

Incwadi kaYoweli neBandla lama-Adventist eMini yeSixhenxe laseLawodikea - Inani leShumi elineSibini

Jeff Pippenger
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Inani Leshumi Elinesibini

Umnqweno wam kukumisa ubungqina besiprofeto bukaYoweli ngendlela enjalo yokuba ubungqina bukaYoweli bube nokubonakala koko uPetros wayekuthetha nayekwenza ngePentekoste. Ndiqinisekile ukuba iBhayibhile icacile ngoko uPetros wayekwenza nayekuthetha ngePentekoste, kodwa ndifuna ukuqonda oko uPetros wayekumfuzisela ngokwesiprofeto kwimbali yemvula yasemva, xa wabeka isigidimi sePentekoste ngokwemigaqo yokuzaliseka kwencwadi kaYoweli.

UPetros ungumfuziselo wentsalela yabantu bakaThixo, yaye akabonakaliswanga kuphela ngePentekoste, kodwa kwanaseKesareya Filipi kuMateyu 16. IKesareya Filipi ifumaneka kwiindima zeshumi elinesithathu ukuya kweleshumi elinesihlanu kuDaniyeli 11, iindima ezintathu ezibeka phambili idabi elaqala lazaliseka ngexesha lembali xa iKesareya Filipi yayibizwa ngokuba yiPanium. Iindima zeshumi elinesithathu ukuya kweleshumi elinesihlanu zandulela indima yeshumi elinesithandathu, echaza umthetho weCawa eUnited States. Indima yeshumi ichaza ukuwa kweSoviet Union ngowe-1989. Iindima zeshumi ukuya kweleshumi elinesithandathu kuDaniyeli 11 zimele ixesha elisusela kowe-1989 kuse ekufikeni komthetho weCawa, yaye elo xesha “yimbali efihlakeleyo” yendima yamashumi amane yeso sahluko sinye.

Imbali Efihlakeleyo kwi-BOLDFACE

1798

Ke kaloku ngexesha lesiphelo ukumkani wasezantsi uya kumtyhala:

1989

Ke bona oonyana bakhe baya kuvuseleleka, bahlanganise inkitha yemikhosi emikhulu; kwaye ukumkani wasemntla uya kuza kuye njengesaqhwithi, eneebhari, nabakhweli-mahashe, neenqanawa ezininzi; aze angene emazweni, aphuphume aze adlule. Kwaye inene omnye uya kuza, aphuphume, adlule; aze emva koko abuye, avuseleleke, ade afike enqabeni yakhe.

2014 idabi laseRaphia

Ke ukumkani wasezantsi uya kuvuseleleka ngumsindo, aphume aye kulwa naye, oko kukuthi, nokumkani wasemntla; yaye yena uya kumisa ingxokolo enkulu; kodwa loo nginginya iya kunikelwa esandleni sakhe. Kwaye xa eyithabathile loo nginginya, intliziyo yakhe iya kuphakama; yaye uya kuwisa amashumi amawaka amaninzi; kodwa akayi komelezwa yiloo

nto.

Imfazwe yasePanium (eKesareya Filipi)

Ngokuba ukumkani wasentla uya kubuya, amise isihlewele esikhulu ngakumbi kunesokuqala, aze ngokuqinisekileyo eze emva kweminyaka ethile enomkhosi omkhulu neendyebo ezininzi.

Ngelo xesha baya kusuka abaninzi ukuba bamelane nokumkani wasezantsi; kwanabaphangi babantu bakho baya kuzikhulisa ukuze bamise umbono; kodwa baya kuwa.

Ngoko ukumkani wasemantla uya kuza, afumbe udonga lokungqinga, azithimbe izixeko ezinqatyiswe kakhulu; neengalo zasemazantsi aziyi kumelana naye, kwanabantu bakhe abanyuliweyo; akuyi kubakho namandla okumelana naye.

Umthetho weCawa ngeCawa e-USA

Kodwa lowo umchaseleyo uya kwenza ngokwentando yakhe, yaye “akuyi kubakho bani uya kuma” phambi kwakhe; yaye “uya kuma” ezweni elizukileyo, elo liya kutshatyalaliswa sisandla sakhe. Uya kungena kananjalo ezweni elizukileyo, yaye amazwe amaninzi aya kubhukuqwa; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, neenkokeli zabantwana bakwa-Amon. Uya kolula isandla sakhe kananjalo phezu kwamazwe; nelizwe laseYiputa aliyi kusinda. Daniel 11:40, 10–16, 41, 42.

Xa uPetros engokwesiprofeto eseKesareya Filipi (Panium), yaye ngePentekoste kususithuba semvula yasemva, nto leyo embeka ‘kwimbali efihlakeleyo’ yevesi yamashumi amane. Ndizimisele ukujongana nemfazwe yangoku yaseUkraine emelwe kwivesi yeshumi elinanye yesahluko seshumi elinanye nemfazwe ezayo yasePanium yeevesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu, ekhokelela kwiMfazwe Yehlabathi Yesithathu, eziziziganeko zangaphandle phakathi kowe-1989 nomthetho weCawa, kodwa ngoku sichonga imbali yengelosi yesithathu ukusukela ngo-Oktobha 22, 1844, kuse ekumisweni kwecawa esemthethweni ngo-1863.

Lo mgca ubonakalisa ukufika kwengelosi yesithathu ngomhla we-9/11 (1844) ukuya kumthetho weCawa (1863). Umthetho weCawa wawufuziselwe yiSibhengezo soKhululo esabhengeza inkululeko, ngaloo ndlela sifuzisela umthetho weCawa apho inkululeko isuswa. Inkululeko eyabhengezwa ngumongameli wokuqala weRiphabhlikhi, ifuzisela inkululeko eya kususwa ngumongameli wokugqibela weRiphabhlikhi—lowo, ngokwesiprofeto, umiselwe ukuba abe nguzwilakhe ngexesha lomthetho weCawa.

“Xa uhlanga lwethu luya kuthi lulahle ngaloo ndlela imigaqo yorhulumente walo de lumisele umthetho weCawa, ubuProtestanti buya kuthi ngesi senzo bubambisane nobuPapa; oku akuyi kuba yenye into ngaphandle kokunika ubomi kuloo ngcinezelo yobuzwilakhe ebikade ilindele ngolangazelelo ithuba layo lokuphinda iqhume ibe bubuzwilakhe obusebenzayo.” Testimonies, volume 5, 711.

