

Incwadi kaDaniyeli - Inani Lamashumi Amathandathu anesine

Ukutyhilwa KweSiprofeto: Ukudibanisa uSeptemba 11, 2001 neXesha Lokutywinwa, iMvula Yamva, kunye Nomsebenzi Wokugqibela kaKristu

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Kumanqaku asandul' ukupapashwa besibhekisa kwiindinyana ezimbalwa ezivela kuMoya weSiprofeto ezichaza ixesha eliqala ngomhla we-11 kuSeptemba 2001 de kube nguMikayeli uyasima kuze kuvalwe ixesha lovavanyo lwabantu. Ngelo xesha, kukho imizekeliso embalwa yesiprofeto echaza umsebenzi wokugqibela kaKristu eNdalweni eNgcwele Kakhulu.

Umsebenzi kaKristu kwingcwele umelwe embonweni womlambo i-Ulai kaDaniyeli isahluko sesibhozo, yaye uDade uWhite usazisile ukuba umbono womlambo i-Ulai ngoku usenkqubweni yokuzaliseka. Umsebenzi wokugqibela ofezekiswa kwingcwele yasezulwini, nowona ngoku usenkqubweni yokuzaliseka, umelwe ngeentetho ezahlukeneyo zesiprofeto. Umelwe, phakathi kwezinye iintlobo zemiboniso yesiprofeto, njengexesha lokutywinwa, imvula yasemva, umsebenzi wokuvala wosindiso, nokuhlanjululwa kwetempile. Kubalulekile ukuzidibanisa ezo ntetho, kwanokuzibeka kwindawo yazo echanileyo yembali.

“Ngelo xesha, xa umsebenzi wosindiso usiya ekupheleni, imbandezelo iya kuba isiza phezu komhlaba, nezizwe ziya kuba nomsindo, ukanti ziya kuthintelwa ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yamva,’ okanye ukuhlaziyeka okuvela ebusweni beNkosi, kuya kuza, ukunika amandla kwilizwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme ngexesha aya kuthululwa ngalo izibetho ezisixhenxe zokugqibela.” Early Writings, 85.

“Umsebenzi wengelosi yesithathu” ukwangulo “msebenzi wosindiso,” olungiselela “abangcwele ukuba beme ngexesha aya kuthululwa ngalo izibetho ezisixhenxe zokugqibela.”

Zaba nomsindo iintlanga, yaye kufikile ingqumbo yakho, nexesha labafuleyo, ukuze bagwetywe, nokuba ubanike umvuzo kubakhonzi bakho abaprofeti, nakwabangcwele, nakwabo baloyikayo igama lakho, abancinane nabakhulu; nokuba ubatshabalalise abo batshabalalisa umhlaba. ISityhilelo 11:18.

Iintlanga zinomsindo ngaphambi kokuba ixesha loviwo livalwe (elilo ixesha apho kuphalazwa khona ingqumbo kaThixo), ukanti xa iintlanga zinomsindo, zikwanjalo “zibanjwe zithintelwe.” “Ixesha” apho iintlanga zinomsindo ngalo, lichaza ukuqala komsebenzi wokuvala wosindiso, yaye umsebenzi wokuvala wosindiso kukutywinwa kwabantu bakaThixo.

“Abantu bakaThixo bokwenyaniso, abanomoya womsebenzi weNkosi nowokusindiswa kwemiphefumlo entliziyweni, baya kusoloko beyibona isono kwisimo saso sokwenene, njengesono ngokwenene. Baya kusoloko bekwiqela lokuqhutywa ngokunyaniseka

nangokuthetha ngokucacileyo ngezono ezirhangqayo ngokulula abantu bakaThixo. Ngokukodwa emsebenzini wokugqibela webandla, ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka aza kuma engenasiphako phambi kwetrone kaThixo, baya kuziva ngokunzulu kakhulu iziphoso zabantu bakaThixo abazibizayo ngokuba ngabakhe. Oku kubekwe ngokunyanzelekileyo ngumzekeliso womprofeti womsebenzi wokugqibela phantsi komfanekiso wamadoda, ngalinye linezixhobo zokuxhela esandleni salo. Omnye umntu phakathi kwawo wayembethe ilinen, enesitya seinki sombhali ecaleni kwakhe. ‘Yathi iNkosi kuye, Hamba uye phakathi kwesixeko, uye phakathi kweYerusalem, ubeke uphawu emabunzini amadoda ancwina, akhala ngenxa yawo onke amasikizi awenziwayo phakathi kwaso.’” Testimonies, volume 3, 266.

