

Incwadi kaYoweli neBandla lama-Adventist oMhla weSixhenxe laseLawodikea - Inani Leshumi elinesihlanu

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Inani Leshumi Elinesihlanu

Ndiphikisa ngelithi kubalulekile ukuqonda unxulumano lomfuziselo wezizukulwana ezine nomyalezo wemvula yamva ukuze kubekho elona themba lilungileyo lokuqonda ukubaluleka kweevesi ezine zokuqala zesahluko sokuqala sikaYoweli. UYoweli ucula ingoma yesidiliya, kodwa isitanza sakhe sokuqala sisidibaniso sesiprofeto somnqophiso nezizukulwana ezine.

Wathi kuAbram, Yazi ngokuqinisekileyo ukuba imbewu yakho iya kuba ngabaphambukeli ezweni elingelolayo, ibe iya kubakhonza; nabo baya kuyicinezela iminyaka engamakhulu amane; kananjalo nolo hlanga, eya kulukhonza, ndiya kulugweba; yaye emva koko baya kuphuma benempahla eninzi. Ke wena uya kuya koobawo bakho unoxolo; uya kungcwatywa sele umdala kakhulu. Kodwa ke kwisizukulwana sesine baya kubuya apha; ngokuba ubugwenxa bama-Amori abukafikeleli ekuzaleni kwabo. Genesis 15:13–16.

Le ndawo yesiBhalo sisiprofeto esazalisekiswa ngobomi bukaMoses. Xa incwadi kaJoel iqala ingoma yesidiliya ngokubhekisa kwizizukulwana ezine zentshabalalo eyandayo, idibanisa incwadi kaJoel nesizukulwana sesine nesokugqibela sesiprofeto. Eso sizukulwana sisiso sikaPetros esithi “sisizukulwana esinyuliweyo” esibiziweyo saphuma ebunmyameni sangena “ekukhanyeni kwakhe okumangalisayo.” Bamiselwa ngokwahlukileyo ngokuthelekiswa noogxa babo besizukulwana, abamelwa njengesizukulwana seenyoka ezinobuhlungu. Eso sizukulwana sesine nesokugqibela simelwa nguYohane, ongumfuziselo wekhulu elinamashumi amane anesine amawaka, “ababiziweyo, abanyuliweyo, nabathembekileyo.”

Babizwa ngowe-9/11, bakhethwa kwiSikhalo saphakathi kobusuku, baza bathembeka ngexesha lentlekele yomthetho weCawe, kanye njengokuba abaLevi babathembekile kwiimvukelo zethole legolide zika-Aron noYerobheham. Imiphefumlo ehlanjululwa njengesilivere kuMalaki isahluko sesithathu, ngabaLevi abakhethwa ngexesha lomyalezo weSikhalo saphakathi kobusuku, kuba ukutywinwa kufezekiswa ngokuthululwa koMoya oyiNgcwele, kwanangoMoya oyiNgcwele.

Kwinqaku elingaphambili sakhupha imigca kwimbali kaMoses, lowo uDade White amchaza njenge-alpha yesiprofeto seBhayibhile, lowo ngokwesiprofeto unxibelelana noKristu njenge-omega yesiprofeto seBhayibhile. UMoses litye lesiseko, yaye uKristu litye lentloko. Bobabini bangumfuziselo wenkululeko esonweni, njengoko imelwe kukukhululwa eYiputa ngoMoses. Kanti ke zonke izibonakaliso zamandla kaThixo ezathi zenzeka ngezandla zikaMoses, zagqwesa kakhulu ngaphezu kwazo, xa uKristu waqinisekisa umnqophiso nabaninzi iveki enye. UMoses ngu-alpha yaye uKristu ngu-omega, yaye i-omega linani elithi “22” kwaye i-alpha linani elithi “1.”

Xa sisebenza ngoMoses sifumanisa ukuba inkululeko egubungele ubungqina bakhe bobuprofeti ibekwe emanzini. Ukuhlangukwa kwakhe emanzini eNayile ekuzalweni kwakhe, kwakungumfuziselo kaNowa emkhombeni. Ubhaptizo eLwandle oluBomvu luyahambelana noNowa nabasibhozo abangaphakathi emkhombeni, nto leyo ke ehambelana nobhaptizo lukaYoshuwa eMlanjeni iYordan, olwaphindwa nguKristu kanye kuloo ndawo inye. Ubungqina bukaMoses buqala ngokuhlangukwa eMlanjeni iNayile buze buphele elunxwemeni loMlambo iYordan. Ubhaptizo lukaKristu lwaluluthambiso lwaKhe lokungqina iminyaka emithathu enesiqingatha ekhokelela ekufeni kwaKhe, okwakumelwe kwasekuqaleni ebhaptizweni lwaKhe. Ekuvukeni kwaKhe kwabakho amathontsi ambalwa de kwaba kukuthululwa okupheleleyo ngePentekoste.

Isithembiso somnqophiso sikaThixo kuluntu siqala ngoNowa, yaye isithembiso saKhe somnqophiso kubantu abanyuliweyo ngoAbraham sazalisekiswa ngoMoses. UMoses, uAlpha, wayengumfuziselo kaYesu, uOmega, owayeza kuza awuqinise umnqophiso naba “baninzi,” kungekhona nabantu abanyuliweyo kuphela. Njengomfuziselo kaKristu, ukuzalwa kukaMoses kuhambelana nomnqophiso owanikwa uNowa, umnyama usisibonakaliso sabo bonke abantu. UMoses ukwahambelana nomnqophiso owanikwa abantu abanyuliweyo, ulwaluko lusingibonakaliso sabantu abanyuliweyo. Umsebenzi womnqophiso kaMoses wawunab “baninzi,” kungekhona abantu abanyuliweyo nje kuphela. Ukuba kwakungenjalo, ngebengazange bahlale behlaselwa sisihlwele esixubeneyo.

Phakathi kwazo zonke iindidi ngeendidi “zamanzi osindiso” ezimelweyo kubo bonke ubomi bukaMoses, ubhaptizo lwaseBethabara eMlanjeni iYordan ludibanisa isiqalo sembali yomnqophiso kaSirayeli wamandulo kwiLizwe leDinga nesiphelo sembali yalo, ngeveki apho uKristu waqinisayo umnqophiso nababaninzi. Ubhaptizo lukaKristu luhambelana nobhaptizo lukaSirayeli wamandulo, yaye zombini ezo mbali zithetha ngovuko lwaKhe xa Waphefumla amathontsi ambalwa emvula, ngaphambi kweemvula ezininzi ngePentekoste kwiintsuku ezingamashumi amahlanu kamva. Umgca uphela we-alpha ne-omega ngokwemeko kaMoses ukuya kuKristu ubonakaliswa ngaphakathi kwamanzi osindiso.

“Ekufundiseni aba bafundi, uYesu wabonakalisa ukubaluleka kweTestamente eNdala njengengqina kumsebenzi waKhe. Abaninzi abazibiza ngokuba bangamaKristu ngoku bayilahla iTestamente eNdala, besithi ayiseyonto inalo naluphi na uncedo. Kodwa oko asikokufundisa kukaKristu. Wayixabisa kakhulu kangangokuba ngelinye ixesha wathi, ‘Ukuba abava uMoses nabaprofeti, abasayi koyiseka, kwanokuba kuvuke umntu kwabafuleyo.’ Luka 16:31.

“Lilizwi likaKristu elithetha ngootata bezizwe nangabaprofeti, ukususela kwimihla ka-Adam kwada kwaseziganekweni zokugqibela zexesha. UMsindisi utyhilwe eTestamenteni eNdala ngokucacileyo njengaseTestamenteni eNtsha. Kukukhanya okuvela kwixesha eladlulayo lesiprofeto okuzisa ubomi bukaKristu neemfundiso zeTestamente eNtsha ngokucaca nangobuhle. Imimangaliso kaKristu ibubungqina bobuThixo baKhe; kodwa obona bungqina bunamandla bokuba unguMkhululi wehlabathi bufunyanwa ekuthelekiseni iziprofeto zeTestamente eNdala nembali yeTestamente eNtsha.” The Desire of Ages, 799.

Kumanqaku athetha ngencwadi kaYoweli, besi “thelekisa iziprofeto zeTestamente eNdala nembali yeNtsha,” kwanembali kaSirayeli womoya wanamhlanje. Nokuba ziTestamente eNdala okanye eNtsha, okanye imbali yezithunywa zezulu ezintathu eyaqala ngo-1798, zonke ezo migca zimelwe njenge “lizwi likaKristu.” Ubungqina obubhaliweyo beBhayibhile noMoya wesiProfeto lilizwi likaKristu, yaye ilizwi likaKristu lilizwi laLowo uliLizwi likaThixo.

“Izwi” leLizwi likaThixo, ngumyalezo kaThixo njengoko umelwe eLizwini laKhe elibhaliweyo. Umyalezo waKhe wemihla yokugqibela ngumyalezo wemvula yasemva, oquka imvula yokuqala, ize ilandelwe yimvula yokuqala neyasemva, ngokukaYoweli.

UYohane umTyhileli umele ikhulu elinamashumi amane anesine amawaka abuyela ezindleleni zamandulo, kuba uva “ilizwi” emva kwakhe. “Ilizwi” elingasemva lilo ilizwi likaKristu “ukususela emihleni ka-Adam” ukuya phambili.

