

Incwadi kaDaniyeli - Inani Elinye Elinamashumi Alithoba Anesithathu

Ukutyhilwa koSetyenziso oluPhindwe kathathu lweSiprofeto: Ukuqonda ukubaluleka kukaSeptemba 11, 2001, kumxholo weBhayibhile

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Xa iNkosi yabakhokelela abantu bayo bemihla yokugqibela yababuyisela “ezindleleni zamandulo” zikaYeremiya ngoSeptemba 11, 2001, yayisele iwuchazile umthetho wokusetyenziswa kathathu kwesiprofeto.

Utsho uYehova ukuthi, Yimani ezindleleni, nikhangele, nibuze ngeendlela zakudala, ukuba iphi na indlela elungileyo, nihambe ngayo, nize nifumane ukuphumla kwemiphefumlo yenu. Ke bona bathi, Asiyi kuhamba ngayo. Kananjalo ndabamisela abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Ke bona bathi, Asiyi kuphulaphula. Yeremiya 6:16, 17.

Xa iNkosi yabuyisela abantu baYo ezindleleni zakudala, babeya kufumana ukuphumla (imvula yasemva), yaye abalindi baza banikwa ngoko umyalezo wexilongo. Bonke abaprofeti bachaza ngokugqibeleleyo isiphelo seentsuku zokugqibela, ngoko ke umyalezo wexilongo weentsuku zokugqibela uya kuba lixilongo lokugqibela, elilelesixhenxe, elingulesithathu usizi.

Xa abantu baKhe bemihla yokugqibela baqalayo ukuhamba phakathi kweendlela zamandulo, kwaqatshelwa ukuba iimpawu zesijwili sokuqala zachonga inkokeli yembali engokomfuziselo ethile (uMohammed), nokuba nesijwili sesibini senza kwa kanye loo nto (uOsman). Kwafunyaniswa ukuba ngalinye lamaxilongo amane okuqala nalo lalinabakhokeli abangokomfuziselo abathile bokuchonga ixilongo, kwaza kwathiwa uOsama bin Laden wayeyinkokeli engokomfuziselo yesijwili sesithathu.

UMohammed wayenxulunyaniswa neArabhiya, yaye uOsman wayeluphawu loBukhosi base-Ottoman eTurkey, yaye uOsama bin Laden wayemele ubugrogrisi bamaSilamsi behlabathi liphela, nangona yena, njengokuba kwakunjalo ngoMohammed, wayengumArabhu.

Kwabuye kwaqondwa nokuba ishwangusha lokuqala lazonzakalisa imikhosi yaseRoma, nokuba ishwangusha lesibini layibulala imikhosi yaseRoma. Emva koko, umhla we-11 kuSeptemba, 2001 waqondwa njengendawo apho ubuSilamsi beshwangusha lesithathu balonzakalisa umkhosi waseRoma (i-United States), kodwa ukuba ngomthetho weCawa buya kuwubulala umkhosi waseRoma, njengoko i-United States ifikelela esiphelweni sayo njengobukumkani besithandathu besiprofeto seBhayibhile, ize inikele ulongamo lwayo lwesizwe kumanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki.

Kwaqondwa ukuba i-United States yayililo irhamncwa lomhlaba elineempondo ezimbini zamandla. Uphawu oluphambili lwesiprofeto lwerhamncwa lomhlaba kukuba liyatshintsha lisuke kwimvana liye kwinqaba. Ngokwesiprofeto iimpondo zimele amandla, yaye amandla erhamncwa

lomhlaba ayenguRiphabhlikhi nobuProtestanti, emelwe njengeempondo ezimbini zerhamncwa lomhlaba. Kodwa ngoku ngemihla yokugqibela, loo mandla mabini erhamncwa lomhlaba atshintshele kumandla omkhosi nakumandla ezoqoqosho. NgoSeptemba 11, 2001, ubuSilamsi besishwangusha sesithathu bahlasela umhlaba, umqondiso werhamncwa lomhlaba, iPentagon, umqondiso wamandla alo omkhosi, neTwin Towers kwisiXeko saseNew York, umqondiso wamandla alo ezoqoqosho.

