

# Incwadi kaDaniyeli - Inani Lamashumi Asixhenxe Anesibini

*Umanyano Lwesiprofeto: Ukusuka kuHlulo lukaSirayeli waMandulo ukuya eSiphelweni se-United States*

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Ubungqina bovukelo lukaYerobhowam bukwangumbali wokwahlulwa kukaSirayeli wamandulo waba ziintlanga ezimbini. Ubukumkani basemantla obabunyezizwe ezilishumi babusaziwa ngokuba nguSirayeli, okanye ngamanye amaxesha nguEfrayim, yaye ubukumkani basemazantsi babusaziwa ngokuba nguYuda. Ngexesha likaHezekile, ubukumkani babusele buyizikumkani ezimbini iminyaka emininzi, yaye kwisahluko samashumi amathathu anesixhenxe, uHezekile wanikwa isiprofeto esichaza ukuba ezo zikumkani zimbini ziya kuphinda zibe luhlanga olunye. Eso siprofeto sazaliseka kwimbali yokuqala yerhamncwa lomhlaba (iUnited States), yaye sizaliseka okokugqibela ekupheleni kweUnited States, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Imvukelo kaYerobhowam ngexesha awahlulwa ngalo uSirayeli waba zizikumkani ezibini, imela imvukelo ekuqaleni kweUnited States, kwanomvukelo ekupheleni kweUnited States. Imvukelo ekuqaleni nasekupheleni kweUnited States iquka ukudityaniswa kwezikumkani ezibini. ISityhilelo isahluko seshumi elinesibhozo, njengoko sicutshulwe ngokuphindaphindiweyo ezibhaliweni zikaDade White kula manqaku, simela izimemo ezibini eziya kumabandla. Iintlanga ezimbini ezidityanisiweyo ngexesha leyure yengxaki yomthetho weCawa ziliwaka elinamashumi amane anesine amawaka, nomnye umhlambi kaThixo osaseBhabheli.

Iintlanga ezimbini ezadityaniswa kwimbali yamaMillerite zazinguYuda noEfrayim. Zadityaniswa xa ingqumbo nganye nganye ejoliswe kwezo zikumkani zibini ngokwahlukeneyo yaphela ngowe-1798 yaza kamva yaphela ngowe-1844. Igama elithi “kananjalo” kuHezekile isahluko samashumi amathathu anesixhenxe lisivumela ukuba siqiniseke ngalo msebenzi wokuwusebenzisa lo mbandela. Igama elithi “kananjalo” lithetha ukubeka umyalezo olandela emva kwelithi “kananjalo” phezu komyalezo owandulela igama elithi “kananjalo.”

Ilizwi leNkosi lafika kum kwakhona, lisithi, Ngaphezu koko, nyana womntu, zithabathele intonga ibe nye, ubhale kuyo ukuthi, YeyakwaYuda, neyabantwana bakaSirayeli amaqabane ayo; wandule ukuthabatha enye intonga, ubhale kuyo ukuthi, YeyakaYosefu, intonga kaEfrayim, neyendlu yonke kaSirayeli amaqabane ayo; uzidibanise enye kwenye zibe yintonga ibe nye; zibe nye esandleni sakho. Hezekile 37:15–17.

UEzekile usebenzisa umgaqo wesiprofeto wokuphinda aze andise xa esithi, “ngaphezu koko.” UEzekile umele athabathe izinti ezibini, esinye sesakwaYuda nesinye sikaEfrayim, aze athabathe isiprofeto esibonakaliswe ngezo zinti zimbini asibeke phezu kwesiprofeto sangaphambili. Umzekeliso wesiprofeto wangaphambili waqala kwindinyana yokuqala xa uHezekile wathwalwa

wasiwa entilini yamathambo awomileyo afileyo.

