for pardon for transgressions and for missing the evening service and then affirms that she is testifying under the spirit of prophecy and not that of eldership. "I thank God for raising the two prophets, Crowdy and Mgijima. Mgijima had been pointed out by Ntsikana. He (Mgijima) preached that God had sent him to gather his sheep into a cave for there was a great hailstorm coming. He brought us the Seven Keys and Ten Commandments. Bishop, there are things that I am afraid to request because God has granted me more than I requested. Bishop, I request a key, a key that I might lock this container (*uvimba*) in which I have placed the things that I have received here at the Passover. I heard the words about Dathan. I heard how Moses pleaded with God to calm down from the heat of his anger. I pray for my mother

who is also here. May she not die because of me. I do not want to complain and doubt God along my way. I opened the *vimba* and it spoke to me".

Concluding prayer

In the concluding prayer the evangelist refers to the Passover as a cart, a loaded cart being drawn by horses. The cart is loaded with the requests and prayers of the saints. This is the sixth day and they are approaching the finishing rope (*sezifikile entanjeni*).

Passover festival

Evening service - Day 6. 19.04.1995

Scriptural preface

Introductory greeting. The elder asks for pardon for his transgressions and affirms that he is testifying to the spirit of prophecy and not that of eldership. "I give thanks and praise to God for raising the two prophets, Crowdy and Mgijima. God showed Mgijima the vultures (*amaxhalanga*) that were hovering over Nxuba (Cradock), showing him that there were people who needed God. And so my parents came to this church. When I was baptised I was told that henceforth I was responsible for my own sins. I regret that we are approaching the end. I feel that it would be good for us to build tents here. I pray for my mother, for the congregation of Queenstown and for the deacons who support me in every way possible. I have not felt hunger at this Passover, the people have given me everything".

Homily

Scripture reading: Numbers 14,9. Introductory greeting. "I do not wish to preach to the word. Today the tents are being dismantled. I heard the words bishop when on the first day you took us to the foot of Mt. Sinai. Do not rebel against God. Do not be afraid of the people of that land because they shall be our bread".

The elder then relates the story of the birth and salvation of Moses by Pharaoh's daughter and his growing up in the royal household. "The child Moses was put between the fire and the throne/crown. If he went to the fire he posed no danger to Egypt but if he went to the crown then indeed he needed to be killed. As the child was moving towards the crown the angel redirected him towards the fire where he burnt himself. And so he was deemed to pose no threat to Egypt and so he survived.

At the desert the men forgot how God had brought them out with a mighty hand. 'Do not rebel against God and do not be afraid of the people of that land for they shall be our bread. We shall defeat and conquer them".

Concluding prayer

In the concluding prayer the elder points out that in all his experience as pastor and in all his years of attending the Passover it is the first time that the same text has been read three times. "Numbers 14 was read three times, on Sunday, Tuesday and Wednesday. I am afraid because I do not know what this signifies or means. Celeb was prepared to be stoned by the people rather than rebel against God".

Appendix 17

Passover festival

Early morning service - Day 7. 20.04.1995.

Scriptural preface

Introductory greeting. The elder asks for pardon for his transgressions and asserts that his testimony is under the spirit of prophecy and not that of eldership. He thanks God for raising the two prophets who brought them the Seven Keys and Ten Commandments. "We have heard about the preaching that God is destroying the world and that neither the bird in the sky, nor the fish in the water will escape. Let yes be yes and no be no. The words of the prophets that God is destroying the world and that not the bird in the sky, nor the meercat (*igala*) in the hole nor the fish in the sea will escape are now said by everyone. The prophets are gone but everywhere people are talking about the things that are happening".

Homily

Scripture reading: 2 Chronicles 20,20. Introductory greeting. "On this last day, this seventh day, we remember Jacob wrestling with the angel of God and refusing to let go until he received a blessing. He would then be Israel and no longer be Jacob. We heard how God was implored to calm down from the heat of his anger. We too should implore him, beg God to calm down from the heat of his anger. We should beg him to be our shield (*ikhaka*) and fortress (*inqaba*) because the prophets said that the world is being destroyed. Let us be people of love and truth as Zechariah indicated.

May God enface us (*asibiyele*) with 'his' peace, we and our children, God the creator of heaven and earth and everything, and protect us the black nation, the house of Israel. May we stick (*sincamathele*) to God's truth. There is no other shield and fortress beside God. Let God enface us. The prophets said that only those in the palm of God's hand will be safe. The most important thing is life

eternal. The flesh (*inyama*) is a transient thing (*yinto egqithayo*). May God allow us to stick to him (*sincamathele kuye*). He is the shield of old.

When Moses spoke to Pharaoh the words 'Let my people go' Pharaoh did not believe and so the firstborns were destroyed. God has not given us the sword. All God has given us is yes and no. God has led us, taken us out of the house of slavery. The word today says: 'Put your trust in the Lord and you will stand firm. Believe in what the prophets say, God is our shield, God is our fortress'.

Concluding prayer

"The tents are being dismantled. We have come to the end. We have done our duty to God. This is the seventh day. We have worked hard. The man of God said that he was ready to go. At eighty five he felt he had done his bit. Yes, remember it is only the one who has worked who can go to the small window to receive his wages".

Appendix 18

Passover festival

Communion service - Day 7. 20.04.1995.

Scriptural preface

After his introductory greeting the elder asks for forgiveness for his transgressions and then affirms that he is testifying under the spirit of prophecy and not that of eldership. "I give thanks and praise to God for raising the two prophets. Crowdy across the many waters preached that the heathens should prepare for war because that is their inheritance and that the black nation should prepare to meet (*ukuhlangabezana*) its maker. Mgijima was raised in Africa and he preached that God had sent him to gather his sheep into a cave for there was a great hailstorm coming. The Seven Keys and Ten Commandments were given to Moses on Mt. Sinai. I request that I might be stamped (*mandingqusheke*) like samp. I pray for my parents" and also for some sick persons whom he mentions by name.

Homily

Scripture reading: Joshua 24, 14-28. Introductory greeting. "Mine is only to put markings on the road, bishop. The preaching has been done already.. There are doctors here, point out your ailment that they might cure you. Do not point at the shin if the ailment is somewhere else. Be exact. Joshua and Celeb pointed the way. Today Joshua asks the people to choose who they will serve, the gods of their ancestors or the One who brought them out of Egypt. They on their part chose to serve God who brought them out of Egypt. And so Joshua took a stone and wrote that it might be a witness to their promise. God was gracious and gave us the prophets to show the way. Choose then today who you will serve".

Petitionary preface.

After the introductory greeting *ummeli bungqina* asserts that his testimony is under the spirit of prophecy and not under the spirit of eldership. He then gives thanks to

God for raising the two prophets who brought the Seven Keys and Ten Commandments. "The words that God is destroying the world were announced by the two prophets were spoken to our forefathers. I was intending to leave and go back to work on Monday but when the sticks clashed (*xa iintonga bezibethwa*) on this platform I felt healed and I told myself I shall see the white people at my place of employment whenever I get back there. Let them wait.

So Joshua told the Israelites to choose which god they were going to serve. Let us get up and choose for ourselves the god we wish to serve. Let us forward onto the platform and request strength for ourselves that we might not complain and murmur against God on our way, that God may strengthen us".

Petitions of the saints

Petition 1: Introductory greeting. The petitioner asks for pardon for missing evening services and asserts that she is testifying under the spirit of prophecy and not that of eldership. She then acknowledges the two prophets who brought the Seven Keys and Ten Commandments. "I request prayer for Sister Mary who is at home and is quite ill. May she get better. Joshua tells us to choose which god to serve, to choose the God of life. That is my wish and my prayer".

Petition 2: Introductory greeting. The petitioner expresses regret that because of ill-health she was unable to attend morning and evening services. She thanks God that she was able to be here even on this last day of the Passover. She requests a place in the palm of God's hand and prays for her children".

Petition 3: After the introductory greeting the petitioner asserts that she is testifying under the spirit of prophecy and not of eldership and acknowledges the two prophets who brought the Seven Keys and Ten Commandments. She prays for her brothers, sisters, parents and neighbour who are taking care of her house while she is away. She heard today's word. May she choose to serve God. She prays also for the daughters of Jerusalem at Tabernacle #13. "May God make me holy, wash and cleanse my heart". She then prays for the evangelist and elder who take care of them. "Jesus is my cave (*uliliwa lam*), my fortress (*inqaba yam*)".

Petition 4: Introductory greeting. The petitioner asks for pardon for missing some Passover services and asserts that she is testifying under the spirit of prophecy and not that of eldership. She then acknowledges the two prophets who brought the Seven Keys and Ten Commandments. She prays for her son who never fails to support her during Passover festivals. She prays for her daughter who is in Durban. "I heard today's word. Joshua and his household chose to serve God. I too choose to serve God".

Petition 5: Introductory greeting. After asking for pardon for her transgressions the petitioner affirms that her testimony is according to the spirit of prophecy and not of eldership. She then gives thanks and praise to God for raising the two prophets who brought the Seven Keys and Ten Commandments. "I am happy to be here during these times of trouble and confusion (*ngexesha lengxubakaxaka*). God blessed us with rain this morning. Though they were innocent Shadrack, Meshack and Abednego were thrown into the fire. O Hebrews, I request prayer. I do not complain about my children bishop. I have no complaints, they surround me (*bayandijikeleza*)".

Petition 6: After the introductory greeting the petitioner asks for forgiveness for transgressions. "I testify to the spirit of prophecy and not that of eldership. I thank God for raising the prophets who brought us the Seven Keys and Ten Commandments. I thought that as the mat is rolled up today I should be present here though my child is in hospital. I have a living God, the God of Enoch. I ask myself is the God of Enoch abandoning me when my family is ill? But I know the God of Enoch does not leave me because one of my children did get well".

Petition 7: Introductory greeting. The petitioner asserts that her testimony is under the spirit of prophecy and not that of eldership. She requests health, health in the flesh and health in the spirit. She also requests truth, strength to work for the good and strength to ascend the mountain. She also requests hope and faith.

Petition 8: Introductory greeting. The petitioner requests Isityhilo. "I had intended to offer my petition through a hymn but I have been standing here for too long and so my prayer is: If God be for us who can be against us? This is my prayer and my wish".

Petition 9: The petitioner says the introductory greeting after which she asks for pardon for missing some services. She then thanks God for raising the two prophets who brought the Seven Keys and Ten Commandments. "I only want to give thanks that I am well. The Passover has made me well". She bids farewell to all until they meet again. "May God protect me on the way". She prays for family and friends and expresses that she loves the Israelites.

