

Incwadi kaDaniyeli - Inombolo Ikhulu nambili

Ukusetshenziswa Kuthathu Kwesithunywa: Ukwambulwa Kwezimo Ezisebenzayo Zesiprofetho

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Ukusetshenziswa okuphindwe kathathu kuka-Eliya kubhekisela emlayezweni, esithunyweni, nasenhlanganweni ngesikhathi sesigaba sokwahlulela kukaNkulunkulu sokuphatha, esiqala ngomthetho weSonto e-United States futhi siqhubeke kuze kube sekupheleni kwesikhathi somusa. Lesi sahlulelo sokuphatha siya ngokuya siqina sisuka esikhathini lapho ukwahlulela kukaNkulunkulu kuhlangukane nomusa siye esikhathini lapho izahlulelo zaKhe zithululwa khona ngaphandle komusa ezinhlupheni eziyisikhombisa zokugcina.

Ukusetshenziswa okuphindwe kathathu kwesithunywa esilungiselela iSithunywa sesiVumelwano indlela kubhekisela emyalezwani, esithunyweni, nasemnyakazweni phakathi nesikhathi sokuphatha sokwahlulela kukaNkulunkulu okuphenyayo, okukhomba inkathi yokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Leyo nkathi iphela ngomthetho weSonto ozofika maduze e-United States, okuyisikhathi lapho izahlulelo zikaNkulunkulu zokugcina ziqala khona.

UJohane uMbhapathizi walungiselela uKristu indlela, isiThunywa seSivumelwano, ukuba aqinise isivumelwano ekugwalisekeni kukaDaniyeli isahluko sesishiyagalolunye, ivesi lamashumi amabili nesikhombisa. Ngokwenza kanjalo walungiselela noKristu indlela yokuba afike masinyane ethempelini laKhe futhi ahlanze amadodana kaLevi, akwenzayo ekuqaleni nasekupheleni kwenkonzo yaKhe yeminyaka emithathu nengxenyane. Ukuhlanzwa kwethempeli elingokoqobo kwakuyisibonakaliso somsebenzi waKhe wokuhlaza ithempeli lomphumulo lalabo abamelwe njengamadodana kaLevi.

Umsebenzi wakhe ongokoqobo wokuhlaza ithempeli wawungukugwaliseka kwesiprofetho, futhi lapho efeza lowo msebenzi kuJohane isahluko sesibili, amavesi ayishumi nantathu kuya kwamashumi amabili nambili, uMoya oNgcwele wahola abafundi ukuba bakhumbule isiqephu seTestamente Elidala esasiyengxenyane yomsebenzi wakhe wokuhlaza nokucwenga abafundi ekugwalisekeni kukaMalaki isahluko sesithathu.

Kule ndima ekuJohane, uKristu waveza ukuthi lapho ithempeli lomzimba waKhe libhujiswa, wayezolivusa ezinsukwini ezintathu. Ukuxoxisana namaJuda aphikisanayo kwanezela ngokuthi ukwakhiwa kabusha kwethempeli langempela, okwakwenzwe nguHerode, futhi okwase kuqediwe ngawo lowo nyaka, kwakuthathe iminyaka engamashumi amane nesithupha. UJesu wayehlaza abafundi baKhe ngesibonelo somunye wemithetho ehlobene nezwi lesiprofetho uJesu ayelifake ngaphakathi kweZwi laKhe, ngomsebenzi wezingelosi, kaMoya oNgcwele, nowabaprofethi.

Wanikeza isibonelo esingokwesiprofetho sokuthi okungokoqobo kumele okungokomoya. Wamisa ukhiye ongokwesiprofetho wenombolo ethi “amashumi amane nesithupha,” njengophawu

Iwethempeli. “Amashumi amane nesithupha” kwakuyisibalo sezinsuku uMose ayesentabeni emukela iziyalezo zethempeli. “Amashumi amane nesithupha,” yinani lama-chromosome akha ithempeli lomuntu. “Amashumi amane nesithupha” yinani leminyaka (1798 kuya ku-1844) eyafezwa ekubuyiseleni ithempeli elingokomoya elalinyathelwe phansi ubuqaba, bese kuthi kamuva ubuPapa.