Isandla sikaYehova saba phezu kwam, wandikhupha ngoMoya kaYehova, wandibeka phakathi kwentili eyayizele ngamathambo. Wandidlulisa ngakuwo macala onke; nanko ayemaninzi kakhulu entilini evulekileyo; yaye yabona, omile kakhulu. Wathi kum, Nyana womntu, angaphila na la mathambo? Ndaphendula ndathi, Owu, Nkosi Yehova, nguwe owaziyo. Wabuya wathi kum, Profeta kula mathambo, uthi kuwo, Nina mathambo omileyo, yivani ilizwi likaYehova. Itsho iNkosi uYehova kula mathambo ukuthi, Yabonani, ndiya kungenisa umphefumlo kuni, niphile. Ndiya kunibeka imisipha, ndinyuse inyama kuni, ndinambathise ulusu, ndibeke umphefumlo kuni, niphile; nazi ukuba ndinguYehova. Ndaprofeta ke njengoko ndandiwiselwe umthetho; kwathi ndakuprofeta, kwabakho isandi, nanko ke ukunyikima, aza amathambo asondelana, ithambo nethambo lalo. Ndakhangela, nanko imisipha nenyama zanyuka phezu kwawo, lwawagubungela ulusu ngaphezulu; ke wona ayengenamoya. Wandula wathi kum, Profeta kuwo umoya, profeta, nyana womntu, uthi kuwo umoya, Itsho iNkosi uYehova ukuthi, Yiza, moya, uvela emimoyeni yomine, uphephe phezu kwaba babuleweyo, ukuze baphile. Ndaprofeta ke njengoko wayendiyalele; wangena umoya kubo, baphila, bema ngeenyawo zabo, umkhosi omkhulu kunene. Wathi ke kum, Nyana womntu, la mathambo yindlu yonke yakwaSirayeli; yabona, bona bathi, Omile amathambo ethu, nethemba lethu liphelile: sinqunyulwe ngokupheleleyo. Ngako oko profeta, uthi kubo, Itsho iNkosi uYehova ukuthi, Yabonani, bantu bam, ndiya kuvula amangcwaba enu, ndininyuse emangcwabeni enu, ndiningenise ezweni lakwaSirayeli. Nazi ukuba ndinguYehova, ekubeni ndiwavulile amangcwaba enu, bantu bam, ndanininyusa emangcwabeni enu, ndabeka uMoya wam kuni, naphila, ndanibeka ezweni lenu; nazi ukuba mna Yehova ndithethile, ndakwenza; utsho uYehova. Hezekile 37:1–14.

Ukususela kanye ekuqaleni kwala manqaku, siye sabonisa ukuba intili yamathambo afileyo imela abantu bakaThixo kwimihla yokugqibela, nokuba umyalezo wemimoya emine obabangela ukuba beme ngeenyawo zabo bengumkhosi omkhulu kakhulu, ngumlayezo weSikhalo Sasezinzulwini Zobusuku ochaza ubuSilamsi beYeha yesithathu. USister White uchaza amathambo njengabantu bakaThixo.

“Ndibeka phantsi usiba lwam ndize ndinyuse umphefumlo wam ngomthandazo, ukuba iNkosi iphefumlele phezu kwabantu bayo ababuyel’ umva, abanjengamathambo awomileyo, ukuze baphile.” General Conference Bulletin, February 4, 1893.

Sibonisile kumanqaku angaphambili ukuba isigidimi sesiprofeto esachonga umhla we-18 kaJulayi 2020 sasiyimpazamo, nokuba eso sibhengezo sobuxoki saphawula ukufika kodano lokuqala nexesha lokulibala emzekelisweni weentombi ezilishumi. Nangona isibhengezo sexesha sasilungile ngexesha lamaMillerite, emva ko-1844 kwakungasayi kuphinda kubekho esinye isigidimi esixhonywe phezu kwexesha. Xa iFuture for America yenza isibhengezo somhla we-18 kaJulayi 2020, yabuyela umva kwimbali apho isibhengezo sexesha sasamkelekile, yaye ngokwenjenjalo yona yona, yaza yabulawa esitratweni sesixeko esikhulu seSityhilelo isahluko seshumi elinanye. Ifile esitratweni, ke ngoko yayidinga ukuvuswa, njengoko kwakunjalo ngamangqina amabini emva kweentsuku ezintathu nesiqingatha.

“Amathambo awomileyo afuna ukuphefumlelwa nguMoya oyiNgcwele kaThixo, ukuze angene ekusebenzeni, ngokungathi kungokuvuka kwabafuleyo.” Bible Training School, Disemba 1, 1903.

