

# Incwadi kaDaniyeli - Inani Elikhulu EliyiShumi Elinesibini

*Ukusetyenziswa Okuthathu Komthunywa: UkuTyhila lintshukumo Zesiprofeto*

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Ukusetyenziswa okuphindwe kathathu kukaEliya kubhekisa kumyalezo, kumthunywa, nakwintshukumo ngexesha lexesha lomgwebo olawulayo lukaThixo, oluqala ngomthetho weCawa eUnited States luze luqhubeke kude kube kukuvalwa kwexesha lovavanyo. Umgwebo olawulayo uyanda usuka kwixesha apho umgwebo kaThixo uxutywe nenceba, uye kwixesha apho imigwebo Yakhe ithululwa ngaphandle kwenceba kwizibetho ezisixhenxe zokugqibela.

Ukusetyenziswa kathathu komthunywa olungiselela indlela yoMthunywa womnqophiso kubhekisa kwisigidimi, kumthunywa, nakwintshukumo ngexesha lokuvala lomgwebo kaThixo wophando, nto leyo echaza ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Elo xesha liphela kumthetho weCawa osondelayo eUnited States, kuxa kuqala khona imigwebo kaThixo yokuphumeza.

UYohane umBhaptizi walungiselela indlela kaKristu, uMthunywa womNqophiso, ukuze aqinise umnqophiso ekuzalisekiseni kukaDaniyeli isahluko sesithoba, ivesi lamashumi amabini anesixhenxe. Ngokwenjalo walungiselela nendlela yokuba uKristu afike ngesiquphe etempileni yaKhe aze ahlambulule oonyana bakaLevi, awakwenzayo ekuqaleni nasekupheleni kobulungiseleli baKhe beminyaka emithathu enesiqingatha. Ukuhlanjululwa kwetempile yokoqobo kwakungumfuziselo womsebenzi waKhe wokuhlambulula itempile yomphefumlo yabo bamelwe njengaboonyana bakaLevi.

Umsebenzi waKhe ongokoqobo wokucoqa itempile wawukukuzaliseka kwesiprofeto, yaye xa Wawufeza loo msebenzi kuYohane isahluko sesibini, iindinyana zeshumi elinesithathu ukuya kwelamashumi amabini anesibini, uMoya oyiNgcwele wabakhokelela abafundi ukuba bakhumbule isiqendu esivela kwiTestamente eNdala esasisinxalenye yomsebenzi waKhe wokubahlambulula nokubacokisa abafundi, ekuzalisekiseni kukaMalaki wesithathu.

Kwiscatshulwa esikuYohane, uKristu wabonakalisa ukuba, xa itempile yomzimba waKhe iya kutshatyalaliswa, uya kuyivusa ngeentsuku ezintathu. Unxibelelwano namaYuda aphikisayo longeza ukuba ukulungiswa kwakhona kwetempile yokoqobo, okwakwenziwe nguHerode, nokwakugqitywe kwangalo kanye loo nyaka, kwakuthathe iminyaka engamashumi amane anesithandathu. UYesu wayebahlambulula abafundi baKhe ngomzekelo womnye wemithetho enxulumene nelizwi lesiprofeto awayelimise phakathi kweLizwi laKhe, ngomsebenzi weengelosi, uMoya oyiNgcwele nabaprofeti.

Wanika umzekelo wesiprofeto wokuba okubonakalayo kumela okokomoya. Wamisela isitshixo sesiprofeto senani elithi “amashumi amane anesithandathu,” njengomfuziselo wetempile. “Amashumi amane anesithandathu” yayililani leentsuku uMoses awayesentabeni ngazo esamkela imiyalelo yetempile. “Amashumi amane anesithandathu,” linani lee-chromosome ezenza itempile yomntu. “Amashumi amane anesithandathu” linani leminyaka (1798 ukuya ku-1844) eyazalisekiswa ekubuyiselweni kwetempile yokomoya eyayinyathelwe phantsi bubhedeni kwandule ke emva koko bubupopu.