Petition 10: Introductory greeting. Before acknowledging the two prophets who brought the Seven Keys and Ten Commandments the petitioner asserts that she is testifying under the spirit of prophecy and not that of eldership. "I pray for my children at Ntabelanga. I have had a good stay here at Shiloh, more pleasant than in previous Passover festivals. I pray for my hosts and for the children with whom I came to the Passover. They were well-behaved and so I was able to pray well".

Petition 11: Introductory greeting. The petitioner asks for pardon for missing some services. She testifies to the spirit of prophecy and not of eldership. "I give thanks to God for the two prophets who armed us with the Seven Keys and Ten Commandments. I work with children who are mentally retarded. I pray for them. I do not wish to open up anything but I wish to sign, to put my signature to the words that were preached. I pray for my sisters, my brothers, my partner and for all students as they go back to school".

Petition 12: Introductory greeting. The petitioner asks for pardon for transgressions for not taking part in some of the services. "I had not intended to come forward today but since it is the last day I thought I should. I request prayer that I may make myself holy (*mandizingcwalise*) wherever I am. I pray also for the heathens, the foreigners for whom I work. They are just and fair to me.

How can I make a false god for myself? Joshua says we are to choose God. I want you God, I search for you (*ndiyakuphuthaphutha*)". She requests that God might remove this thing (she does not specify it) from her. "Men of God please assist me in my prayer. I pray for my son who had to abandon his university studies. I pray also for my daughter".

Petition 13: After the introductory greeting the petitioner requests Isityhilo. "I testify under the spirit of prophecy and not that of eldership. I thank God for

raising the two prophets who brought us the Seven Keys and Ten Commandments. I wish to give thanks to God for the things that God has done for me, for bringing me here, for the place where I was accommodated, for my hosts who are mere children but they were like my own children. I am happy. May God bless them. I give thanks for the words that have been preached at this Passover. The rest is now up to me. I pray for a safe trip".

Petition 14: Introductory greeting. The petitioner asks for forgiveness for her transgressions and for missing some of the services. She testifies to the spirit of prophecy and not that of eldership and acknowledges the two prophets who brought the Seven Keys and Ten Commandments. "This is my first Passover. I give thanks to God for taking me from where I was and bringing me to this church. I heard today's word and I choose for myself the God of Israel. I was an Anglican and did not become an *Israelite* through marriage but through my own choice". She sobs bitterly. "I pray for my child who has been killed".

Petition 15: The petitioner says the introductory greeting and then requests a hymn.

Petition 16: Introductory greeting. The petitioner asks for pardon for her transgressions. She requests a hymn and then changes her mind and requests prayers for herself in all her troubles. She prays also for her family.

Petition 17: Introductory greeting. The petitioner acknowledges the two prophets who brought the Seven Keys and Ten Commandments. She thanks God for such a beautiful Passover. "As God destroys the world leaving no survivors may God protect her. I request strength to work for God because faith without works is dead. May God keep our elder. I pray for my child that he may find employment. The money for going up and down looking for work is finished. May God be merciful as God was to one of the daughters of Israel".

Petition 18: The petitioner says the introductory greeting and then requests the hymn *Yehova ndithi ndithembe kuwe, mandingaze ndidaniswe*.

Petition 19: Introductory greeting. "I testify under the spirit of prophecy and not that of eldership. I give thanks to God for raising the two prophets who brought us

the Seven Keys and Ten Commandments. I pray for my mother", mentions her by name, "God knows my trouble. Remember me bishop when you speak with God. What can separate us from the love of God? Not hunger, not persecution, not the sword".

Petition 20: Introductory greeting. The petitioner then acknowledges the two prophets, the Seven Keys and Ten Commandments. She gives thanks to God and requests a safe trip back after having been fed with the words of life at this Passover. "I heard today's word where Joshua son of Nun put a choice before the Israelites. We were told to wash our clothes". She prays for her family.

Petition 21: Introductory greeting. The petitioner asks for pardon for missing some Passover services and for his transgressions. He offers prayer for his brothers and sisters, especially for his sister who is not well. The petitioner requests a hymn and after the hymn is sung the petitioner exclaims: 'Calm down Lord from the heat of your anger'.

Petition 22: Introductory greeting. The petitioner asks for forgiveness for failing to take part in some Passover services and then affirms that he is testifying under the spirit of prophecy and not of eldership. "I thank God who in the last days raised the two prophets who preached that God is destroying the world. I do not have much to say but to give thanks for the beautiful words. I feel like running around the whole country and calling people to come and listen. I ate the words. Now I am full/filled (*ndihluthi*). May God stay with us. The words today are 'Choose the one you wish to serve, the god of the Amonites or the God of Israel'. Your God is my God, *Israel*".

Thanksgiving for the petitions of the saints

The thanksgiving prayer is made by the bishop. Introductory greeting. "I testify under the spirit of prophecy and not that of eldership. There are people who testify under the name of their cousin. But I wish to testify under the spirit of prophecy. We heard the other day how the elder said we try to please people. I did not sleep well last night. I am troubled. I do not know whether there is something I left undone. I shall release you all. We had a beautiful Passover. Draw! Draw! (*Yikha, yikha*). These people do not belong to anyone but to God.

I give thanks for the petitions as I roll up this mat. The son of man wrote and took a stone so that it can bear testimony to their promise to choose God so that if tomorrow they do something different the stone should speak out.

Go well. Let me know that you have travelled well. Let your words be *'Yehova ndithembela kuwe* (God I trust in you)". A hymn with the same title is sung and the whole congregation stands up. As it is sung the bishop paces up and down on the low platform of the rostrum. A number of women have come to the front and are kneeling on the low platform with their heads bowed down to the ground. They all weep and sob, some silently and others quite loudly. The singing becomes more and more animated but still dignified.

The singing then stops and the people form a human chain by joining hands at the little finger. The bishop then prays for the sobbing women who are still kneeling in front. The bishop then begs God to listen to their cries. God knows what their deepest needs are. May God hear their cry. The bishop then says "Get up daughters of Israel. God has heard your prayers". The bishop then starts the Lord's Prayer which all recite in the usual manner. Thereafter the women go back to their places.

Appendix 19

Fast of Esther

Day 1. 03 January 1995

Scriptural preface

Introductory prophetic testimony: "To the Church of God and Saints of Christ, to the elders, the deacon, the trustee, father Abraham, grandmother Sarah, sons and daughters of the prophet, to our friend, I greet you all". He paces up and down in front while testifying. Refers to Crowdy and his preaching, acknowledges the importance of the Seven Keys. Parts of the testimony are unintelligible. Refers to the calling of Enoch Mgijima and his refusal to be messenger of God since he had elder brothers who were more qualified and suitable for the task. Eventually in 1910 Enoch yields to the call with the words "I submit Lord" (*Ndiyavuma Nkosi*). Henceforth his message was "I can see that you worship God, but you are not sincere in your worship" (*Ndinibonile ukuba uThixo niyamkhonza, kodwa nimkhonza ngeqhinga*). The testifier reprimands those who do not attend services, refers to elder Majezi who has just arrived from the King Williams' Town area. Continues with his testimony and refers to Mgijima's preaching in the district and how well his services were attended, even the ministers of the established churches were pleased with his preaching, people came forward and gave themselves over to God. Enoch held "services of the mountains" (*iinkonzo zentaba*) and baptism (*ubhaptizesho*) commenced in 1912 and people accepted *ubhaptizesho* in great numbers and went to Ntabelanga. Testifier makes the point that the Church of God and Saints of Christ did not split from the Moravian Church or other churches but that people left these churches to form the 'Church of God and Saints of Christ'. If there had been a split there would be similarities between it and these churches and as things are there are no similarities. He makes the point that a thing which splits in two has two parts which share a lot of commonalities. This is not the case. The 'Church of God and Saints of Christ' is radically different from these other churches. Therefore they left these churches and did not split from them.

Homily 1

Reading: Esther 1. As usual, the preacher paces up and down as he preaches. The preacher refers to the first Fast of Esther in 1911 and that it was taught by Msikinya. According to Enoch this festival was not only for Jews but for them as well. As God saved the Jews in the ancient days so would he save them too. People of this world are free because they do whatever they will. But they the *Israelites* are not yet free but live under slavery. The book of Esther teaches how God saved the Israelites. Preacher refers to the feast held by king Ahasuerus and how he boasted and showed off his wealth and splendour. The feast was well prepared. This was a day to show off, to boast. The king wished his guests to see even a greater splendour, queen Vashti. He sent for her to be fetched so that he could show off her beauty. But the Queen (Vashti) refused to come as the king had ordered. The king was greatly worried especially because of all his guests. Because of this refusal by the Queen the king summoned his advisors to solicit their opinion on what should be done in such a case, something that had never happened before. A law was to be promulgated to enforce the superiority and supremacy of men over women. The Queen was to be deposed and someone else was to take her place as queen. The Queen's behaviour would set a bad example and precedent for other women. This is where the story ends on this first day of the festival. Tomorrow we shall see what happens.

Jesus said on the Mt of Olives: "Happy are the meek" (*Banoyolo abo balulamileyo*). Even in the days of Noah people showed pride and did not believe that God would destroy them. But God did. Even the king of Niniveh humbled himself and repented when Jonah preached. What is to be done with the law enacted by king Ahasuerus?

Petitionary preface

Introductory formulaic greeting. *Ummeli bungqina* asserts that he testifies under the spirit of prophecy. Thanks God for having looked after him and for granting him what he had requested. Affirms that he heard the reading and how queen Vashti showed pride. As the preacher explained the reading, may all take to heart his words. He expresses hope that God will look after him till death.

Petitions of the saints

Petition 1: The woman petition starts by acknowledging the Church of God and Saints of Christ and continues to greet all according to title and rank, including researcher who is referred to as *isihlobo sethu* (our friend). Asks for forgiveness for all transgression; heard the words of the sermon; refers to the question of pride and its gravity/seriousness. (She also paces up and down during her testimony). Enoch said they should ask for freedom (*inkululo*) from God. Testifier asks for strength from God till the end of her days. Asks to be delivered from her enemy. Exclaims "Oh, the pride of Vashti in front of all those men who came to fetch her". The petitioner goes back to her place in the pew.