Kwimibhalo engaphambili sibonisile ukuba isigidimi semimoya emine esivusa amangqina amabini, sisigidimi sobuSilamsi seYeha yesithathu, kwanokuba eso sigidimi sisigidimi seSikhalo Sasezinzulwini Zobusuku seentsuku zokugqibela. UHezekile uthi, “ngaphezu koko,” yaye ngokwenjenjalo wabonisa ukuba ngexesha lembali elingumzekeliso wokubhengezwa kweSikhalo Sasezinzulwini Zobusuku, iintonga ezimbini, enye imelwe njengoEfrayim yaye enye njengoYuda, zaziza kudityaniswa kunye zibe luhlanga olunye. Umzekeliso weentombi ezilishumi uzalisekiswa kwiintsuku zokugqibela, “ngokuchaneka ngokupheleleyo,” njengoko wazalisekiswa kwimbali yamaMillerite. Ngexesha apho iSikhalo Sasezinzulwini Zobusuku sazalisekiswa kwimbali yamaMillerite, kwanakwakunye ekuzalisekeni kweentsuku zokugqibela, “iintonga ezimbini” zaziza kudityaniswa kwaye ziya kudityaniswa kunye.

Iintonga ezimbini zazimela ubukumkani basentla (uEfrayim) nobasentla? Wait correction: southern = basemazantsi. Let's produce final only translated text.

Laza ilizwi likaYehova lafika kuye, lisithi, Suka uye eTsarefathi, eyaseTsidon, uhlale khona; yabona, ndiyalele apho umfazi ongumhlolokazi ukuba akondle. Waza wasuka waya eTsarefathi. Ke kaloku akufika esangweni lomzi, yabona, umfazi ongumhlolokazi wayelapho echola iinkuni; wambiza, wathi kuye, Ndicela undiphathele intwana yamanzi ngesitya, ukuze ndisele. Ke kaloku xa wayesaya kuwathabatha, wambiza, wathi, Ndicela undiphathele iqhekeza lesonka esandleni sakho. Wathi yena, Ehleli nje uYehova uThixo wakho, andinalo iqebengwana, ndinokuphela nje sisandla somgubo esiqokweni, nentwana yeoli embizeni; yabona, ndichola iinkuni ezimbini, ukuze ndingene ndiye kukulungisela mna nonyana wam, sikudle, size sife. Wathi uEliya kuye, Musa ukoyika; hamba uye kwenza njengoko uthethile; kodwa qala undenzele kona iqebengwana elincinane kuqala, ulizise kum; wandule ke ukuzenzela wena nonyana wakho. Kuba utsho uYehova uThixo kaSirayeli ukuthi, Isiqokwana somgubo asiyi kuphela, neoli embizeni ayiyi kuswela, kude kube ngumhla awathumela ngawo uYehova imvula emhlabeni. Wahamba wenza ngokwelizwi likaEliya; badla yena, naye, nendlu yakhe, iintsuku ezininzi. 1 Kumkani 17:8–15.

“Iintsuku ezininzi” ezikule ndima yiminyaka emithathu enesiqingatha uAhabhi awamfuna ngayo uEliya, yaye zazimela iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yentshutshiso yobupopu. Ngokuphathelele “iintsuku ezininzi” zentshutshiso yobupopu, uYesu wathi:

Kwaye ukuba loo mihla yayingafinyezwanga, bekungayi kusinda nyama nanye; kodwa ngenxa yabanyuliweyo loo mihla iya kufinyezwa. Mateyu 24:22.

USista White uchaza ngokungqalileyo ukuba amazwi kaYesu athi “ezo ntsuku” abhekisa kwixesha lentshutshiso yobupopu.

“Intshutshiso yebandla ayizange iqhubeka kulo lonke ixesha leminyaka eli-1260. UThixo, ngengeba kubantu baKhe, walinciphisa ixesha lovavanyo lwabo oluvuthayo. Xa wayexela

kwangaphambili 'imbandezelo enkulu' eya kwehlela ibandla, uMsindisi wathi: 'Ke kaloku ukuba loo mihla ibingathanga icuthwe, ngelingasindanga nalinye inyama; kodwa ngenxa yabanyuliweyo loo mihla iya kucuthwa.' Mateyu 24:22. Ngefuthe loHlaziyo intshutshiso yapheliswa ngaphambi ko-1798." The Great Controversy, 266, 267.

"Tintsuku ezininzi" uEliya awagcinwa ngazo ngumhlolokazi, zazikwayizo ezo "ntsuku ezininzi" zentshutshiso yobupopu ezachongwa nguDaniyeli.

