

Incwadi kaDaniyeli - Inombolo Ikhulu Neshumi Nantathu

*Ukwembula Ukusetshenziswa Okuphindwe Kathathu Kweziprofetho:
Ukuqonda Ukubaluleka kukaSeptemba 11, 2001, Esimweni SeBhayibheli*

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2024-03-03

Ngenkathi iNkosi ibuyisela abantu bayo bezinsuku zokugcina “ezindleleni zasendulo” zikaJeremiya ngoSeptemba 11, 2001, yayisivele iveze umthetho wokusetshenziswa kathathu kwesiprofetho.

Isho kanje iNkosi: Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle? Nihambe kuyo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kodwa bathi, Asiyikuhamba kuyo. Futhi ngamisa abalindi phezu kwenu, ngithi, Lalelani ukukhala kwecilongo. Kodwa bathi, Asiyikulalela. Jeremiya 6:16, 17.

Lapho iNkosi ibuyisela abantu bayo ezindleleni zasendulo, babeyakufumana ukuphumula (imvula yasemuva), bese abalindi benikezwa umlayezo wecilongo. Bonke abaprofethi babonakalisa ngokuphelele ukuphela kwezinsuku zokugcina, ngakho umlayezo wecilongo wezinsuku zokugcina wawuyoba yicilongo lokugcina, okuyicilongo lesikhombisa, okuyisishayo sesithathu.

Lapho abantu Bakhe bezinsuku zokugcina beqala ukuhamba ezindleleni zasendulo, kwaqashelwa ukuthi izimpawu zeshwa lokuqala zazikhomba umholi othile womlando ongokomfanekiso (uMohammed), nokuthi neshwa lesibili lenza into efanayo (uOsman). Kwatholakala ukuthi namacilongo amane okuqala ngalinye lalinabaholi abathile abangokomfanekiso bokuhlonza icilongo, kwase kuqashelwa ukuthi u-Osama bin Laden wayengumholi ongokomfanekiso weshwa lesithathu.

UMuhammad wayehlotsaniswa ne-Arabhiya, kanti u-Osman wayeyisifanekiselo soMbuso Wama-Ottoman eTurkey, futhi u-Osama bin Laden wayemele ubuphekula bamaSulumane emhlabeni wonke, nakuba yena, njengakuMuhammad, wayengum-Arabhu.

Kwaphinde kwaqashelwa ukuthi umaye wokuqala walimaza amabutho aseRoma nokuthi umaye wesibili wabulala amabutho aseRoma. Kwase kuqashelwa ukuthi uSeptemba 11, 2001, kwakuyiphuzu lapho ubuSulumane bomaye wesithathu balimaza ibutho laseRoma (i-United States), kodwa ukuthi emthethweni weSonto buyolibulala ibutho laseRoma, njengoba i-United States ifinyelela esiphethweni sayo njengombuso wesithupha wesiprofetho seBhayibheli, futhi inikela ubukhosi bayo besizwe enhlanganweni emithathu kadrako, yesilo, nomprofethi wamanga.

Kwavunywa ukuthi i-United States kwakuyisilwane somhlaba esinezimpondo ezimbili zamandla. Isici esiyinhloko sesiprofetho sesilwane somhlaba ukuthi siguquka sisuke ewundlu sibe udrako. Ngokwesiprofetho, izimpondo zimelela amandla, futhi amandla esilwane somhlaba ayeyiRiphabhulikhanizimu nobuProthestani, okwakumelwe yizimpondo ezimbili zesilwane

somhlaba. Kodwa manje ezinsukwini zokugcina, la mandla amabili esilwane somhlaba aseguqukile aba amandla ezempi nawomnotho. NgoSeptemba 11, 2001, ubuSulumane bosizi lwesithathu bashaya umhlaba, uphawu lwesilwane somhlaba, iPentagon, uphawu lwamandla ayo ezempi, kanye neTwin Towers eNew York City, uphawu lwamandla ayo omnotho.

Lapho futhi sekuqashelwe ukuthi umlando wokuqala weshwa lokuqala, kanye nomlando wokugcina weshwa lesibili, kokubili kwethula umfanekiso wokubekwa uphawu kwabayi-khulu namashumi amane nane eziyinkulungwane, kwaqashelwa ukuthi ekufikeni kweshwa lesithathu, lapho izakhiwo ezinkulu zaseNew York zehliswa phansi, kwabonakala ukuthi inqubo yokubekwa uphawu kwabayi-khulu namashumi amane nane eziyinkulungwane yayisiqalile.