Petition 2: The lady acknowledges Church of God and Saints of Christ. Greets all according to rank and title, including reseearcher, again referred to as "isihlobo sethu". Thanks God for the two prophets, one overseas (Crowdy) the other one in SA (Mgijima) who brought them the Ten Commandments and Seven Keys. Refers to the pride of Vashti. May she (petitioner) not have such a pride ever. Thanks God for answering her prayers.

Petition 3: The woman repeats introductory greeting. Refers to the two prophets, Ten Commandments, Seven Keys. Asks for forgiveness for missing church services and for her inappropriate dress code (she is wearing black and white).

Petition 4: The man repeats introductory greeting pattern. Asks forgiveness from God for transgressions. Thanks God for this opportunity to confess (though no specific sins/transgressions are enumerated in detail). Asserts that he is testifying under the spirit of prophecy. God raised a prophet in America. God raised Mgijima. Crowdy taught people to get ready for a big war (*imfazwe enkulu*). Mgijima started the 'Church of God' here in South Africa. Thanks God for protecting and guiding him (petitioner). Asks God to protect him as he travels to Tabernacle 7 (Zwelitsha, King William's Town). Requests God to give him strength in body and spirit. "We heard that people in the olden days asked for freedom (*inkululo*)". He too asks for *inkululo*. Today's reading worries him greatly. "When on the seventh day the king was merry with wine he remembered an important thing he had forgotten. He remembered because of the wine". The second Key worries me: "You shall not drink wine". A law was enacted because of

Vashti. May God grant him that he might be able to distinguish between good and evil.

Petition 5: The petitioner, a man, also repeats formulaic greeting. Asks for forgiveness in a general fashion for transgressions as well as for inappropriate dress code. Refers to the vision of Daniel of two men this and that side of the great river. Refers to the preaching of Crowdy. A star fell in Africa and Mgijima was raised up. He preached that "Yes you do worship God but your worship God through treachery (*Ewe niyamkhonza uThixo kodwa nimkhonza ngeqhinga*). Testifier refers to the Ten Commandments and Seven Keys as the way of life. Thanks God that he is able to participate and be present at the beginning of this Fast of Esther. He has heard today's word. "What is to be done because of Queen Vashti's pride? She was dethroned". Petitioner prays that God may protect him.

Petition 6: The woman petitioner says the introductory formulaic greeting. Asks for forgiveness. Requests hymn "*Bulelani kuYehova kuba elungile*" to which the congregation obliges. She paces up and down while hymn is sung.

Petition 7: Introductory greeting. Then the woman asks for pardon for her inappropriate dress code. Refers to two prophets raised by God. Thanks God for looking after her mother and herself.

Petition 8: Usual introductory prophetic greeting. The lady then asks for forgiveness for her transgressions over the past week. Refers to the two prophets. Thanks God for looking after her. Asks that her mother may find employment. May God's word find a place in her heart. Refers to reading read last Sabbath which urges resilience and fortitude in the face of trouble.

Petition 9: The woman petitioner repeats formulaic greeting pattern. After this she asks for forgiveness for transgressions. Refers to Vashti's pride. Thanks the evangelist for having taught them as children how to pray and honour their parents.

Petition 10: Introductory greeting. The woman petitioner refers to God raising the two prophets. God has heard her prayers, her children have passed their examinations. Prays for her brother who abuses alcohol.

Day 2

04 January 1995

Scriptural preface

Says usual introductory formulaic pattern. Asks for forgiveness of transgressions. Refers to Crowdy overseas and his call to the black nation (*isizwe esimnyama*) to prepare their armoury. Crowdy said: "I shall lie down on the cold earth but I shall wake up in Africa" (*Ndizakulala kobandayo kodwa ndizakuvuka e-Afrika*). And so the prophet Mgiijima was raised up in Africa and he said: "You do worship God but you worship God dishonestly. Abandon your dishonesty" (*Niyamkhonza uThixo, kodwa nimkhonza ngeqhinga. Phumani eqhingeni*). He taught about the Seven Keys and the Ten Commandments which are the foundation of the 'Church of God and Saints of Christ'. And so they were called *abangcwele* (the saints). The testifier thanks God for keeping him and he prays for the congregation over which God has placed him.

Homily 2

Reading: Esther 2. The preacher greets all according to rank and title. This is the second day of the Fast of *Intombazana* (maiden) Esther. These are days for requests/petitions (*izicelo*). You will not leave this place still wanting. Bring your requests before God. Esther was brought to the king's palace. Today it's Esther. Yesterday it was Vashti. The king's anger decreased after Vashti's pride. What was to happen to Vashti? There was a search all over the "world" for a more suitable person. The law was meant to entrench the superiority of men. The young virgins were to be purified/beautified (*bahlanjululwa*) for the king. Modercai brought Esther as one of these young virgins. He had known how well-behaved she was. She was beautified (*wahlanjululwa*) for twelve months. When the eunuch Hegai saw her she (Esther) was filled with *ufefe* (grace). The virgins and Esther were sent to the king. These services (of the Fast) are meant to show us the way.

Esther was brought before the king. He placed a crown on her head. Modercai was keen to see what would happen to her. The daughter of Israel received "ufefe". The king held a banquet in her honour. Modercai was still in front of the entrance to

the palace. Two men Bigthana and Teresh plotted against the king. The Jewish girl (Esther) had received "ufefe". Modercai discovered the plot against Ahasuerus. He informed Queen Esther who in turn informed the king. After the investigation the king confirmed that indeed there was a plot. Even when you hide your bad deeds remember there is an eye that sees you. So these men were hanged. The king instructed that the event be recorded in the official records. So Modercai's good deed was recorded - Modercai a Jew at the entrance to the palace of the king. Let us accept the teachings and efforts to put us in the right path. Modercai saw it fit to inform on the evil intentions of the two men. You too should come forward that your name too may be recorded.

Petitionary preface

Ummeli bungqina says the usual introductory greeting. Asks for forgiveness for transgressions and inappropriate dress code (black trousers, cream jacket and waistcoat, black necktie). Acknowledges Crowdy as prophet. He goes to stand on opposite side facing the side entrance.

Petition 11: Introductory hierarchical greeting. The woman petitioner acknowledges the Seven Keys and Ten Commandments. Thanks God for keeping her till this festival. Asks for grace (*ufefe*) that Esther received. (She paces up and down. Woman standing behind the two women moves forward to make it into three as testifier has left her place and is pacing up and down.) Requests God to make her well and prepare her (*andilungise*) as he did with the virgins of Hegai. The virgins were well-stamped (*babengqushekile*). She requests that she too may be thoroughly stamped so that there is not a single husk (*khasi*) left.

Petition 12: She says the introductory formulaic pattern. Under these words (phantsi kwalamazwi) she will testify with *umbongo* "Behold I come..." The hymn is sung.

Petition 13: Introductory greeting. The woman petitioner testifies under the spirit of prophecy. Acknowledges Seven Keys and Ten Commandments. Thanks God for touching her conscience (*isazela*). Asks God to give her *ufefe* as he did with Esther. Esther had been raised properly. She asks for docility and humility (*ukululama, ukuthobeka*). May God bring down *ufefe* upon her. The devil (*umtyholi*) is against

good things. May God bring down his spirit upon her house that there may be patience and love (*ukululamelana nokuthandana*) towards each other. "We have heard that God is destroying the world and will leave it with no survivors". May she and her children be able to hide under the cave (*phantsi komqolomba*).

Petition 14: Introductory greeting. She acknowledges the two prophets. Asks for forgiveness. May she like Esther worship God in truth. God has listened to her request and she is feeling better. Something told her not to use medicine because there was no improvement in her condition. Now that she no longer takes her medicine she feels much better. May God grant her her requests. "Let us not fool around with God because 'he' frees us (*uyasikhulula*) from all our trouble. Hymn of thanksgiving is sung.

Petition 15: Repeats introductory formulaic pattern. The woman asserts that she testifies under the spirit of prophech and not that of eldership. Acknowledges the Seven Keys and Ten Commandments. Thanks God for taking care of her. "Yesterday we heard how Vashti lost all she had because of her pride. Today we hear of the girl Esther. She had no parents and grew up under Modercai. She did not give her guardian trouble. She did not grow up with pride. She was not dissatisfied." May she too move from her pride. The king chose Esther among all other virgins. "There are among us women like Esther. I am scared today. May I change from my ways and be like Esther. The fact that Esther did not have parents did not cause her to be disobedient or dissatisfied".

Petition 16: Introductory greeting. She asks for forgiveness and asserts that she testifies under the spirit of prophecy. Acknowledges the two prophets, Seven Keys and Ten Commandments. "I have heard today's message. My request is for *ufefe* which was given to Esther". Prays for her family. Asks for patience (*umonde*) and the the transformation of her unforgiving heart (*ukususwa inqala*).

Petition 17: Repeats usuaul hierarchical introductory greeting. Acknowledges the Seven Keys and Ten Commandments. May today's word live in her heart.

Petition 18: Introductory greeting. Asks for forgiveness. She requests that umbongo *Thixo akunangqaleko, Thixo akunangqibeko* (God you haven no beginning, God you have no end) be sung and congregation obliges.

Thanksgiving for the petitions of the saints

The evangelist greets all according to the hierarchical formulaic pattern. He notes that though the service is as the end the words he is going to say are additional in order to make sure that the service ends at the sixth hour (midday) as is required.

"We heard yesterday how the mighty queen of the Persians and Midians fell. She was deposed. Today we heard how the virgins were invited and beautified/purified (*bahlanjululwa*) for twelve months with beauty oils and correct diet. Modercai being a visitor/guest (*umhambi*) brought Esther as one of these virgins. She was not to say that she was a Jew. She received *ufefe* before the eyes of all who saw her. The king put the crown on her head. He gave a banquet in her honour".

Day 3

05 January 1995

Scriptural preface

Introductory formulaic pattern. Asks for forgiveness for missing wervices. Acknowledges that he testifies under the spirit of prophecy, not that of eldership. Acknowledges the two prophets, the Seven Keys, and the Ten Commandments. Thanks God that he is able to participate in today's service. "God, yesterday I sent you a telephonic message that you should look after your children. There are those who are not away on holiday but are not present at today's service. This is the service of *intombazana* (the young maiden). May today's word live in my heart. This is a service of *isiganeko* (an event/happening). Protect me God in days to come. Our pastors have been taught how to pastor believers and have been taught the traditions and customs (*amasiko*) of our church".