Kwaye abo banokuqonda phakathi kwabantu baya kufundisa abaninzi; kanti ke baya kuwa likrele, nangomlilo, nangokuthinjwa, nangokuphangwa, iintsuku ezininzi. Ke kaloku xa besiwa, baya kuncedwa ngoncedo oluncinane; kodwa abaninzi baya kunamathela kubo ngokunyanisa okungekokwenene. Kwaye abanye babo banokuqonda baya kuwa, ukuze bavavanywe, nokuba bahlanjululwe, nokuba benziwe mhlophe, kuse kanye kude kube lixesha lesiphelo; ngokuba kusekho ixesha elimisiweyo. Daniyeli 11:33–35.

"Ixesha lesiphelo," elikwalilo "ixesha elimisiweyo" kwezo ndinyana, lalingo-1798, yaye laphawula ukuphela kwentshutshiso yobupopu, njengoko kwakufuziselwe lixesha likaEliya kunye nomhlolokazi waseTsarefati. Kulo mbali umhlolokazi, emele ibandla elingatshatanga, wachongwa njengelibandla entlango kwisahluko seshumi elinesibini sencwadi yeSityhilelo. Wayebutha iintonga ezimbini, kungekhona intonga enye okanye iintonga ezilishumi, koko ezimbini. UEzekiyeli wayemelwe ukuba athabathe iintonga ezimbini, enye ngenxa yobukumkani basentla bakwaSirayeli nenye ngenxa yobukumkani basemazantsi bakwaSirayeli, aze azidibanise ukuze zibe yintonga enye. Obo bucumkani bobubini babusasazeke iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, kodwa isithembiso sikaThixo sasisithi Uya kubaqokelela. Umfazi wayebutha ezo ntonga zimbini ezazimele ukudityaniswa, yaye wayekwenza oko "kude kube yimini iNkosi ethumela ngayo invula phezu komhlaba."

Umhla awathi ngawo uYehova wathumela "invula" wawuchonga uKhwelo lwaPhakathi kobusuku lwembali yamaMillerite, olafikelela esiphelweni salo ngo-Oktobha 22, 1844, xa uMthunywa woMnqophiso wafika ngequbuliso etempileni awayeyakhile ukususela ngo-1798 (isiphelo sengqumbo yokuqala), kwada kwangu ngo-Oktobha 22, 1844 (isiphelo sengqumbo yokugqibela). Ngelo xesha, umyalezo woKhwelo lwaPhakathi kobusuku, omelwe kumzekeliso kaHezekile wentili yamathambo, wazaliseka, xa iintonga ezimbini zobukumkani basemantla nobasemazantsi zadityaniswa ukuze zenze uhlanga olunye, lunenkosi enye, kuba ngo-Oktobha 22, 1844, uKristu weza phambi koYise waza wamkela ubukumkani.

"Ukuza kukaKristu njengombengeleli wethu omkhulu, eze kweyona ndawo ingcwele, ukuze kuhlanjululwe ingcwele, okuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kubekwe kuDaniyeli 7:13; nokufika kweNkosi etempileni yaYo, njengoko kwakuxelwe kwangaphambili nguMalaki, zonke ezi zizichazo zesiganeko esinye; yaye oku kukwamelwa kukufika komyeni emtshatweni, okwachazwa nguKristu emzekelisweni weentombi ezilishumi, kuMateyu 25." Imbambano Enkulu, 426.

UKristu wamkela ubukumkani ngomhla wama-22 kuOktobha 1844, njengoko kuchaziwe kuDaniyeli.

Ndabona embonweni basebusuku, nanko kusiza omnye onjengoNyana womntu enamafu ezulu, weza kuLowo uMdala weemihla, bamsondeza phambi kwakhe. Wanikwa ubukhosi, nozuko, nobukumkani, ukuze bonke abantu, neentlanga, neelwimi, bamkhonze; ubukhosi bakhe bubukhosi obungunaphakade, obungayi kudlula; nobukumkani bakhe bobungayi kutshatyalaliswa. Daniyeli 7:13, 14.

Xa iintonga ezimbini zikaHezekile zidityaniswa ndawonye, ziba nokumkani omnye phezu kwazo.