Ngo-742 BC yaba yimbali ye-alpha eyaqalisa iziprofeto zexesha zikaIsaya isahluko sesixhenxe ivesi yesibhozo, ezafikelela ekuzalisekeni kwe-omega ngowe-1863. Ngo-742 uAhazi, ukumkani wobukumkani basemazantsi bakwaYuda, wayengena kwiMfazwe Yamakhaya nxamnye nezizwe

ezilishumi zasemantla ezazisenza ubukumkani basemantla. Imbali yango-742 BC yabonakaliswa kwaYuda, ilizwe lozuko elingokoqobo leZibhalo, elalihlaliswe ngamaYuda angokoqobo kwaye limelwe kulo mhlathi ngukumkani ongendawo nesidenge uAhazi—ngaloo ndlela limfuzisela imbali ye-omega yowe-1863. Imbali ye-omega yowe-1863 izaliseka ngaphakathi kwexesha apho iUnited States ilawula njengorhamncwa lomhlaba, ubukumkani besithandathu besiprofeto seBhayibhile. IUnited States lilizwe lozuko elingokomoya, elenziwe bubuKristu bamaProtestanti abangamaYuda angokomoya ngokweBhayibhile. Imfazwe Yamakhaya phakathi komntla nomzantsi ngo-742 BC kwimbali ye-alpha yabonakalisa iMfazwe Yamakhaya phakathi komntla nomzantsi kwimbali ye-omega yowe-1863. Ezi ngqina zimbini kunye zibonakalisa imbali yangaphandle ekhokelela kumthetho weCawa apho ilizwe lozuko elingokomoya liya kuphinda lahlulwe laba zizigaba ezibini.

Ngo-742 BC, amandla asentla ayemela umanyano phakathi kwezizwe ezilishumi zasentla zakwaSirayeli neSiriya, ngaloo ndlela ebonakalisa umanyano namandla angaphandle, njengoko oko kwazalisekiswa xa inkxaso yobupopu obuxhasa ubukhoboka yanikwa amazwe asemzantsi axhasa ubukhoboka kwiMfazwe yoLuntu. Umlingane wangaphandle weSiriya ngo-742 BC, nomlingane wangaphandle wobupopu kwiMfazwe yoLuntu, uchaza umanyano lwabathanda ulawulo lwehlabathi lwehlabathi kunye namaDemokhrasi athanda ulawulo lwehlabathi emfazweni yawo nxamnye ne-MAGA-ism, imfazwe eyaqala ngo-2015 xa umongameli wesine nowatyebileyo wasukuma, waza ngokwenjenjalo wavuselela wonke ummandla waseGrisi ngokukaDaniyeli isahluko seshumi elinanye, ivesi yesibini. Oko kuvuselelwa kuchaza ukuvuka kwabahedeni encwadini kaYoweli. “Grisi” kunye “nabahedeni” ziyimifuziselo yamandla egongqongqo akhokelela ihlabathi eArmagedon ngokumanyana norhamncwa nomprofeti wobuxoki.

Ngowama-2015 iintlanga zavuselwa ubizo lwesiprofeto oluya entilini kaYoweli kaYehoshafati, awayeyibiza kwanangentili yomgwebo. Ngowama-2015 uDonald Trump wabhengeza ukungenela kwakhe ugqatso lobongameli, ngaloo ndlela eshukuma ubukhosi beeglobalist obumelwe njengeGrike, zaza iintlanga zaqalisa umngcelele wazo oya eArmagedon, yaye kuphela kunyaka omnye emva kokuqalisa kweMfazwe yaseUkraine, ekuzalisekeni kwevesi yeshumi elinanye kaDaniyeli ishumi elinanye.

Imfazwe zamakhaya zika-742 BC no-1863 zichaza imbali yomthetho weCawa, ophawula ukuphela kobukumkani besithandathu besiprofeto seBhayibhile. Obo buukumkani besithandathu baqala ngeMfazwe yoQhushululu, ngoko ke ukuphela kobukumkani besithandathu kumthetho weCawa kuchaza ukuphindaphindwa kweMfazwe yoQhushululu, kanye ngelo xesha iMfazwe Yamakhaya isenzeka. Inkcazo kunye nokubizwa kwemfazwe nokuba yeyaseKhaya okanye yoQhushululu kusekelwe kumbono lowo kujongwa ngawo. Oko amaDemokhrasi akwenzayo ngoku ngokusebenzisa umlo owenziwa ngomthetho, ukurhwaphiliza, ubuqhetseba, ukufuduka ngokungekho mthethweni kunye nepropaganda, bakubiza ngokuba ngoqhushululu olunombala, kodwa loo miphefumlo ichasene neentshukumo zabo zobuglobali ithathela kwaezo zenzo kanye njengekuqalisa ukungazinzi ‘kwasekhaya’. Ngaba i-Antifa sisigebenga okanye ligorha?

Imfazwe ezimbini zembali zifanekisela imfazwe enye eyahlulayo eyenzeka kwimbali yomongameli wokugqibela weRiphabhlikhi. Njengokuba kwakunjalo ngomongameli wokuqala

weRiphabhlikhi, le mfazwe iya koyiswa ngumongameli wokugqibela weRiphabhlikhi, owayefanekiswe kwangaphambili nangumongameli wokuqala, owayekwangumnqobi weMfazwe yoVukelo. Uvukelo lwe-MAGA, ngokutsho kwamaDemokhrasi, luvelisa le ‘ngxwabangxwaba yoluntu’ yangoku. Kuxhomekeke kwindlela yakho yobuqu yezopolitiko, le mfazwe yangoku ingaba yimfazwe yovukelo okanye yimfazwe yamakhaya. Ngokwesiprofeto, zimbini zombini.

U-1863 umele umthetho weCawa, yaye kunjalo no-1844, xa ingelosi yesithathu yafika nesigidimi somthetho weCawa. Ixesha elisusela ku-1844 ukuya ku-1863 lithwala uphawu lomthetho weCawa ukusuka ekuqaleni kuse ekupheleni. Ngo-1846 umtshato wabaWhite, ukugcinwa kweSabatha, kunye nokutshintshwa kwegama ukusuka kuHarmen ukuya kuWhite kwaphawula ukuba umtshato owangenwa kuwo ngo-Oktobha 22, 1844, wawusele ugqityiwe, yaye oko kugqitywa kwawo kwaphawula ukuqala kwenkqubo yokuvavanywa kwengelosi yesithathu, kanye njengokuba uvavanyo lweSabatha oluphindwe kathathu lwemana lwaphawula ukuqala kweemvavanyo ezilishumi ezalandela ubhaptizo loLwandle oluBomvu.

Imana yayiluvavanyo lokuqala yaye yamela uvavanyo lweshumi eKadeshe, kuba zombini zimela isigidimi sengelosi yesithathu yaye ngenxa yoko umthetho weCawa.