Iintlanga zibanjwe ukuze zingathinteli ukutywinwa kwekhulu elinamashumi amane anesine amawaka. Kwisahluko sesixhenxe seSityhilelo, iintlanga ezinomsindo ezibanjwayo zimelwe yimimoya emine ebanjwayo ngelo xesha linye kanye, yaye elo xesha lichongwe ngokukhethekileyo njengexesha elithile.

“USathana ngoku usebenzisa lonke iqhinga ngeli xesha lokutywinwa ukuze agcine iingqondo zabantu bakaThixo zikude nenyansiso yangoku, aze abenze bathandabuze. Ndabona isigqubuthelo uThixo awayesisolulela phezu kwabantu baKhe ukuze abakhusele ngexesha lembandezelo; yaye wonke umphefumlo owayemi ngokuqinileyo enyanisweni nowawunyulu entliziyweni wayeza kugutyungelwa sisigqubuthelo sikaSomandla.

“USathana wayekwazi oku, yaye wayesebenza ngamandla amakhulu ukuze agcine iingqondo zabantu abaninzi kangangoko anako zinkwantya yaye zingazinzanga enyanisweni. ...”

“Ndabona ukuba uSathana wayesebenza ngezi ndlela ukuze aphazamise, akhohlise, aze atsale abantu bakaThixo babaleke, kanye ngeli xesha lokutywina. Ndabona abathile ababengemi beqinile enyanisweni yangoku. Amadolo abo ayengcangcazela, neenyawo zabo zityibilika, ngenxa yokuba babengatyelwanga ngokuqinileyo enyanisweni, yaye isigqubuthelo sikaThixo uSomandla sasingenakutsalelwa phezu kwabo lo gama babengcangcazela ngolo hlobo.”

“USathana wayezama ngabo bonke ubuqhinga bakhe ukubagcina apho babekho, de kudlule ukutywinwa, de isigqubuthelo sitsalwe phezu kwabantu bakaThixo, baze bashiywe bengenandawo yokusabela kwingqumbo etshisayo kaThixo, kwizibetho ezisixhenxe zokugqibela. UThixo sele eqalisile ukutsala esi sigqubuthelo phezu kwabantu baKhe, yaye kungekudala siya kutsalwa phezu kwabo bonke abaya kuba nendawo yokusabela ngemini yokuxhela. UThixo uya kusebenza ngamandla ngenxa yabantu baKhe; yaye noSathana uya kuvunyelwa ukuba asebenze naye.” Early Writings, 43, 44.

UDade White wabhala la mazwi ngo-1851, kwiminyaka emihlanu phambi kokuba abantu bakaThixo bangene kwisimo saseLawodike, baza balibazisa inkqubo yokutywinwa ngokwala ukukhanya okwandisiweyo kwe-“zihlandlo ezisixhenxe.” Oko kukhanya ngekwandise kwaza kwawugqiba umsebenzi kaThixo wokugubungela abantu baKhe kwangaphambi kwezibetho ezisixhenxe zokugqibela. Endaweni yoko, abantu bakaThixo bavukela baza banikelwa ukuba babhadule entlango yaseLawodike, njengoko kwabonakaliswa ngokomfuziselo luvukelo nokubhadula kwentlango kukaSirayeli wamandulo. Bangaphi kubavukeli bakaSirayeli wamandulo

abangena eLizwe leDinga? Yeyiphi indinyana eBhayibhileni, okanye kuMoya woProfeto, echaza nabaphi na abaseLawodike abaya kusindiswa? Ipendulo ithi, “Akukho namnye!” kuba umLawodike ulahlekile kanye njengabo bakaSirayeli wamandulo abafela entlango.