Ke kaloku umkhonzi wam uDavide uya kuba ngukumkani phezu kwabo; kwaye bonke baya kuba nomalusi omnye; baya kuhamba ezimiselweni zam, bagcine imimiselo yam, bayenze. Baya kuhlala ke emhlabeni endamnika wona uYakobi umkhonzi wam, ababehleli kuwo ooyihlo; kwaye baya kuhlala kuwo, bona, nabantwana babo, nabantwana babantwana babo ngonaphakade: kwaye umkhonzi wam uDavide uya kuba yinkosana yabo ngonaphakade. Hezekile 37:24, 25.

Bonke abaprofeti bayavumelana, yaye ukumkani uDavide nguKristu owafika phambi koYise ngo-Oktobha 22, 1844, waza wamkela ubukumkani obabuhlanganiswe ndawonye kwiintonga ezimbini zikaSirayeli (ubukumkani basemntla) noYuda (ubukumkani basemzantsi). Ukusasazwa kwezo bukumkani zimbini kwaphela ngexesha leminyaka engamashumi amane anesithandathu ukusuka ku-1798 ukuya ku-1844, njengoko uKristu wayevusa itempile eyayiphanzisiwe yaza yanyathelwa phantsi. Akuba eyivusile itempile, ngoko ke ngeqbuliso weza etempileni yaKhe enguMthunywa woMnqophiso, ekuzalisekiseni kukaMalaki isahluko sesithathu. UHezekile uyavumelana naloo nyaniso, kuba bonke abaprofeti bayavumelana.

Yaye uDavide umkhonzi wam uya kuba ngukumkani phezu kwabo; bonke baya kuba nomalusi mnye; baya kuhamba emigwebeni yam, bagcine imimiselo yam, bayenze. Baya kuhlala ezweni endalinika uYakobi umkhonzi wam, apho kwahlala khona ooyihlo; bahlale kulo, bona, nabantwana babo, nabantwana babantwana babo ngonaphakade; yaye uDavide umkhonzi wam uya kuba yinkosana yabo ngonaphakade. Kananjalo ndiya kwenza umnqophiso woxolo nabo; uya kuba ngumnqophiso ongunaphakade kubo; ndiya kubamisa, ndibandise, ndibeke ingcwele yam phakathi kwabo ngonaphakade. Nentente yam iya kuba nabo; ewe, ndiya kuba nguThixo wabo, nabo baya kuba ngabantu bam. Hezekile 37:24–27.

NguKristu owakha itempile.

Uze uthethe kuye, usithi, Itsho iNkosi yemikhosi, isithi, Nanko umntu ogama linguHLUMELO; uya kuhluma aphume endaweni yakhe, ayakuyakha itempile yeNkosi; ewe, yena uya kuyakha itempile yeNkosi; yaye uya kuthwala uzuko, ahlale alawule etroneni yakhe; abe ngumbingeleli etroneni yakhe; yaye icebo loxolo liya kuba phakathi kwabo bobabini. Izithsaba ke ziya kuba zezikaHelem, nezikaTobhiya, nezikaYedaya, nezikaHen unyana kaTsefaniya, zibe sisikhumbuzo etempileni yeNkosi. Nabo bakude baya kuza bakhe etempileni yeNkosi, nize nazi ukuba iNkosi yemikhosi indithumile kuni. Kwaye oku kuya kwenzeka, ukuba nithe naliphulaphula ngenkuthalo ilizwi leNkosi uThixo wenu. Zekariya 6:12–15.

UKristu liSebe, yaye wabonisa ukuba, ukuba batshabalalisa itempile yaKhe, wayeya kuyivusa ngeentsuku ezintathu, awaphendula ngazo amaYuda esithi itempile yathabatha iminyaka

engamashumi amane anesithandathu ukwakhiwa.

Aza amaYuda aphenndula athi kuye, Ubonakalisa luphi na uphawu kuthi, ekubeni usenza ezi zinto? UYesu waphendula wathi kubo, Yidilizeni le tempile, ndize ndiyivuse ngeentsuku ezintathu. Aza amaYuda athi, Le tempile yakhiwa iminyaka engamashumi amane anesithandathu, uze wena uyivuse ngeentsuku ezintathu na? Yohane 2:18–20.