Ndaza ndaguquka ukuze ndibone ilizwi ebelithetha nam. Ndathi ndakuguquka, ndabona iziphatho zezibane ezisixhenxe zegolide. IsiTyhilelo 1:12.

Le ndima ibonisa ikhefu kwisahluko sokuqala, kuba kude kube yindima engaphambili uYohane wayesesihlalweni esibizwa ngokuba yiPatmos, kodwa kwindima yeshumi elinesibini uyajika, yaye ukusukela apho ukuya phambili uYohane useNgcweleni laseZulwini. Xa ejika, wenza oko, kuba kwindima yeshumi wayevile ilizwi emva kwakhe.

NdandikuMoya ngomhla weNkosi, ndeva emva kwam izwi elikhulu, ngathi lelexilongo, lisithi, NdinguAlfa no-Omega, owokuqala nowokugqibela; nento oyibonayo yibhale encwadini, uyithumele kuwo amabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike. IsiTyhilelo 1:10, 11.

UYohane umele abo balivayo ilizwi likaKristu emva kwabo. Uva isigidimi sexilongo sikaYeremiya sokubuyela ezindleleni zamandulo, ezo ndlela abangendawo abala ukuhamba kuzo, kwanexilongo lesilumkiso abala ukuliphulaphula. UYohane waliphulaphula, laza ilizwi elalingemva kwakhe lazichaza njengoAlfa no-Omega—Lowo ubonakalisa indlela entsha, kunye nendlela yamandulo.

Kwaye phakathi kwezibane zezibane ezisixhenxe kwakukho ofana noNyana womntu, embethe ingubo ende esezantsi yaya ezinyaweni, ebhinqiswe esifubeni ngebhanti legolide. Intloko yakhe neenwele zakhe zazimhlophe njengoboya begusha, zimhlophe njengekhephu; namehlo akhe ayenjengedangatyelomlilo; neenyawo zakhe zifana nobhedu oluhle, ngokungathi zitshiswe ezikweni; nelizwi lakhe linjengesandi samanzi amaninzi. Wayephethe esandleni sakhe sokunene iinkwenkwezi ezisixhenxe; kwaza emlonyeni wakhe kwaphuma ikrele elibukhali elintlangothi-mbini; nobuso bakhe babunjengelanga elikhanya ngamandla alo. ISityhilelo 1:13–16.

Kwindinyana yeshumi elinambini uYohane uyajika aze abone umbono kaKristu, lowo uDade uWhite awudibanisa nombono kaKristu uDaniyeli awawubonayo, onguloo mbono awawunayo uIsaya, uYeremiya, uHezekile, noPawulos.

“Ngomnqweno olunyanisekileyo ndikhangele phambili kwixesha apho iziganeko zosuku lwePentekoste ziya kuphindwa ngamandla amakhulu ngakumbi kunalawo abonakaliswa ngelo thuba. UYohane uthi, ‘Ndabona esinye isithunywa sezulu sisihla sivela ezulwini, sinamandla amakhulu; laza ihlabathi lakhanyiswa bubuqaqawuli baso.’ Emva koko, njengakwixesha lePentekoste, abantu baya kuva inyaniso ithethwa kubo, wonke umntu ngolwimi lwakhe.”

“UThixo unokuphefumlela ubomi obutsha kuwo wonke umphefumlo onqwenela ngokunyanisekileyo ukumkhonza [uAdam nentili yamathambo kaHezekile], kwaye angazichukumisa iindebe ngehlahle elivuthayo elivela esibingelelweni [uIsaya], aze abangele ukuba zibe nobuciko bokuvakalisa indumiso yaKhe. Amawaka amazwi aya kuzaliswa ngamandla okuthetha iinyaniso ezimangalisayo zeLizwi likaThixo. Ulwimi oluthintithayo luya kukhululwa [olunye ulwimi lukaIsaya], baze abanentloni benziwe bomelele ukuze banike ubungqina benyaniso ngesibindi. Wanga iNkosi ingabanceda abantu baYo ukuba bayihlambulule itempile yomphefumlo kuko konke ukungcola [abaLevi bakaMalaki], baze balondolozelwano olusondele ngolo hlobo naYo ukuze babe ngababelana ngemvula yamva xa iya kuthululwa.” Review and Herald, Julayi 20, 1886.

Umbono esiwuqwalaselayo uquka inkcazo yelizwi likaKristu. Xa uYohane ejika aze alive ilizwi likaKristu, lifana nesandi “samanzi amaninzi.” Xa ilizwi likaKristu lithetha ngomnqophiso waKhe nabantu, okanye nabantu abanyuliweyo, linxulunyaniswa namanzi amaninzi. Isigidimi sikaDaniyeli isahluko sesixhenxe ukuya kwesesithoba satyhilwa ngowe-1798, kwaza ke ngowe-1989 satyhilwa isigidimi sikaDaniyeli isahluko seshumi ukuya kweseshumi elinesibini. U-1798 unxulunyaniswa nelizwi loMlambo i-Ulai, yaye u-1989 ulilizwi loMlambo i-Hiddekel.

“Ukukhanya awakwamkelayo uDaniyeli kuThixo kwakunikelwe ngokukodwa ngenxa yale mihla yokugqibela. Imibono awayibonayo ngasezindongeni zoUlai noHiddekel, imilambo emikhulu yaseShinare, ngoku isekwinqubo yokuzaliseka, yaye zonke iziganeko ezaxelwayo ziya kuthi kungekudala zenzeke.” Testimonies to Ministers, 112.

Umlambo iYordan ulidibaniso phakathi kwembali yomnqophiso ka-alfa nembali yomnqophiso ka-omega kaSirayeli wamandulo. Igama elithi Yordan lithetha “owehlayo” yaye limela uKristu “owehlayo omkhulu.”

Yibani kuni le ngqondo ikwanjalo kuKristu Yesu: owathi, ekubeni ekwimo kaThixo, akakubanga kukuphanga ukulingana noThixo; kodwa wazihluba, wathabatha imo yomkhonzi, wenziwa wafana nabantu; waza, efunyaniswe ekwimo enjengomntu, wazithoba, waba ngolulamelayo kwada kwasa ekufeni, ewe, ukufa kwasemnqamlezweni. Filipi 2:5–9.

Umlambo iYordan umela uKristu, “owehlayo omkhulu,” yaye iYordan ilinxibelelwano phakathi kwembali ye-alpha neye-omega yabantu abanyuliweyo bakaThixo, abanikwa isidiliya ukuba basigcine. Amanzi okusindisa kaMoses amela ilizwi likaKristu, elinokuvakala ukuba umphefumlo unokuthi ujike nje, uve “ilizwi elingasemva kwawo,” yaye ilizwi abaya kuliva ke lona lilo—ilizwi lamanzi amaninzi. Ukusukela kuNogumbe kaNowa kuse kude kube kukutshatyalaliswa kweYerusalem ngowama-70 AD, amanzi okusindisa abekwe phambi kwethu njengeempawu zendlela kubantu bomnqophiso kaThixo. Ezo mpawu zendlela zimela imbali yangaphakathi yabantu bomnqophiso wokugqibela kaThixo, iwaka elinamakhulu alikhulu anamashumi amane

anesine. Amanzi anika uMlambo iYordan aqala kumbethe nakwikhephu okuqokelelana kwiintaba zeHermon, ezakha imithombo eyintloko yoMlambo iYordan.

Ingoma yokunyuka kaDavide. Yabonani, ukuba kuhle, kumnandi kangakanani na, ukuthi abazalwana bahlale ndawonye bemanyene! Kufana neoli exabisekileyo entloko, eye yehlela kwiindevu, iindevu zika-Aron; eye yehlela emqokumbelweni weengubo zakhe; Kufana nombethe waseHermon, nombethe owehlayo ezintabeni zaseZiyon; kuba apho uYehova wawisela intsikelelo, ubomi ngonaphakade. Iindumiso 133:1–3.

Lawo manzi akwavelisa nomqolomba kaPan, ichibi elinzulu, elibekwe ngaphakathi emqolombeni osePanium kaDaniyeli 11:13–15, naseKesareya Filipi ngemihla kaPetros. Imithombo eyintloko yoMlambo iYordan nayo ivelisa ichibi likaSathana lomqolomba kaPan. Ilizwi lamanzi amaninzi lichaza ukuba impikiswano enkulu phakathi kukaKristu noSathana yaqala kwiincopho eziphakamileyo zeentaba zeHermon.

Kananjalo ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; namasango esihogo akayi kuloyisa. Mateyu 16:18.

Igama elithi “Hermon” lithetha “elingcwele, elimiselweyo, elizinikeleyo, okanye elahlulwe lodwa,” yaye lingumfuziselo weZulu, umthombo wawo onke amanzi nesiqalo sempikiswano enkulu njengoko imelwe “ngamasango esihogo,” elaliligama uYesu alincamathisela emqolombeni kaPan, xa wayeseKesariya Filipi. Kule meko igama likaSimon Barjona latshintshwa laba nguPetros. USimon uthetha ukuthi ‘lowo uvayo,’ yaye uBarjona uthetha ukuthi ‘unyana wehobe.’ USimon wayengumfuziselo womphefumlo owavayo umyalezo wobhaptizo lukaYesu olwalumelwe nguMoya oyiNgcwele ngohlobo lwehobe. Njengomntu owavayo umyalezo wobhaptizo lukaKristu, uPetros uyatshintshwa, emele i-144,000. UPetros watywinwa esePaniyam, oko kukuthi ziindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu zikaDaniyeli ishumi elinanye.