Homily 3

Reading: Esther 3. Introductory greeting. "We all know how long the service should last and I shall not exceed that time. Today we heard that the Jews were to be killed. On the first day we heard that Vashti displayed pride (*ikratshi*). When the king was merry with wine he called for his wife. I remember many years ago

when we were constructing the tar road to Cradock a white man who was working with us said that blacks do not do what whites do, i.e. kiss their wives in public. One young black man disputed this and so we all drove to his home and when he tried to kiss his wife in front of us she resisted and did not comply and so he lost his bet. Afterwards he told his wife that in future when he did something unusual to her in front of strangers she should not resist because he might lose a bet.

So Vashti refused to come when the king called her. Yesterday the two men attempted to kill Ahasuerus. Modercai, a Jew discovered the plot and informed Esther and Esther informed the king. So the men were hanged. Today we hear about about the plot to kill the Jews. Haman was made prime minister. The Jews, like others, were required to kneel and bow down before Haman. Modercai, a Jew, refused to bow down before Haman. And so the whole nation was to be killed. Remember Meshack and Abednego, Jews, refused to bow down. So Haman abused his power and plotted to have the Jews killed. And so the king gave his ring that it might serve to seal all messages that said that the Jews were to be killed. The Jews were happy but Haman was unhappy, he wanted to have them killed.

We heard how the girl (Esther) was well behaved because of her training and upbringing (*wayeqeqeshekile, evuthiwe*). She had been cleansed by God within and without. 'Honour your father and your mother'. Esther was not like today's young girls who are lazy. Modercai was proud of his daughter. May we too be proud of our daughters. Like Esther they must be able to compete. I leave with these words that the Jews were to be killed. Ahasuerus gave permission to Haman. Let us, during this Fast, request God to make us righteous (*makasilungise*). We must bring those who are at home and are not away on holiday. It has been said: "You do worship God but you worship God in a deceitful manner. Abandon your deceit".

Petitionary preface

Introductory hierarchical salutation. *Ummeli bungqina* asserts that he is testifying under the spirit of prophecy. Asks for forgiveness for transgressions and for missing services. Thanks God for raising the two prophets. One the other side of lots of water (*ngaaphaya kwamanzi amaninzi*). Crowdy told the black people to prepare their armoury for a big battle. He was to lie down on the cold earth (die) and arise in Africa. So Mgijima arose in Africa and preached and gathered his

sheep into the cave (*ngaphantsi komqolomba*). He preached: 'You do worship God but you worship God in a dishonest way. Abandon your dishonesty'. Thanks God that he has been successful in his studies and has passed his exams. Prays for the sick and those who are troubled.

Petitions of the saints

Petition 19: Introductory formulaic greeting. The woman acknowledges that she testifies under the spirit of prophecy, acknowledges the two prophets, Seven Keys and Ten Commandments. Thanks God for being present on this third day. Asks pardon for her transgressions. Thanks the deacon for his words. She makes a prayer of thanksgiving. As she prays she turns both her hands upwards in front of her in a manner of receiving and the congregation does the same with their hands. She thanks God that she feels well today, she is able to jump up and down and actually demonstrates this. "Susa was a busy city (*yayixakekile*)". "It is because of the prophet (Mgijima) that all are well".

Petition 20: Introductory salutation. The woman petitioner acknowledges that she is testifying under the spirit of prophecy; acknowledges the two prophets, Seven Keys and Ten Commandments. Thanks God even though her body is weak but her spirit is willing. "Today's word is that Haman and Ahasuerus were merry and drinking but Susa was a busy city (*yayixakekile*).

Petition 21: Introductory formulaic greeting. The woman requests the hymn *Xa umhlaba uphithizela* (When the world is in confusion) which constitutes her *isithandazo* (petition).

Petition 22: Introductory formulaic greeting. The petitioner acknowledges that she is testifying under the spirit of prophecy; acknowledges the two prophets, Seven Keys and Ten Commandments. Thanks God for keeping her and doing various good things for her. Requests God in connection with her problem with which he is familiar. Requests that all her children may be gathered in one place and not scattered. "I know that all who hope and trust in God will not be let down or disappointed. Like Mt. Zion you God cannot be shaken".

Petition 23: Introductory greeting. The petitioner asks for pardon for her transgressions and inappropriate dress code (black and white). Requests *umbongo Hosanna enyangweni* (Hosanna in the highest) to be sung. This constitutes her *isithandazo*.

Petition 24: Introductory formulaic greeting. The petitioner, also a woman, asks for pardon for transgressions and for missing services. Acknowledges the two prophets, Seven Keys and Ten Commandments. Has heard today's word and may it live in her heart.

Petition 25: The woman greets the congregation in the customary hierarchical pattern. She then acknowledges the two prophets. She acknowledges the Seven Keys and Ten Commandments as armoury (*izixhobo*) and thanks God for touching her conscience. Requests to be made righteous (*ukulungiswa*). May God of Israel be with her as she continues her studies. Makes a request for those (unidentified) who planning to embark on violence.

Petition 26: Introductory formulaic greeting. She acknowledges the two prophets, the Seven Keys and Ten Commandments. She thanks God that she could be present on this third day of the Fast. Requests faith (*inkolo*) for herself.

Thanksgiving for the petitions of the saints

Reading: Malachi 3,13-18. The evangelist stands to face side entrance. Notes that these are additional words since it is not yet the sixth hour. "It was 28 May (Ziv) 1921 in Queenstown prison when Mgiijima requested to pray for his people. His message was that in spite of everything that has happened this church will never come to an end (*ayiyikuphela*). In spite of all troubles and difficulties this church will prevail till the New Jerusalem is a reality". Greets all according to position and title. "We heard today how Haman prided and elevated himself (*waziphakamisa*). Modercai refused to bow down and kneel before him. Modercai knew that if he did not keep God's teaching God would abandon him. I've said before that there are two gods (*oothixo bahlangene*). There is the god of the heathens on one hand and the living God on the other. The intention was that Modercai should abandon his Jewishness. The god of the Persians on one hand and the God of Jerusalem on the other. A ruling was made that all the Jews were to

be killed. Susa was a busy city (*ixakekile*) while others were drinking and were merry with wine. There was a need that those who believe in God should be distinct from those who do not worship 'him'.

Day 4

06 January 1995

Scriptural preface

Introductory greeting. Asks for pardon for not going around (in believer's homes?) yesterday. Declares that he is testifying under the spirit of prophecy. "God revealed his plan (*iqhinga lakhe*) through Crowdy. Crowdy preached for the preparation of armoury. God chose the black people and gave them a law and a tradition (*umthetho nesiko*). Crowdy wished to come to Africa. He said he would die in America but will arise in Africa. Mgijima was raised in Africa. Ntsikana of Gabha revealed this". Testifier then repeats parts of Ntsikana's 'Great Hymn': The broadchested one, the true shield, the true forest (*Usifuba sibanzi, khakha lenyaniso, hlathi lenyaniso*) He continues: "Mgijima said that he was the last ambassador (*ungunozakuzaku wokugqibela*) and after him Michael and the sword (*nekrele*)."

Homily 4

Reading: Esther 4. Introductory greeting. "The Watchman of Israel said that this fast should be kept. He said this because of the dark cloud that hung over them then. That dark cloud is still present. We heard yesterday that Ahasuerus had made Haman prime minister. After his appointment the 'purim', that is lots, were cast. So the Jews were to be killed. Haman said there was a nation in the empire that did not care for the king. So Haman said they were to be killed and there would be more money in the treasury. All this because Modercai refused to kneel and bow down before Haman. Yesterday the last thing we heard was that the king and Haman were drinking and merry with wine but Susa was in confusion. This is where we stopped yesterday.

These news (of the impending extermination of the Jews) reached Modercai. So he

took off his clothes and wore sackcloth. And so he came to the entrance to the king's palace. He was dressed in sackcloth. When the other men at the entrance saw this they were disturbed and informed Esther. She too was disturbed and sent clothes to Modercai but he refused to put them on. She inquired for the reason and Modercai told her about the impending destruction of the Jews. Did she not know that they had been bought so that they could be killed (*Awazi na ukuba sithengelwe ukubulawa*)? Hathach told Modercai that the king had not sent for her for thirty days and that if the king had not pointed his sceptre to a specific person the one who entered his presence would be killed. Modercai said that Esther should not be under the illusion that she will be safe. She and her father's house would be destroyed. And so Esther sent the message that there was to be a fast for three days and nights and that she too would go on a fast with her servants. At the end of this she would enter into the king's presence even if it costs her her life. That is today's reading".

"And so Modercai came to the entrance to the king's palace. These are the words that I leave with you today. So Modercai realised that he was not to sit at home but needed to come to the entrance to the palace. He wore sackcloth and was daubed in ashes and wept bitterly. This must have caused people to wonder. This cloud that was over the Israelites then is still present now, so said the Watchman of Israel. So let us not sit in our places. We must get out. We must go to God's house because there is confusion (*kukho ukuxakeka*). Let us come to this place because this is where problems are addressed and resolved. I am not preaching. I'm merely relating the story. Even David came to God's house even though he knew his enemy was lurking there".

"These are days of thirst and hunger. The Prophet said we should bring our containers (*iibhekile zethu*) for these days. Do not be afraid to come to the entrance to the king's palace. Modercai saw that staying at home would not help anything. So he came to the entrance to the king's palace. We are going to the land of promise (*kwilizwe ledinga*). Only those who come forward and present their transgressions and faults in front of the entrance to the palace will enter the land of promise. Come forward to the entrance to the king's palace and do not leave until your request has been granted. The king and Haman were drinking and merry while the city was in confusion".

Petitionary preface

Umkhokeli bungqina says the introductory greeting and then asserts that he testifies under the spirit of prophecy, not that of eldership. Acknowledges the two prophets. Crowdy overseas preached on the big battle that was to come. He would lie down (die) in America and wake up in Africa speaking a different language. He (*ummeli bungqina*) has heard how the Israelites were bought in order to be killed (*ukubhujiswa*).

Petition 27: Introductory greeting. Affirms that he testifies under the spirit of prophecy. Acknowledges the two prophets, Seven Keys and Ten Commandments. Asks for pardon for transgressions. She has heard today's reading. May she be steadfast and brave as Esther was. Requests grace (*ufefe*) for herself and her children. May all of them be in the palm of God's hand (*entendeni yesandla sakhe*) and be well-stamped (*bangqusheke*).