UKristu wayethetha ngomzimba waKhe kweso sicutshulwa, kodwa bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela kunemihla ababebephila kuyo. Uvuko lukaKristu ngomhla wesithathu lwalumela uvuko lwamathambo afileyo ngexesha lokuthululwa kukaMoya oyiNgcwele kwiSikhalo Saphakathi Kobusuku. Imvula eyingumxholo wobungqina bukaEliya yabonakaliswa ngexesha lencopho yokujongana kwakhe nabaprofeti bakaBhahali noAshtaroti. Kwathi ngoko kwabonakaliswa ukuba uThixo kaEliya wayenguThixo oyinyaniso, kwanokuba noEliya wayengumprofeti oyinyaniso.

Ekufikeni kokuphoxeka kokuqala, kwabonakaliswa ukuba amaProtestanti aye abe ngabaprofeti bobuxoki, njengoko kufuziselwe ngabaprofeti bakaBhahali noAshtaroti. Emva koko kwaqalisa ixesha lokulibaziseka, yaye lakhokelela kwisigidimi seSikhalo Saphakathi Kwebusuku, esakhokelela ekubeni uKristu afike ngequbuliso etempileni yaKhe. ISikhalo Saphakathi Kwebusuku sifuziselwa sisigidimi sikaHezekile esinyusa amathambo abe ngumkhosi omkhulu. Ngaphezu koko, ngelo xesha (iminyaka engamashumi amane anesithandathu), ezi ntonga zimbini zazimele ukudityaniswa zibe nye ukuze kuveliswe uhlanga olunye, olunokumkani omnye.

Iilizwi likaYehova laphinda leza kum, lisithi, Ngaphezu koko, nyana womntu, zithabathele intonga enye, ubhale kuyo ukuthi, YekaYuda, nangenxa yabantwana bakwaSirayeli abangamaqabane akhe; wandule ke uthabathe enye intonga, ubhale kuyo ukuthi, YekaYosefu, intonga kaEfrayim, nangenxa yendlu yonke yakwaSirayeli abangamaqabane akhe; uzidibanise zibe nye kuwe zibe yintonga enye; ziya kuba nye esandleni sakho. Kuthi xa abantwana babantu bakowenu bethetha kuwe, besithi, Akuyi kusibonisa na oko ukuthethayo ngale nto? uthi kubo, Itsho iNkosi uYehova ukuthi; Yabona, ndiya kuthabatha intonga kaYosefu, esesandleni sikaEfrayim, nezizwe zakwaSirayeli amaqabane akhe, ndizidibanise nayo, kanye nentonga kaYuda, ndizenze zibe yintonga enye, zibe nye esandleni sam. Iintonga obhala kuzo ziya kuba sesandleni sakho phambi kwamehlo abo. Uze uthi kubo, Itsho iNkosi uYehova ukuthi; Yabona, ndiya kubathabatha abantwana bakwaSirayeli phakathi kweentlanga, apho baya khona, ndibaqokelele macala onke, ndibazise emhlabeni wabo; ndibenze isizwe esinye ezweni, ezintabeni zakwaSirayeli; ukumkani omnye abe ngukumkani kubo bonke; abasayi kuba ziintlanga zimbini, bengayi kwahlulwa babe zizikumkani zibini kwakhona konke; abasayi kuphinda bazingcolise ngezithixo zabo, nangezinto zabo ezinezotho, nangalo naluphi na ukreko lwabo; koko ndiya kubasindisa kuzo zonke iindawo zabo zokuhlala, apho bonayo khona, ndibahlambulule; babe ngabantu bam, mna ndibe nguThixo wabo. Hezekile 37:15–23.

Iinduku ezimbini umhlolokazi awayezichola ngaphambi kwemvula kaEliya kwiSikhalo saseBusuku baPhakathi, zazizikumkani zakwaSirayeli ezasemantla nezasemzantsi ezazithe saa zaza zazakuhlanganiswa zibe luhlanga olunye ngomhla wama-22 ku-Oktobha, 1844, xa kwaqalayo uMhla woXolelwaniso ongowomfuziselo ozalisekileyo, kuba isithembiso sasisesokuba ngelo

xesha uThixo “uya kubahlambulula.” Oko kuhlanjululwa, okumelisa uMgwebo woPhengululo, kwaqalisa ngelo xesha. Oko kuhlanganiswa kweenduku ezimbini kumele kuqondwe ngokuchanekileyo, kuba uThixo usoloko ezekelisa ukuphela kwento ngesiqalo sento.

u-1844 yaba sisiphelo sezikumkani ezibini zakwaSirayeli, kuba ngelo xesha zazisele zibe bubukumkani bunye, uSirayeli wokomoya, yaye ukusukela kuloo ndawo ukuya phambili zaziza kuba luhlanga lunye kuphela. Loo mbali yabonakaliswa yimbali yokuqala xa zazibe ziintlanga ezimbini, eyimbali yemvukelo kaYerobhoham.