Ukuhlanjululwa kabini kwetempile kuquka umfuziselo wokuba iintsuku ezintathu zilingana neminyaka engamashumi amane anesithandathu. Kuquka umgaqo wokuba okokoqobo kumela okomoya. Kwakumela kokubini ukuzaliseka nokuxelwa kwangaphambili kwesiprofeto. Ukuhlanjululwa okubini kumela inyaniso engaqondwa kakuhle lelinye iqela, yaza yatyhilwa kwelinye iqela.

Ukuhlanjululwa okumbini kuchaza ixesha apho ibandla likaThixo lonakaliswe lafikelela kwinqanaba lokuba libe “sisizukulwana esikrexezayo seenyoka,” esifuna umqondiso, lo gama umqondiso uchazwa kuso ngokuthe ngqo, kuba ekuphela komqondiso oya kunikwa ngumqondiso wokutshatyalaliswa kwetempile ethi ivuswe ngeentsuku ezintathu.

Nina sizukulwana seenyoka, ningathini na ukuthetha izinto ezilungileyo, nibe nibabi nje? kuba umlomo uthetha ngokuphuphuma kwentliziyo... Emva koko abathile kubabhali nakubaFarisi baphendula, besithi, Mfundisi, singathanda ukubona umqondiso ovela kuwe. Kodwa yena waphendula wathi kubo, Isizukulwana esibi nesikrexezayo sifuna umqondiso; yaye asiyi kunikwa mqondiso, ngaphandle komqondiso womprofeti uYona: Kuba njengokuba uYona waye ziintsuku ezintathu nobusuku obuthathu esiswini somnenga; ngokunjalo noNyana woMntu uya kuba ziintsuku ezintathu nobusuku obuthathu embindini womhlaba. Mateyu 12:34, 38–40.

Zonke ezi ntshukumo zesiprofeto zimelwe kuzo zontathu iinzaliseko zoMthunywa woMnqophiso esiza ngesiquphe etempileni yaKhe, njengoko Wenzayo kuYohane isahluko sesibini.

Ke kaloku iPasika yamaYuda yayikufuphi, waza uYesu wenyuka waya eYerusalem; wafika etempileni wafumana abo babethengisa ngeenkomo, neegusha, namahobe, nabatshintshi bemali behleli khona; waza, esenzile isabhokhwe ngeentsontelo ezincinane, wabagxotha bonke etempileni, kunye neegusha neenkomo; wayichitha imali yabatshintshi, wazibhukuqa neetafile; wathi kwabo babethengisa ngamahobe, Zisuseni ezi zinto apha; musani ukwenza indlu kaBawo ibe yindlu yorhwebo. Baza abafundi bakhe bakhumbula ukuba kubhaliwe kwathiwa, Ukutshiseka kwendlu yakho kundidlile. Athi ke amaYuda amphendula, esithi kuye, Usibonisa mqondiso mni na, ekubeni usenza ezi zinto? UYesu waphendula wathi kubo, Yidilizeni le tempile, ndize ndiyivuse ngeentsuku ezintathu. Athi ke amaYuda, Le tempile yakhiwa iminyaka emashumi mane anamithandathu, uze wena uyivuse ngeentsuku ezintathu? Kodwa yena wayethetha ngetempile yomzimba wakhe. Ke ngoko, akuvuka kwabafuleyo, abafundi bakhe bakhumbula ukuba wayekuthethile oku kubo; bakholwa sisiBhalo, nelizwi awalithethayo uYesu. Yohane 2:13–22.

UMthunywawomnqophiso wayemele ukuba ahlambulule kwanokucokisa oonyana bakaLevi njenge “silivere,” emela iLizwi likaThixo, kunye “negolide,” emela ukholo. UMthunywawomnqophiso wayeya kubahlambulula abafundi Bakhe ngokwandisa “ukholo” lwabo “elizwini” Lakhe lesiprofeto. Elo lizwi lesiprofeto lalenziwe ukuze lihlambe, kodwa kwanokucokisa. ILizwi Lakhe lesiprofeto lihlala limela uvavanyo, yaye kungoLizwi Lakhe lwesiprofeto apho oonyana bakaLevi becokiswa ngalo ngexesha xa efika ngesiqophe etempileni Yakhe.