Petition 28: Introductory greeting. Affirms that her testimony is under the spirit of prophecy. Acknowledges the two prophets, Seven Keys and Ten Commandments. She is scared of today's words, Esther's words who was unlike her. She (the petitioner) is not righteous. Esther was a heroine (*igorha*). She was prepared to meet death. She asks for prayers for herself that she may be strong. Directing petition to Evangelist Mbayi she asks God for money. "We need money". She is unable to make her monetary contributions to the church because she has no money.

Petition 29: Introductory greeting. Asserts that she is testifying under the spirit of prophecy. Acknowledges the Two Prophets who have armed them with the Seven Keys and the Ten Commandments. "God did not only create the good, but also cruelty (*inkohlakalo*)". She prays for conversion (*ukuguquka*). "God remove all eloquence from me and teach me to be a doer. May God remove all bad things from my heart through water".

Petition 30: Introductory greeting. Asks for pardon for transgressions. Asserts that she testifies under the spirit of prophecy, acknowledges the two prophets, Seven Keys and Ten Commandments. Makes a request for her children. Asks for strength from God that she may be able to complete the house that she has started to build

because at her parents' house there is much that disturbs her and there are wrong practices and teachings. Her children learn wrong things.

Petition 31: Introductory greeting. Begs for pardon for inappropriate dress code. Acknowledges the Two Prophets, the Seven Keys and Ten Commandments. Requests prayers for her parents.

Petition 32: Introductory greeting. Affirms that she testifies under the spirit of prophecy. Acknowledges the Two Prophets, the Seven Keys and Ten Commandments. Requests prayers for family, friends, and her brother.

Petition 33: Introductory greeting. Acknowledges the Two Prophets, the Seven Keys and Ten Commandments. Requests prayers for her parents.

Petition 34: Introductory greeting. Asserts that her testimony is under the spirit of prophecy; acknowledges the Two Prophets, the Seven Keys and Ten Commandments. Requests prayers for her sick mother and her home. Requests that she may be born anew. Prays that she may be a child, not an adult. Prays that she may be taught all things anew.

Thanksgiving for the petitions of the saints

Introductory greeting. Acknowledges the Two Prophets. "While he was flying in the sky with the man Mgijima saw a thick darkness that was covering the world and a wick burning dimly in the midst of this darkness and the man said 'Injalo ukuncipha intando kaThixo elizweni'". May he (the evangelist) be like the young girl in today's reading. "Modercai wore sackcloth and ashes. When his daughter became aware of this she knew that all was not well. From her messenger Hathach she heard what was to happen. Only the one to whom the king points his sceptre may enter into his presence. Yesterday we heard that the messages sealed with the king's ring could not be changed. Haman and the king were merry (*babechwayitile*) but outside there was confusion.

So Modercai wore sackcloth. Esther was scared to enter into the king's presence for he had not called for her for thirty days. Modercai asked why did she think that her life would be spared. How do I know that I am safe? Others of my age are sleeping (have died). Do I think that I am safe? Did Esther not know that maybe it

was for this reason that she was made queen? She asked God to guide her and show her the way. So she sent Modercai to preach that there should be fasting (*makashumayeke inzila*). She too would be fasting with her servants and after this she would enter the king's presence. This is where the story ends today".

Day 5

07 January 1995.

Scriptural preface

Introductory greeting. Asks for pardon for being absent on other days of the Fast but this is due to work commitments. However, he is grateful that they have gone on with the services of the Fast. Asks pardon for transgressions. Affirms that he is testifying under the spirit of prophecy, not that of eldership. Acknowledges the two prophets raised by God. Crowdy preached that the heathens should arm themselves and prepare for war. The black nation however should prepare to meet its maker. Crowdy was originally a baptist. A voice said to him: "Crowdy run". He did this and he came across a tent with many tables and written on these tables were the names of churches, including the baptist church. But this table was extremely dirty. But then there was another table with 'Church of God and Saints of Christ' written on it. He wanted to go to Africa. This caused concern even to the Pope in Rome. And so Crowdy asserted that he was to go to Africa. He would die in America but wake up in Africa. So the word came to Hewu (in Whittlesea district). Mgijima was raised in Africa and he preached that he was to gather all the sheep into one cave because there was a great hailstorm coming". Elder Majezi refers to the feast of Christmas which suggests when Jesus was born though no one knows exactly when Jesus was born. Even Herod did not know. So Herod guessed when it might be and so he planned to kill all newborn babies. That's where the name 'Christmas box' comes from. 'Box' refers to the coffins in which the babies would be buried. Mgijima preached that the Fast of Esther was to be observed.

Homily 5

Reading: Esther 5. Introductory greeting. The preacher asserts that he is pleased that the choir knows the hymns so well because they (the preacher) as children merely mimed because there were no hymn books. Now in these days the hymns are well known. This is indicative of the progress that the young people have done.

"From today's reading we heard "As long as Modercai the Jew is still at the entrance to the king's palace my power and glory are meaningless". We heard in the past days that Vashti was required by the king to parade herself in front of his guests because of her beauty. Note, this is merely external beauty. We heard that she was sent away because of her pride. Memucan advised that she should be sent away because her disobedience might set a bad precedent for their wives. So Esther was chosen as queen, a Jew, though this was not known. The two men plotted to kill Ahasuerus and Modercai's deeds prevented this and so his name was written in the official records.

We heard how Haman was promoted and how Modercai refused to bow down before him. So Haman wanted to kill all the Jews, not only Modercai. He might have suspected that someone else among the Jews Modercai might arise if he did not kill them all. Modercai informed Esther and implored her to intervene and prevent this, failing which God himself would intervene to save the nation of the Jews. She too and her household might not escape. So Esther was prepared to go into the king's presence even if it meant she would die. She ordered a fast of all the Jews.

The book of Esther and the book of Ruth are the only books in the Bible named after women. This is because of their bravery. The Jews were in exile. God wanted to show the house of Israel that 'he' still remembers them. Though the word "God" does not appear anywhere in the book God's spirit is present everywhere.

Esther knew there was no option for her but to go into the king's presence even if he had as yet not pointed his sceptre towards her. She had faith in her prayer. The king was seated on his throne. The king had servants to look after all his needs. So Esther went into the courtyard that the king might see her. The king saw Esther in the courtyard. She received *ufefe*. Such is the power of prayer. Trust in God. We

know how politicians promise us things when they want us to vote for them. But when they get into power they forget even those who were their neighbours who voted for them.

But this was not the case with Esther. She knew where she came from. Haman did not know the relationship between Esther and Modercai. He was her father. Esther touched the king's sceptre. She won his favour. He promised to give her anything that she asked for, up to half of his empire. She invited him and Haman to a banquet. Again the king made the same promise. Again she invited him and Haman to a banquet the following day where she would reveal her request.

Haman was very happy about about the turn of events but got upset when he saw Modercai at the entrance to the palace. Modercai did not show respect to Haman, Haman who was godless. We need people like Modercai. All others bowed down down before Haman with the exception of Modercai. Haman was angry at Modercai, a foreigner. Haman wanted to share with his wife and others his greatness and the honour that had been bestowed on him. Only he and the king had been invited to the banquet by the queen. But Modercai upset him. The queen had invited them to another banquet but the sight of Modercai upset him.

So Zeresh his wife said that he should get rid of Modercai by building gallows and hanging him on them. Remember Jezebel and Naboth? How she incited her husband to get rid of his enemy? His wife was leading him astray. Zeresh did not see anything wrong with murder. She expected Haman to be happy after killing Modercai. But how can one be happy after committing murder? When you get advice from another person think it over carefully because that person's advice might be your downfall. Maybe your advisor intends for you to be destroyed and laugh at you afterwards. Be careful.

Surely Haman went to bed happy because of his wife's advice. He is happy at the advice to kill instead of being happy for the honour he had received from the queen. He was a hard-hearted man. That's where we leave the reading today.

Esther's prayer has been answered, she has entered the king's presence and won his favour. She can now request anything she likes. We know that there is sometimes a curse (*isiqalekiso*) on one hand and good prayers/intentions on the other. We need to pray hard for our intentions to be acceptable. God heard Esther's words of

prayer. The king showed "ufefe" towards Esther. That is the story today. Tomorrow we do not know what is going to happen.

Let us bring our prayers and see if they can be like Esther's prayer. A prayer that came from the heart. Maybe God will point his sceptre towards you. You must pray in earnest. Pray like Esther. There is no difference between you and Esther. She was a Jewish girl, so are you. Pray!"

Petitionary preface

Introductory greeting. *Ummeli bungqina* asks for pardon for his inappropriate dress code and transgressions. Asserts that he testifies under the spirit of prophecy, not that of eldership. Affirms that God raised the two prophets. Crowdy preached that the heathens should prepare arms themselves for war and the black nation should prepare to meet God. Crowdy requested to go to Africa but the authorities refused. Mgijima was raised in Hewu(Whittlesea district).

Ummeli bungqina requests prayers for his family. "Today's word is that Esther invited the king and Haman to the banquet. May God do good things for me. Come forward to pray. God heard Esther's prayer.

Hymn: *Uncedo lwam luvela kuYehova owenza izulu nomhlaba*(My help comes from God who made heaven and earth). The leader of petitions goes to the opposite side to face side entrance. All stand while hymns is sung. Fifteen women come to the front to present their petitions.

Petition 35: Introductory greeting. Affirms her testimony as being under the spirit of prophecy and acknowledges the Two Prophets, the Seven Keys and Ten Commandments which are armoury. May her transgressions be forgiven. Esther went to the king in spite of what might have happened to her. "May God make me well so that I might be well by the time the Fast ends. During this fast I have been able to jump up and down, something I could not do before". (She weeps as she prays.) "May my coming to church not be meaningless. God has protected me from the bad things that have happened to others. I thank 'him'". Prays for her children who worship at other places. "God remember me and accept my everything".

Petition 36: Introductory greeting. From today's words she requests hymn *Yehova ndithembela kuwe* (God, I trust in you). Congregation obliges.

Petition 37: Introductory greeting. She acknowledges the Two Prophets, Seven Keys and Ten Commandments. "God has made it possible for my legs to carry me today to be at church". Requests prayer for herself and her children. "The words of Esther and Vashti remind us what is to be done. Esther was humble (*wayelulamile*). She saved her people. *Ndixakekile Mvangeli* (I am overpreoccupied), I ask for prayers for my children".

Petition 38: Introductory greeting. The woman petitioner acknowledges of the Two Prophets, Seven Keys and Ten Commandments. Petitioner is grateful for getting the Sabbathday and the Fast of the Young Girl. Esther prayed in truth (*ngenyano*). Petitioner asks pardon for transgressions. May she be truthful like Esther. Prays for those who are in hospital. May all young girls be like Esther, truthful.