Kwathi xa kwaqondwa kananjalo ukuba imbali yokuqala yesishwangusha sokuqala, nembali yokugqibela yesishwangusha sesibini, zombini zazibonisa umfanekiso wokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, kwaqondwa ukuba ekufikeni kwesishwangusha sesithathu, xa izakhiwo ezikhulu zaseNew York zathotywa, kwachongwa ukuba inkqubo yokutywinwa kwabalikhulu elinamashumi amane anesine amawaka yayisele iqalile.

“Ngoku kuvela ilizwi elithi ndibhengezile ukuba iNew York iza kutshayelwa kude ligagasi elikhulu lolwandle? Oku andizange ndakuthetha. Ndathi, njengoko ndandikhangela izakhiwo ezikhulu zisakhiwa apho, umgangatho phezu komnye umgangatho, ‘Ziziganeko ezoyikekayo ezingakanani eziya kwenzeka xa iNkosi iya kusuka inyikime umhlaba ngokoyikekayo! Ngoko ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Sonke isahluko seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza phezu komhlaba. Kodwa andinako ukukhanya okukhethekileyo ngokuphathelele oko kuza kwehlela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu apho ziya kuwiselwa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, uchuku olunye lwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Kuya kwenzeka iziganeko ezoyikekayo esingenako nokuzicingela ubukhulu bazo.” Review and Herald, Julayi 5, 1906.

“Intshabalalo ekhoyo ehlabathini,” yisimilo samaSilamsi, kuba isimilo saso simelwe njengo-Apollyon no-Abaddon kwisahluko sesithoba, ivesi yeshumi elinanye yeSityhilelo.

Kwaye babenokumkani phezu kwabo, onguyingelosi yomhadi ongenasiphelo, ogama lakhe ngolwimi lwesiHebhere linguAbhaddon, kodwa ngolwimi lwesiGrike unegama elinguApollyon. ISityhilelo 9:11 (NINE ELEVEN).

Intsingiselo yegama, okanye yesimilo, sokumkani olawula ubuSilamsi, kokubini ngesiHebhere nangesiGrike, njengoko simelwe ngala magama mabini, ithi “kukufa” noku “kutshatyalaliswa,” okwafikayo ngomhla we-11 kuSeptemba, 2001, xa izakhiwo ezikhulu zaseNew York zawa zabhukuqwa. Ngelo xesha, iSityhilelo isahluko seshumi elinesibhozo, iindinyana zokuqala ukuya kwesithathu, saqalisa ukuzaliseka.

Kwabonwa ukuba ukukhankanywa kokuqala komntu wasendle wobuSilamsi encwadini yeGenesis kwasebenzisa igama lesiHebhere elithetha “iesile lasendle laseArabhiya,” elaguqulelwa kuloo ndinyana ngokuthi “indoda yasendle.” Umfuziselo wobuSilamsi lusapho lwamahashe, yaye kwiSityhilelo isahluko sesithoba, nabo bamiselwa njengehashe lemfazwe. Kwiitshathi ezingcwele zikaHabakuki, athe abantu bakaThixo baxelelwa ukuba “azingafanele ukuguqulwa,” ubuSilamsi nabo bamiselwa ngamahashe emfazwe.

Yathi ingelosi yeNkosi kuye, Yabona, ukhulelwe, yaye uya kuzala unyana, umbize ngegama elinguIshmayeli; ngokuba iNkosi ikuvile ukubandezeleka kwakho. Ke yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nabantu bonke, nezandla zabantu bonke zibe nxamnye naye; yaye uya kuhlala phambi kwabazalwana bakhe bonke. Genesis 16:11, 12.

Ukukhankanywa kokuqala kokuzalwa kukaIshmayeli kwaxulunyiswa “nesithintelo,” nto leyo eyaba luphawu olusisiseko olunxulunyiswa neSilamsi.