Emanzini aseHermon, umlambo iYordan, uphawu lukaKristu—owehlayo omkhulu—uphetha uhambo lwawo kuLwandle Olufileyo. Usuka eZulwini, apho kuphuma khona umbethe wobomi, uKristu wehla waya ekufeni komnqamlezo, okumelwe luLwandle Olufileyo. Unxweme loLwandle Olufileyo lolona mhlaba luveziweyo lusezantsi kakhulu emhlabeni. Umlambo iYordan owehlayo, wehla uye kowona mgangatho usezantsi wamanzi emhlabeni, njengoko uKristu wehla waya ekufeni kwakhe emnqamlezweni. Ukusuka emanzini obomi ukuya emanzini okufa, uMlambo iYordan umele ukuhla kukaKristu ukusuka ezulwini ukuya emnqamlezweni.

Imixholo ebalulekileyo yesiprofeto seBhayibhile inxulunyaniswa namanzi, yaye isiprofeto seBhayibhile lilizwi likaKristu, elilizwi lamanzi amaninzi. Ihenyukazi laseBhabheli lihleli phezu kwamanzi amaninzi, yaye amanzi omEfrate ayoma ukuze kulungiswe indlela yookumkani basempumalanga, yaye abarhwebi nookumkani bema mgama baze balile kuba iinqanawa zaseTarshishe zitshatyalalisiwe phakathi kweelwandle, yaye umnqophiso wokufa owamkelwa ngamanxila akwaEfrayim xa babezifihle phantsi kobuxoki, uyachithwa ngumkhukula ogqithisayo womthetho weCawe weCawa wobupopu.

Xa uDade White ebhekisa “kwimilambo emikhulu yaseShinare,” uthetha ngeMilambo iTigris ne-Efrati. Loo manzi anokulandelwa abuyele eMyezweni wase-Eden, apho eyimlambo yesithathu neyesine ephuma e-Eden.

Igama lomlambo wesithathu yiHidekele; ngulowo uhamba usiya ngasempumalanga yeAsiriya. Umlambo wesine nguYufathe. Genesis 2:14.

IHidekel yiTigris, yaye ke, i-Ewufathe yayiyi-Ewufathe, nangona ababhali-mbali bale mihla neengcali zezakwalizwi bengavumelani noko. Bayaxininisa besithi iUlai yayingengomlambo omkhulu, koko yayisisiphango-manzi esenziwe ngumntu ePersi, kungekhona eShinare. Kwanabo basemagunyeni abangabantu bayachaza ukuba ekuphela kwemilambo emibini ebalulekileyo enxulunyaniswa neShinare yayiyiTigris ne-Ewufathe, yaye umprofetikazi uthi iUlai neHidekel “yayiyimifula emikhulu yaseShinare.”

Amazwi omprofetikazi ngomyalezo wamanzi achasene neengcali zale mihla, njengoko zenzayo neengcali zamandulo—ezachasana nomyalezo kaNowa wamanzi. Siyaziswa ukuba imibono emibini emelwe yimilambo emibini ikwinkqubo yokuzaliseka, yaye ngoko ke, yonke into emelwe ngaphakathi kwaloo mibono mibini eyanikelwa “yimilambo emibini emikhulu yaseShinari,” kungekudala iya kwenzeka. Umyalezo onxulunyaniswa naloo milambo lilizwi likaKristu, kuba ilizwi laKhe linjengamanzi amaninzi. ITigris ne-Ewufathe zimela umxholo omkhulu wesiprofeto, yaye ubungqina bazo bunxulumene nomnqophiso awawumiselayo uMoses we-alpha, onguloo mnqophiso mnye owangqinwa nguKristu we-omega.

Esiprofetweni iTigris imela iAsiriya, yaye i-Euphrates yiBhabheli. Kolu lwalamano zingamandla amabini lawo, amelwe njengeengonyama nguYeremiya, awayeza kuthimba kuqala ubukumkani basemantla, aze emva koko ubukumkani basemazantsi, awase ekuthinjweni.

UYsirayeli yigusha elisasazekileyo; iingonyama zimdudulele kude; kuqala ukumkani waseAsiriya umdlile; ekugqibeleni lo Nebhukadenetsare, ukumkani waseBhabheli, uwaphule amathambo akhe. Yeremiya 50:17.

Zombini iAsiriya neBhabheli zazizintshaba ezisemntla ngokunxulumene nobukumkani nobuphi na bakwaSirayeli, yaye ngenxa yoko ziyimizekelo yokumkani wobuxoki wasemntla—amandla obupapa. Ngokusisiseko, izithethe ezifanayo zopolitiko nezenkolo zaphunyezwa ngala mandla mabini avela kwimeko yenkcubeko enye, kodwa ulwakhiwo lwezopolitiko lwaseAsiriya lwaxininisa ulawulo lombuso, logama ke iBhabheli yagxininisa ulawulo lwebandla, nangona zazifana kakhulu. IRoma yobuhedeni neRoma yobupapa, kumanqanaba athile, ziyafana kanye, kodwa sekunjalo, iRoma yobuhedeni imele ulawulo lombuso, yaye iRoma yobupapa imele ulawulo lwebandla. IAsiriya, ngokobudlelwane besiprofeto neBhabheli, yayibubukumkani bolawulo lombuso, yalandelwa yiBhabheli, amandla afanayo awagxininisa ulawulo lwebandla. IAsiriya yayimela iRoma yobuhedeni, yaye iBhabheli imela iRoma yobupapa. Onke la mandla mane ayingqusha ingcwele kaThixo nomkhosi wakhe. IAsiriya inxulunyaniswa neTigris, yaye iBhabheli neYufathe. Oku kuyavumelana nokoma kweYufathe encwadini yeSityhilelo, ukuze kulungiswe indlela yookumkani basempuma njengoko kufanekiswa ngumsebenzi kaKoreshi ekuphambukiseni iYufathe ukuze iwe iBhabheli. IBhabheli yiYufathe; iAsiriya yiTigris.

Ukumkani wasentla esiprofetweni uyawoyisa umhlaba ngexesha lentshabalalo yomthetho weCawa, aze emva koko awe, kodwa olo loyiso ludla ngokumelwa njengomkhukula ogqithisileyo. Ibali lokumkani wasentla, njengoko limelwe yiAsiriya neBhabhiloni, lifuziselwa ngemilambo, kuba ibali lixelwa lilizwi lamanzi amaninzi.

Umhlaba ophakathi kwemilambo emibini ubizwa ngokuba yiMesopotamia, okuthetha ukuthi “umhlaba ophakathi kwemilambo emibini.” Le milambo mibini imela amandla asemntla uThixo awasebenzisayo ukohlwaya abantu bakhe abawexukileyo ngokubasasaza ekuthinjweni. Omnye wemisinga yesebe yelizwi lamanzi amaninzi ufumaneka egameni elithi “Padanaram,” ekubhekiswa kulo izihlandlo ezilishumi kuphela eZibhalweni. Ukukhankanywa kwalo kokuqala kunxulumene nomnqophiso, kuba kuchaza iingcambu zegazi zikaRebheka, umfazi kaIsake. Le ndima ithi:

Kwaye uIsake wayeneminyaka emashumi mane ubudala ekuthabatheni kwakhe uRebheka ukuba abe ngumfazi wakhe, intombi kaBhetuweli, umSiriya wasePadanaram, udadewabo kaLabhan, umSiriya.

Ukuphela kweminyaka engamashumi amane kuye kwaboniswa phezu kwamangqina amathathu kaMoses ukuba kukhokelela eKadeshe, ku-1863, nasemthethweni weCawa. Umtshato kaIsake ngumtshato womnqophiso omela umtshato kaKristu nabalikhulu elinamashumi amane anesine amawaka ngexesha lomthetho weCawa, ongu-1863, onguKadeshe, ongukuphela kwembali yomnqophiso yeminyaka engamashumi amane. URebheka wayeyintombi yomSiriya, nodade boLabhan umSiriya, (owathi kwisizukulwana esilandelayo sembali yomnqophiso, wawaphula umnqophiso nonyana kaIsake, uYakobi.)

UBhetuweli uthetha “indlu yenkangala” okanye “umchithi,” ngoko ke uRebheka wayeyintombi “yendlu yomchithi.” ISiriya ithetha ilizwe eliphakamileyo nethafa eliphakameleyo, yaye iPadanaram ithetha iMesopotamiya, okanye ilizwe eliphakathi. URebheka wayevela kumlibo wegazi wamaSiriya ababevela eMesopotamiya, ilizwe eliphakamileyo eliphakathi “kweTigrisi yaseAsiriya” ne “Yufrathe yaseBhabheli,” abamele iingonyama iNkosi eyazisebenzisayo ukusasaza iigusha zayo ezawexukayo. Indlu yabachithi yadityaniswa nendlu kaThixo emtshatweni kaIsake noRebheka. Asiyongozi nje into yokuba ekukhankanyweni kokuqala kwePadanaram, le milambo mibini emele ukumkani wasemantla wesiprofeto, omelwe njengonogumbe ophuphumayo, ikhankanywa kuqala kwiGenesis 25:20.