“Veki nganye ebudeni bohambo lwabo olude entlango amaSirayeli ayebona ummangaliso ophindwe kathathu, owawenzelwe ukugxininisa ezingqondweni zabo ubungcwele beSabatha: ngosuku lwesithandathu kwakusihla ubungakanani obuphindwe kabini bemana, ngolwesixhenxe kwakungawi nanye, yaye isabelo esasifunekayo ngeSabatha sasigcinwa sisemnandi sicocekile, logama ukuba nasiphi na sasigcinwa de sidlule nasiphi na esinye isikhathi sasisiba singasafaneleki ukuba sisetyenziswe.” Patriarchs and Prophets, 296.

Olokuqala kwiimvavanyo ezilishumi yayiluvavanyo “lwemana” olumele isigidimi esiphindwe kathathu seengelosi ezintathu zeSityihilelo seshumi elinesine. Njengokuba kwakunjalo ngemana, iingelosi zimele isilumkiso esiphindwe kathathu ngokuchasene nonqulo olwenziwa ngomhla wokuqala weveki. Ummangaliso wemana ophindwe kathathu “wawuyilelwe ukushicilela ezingqondweni zabo ubungcwele beSabatha,” nto leyo, kambe ke, eyinjongo yengelosi yesithathu. Owokuqala kwimimangaliso emithathu emelwe yimana, wawubandakanya “ukutya” isonka sasezulwini, kwaye “ukutya” kuluphawu lwe-alpha lwexesha lemvula yamva. Ummangaliso wesibini umele isigidimi sengweLosi yesibini apho impembelelo kaMoya “iphinda kabini” amazwi namabinzana ukuphawula ixesha elimelwe kukuwa kabini kweBhabheli, kuba iBhabheli iwile, iwile. Ummangaliso wesibini yayikuku “phindwa kabini” kobungakanani bemana ngomhla wesithandathu. Ummangaliso wesithathu yayikukulondolozwa kwesonka seSabatha yosuku lwesixhenxe.

Njengomfuziselo weengelosi ezintathu, imana yingelosi yokuqala, yaye ngoko ke imele ukuqulatha ibali liphela, elathi kwiSityihilelo seshumi elinesine laba libali leengelosi zontathu. Ingelosi yokuqala yifraktali yemiyalezo yeengelosi zontathu zonke. Iifraktali yimilo yejiyometri entsonkothileyo enokwahlulwa ibe ngamacandelo, ngalinye kuwo liyikopi encitshisiweyo yobukhulu bayo yonke iyonke. Le mpawu ibizwa ngokuba kukufana-ngokwakho. Iifraktali zihlala zineenkukacha ezintsonkothileyo nokuba usondeza kangakanani na. Iifraktali zifumaneka

kwimathematika, kwibhayoloji, kwifiziksi, kwijiyoloji, kwikhemistri, kwiastronomi, kubunjineli nakwezinye ezininzi iinkalo zokuqonda.

“Ulwakhiwo olunamanyathelo amathathu” lwezithunywa zezulu ezithathu kwiSityhilelo isahluko seshumi elinesine lumelwe kwisigidimi sesithunywa sezulu sokuqala, ngaloo ndlela lusenza isithunywa sokuqala sibe “yifraktali” yezithunywa zezulu ezithathu. Izahluko ezintathu zokuqala zenzwadi kaDaniyeli zimele izigidimi zesithunywa sokuqala, sesibini, nesithathu ngokulandelelana kwazo, yaye uDaniyeli isahluko sokuqala uqulethe kwa olo “lwakhiwo olunamanyathelo amathathu” lumelwe kwezo zahluko zithathu, kwananjengoko kunjalo kwizithunywa zezulu ezithathu ngokunxulumene nesithunywa sokuqala.

Ummangaliso ophindwe kathathu wemana wawumele ukuba utyiwe, yaye uDaniyeli isahluko sokuqala sithetha ngokutya. UDaniyeli waluphumelela uvavanyo lokutya ngokukhetha imifuno endaweni yokutya kwaseBhabhiloni. Waza ke wavavanywa ngokwembonakalo yakhe, yaye inkangeleko yakhe yavelisa ukwahlukana phakathi kobuso bakhe nobuso babo babedla ukutya kwaseBhabhiloni. Isigidimi sengelosi yesibini sisibizo sokwahlukana neBhabhiloni ngexesha lembali yokwahlukana apho kuveliswa iindidi ezimbini zize ke zibonakaliswe. Olo vavanyo lwesibini lukaDaniyeli lwakhokelela kuvavanyo lwesithathu lukaNebhukadenetsare, olwaluluvavanyo lwesithathu kwisahluko sokuqala lwaza lwafana ngokomfuziselo novavanyo lomfanekiso wegolide wesahluko sesithathu, athe uDade White waluchaza ngokuphindaphindiweyo njengomthetho weCawa, olusisigidimi sengwekazi yesithathu. UDaniyeli isahluko sokuqala yi-fractal yezahluko ezintathu zokuqala zikaDaniyeli, yaye ezo zahluko zintathu zimele iingelosi ezintathu zeSityhilelo seshumi elinesine, apho ingelosi yokuqala nesahluko sokuqala sikaDaniyeli zombini ziyi-fractal yazo zontathu iingelosi nazo zontathu izahluko.

“Veki nganye ebudeni bokuhlala kwabo ixesha elide entlango amaSirayeli angqina ummangaliso ophindwe kathathu, owawumiselwe ukubethelela ezingqondweni zawo ubungcwele beSabatha: umyinge ophindwe kabini wemana wawusihla ngomhla wesithandathu, akukho nanye ngomhla wesixhenxe, yaye isabelo esasifunelwa iSabatha sasigcinwa sisemnandi sicocekile, kanti ukuba nayiphi na yayigcinwa ide ifikelele nakuliphi na elinye ixesha yayisiba yengasafanelanga kusetyenziswa.

“Kwiimeko ezinxulumene nokunikwa kwemana, sinobungqina obuqinisekileyo bokuba iSabatha ayimiswanga, njengoko abaninzi besitsho, ngexesha umthetho wanikelwa eSinayi. Phambi kokuba amaSirayeli afike eSinayi ayesazi ukuba iSabatha ibabophelela. Ngokunyanzelwa ukuba baqokelele qho ngoLwesihlanu isabelo esiphindwe kabini semana ukulungiselela iSabatha, xa kwakungayi kuwa nto, ubungcwele bomhla wokuphumla babusoloko bugxininiswa kubo. Kwaye xa abanye abantu baphuma ngeSabatha ukuya kuqokelela imana, iNkosi yabuza yathi, ‘Kuya kuthi kude kube nini na ningavumi ukugcina imithetho Yam nemiyalelo Yam?’” Patriarchs and Prophets, 296.

Ukuqokelela nokudla imana kufanekisela uYohane, kwisahluko seshumi seSityhilelo, ethabatha (eqokelela) incwadana encinane esandleni sengelosi aze emva koko ayidle.