“Ofolokhwelelo Lwakhe lusesandleni saKhe, yaye uya kuwucoca ngokupheleleyo umgangatho wakhe wokubhulela, ayiqokelele ingqolowa yakhe esiseleni.’ Mateyu 3:12. Eli lalingelinye lamaxesha okuhlanjululwa. Ngamazwi enyaniso, umququ wawusahlulwa kwingqolowa. Ngenxa yokuba babenobuze obugqithisileyo, belungisa okwabo emehlweni abo, ukuze bangayamkeli ingqeqesho, bethanda ihlabathi gqitha ukuba bamkele ubomi bokuthobeka, abaninzi bamfulathela uYesu. Abaninzi basaqhubeka besenza kwaloo nto nanamhlanje. Imiphefumlo iyavavanywa namhlanje njengoko bavavanywa abo bafundi endlwini yesikhungu eKapernahum. Xa inyaniso iziswa kufuphi entliziyweni, bayabona ukuba ubomi babo abuhambelani nentando kaThixo. Bayasibona isidingo sotshintsho olupheleleyo kubo ngokwabo; kodwa abavumi ukuwuthabatha umsebenzi wokuzincama. Ngenxa yoko baba nomsindo xa izono zabo zityhilwa. Bemka bekhubekile, kanye njengokuba abafundi bamshiya uYesu, bekrokra besithi, ‘Linzima eli lizwi; ngubani na onokuliva?’” Ulangazelelo Lwamaxesha, 392.

Abo “miphefumlo yavavanywayo” “kwindlu yesikhungu yaseKapernahum,” bala ukuqonda ukuba xa uKristu wayebaxelela ukuba mabayidle inyama yaKhe baze basele igazi laKhe, wayesebenzisa umzimba waKhe ongokoqobo ukugqithisa inyaniso yokomoya. Yayiyeyona nto kanye inye yokumelwa kwangaphambili yesiprofeto awayenzayo ngetempile kuYohane isahluko sesibini. Xa umgaqo wokuba okungokoqobo kuza kuqala kuze kumele okokomoya waqondwa “njengelizwi elilukhuni” abangazange bavume “ukuliva,” babuyela umva baza abangabi sahamba naYe kwakhona. Oko kwenzeka kuYohane isahluko sesithandathu, ivesi yamashumi amathandathu anesithandathu (666), emele umthetho weCawe oza kufika kungekudala, owawufanekisiwe ngumhla wama-22 Oktobha, 1844, owawuthi ke wona ufanekiswe ngumnqamlezo waseKalvari.

Ukususela ngelo xesha abaninzi kubafundi bakhe babuyela umva, baza abasahamba naye. Yohane 6:66.

KuYohane isahluko sesibini, uMoya oyiNgcwele wayekhokele iingqondo zabafundi ukuba “zikhumbule” isiprofeto esichaza inzondelelo kaThixo, yaye igama elithi “onenzondelelo” liligama elinye nelingu “onekhwele” kokubini kwisiHebhere nakwisiGrike.

Ngokuba intshiseko yendlu yakho indidlile; nezinyeliso zabo bakunyelileyo ziwile phezu kwam. IiNdumiso 69:9.

Inzondelelo kaThixo, ekukukhalazela kwaKhe, imele loo nxalenye yesimilo sikaThixo njengoThixo okhalazelayo, okhalazela kwakhe kubonakaliswa kwisizukulwana sesithathu nesesine phezu kwabo bamthiyayo. KuYohane isahluko sesibini, uMoya oyiNgcwele wayemisa ukuba ukuhlanjululwa okwenziwa nguMthunywawoMnqophiso kwenzeka kwisizukulwana sesine

nesokugqibela, nangona kusoloko kusekho abathile besizukulwana sesithathu abasamileyo xa indebe yesizukulwana sokugqibela izaliswa. Eso sizukulwana sisizukulwana esikrexezayo seenyoka.