“Manje sekuvela yini izwi engilimemezele ngokuthi iNew York izokhukhulwa igagasi elikhulu lolwandle? Lokhu angikaze ngikusho. Engakusho yilokhu, lapho ngibuka izakhiwo ezinkulu ezakhiwayo lapho, isitezi phezu kwesitezi, ‘Yeka izigcawu ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba ngokwesabeka! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisexwayiso ngalokho okuza phezu komhlaba. Kodwa anginakho ukukhanya okukhethekile maqondana nalokho okuza phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyowiswa phansi ngokuphenduka nangokugumbuqelwa kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulu ziyokuwa. Kuyokwenzeka izigcawu ezesabeka kwazo esingeke sakucabanga.” Review and Herald, July 5, 1906.

“ukubhujiswa okusezweni” kungumlingiswa wobuSulumane, ngoba umlingiswa wabo uvezwa njengo-Apollon no-Abaddon esahlukweni sesishiyagalolunye, evesini leshumi nanye lencwadi yeSambulo.

Futhi babenenkosi phezu kwabo, eyiNgelosi yomgodi ongenasiphelo, ogama layo ngolimi lwesiHeberu lingu-Abadoni, kodwa ngolimi lwesiGriki linegama elithi u-Apholyoni. IsAmbulo 9:11 (ISISHIYAGALOLUNYE).

Incazelo yegama, noma isimilo, senkosi ebusa iSulumane, kokubili ngesiHeberu nangesiGriki, njengoba kumelwe amagama amabili, ithi “ukufa” kanye “nokubhujiswa,” okwafika ngoSeptemba 11, 2001, lapho izakhiwo ezinkulu zaseNew York ziphonswa phansi. Ngaleso sikhathi, iSambulo isahluko 18, amavesi 1 kuya ku-3, saqala ukugcwaliseka.

Kwaqondakala ukuthi ukukhulunywa kokuqala ngomuntu wasendle wobuSulumane encwadini kaGenesis kwasebenzisa igama lesiHeberu elisho “imbongolo yasendle yase-Arabhiya,” elahunyushwa evesini ngokuthi “umuntu wasendle.” Uphawu lobuSulumane luwumndeni wehhashi, futhi encwadini yeSambulo isahluko sesishiyagalolunye, lwaphinde lwamelwa njengehhashi lempi. Emashadini angcwele kaHabakuki, abantu bakaNkulunkulu ababeyalelwe ngawo ukuthi “akungafanele aguqulwe,” ubuSulumane nabo babemelwe ngamahhashi empi.

Ingelosi likaJehova lathi kuye: Bheka, ukhulelwe, futhi uzakubeletha indodana, uyibize ngegama lokuthi u-Ishmayeli; ngokuba uJehova uzwile ukuhlupheka kwakho. Yena uyakuba

ngumuntu wasendle; isandla sakhe siyakuba phezu kwabo bonke abantu, nesandla sabo bonke abantu siyakuba phezu kwakhe; futhi uyakuhlala phambi kwabo bonke abafowabo. UGenesisise 16:11, 12.

Ukukhulunywa kokuqala ngokuzalwa kuka-Ishmayeli kwahlanganiswa “nokuzibamba,” okwaba uphawu oluyinhloko oluhlotshani ne-Islamu.

USarayi, umka-Abrama, wayengamzalelanga abantwana; futhi wayenencekukazi, umGibhithe, ogama layo linguHagari. USarayi wathi ku-Abrama: Bheka manje, uJehova ungivimbile ukuzala; ngiyakuncenga, ngena encekwinini yami; mhlawumbe ngiyakuthola abantwana ngayo. U-Abrama walalela izwi likaSarayi. Genesisise 16:1, 2.

Kuleyo nkulumo yokuqala ngqa nge-Islamu, njengoba imelwe ukuzalwa kuka-Ishmayeli, kugcizelelwa ukuzithoba. Umqondo wokuzithoba uyisisekelo enkolweni yamaSulumane. Igama elithi “Islamu” lisuselwa emagameni amabili esi-Arabhu, “salaam,” elisho “ukuthula”, kanye “aslama,” elisho “ukuzithoba” noma “ukuzinikela”. I-Islamu ifundisa ukuthi abakholwayo kufanele bathobise intando yabo entandweni ka-Allah (uNkulunkulu) kuzo zonke izingxenye zokuphila. USara, esebonile ukuthi wayenze isinqumo esibi ngokukhuthaza u-Abrahama ukuba athathe uHagari aze azale u-Ishmayeli, wathola imvume ku-Abrahama yokuba amphathe kabi uHagari, okwabangela ukuba uHagari abaleke emzini ka-Abrahama. Lapho wamukela umlayezo ovela engelosini.