Ndaza ndaya kwingelosi, ndathi kuyo, Ndinike incwadana leyo. Yaza yathi kum, Yithabathe, uyidle iphele; yaye iya kusenza isisu sakho sibe krakra, kodwa emlonyeni wakho iya kuba mnandi njengobusi. IsiTyhilelo 10:9.

UYohane kwafuneka kuqala aye kwingelosi aze acele, waza emva koko kwafuneka “athabathe” incwadi encinane, aze ke emva koko “ayidle.” Ngokuhamba kwakhe aye kwingelosi aze acele, uYohane umele amanyathelo amathathu engelosi yokuqala, kulandele inyathelo lesibini lokuthabatha nelesithathu lokudla. Ukuqokelela nokanye ukudla, lolokuqala kwiimvavanyo ezintathu zemana, kodwa kuqethelele ifraktali yazo zontathu iimvavanyo zemana. Ukuqokelela nokudla imana kubonakalisa uYeremiya.

Amazwi akho afunyanwa, ndaza ndawadla; nelizwi lakho laba luvuyo nokuchulumacha kwentliziyo yam; ngokuba ndibizwa ngegama lakho, Yehova, Thixo wemikhosi. Yeremiya 15:16.

“Amazwi” akhe afunyanwa nguYeremiya ekhangela aze emva koko acele incwadi encinane. Ilizwi lakhe lafunyanwa xa imana yayiqokelelwa. Ukuqokelela nokutya imana kufanekisa uHezekile owadla incwadi awayeyinikwe, yaye ngokwenza oko kubonisa ukuba ukwala ukuyidla incwadi kwakukukufana nendlu enemvukelo.

Kodwa ke wena, nyana womntu, yiva oko ndikuthethayo kuwe; musa ukuba nemvukelo njengaloo ndlu enemvukelo; vula umlomo wakho, udle oko ndikunika kona. Ndathi ke ndakukhangela, nanko kusolulwa isandla kum; yaye, khangela, kwakukho umsongo wencwadi kuso; wawandlalela phambi kwam; wawubhaliwe ngaphakathi nangaphandle; yaye kwakubhalwe kuwo izililo, nokuzila, neshwangusha. Wabuya wathi kum, Nyana womntu, yidla oko ukufumanayo; yidla lo msongo, uhambe uye kuthetha kuyo indlu kaSirayeli.

Ndaza ndawuvula umlomo wam, wandityisa loo msongo. Wathi kum, Nyana womntu, yondla isisu sakho, uzalise amathumbu akho ngalo msongo ndikunika wona. Ndandula ukuwudla; waba semlonyeni wam unjengobusi ngobumnandi. Hezekile 2:8–3:3.

Ukuba uHezekile wayenokwala ukuyidla incwadi encinane, wayeza kuba phakathi kwendlu enemvukelo, yaye “umsongo” wale “ncwadi” awayemelwe kukuyidla wabonakaliswa njengone “zikhalo, nesijwili, neshwangusha,” nto leyo emele umyalezo ophindwe kathathu wemihla yokugqibela. Umyalezo ophindwe kathathu wemihla yokugqibela yile miyalezo yeengelosi ezintathu yeSityhilelo seshumi elinesine, yaye umongo apho uHezekile azisa khona loo miyalezo mithathu ngumongo wobuSilamsi neshwangusha lesithathu. Le miyalezo mithathu ine-alpha ne-omega, yaye owesithathu “lishwangusha,” umqondiso oyintloko wobuSilamsi; ngoko ke i-alpha imele ukuvumelana ne-omega, ngenxa yoko “izikhalo” zimela izikhalo ezaqala ngomhla we-9/11 ngokufika kwexilongo lesixhenxe neshwangusha lesithathu, ezaye zaqhubeka zisanda ngokuthe ngcembe zaya kutsho kwizibetho ezisixhenxe zokugqibela. Ngexesha “lenyikima” yomthetho weCawa yeSityhilelo seshumi elinanye, ishwangusha lesithathu liza ngokukhawuleza, yaye ukuphefumlelwa kusazisa ukuba ummiselo ongendawo kaIsaya ishumi ngulo mthetho weCawa. Le ndinyana iqala ngokuthi “ishwangusha” phezu kwabo benza imimiselo engekho bulungiseni.

Ukutya imana kwakuluvavanyo lokuqala kwezithathu, olwesibini lwalukukuthi “kubekho ukuphindwa kabini” ngomhla wolungiselelo. Kanti babelungiselela ntoni na? Babelungiselela uvavanyo lweSabatha, olusisigidimi sengelosi yesithathu.

Lo mmangaliso uphindwe kathathu wawukwangowokuqala, okanye uvavanyo lwe-alpha, kwiimvavanyo ezilishumi. UThixo wanika imana kwinyathelo lokuqala, wandula ke wanika isabelo “esiphindiweyo” kwinyathelo lesibini, kodwa akazange anike nto kwelesithathu. Uvavanyo lwesithathu lwahlukile kwezi zimbini zokuqala, kuba lona lolovavanyo olubonakalisa inyaniso. Ezo mvavanyo zintathu zimele i-alpha yenkqubo yovavanyo enamanyathelo alishumi ekhokelela kwiKadeshe yokuqala.

Ukuba uphanda kwizifundiswa ngezakwalizwi ezahlukeneyo, uya kufumana uluhlu oluninzi lweemvavanyo ezilishumi ezifikelela esiphelweni sazo eKadeshe yokuqala. Phantse zonke ziquka uLwandle oluBomvu njengenye yeemvavanyo ezilishumi, kanti ezinye ziquka iimpawu zembali ezingaphambi koLwandle oluBomvu ngexesha lezibetho. Zonke ziphosakele.

Uvavanyo lokuqala yimana. UPawulos uchaza ukuba ukuwela uLwandle oluBomvu kwakulubhaptizo.

Ngaphezu koko, bazalwana, andifuni ukuba ningabi nakwazi, ukuba oobawo bethu bonke babengaphantsi kwelifu, bonke badlula elwandle; yaye bonke babhaptizelwa kuMoses efini naselwandle. 1 Korinte 10:1, 2.

UMoses ungumfuziselo kaYesu, yaye ubhaptizo lukaYesu lubonakalisa inkqubo yokuvavanywa, enobume obuphindwe kathathu, eqala ngovavanyo lokukhanuka kokutya yaye ilugxininisa. Umnqamlezo wafuziselwa yiPasika eYiputa. Xa baphumayo beza kwelinye icala loLwandle oluBomvu, uKristu wavuswa njengomnikelo weziqhamo zokuqala. Xa Waphuma engwabeni lamanzi ngezandla zikaYohane umBhaptizi, uKristu (umnikelo weziqhamo zokuqala) waqalisa inkqubo yokuvavanywa yeentsuku ezingamashumi amane. Emva kokuba Wayevusiwe njengoko kwafuziselwa lubhaptizo lwaKhe, kwakukho iintsuku ezingamashumi amane uKristu awayenxulumana ngazo nabafundi ubuso ngobuso. Inkqubo yokuvavanywa iqala emva kokuwela uLwandle oluBomvu, kanye njengokuba uKristu waqhutywa nguMoya ukuya entlango kwakamsinya nje akuba ephumile emanzini.