Ke kaloku uSarai, umfazi ka-Abram, wayengamzalelanga bantwana; yaye wayenesicakakazi, umYiputa, ogama linguHagare. Waza uSarai wathi ku-Abram, Khangela ngoku, uYehova undivalile ekuzaleni; ndiyakucela, ngena kwintombi yam; mhlawumbi ndingafumana abantwana ngayo. U-Abram waliphulaphula ilizwi likaSarai. Genesis 16:1, 2.

Kwakwelo ukukhankanywa kokuqala kanye kweSilamsi, njengoko kumelwe kukuzalwa kukaIshmayeli, ukuthobela kuyagxininiswa. Ingcamango yokuthobela isisiseko esingundoqo senkolo yamaSilamsi. Igama elithi “Islam” livela kumagama amabini esiArabhu, “salaam,” elithetha “uxolo”, kunye nelithi “aslama,” elithetha “ukuthobela” okanye “ukunikezela”. ISilamsi sifundisa ukuba abakhulwayo bafanele banikele ukuthanda kwabo ekuthandeni kuka-Allah (uThixo) kuzo zonke iinkalo zobomi. Akuba uSara eqondile ukuba wayenze isigqibo esibi ngokukhuthaza uAbraham ukuba athabathe uHagare aze azale uIshmayeli, wafumana imvume kuAbraham yokumphatha kakubi uHagare, nto leyo eyabangela ukuba uHagare abaleke emzini kaAbraham. Apho wafumana umyalezo osuka kwisithunywa sezulu.

Ke kaloku uAbram wathi kuSarayi, Yabona, isicakakazi sakho sisesandleni sakho; yenza kuso njengoko kulungile emehlweni akho. Wathi ke uSarayi, akumphatha gadalala, wasaba ebusweni bakhe. Yaza ingelosi kaYehova yamfumana ngasemthonjeni wamanzi entlango, ngasemthonjeni osendleleni eya eShure. Yathi, Haga, sicakakazi sikaSarayi, uvela phi, uya phi na? Wathi yena, Ndiyasaba ebusweni benkosikazi yam uSarayi. Yathi ingelosi kaYehova kuye, Buya uye kwinkosikazi yakho, uzithobe phantsi kwezandla zayo. Yathi ingelosi kaYehova kuye, Ndiya kuyandisa kakhulu imbewu yakho, ukuze ingabi nakubalwa ngenxa yobuninzi bayo. Yathi ingelosi kaYehova kuye, Yabona, ukhulelwe, uya kuzala unyana, umbize ngegama elinguIshmayeli; ngokuba uYehova ikuvile ukubandezeleka kwakho. Yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nabantu bonke, nezandla zabantu bonke zibe nxamnye naye; uya kuhlala phambi kwabazalwana bakhe bonke. Genesis 16:6–12.

Ukuzibamba kweSilamsi, “ukuzithoba” okumelisa isimilo senkolo yobuSilamsi, nendima yobuSilamsi, konke oku kufumaneka ekukhankanyweni kokuqala kukaIshmayeli, yaye kumela i-DNA yesiprofeto yobuSilamsi obumelwe ziintlekele ezintathu zesiTyhilelo. Yakuba iNkosi ibabuyisele abantu baYo kwiindlela zakudala zikaYeremiya, nabo baqonda ukuba “imimoya emine” ebanjwe ithintelwe ziingelosi ezine zesahluko sesixhenxe sesiTyhilelo, ngokukodwa, yimimoya emine yobuSilamsi.

“Izithunywa zibambe imimoya yomine, emelwe lihashe elinomsindo elifuna ukuqhawuka libaleke ligubungele ubuso bomhlaba wonke, lizisa intshabalalo nokufa endleleni yalo.”
Manuscript Releases, volume 20, 217.