Ukuhlanzwa okubili kwethempeli kuhlanganisa uphawu lokuthi izinsuku ezintathu zilingana neminyaka engamashumi amane nesithupha. Kuqukethe isimiso sokuthi okungokoqobo kumele okungokomoya. Kwakumelela kokubili ukugwaliseka kanye nokubikezelwa kwesiprofetho. Lokhu kuhlanzwa okubili kumele iqiniso elingaqondwa kahle elinye iqembu, kodwa elembulwa kwelinye iqembu.

Ukuhlanzwa okubili kubonisa inkathi yesikhathi lapho ibandla likaNkulunkulu selonakaliswe kwaze kwaba sezingeni lokuthi “liyisizukulwane esiphingayo sezinyoka,” esifuna isibonakaliso, lapho isibonakaliso sichazwa kuso ngokuqondile, ngoba isibonakaliso sodwa esiyakunikezwa siyisibonakaliso sokubhujiswa kwethempeli elivuswa ngezinsuku ezintathu.

Nzalo yezinyoka, ningakhuluma kanjani okuhle, lokhu nibabi na? ngokuba umlomo ukhuluma ngokuchichima kwenhliziyo.... Khona-ke abathile kubabhali nakubaFarisi baphendula, bathi, Mfundisi, sithanda ukubona isibonakaliso esivela kuwe. Kepha waphendula wathi kubo, Isizukulwane esibi nesiphingayo sifuna isibonakaliso; kodwa asiyikunikwa sona esinye isibonakaliso, ngaphandle kwesibonakaliso somprofethi uJona; ngokuba njengalokhu uJona wayenezinsuku ezintathu nobusuku obuthathu esiswini senhlanzi enkulu, kanjalo neNdodana yomuntu iyakuba sezinsukwini ezintathu nobusuku obuthathu enhliziyweni yomhlaba. Mathewu 12:34, 38–40.

Yonke le mibono yesiprofetho imelwe kukho konke ukugwaliseka okuthathu koMthunyuwa weSivumelwano efika ngokuzumayo ethempelini laKhe, njengoba enza kuJohane isahluko sesibili.

Kwase kusondele iPhasika lamaJuda, uJesu wayesenyukela eJerusalema. Wafika ethempelini wafumana ababethengisa izinkabi nezimvu namajuba, nabashintshi bemali behlezi khona. Esezenzele isiswebhu ngezintambo ezincane, wabaxosha bonke ethempelini, kanye nezimvu nezinkabi; wayesethulula imali yabashintshi bemali, waguqula amatafula abo. Wasesithi kwababethengisa amajuba: Susa lezi zinto lapha; ningenzi indlu kaBaba ibe yindlu yokuhwebelana. Abafundi bakhe base bekhumbula ukuthi kulotshiwe ukuthi: Ukushisekela indlu yakho kungidlile. Khona-ke amaJuda amphendula athi kuye: Usibonisa siphilisi isibonakaliso, lokhu wenza lezi zinto na? UJesu waphendula wathi kuwo: Dilizani leli thempeli, mina ngiyakulivusa ngezinsuku ezintathu. AmaJuda asesithi: Sekuyiminyaka engamashumi amane nesithupha kwakhiwa leli thempeli, wena uyakulivusa ngezinsuku ezintathu na? Kepha yena wayekhuluma ngethempeli lomzimba wakhe. Ngakho-ke, esevukile kwabafuleyo, abafundi bakhe bakhumbula ukuthi wayekushilo lokhu kubo; base bekholwa umBhalo nezwi uJesu ayelishilo. Johane 2:13–22.