Ukutywinwa kwekhulu elinamashumi amane anesine amawaka lixesha elithile, yaye kuqala xa iingelosi ezine zithintela imimoya emine, nto leyo ekwangelo xesha xa iintlanga ziba nomsindo, ukanti zibanjiwe zingaphumeleli. Ngexesha lokutywinwa uThixo ulungiselela abantu baKhe ukuba beme ngexesha lezibetho ezisixhenxe zokugqibela, yaye olo lungiselelo lumelwe njengokutsalela “isigqubuthelo” phezu kwabantu baKhe, yaye lukwamelwe njengokugqibezela umsebenzi wosindiso nokugqibezela umsebenzi wengelosi yesithathu. Olo lungiselelo lumelwe yiyo yonke le mifuziselo lusekelwe ekwamkeleni “inyaniso yangoku.”

Abo bangayi kuma “bengagungqi enyanisweni yangoku,” ngabo abo “babedidizela,” kuba iingqondo zabo zazingagxininiswanga “enyanisweni yangoku.” Ubhala esithi “ndabona abathile ababengemi bengagungqi enyanisweni yangoku. Amadolo abo ayengcangcazela, neenyawo zabo zityibilika, kuba babengamilanga ngokuqinileyo phezu kwenyaniso, yaye isigqubuthelo sikaThixo uSomandla sasingenakurholwa sigutyungelwe phezu kwabo lo gama babecangcazela ngaloo ndlela.”

“Inyaniso yangoku” yiyo ebonelela “ngesigqubuthelo,” yaye “isigqubuthelo” sikwamelwe “njengetywina likaThixo.” “Itywina likaThixo” lafuziselwa ligazi elaligqume iingcango zamaHebhere, elavumela ingelosi etshabalalisayo ukuba idlule phezu kwezindlu apho ucango “lwalugutyungelwe” ligazi. “Isigqubuthelo” “kukutywinwa,” yaye “ukutywinwa” kufezekiswa “inyaniso yangoku.”

Bangcwalise ngenyaniso yakho; ilizwi lakho liyinyaniso. Yohane 17:17.

Yonke intshukumo yohlaziyo yayinomxholo wayo okhethekileyo, yaye umxholo wentshukumo yohlaziyo yabali-ikhulu elinamashumi amane anesine amawaka ngu-“Islam o yeShwangusha sesithathu”. “Inyaniso yangoku” ngemihla yokugqibela yiIslam o yeShwangusha sesithathu.

“IziBhalo zihlala zivuleleka kubantu bakaThixo. Bekusoloko kukho, yaye kuya kuhlala kukho, inyaniso esebenza ngokukhethekileyo kwisizukulwana ngasinye.” Review and Herald, June 29, 1886.

“Ngumyalezo” wenyaniso yangoku otywina abantu bakaThixo ngemihla yokugqibela, yaye ixesha lokutywina limelwe njengeliqala xa imimoya emine ibanjiwe ukuze ingakhululeki. Iintlanga zacaphuka ngoSeptemba 11, 2001, yaye ngelo xesha kwaqalisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka, njengoko imvula yamva, enguwo “umyalezo”, yaqalisa ukutyhilwa.

“KuYohane kwavuleka imibono enomdla onzulu nenovuyo oluvuselela intliziyo ngokuphathelele amava ebandla. Wabona imeko, iingozi, iimbambano, nokuhlanguka kokugqibela kwabantu bakaThixo. Ubhala imiyalezo yokugqibela emele ukuvuthisa isivuno somhlaba, nokuba sibe zizithungu zendlu yokugcina yasezulwini okanye sibe zizinyanda zomlilo wentshabalalo. Kwatyhilwa kuye izifundo ezibaluleke ngokukhulu, ngokukodwa

ngenxa yebandla lokugqibela, ukuze abo bafanele baguquke basuke empazameni baye enyanisweni bafundiswe ngeengozi neembambano eziphambi kwabo. Akukho namnye umele abe sebumnyameni ngokubhekisele koko kuza phezu komhlaba.” The Great Controversy, 341.

Xa iintlanga zavutha ngumsindo, ngelo xesha zinye zabanjwa zathintelwa, yaye “imvula yasemva kwexesha” yaqalisa ukuhla, kwaye imvula yasemva kwexesha sisigidimi “senyaniso yangoku” esitywina abantu bakaThixo.