UMoses wayemela isizukulwana sesine, yaye ngelo xesha uMoses, ngeentsuku ezingamashumi amane anesithandathu, wamkela umyalelo wokumisa itempile. Ngaloo mihla wamkela umthetho, lowo emyalelweni wesibini uchaza ukuba umona kaThixo ubonakaliswa kwizizukulwana zesithathu nesesine.

Wathi kuAbram, Yazi ngokuqinisekileyo ukuba imbewu yakho iya kuba ngabaphambukeli ezweni elingelolayo, ibe iya kubakhonza; nabo baya kuyicinezela iminyaka emakhulu mane; kananjalo nolo hlanga abaya kulukhonza ndiya kulugweba; yaye emva koko baya kuphuma benobutyebi obuninzi. Ke wena uya kuya koobawo bakho ngoxolo; uya kungcwatywa ebudaleni obulungileyo. Kodwa kwisizukulwana sesine baya kubuya apha kwakhona; kuba ubugwenxa bama-Amori abukazali. Genesis 15:13–16.

Kwisizukulwana sokugqibela sikaSirayeli wamandulo, itempile yebandla lobuKristu, awayibiza uPetros ngokuba “yindlu yomoya,” yamiswa. Ngelo xesha lembali uThixo wabonakalisa ikhwele laKhe kabini xa, ngenzondelelo yaKhe, wayihlambulula itempile. Ngo-1844 uThixo wayeyiphakamisile itempile yomoya yamaMillerite, yaye kwakhona wayebadlulile abantu ababekhe banyulwa ngaphambili. Kuloo mbali uMthunywa woMnqophiso weza ngesiquphe ngomhla wama-22 ku-Oktobha 1844.

Ukuvela kwakhe kwakulungiselelwe kusengaphambili ngenkonzo kaWilliam Miller. Njengoko amaProtestanti namaMillerite ayesondela ku-Oktobha 22, 1844, kwavavanywa iindidi ezimbini. Uvavanyo lwamaProtestanti lwafika ngexesha lesiphelo ekufikeni kwengelosi yokuqala ngowe-1798. Emva kokuba isigidimi esasiya “kuhlambulula nokucoca” oonyana bakaLevi senziwa ngokusemthethweni ngowe-1831, ukuvavanywa kwamaProtestanti kwaqala xa isigidimi sengwe losi yokuqala saxhotyiswa ngamandla ngo-Agasti 11, 1840. Ngo-Epreli 19, 1844, amaProtestanti aluphumelela kakubi uvavanyo, aza aba ziintombi zaseBhabhiloni.

Emva koko kweza ingelosi yesibini, yaye ngelo xesha ukholo lwamaMillerite lwavavanywa, kwaza kwafezekiswa ukuhlanjululwa nokucocwa. Xa isigidimi sengwe losi yesibini sanikwa amandla kwintlanganiso yenkampu yase-Exeter ngomhla weshumi elinesibini ukuya koweshumi elinesixhenxe kuAgasti, kwafezekiswa ukuvavanywa kokwahlulwa phakathi kwamaMillerite azizilumko nawazizidenge.

Uahluko phakathi kweentombi ezilumkileyo neezizizidenge yayiyioli, eyayisisigidimi sesiprofeto seSikhalo Sasezinzulwini Zobusuku. Xa ingelosi yesithathu yafikayo ngo-Oktobha 22, 1844, itempile yayisele yakhiwe (ngeminyaka engamashumi amane anesithandathu). Ngelo xesha uMthunywa womnqophiso weza ngesiquphe etempileni yaKhe.

“Ukuza kukaKristu njengombingeleli wethu omkhulu kweyona ndawo ingcwele, ngenxa yokuhlanjululwa kwengcwele, okuziswe embonweni kuDaniyeli 8:14; ukuza koNyana woMntu kuLowo uMdala weMihla, njengoko kuboniswe kuDaniyeli 7:13; nokufika kweNkosi etempileni yaYo, njengoko kwaxelwa kwangaphambili nguMalaki, zizichazi zesiganeko

esinye; yaye oku kukwamelwe kukufika komyeni emtshatweni, okuchazwe nguKristu kumzekeliso weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 426.