Isithunyuwa seSivumelwano sasizohlantsha futhi siphinde sihlambulule amadodana kaLevi “njengesiliva,” esimela iZwi likaNkulunkulu, “nanjengegolide,” elimela ukholo. Isithunyuwa seSivumelwano sasizohlantsha abafundi baSo ngokwandisa “ukholo” lwabo “ezwini” laSo

lesiprofetho. Lelo zwi lesiprofetho lalimiselwe ukhlanza, kodwa futhi nokuhlambulula. IZwi laSo lesiprofetho lihlale limele uvivinyo, futhi kungoLwaro lwo lesiprofetho lapho amadodana kaLevi ehlanjululwa khona esikhathini lapho eza ngokuzumayo ethempelini laKhe.

“Ifotsholo Lakhe lisesandleni Sakhe, futhi Uyakulihlanza nokulihlanza ngokuphelele ibala Lakhe lokubhulela, aqoqele ukolweni Wakhe esibayeni.’ Mathewu 3:12. Lesi kwakungesinye sezikhathi zokuhlanzwa. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babeyize kakhulu futhi bezilungisa ngokwabo ukuba bamukele ukusolwa, bethanda izwe kakhulu ukuba bamukele ukuphila kokuthobeka, abaningi bafulathela uJesu. Abaningi basenza kusenjalo nanamuhla. Imiphefumulo iyavivinywa namuhla njengalabo bafundi esinagogeni laseKapernawume. Lapho iqiniso lilethwa enhliziyweni ngamandla, bayabona ukuthi ukuphila kwabo akuhambisani nentando kaNkulunkulu. Bayabona isidingo sokuquko oluphelele kubo uqobo; kodwa abazimisele ukuthwala umsebenzi wokuzidela. Ngakho-ke bayathukuthela lapho izono zabo zembulwa. Bahamba becasukile, njengalokhu abafundi bamshiya uJesu, bekhonona bethi, ‘Leli yizwi elinzima; ngubani ongalizwa na?’” *The Desire of Ages*, 392.

Leyo “miphefumulo eyavivinywa” “esinagogeni laseKapernaume,” yenqaba ukuqonda ukuthi, lapho uKristu ebatshelela ukuthi kwakufanele badle inyama yaKhe baphuze negazi laKhe, wayesebenzisa umzimba waKhe ongokoqobo ukudlulisa iqiniso likamoya. Kwakuyisifanekiso esifanayo sesiprofetho asenza ngethempeleli kuJohane isahluko sesibili. Lapho isimiso sokuthi okungokoqobo kuza kuqala futhi kumele okomoya saqashelwa njengokuthi “yizwi elilukhuni” ababengathandi “ukulizwa,” baphenduka bahamba, bengabe besahamba naYe. Lokho kwenzeka kuJohane isahluko sesithupha, ivesi lamashumi ayisithupha nesithupha (666), elifanekisa umthetho weSonto ozayo maduze, owafanekiswa ngu-Okthoba 22, 1844, wona futhi owafanekiswa yisiphambano saseKalvari.

Kusukela kuleso sikhathi abaningi kubafundi bakhe babuyela emuva, bengabe besahamba naye. Johane 6:66.

KuJohane isahluko sesibili, uMoya oNgcwele wayehole imiqondo yabafundi ukuba “ikhumbule” isiprofetho esichaza intshiseko kaNkulunkulu, futhi igama elithi “oshisekayo” liyilo kanye igama elithi “onomhawu” kokubili esiHebherwini nasesiGrikini.

Ngokuba intshiseko yendlu yakho ingidla yaphela; nezihlamba zalabo abakuhlambayo ziwele phezu kwami. AmaHubo 69:9.

Ukushisekela kukaNkulunkulu, okuyisikhwele saKhe, kumela ingxenye yesimilo sikaNkulunkulu njengoNkulunkulu onomona, omona waKhe obonakaliswa esizukulwaneni sesithathu nesesine phezu kwalabo abaMuzodayo. KuJohane isahluko sesibili, uMoya oNgcwele wayebeka ukuthi ukhlanzwa okufeziwe yiSithunywa seSivumelwano kwenzeka esizukulwaneni sesine nesokugcina, nakuba kuhlala kukhona abathile besizukulwane sesithathu abasasele bemi lapho indebe yesizukulwane sokugcina isigcwala. Leso sizukulwane siyisizukulwane esiphingayo sezinyoka.