“Ihashe elinomsindo” lamaSilamsi, elikwango “mimoya mine” “ebanjwayo” ngoxa kusenziwa ukutywinwa kwekhulu elinamashumi amane anesine amawaka, lithwala “ukufa nentshabalalo” (Abaddon noApollyon) “endleleni” yalo. Kanye njengokuba isithintelo esabekwa phezu kukaHagare sabeka olo phawu lwesiprofeto emqondisweni wobuSilamsi, loo mimoya mine kunye nehashe elinomsindo zombini ziyabanjwa, yaye xa loo nyaniso sele imi ngolo hlobo kwaqondwa ukuba ukuqala kwesibetho sokuqala kuchaza isithintelo phezu kobuSilamsi njengoko simelwe ngumyalelo wembali kaAbubakar.

Kananjalo bayalelwa ukuba bangawenzakalisi umququ womhlaba, nokuba yiyo nantoni na eluhlaza, nokuba ngumthi; kodwa kuphela abo bantu bangenalo itywina likaThixo emabunzini abo. ISityhilelo 9:4.

Umgca ngomgca, ukuqala koyena weha wesibini, othe ekusetyenzisweni okuphindwe kathathu kweeweha ezintathu wabekwa phezu kokuqalisa koyena weha wokuqala, kuchaza ukukhululwa kweengelosi ezine, ezimele kule ndinyana ukukhululwa kwejihad yesibini enkulu yamaSilamsi.

Lisithi kwisithunywa sesithandathu esasiphethe ixilongo, Khulula ezo zithunywa zine zibotshelelwe emlanjeni omkhulu umEfrati. ISityhilelo 9:14.

Ngoko kwaqondwa ukuba ekuqaleni kobubi besithathu, ubuSilamsi buya kukhululwa kwangaxeshanye bube buthintelwe, nto leyo kanye eyingqina likaDade White.

“Ngelo xesha, lo gama umsebenzi wosindiso usondela esiphelweni, inkathazo iya kube isiza phezu komhlaba, yaye iintlanga ziya kuba nomsindo, kanti ziya kubanjwa ukuze zingathinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yamva,’ okanye ukuhlaziyeka okuvela ebusweni beNkosi, iya kuza, ukunika amandla ilizwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme ngexesha laxa izibetho ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

Xa kwaphandwa ingxelo yembali yobuSilamsi kwafunyanwa ukuba imfazwe nempumelelo yobuSilamsi bama-Arabhu bentsizi yokuqala kuqondwa ngobuSilamsi ngokuba “yijihad enkulu yokuqala”, nokuba imfazwe yoBukhosi bama-Ottoman eyaqalayo xa iingelosi ezine zakhululwayo kuqondwa ngobuSilamsi ngokuba “yijihad enkulu yesibini”. Ngokungqinelana nokusetyenziswa kathathu, ubuSilamsi bukholelwa ukuba ijihad enkulu yesithathu neyokugqibela yaqala ngoSeptemba 11, 2001. Njengokuba uWilliam Miller wakha wabhala, “Imbali nesiprofeto, ziyangqinelana.”

Ukusetyenziswa “komgca phezu komgca” kokukhululwa nokuthintelwa ngaxeshanye, njengoko kumelwe kukubekwa komgca wokuqala wesiprofeto wentlekele yokuqala nowesibini phezu komnye, kwaqinisekiswa ngokugqibeleleyo nguMoya wesiProfeto; yaye kwangoko emva kokuba ubuSilamsi buhlasele ngoSeptemba 11, 2001, uMongameli George W. Bush wabeka uthintelo lwehlabathi lonke phezu kobuSilamsi ngokuqalisa imfazwe yakhe nxamnye nobunqolobi. Ukukhululwa nokuthintelwa ngaxeshanye kwe“hashe elinomsindo” lobuSilamsi kwaqinisekiswa yiBhayibhile, nguMoya wesiProfeto, kwanembali.