Imbali yenkqubo kaYerobhowam yonqulo lobuxoki imele kananjalo ukubonakaliswa ekupheleni kobukumkani bakhe. Uvukelo luka-Aron ekuqaleni kukaSirayeli wamandulo, kwanovukelo lukaYerobhowam ekuqaleni kobukumkani basemntla, zimele uvukelo luka-1863, yaye u-1863 uqondwa ngokucacileyo kuphela xa ukuphela kobukumkani bukaYerobhowam, njengoko kumelwe kukudityaniswa kweentonga ezimbini, nako kubekwa phezu ko-1863. Kungelo xesha apho u-1863 ubonakala ngokucacileyo emelwe njengesizukulwana esamisa umfanekiso womona.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Kodwa lo mzekeliso wamathambo awomileyo awusebenzi ehlabathini kuphela, usebenza nakwabo baye basikelelwa ngokukhanya okukhulu; kuba nabo banjengezihlunu zethambo ezisentilini. Banemo yabantu, isakhiwo somzimba; kodwa abanabo ubomi bokomoya. Kodwa umzekeliso awawashiyi amathambo awomileyo emanyene nje kuphela abe ziimo zabantu; kuba akwanelanga ukuba kubekho ulungelelwano lwamalungu neempawu. Umoya wobomi umele uwaphilise loo mizimba, ukuze ime nkqo, ize iqalise ukusebenza. La mathambo amele indlu kaSirayeli, ibandla likaThixo, yaye ithemba lebandla likwimpembelelo ephilisayo yoMoya oyiNgcwele. INkosi imele iphefumlele phezu kwamathambo awomileyo, ukuze aphile.

“UMoya kaThixo, namandla awo anik’ ubomi, umele abe kuwo wonke ummeli womntu, ukuze yonke imisipha nomthambo wokomoya kube kusebenzayo. Ngaphandle koMoya oyiNgcwele, ngaphandle komphefumlo kaThixo, kukho ukungasebenzi kwesazela, ukulahleka kobomi bokomoya. Abaninzi abangenabo ubomi bokomoya banamagama abo kwiingxelo zebandla, kodwa ababhalwanga encwadini yobomi yeMvana. Basenokudityaniswa nebandla, kodwa abamanyananga neNkosi. Basenokuba ngabakhutheleyo ekwenzeni uthotho oluthile lwemisebenzi, yaye basenokuthatyathwa njengabantu abaphilayo; kodwa abaninzi baphakathi kwabo ‘banegama lokuba bayaphila, kanti bafile.’”

“Ngaphandle kokuba kubekho ukuguquka kokwenene komphefumlo kuThixo; ngaphandle kokuba umphefumlo uphiliswe ukuphefumla kobomi bukaThixo ukuze ungene ebomini bokomoya; ngaphandle kokuba abo bavumayo inyaniso baqhutywe ngumgaqo ozelwe lizulu, abazalwanga ngembewu engenakonakala, ephilayo nehleli ngonaphakade. Ngaphandle kokuba bathembele ebulungiseni bukaKristu njengokuphela kokhuseleko lwabo; ngaphandle kokuba baxelise isimilo saKhe, basebenze ngomoya waKhe, bahamba ze, abanxibanga ngengubo yobulungisa baKhe. Abafuleyo badla ngokwenziwa badlule njengabaphilayo; kuba abo basebenza oko bakubiza ngokuba lusindiso ngokweengcinga zabo, abanaye uThixo osebenza ngaphakathi kubo ukuthanda nokwenza oko kukholekisa Yena.”

“Esi sigaba simelwe kakuhle yintlambo yamathambo omileyo awabonwa nguHezekile embonweni.” Review and Herald, January 17, 1893.