UMose wayemelela isizukulwane sesine, futhi kwakungaleso sikhathi lapho uMose, phakathi kwezinsuku ezingamashumi amane nesithupha, amukela imiyalelo yokumisa ithempeli. Ngalezo zinsuku wamukela umthetho, othi emyalweni wesibili uveze ukuthi umhawu kaNkulunkulu ubonakaliswa esizukulwaneni sesithathu nasesesine.

Wathi ku-Abrama: Yazimpela ukuthi inzalo yakho iyoba yisihambi ezweni elingesilo elayo, futhi iyobakhonza; nabo bayoyihlupha iminyaka engamakhulu amane; futhi naleso sizwe abayakusikhonza ngiyakusahlulela; kuthi emva kwalokho baphume benempahla eningi. Kepha wena uyakuya koyihlo ngokuthula; uyakungcwatshwa usemdala kakhulu. Kodwa esizukulwaneni sesine bayakubuya lapha futhi; ngokuba ububi bama-Amori abusekagcwali. UGenesis 15:13–16.

Esizukulwaneni sokugcina sakwa-Israyeli wasendulo, ithempeli lebandla lobuKristu, uPetru alibiza ngokuthi “indlu yomoya,” lamiswa. Kulowo mlendo uNkulunkulu wabonakalisa umhawu kaKhe kabili lapho, ngentshiseko yaKhe, ehlanza ithempeli. Ngo-1844 uNkulunkulu wayevuse ithempeli lomoya lamaMillerite, futhi waphinda futhi wedlula abantu ababekhethwe ngaphambili. Kulowo mlendo isiThunywa sesiVumelwano safika ngokuzumayo ngo-Okthoba 22, 1844.

Ukubonakala kwakhe kwakulungiselelwe ngenkonzo kaWilliam Miller. Njengoba amaProthestani namaMillerite esondela ku-Okthoba 22, 1844, kwavivinywa izigaba ezimbili. Isivivinyo samaProthestani safika ngesikhathi sokuphela ngokufika kwengelosi yokuqala ngo-1798. Emva kokuba umlayezo owawuzokwenza kokubili “ukuhlanza nokususa ukungcola” emadodaneni kaLevi usumisiwe ngokusemthethweni ngo-1831, ukuvivinywa kwamaProthestani kwaqala lapho umlayezo wengelosi yokuqala unikezwa amandla ngo-Agasti 11, 1840. Ngo-Ephreli 19, 1844, amaProthestani ahluleka esivivinyweni, aba amadodakazi aseBabiloni.

Ingelosi yesibili lase lifika, kwase kuhlolwa ukhohlo lwamaMillerite, futhi kwafezwa ukuhlanzwa nokuhluzwa. Ngenkathi umlayezo wengelosi yesibili unikezwa amandla emhlanganweni wasekamu e-Exeter kusukela mhla ziyi-12 ku-Agasti kuze kube mhla ziyi-17, kwafezwa ukuvivinywa kokwehlukani kwamaMillerite ahlakanihile nawayiziwula.

Umehluko phakathi kwabahlakaniphileyo neziwula wawungamafutha, ayeyisigijimi sesiprofetho sokuKhala kwaphakathi kobusuku. Lapho ingelosi yesithathu ifika ngo-Okthoba 22, 1844, ithempeli lase limisiwe (ngeminyaka engamashumi amane nesithupha). Ngaleso sikhathi isiThunywa seSivumelwano safika masinyane ethempelini laSo.

“Ukuza kukaKristu njengompristi wethu omkhulu endaweni engwelengcwele kakhulu, ngenjongo yokuhlanzwa kwendlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kuvezwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwaprofethwa nguMalaki, kuyizincazelo zesigameko esisodwa; futhi lokhu kubuye kumelwe ukuza komkhwenyana emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

Kungaleso sikhathi lapho isiThunywa seSivumelwano saqala umsebenzi waso wokuhlanza nokususa ukungcola kubafundi bakaMillerite, abachazwa kuMalaki isahluko sesithathu njengamadodana kaLevi.