Hymn: *Thixo akunangqaleko* (God you have no beginning) is sung.

Petition 39: Introductory greeting. Asks for pardon for transgressions. Affirms that she testifies under the spirit of prophecy; acknowledges the Two Prophets, Seven Keys and Ten Commandments. Thanks God for looking after her. Prays for her mother, her children and her brothers and sisters.

Petition 40: Introductory greeting. She asks forgiveness for failing to attend Fast services because of work commitments. Acknowledges the Two Prophets, Seven Keys and Ten Commandments. "In the midst of troubles (*iinzima, izilingo*) protects us Oh God. May God be with us during this Fast". Thanks God for 'his' goodness. "These are times of confusion as in the days of Susa. God knows my problem (*ingxaki*). May God grant me my needs". Asks from God that she may be truthful like the Jewish girl who fasted for three days. Can she too be like her?

Petition 41: Introductory greeting. Acknowledgement of the Two Prophets, Seven Keys and Ten Commandments. The petitioner, a woman, thanks God for all good things and for this day. May the words of today live in her heart.

Petition 42: Introductory greeting. She pleads for pardon for all her transgressions and for not being present at services. Affirmation of her testimony as being under the spirit of prophecy. "God has protected me from my enemies". Thanks God and prays for her parents. "Today's word is 'What is your request from God'? God knows what I need. There is an animal that lives in water (crocodile?) and yet it is full of scales (*intsente*). May I not be like this animal".

Hymn: *Xa umhlaba uphithizela* (When the world is in confusion).

Petition 43: Introductory greeting. Begs for pardon for missing church services, for her transgressions and for upsetting (*nangokuphazamisa*) the church. She requests hymn "Lizalis' idinga lakho" and congregation obliges. At the end of the hymn she requests that her name be written in the book.

Petition 44: Introductory greeting. She asks pardon for transgressions and for missing some days of the Fast; acknowledges the Two Prophets, Seven Keys and Ten Commandments. Asserts that God will not punish those who follow in 'his' path.

Petition 45: After the introductory greeting the woman petitioner asks for pardon for inappropriate dress code. Acknowledges the Two Prophets, Seven Keys and Ten Commandments. She requests prayers for her family.

Petition 46: Introductory greeting. Asks for pardon for her transgressions, for missing services. Acknowledgement of the Two Prophets, Seven Keys and Ten Commandments. "God knows my problem. May God show me favour".

Hymn: *Yizani nibone imisebenzi kaThixo* (Come and see the works of God)

Petition 47: The petitioner says the introductory greeting after which she asks for pardon for her transgressions, for missing services. Acknowledgement of the Two Prophets, Seven Keys and Ten Commandments. Requests prayers for her family.

Petition 48: Introductory greeting. She thanks God for keeping her and asserts that she is testifying under the spirit of prophecy; acknowledges the Two Prophets, Seven Keys and Ten Commandments.

Petition 49: She says the introductory greeting and then asks for pardon for her transgressions, for missing services. Acknowledges the Two Prophets, Seven Keys and Ten Commandments. Asks for prayers for herself. May today's words live in her heart.

Thanksgiving for the petitions of the saints

Reading: Psalm 15. Introductory greeting. Elder Majezi gives thanks for the petitions that were presented. "May God hear your prayers as he heard the prayer of Esther. Yesterday I attended an ecumenical service in Alice where the way of doing things is different from ours. They were amazed at the way I did things and afterwards I told them that is how I have been taught. They said they would like to come to my church to see how we do things and I told them that they're welcome. David asked who is worthy to stand on God's hill. The answer is that it is the one who does not slander his neighbour, the one who does not lend money to others for the sake of profit, interest. We all know that this is a common practice. God is against it.

God is destroying the world. Even young people today suffer from high blood pressure and sugar diabetes. There are diseases like AIDS which cannot be cured. There are even bigger diseases coming. God is destroying the world. Let us move closer to God. God wants young women and men who are earnest".

Closing prayer

May the God of peace be with us as we leave on this Sabbath day of the Fast of Esther. Esther wore her royal robes today. Susa was in confusion. Esther was promised anything she requested. She walked slowly. (These words of walking slowly are repeated at several intervals during the prayer). She invited the king and Haman. Today we heard that the gallows was to be built so that Mordecai could be hanged from them and so that Haman could be happy". The Lord's Prayer is recited in the usual fashion and the prayer is concluded with a formulaic conclusion.

Fast of Esther

Day 6. 08 January 1995

Scriptural preface

Introductory greeting. Asks for pardon for excesses (*izigqitho*) and transgressions (*iziphoso*). Affirms that he is testifying under the spirit of prophecy. "God remembered me and raised for me two prophets, one this side and the other that side. In Philadelphia, Pennsylvania, Chicago, Washington the prophet preached that the heathens should arm themselves for war. However, the black nation was to prepare itself to meet its saviour. He wanted to come to Africa but those in power refused.

Mgijima was raised in Africa so that we could be called 'saints'. He preached: 'Yes you do worship God but you worship 'him' dishonestly. Abandon your dishonesty' (*Ewe niyamkhonza uThixo kodwa nimkhonza ngeqhinga. Phumani eqhingeni*). God will confront me for my sins. So it is the Fast of Esther. We can beautify ourselves with oils and creams as much as we like but if our hearts are not beautified all is without gain. May I be like Esther".

Homily 6

Reading: Esther 6. Introductory greeting. "Today is the sixth day of the Fast of Hadasa, the young girl Esther. I shall preach as God instructs me. I shall preach the words of Esther. I am thankful that one day it might be recorded in the books that so and so (referring to himself) also preached on this day.

Jehu gave the kingdom to Assyria. This is where the trouble started. They destroyed everything. And afterwards Nebuchadnezzar became emperor and sent Juda into exile. The prophet preached "mathambo hlanganani". Jeremiah preached that God had not deserted them. Then the Persians under Cyrus came to power. They too had power over Juda. Under Koresh they were able to go back home. They knew that eventually God would be on their side. They wondered whether they would ever be independent under the Persians. Israel went back to God. After Koresh came Ahasuerus and he tried to conquer everyone though not with

complete success. He ruled from India to Ethiopia but was unsuccessful with the Greeks.

So we come to the book of Esther. The main words today are: "You are beginning to lose power to him. He will certainly defeat you" (Esther 6:13). We heard how Esther became queen of Persia. We heard how Modercai refused to bow down before Haman because he was a Jew. So Esther was prepared to meet the king even if this led to her death. So Haman is invited to the banquet by Esther because she had heard that the Jews were to be killed. Esther was promised everything (by the king). Haman boasted about his position of power and prestige. So he was not pleased with Modercai who was at the entrance to the palace. This despite all the honour shown to him (Haman). His wife advised that gallows be built for executing Modercai.

The king called in Haman and asked him how the king should honour a man with whom he was well pleased. Haman thought that he was the man the king wished to honour. So he advised that that man be robed with royal robes and to be mounted on a horse and paraded. And so things were radically changed. Modercai was honoured and paraded through the whole city.

Zeresh must have been deeply disturbed to see such a sight. Zeresh knew that the Jews were strong and said that Modercai would eventually have power over Haman. And so the words are: You are beginning to lose power to him. You will certainly lose.

As we remember, Moses was chosen to defeat Pharaoh. Modercai was victorious because of conversion (*ngenxa yokuguquka*). Moses was reluctant when God sent him to Pharaoh. 'Let my people go' Moses was to tell Pharaoh. So Pharaoh released them under the power of Moses. People of God, Israel, were released. 'You are beginning to lose power to him, surely you will lose'. Pharaoh's army came to destroy them, but 'You are beginning to lose power to him, eventually you will be defeated'. 'You will no longer be called Jacob, you will be called Israel'. Jacob was not defeated. This is because he walked with God, with the angel, even though he was hurt in the hip. 'You are beginning to lose power. Surely you shall be defeated'.

Esther was dependent on God. She was diplomatic and so the Jews were saved. 'You are beginning to lose power...' Satan (*umtyholi* = literally 'the accuser') will try all sorts of things but will be defeated. We are not meant for destruction. As Paul said 'We are those whose spirit has been strengthened'. 'You are beginning to lose power...' God wants people who are clever/sharp (*abantu abakhaliphileyo*). Moses sent men on reconnaissance to Canaan. Moses slept (died) and was succeeded. And so Jericho was captured. 'You are beginning to lose power...' When you have trust in God nothing will overcome you. 'You are beginning to lose power to him. Surely he will defeat you'.

Petitionary preface

Introductory greeting. *Ummeli bungqina* asks for pardon for his inappropriate dress code. He acknowledges the Two Prophets, Seven Keys and Ten Commandments and asks to be strengthened. He then asserts that he has heard today's words.

Petitions of the saints

Petition 50: Introductory greeting. The petitioner, a very old lady, asks pardon for transgressions and asserts that she is testifying under the spirit of prophecy, not that of eldership. She acknowledges the Two Prophets, the Seven Keys and Ten Commandments. The petitioner then asks for strength and that the church be patient and tolerant with her because she can hardly see. She thanks the Elder for fetching her from her home with his car and bringing her to church. She wishes she had a photo of the congregation so that she can look at it when she longs for them. She is thankful that despite her confusion in her old age God is with her and the congregation is helpful. She wishes everybody strength.

Petition 51: Introductory greeting. The petitioner asserts that her testimony is under the spirit of prophecy. After saying this she acknowledges the Two Prophets, the Seven Keys and Ten Commandments. The petitioner says that she is troubled because she woke up after the first bugle. She almost missed the cup (communion) today because of bodily aches and pains. The devil was trying to keep her away from church. She expresses that she was determined to march around the church with the congregation and she managed. She thanks God that

she could come. May God be with her even in the future and may he strengthen her. "May I hold fast to God's law. May the words said by trustee so and so (she mentions him by name) during the sermon that 'You are beginning to lose power to him...surely he will defeat you' remain in me".

Petition 52: Introductory greeting. She asks for pardon for her transgressions and acknowledges the Two Prophets, the Seven Keys and Ten Commandments. The petitioner thanks God for this day and prays for her children. She requests a plan/solution from God because tomorrow is a day of work and she would like to be at church.