“Umsebenzi oseBattle Creek ukuloo ndlela inye. Iinkokeli zesibhedlele sempilo zixubene nabangakholwayo, zibangenisa kwiingcebiso zazo, ngaphezulu okanye ngaphantsi, kodwa kufana nokusebenza amehlo azo evalekile. Ziswele ukuqonda kokubona oko kuya kusivelela nangaliphi na ixesha. Kukho umoya wokuphelelwa lithemba, wemfazwe nowokuphalazwa kwegazi, yaye loo moya uya kwanda kude kube sekupheleni kwexesha. Ngokukhawuleza nje ukuba abantu bakaThixo batywinwe ezibunzini zabo—asingotywina okanye uphawu olunokubonwa, kodwa kukuzinza enyanisweni, kokubini ngokwengqondo nangokomoya, ukuze bangabi nakushukunyiswa—ngokukhawuleza nje ukuba abantu bakaThixo betywiniwe baza balungiselelwa ukunyikima, kuya kuza. Inene, sele kuqalile kakade. Izigwebo zikaThixo ngoku ziphezu kwelizwe, ukuze zisinike isilumkiso, ukuze sazi oko kuza.” Manuscript Releases, volume 10, 252.

“Ukutywinwa” “kukuzinza enyanisweni.” Kumxholo wexesha lokutywinwa ubhala athi, “Kukho umoya wokuphelelwa lithemba, wemfazwe nowokuphalala kwegazi, yaye loo moya uya kwanda kude kuse ekupheleni kwexesha.” Xa iintlanga ziya kuba nomsindo, ziya kubanjwa zithintelwe, kodwa “imfazwe nokuphalala kwegazi,” ezimelwe njengemimoya emine, “ziya kwanda kude kuse ekupheleni kwexesha.” UbuSilamsi boYeha lwesithathu buyanda ngokulandelelana kwimfazwe yabo kude kuse ekupheleni kwexesha, yaye ukuqonda kobuprofeti ngoBuSilamsi njengomxholo “theme” kuhlaziyo lwamakhulu alikhulu anamashumi amane anesine amawaka, nako ngaxeshanye kuyanda kwangelo xesha linye. Ukwanda ngokulandelelana okwenziwa nguBuSilamsi kuhamba ngokungqamana nokuthululwa kwemvula yasemva kwangelo xesha linye kanye, kuba imvula yasemva “sisigidimi”.

“Abo bathanjisiweyo abemi ngaseNkosini yomhlaba wonke, banendawo eyayikhe yanikwa uSathana njengelikhrebhe eligubungelayo. Ngezidalwa ezingcwele ezingqonge itrone yakhe, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo agcina ngalo izibane zamakholwa zibonelelwe, ukuze zingadanyazi zicime. Ukuba bekungekho ngenxa yokuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeya kuba nolawulo olupheleleyo phezu kwabantu.

“UThixo uyahlaziswa xa singazamkeli izigidimi asithumela zona. Ngaloo ndlela siyala ioli yegolide abeya kuyithululela emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa ubizo luya kufika, ‘Yabonani, umyeni uyeza; phumani niye kumhlangabeza,’ abo bangayamkelanga ioli engcwele, abangalondolozanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi eziziziyatha, ukuba abakakulungeli ukumhlangabeza iNkosi yabo. Abanawo, ngaphakathi kubo, amandla okufumana loo oli, yaye ubomi babo buyaphanziswa. Kodwa ukuba uMoya oyiNgcwele kaThixo ucelwa,

ukuba siyabongoza, njengoko wenzayo uMoses, sisithi, 'Ndibonise uzuko lwakho,' uthando lukaThixo luya kuthululwa ngokubanzi ezintliziyweni zethu. Ngeemibhobho zegolide, ioli yegolide iya kudluliselwa kuthi. 'Asingamandla, asingagunya, kodwa kungoMoya wam, utsho uYehova wemikhosi.' Ngokwamkela imitha eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bakhanya njengezibane ehlabathini." Review and Herald, Julayi 20, 1897.