Uvavanyo lokuqala lukaKristu lwalungolwenkanuko yokutya, kuba iSonka saseZulwini saqalisa umsebenzi waSo othanjisiweyo kanye apho uAdam waye we khona. Uvavanyo lokuqala emva koLwandle oluBomvu lolo lovavanyo oluphindwe kathathu lwemana, olumisela kwangaphambili uvavanyo oluphindwe kathathu phezu kweSonka saseZulwini. Ukuvavanywa kukaKristu kwaqala emva kokuba ephumile emanzini, ngoko ke novavanyo olulishumi kufuneka nalo luqale “emva” kokuba bephumile emanzini. UKristu ke ngoko wajamelana novavanyo oluphindwe kathathu, olubekwe ngaphakathi kumxholo wenkanuko yokutya, njengoko kwakumelwe kwangaphambili luvavanyo oluphindwe kathathu lwemana olwaqala emva kokuba uMoya wayeqhube uSirayeli wamandulo ephuma eYiputa wangena entlango.

Ezinye izintlu ezicingela malunga nokuba zeziphi iimvukelo ezimelwe zizilingo ezilishumi ezifikelela encotsheni eKadeshe zichonga imvukelo yethole legolide lika-Aron njengenye yezo zilingo zilishumi, kodwa ziphosakele.

Ukucaphukisa kwethole legolide kumela iimvavanyo ezimbini. Le yinxalenye ebalulekileyo yomfuziselo wethole legolide. Unqulo-zithixo olwabonakalayo xa abantu babecinga ukuba uThixo akayi kubona, lwalandelwa kukubuya kukaMoses. Emva koko abantu benza ukhetho lokuhlala bengabanquli-zithixo phambi kukaThixo ngokupheleleyo, njengoko emelwe nguMoses.

Kuvukelo olwandayo oluphindwe kabini, sibona ukwahlulwa ngokwesiprofeto phakathi kwezizwe, xa isizwe sakwaLevi sanikelwa ngokukodwa emsebenzini wengcwele, kuba kude kube yiloo mvukelo, umsebenzi wengcwele wawumele wenziwe ngamazibulo esizwe ngasinye. Oko kwakungasayi kuba njalo kwakhona. Ngoku isizwe esithembekileyo sakwaLevi sasiza kugcina itempile. “Ukwahlulwa” okanye ukwahlukaniswa kube ‘kubini’ yinxalenye yophawu lwesiprofeto lwethole legolide.

Uvukelo luka-Aron lwalufanekisela uvukelo lukaYerobhowam, ukumkani wokuqala wobukumkani basemntla bakwaSirayeli. UYerobhowam “uyaziphinda” iinkomo zegolide, ebeka enye eBheteli nenye eDan. UAron noYerobhowam bamele iimbali ezihambelanayo, eziyimbali yokusekwa komfanekiso werhamncwa. Imbali yomfanekiso werhamncwa izalisekiswa ngamaxesha amabini, ahlulwe ngumthetho weCawa eUnited States. Umfanekiso werhamncwa ungumqondiso wokudityaniswa kwebandla norhulumente, okusekwa kuqala eUnited States, emva koko ehlabathini.

Kusoloko kukho ukwahlukana okunxulumene nemifuziselo yomfanekiso werhamncwa. NgoAron kwakukukwahlulwa kwamaLevi, ngoYerobhoham kwakukukwahlulwa kwezizwe ezilishumi elinesibini zibe zizizwe ezibini zasemzantsi nezilishumi zasemntla.

Umfuziselo wolo lwalamano lwebandla norhulumente ubizwa nguYohane encwadini yeSityhilelo ngokuba “ngumfanekiso werhamncwa.” Amathole egolide ka-Aron nawakaYerobhowam ayeyimifanekiso yerhamncwa, yaye irhamncwa awayengumfanekiso walo yiBhabheli, kuba ubukumkani bokuqala besiprofeto seBhayibhile bumelwe yintloko “yegolide” kuDaniyeli isahluko sesibini. Umfanekiso werhamncwa umele izilingo ezibini, kuba uvavanyo luqala ukuziswa phezu kwerhamncwa lasemhlabeni—iUnited States, wandule ke kwiSityhilelo isahluko seshumi elinesithathu iUnited States inyanzelise ihlabathi ukuba limisele umfanekiso werhamncwa. Uvavanyo lokuqala yi-USA, lube ke olwesibini lusehlabathini.

“Njengoko iMelika, ilizwe lenkululeko yonqulo, iya kumanyana noBupopu ekunyanzeliseni isazela nasekuxinzeni abantu ukuba banike imbeko kwisabatha sobuxoki, abantu bawo onke amazwe ehlabathi liphela baya kukhokelwa ukuba balandele umzekelo wayo.” Testimonies, volume 6, 18.

“Izizwe zasemzini ziya kulandela umzekelo wase-United States. Nangona yona ikhokela ekuqaleni, kanti kwa olo didi lwengxaki luya kubafikela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

Uqhankqalazo lwethole legolide luphindwe kabini, yaye luphawula izilingo ezibini kwezilithoba zokuqala ezikhokelela kweseshumi nesilingo sokugqibela eKadeshe yokuqala. Xa uvukelo lukaAron nolukaYerobhoham luziswa kunye “umgca phezu komgca,” kufunyanwa uAron, umbingeleli omkhulu omele ibandla, noYerobhoham, ukumkani wakwaSirayeli, omele urhulumente. Le migca mibini kunye iluphawu lwendibaniselwano yebandla norhulumente. Izibingelelo ezibini zikaYerobhoham zamiswa eBheteli, (okuthetha ibandla) naseDan, (okuthetha umgwebo) yaye kunye zimele indibaniselwano yebandla norhulumente. Ezi ngongoma zisendaweni yazo, siya kuqalisa ukuchonga izilingo ezilishumi.

Imvavanyo ezilishumi zimiswe ngaphakathi komxholo wokuphumla kweSabatha (Hebhere 3–4). Ziqala ngomqondiso omangalisayo ophindwe kathathu wemana nesifundo sayo malunga neSabatha, zize ziphelele kumvavanyo weshumi, iKadeshe yokuqala. Loo Kadeshe yokuqala “yingumhla wokucaphukisa eziBhalweni,” yaye uPawulos ubeka uvukelo lokugqibela ngaphakathi komxholo womvavanyo weSabatha. Uvavanyo lwe-alpha lwaluyiSabatha, njengoko lwalufanekisiwe yimana, yaye uvavanyo lweshumi nolwe-omega eKadeshe yokuqala nalo lwalukukuphumla kweSabatha. U-Alpha no-Omega usoloko emela ukuphela kunye nesiqalo.