Unxulumano lwendlu yentshabalalo nabantu bomnqophiso kaThixo luyaqhubeka xa uYakobi esaba kuEsawu, aze afike kowakwabo uLabhan, apho akhonza amaxesha amabini eemihla engama-2520 ukuze azuze umtshato olandelayo womnqophiso. Omnye umtshato uphela ngokusasazwa kobukumkani basentla bakwaSirayeli, yaye omnye umtshato uphela ngokusasazwa kobukumkani basemzantsi. Xa la maxesha okusasazwa ala mabukumkani mabini aphela ngokulandelelana kwawo ngo-1798 nango-1844, umtshato uYakobi awawusebenzela ngawo omabini amaxesha angama-2520 wazaliseka, njengoko umyeni weza emtshatweni ngo-Oktobha 22, 1844.

Ngaba uKristu watshata noLeya, okuthetha ukuthi “udiniwe yaye ukhathele,” okanye watshata noRakeli, okuthetha ukuthi “umhambi olungileyo”? ULeya noRakeli bamele iindidi ezimbini

zeentombi ezihambayo, intombi enye “ediniwayo” nanye intombi “ehamba kakuhle” endleleni eya kutshata noYakobi ngo-Oktobha 22, 1844.

“Babenokukhanya okuqaqambileyo kumiswe emva kwabo ekuqaleni kwendlela, ingelosi eyandixelela ukuba kwakulisikhalo ‘sasezinzulwini zobusuku.’ Oku kukhanya kwakukhanyisa ecaleni kwayo yonke indlela, kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Ukuba amehlo abo ayegxininiswe kuYesu, owayephambi kwabo kanye, ebakhokela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sisekude kakhulu, yaye babelindele ukuba ngeli xesha sele bengene kuso. Wandula ke uYesu abakhuthaze ngokuphakamisa ingalo yaKhe yasekunene enobuqaqawuli, yaye kwaphuma ekwingalo yaKhe ukukhanya okwakuzulazula phezu kwebandla le-advent, baza bamemeza besithi, ‘Haleluya!’ Abanye, ngokungxama, bakukhanyela ukukhanya okwakusemva kwabo, baza bathi yayingengoThixo owayebakhokele de bafika apho. Ukukhanya okwakusemva kwabo kwacima, kwashiya iinyawo zabo ebumnyameni obupheleleyo, baza bakhubeka, balahlekelwa kukubona uphawu nangoYesu, baza bawa baphuma endleleni, besihla besiya kwihlabathi elimnyama nelikhohlakeleyo elingezantsi.” Early Writings, 15.

Ngowe-1844, intshukumo yamaMillerite yaseFiladelfiya yangena emtshatweni. Umtshato wango-Oktobha 22, 1844 wahlukanisa iindidi ezimbini zabanquli ezimelwe nguRakeli noLeya. URakeli umele udidi olwaluhambe ngempumelelo endleleni eya emtshatweni wango-Oktobha 22, 1844, kodwa udidi lukaLeya lwadinwa. Emva koko bahlukaniswa, yaye inkqubo yokuvavanywa yengelosi yesithathu yaqalisa kanye apho inkqubo yokuvavanywa yesiKhalo saphakathi kobusuku yaphelela khona.

Umtshato wawusele uqalile, yaye emva koko wawuza kugqityezelwa uze uvavanywe. Umtshato wagqityezelwa ngowe-1846, kwaza kwaqalisa inkqubo yovavanyo yengelosi yesithathu. Ngowe-1849 nango-1850 iNkosi yayisolula isandla saYo okwesibini ukuze ihlanganise intsalela yaYo. Itafile yesibini kaHabakuki ngoko yabekwa embalini, njengoko yayifuziselwe siseti yesibini yeMithetho eliShumi. Emva kokuba uMoses eyaphule iseti yokuqala, iseti yesibini yeetafile yabekwa phambi kwabo. Itshathi ka-1850 yathabatha indawo ka-1843, yaye ngowe-1850 ukuvavanywa kukaSirayeli wamandulo njengomtshakazi kaThixo womnqophiso omtsha kwaqhubeka kusondela eKadeshe naku-1863.

Ngowe-1856, amanzi angakumbi avela kule milambo mibini adlula ngosiba lukaHiram Edson. Ukukhanya ngale “maxesha asixhenxe” okwafika ngosiba lukaEdson, kwakukungukukhanya okumelwe yile milambo mibini eyaqala ubungqina bayo bobuprofeti eMyezweni wase-Eden. UMyezo wase-Eden ungumfuziselo wokuvukela komntu umthetho kaThixo, yaye kulapho amanzi emilambo iUlai neHiddekel aqala khona uhambo lwawo. Ahamba enqumla kwimbali yomnqophiso, kuba loo Myezo, umqondiso wokuvukela, ikwalapho kwaxhelwa khona itakane ukuze kubonelelwe ngezambatho ezithabatha indawo yamagqabi omkhiwane awayephezu koAdam noEva. Imbali yomnqophiso iqala ngomnqophiso wobomi phakathi kuka-Adam noThixo. Lowo mnqophiso, umfuziselwa ngumthi wobomi, wakhokelela ekwaphulweni komnqophiso nguAdam noEva, nto leyo eyasungula umnqophiso omtsha wobomi, xa iMvana eyaxhelwa kwasekusekweni kwehlabathi yabonelela ngezambatho eso sibini sasize silahlekile. Le milambo

mibini ephuma kuloo Myezo ekugqibeleni iba yimifuziselo yamagunya uThixo awasebenzisayo njengentonga yakhe yokohlwaya.

Wena waseAsiriya, intonga yomsindo wam; nentonga esesandleni sabo ngumsindo wam. Ndiya kumthumela nxamnye nohlanga olungahloneliyo Thixo, yaye nxamnye nabantu bomisindo wam ndiya kumnika umyalelo, ukuba athabathe amaxhoba, athimbe impango, abanyathele phantsi njengodaka lwezitrato. Isaya 10:5, 6.

Loo milambo mibini yaphuma e-Eden yangena emliseni kaRebheka nakumtshato wakhe womnqophiso noIsake, yaza yaqhubekela kuYakobi, apho amanzi aloo milambo mibini abonakaliswa njengamaxesha amabini ahlukeneyo aphindwe kasixhenxe. Emva koko, loo milambo mibini inye iqukuqela idlule kwizahluko ezintandathu zokugqibela zikaDaniyeli, apho izahluko ezithathu zimelwe ngumlambo ngamnye. Omnye umlambo umele ukwanda kolwazi olwatyhilwayo kwizahluko zesixhenxe, zesibhozo nezesithoba, kanti omnye umlambo umele ukwanda kolwazi olwatyhilwayo kwizahluko zeshumi, zeshumi elinanye nezeshumi elinesibini.

Izahluko zesixhenxe, ezesibhozo nezethoba zimelwe njengombono waseUlai, yaye uKristu ubonakaliswa ngendlela efanayo kwizahluko zeshumi, ezeshumi elinanye nezeshumi elinesibini. Kuzo zombini iimbono zemilambo, ezimelwe zizahluko ezithathu, uKristu umelwe emi phezu kwamanzi.

Kwathi ke, mna, ndinguDaniyeli, ndakuba ndiwubonile umbono ndaza ndafuna intsingiselo yawo, khangela, kwema phambi kwam okunjengokubonakala komntu. Ndaza ndeva ilizwi lomntu phakathi kweendonga zoUlai, elabizayo, lisithi, Gabriyeli, menze lo mntu awuqonde umbono. Daniyeli 8:15, 16.

Umbono kaKristu kwizahluko seshumi uyafana nombono awawubonayo uYohane kwiSityhilelo isahluko sokuqala, yaye embonweni kaDaniyeli wesahluko sesibhozo uPalmoni uphezu kwamanzi, njengoko wayenjalo kwizahluko seshumi elinesibini, apho wayembethe ilinen.

“Ngexesha lokutyelelwa kukaGabriyeli, umprofeti uDaniyeli wayengenako ukwamkela eminye imiyalelo; kodwa kwiminyaka embalwa kamva, enqwenela ukwazi ngakumbi ngezinto ezazingekacaciswa ngokupheleleyo, waphinda wazimisela ukufuna ukukhanya nobulumko kuThixo. ‘Ngaloo mihla mna Daniyeli ndandizila iiveki ezintathu ezipheleleyo. Andityanga sonka simnandi, akwafika nyama nalwayini emlonyeni wam, andizithambisanga konke konke.... Ndaza ndaphakamisa amehlo am, ndakhangela, nanko umntu othile embethe ilinen, ezinqeni zakhe ebebhinqiswe igolide ecikizekileyo yaseUfazi. Umzimba wakhe wawunjengeberile, ubuso bakhe bunjengokubonakala kombane, amehlo akhe enjengezibane zomlilo, iingalo neenyawo zakhe zinombala wobhedu olukhazimlisiweyo, nelizwi lamazwi akhe linjengelizwi lesihlwele.’

“Akakho ongaphantsi kobukhulu kunoNyana kaThixo owabonakala kuDaniyeli. Le nkcazo iyafana nale yanikwa nguYohane xa uKristu watyhilwa kuye esiQithini sasePatmos. INkosi yethu ngoku iza kunye nomnye umthunywa wasezulwini ukuze afundise uDaniyeli oko kwakuya kwenzeka ngemihla yokugqibela. Olu lwazi lwanikwa uDaniyeli lwaza lwabhalwa ngokuphefumlelwa ngenxa yethu esifikelwe ziziphelo zehlabathi.” Review and Herald,

Februwari 8, 1881.