Abo “balandela iMvana” babuyele kwiindlela zakudala zamaMillerite bafumana “ukuphumla,” okuyimvula yamva, athe uDade White wayichaza njengesiqalayo xa iintlanga ziba nomsindo, kodwa zibanjwa zinqandwa, njengoko kwakunjalo ngoSeptemba 11, 2001.

“Ngelo xesha, lo gama umsebenzi wosindiso usondela ekugqityweni, inkathazo iya kube isiza phezu komhlaba, neentlanga ziya kuba nomsindo, kodwa ziya kubanjwa ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yasemva,’ okanye uhlaziyo oluvela ebusweni beNkosi, iya kuza, ukuze inike amandla ilizwi elikhulu lengelosi yesithathu, ize ilungiselele abangcwele ukuba beme ngexesha apho izibetho ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

Abo “balandela iMvana” babuyele kwiindlela zakudala zamaMillerite bafumana “ukuphumla,” okuyimvula yasemva, athe uDade White uyichaza njengale yaqalayo xa ingelosi enamandla yesiTyhilelo seshumi elinesibhozo yehla ngomhla we-11 kuSeptemba, 2001.

“Imvula yamva nje iza kuwela phezu kwabantu bakaThixo. Ingelosi enamandla iya kuhla ivela ezulwini, kwaye umhlaba uphela uya kukhanyiselwa lulo uzuko lwayo.” Review and Herald, April 21, 1891.

Loo ngelosi inamandla yehla xa izakhiwo zaseNew York zawa phantsi, kwaqala ukutywinwa kwekhulu elinamashumi amane anesine amawaka, yaza imvula yasemva yaqalisa ukuna ngokufefa. Abo bakhokelwa babuyiselwa kwiindlela zamandulo zikaYeremiya, baza bafumana “ukuphumla,” okuyimvula yasemva, ngoko baqonda ukuba “ukuphumla nokuhlaziyeka” kukaIsaya nako kwakuyimvula yasemva, kodwa kwakukwangumqondiso wokuchongwa kovavanyo olwathi ngoSeptemba 11, 2001 lwajamelana nabantu bakaThixo, ingakumbi “amadoda agculelayo” “awayelawula iYerusalem”. Baqonda ukuba uvavanyo lwalunamacala amabini, kuba lwalumela umyalezo wobuSilamsi wentlekele yesithathu, yaye ngokubaluleke ngokulinganayo, lwalumela indlela yokusebenza eseBhayibhileni eyamisela umyalezo wemvula yasemva.

Wathi kubo, Le yindawo yokuphumla eninokuthi ngayo niphumze odiniweyo; yaye oku kukuhlaziyeka; kanti ke abazanga beve. Kodwa ilizwi leNkosi laba kubo ummiselo phezu kommisso, ummiselo phezu kommisso; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; ukuze bahambe, bawe ngomva, baqhekeke, babanjiswe emgibeni, bathinjwe. Ngenxa yoko liveni ilizwi leNkosi, nina madoda agculelayo, alawula aba bantu baseYerusalem. Isaya 28:12–14.

Ukuhamba ezindleleni zamandulo kwavumela abantu bakaThixo bemihla yokugqibela ukuba ngoko babone ukuba umzekeliso weentombi ezilishumi, “obonisa amava abantu bama-Adventist,” kwakufuneka uphindwe “ngokuchaneka okugqibeleleyo,” ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ubungqina bembali apho umzekeliso wazalisekiswa khona okokuqala babonisa ukuba uHabakuki isahluko sesibini wawunxulumene ngokuthe ngqo nawo yaye uyinxalenye yalo mzekeliso. Ngoko ke “impikiswano” kaHabakuki isahluko sesibini yayimele uvavanyo lokuphumla nokuhlaziyeka amadoda agculelayo awala ukuluva. Njengoko abafundi abathembekileyo beBhayibhile baqhubeka bephengulula iindlela zamandulo, baqonda ukuba kwakungekho nje ukuba umzekeliso weentombi ezilishumi, noHabakuki isahluko sesibini,

babeziziprofeto ezinye, koko noHezekile isahluko seshumi elinesibini lwalunjalo.