Ngoko ke (njengoko uMoya oyiNgcwele esitsho ukuthi, Namhla, ukuba nithe naliva ilizwi lakhe, musani ukwenza lukhuni iintliziyo zenu, njengasekuxhokoxweni, ngemini yokuhendwa entlango; apho ooyihlo bandihendayo, bandivavanya, bazibona izezo zam iminyaka emashumi mane. Ngako oko ndacatshukiswa sisizukulwana eso, ndaza ndathi, Bahlala bephambuka ngentliziyo yabo; bona ke abazazanga iindlela zam. Ngenxa yoko ndafunga ngomsindo wam, ndisithi, Abasayi kungena ekuphumleni kwam.)

Lumkani, bazalwana, hleze kubekho nakowuphi na kuni intliziyo embi yokungakholwa, ekumkani kukaThixo ophilayo. Ke nina khuthazanani imihla ngemihla, kusathiwa kuseNamhlanje; hleze nabani na kuni abe lukhuni ngenxa yenkohliso yesono. Kuba senziwe amahlulelane noKristu, xa sithe saqinisa kude kuse ekupheleni ukuqala kokukholosa kwethu;

Ngoxa kusathiwa, Namhlanje, ukuba nithe naliva ilizwi lakhe, musani ukuzenza lukhuni iintliziyo zenu, njengakokwexhokoxa. Kuba abathile, bakuliva, bamxhokoxa; kanti ke asingabo bonke abo baphuma eYiputa ngoMoses. Ke wayecatshukiswa ngoobani iminyaka emashumi mane? Akubanga ngabo bonayo, izidumbu zabo zawela entlango na? Wabafungela bani na ukuba abayi kungena ekuphumleni kwakhe, ukuba akungabo abangakholwanga? Ngoko siyabona ukuba babengenako ukungena ngenxa yokungakholwa.

Masoyike ke ngoko, hleze, ekubeni sisasele nesithembiso sokungena ekuphumleni kwakhe, kubonakale ukuba kukho nabani na kuni osilelayo ukufikelela kuko. Kuba iindaba ezilungileyo zashunyayelwa kuthi, kwanjengoko zazishunyayelwe nakubo; kodwa ilizwi elashunyayelwayo alibancedanga nto, lingadityaniswanga nokholo kwabo balivayo.

Kuba thina bakholiweyo siyangena ekuphumleni, njengoko watshoyo ukuthi, Njengoko ndafungayo ngomsindo wam, abayi kungena ekuphumleni kwam; nangona imisebenzi yayigqityiwe kwasekwasekweni kwehlabathi. Kuba wathetha endaweni ethile ngomhla wesixhenxe ngolu hlobo, Waza uThixo waphumla ngomhla wesixhenxe kuyo yonke imisebenzi yakhe. Kwaye kule ndawo kwakhona, Abayi kungena ekuphumleni kwam.

Ngoko ke, ekubeni kusekho ukuba abathile bangene kuwo, ke abo kwashunyayelwa kubo kuqala abangangenanga ngenxa yokungakholwa kwabo: uphinda amisele umhla othile, esithi ngoDavide, Namhla, emva kwexesha elide kangaka; njengoko kusithiwe, Namhla, ukuba nithe naliva ilizwi lakhe, musani ukuzenza lukhuni iintliziyo zenu.

Kuba ke ngoko uYesu wayebanike ukuphumla, ngoko ngendingazanga athethe emva koko ngolunye usuku.

Ngoko ke kusasele ukuphumla kwabantu bakaThixo. Kuba lowo ungene ekuphumleni kwakhe, naye uyekile kwimisebenzi yakhe, njengokuba noThixo wayeka kweyakhe. Masibulaleke ngoko ukungena kolo kuphumla, hleze kubekho namnye owela ngokomzekelo omnye wokungakholwa. Hebhre 3:8–4:11.

Ngomhla “wokucaphukisa” isigidimi sikaYoshuwa noKalebhi salahlwa. Esi siqendu sisekelwe kudidi lwabantu abangayi kungena, ngenxa yokungakholwa kwisigidimi abasivileyo. Isigidimi simelwe “kukuphumla.”

“Abo bangathandiyo ukunika iNkosi inkonzo ethembekileyo, enyanisekileyo, enothando abayi kufumana kuphumla kokomoya kobu bomi, kwanobobomi obuzayo. ‘Ngoko ke kusasele ukuphumla kubantu bakaThixo.... Masikhuthale ke ngoko ukungena kolo phumlo, hleze kubekho mntu usilelayo ngokulandela loo mzekelo mnye wokungakholwa.’ Ulo phumlo kuthethwa ngalo apha luphumu lo lobabalo, olufumaneka ngokulandela umyalelo. ‘Sebenzani ngenkuthalo.’” Pacific Union Recorder, November 7, 1901.

“Ukuphumla” ngumyalezo omelwe ngumyalezo kaYoshuwa noKalebhi. UPawulos usebenzisa iinyaniso ezinxulumene neSabatha yosuku lwesixhenxe njengomfuziselo womyalezo “wokuphumla” owaliwayo ngabo babemiselwe ukuba bafe entlango.

Intetho ethi, “Namhla, ukuba nithe naliva ilizwi lakhe,” iyafana nogxininiso lwencwadi yeSityhilelo olubhekiswe kuye nabani na olivayo ilizwi loMoya, okuthetha ukuva isigidimi soMoya, esisiso isigidimi semvula yamva, esisiso isigidimi “sokuphumla.” EKadeshe elo lizwi lavakala, baza abavukeli bakhetha inkokeli entsha ukuze babuyele eYiputa. Imbali yale ngcikivo kuthethwa ngayo kwiNdumiso 95 nakuPawulos kumaHebhre. Le mbali ichaza ukusilela kukaSirayeli wamandulo kuvavanyo lwabo lweshumi. Uvavanyo lwe-alpha kwezi zivavanyo zilishumi lwaqalisa ngomangaliso ophindwe kathathu wemana emela izigidimi zeengelosi ezintathu, uMthetho kaThixo, ukuphumla kweSabatha, iSonka saseZulwini, ukuthobela nomgwebo—kwaye olokugqibela kwezi zivavanyo zilishumi lwaluluvavanyo “lokuphumla.” “Ukuphumla” kobabalo, njengoko uDade White esitsho, kungumqondiso wemvula yamva. IKadeshe ngumqondiso wovavanyo lokuba umntu ayamkele okanye ayikhabe na isigidimi semvula yamva esivezwa “umgca phezu komgca.”