Embonweni kaKristu waseHiddekel kwisahluko seshumi, uKristu uphezu kwamanzi yaye embethe ilinen, yaye embonweni waseUlai Yena uphezu kwamanzi. Umbono weSityhilelo sokuqala uyahambelana nombono obekwe phambi kwethu kwimibono yaseUlai naseHiddekel, apho uDade White echaza ukuba “ayingomnye umntu ngaphandle koNyana kaThixo.” Xa echaza ingelosi yeSityhilelo seshumi, uthi ingelosi leyo “ayingomnye umntu ngaphandle kukaYesu Kristu.” Ingelosi ekwiSityhilelo seshumi iphakamisa isandla saYo iye ezulwini ize ifunge ngaLowo uphilayo ngonaphakade kanaphakade, inxulunyaniswe nombono kaKristu kwisahluko seshumi elinesibini ophakamisa zozibini izandla zaKhe ziye ezulwini aze afunge ngaLowo uphilayo ngonaphakade kanaphakade. KwiSityhilelo seshumi Yena uphezu kwamanzi nomhlaba.

Okukho “phakathi kweendonga” zomlambo ngamanzi, yaye uDaniyeli weva “ilizwi lendoda phakathi kweendonga,” ngoko ke ilizwi lavela kule ndoda iphezu kwamanzi, yaye ilizwi layo lalingumsindo wamanzi omlambo iUlai.

Ngomhla wamashumi amabini anesine wenyanga yokuqala, xa ndandisecaleni komlambo omkhulu, oyiHidekele; ndaphakamisa amehlo am, ndakhangela, yaye nanko umntu othile embethe ilinen, izinqe zakhe zibhinqiswe ngegolide ecocekileyo yase-Ufaz. Umzimba wakhe nawo wawunjengeberile, nobuso bakhe bunjengokubonakala kombane, namehlo akhe enjengezibane zomlilo, neengalo zakhe neenyawo zakhe zinjengobhedu olugudisiweyo ngombala, nesandi samazwi akhe sinjengesandi sesihlewele. ...

Ke wena, Daniyeli, vala la mazwi, uyitywine incwadi kude kube lixesha lesiphelo; baninzi abaya kuhambahamba benyuka besihla, nokwazi kuya kwanda. Ndandaza mna Daniyeli, ndabona, nanko kumi abanye ababini, omnye engapha kunxweme lomlambo, nomnye engapha kwelinye icala lonxweme lomlambo. Wathi omnye kuloo ndoda yambethe ilinen, ibiphezu kwamanzi omlambo, Koda kube nini na kuse ekupheleni kwezi zimanga? Ndayiva loo ndoda yambethe ilinen, ibiphezu kwamanzi omlambo, xa yayiphakamisa isandla sayo sasekunene nesandla sayo sasekhohlo isibhekise ezulwini, yafunga ngaLowo uphilayo ngonaphakade ukuba kuya kuba lixesha, namaxesha, nesiqingatha sexesha; yaye xa iya kube ikugqibile ukusasaza amandla abantu abangcwele, ziya kube zizalisekile zonke ezi zinto.

Ndava, kodwa andaqonda; ndaza ndathi, Owu Nkosi yam, siphelo sini sale nto? Wathi yena, Hamba indlela yakho, Daniyeli; kuba la mazwi avalelwe, atywiniwe, ade afike ixesha lokuphela. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; ke bona izilumko ziya kuqonda. Daniyeli 10:4–6; 12:4–10.

Imilambo emikhulu yaseShinare, njengoko uDade White eyichaza, yomibini inxulumene nombono apho uKristu ephezu kwamanzi ethetha, kuba ilizwi laKhe linjengesandi samanzi amaninzi. Kuzo zombini ezo miboniso kubuzwa umbuzo othi, “kuya kude kube nini na?” Yomibini le milambo ikwamelwe kwakhona kumboniso kaDaniyeli ‘wombuzo nempendulo’ wesahluko sesibhozo, oyintsika esembindini nesiseko se-Adventism. Apho, le milambo mibini yimiqondiso “yamaxesha asixhenxe” okusasazwa nokunyathelwa phantsi kwengcwele kwakunye nomkhosi. Le milambo mibini iyayizalisekisa indima yayo njengentonga kaThixo yokohlwaya, ize emva koko ingene

kwimbali yamaMillerite yengelosi yokuqala, apho uWilliam Miller wafumanisa ubuncwane bakhe bokuqala besiprofeto, obabungumgca “wamaxesha asixhenxe” kwiLevitikus amashumi amabini anesithandathu. Le milambo mibini imele ukusasazwa okubini kweminyaka eyi-2520, okwafezekiswa ziingonyama ezimbini zaseAsiriya naseBhabheli, ezimelwe yiTigris ne-Ewufathe, kwanangoLeah noRakeli, abatshana bakaRebheka, abatshato labo lomnqophiso lwenzeka xa uIsake wayeneminyaka emashumi amane ubudala, njengoko kubhaliwe kwiGenesis 2520.

UMiller wazisa kuphela ukusasazwa kwe-“zihlandlo ezisixhenxe” ngokuchasene nobukumkani basemazantsi bakwaYuda, okwazalisekiswa kunye nesiprofeto seminyaka engama-2300 ngowe-1844. Ngowe-1856, “iwayini entsha” ye-“zihlandlo ezisixhenxe” yachonga kwaloo ukusasazwa phezu kobukumkani basemantla, kuphele ngowe-1798. Njengokufunyanwa kokuqala kwesiprofeto sikaWilliam Miller, amanzi omlambo i-Efrati afika njengemfundiso ye-alpha kwimbali yengelosi yokuqala. Amanzi omlambo i-Ulai afika kunye nengelosi yesithathu. Ukufunyanwa kwe-alpha kukaMiller kwakuzizo izihlandlo ezisixhenxe ezimelwe ngumlambo i-Ulai, yaye ukufunyanwa kwe-omega kukaHiram Edson kwakuzizo izihlandlo ezisixhenxe ezimelwe ngumlambo i-Hiddekel.

I-2520 imela ubude bexesha obufanayo kubukumkani ngabunye, kodwa obuqala buphele bahlukaniswe ngeminyaka engamashumi amane anesithandathu. U-1798 uphawula ixesha lesiphelo nokufika kwengelosi yokuqala yeSityhilelo seshumi elinesine. U-1798 kukuzaliseka kweminyaka eyi-2520 yokusasazwa okwehliselwe ubukumkani basemantla yingonyama yaseAsiriya. U-1844 kukuzaliseka “kwamaxesha asixhenxe” ehliiselwe ubukumkani basemazantsi yaye umelwa yingonyama yaseBhabhiloni. Le milambo mibini izizikhonkwane zokuphela kwimbali yezigidimi zengelosi yokuqala neyesibini, eyaphela ngokufika kweyesithathu ngo-Oktobha 22, 1844, xa kwavakaliswayo zombini isigodlo sesixhenxe kunye nexilongo lejubhile ngoMhla woCamagushelo ongowomfuziselo ozalisekileyo.

Ngoko ke woyivakalisa ixilongo leyubhile ngomhla weshumi wenyanga yesixhenxe; ngemini yoxolelaniso niya kulivakalisa ixilongo kulo lonke ilizwe lenu. Levitikus 25:9.

Ukuvakala kwexilongo lesixhenxe luphawu lomsebenzi kaKristu wokudibanisa ubuThixo baKhe nobuntu, yaye kumelwe yiminyaka engama-2300 yombono woMlambo i-Ulai; kanti ukuvakala kwexilongo lejubhile luphawu lomnqophiso welizwe owaphulwayo nowawuziswa phezu kwabantu bakaThixo, oko uDaniyeli wakubiza ngokuba sisiqalekiso nesifungo sikaMoses, noko uMoses wakubiza ngokuba “yingxabano yomnqophiso kaThixo.”

Ewe, onke amaSirayeli ayigqithile umthetho wakho, kwanokuphambuka, ukuze angalithobeli ilizwi lakho; ngenxa yoko isiqalekiso sigalelwe phezu kwethu, nesifungo esibhaliweyo emthethweni kaMoses, umkhonzi kaThixo, kuba sonile kuye. Daniyeli 9:11.

“Isiqalekiso” kunye “nesifungo” ekubhalwe ngaso “emthethweni kaMoses” sesi “xhenxe” seLevitikus amashumi amabini anesithandathu. Igama eliguqulelwe ngokuthi “isifungo” lelona gama linye lesiHebhere elithi, kwiLevitikus, liguqulelwe ngokuthi “izihlandlo ezisixhenxe.” Isiqalekiso, ngenxa yokwaphula isifungo somnqophiso kwisahluko samashumi amabini anesihlanu, sibekwe kwisahluko samashumi amabini anesithandathu, apho uMoses echaza

isiqalekiso njengalo “ungquzulwano lomnqophiso.”

Ngoko ke ndiya kuhamba nani ndinichase, ndinihlwaye ngokuphindwe kasixhenxe ngenxa yezono zenu. Ndiya kunizisela ikrele, eliya kuphindezela imbambano yomnqophiso wam; yaye xa niqokelelene phakathi kwezixeko zenu, ndiya kuthumela ubhubhane phakathi kwenu; nani niya kunikelwa esandleni sotshaba. Levitikus 26:24, 25.