Imvula yamva iqala "ngokutshiza" yaye ekugqibeleni inyuke ibe kukugalelwa okupheleleyo. "Ukutshizwa" kwemvula yamva kuchazwa njengokuba imvula "ilinganiswa", yaye ukugalelwa okupheleleyo kuxa igalelwa "ngaphandle komlinganiselo". USister White uchaza ngokucacileyo ixesha apho imvula yamva isayo, yaye abanye bayayamkela, abanye abayayamkeli. Ngelo xesha imvula "ilinganiswa", okanye "iyazitshiza".

Abanye abantu baya kuqonda ukuba kukho into eyenzekayo, kodwa oko kuya kuboyikisa kuphela.

"Emabandla kuya kubakho ukubonakaliswa okumangalisayo kwamandla kaThixo, kodwa akuyi kusebenza phezu kwabo bangazithobanga phambi kweNkosi, baza bavula ucango lweentliziyi zabo ngokuvuma izono nangoguquko. Ekubonakalisweni kwaloo mandla akhanyisa ihlabathi ngozuko lukaThixo, baya kubona kuphela into ethile abathi, ngenxa yobumfama babo, bayicinge iyingozi, into eya kuvuselela uloyiko lwabo, baze baziqinise ukuze bayichase. Ngenxa yokuba iNkosi ingasebenzi ngokwezinto abazilindeleyo nangokomfanekiso wabo ogqibeleleyo, baya kuwuchasa umsebenzi. "Kutheni," batsho, "singamele ukumazi uMoya kaThixo, xa besikulo msebenzi iminyaka emininzi kangaka?" Kuba abazange basabele kwizilumkiso, kwizibongozo, zemiyalezo kaThixo, kodwa baqhubeka ngokuzingisa besithi, "Ndisisityebi, ndandisiwe ziimpahla, yaye andiswele nto." Maranatha, 219

"Abaninzi baye, ngomlinganiselo omkhulu, basilela ekwamkeleni imvula yokuqala. Abakhangela bafumane zonke iintsikelelo uThixo abebalungiselele zona ngolo hlobo. Balindele ukuba ukuswela kwabo kuya kuzaliswa yimvula yasemva. Xa ubuninzi obutyebileyo kakhulu bobabalo buya kuthululwa, banqwenela ukuvula iintliziyi zabo ukuze babamkele. Benza impazamo eyoyikekayo. Umsebenzi athe uThixo wawuqala entliziyweni yomntu ngokunika ukukhanya kwaKhe nolwazi lwaKhe umele uqhubeke ngokungapheliyo. Wonke umntu umele aqonde ukuswela kwakhe. Intliziyi imele ikhutshelwe ngaphandle konke ukungcoliseka, ihlanjululwe ukuze uMoya ahlale kuyo. Kwakungokuzivuma nokuzishiya izono, ngomthandazo onzulu nangokuzinikezela kwabo kuThixo, apho abafundi bokuqala bazilungiselele khona ukuthululwa koMoya oyiNgcwele ngoMhla wePentekoste. Kwa lo msebenzi mnye, kodwa ngomlinganiselo omkhulu ngakumbi, umele ukwenziwa ngoku. Ngelo xesha isisebenzeli esingumntu sasimele kuphela sicele intsikelelo, silinde iNkosi igqibelelise umsebenzi ongaye. NguThixo owaqala umsebenzi, yaye Yena uya kuwugqiba umsebenzi waKhe, emenza umntu aphelele kuYesu Kristu. Kodwa makungabikho kuhoywa kobabalo obumelwe yimvula yokuqala. Kuphela ngabo baphila ngokungqinelana nokukhanya abanako abaya kwamkela ukukhanya okukhulu ngakumbi. Ngaphandle kokuba siqhubela phambili imihla ngemihla ekubonakaliseni iimpawu zobuKristu ezisebenzayo, asiyi kuziqonda iimbilasane zoMoya oyiNgcwele kwimvula yasemva. Inokuba iyawa phezu kweentliziyi ezisijikelezileyo macala onke, kodwa asiyi kuyibona ngokomoya okanye siyamkele."

Testimonies to Ministers, 506, 507.

Kule ndima uchaza ukuba kukho ixesha apho “obona buninzi bobabalo buya kunikwa,” ngaloo ndlela echaza ixesha apho imvula yasemva ithululwa ngaphandle komlinganiselo.