“Abaningi abaphuma bayohlangabeza uMyeni ngaphansi kwemiyalezo yengelosi yokuqala neyesibili, benqaba owesithathu, umyalezo wokugcina wokuvivinya ozonikwa umhlaba, futhi isimo esifanayo siyothathwa lapho kwenziwa isimemo sokugcina.

“Yonke imininingwane yalo mfanekiso kufanele ifundwe ngokucophelela. Simelelwa noma yizintombi ezihlakaniphileyo noma yizintombi eziyiziwula.” Review and Herald, October 31, 1899.

Lapho umlayezo wengelosi yokuqala unikwa amandla ngo-Agasti 11, 1840, izixuku zajoyina inhlangano yamaMillerite. Kwathi-ke ngo-Ephreli 19, 1844, iqembu elikhulu layishiya le nhlangano. Ngo-Okthoba 22, 1844, umbono ojwayelekile uthi kwakukhona cishe imiphefumulo engamashumi amahlanu eyangena ngokukholwa eNdaweni eNgcwele Kakhulu. Uma sithatha ukuthi inani lalingacishe libe yimiphefumulo engamashumi amahlanu eyalandela ekuqaleni ukukhanya kwengelosi yesithathu, kusho ukuthini lapho sitshelwa ukuthi “abaningi” ababewamukele imilayezo yengelosi yokuqala neyesibili “bayenqaba owesithathu, umlayezo wokugcina wokuvivinya”?

Isithunywa Sesivumelwano safika masinyane ethempelini laKhe, savula ukukhanya kwendlu engcwele ezulwini kanye nomyalezo wengelosi yesithathu kulabo abangamashumi amahlanu abaqhubeka bangena ekuhlangenwe nakho kwengelosi yesithathu, kodwa ekuqaleni bahlakazeka. Ukudumala kwabo ngaleso sikhathi kwakukhulu kunokudumala kokuqala, nakuba sitshelwa nguDade White ukuthi ukudumala kwabo kwakungekukhulu njengokwalabafundi emva kwesiphambano.

Kuzo zombili lezi zindaba ezihambisanayo, uKristu wavulela abadumazekileyo iZwi laKhe lesiprofetho, futhi ngowe-1850, uDade White uthi waboniswa ukuthi iNkosi ngaleso sikhathi yayisiyelulela futhi isandla saYo ukuqoqa abantu baYo.

“Ngomhla ka-23 kuSeptemba, [1850] iNkosi yangibonisa ukuthi yayiselulele isandla sayo ngokwesibili ukuze ibuyise insali yabantu bayo, nokuthi imizamo kumele yandiswe kabili kulesi sikhathi sokubuthana. Esikhathini sokuhlakazwa u-Israyeli washaywa wadatshulwa; kodwa manje esikhathini sokubuthana uNkulunkulu uzophulukisa abantu bakhe ababophe amanxeba abo. Esikhathini sokuhlakazwa, imizamo eyenziwa ukusakaza iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma lutho; kodwa esikhathini sokubuthana, lapho uNkulunkulu esebeke isandla sakhe ukuba abuthe abantu bakhe, imizamo yokusakaza iqiniso iyoba nomphumela owawuhloselwe yona. Bonke kufanele babe munye futhi bashiseke emsebenzini. Ngabona ukuthi kwakuyihlazo ukuba noma ubani abhekisele esikhathini sokuhlakazwa njengemizekelo yokusilawula manje esikhathini sokubuthana; ngokuba uma uNkulunkulu engenzi okwengeziwe ngathi manje kunalokho akwenza ngaleso sikhathi, u-Israyeli wayengeke neze abuthe. Kuyisidingo ngendlela efanayo ukuthi iqiniso lishicilelwe ephapheni, njengokuba lishunyayelwe.” Review and Herald, November 1, 1850.