Inxalenye yesiprofeto sikaHezekile nayo yaba ngumthombo wamandla nentuthuzelo kumakholwa: “Ilizwi likaYehova lafika kum, lisithi, Nyana womntu, siyintoni na eso saga eninaso ezweni lakwaSirayeli, nisithi, Imihla iyalibaziseka, nombono wonke uyatshitsha? Yitsho kubo ngoko ukuthi, Itsho iNkosi uYehova.... Imihla isondele, nokuzaliseka kombono wonke.... Ndiya kuthetha, nelizwi endiya kulithetha liya kuzaliseka; alisayi kuba salibaziseka.’ ‘Abendlu yakwaSirayeli bathi, Umbono awubonayo ngowemihla emininzi ezayo, yaye uprofeta ngamaxesha akude. Ngoko ke yitsho kubo ukuthi, Itsho iNkosi uYehova; Akusayi kubakho nalinye lamazwi am liya kulibaziseka, kodwa ilizwi endilithethileyo liya kwenziwa.’ Hezekile 12:21–25, 27, 28.” Imbambano Enkulu, 393.

Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, njengoko limelwe yintshukumo ye-Advent ka-1840 ukuya ku-1844, limela ixesha leentsuku zokugqibela, xa “isiphumo sazo zonke izibonakaliso” “siya kwenzeka.” Imbali yesiprofeto yesibetho sokuqala, xa ibekwe phezu kwembali yesiprofeto yesibetho sesibini, ichonga imbali yesiprofeto yesibetho sesithathu, eyimbali yesiprofeto yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ikwangumbali ka-1840 ukuya ku-1844. Ikwangumbali apho umsebenzi womthunywa olungisa indlela yoMthunywa woMnqophiso uzalisekiswa. Yimbali apho iimpondo ezimbini zerhamncwa lomhlaba zidlula kwinguquko zisuka kwesithandathu ziye kwesesi-“sibhozo” “esivela kwesixhenxe”. Yimbali apho abaprofeti ababini babulawa esitalatweni, kwisahluko seshumi elinanye seSityhilelo.

Okubaluleke ngokulinganayo ke, yinyaniso yokuba ngenxa yokuba ilizwi likaThixo lingasokuze lisilele, lidibene nomgaqo wokuba bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela kunalo naliphi na elinye ixesha, ngomhla we-11 kuSeptemba 2001 “iintsuku zesiprofeto zifikile,” apho “amazwi athe” uThixo wawathetha “aya kuzaliseka,” yaye “akayi kuphinda alibaziseke.”

Uvukelo lwango-1863 lwamisela ubu-Adventism baseLawodike ukuba luzule entlango de bonke bafe. INkosi yabuyela kuloo mbali ngomhla we-11 kaSeptemba, 2001, njengoko Yenzayo kumaSirayeli amandulo eKadeshe.

Utyelelo lokuqala eKadeshe lwavelisa imvukelo yeentlola ezilishumi, lwaza lwazisa ixesha lokubhadula entlango. Ekupheleni kweminyaka engamashumi amane, babuyela eKadeshe, yaye kulapho uMoses walibetha khona iLitye okwesibini waza wathintelwa ukuba angene kwiLizwe leSithembiso, kodwa bona bangena noYoshuwa. Umhla we-11 kuSeptemba, 2001, uchonga isizukulwana sokugqibela, yaye uThixo akayi kuphinda alandise iLizwi laKhe.

Siza kujongana nale nyaniso kwinqaku elilandelayo.

“Imbali yobomi bukaSirayeli entlango yabhalelwa ukunceda uSirayeli kaThixo kude kuse ekupheleni kwexesha. Indlela zikaThixo zokuphatha abo babebhadula entlango kuzo zonke iintshukumo zabo zokunyuka nokwehla, ekubekweni kwabo esichengeni yindlala, lunxano, nokudinwa, nakwizibonakaliso ezimangalisayo zamandla akhe okubanceda, zingumzekeliso wobuthixo, ozele sisilumkiso nemfundiso kubantu bakhe kuwo onke amaxesha. Amava ahlukeneyo amaHebhere ayesisikolo sokubalungiselela ikhaya labo lesithembiso eKanan.