INkosi yazisa ikrele lengonyama yaseAsiriya phezu kobukumkani basentla ukuze “ibohlwaye” ngokubanikelayo “esandleni sotshaba,” ngowama-723 BC. Kwiminyaka engamashumi amane anesithandathu kamva, ngowama-677 BC, ubukumkani basemazantsi baziva isiqalekiso sikaMoses. Isiqalekiso sikaMoses yingxabano yomnqophiso. Kangangeminyaka engamashumi amane anesithandathu iingonyama zaseMesopotamiya zasetyenziswa nguThixo ukususa nokunyathela phantsi umkhosi. Ekupheleni kwelo xesha leminyaka engamashumi amane anesithandathu uNebhukadenetsare watshabalalisa ingewe. Umkhosi wombuzo kaDaniyeli kwindinyana yeshumi elinesithathu kaDaniyeli isibhozo wenziwa amakhoboka ziintshaba zawo kwisithuba seminyaka engamashumi amane anesithandathu esafikelela encotsheni ngokutshatyalaliswa kwengewe, eyayiyeyona nto yimbi eyayiza kunyathelwa phantsi kwindinyana yeshumi elinesithathu. Xa loo milambo yafikelela ku-1798 naku-1844 ngokulandelelana, umkhosi wawuhlanganiselwe ndawonye njengetempile, kuba umkhosi ngumzimba, yaye umzimba uyitempile. Ekupheleni kwelo xesha itempile eyakhiwe kuloo minyaka ingamashumi amane anesithandathu yayiza kumanyana netempile yasezulwini emtshatweni wobuThixo nobuntu. Umtshato uphakathi kweetempile ezimbini, yaye oko uThixo akumanyanisileyo makungahlulwa.

Amanzi eTigris afika kowe-1798, yaye amanzi eEfrati afika kowe-1844. Kanye nje phambi kokufika kwengelosi yesithathu, kwafika ingelosi yesibini, yaye emva koko kwintlanganiso yenkampu yase-Exeter, eNew Hampshire, ngoAgasti 12–17, 1844, umyalezo weSikhalo Sasezinzulwini Zobusuku wathululwa. I-Exeter ithetha ukuthi “inqaba yamanzi,” yaye kwintlanganiso yenkampu kwakukho intlanganiso yomgunyathi eyayiqhutyelwe kwelinye intente, eyamiselwa liqela laseWatertown, eMassachusetts. Amanzi awaqala e-Eden, ngokukaDade uWhite, ayesele eza kusasazwa “njengomaza amakhulu olwandle” kuwo wonke ummandla wonxweme olusempuma lweUnited States. Inyikima eyabangela elo zaza lamaza yenzeka eMyezweni wase-Eden xa uSathana woyisa uluntu, ebangela ukuxhuzula komhlaba e-Eden amaza ayo afikelela kwiSikhalo Sasezinzulwini Zobusuku semali yamaMillerite. Elo zaza lamaza lingena lizalise iSikhalo Sasezinzulwini Zobusuku kwimbali yabaliwaka elinamakhulu alikhulu anamashumi amane anesine, yaye iliza elaqala kwinyikima yesono sika-Adam lifikelela kwinyikima yomthetho weCawa yeSityhilelo isahluko seshumi elinanye.

Ilizwi likaKristu lilizwi lamanzi amaninzi, yaye amanzi ehlanganisiwe enza umyalezo wemvula yasemva kwexesha. UIsaya nonyana wakhe uSheyar-yashub beme kwivesi yesithathu yesahluko sesixhenxe echibini elingaseludongeni olungentla, bevakalisa umyalezo wemvula yasemva kwexesha ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Apho isibhengezo sikaIsaya phezu kokukumkani osisidenge nongendawo uAhazi sesokuba iNkosi yayiza kuthumela phezu kukaAhazi amanzi aseAsiriya, uKumkani uSenakeribhe, yaye amanzi akhe aya

kunyuka ade afike entanyeni.

INkosi yabuya yandithetha kwakhona, isithi, Kuba aba bantu beyala amanzi aseShiloha ahamba ngokuthambileyo, baze bavuye ngoRezin nangonyana kaRemaliya; ngoko ke, yabonani, iNkosi inyusa phezu kwabo amanzi omlambo, anamandla namaninzi, oko kukuthi ukumkani waseAsiriya, nabo bonke ubukhazikhazi bakhe; uya kunyuka phezu kwayo yonke imijelo yayo, agqithe kuyo yonke imiphetho yayo; uya kudlula kwaYuda; uya kuphuphuma aze agqithe, afike ade entanyeni; nokolulwa kwamaphiko akhe kuya kuzalisa ububanzi belizwe lakho, wena Imanuweli. Isaya 8:5–8.

UAhazi wazala amanzi “athunyiweyo” yiNkosi, ngoko iNkosi “yathumela” amanzi aseAsiriya kuAhazi. UAhazi “wavuya” ngomfelandawonye ka “Rezini nonyana kaRemaliya.” UAhazi “uyavuya” kumyalezo wemvula yamva wobuxoki omelwe nguRezini nonyana kaRemaliya.

URezin nonyana kaRemaliya, onguPeka, ukumkani wobukumkani basentla, bamele umgunyathi kaIsaya nonyana wakhe. Ukumkani osisidenge nongendawo uAhazi “uyavuya” ngenxa yomanyano olumelwe zizizwe ezilishumi zasentla zakwaSirayeli neSiriya, nto leyo emele, ngokomfuziselo, ubudlelane obungekho mthethweni becawa norhulumente ngexesha lomthetho weCawa. UAhazi uyavuya, kuba ihlazo novuyo zizimvakalelo ezibini ezichaseneyo ezisetyenziswa yimpembelelo engcwele ukuthetha nabo bamelwe kwingxabano yemvula yamva. Xa uYeremiya wayidlayo incwadi encinane, yaba luvuyo nokuchulumacha kwentliziyo yakhe, yaye uYoweli usixelela ukuba abantu bakaThixo abasayi kuze bahlazeke. UAhazi, njengomLaodikeya, uyimfama, ngoko ke uyavuya ngomyalezo wobuxoki wamanzi aze awukhabe umyalezo oyinyaniso wamanzi kaIsaya. Bekufanele abe neentloni ngokuthembela kumyalezo womgunyathi wemvula yamva omelwe ngumkhukula wokumkani wasentla, kodwa uwalahlile umyalezo waseShiloha.

Umyalezo weShiloah kuIsaya isahluko sesibhozo ngomyalezo wemvula yamva. Idama laseShiloah lichongiwe kwiTestamente eNtsha njengedama laseSiloam. NgesiHebhere okanye ngesiGrike lithetha ukuthi “thunyiweyo.” Kwakufanelekile ukuba uKristu ahambe ukuze “athumele” uMoya oyiNgcwele. UIsaya noAhazi bakwidama laseShiloah, yaye uvavanyo lusekelwe ekubeni makube nokholo na kwidama laseShiloah njengoko limelwe nguIsaya nonyana wakhe, okanye ukholo lube kuRezin nonyana kaRemaliya? UAhazi ukhetha phakathi kwamanzi amabini, amanzi aseShiloah okanye amanzi eKumkani yaseAsiriya. UAhazi wavuyela umanyano nomyalezo owawumelwe nguRezin nonyana kaRemaliya, yaye ngoko wamkela umkhukula wentshabalalo, endaweni yamanzi ahamba ngokuzolileyo ngexesha longwebo wakhe. Umgwebo wakhe umele umthetho weCawa xa ukumkani wasemntla ephuphuma phezu kwehlabathi liphela njengomkhukula. Wenza njalo ukususela kumthetho weCawa ukuya phambili, xa nomkhukula woKhalelo lwasezinzulwini zobusuku usitshayela ihlabathi ngokunjalo.

UAhazi uyavuya ngomanyano lwezizwe ezilishumi zasentla neSiriya, yaye ngaloo ndlela uyavuya kumyalezo odibanisa ibandla norhulumente, njengoko umelwe lulo lonke umanyano olungekho mthethweni olufumaneka ngaphakathi kweLizwi likaThixo. UIsaya umele owaseFiladelfiya, kanti uAhazi umele owaseLawodike. UKristu udibanisa ubungqina bukaIsaya nobakhe xa ephilisa indoda eyimfama, owaseLawodike, echibini laseSilowam.

Ke kaloku xa uYesu wayedlula, wabona indoda eyayiyimfama kwasekuzalweni kwayo. Abafundi bakhe bambuza, besithi, Mfundisi, ngubani owonayo, yile ndoda, okanye ngabazali bayo, ukuze izalwe iyimfama?

UYesu waphendula wathi, Lo mntu akonanga, kwanabazali bakhe abakoni; koko kwenzelwa ukuba imisebenzi kaThixo ibonakaliswe kuye. Ndimele ndisebenze imisebenzi yalowo wandithumayo, kusemini; kuyeza ubusuku, ekungekho bani unako ukusebenza. Logama ndisehlabathini, ndilukhanyiso lwehlabathi. Akuba etshilo oko, watshica emhlabeni, wenza udongwe ngamathe, wawathambisa amehlo emfama ngolo dongwe, Wathi kuye, Hamba uye kuhlamba echibini laseSilowam, (okuthi ngentetho evakalayo kuthiwe, Othunyiweyo.) Wahamba ke ngoko, wahlamba, wabuya ebona.

Ngoko ke abamelwane, nabo ababekade bembona ngaphambili ukuba wayengumfama, bathi, Lo asinguye na lo wayehleli ecela? Bambi bathi, Nguye lo; abanye bathi, Uyafana naye; ke yena wathi, Ndim lo. Ngoko ke bathi kuye, Avulwe njani na amehlo akho?