Esiphambanweni abafundi babesakazekile, futhi kulowo mlando, ezinsukwini ezintathu kamuva waqala ukubutha abafundi Bakhe ababesakazekile. Kwakucishe kube yiminyaka emithathu emva kokuphela kuka-1844 lapho uKristu aqala khona ukubutha umhlambi Wakhe owawusakazekile.

Kulowo mlando wahola abantu Bakhe ukuba baqale umsebenzi wokushicilela nokuba bashicilele elesibili lamatafula amabili kaHabakuki, elenziwa ekupheleni kuka-1850, lase liqala-ke ukunikezelwa ukuba lithengiswe ku-Review and Herald ngoJanuwari ka-1851.

Ishadi lika-1843 laliyisibonakaliso esibonakalayo somyalezo owahlanza ithempeli owamiswa emlandweni wemiyalezo yengelosi yokuqala neyesibili. Ngokufika kwengelosi yesithathu, uNkulunkulu wayehlose ukuqeda umsebenzi waKhe nokuyisa abantu baKhe ekhaya, kodwa bavukela njengalokhu kwenza u-Israyeli wasendulo, kwase kuthi u-Israyeli wasendulo nowanamuhla bobabili banikelwa ukuba bazulazule ehlane. Ukuba labo ma-Adventist ababekuqale bamukela ukukhanya kwengelosi yesithathu babeqhubekele phambili ngokukholwa, bethwele isibonakaliso esibonakalayo somyalezo wabo esasiyishadi lika-1850, babengase bangenise ukuza kwesibili kukaJesu futhi baye ekhaya. Kodwa babemiselwe ukuphinda umlando kaJoshuwa noKalebi, kanye nezinhloli eziyishumi ezingathembekanga.

“Ukube ama-Adventist, ngemva kokudumala okukhulu kwango-1844, ayebambebele ngokuqinile ekukholweni kwawo futhi aqhubeka ngobunye ekuholweni okuvulekile kokuhlinzeka kukaNkulunkulu, emukela umlayezo wengelosi yesithathu futhi ewumemezela emhlabeni ngamandla kaMoya oNgewele, ayeyakubona insindiso kaNkulunkulu, iNkosi yayiyosebenza ngamandla amakhulu kanye nemizamo yawo, umsebenzi wawuyobe usuqediwe, noKristu wayezobe esefikile ngaphambi kwalesi sikhathi ukwamukela abantu Bakhe emvuzweni wabo. Kodwa esikhathini sokungabaza nokungaqiniseki esalandela lokho kudumala, abaningi kulabo ababekholelwa ekufikeni kwakhe balilahla ukholo lwabo.... Ngaleyo ndlela umsebenzi wavinjwa, nezwe lashiywa ebumnyameni. Ukube wonke umzimba wama-Adventist wawumanyene phezu kwemiyalo kaNkulunkulu nokukholwa kukaJesu, umlando wethu wawuyokuba wehluke kakhulu kangakanani!” Evangelism, 695.

UJohane uMbhapathizi noWilliam Miller balungiselela indlela yokuba uKristu afike kungazelelwe ahlanze abantu ababeyothwala umlayezo wensindiso ngamandla kaMoya oNgewele bawuyise emhlabeni wonke. Abafundi bakaKristu bawufeza umsebenzi ababewunikiwe, kodwa ukuqala ko-Adventism akuzange kukwenze lokho. Ngonyaka ka-1856 base bewile esimweni saseLawodikeya, benqaba ukukhanya okuthuthukile “kwezikhathi eziyisikhombisa,” kwathi ngo-1863 baqala inqubo yokuhlubuka okwandayo, kwaqhubeka kwaze kwaba semthethweni weSonto ozofika maduzane. Ukuhlubuka kuka-1863 kwakufanekiswa ukuhlubuka kwezinhlole eziyishumi. Ekupheleni kweminyaka engamashumi amane yokuzulazula ehlane, u-Israyeli wasendulo wabuyiselwa kulolo vivinyo olufanayo, ngaleyo ndlela enikeza isibonelo sika-Israyeli wanamuhla obuyiselwa esivivinyweni sokuqala.