Kungelo xesha apho uMthunywa womNqophiso waqalisa umsebenzi waKhe wokuhlanjululwa nokusulungekiswa kwabafundi bakaMillerite, abachongwe kwisahluko sesithathu sikaMalaki njengaboonyana bakaLevi.

“Abaninzi abaphumayo besiya kuhlangebeza uMyeni phantsi kwemiyalezo yengelosi yokuqala neyesibini, balahla eyesithathu, umyalezo wokugqibela wokuvavanya oza kunikwa ihlabathi, yaye kuya kuthathwa isimo esifanayo xa kusenziwa ubizo lokugqibela.

“Yonke inkcukacha yalo mzekeliso imele ukufundiswa ngononophelo. Simelelaniswa nokuba siyintombi ezizilumko okanye siyintombi eziziziyatha.” Review and Herald, October 31, 1899.

Xa isigidimi sengelosi yokuqala sanikwa amandla ngoAgasti 11, 1840, izihlwele zangenela umbutho wamaMillerite. Kwandula ke, ngoAprili 19, 1844, iqela elikhulu lawushiya loo mbutho. Ngo-Oktobha 22, 1844, umbono oqhelekileyo kukuba kwakukho imiphefumlo emalunga namashumi amahlanu eyangena ngokholo eNdalweni eNgcwele Kunazo Zonke. Ukuba siyacinga ukuba inani laliyimlunga nemiphefumlo engamashumi amahlanu eyalandela ekuqaleni ukukhanya kwesithunywa sengelosi yesithathu, kuthetha ukuthini xa sixelelwa ukuba “abaninzi” ababesamkele izigidimi zengelosi yokuqala neyesibini, “basala eyesithathu, isigidimi sokugqibela sokuvavanywa”?

UMthunywa woMnqophiso wafika ngesiqophe etempileni yaKhe, waza wavula ukukhanya kwengcwele esezulwini kunye nesigidimi sengelosi yesithathu kwabangamashumi amahlanu abalandelayo bangena kumava engelosi yesithathu, kodwa ekuqaleni babesasazekile. Ukudana kwabo ngelo xesha kwakukhulu kunokudana kokuqala, nangona sixelelwa nguDade White ukuba ukudana kwabo kwakungengako njengokwadana kwabafundi emva komnqamlezo.

Kuzo zombini iimbali ezihambelanayo, uKristu walivulela abadakumbileyo iLizwi laKhe lesiprofeto, yaye ngowe-1850, uDade White uthi waboniswa ukuba iNkosi ngelo xesha yayiphinda yolula isandla saYo ukuze iqokelele abantu baYo.

“NgoSeptemba wama-23, [1850] iNkosi yandibonisa ukuba isolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, nokuba iinzame mazandiswe ngokuphindwe kabini kweli xesha lokuqokelelwa. Ngexesha lokuchithachithwa uSirayeli wabethwa waza wakrazulwa; kodwa ngoku ngexesha lokuqokelelwa uThixo uya kubaphilisa aze ababophe amanxeba abantu bakhe. Ngexesha lokuchithachithwa, iinzame ezenziwayo ukusasaza inyaniso zazineziphumo ezincinane kakhulu, zafezekisa okuncinane okanye azafezekisa nto; kodwa ngexesha lokuqokelelwa, xa uThixo esolule isandla sakhe ukuze aqokelele abantu bakhe, iinzame zokusasaza inyaniso ziya kuba nesiphumo ezazilungiselelwe sona. Bonke mabamanyane baze babe nenzondelelo emsebenzini. Ndabona ukuba kulihlazo ukuba nabani na abhekisele kwixesha lokuchithachithwa njengemizekelo yokusilawula ngoku kwixesha lokuqokelelwa; kuba ukuba uThixo akenzi ngaphezu koko asenzele kona ngoku kunoko wakwenzayo ngoko, uSirayeli ngewayengaze aqokelelwe. Kuyimfuneko ngokunjalo ukuba

inyaniso ipapashwe ephepheni, njengokuba ishunyayelwa.” Review and Herald, Novemba 1, 1850.