Waphendula wathi, Umntu ekuthiwa nguYesu wenza udongwe, wandithambisa amehlo, waza wathi kum, Yiya echibini laseSilowam, uhlambe; ndaza ndahamba ndahlamba, ndabuya ndabona. Yohane 9:1-11.

Indoda eyimfama, kunye nokumkani osisidenge nongendawo uAhazi, bayavavanywa ukuba baya kubeka na ithemba labo echibini laseSilowam okanye kunogumbe waseAsiriya. Indoda eyimfama iyazi ukuba iyimfama, kodwa uAhazi usisityebi, wandile ngeempahla, yaye akaswele nto. UAhazi uyintombi esisidenge echibini lemvula yamva, yaye indoda eyimfama iyintombi enobulumko. Amanzi aThunyelweyo avela, okanye amanzi athunyelwa evela eAsiriya, aluvavanyo.

Idama yindawo apho amanzi aqokelelwa khona ndawonye, yaye ngokwesiprofeto idama yindawo apho imijelo eyahlukeneyo, imilambo, imisinga emincinane, iilwandle, iilwandlekazi, amachibi, imvula nombethe wawo onke “amanzi” amele ilizwi likaKristu aqokelelwa khona ndawonye. Idama lemvula yamva lenziwa ngamanzi aqukuqela ephuma kwidama elingasentla. Idama limela isigidimi semvula yamva kwimeko yovavanyo. UAhazi wawalahla amanzi aqukuqela ngokuthambileyo, kodwa indoda eyimfama yayithobela isigidimi esinxulumene nedama. UYesu wathabatha inxalenye yoButhixo baKhe, emelwe “ngamathe,” wayidibanisa nodongwe, olumela ukudityaniswa koButhixo nobuntu okuphunyezwa nguKristu kwiNdawo Engcwele Kakhulu.

UKristu watshica emhlabeni, waxuba amathe Akhe ukuze enze udongwe. Wasebenzisa umyalezo wokudityaniswa kobuThixo nobuntu ukuthambisa amehlo endoda eyayiyimfama. Umyalezo omelwe kukudityaniswa kobuThixo nobuntu ngumyalezo wango-1888, yaye umiselwe ukuguqula umntu esuka kwimeko yaseLawodikea amse kwimeko yaseFiladelfiya. Kodwa ke umyalezo lowo ufuna ukuthabatha inxaxheba komntu. Bamele baye echibini, baze bahlambe.

Bonke bonile baza basilela kuzuko lukaThixo, kodwa uYesu wathi indoda eyimfama nabazali bayo babengonanga. UYesu ususa umbuzo wesityholo kwimeko yale ndoda iyimfama, aze ayichaze njengendoda eyavuselwa phezulu ukuze izukise iNkosi; yaye indoda yesiprofeto ekwisiprofeto seBhayibhile evuselweyo ngenjongo yokuba “imisebenzi kaThixo ibonakaliswe” yiyo ibhanile, eyenziwe ngamadoda nabafazi abatshintshe besuka eLawodike baya eFiladelfiya. Ighanile

yindawo apho imisebenzi kaThixo ibonakaliswa khona, kuba umsebenzi waKhe wawukukudibanisa ubuThixo nobuntu (njengoko bumelwe sisithambiso sodongwe), yaye iindebe zolo msebenzi ngabo abangazange beve kuphela isigidimi saseLawodike, koko ngabalandela umyalelo okwisigidimi. Umyalelo waloo ndoda iyimfama wawukukuba iye ihlambe. Yakuba ibona, yayingasafuneki ukuba izame ukuzukisa uThixo, kuba iimeko eziyijikelezileyo zenza ukuba oko kwenzeke.

Kwaqalisa ngokusondela kukaKristu, kwalandela umsebenzi kaKristu. Umsebenzi wokugqibela kaKristu engeweleni yaseZulwini ngokunxulumene nomntu kukuguqula umntu aphume kwintlambo yamathambo awomileyo afileyo, okanye ekubeni efile ezitratweni, okanye ekubeni eyimfama ngokupheleleyo. Umsebenzi waKhe wokugqibela kukubumba kwakhona abantu baKhe babe ngokomfanekiso waKhe, yaye lowo kanye ngumsebenzi awawenzayo xa wayedala uAdam ngothuli lomhlaba, waza waphefumlela kuye umphefumlo wobomi. Umsebenzi wokugqibela ngumsebenzi wokuqala, kuba waqala ngokwenza udongwe, waza waluthambisa olo dongwe ngobomi boMoya waKhe. KuAdam uMoya wawungumphefumlo waKhe, kwindoda eyimfama yayiyamanzi. Kwintlambo kaHezekile yamathambo afileyo kwakukho umyalezo wokuhlanganisa owadala umzimba. Emva koko umyalezo wemimoya emine waphefumlelwa phezu komzimba, waza wema ngeenyawo njengomkhosi omkhulu onamandla.

Ngoxa lo mntu uyimfama wayesengumfama, uYesu wambona, wandula ke wasondela kuye. Wasondela kuloo mfama ngaphakathi komongo wombuzo owawuphakanyiswe ngabafundi Bakhe, ngaloo ndlela emvumela ukuba amise imeko efanelekileyo yesiprofeto yaloo mzekeliso. “Imisebenzi kaThixo” iluphawu lwesiprofeto kwimigca emininzi eyahlukeneyo yamangqina eBhayibhileni. Konke ukubonakaliswa “kwemisebenzi kaThixo” eziBhalweni kuzaliseka ngexesha lemvula yasemva. UYesu ubeka umongo webali ngokwemigaqo yomyalezo wokugqibela, njengoko umelwe nguEliya kwiindinyana zokugqibela zikaMalaki.

Abazali nomntwana oyimfama abagwetywa njengaboni, kuba eli lixesha lemisebenzi emangalisayo kaThixo, yaye ngelo xesha iintliziyo zabazali neentliziyo zabantwana ziya kuguqulwa ukuze zibone umba okhoyo. Umbandela lowo ngulo—ukuba indoda yaseLawodike eyimfama itshintshiwe yaba yindoda yaseFiladelfiya ethanjisiweyo na. Lowo ngumba ojongene nabazali nomntwana ngexesha lemvula yasemva, kuba elo likwalixesha lomgwebo. Yaye ixesha lomgwebo lenziwa kwisizukulwana sesithathu nesesine ngokwesiprofeto somnqophiso ka-Abraham. Indoda eyimfama sisizukulwana sokugqibela nesesine, yaye abazali bayo basisizukulwana sesithathu. Ngelo xesha isigidimi sikaEliya sibeka iintsapho kwiimeko apho zinyanzeleka ukuba zisamkele okanye zisikhabe isigidimi sechibi laseSilowam. Ukumkani osisidenge nongendawo, uAhazi, wasikhaba isigidimi selo chibi, kodwa indoda eyimfama yasamkela. Isigidimi sikaEliya sikaMalaki simiswe kumxholo wesiqalekiso phambi komhla omkhulu nowoyikekayo weNkosi.

Xa uYesu wayelungiselela imeko esiyiqwalaselayo, waquka kwisishwankathelo saKhe senjongo yommangaliso lowo ukuba wayemelwe kukusebenza ngelo xesha, kuba kuya kufika ixesha apho kungekho namnye umntu uya kuba nako ukusebenza. Umsebenzi awayebhekisa kuwo wenziwa emini, yaye ukuphela komsebenzi kumelwa bubusuku. Oku wayekubhekisa ekupheleni kwexesha

lobabalo.

Xa egqiba umsebenzi waKhe womgwebo, ukhulula izambatho zaKhe zobubingeleli aze anxibe izambatho zaKhe zempindezelo. Xa ewugqiba loo msebenzi wokwahlula abalahlekileyo kwabasindisiweyo, umsebenzi wosindiso uyaphela. Ixesha lovavanyo liyavalwa, ibe ngoku sele kusebusuku apho kungekho mntu unokusebenza. Umyalezo kaKristu wawungengomyalezo waseLawodikea kuphela oya kwimfama, kodwa wawungumyalezo kaEliya obekwe ngaphakathi komxholo wokusondela kokuvalwa kwexesha lovavanyo, nto leyo eyintsusa engcwalisiweyo kaKristu yokusebenza ukuze kusindiswe imiphefumlo.

Kuqala uKristu wasondela kwimfama, waza walungisa waza wayiqaba loo ntyholo, emva koko wanika imiyalelo ngomsebenzi ekwakufuneka imfama iwuzenzele yona; yaye okubaluleke ngokulinganayo kukuba, xa iwuthabatha loo msebenzi, ukubona kwayo kuyabuyiselwa. Yakuba ibona, iguqukile isuka ekubeni nguLaodikeya oyimfama yaya ekubeni nguFiladelfiya. Ixesha lenguquko lala mabandla mabini lazalisekiswa ekuqaleni, ukususela kowe-1856 ukuya kowe-1863.

Elo xesha limela ukwahlulwa kwengqolowa nokhula, nokutywinwa kokugqibela kwamawaka alikhulu anamashumi amane anesine, abathi emva koko baphakanyiswe njengomqondiso. Indoda eyimfama ngoko nangoko yaba yeyona nto ijoliswe luluntu—yakuba itshintshile isuka ekubeni nguLaodike yase yaba nguFiladelfiya. Indoda eyimfama ngamawaka alikhulu anamashumi amane anesine, yaye ukumkani okhohlakeleyo nosisidenge uAhazi ngabantu bomnqophiso wangaphambili abagatywayo emlonyeni weNkosi. Kanye kwelo nqanaba linye lembali, uYesu usenokuba usebenzisa amathe Akhe ukuthambisa abantu Bakhe bomnqophiso omtsha, okanye usuke etshicela abantu bomnqophiso omdala ngaphandle emlonyeni Wakhe.