Ukuhlubuka kwezinhlole eziyishumi eKadeshi kwaphindwa eKadeshi eminyakeni engamashumi amane kamuva. Ukuhlubuka kwezinhlole eziyishumi okwadala iminyaka engamashumi amane yokuzulazula ehlane, okumela ukuhlubuka kwango-1863, lapho u-Israyeli wanamuhla waletha ukuzulazula kwawo siqu ehlane laseLawodikeya. Ekupheleni kweminyaka engamashumi amane u-Israyeli wasendulo wabuyiselwa futhi eKadeshi, ngaleyo ndlela kuvezwa ukuthi uvivinyo olwahlanza lwahlunga i-Adventismu yamaMiller ngesikhathi sokuhlubuka kwango-1863, luyophindwa lapho isiThunywa seSivumelwano siphinda sifike masinyane ethempelini laSo futhi.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ekunqotshweni kweGileyadi neBashani kwakunabani abakhumbula izehlakalo ezathi, cishe eminyakeni engamashumi amane ngaphambili, eKadeshi, zamisela u-Israyeli ukuzulazula isikhathi eside ehlane. Babona ukuthi umbiko wezinhloli mayelana neZwe Lesithembiso wawulungile ngezindlela eziningi. Imizi yayibiyelwe ngezindonga futhi mikhulu kakhulu, futhi yayihlalwa yiziqhwaga, uma ziqhathaniswa nazo amaHeberu ayengabancane kakhulu. Kodwa manje basebebona ukuthi iphutha elibulalayo lawoyise lalikusuba bangawethembi amandla kaNkulunkulu. Yilokhu kuphela okwabavimbela ukuba bangene ngokushesha kulelo zwe elihle.”

“Ngesikhathi ekuqaleni belungiselela ukungena eKhanani, lo msebenzi wawuhambisana nobunzima obuncane kakhulu kunamanje. UNkulunkulu wayethembise abantu baKhe ukuthi uma belalela izwi laKhe, wayeyohamba phambi kwabo abalwele; futhi wayeyothumela nezimvemvane ezihlabayo ukuba zixoshe abakhileyo ezweni. Ukwesaba kwezizwe kwakungakavuswa kabanzi, futhi kwakwenziwe amalungiselelo amancane ukumelana nokuqhubekela kwabo phambili. Kodwa lapho iNkosi manje isiyala u-Israyeli ukuba aqhubekele phambili, kwakufanele baqhubekele phambili bemelene nezitha eziqaphile nezinamandla, futhi kwakufanele balwe namabutho amakhulu aqeqeshwe kahle ayekade elungiselela ukumelana nokusondela kwabo.”

“Empini yabo no-Ogi noSihoni abantu balethwa ekuhlolweni okufanayo ababeyise babo behlulekile ngaphansi kwakho ngendlela ebonakala kakhulu. Kodwa manje isivivinyo sasesinzima kakhulu kunangesikhathi uNkulunkulu eyalele u-Israyeli ukuba aqhubekele phambili. Ubunzima obabuse ndlela yabo babandile kakhulu selokhu benqaba ukuya phambili lapho betshelwa ukuba benze njalo egameni leNkosi. Kunjalo-ke uNkulunkulu asahlola abantu baKhe. Futhi uma behluleka ukubekezelela isivivinyo, ubabuyisela futhi kuleyo ndawo efanayo, futhi ngokwesibili isivivinyo siyosondela nakakhulu, futhi siyoba nzima kakhulu kunaleso esandulelayo. Lokhu kuyaqhubeka baze basithwale isivivinyo, noma, uma besalokhu bevukela, uNkulunkulu uyabahoxisela ukukhanya kwaKhe, abashiye ebumnyameni.”

Patriarchs and Prophets, 436, 437.