Emnqamlezweni abafundi babesasazekile, yaye kuloo mbali, kwiintsuku ezintathu kamva waqalisa ukuhlanganisa abafundi Bakhe ababesazekile. Malunga neminyaka emithathu emva kokuphela kuka-1844, uKristu waqalisa ukuhlanganisa umhlambi Wakhe owasazekileyo. Kulo loo mbali Wakhokela abantu Bakhe ukuba baqalise umsebenzi wokupapasha nokupapasha eyesibini kwiitafile ezimbini zikaHabakkuk, eyenziwa ekupheleni kuka-1850, yaza emva koko yaqalisa ukuthengiswa kwi-Review and Herald, ngoJanuwari ka-1851.

Itshathi lika-1843 laliyimbonakaliso ebonakalayo yesigidimi esalihlambulula itempile esasimiselwa kwimbali yezigidimi zengelosi yokuqala neyesibini. Ngokufika kwengelosi yesithathu, uThixo wayecwangcise ukugqiba umsebenzi waKhe aze athathe abantu baKhe abagoduse, kodwa bavukela njengoko kwenzayo uSirayeli wakudala, yaye ke ngoko bobabini uSirayeli wakudala nowanamhlanje bamiselwa ukuba bazule entlango. Ukuba la ma-Adventist ekuqaleni abamkela ukukhanya kwengelosi yesithathu baqhubekeka ngokholo, bephethe imbonakaliso ebonakalayo yesigidimi sabo, eyayilitshathi lika-1850, babenokungenisa ukuza kwesibini kukaYesu baze bagoduke. Kodwa babemiselwe ukuphinda imbali kaYoshuwa noKalebhi, neyeentlola ezilishumi ezingathembekanga.

“Ukuba ama-Adventist, emva kokudana okukhulu ngo-1844, ayebambebelele nkqi elukholweni lwawo aza aqhubeka emanyene kukhokelo oluvulekileyo lolungiselelo lukaThixo, amkele isigidimi sengelosi yesithathu aza ngamandla oMoya oyiNgcwele asivakalisa ehlabathini, ngabe abonile usindiso lukaThixo, iNkosi ngabe yasebenza ngamandla kunye nemizamo yawo, umsebenzi ngabe wagqitywa, kwaye uKristu ngabe sele kudala efikile ukuze amkele abantu baKhe emvuzweni wabo. Kodwa ngexesha lentandabuzo nokungaqiniseki elalandela ukudana, abaninzi kubakholwayo be-adventi balulahla ukholo lwabo.... Ngaloo ndlela umsebenzi wathintelwa, laza ihlabathi lashiywa ebumnyameni. Ukuba lonke ibandla lama-Adventist lalimanyene phezu kwemithetho kaThixo nokholo lukaYesu, hayi indlela eyayiya kwahluka ngayo ngokubanzi imbali yethu!” Evangelism, 695.

UYohane umBhaptizi noWilliam Miller balungiselela indlela yokuba uKristu afike ngesiquphe aze ahlambulule abantu abaya kuthwala isigidimi sosindiso phantsi kwamandla oMoya oyiNgcwele kuso sonke ihlabathi. Abafundi bakaKristu bawufeza umsebenzi ababewunikiwe, kodwa ukuqala kobu-Adventist akuzange kube njalo. Ngowe-1856 babewile bangena kwimeko yaseLawodike, bakwala ukukhanya okuqhubekileyo kwe-“seven times,” baza ngowe-1863 baqalisa inkqubo yemvukelo eyayisanda ngamandla de yafikelela kuwo umthetho weCawa onondeleyo. Imvukelo ka-1863 yamiselwa ngumfuziselo wemvukelo yeentlola ezilishumi. Ekupheleni kweminyaka engamashumi amane yokubhadula entlango, uSirayeli wamandulo wabuyiselwa kwakwelo vavanyo linye, ngaloo ndlela enikela umzekelo kaSirayeli wale mihla obuyiselwa ekuvavanyweni kokuqala.