Siya kuqhubekekisa ezi ngcinga kwinqaku elilandelayo.

“Ingxaki Ezayo”

“Ngokuchaneka okungaphosiyo Lowo ungenasiphelo ugcina ingxelo ngazo zonke iintlanga. Ngoxa inceba yakhe inikelwa ngezibizo zokuguquka, le ngxelo iya kuhlala ivuliwe; kodwa xa kufikelelwe kumlinganiselo othile awumisele uThixo, ulungiselelo lwengqumbo yakhe luyaqalisa. Ingxelo ke iyavalwa; umonde wobuthixo uyaphela; akusabikho kubongoza inceba ngenxa yazo.

“Umprofeti, ekhangela phantsi kwizizukulwana, waboniswa ixesha lethu embonweni wakhe. Iintlanga zeli xesha zibe ngabamkeleli beenceba ezingazange zabonwa ngaphambili. Ezona ntsikelelo zikhethiweyo zaseZulwini zinikiwe zona; kodwa ukwanda kwekratshi, kokunyoluka, kokunqula izithixo, kokudelela uThixo, nokungabuleli okusezantsi, kubhaliwe nxaanye nazo. Ziyakhawuleza ukuvala ingxelo yazo noThixo.

“Iintsuku zisondele ngokukhawuleza xa kuya kubakho ukudideka okukhulu nokuxhalaba ehlabathini lonqulo. Kuya kubakho oothixo abaninzi neenkosi ezininzi; yonke imimoya yemfundiso iya kuvuthuza; yaye uSathana, enxibe iingubo zeengelosi, angabakhohlisa, ukuba bekunokwenzeka, kwanabakhethiweyo kanye.”

“Ukudelelwa ngokubanzi okuphoswa phezu kobungwele bokwenyaniso nokuhlonela uThixo ngokunyanisekileyo, kukhokelela abo bangenalo unxibelelwano oluphilayo noThixo ekubeni balahlekelwe yintlonelo yabo ngomthetho wakhe. Kwaye njengoko ukungahlonelwa komthetho kaThixo kuya kusiba kubonakala ngakumbi, umgca wokwahlula phakathi kwabagcini bawo nehlabathi, kunye necawa ethanda ihlabathi, uya kusiba ngocacileyo ngakumbi. Uthando lwemimiselo kaThixo luyanda kwelinye iqela, kanye njengoko ukudelelwa kwayo kusanda kwelinye.”

“OMKHULU NDINGUYE uyalithethelela umthetho wakhe. Uthetha kwabo bawenza ilize phakathi kwezahwathi, phakathi kwezikhukula, phakathi kweemimoya ezinamandla, phakathi kweenyikima zomhlaba, phakathi kweengozi emhlabeni naselwandle. Ngoku lixesha lokuba abantu bakhe bazibonakalise benyanisekile kumgaqo-siseko.

“Simi phezu komnyango weziganeko ezinkulu nezindilisekileyo. INkosi isemnyango. Phezu kweNtaba yemiNquma uMsindisi wacacisa kwangaphambili imiboniso eyayiza kwandulela esi siganeko sikhulu esithi: ‘Niya kuva ngeemfazwe namarhe eemfazwe,’ watsho. ‘Uhlanga luya kuvukela uhlanga, nobukumkani buvukele ubukumkani; kuya kubakho iindlala, neendykitya zokufa, neenyikima zomhlaba kwiindawo ngeendawo. Zonke ezi zizintshayeleyo zentlungu.’ Nangona ezi ziprofeto zafezekiswa ngokuyinxenye ekutshatyalalisweni kweYerusalem, zinokusetyenziswa okungakumbi ngokuthe ngqo kwimihla yokugqibela.

“UYohane nabanye abaprofeti nabo babengamangqina emiboniso eyoyikekayo eya kwenzeka njengemiqondiso yokufika kukaKristu. Babona imikhosi iqokelelana ilungiselela idabi, neentliziyo zabantu ziphelelwa ngamandla ngenxa yokoyika. Babona umhlaba ushukunyiswa uphume endaweni yawo, iintaba ziphoswa phakathi kolwandle, amaza alo egquma aze abe nesiphithiphithi, neentaba zinyikima ngenxa yokudumba kwalo. Babona iingqayi zengqumbo kaThixo zivulwa, nobhubhane, nendlala, nokufa kusiza phezu kwabemi bomhlaba.

“Sele uMoya kaThixo othintelayo sele erhoxiswa ehlabathini. Kwaye iinkanyamba, izaqhwithi, iintlekele zaselwandle nasemhlabeni, zilandelana ngokukhawuleza okukhulu. Inzululwazi ifuna ukuzichaza zonke ezi zinto. Imiqondiso eyandayo isijikelezile, esixelela ngokusondela kokufika koNyana kaThixo, ichazwa ngayo nayiphi na enye into ngaphandle kwesona sizathu siyinyaniso. Abantu abakwazi ukuqonda iingelosi ezingabalindi ezithintela imimoya emine ukuze ingavuthuzi de abakhonzi bakaThixo batywinwe; kodwa xa uThixo eya kuthi ayalele iingelosi zakhe ukuba ziyikhulule imimoya, kuya kubakho umbono wengqumbo yakhe ephindezelayo ongenakuchazwa nangayiphi na ipeni.

“Intlekele isemnyango phezu kwethu; kodwa abakhonzi bakaThixo mabangazithembi ngokwabo kolu ngxamiseko lukhulu. Emibonweni eyanikwa uIsaya, uHezekile, noYohane, siyabona indlela izulu elinxulumene ngokusondeleyo ngayo neziganeko ezenzekayo emhlabeni. Siyalubona ukhathalelo lukaThixo kwabo banyanisekileyo kuye. Ihlabathi alinambusi. Inkqubo yeziganeko ezizayo isezandleni zeNkosi. Ubungangamsha bezulu bunekamva leentlanga, kwakunye nemicimbi yebandla lakhe, ekugcineni kwabo ngesandla sakhe.”

“UTHixo usityhile oko kuya kwenzeka ngemihla yokugqibela, ukuze abantu bakhe balungiselelwe ukuma ngokuchasene nezaqhwithi zenkcaso nengqumbo. Abo balunyukiswe ngeziganeko eziphambi kwabo mabangahlali kulindelo oluzolileyo lwesaqhwithi esizayo, bezithuthuzela ngokuthi iNkosi iya kukhusela abathembekileyo bayo ngemini yembandezelo. Simele sibe njengabantu abalindele iNkosi yabo, kungekhona ngolindelo olungasebenziyo, kodwa ngomsebenzi onyanisekileyo, benokholo olungagungqiyo. Eli asiseloxesha ngoku lokuvumela iingqondo zethu zixakekiswe zizinto ezinokubaluleka okuncinane.”

“Ngoxa abantu belele, uSathana usebenza ngamandla ekulungiseleleni izinto ukuze abantu beNkosi bangafumani nceba okanye bulungisa. Intshukumo yeCawa ngoku ihamba ngendlela yobumnyama. Iinkokeli ziyawufihla umba wokwenyaniso, yaye abaninzi abadibana nale ntshukumo abaziboni bona ngokwabo apho umsinga ongaphantsi usingise khona. Iingxelo zayo zithambile, yaye kubonakala ngathi zingezobuKristu; kodwa xa iya kuthetha, iya kutyhila umoya wenamba. Luxanduva lwethu ukwenza konke okusemandleni ethu ukuthintela ingozi esongelayo. Simele ukubeka phambi kwabantu owona mbuzo uxokozelayo, ngaloo ndlela simise olona qhankqalazo lusebenzayo ngokuchasene nemilinganiselo yokuthintela inkululeko yesazela. Simele ukuphengulula iziBhalo, size sikwazi ukunika isizathu sokholo lwethu. Utsho umprofeti ukuthi, ‘Abangendawo baya kwenza okungendawo, yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda.’”

“Ikamva elibalulekileyo liphambi kwethu. Ukuze sihlangebazane neengxaki zalo nezilingo zalo, nokufeza imisebenzi yalo, kuya kufuneka ukholo olukhulu, amandla, nokunyamezela. Kodwa sinokoyisa ngozuko; kuba akukho namnye umphefumlo ophaphileyo, othandazayo, okholwayo, oya kubanjiswa ngamacebo otshaba. Izulu lonke linomdla kwimpilo-ntle yethu, yaye lilindele ukuba sicenge ubulumko namandla alo. Yonke impembelelo echasayo, nokuba ivulekile okanye ifihlakele, inokuchaswa ngempumelelo, ‘kungabi ngamandla, kungabi ngabugorha, kodwa ngoMoya wam, utsho uYehova wemikhosi.’ UThixo usakulungele kanye ngoku njengakudala ukusebenza ngeenzame zabantu, nokuphumeza izinto ezinkulu ngezixhobo ezibuthathaka. Asiyi kuluzuzwa uloyiso ngamanani, kodwa ngokunikezela ngokupheleleyo komphefumlo kuYesu.

“Ngoku, ngoxa inceba isahleli, ngoxa uYesu esenzela ukuthethelela, masenze umsebenzi opheleleyo ngenxa yobunaphakade.” Southern Watchman, December 25, 1906.