Petition 53: Introductory greeting. She asks for pardon for arriving late and affirms that her testimony is under the spirit of prophecy. The petitioner then acknowledges the Two Prophets, the Seven Keys and Ten Commandments. She thanks God for all good things and for steadfastness. She asserts that she has heard today's word which says 'You are beginning to lose power to him, surely he will overcome you'. "May I be like Modercai who refused to bow down before Haman. Like the three young men, Shadrack, Meshack, and Abednego who were prepared to be thrown into the furnace may I too be steadfast".

Fast of Esther

Day 7. 09 January 1995

Petitionary preface

Introductory hierarchical greeting. The elder then asks for forgiveness for his transgressions and asserts that his testimony is under the spirit of prophecy and not that of eldership. He then continues: "Preaching on the other side of the great waters Crowdy said that the heathens should prepare arms for war but that the black nation should get ready to meet God. Crowdy wanted to come to Africa but was refused permission. But he vowed that though he would lie down (die) in America, he would wake up in Africa, speaking a different language and they would not be able to recognise him. (In one of his visions) Crowdy saw many talbes with cloths with the names of all churches and also one on which was

written 'the Church of God is the only plan'.

"Mgijima was raised in Africa and he preached that 'Yes, you do worship God but you are not honest in your worship. Abandon your dishonesty'. He armed us with the Seven Keys and the Ten Commandments which are the passage/corridor (*irhangi*) leading toward God. We are building this ark with the Seven Keys because God is destroying the world and will leave no survivors.

"I have come here today to worship. I thank God that I was able to go through these seven days. I request prayer. Not everybody is able to take part in this Fast. I am grateful that I could. May it be the same today, tomorrow, and tomorrow."

Homily 7

Reading: Esther 7; Revelation 22,13-14. Introductory greeting. The preacher affirms that his testimony is under the spirit of prophecy and not that of eldership. "God raised for us two prophets. Crowdy preached that a big war was coming. He preached saying that the heathens should arm themselves for war and that the black nation should prepare to meet its God. Even today the gentiles are still manufacturing arms. Crowdy wished to go to Africa but he was refused permission. He preached that he would arise in Africa, speaking a different language.

Mgijima was raised up in Africa and he preached that God had instructed him to gather his sheep into a cave for there was a great hailstorm coming. Nothing would be safe or escape, not the bird in the air, nor the fish in the water nor the meercat in the hole. He preached that he was the last ambassador and after him would come Michael and with the sword (*uMikayeli nekrele*). Mjijima brought us the Seven Keys and Ten Commandments.

May I be worthy of being called a saint. May God grant me all my needs. I did not expect that I would be required to preach today. I am not really well prepared but I will try.

Ahasuerus ruled from India to Ethiopia, 127 provinces. He threw a big banquet for all dignitaries from all these regions. The venue for the banquet was well

decorated with all sorts of ornaments and all sorts of beautiful paving. Even their eating and drinking utensils were made of gold and silver. Even the drinking was according to rules. All could drink as much as they liked from all these assortments of drinks.

In the midst of all these festivities the king remembered his exceptionally beautiful wife and sent for her to come and parade her beauty in front of all these dignitaries (The preacher continues to narrate the story of Esther from chapter one onwards). Vashti was deposed because she set a bad example for other women. She was to be replaced by a more worthy woman. We remember that when David became king he was succeeding someone who was not worthy. God can raise people from stones, people who are able to live according to 'his' commands.

There was a search for this most worthy person all over the empire. Esther the daughter of Modercai was amongst these young girls/virgins. She was a Jew in exile (*umthinjwa*). Esther was the most beautiful of all these young girls and she was chosen to be queen... Modercai discovered the plot of Bigthana and Teresh to kill the king. They were hanged and Modercai's name was written in the official records. This means that your every deed, whether good or bad, is written next to your name.

Haman was made prime minister and all were required to kneel down and bow before him. Modercai refused to kneel down and bow before Haman. Modercai remembered the law of Sinai which said 'You shall have no other gods before me'. The news Modercai's refusal were carried to Haman by newsmongers (*ngabathuthi beendaba*). Watch out Israel, many have been destroyed because of newsmongers. So Haman planned to kill Modercai and all the Jews. He promised that money would be put into the royal treasury.

Ahasuerus agreed that the Jews may be killed. Letters were sent all over the empire that the Jews were to be killed. Some of the Jews did not know how this decision had been arrived at. All these letters had been sealed with the king's seal which made them official. As the king and Haman were drinking and merry there was confusion.

Modercai might have received two such letters, one at the entrance to the palace and the other one at home. Modercai tore his clothes and wore sackcloth. The

servants at the entrance must have been astonished to see Modercai's condition and so they informed the queen. She sent clothes for him but he refused to wear them because he had not forgotten what had brought him there. Then Esther realised that something was amiss and she sent servants to enquire.

Modercai informed her that the Jews had been bought for slaughter (*bathengelwe ukubulawa*). Esther informed him that no one was allowed to go into the king's presence unless the king pointed his sceptre towards that person. Modercai told her that she should not think that she was safe. He told her that maybe it was for this that she was made queen. Esther ordered a fast of all the Jews....

On the third day of the fast Esther invited the king and Haman to a banquet. The king must have realised that there was a motive for the invitation and so he asked her what her request was and promised to grant it, up to half his empire... Haman was proud of the honour bestowed on him by the queen but he was upset at the sight of Modercai...He planned to have Modercai killed and so he built gallows....

The king remembered Modercai's good deed and wanted to reward him for this. On one hand Haman wanted to kill Modercai and on the other hand the king wanted to honour Modercai. Haman thought that it was him that the king wanted to honour".

The preacher continues: "So the king wanted to honour the man with whom he was well pleased. Haman described how this honour should be shown: that man should be dressed in royal robes and put on a horse and paraded through the city on this horse which should be led by the man holding the highest office in the empire.

All who saw this spectacle must have been amazed at the sight. Haman's own family must have wondered whether their father had gone out of his mind because they had spent the whole night constructing the gallows and the next thing Haman is leading the horse through the city and shouting: 'This is how the king honours the one in whom he is well pleased'. Watch out *Israel*, you might be required to honour your enemy in a like manner. Haman must have been embarrassed afterwards when he related to his family what had transpired on that day.

And so Haman went to the banquet the second time and the king repeated his promise to the queen. She requested the life of Haman who had planned to have

the Jews killed. Haman must have been so shocked that he must have fallen off his chair and hid under the table. The king was angry and left the room. When he returned he saw Haman on the queen's couch and said; 'Now you want to rape my wife right in front of me'. The king was informed that gallows had been built to hang Modercai. The king must have forgotten that it was his seal that had made the planned extermination of the Jews official. Watch out Israel. You might plan something with another person but you may have to pay the price all by yourself.

'I am alpha and omega'. In the case of Shadrack, Meshack and Abednego God was the beginning and the end. They were unharmed because 'I am the alpha and omega'. So Modercai's life was spared. 'I am the beginning and the end'. Remember *Israel*, even if your enemy surrounds you your God is the beginning and the end. They crossed the Red Sea with the waters on either side because he is the beginning and the end. Call out on your God who is the beginning and the end. He overcame the enemies of Modercai. Your God showed you *Israel* that he is the beginning and the end".

"After this fast we are going towards the commemoration of the Prophet. Bring your requests here. 'I an alpha and omega'".

Petitionary preface

After the introductory greeting *ummeli bungqina* affirms that he is testifying under the spirit of prophecy; acknowledges that God sent them the Two Prophets. "In his preaching Crowdy said that the heathens should prepare for war and that on its part the black nation should prepare to meet its God. Crowdy wanted to come to Africa but the authorities refused to grant him permission. Enoch, the seventh after Adam, was raised in Africa and gave us the Seven Keys and Ten Commandments". The leader of testimonies then asks for faith (*inkolo*). "May God remove cruelty/evil (*inkohlakalo*) from my heart. 'I am alpha and omega'. Come forward saints and bring your requests."

Petitions of the saints

Petition 54: Introductory greeting. The petitioner affirms that she is testifying under the spirit of prophecy; acknowledges the Two Prophets, the Seven Keys and Ten Commandments. She then thanks God, the God of 'the righteous one of the east' (*Ilunga laseMpumalanga*). "God you are great. David praised God for the great things he had done for him. God has been with me over the past days. The Trustee has spoken. Make me righteous (*ndilungise*) oh God. Let me gain something from this Fast like Esther and Modercai. We bring our troubles before you God, we the children of the Watchman. We throw ourselves at your feet. Make us well-stamped as we leave here (*masiphume apha singqushekile*).

Petition 55: Introductory greeting; testimony under the spirit of prophecy; acknowledgement of the Two Prophets, the Seven Keys and Ten Commandments. The petitioner thanks God that she could be present on this seventh day of the Fast of Esther. She requests prayer because they are overburdened/confused (*sixakekile*) at home. "May the alpha and omega visit us. May he make her son well. He has been ill a long time. I have not eaten or drunk anything. May God hear my prayer like Esther. He son is still very young. He is the only man at our home. The rest slept (died) at Ntabelanga. I have many children, sons. They do not care to know that we're praying. God forgive me my sins".

Petition 56: Introductory greeting. The petitioner acknowledges the Two Prophets, the Seven Keys and Ten Commandments. She requests hymn 'When the world is in confusion (*Xa umhlaba uphithizela*) and the congregation obliges. "May God hear my prayer".

Petition 57: Introductory greeting. The petitioner then asks for pardon for her transgressions. She thanks God who in the last days "raised for us two prophets, one the other side and the other this side (of the sea). They brought us the Seven Keys and Ten Commandments. As I go around this tabernacle three times may God grant me my needs. I was supposed to be at work today but I phoned them at work and informed them that I could not come. In my sleep I saw many *Israelites* with many suitcases. I asked them whether it was the time for the Passover already. Who had sent them here? They did not answer. I remember Esther. May I be able to welcome the people who come to me. I do not know what this dream

means. May God grant me enough food and money. May I know what to request from God. Haman dug a pit for Modercai. This dream reminds me of Elder Sbhene who told me never to send the people of God away. It is because of God that we were able to build that house".

Petition 58: Introductory greeting. The petitioner then asks for pardon for her transgressions and then requests a hymn.

Petition 59: Introductory greeting. She asks for forgiveness for her transgressions and then continues to affirm that she is testifying under the spirit of prophecy, and not that of eldership. She acknowledges the Two Prophets, the Seven Keys and Ten Commandments. She thanks God that she is present at church today though she had originally planned to be away on holiday. She prays for her family and the women with whom she attends church. "I came to this church voluntarily. May I be steadfast. God has sent us these Trustees who are our children to teach us though we are older than they. We sometimes say bad things about each other though we worship together in the same church. I had not planned to testify. I had hoped to testify by requesting a hymn but God has refused. God always answers my prayers, evangelists of the *Israelites* (*mvangeli woSirayeli*) she says directing herself to a certain specific evangelist. She continues: "God I love those children at my in-laws as if they were my own flesh. Let love grow in this church".