UTHixo angathanda ukuba abantu bakhe kule mihla yokugqibela bakhangele ngentliziyo ezithobileyo, nangeemimoya efundisekayo, izilingo ezivuthayo awathi uSirayeli wamandulo wadlula kuzo, ukuze bafundiswe ekuzilungiseleleni kwabo iKanan yasezulwini.”

“Iliwa elo, elathi, xa labethwa ngomyalelo kaThixo, lakhupha amanzi alo obomi, lalingumfuziselo kaKristu, owabethwayo nowatyunyuzwayo ukuze ngegazi lakhe kulungiswe umthombo wosindiso lomntu otshabalalayo. Njengoko iliwa lalibethwe kwaba kanye, ngokunjalo noKristu wayeza ‘kunikelwa kwaba kanye, ukuze athwale izono zabaninzi.’ Kodwa xa uMoses walibetha ngokungxama iliwa eKadeshe, umqondiso omhle kaKristu wonakaliswa. UMsindisi wethu wayengamelanga anikelwe abe lidini okwesibini. Njengoko idini elikhulu lenziwa kwaba kanye kuphela, kuyimfuneko kuphela kwabo bafuna iintsikelelo zobabalo lwakhe ukuba bacele egameni likaYesu,—baphalaze iminqweno yeentliziyo zabo emthandazweni wenguquko. Umthandazo onjalo uya kuzisa phambi kweNkosi yemikhosi amanxeba kaYesu, kuze emva koko kuphinde kuququqele ngokutsha igazi elinika ubomi, elifanekiswe kukuququqela kwamanzi aphilayo kuSirayeli owawunxaniwe.”

“Kuphela ngokuphila ngokholo oluphilayo kuThixo, nangokuthobela imithetho yakhe ngokuthobeka, apho umntu anokuba nethemba lokwamkeleka nguThixo. Ngeso sihlandlo saloo mmangaliso mkhulu eKadeshe, uMoses, ediniwe kukumbombozela okuqhubekayo nokuvukela kwabantu, waphulukana nombono woMncedi wakhe onguSomandla; akawuthobela umyalelo othi, ‘Thethani kulo iliwa, lize liphume amanzi alo;’ yaye engenamandla kaThixo washiyeka enzakalisa ingxelo yakhe ngokubonakalisa inkanuko nobuthathaka bobuntu. Umntu lowo wayemelwe kukuma, yaye wayenako ukuma, ecocekile, eqinile, engenabugovu kude kube sekupheleni komsebenzi wakhe, woyiswa ekugqibeleni. UThixo wahlaziswa phambi kwebandla lakwaSirayeli, xa wayenokuhlonitshwa, yaye igama lakhe lizukiswe.”

“Umgwebo owabhengezwa ngoko nangoko nxamnye noMoses wawubuhlungu kakhulu yaye uthobisa kakhulu,—okuba yena kunye noSirayeli ovukelayo kwakufuneka bafe ngaphambi kokuwela iYordan. Kodwa umntu angathi na iNkosi yamphatha ngqwalalala umkhonzi wayo ngenxa yelo tyala linye? UThixo wayemzakisile uMoses njengoko wayengazange amzukise nawuphi na omnye umntu owayephila ngelo xesha. Wayelikhusele ityala lakhe ngokuphindaphindiweyo. Wayeyivile imithandazo yakhe, yaye wayethethe naye ubuso ngobuso, njengoko umntu ethetha nomhlobo wakhe. Kanye ngokomlinganiselo wokukhanya nolwazi uMoses awayekunandipha, kwaba kukhulu ukwandiswa kobugwenxa bakhe.” Signs of the Times, Oktobha 7, 1880.