Ngokunxulumene neso sibakala, uchaza ukuba kuphela ngabo baphila ngokokukhanya abanako abaya kwamkela ukukhanya okungakumbi. Kulo mgaqo, kuyacaca ukuba ukukhanya (okuyinyaniso yangoku) kuya kusanda ngokuthe ngcembe. Kwisivakalisi sokugqibela uchaza ixesha apho imvula yasemva iwa, yaye abathile bayayiqonda baze bayamkele, kanti abanye abayenzi loo nto. Ukuba awuwuqondi umyalezo, oyimvula yasemva, awuyi kuwamkela.

“Asimele silinde imvula yokugqibela. Iza kuza phezu kwabo bonke abo baya kuyiqonda baze bayamkele amazolo neezantyalantyalala zobabalo eziwela phezu kwethu. Xa siqokelela amaqhekeza okukhanya, xa sizixabisa iinceba eziqinisekileyo zikaThixo, othanda ukuba simthembe Yena, ngoko zonke izithembiso ziya kuzaliseka. [uIsaya 61:11 ucashuniwe.] Umhlaba wonke umele ukuzaliswa luzuko lukaThixo.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

Ngexesha apho iintlanga ezinomsindo zibanjwa ziqinile, imvula yasemva iqalisa “ukulinganiswa.” Xa “eyona ntabalala ityebileyo yobabalo iya kunikwa,” kuchaza ixesha apho imvula yasemva ithululwa ngaphandle komlinganiselo.

Ngexesha xa izizwe zicatshukiswa, kodwa zisabambekile, imvula yasemva iqalisa ukuhla, kodwa “ilinganisiwe” kuba ibandla ngelo xesha lixubene nengqolowa nokhula. Yimvula ezisa kokubini ingqolowa nokhula ekukhuleni okupheleleyo, yaye imvula yasemva sisigidimi senyaniso yangoku esinokuthi mhlawumbi siqondwe size samkelwe, okanye singaqondwa size singamkelwa. Zonke ezi ngcamango zesiprofeto zichongwe ngokucacileyo eziBhalweni. NgoSeptemba 11, 2001, imvula yasemva yaqalisa “ukutshotshozela”, yaye iyanda ngokuthe ngcembe de kufike isigidimi seSikhalo Sasezinzulwini Zobusuku, kuze iintombi ezizizilumko neeziziidenge zahlulwe ngonaphakade.

Abahlakaniphileyo ke ngoko baphakanyiswa njengomqondiso wokubiza omnye umhlambi kaThixo ukuba uphume eBhabhiloni, yaye ke ngoko imvula yamva iyathululwa ngaphandle komlinganiselo, iqhubeka isiwa de uMikayeli eme, lize ixesha lovavanyo lomntu livale.

“Ndabona ukuba iingelosi ezine ziya kuyibamba imimoya yomine de umsebenzi kaYesu ugqitywe engcweleni, yaye emva koko kuya kuza izibetho ezisixhenxe zokugqibela.” Early Writings, 36.

Ukubanjwa kwemimoya emine kubonakalisa ulawulo lukaThixo lobonelelo phezu kwezigwebo ezandayo azivumelayo ukuba zenzeke ngemihla yokugqibela. Iingelosi ezine zibamba imimoya emine ngexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, kodwa ngelo xesha kukho “umoya wokuphelelwa lithemba, wemfazwe nowokuchithwa kwegazi, yaye loo moya uya kwanda.” Xa owokugqibela kubantwana bakaThixo etywiniwe, uMikayeli uya kusuka eme, yaye imimoya emine iya kukhululwa ngokupheleleyo, kuze kufike Izibetho Ezisixhenxe Zokugqibela.

“Ngexesha leyure yenyikima enkulu” yesiTyhilelo isahluko seshumi elinanye, “amaxesha obunzima” kaDaniyeli isahluko sesithoba, xa isitalato nodonga sele zigqityiwe, lelona xesha xa “iintlanga ziya kuba nomsindo.” Ngelo xesha, imvula yasemva iya kuthululwa “ngomlinganiselo.” UIsaya uchaza ixesha xa imvula yasemva ilinganiswa, aze aliphawule elo xesha “njengomhla womoya wasempuma.” “Umhla womoya wasempuma” wawunguSeptemba 11, 2001.