Imvukelo yeentlola ezilishumi eKadeshe yaphindwa eKadeshe kwiminyaka engamashumi amane kamva. Imvukelo yeentlola ezilishumi eyazisa ngeminyaka engamashumi amane yokubhadula entlango imele imvukelo ka-1863, xa uSirayeli wale mihla wazizisela ngokwakhe ukubhadula

kwakhe entlango yaseLawodike. Ekupheleni kweminyaka engamashumi amane uSirayeli wakudala waphinda waziswa eKadeshe, ngaloo ndlela kuchongwa ukuba uvavanyo olwacoca i-Adventism yamaMillerite kwimvukelo ka-1863, luza kuphindwa xa uMthunywa woMnqophiso ephinda eza ngesiquphe etempileni yaKhe kwakhona.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ekoyisweni kweGiliyadi neBhashan babebaninzi abo bakhumbula iziganeko ezathi, phantse kwiminyaka engamashumi amane ngaphambili, eKadeshe, zagweba amaSirayeli ekubhaduleni ixesha elide entlango. Babona ukuba ingxelo yeentlole ngelizwe leDinga yayichanile ngeendlela ezininzi. Izixeko zazibiyelwe ngeendonga, zikhulu kakhulu, yaye zazihlalwa zizigebenga, ezazisenza amaHebhere abonakale njengabantu abancinane kakhulu xa ethelekiswa nazo. Kodwa ngoku babenokubona ukuba impazamo ebulalayo yooyise yayikukungathembi amandla kaThixo. Yiyo yodwa le nto eyabathintelayo ekubeni bangene kwaoko kwelo lizwe lilungileyo.

“Xa babesaqala ukulungiselela ukungena eKanan, olo shishino lwaluhamba nobunzima obuncinane kakhulu kunangoku. UThixo wayebathembisile abantu baKhe ukuba, ukuba babeya kulithobela ilizwi laKhe, wayeya kuhamba phambi kwabo aze abalwele; yaye wayeya kuthumela noonomeva ukuba bagxotho abemi belizwe. Uloyiko lweentlanga lwalungekavuselelwa ngokubanzi, yaye kwakwenziwe amalungiselelo ambalwa kakhulu okuchasa ukuqhubela phambili kwabo. Kodwa ke, xa iNkosi ngoku yayiyalele uSirayeli ukuba aqhubele phambili, kwafuneka baqhubele phambili bejamelene neentshaba eziphaphileyo nezinamandla, yaye kwafuneka balwe nemikhosi emikhulu neqeqeshwe kakuhle eyayisele ilungiselela ukuxhathisa ukusondela kwabo.

“Ekulweni kwabo no-Ogi noSihon abantu baziswa kuvavanyo olunye olo ooyise babo baye basilela kulo ngendlela ebonakalayo kakhulu. Kodwa ke olu vavanyo ngoku lwalunzima ngakumbi kunangexesha uThixo wayeyalele amaSirayeli ukuba aqhubele phambili. Iingxaki ezazisindleleni yabo zaye zanda kakhulu ukususela ekubeni benqabile ukuqhubela phambili bakuyalelwa ukuba benze njalo egameni leNkosi. Kunjalo ke uThixo asaqhubeka ebavavanya abantu baKhe. Kwaye ukuba bayasilela ukunyamezela olu vavanyo, ubabuyisela kwakhona kuloo ndawo inye, yaye okwesibini uvavanyo luya kusondela ngakumbi, lube lukhulu ngakumbi kunolo lwangaphambili. Oku kuyaqhubeka de balunyamezele uvavanyo, okanye, ukuba basenovukelo, uThixo uyakurhoxisa ukukhanya kwaKhe kubo aze abashiye ebumnyameni.” Patriarchs and Prophets, 436, 437.