Petition 60: Introductory greeting; affirmation that her testimony is under the spirit of prophecy; acknowledgement of the Two Prophets, the Seven Keys and Ten Commandments. She expresses pleasure at being present on this day. "Haman was punished for his bad deeds. May my deeds be good. May our children be able to distinguish between good and bad".

Petition 61: Introductory greeting; affirmation of testimony under the spirit of prophecy; acknowledgement of the Two Prophets, the Seven Keys and Ten Commandments. "God has moved my conscience so that I could participate in all the seven days of the Fast of Esther. May I be well ground (*ndingqusheke*) like the grains (*iinkozo*) of which the Prophet spoke. May God turn me inside-out (*andigocagoce*). May I be true within. Your words Trustee have reminded me of my old father". The petitioner then requests that may she step (may she walk well) and may her steps not be destructive. "May God grant me money. I stopped

working. May my mother see the fruit of her labours. May my name not be erased from the book of life".

Petition 62: Introductory greeting. She then requests the hymn *Ndiyawubona lomsinga umhle* (I can see the beautiful stream) and the congregation obliges.

Petition 63: Introductory greeting; assertion that her testimony is under the spirit of prophecy; acknowledgement of the Two Prophets, the Seven Keys and Ten Commandments. She then requests faith (*ukholo*). May she have good manners (*imbeko*) like Esther. She also requests *amathamsanqa* (blessings/luck).

Petition 64: Introductory greeting. She asks for pardon and then acknowledges the Two Prophets, the Seven Keys and Ten Commandments. She gives thanks that she has been taught how to pray. She asks God for pardon but she feels that her mother's burden is sufficient. It is too heavy. "May God make my burden light. It is enough". The petitioner is very emotional and goes back to her place crying.

Petition 65: Introductory greeting. She acknowledges the Two Prophets, the Seven Keys and Ten Commandments. The petitioner prays for her family. She has heard today's reading and she asks for strength.

Petition 66: Introductory greeting. She asks for forgiveness for her transgressions and then asserts that she is testifying under the spirit of prophecy, and not that of eldership. "May God give us strength. I was involved in a car accident in Cape Town and my legs were injured but at least I can walk again. May God give me the right attitude/disposition towards my colleagues at work. She weeps.

Petition 67: Introductory greeting. She asks for pardon and then acknowledges the Two Prophets, the Seven Keys and Ten Commandments. The petitioner thanks God for keeping her and her parents (*ngokusigcina*). May God look after her family. She then requests patience and tolerance (*umonde nokuzeka kade umsindo*). "God knows the confusion (*ukuxakeka*) in my family. May my name be recorded in the book".

Petition 68: Introductory greeting. She asks for pardon that she is dressed inappropriately. The petitioner then expresses her acknowledgement of the Two

Prophets, the Seven Keys and Ten Commandments.

Petition 69: Introductory greeting. Asks for pardon for her transgressions and then requests hymn *Ndiyakuthemba* (I trust thee) and the congregation obliges.

Petition 70: Introductory greeting. The petitioner then asks for forgiveness for her transgressions and then affirms that her testimony is under the spirit of prophecy. She acknowledges the Two Prophets, the Seven Keys and Ten Commandments. She requests prayer. "I remember yesterday the Elder said that some of us do not know why we're fasting. I do not know why I am fasting. I do not know Esther. I pray for my only brother. He is unconcerned. I pray for my studies. May God bless my efforts. I feel pain (she weeps). May I be like Esther. May I be born anew. May Jesus enter into my heart".

Petition 71: Introductory greeting. After the greeting she requests the hymn *Bulelani kuYehova kuba elungile* (Give thanks to the Lord for 'he' is good) and the congregation obliges. "That is my request".

Petition 72: Introductory greeting. She asks for pardon for her transgressions and inappropriate dress code. She affirms that her testimony is under the spirit of prophecy and then goes on to acknowledge the Two Prophets, the Seven Keys and Ten Commandments. She prays for conversion (*inguquko*).

Petition 73: Introductory greeting. She thanks God for keeping her over the past week. She asserts that her testimony is under the spirit of prophecy and then acknowledges the Two Prophets, the Seven Keys and Ten Commandments. "May God grant my petition".

Thanksgiving for the petitions of the saints

Introductory greeting. Affirmation that his testimony is under the spirit of prophecy, and not that of eldership. "Crowdy preached that the heathens should make weapons for war but to blacks 'prepare to meet your Lord'. And here the Watchman of Israel preached that a great destruction of the world was coming. Nothing would be safe, not the bird in the air, the fish in water, nor the gala in its

hole. As one traditional healer (*ixhwele*) said 'Mgijima preached here at Ntabelanga but his voice/word was heard as far down as the coast'.

"God has looked after me in spite of everything and I am able to be here. It is my responsibility to see that this church progresses in all places. May God be with me till the last day. May I not be like Naomi the Jewish girl. May God be with me until the feast of the commemoration of the Prophet".

Homily 8

Reading: Esther 8. Isaiah 14,1-23. Introductory greeting. "We read these words to give thanks for the petitions of the saints. This is probably the eighty third (83) Fast of Esther that we our church is keeping. The Prophet (Mgijima) said that we should pray for freedom (*inkululo*).

In one of his prophecies the Watchman said that he saw two bulls; one a goat and the other a They fought fiercely and parted. They met again and fought fiercely for the second time. Behind them came a baboon. It looked at them, got furious and broke both their necks and then led the way.

I remember in the days gone by that a black person was nothing to a white person. A black person was not deemed worthy even to sit next to a white person in the front of a pick up truck/van. The black person had to sit at the back. When in the employment of a white person a black person was not allowed to drink from a proper cup but had to drink from a jam tin. I am not talking about the reading but about the prophecies of Mgijima. "Do not confuse these things like Bob (Robert) Edgar did in his book *Because they chose the plan of God*. (It is quite evident that the preacher is addressing himself to the researcher).

"In 19...(inaudible) the Prophet donated a a cow to the ANC meeting held in Queenstown so that they could have something to eat during their deliberations. He said to them: "We are pushing the same mountain but we push in different ways. We push with the spirit (*ngomoya*) and you with the flesh (*ngenyama*)". Today the baboon is leading, the black person is leading. The prophet's words have come true. Who dare says the Prophet was lying! There has been no bloodshed, the baboon broke the two bulls' necks and did not spill any blood.

The ANC has won but we have not yet won. How many of us could not be here today because they had to go to work? We (believers) have not yet been freed. We know that sometimes the teachers at school do not grant permission for our children to come to church. This is because we have not yet been freed. Those among us who do not go to work on days such as the Fast stand to lose a lot of money from their salaries. People in the world now do as they like. They build shacks wherever they like because they have been freed. But we are not yet free. I am merely attempting to enlighten your minds (*Ndizama ukunivula iingqondo*).

In the story in the reading we heard how the girl Esther was honoured. Vashti had forgotten her position and how she had been honoured by the king who was now calling for her. Remember Isaiah said: 'I have tended this vineyard and given it everything it needs but where is the fruit?' God will destroy the fence he has built around the vineyard. God will withhold the rain. May we with the graces (*iimfefe*) God has given us not be fruitless. The Jewish girl was obedient to the teaching of God and the teaching of her parents. That is why Solomon says that you should write this teaching down in your heart that you may not forget it. That was the Jewish girl (Esther). It was not her but God working in her heart.

"Esther was given Vashti's throne through no effort of her own but through God. Haman, a cruel man, was honoured. He did not know the king's intentions. He planned to kill not only Modercai but all the Jews. He thought that this would bring him fame. He had forgotten or chosen to overlook the good deed Modercai had done in exposing Bighthana and Teresh. This book of Esther has been chosen this month that it may teach/instruct us.

God had put Esther in her position for a purpose. These are the words of Modercai to Esther. Esther considered these words carefully. There are people who do not know that positions of power carry responsibility (*uxanduva*). Haman was not pleased in spite of everything he had as long as Modercai was still at the entrance to the palace and refusing to bow down before him. Others must have warned Modercai against his refusal to bow down before Haman. Modercai must have told them that as a Jew he could and would not kneel down and bow before Haman.

"So the king could not sleep. God does not sleep when his servant is in trouble. When God seems to take a long time to answer 'he' is merely testing your patience/steadfastness. Modercai never insisted on his right to be rewarded for the good deed he had done. He kept quiet. His silence was like an investment in a bank that is used for a rainy day. So the very same Haman had to honour Modercai his enemy in the sight of all. Haman had planned everything differently. 'A person proposes but God disposes' (*izicwangciso zezomntu kodwa izigqibo zezikaThixo*). That is how the evil person comes to an end, like chaff in the wind. The prayer of the evil person is nothingness (*intshontsho*), it is not earnest because that person does not really intend to repent. It is like the nine lepers who forgot to give thanks because they were out of their misery.

"Esther's request was that the lives of her people should be spared. Modercai was given the king's crown and allowed to write to his people using the royal seal. These letters were dispatched on fast horses. The Jews then became a feared nation and many people became Jews because of this. The Watchman said that through this Fast we should ask for freedom (*inkululo*).

"Yesterday power was in the hands of Vashti and Haman. Today power is in the hands of Esther and Modercai. God will establish 'his' own kingdom. His people will be free so that they can worship in the way that God wants them to. My father said to one white person that he heard this in 1916, viz that there will not be *inkululo* until more blood had been spilled to add to the number of the saints who had been slain".

Homily 9

Reading: Esther 9 . Psalm 57,11 Introductory greeting. "We are in the month of Tibet when Modercai who was the enemy of Haman has now been put in a high position. Esther instructed that there be a fast. The king promised Esther anything that she requested, up to half his empire. Modercai is now a great man in Susa. He instructed that letters be written to all the Jews in the empire and be despatched on fast horses. And so Modercai and his sons were killed. They and others were killed until the fourteenth day of Adar. So this day was to be remembered as a day of feasting for all generations to come.

"We hear that even when they were amongst nations the Jews were heroes. What happened to Haman is a lesson. Whatever evil you plan you are planning it for yourself. May your wishes and prayer be like Esther's, sincere and not a mere mimicking of others".