Siza kuqhubeka siqwalasela “ukulinganiswa” kwemvula yasemva kwinqaku elilandelayo, kodwa kufanele kukhunjulwe ukuba ilitye elinqabileyo lephupha likaMiller, elimelwe phezu kweentafile ezingcwele zikaHabakuki njengeeYeha ezintathu zobuSilamsi, limelwe kukukhanya ngokuphindwe kalishumi ngakumbi ngemihla yokugqibela kunaxa laqala ukuhlanganiswa nguMiller.

“Ngasihlandlo sithile, xa ndandiseSixekweni saseNew York, ngexesha lasebusuku ndabizelwa ukuba ndibone izakhiwo ziphakama umgangatho phezu komnye zisingise ezulwini. Ezi zakhiwo zaziqinisekisiwe ukuba azinakutsha ngomlilo, yaye zazakhiwe ukuze kuzukiswe abanini bazo nabazakheli bazo. Zaya ziphakama ngakumbi, zisanda ukuphakama, yaye kuzo kwasetyenziswa ezona zinto zibizayo. Abo zazingezabo ezi zakhiwo babengazibuzi bathi: ‘Singamzukisa njani na uThixo ngeyona ndlela ilungileyo?’ INkosi yayingekho kwiingcinga zabo.

Ndacinga ndathi: “Akwaba abo batyala iindlela zabo ngolu hlobo bebengayibona indlela yabo njengoko uThixo eyibona! Baqokelela izakhiwo ezibukekayo, kodwa ukumkani wendalo iphela ukubona indlela ukucwangcisa nokuyila kwabo kububudenge kangakanani. Abafundi ngawo onke amandla entliziyi nengqondo indlela abanokumzukisa ngayo uThixo. Bayilibele le nto, owona msebenzi wokuqala womntu.”

“Njengoko ezi zakhiwo ziphakamileyo zazakhiwa, abanini bazo bavuya ngekratshi elinamabhongo lokuba banemali yokuyisebenzisa ekwaneliseni iziqu zabo nasekuvuseleleni umona kubamelwane babo. Inxalenye enkulu yemali ababeth bayityala ngolo hlobo yayifunyenwe ngokucinezela, ngokusila amahlwempu phantsi. Balibala ukuba ezulwini kugcinwa ingxelo yawo wonke umcimbi worhwebo; yonke intengiselwano engenabulungisa, sonke isenzo sobuqhophololo, sibhalwe khona. Kuyeza ixesha apho ngobuqhophololo babo nangokudelela kwabo abantu baya kufikelela kwinqanaba iNkosi engayi kubavumela ukuba balidlule, yaye baya kufunda ukuba kukho umda ekunyamezeleni kukaYehova.”

“Umfanekiso owathi walandela ukudlula phambi kwam wawungowoloyiko lomlilo. Abantu bajonga kwizakhiwo eziphakamileyo nezazicingelwa ukuba azibanjwa ngumlilo, baza bathi: ‘Zikhuselekile ngokupheleleyo.’ Kodwa ke ezo zakhiwo zatshiswa zaza zatshabalala ngokungathi zenziwe ngetela. Iinjini zokucima umlilo azikwazanga kwenza nto ukunqanda intshabalalo. Abacimi-mlilo abakwazanga ukuzisebenzisa ezo njini.”

“Ndiyalelwe ukuba xa ixesha leNkosi lifika, ukuba kungabikho lutshintsho olwenzekileyo ezintliziyweni zabantu abanekratshi nabanamabhongo, abantu baya kufumanisa ukuba isandla ebesinamandla okusindisa siya kuba namandla okutshabalalisa. Akukho mandla asemhlabeni anokunqanda isandla sikaThixo. Akukho nto yakhiwayo enokusetyenziswa ekwakhiweni kwezakhiwo enokuzigcina zingatshatyalaliswa xa kufika ixesha elimisiweyo nguThixo

lokuzisa impindezelo phezu kwabantu ngenxa yokungawuhoyi kwabo umthetho waKhe nangenxa yamabhongo abo okuzingca.” Testimonies, volume 9, 12, 13.