Umgca phezu komgca, “ukuphumla” kukuthululwa koMoya oyiNgcwele okubonakaliswa njengemvula yasemva. “Ukuphumla” kukwayiSabatha yosuku lwesixhenxe, elolona phawu kanye olubekwa phezu kwabathembekileyo ngexesha lemvula yasemva. “Ukuphumla” likwabulungisa obumele amandla anikwayo kwikhulu elinamashumi amane anesine amawaka xa izono zabo zicinywa ngonaphakade. Obo bulungisa abungawo wodwa amandla anikwayo amele

ukungcwaliswa, kodwa bukwabulungisa obuzisa ukugwetyelwa xa igazi likaKristu lisetyenziswa ukususa izono zomphefumlo oguqukileyo. “Ukuphumla” kobulungisa ngumyalezo wobulungisa bukaKristu, ubulungisa obuzisa ubulungisa (amandla) okuphila ngaphandle kokonayo, kunye nobulungisa obuguqula iLawodike abe nguFiladelfiya. Xa sele eguqulwe lubulungisa lokugwetyelwa, owayesakuba yiLawodike, enjengoFiladelfiya, ngamandla obulungisa, uhamba phezu kwendlela engcwalisweyo ekhokelela ekuzukisweni. “Ukuphumla” ngumyalezo wengelosi yesithathu, njengoko kumelwe “njengokugwetyelwa ngokholo ngenyaniso.” Kuba kunjalo, iKadeshe yalatha ku-1888.

IKadeshe yokuqala ichaza umyalezo “wokuphumla” ongumyalezo “weendaba ezilungileyo.” Iindaba ezilungileyo ezingunaphakade ‘zingumsebenzi kaKristu wokungenisa inkqubo yovavanyo olunamanyathelo amathathu, oluthi luphuhlise luze emva koko lubonakalise iindidi ezimbini zabakhonzi.’ Umyalezo weendaba ezilungileyo ezingunaphakade “wokuphumla” eKadeshe yokuqala umele umyalezo ophindwe kathathu weendaba ezilungileyo ezingunaphakade, olawulwa ngumsebenzi ophindwe kathathu woMoya oyiNgewele ogwebayo ngesono, ngobulungisa nangomgwebo. Loo manyathelo mathathu ngawona kanye manyathelo mathathu afanayo ovavanyo kuvavanyo lwemana!

Izilingo ezilishumi ziqala ngenkqubo yokuvavanywa emithathu, egxininisa uMthetho kaThixo, iSabatha, noxanduva loluntu lokutya nokugaya isigidimi sikaThixo. Esokuqala kwezi zilingo zilishumi sasinemiba emithathu, njengoko kwakunjalo nangeseshumi. Isilingo sokuqala sisebenzisa imana njengophawu lweSonka saseZulwini, siphakamisa iSabatha yosuku lwesixhenxe. Isilingo sokugqibela sisebenzisa “ukuphumla” njengophawu lwenkqubo yokugqibela yokuvavanywa yemvula yasemva, efikelela encotsheni emthethweni weCawa, apho abo bamele iSonka saseZulwini baphakanyiswa njengomqondiso weSabatha.

Ukuqala kwezilingo ezilishumi, njengokuphela kwezilingo ezilishumi, kugxininisa iSabatha, kunye nomyalezo weendaba ezilungileyo onxulumene neSabatha, onguloo myalezo weendaba ezilungileyo ezingunaphakade wengelosi yesithathu. IKadeshi yokuqala yi-omega yezilingo ezilishumi, ngoko ke i-alpha yezilingo ezilishumi imele ukuba ibe neempawu ezifanayo. IKadeshi yamela u-1863, xa iNkosi yayinqwenela ukuwugqiba umsebenzi Wayo nokubasa abantu Bayo ekhaya, kodwa ukungena kwiLizwe leDinga kwalibaziseka.

“Ngokufunda ezi zibhalo zilandelayo siya kubona indlela uThixo awayeyijonga ngayo iSirayeli yamandulo:

“Kuba uYehova uzinyulele uYakobi ukuba abe ngowakhe, noSirayeli ukuba abe bubutyebi bakhe obukhethekileyo.’ INdumiso 135:4.

“Kuba wena ungabantu abangcwele kuYehova uThixo wakho, noYehova ekunyulile ukuba ube ngabantu abakhethekileyo kuye, ngaphezu kweentlanga zonke eziphezu komhlaba.’ Duteronomi 14:2.

“Kuba wena ungabantu abangcwele kuYehova uThixo wakho: uYehova uThixo wakho ukunyulile ukuba ube ngabantu ababalulekileyo kuye ngokukhethekileyo, ngaphezu kwazo zonke izingwe eziphezu kobuso bomhlaba. UYehova akazange anithande, kananjalo

anganikhetha, ngokuba nanibaninzi ngaphezu kwaso nasiphi na isizwe; kuba nibe ngabona bambalwa kuzo zonke izizwe.’ Duteronomi 7:6, 7.

“Kuba kuya kwaziwa ngantoni na apha, ukuba mna nabantu Bakho sifumene ubabalo emehlweni Akho? Akunjalo na ngokuba Uhamba nathi? Siya kwahlulwa ngolo hlobo mna nabantu Bakho kubo bonke abantu abasebusweni behlabathi.’ Eksodus 33:16.

“Kukaninzi kangakanani na ukuphinda-phinda kokuvukela kukaSirayeli wamandulo, yaye kukangaphi na behlelwa yimigwebo, amawaka ebulawa, ngenxa yokuba bengavumanga ukuva imiyalelo kaThixo owayebabizile! USirayeli kaThixo kule mihla yokugqibela usengozini engapheliyo yokuxubana nehlabathi nokulahlekelwa yiyo yonke imiqondiso yokuba ngabantu abanyuliweyo bakaThixo. Funda kwakhona kuTito 2:13–15. Apha siziswa kwiintsuku zokugqibela, xa uThixo ezihlambululela abantu abakhethekileyo. Siya kumcaphukisa na njengoko wenza uSirayeli wamandulo? Siya kuzizisela na ingqumbo Yakhe phezu kwethu ngokumka kuye, sixubane nehlabathi, size silandele izinyanyekayo zeentlanga ezisingqongileyo?” Testimonies, umqulu 1, 282, 283.

USister White uyabuza, “Siza kumcaphukisa na Yena njengoko kwenjenjalo uSirayeli wakudala?” Siyamcaphukisa ngokuzixuba nehlabathi, elimelwe yiYiputa, kanye indawo abavukeli baseKadeshe abafuna kuyo inkokeli yokubabuyisela kuyo. Ngo-1863 umnqweno wokubuyela eYiputa nokukhethwa kwenkokeli entsha kumelwe luphefumlelo njengokunqwenela ukunxulumyaniswa nehlabathi.

Isiqendu esisicingayo ngoku sandulelwa yinkcazo kaDade White yokuba uSirayeli wamandulo akazange angene ekuphumleni. Kumxholo wokuvukela kwabo okuqhubekayo, wabeka iindinyana ezichaza indlela uThixo awayenqwenela ukunxulumana ngayo nomtshakazi waKhe, kodwa umtshakazi waKhe wala. Esi siqendu silandelayo sikhokelela koko sisandul’ ukukufunda.

Kwiscatshulwa asibhalayo, uthi, “UThixo wayefuna ukuba abantu baKhe bathembele kuYe yedwa. Wayengafuni ukuba bafumane uncedo kwabo babengamkhonzi.” Ngowe-1863, ubuAdventism bamaMillerite baseLawodike benza umanyano norhulumente waseUnited States ukunceda kwimizamo yabo yokuthintela ukuba abafana babo abaselula bangabizelwa emkhosini kwimfazwe eyayiyeyona ibulala kakhulu embalini yaseMerika.

“Apha sifunda izilumkiso awazinika uThixo uSirayeli wamandulo. Yayingengomnqweno wakhe olungileyo ukuba babhadule ixesha elide kangako entlango; wayeza kubazisa kwaoko eLizweni leSithembiso ukuba babenikezele baza bakuvuyela ukukhokelwa nguye; kodwa ngenxa yokuba babemcaphukisa kaninzi entlango, wafunga ngomsindo wakhe ukuba abasayi kungena ekuphumleni kwakhe, ngaphandle kwabini abamlandela ngokupheleleyo. UThixo wayefuna ukuba abantu bakhe bathembele kuye yedwa. Wayengafuni ukuba bamkele uncedo kwabo babengamkhonzi.”

“Nceda ufunde uEzra 4:1–5: ‘Ke kaloku, bakuva iintshaba zakwaYuda nezakwaBhenjamin ukuba abantwana bokuthinjwa babesakha itempile kaYehova uThixo kaSirayeli, beza kuZerubhabheli nakwiintloko zezindlu zooyise, bathi kubo, Masakhe kunye nani; kuba sifuna uThixo wenu, njengani; yaye sinikela imibingelelo kuYe kususela emihleni ka-Esare-hadon

ukumkani waseAsiriya, owasinyusayo wasisa apha. Ke kaloku uZerubhabheli, noYeshuwa, nabanye bonke abaziintloko zezindlu zooyise bakwaSirayeli, bathi kubo, Aninanto yakwenza nathi ekwakheni indlu kaThixo wethu; kodwa thina sodwa siya kuyakhela uYehova uThixo kaSirayeli, njengoko ukumkani uKoreshi, ukumkani wasePersi, asiyalele ngako. Ngoko abantu belizwe bazityhafisa izandla zabantu bakwaYuda, babaphazamisa ekwakheni, baqesha namacebisi ukuba amise icala nxamnye nabo, ukuze ayibhudise injongo yabo.”

“Ezra 8:21–23: ‘Ndaza ke ndavakalisa ukuzila ukudla apho, ngasemlanjeni iAhava, ukuze sizithobe phambi koThixo wethu, sifune kuye indlela ethe tye ngenxa yethu, nangenxa yabantwana bethu, nangenxa yayo yonke impahla yethu. Kuba ndandinentloni ukucela kukumkani umkhosi wamajoni nabakhweli bamahashe ukuba basincede nxamnye notshaba endleleni; ngokuba sasisithethile kukumkani, sisithi, Isandla sikaThixo wethu siphezu kwabo bonke abamfunayo, sibenzela okulungileyo; kodwa amandla akhe nomsindo wakhe achasene nabo bonke abamshiyayo. Saaza ke sazila ukudla, sambongoza uThixo wethu ngenxa yoko; wasiva isibongozo sethu.’”

“Umprofeti kwanezi zinyanya abazange babagqale abantu belo lizwe njengabanquli boThixo oyinyaniso; yaye nangona aba babezibanga bengabahlobo, benqwenela ukubanceda, abazange babe nobuganga bokudibana nabo nakweyiphi na into ephathelele unqulo lwaKhe. Xa babesenyuka besiya eYerusalem ukwakha itempile kaThixo nokubuyisela unqulo lwaKhe, abazange bacele uncedo kukumkani ukuze abancedise endleleni, kodwa ngokuzila ukutya nangomthandazo bafuna uncedo eNkosini. Bakholwa ukuba uThixo uya kubakhusela aze abenze baphumelele abakhonzi baKhe kwiinzame zabo zokumkhonza. UMdali wezinto zonke akaludingi uncedo lweentshaba zaKhe ukuze amise unqulo lwaKhe. Akaceli mbingelelo yobungendawo, yaye akayamkeli iminikelo yabo banabanye oothixo phambi kweNkosi.”

“Sisoloko sisiva intetho ethi: ‘Ningabantu abakhethekileyo kakhulu.’ Njengabantu, singenza naluphi na idini ukuze sisindise imiphefumlo, okanye siyikhokelele enyanisweni. Kodwa ukumanyana nabo, ukuthanda izinto abazithandayo, nokuba nobuhlobo nehlabathi, asikhe sibe nobuganga bokukwenza oko, kuba ngoko besiya kuba sisebuthini noThixo.” Testimonies, umqulu 1, 281, 282.

USister White uthi, enxulumene nengcaciso yakhe ngemvukelo yaseKadeshi, “UMdali wezinto zonke akaludingi uncedo lweentshaba zaKhe ukuze amisele unqulo lwaKhe. Akaceli mbingelelo yobungendawo, yaye akazamkeli izipho zabo banabanye oothixo phambi kweNkosi.”

Ngowe-1863, intshukumo yeMillerite Adventism yaseLawodike yaba yicawa yaza yenza umanyano namandla awayeya kunyanzelisa unqulo lweCawa ngolweSonto phezu kwesizwe, aze emva koko phezu kwehlabathi.

Kwinqaku elilandelayo, siya kuqhubeka nokuqwalasela kwethu imigca yesiprofeto enegalelo ku-1863, elo litye lokugqibela lexesha lesiprofeto elisusela ku-1844 lisiya ku-1863.

Into eselekho, yinto eya kubakho; nento eyenziwayo, yiyo eya kwenziwa; akukho nto intsha phantsi kwelanga. Ikho na into ekunokuthiwa ngayo, Khangela, le intsha? Sele yabakho kudala, emihleni eyayikho ngaphambi kwethu. Ndiyazi ukuba, nantoni na ayenzayo uThixo, iya kuhlala ngonaphakade; akukho nto inokongezwa kuyo, kungekho nento inokususwa kuyo;

yaye uThixo uyenza loo nto, ukuze abantu bamoyike phambi kwakhe. Oko kuye kwabakho kukho ngoku; noko kuya kubakho sekukhe kwabakho; yaye uThixo ubiza into edlulileyo. INtshumayeli 1:9, 10; 3:14, 15.