Kepha u-Abrama kuSarayi: Bheka, incekekazi yakho isesandleni sakho; yenze kuyo njengokukuthandayo. Kwathi lapho uSarayi eyiphatha kabuhlungu, yabaleka ebusweni bakhe. Ingelosi kaJehova yayisiyifumana ngasemthonjeni wamanzi ehlane, ngasemthonjeni osendleleni eya eShuri. Yathi kuyo: Hagari, ncekukazi kaSarayi, uvelaphi na? uya ngaphi na? Yase ithi: Ngibaleka ebusweni benkosikazi yami uSarayi. Ingelosi kaJehova yathi kuyo: Buyela enkosikazini yakho, uzithobe ngaphansi kwezandla zayo. Ingelosi kaJehova yabuye yathi kuyo: Ngiyakwandisa inzalo yakho kakhulu, ize ingabaleki ngenxa yobuningi. Ingelosi kaJehova yaphinda yathi kuyo: Bheka, ukhulelwe, uzakuzala indodana, uyiqambe igama lokuthi u-Ishmayeli; ngokuba uJehova uzwile ukuhlupheka kwakho. Yena uyakuba njengembongolo yasendle phakathi kwabantu; isandla sakhe siyakuba phezu kwabantu bonke, nezandla zabantu bonke zibe phezu kwakhe; futhi uyakuhlala ebukhoneni babo bonke abafowabo. UGenesisise 16:6–12.

Ukuzibamba kwe-Islamu, “ukuzithoba” okumelwa yisimilo senkolo yamaSulumane, kanye nendima ye-Islamu, konke kusekukhulunyweni kokuqala ngo-Ishmayeli, futhi kumelela i-DNA yesiprofetho ye-Islamu emelwe yilezo zinsizi ezintathu zesAmbulo. Lapho iNkosi isibuyisele abantu baYo ezindleleni zasendulo zikaJeremiya, baphinde baqaphela nokuthi “imimoya emine” ebanjwe yabekwa ekucindezelweni yizingelosi ezine zesAmbulo isahluko sesikhombisa, iyiyo ngokuqondile imimoya emine ye-Islamu.

“Izingelosi zibambe imimoya emine, efanekiselwa njengehhashi elithukuthele elifuna ukugqashula ligijime phezu kobuso bomhlaba wonke, lithwala ukubhujiswa nokufa endleleni yalo.” Manuscript Releases, volume 20, 217.

“Ihhashi elithukuthele” lobuSulumane eliphinde libe “yimimoya emine” “ebanjwayo” ngesikhathi uphawu lwabayizinkulungwane eziyikhulu namashumi amane nane lusabekwa, lithwala “ukufa nembubhiso” (Abaddoni no-Apholiyoni) “endleleni” yalo. Njengoba nje ukubanjwa okwabekwa phezu kukaHagari kwafaka lesi sici esingokwesiprofetho ophawini lobuSulumane, imimoya emine nehhashi elithukuthele kokubili kubanjiwe, futhi ngenxa yalelo qiniso kwabonakala ukuthi ukuqala komaye wokuqala kukhomba ukubanjwa kobuSulumane njengoba kumelwe ngumyalo womlando ka-Abubakar.

Futhi kwabayalwa ukuthi bangalimazi utshani bomhlaba, nanoma yini eluhlaza, nanoma imuphi umuthi; kodwa kuphela labo bantu abangenalo uphawu lukaNkulunkulu emabunzini abo. IsAmbulo 9:4.

Umugqa phezu komugqa, ukuqala kukamaye wesibili, okuthi ekusetshenzisweni okuphindwe kathathu kwamaye amathathu kubekwe phezu kokuqala kukamaye wokuqala, kukhomba ukukhululwa kwezingelosi ezine, okuyinto kulelo vesi emele ukukhululwa kwe-jihad yesibili enkulu yobuSulumane.

Yathi engelosini lesithupha elalinecilongo: Khulula izingelosi ezine eziboshiwe emfuleni omkhulu i-Ewufathe. IsAmbulo 9:14.

Ngakho-ke kwaqondakala ukuthi ekuqaleni komaye wesithathu, ubuSulumane babuyokhululwa futhi ngesikhathi esifanayo bubanjwe, okuyibo kanye ubufakazi bukaDadewethu White.

“Ngaleso sikhathi, ngesikhathi umsebenzi wokusindisa ususondela ekupheleni, usizi luyakwehlela emhlabeni, nezizwe ziyakuthukuthela, nokho zibanjwe ukuze zingawuvimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yamuva,’ noma ukuvuselelwa okuvela ebukhoneni beNkosi, iyakufika, ukuze inike amandla izwi elikhulu lengelosi yesithathu, futhi ilungise abangewele ukuba bame esikhathini lapho izinhluho eziyisikhombisa zokugcina ziyakuthululwa.” Early Writings, 85.

Lapho umlando oqoshiwe wobuSulumane uphenywa, kwatholakala ukuthi impi nezimpumelelo zobuSulumane bama-Arabhu zesishayo sokuqala ziqondwa ubuSulumane ngokuthi “yi-jihad enkulu yokuqala,” nokuthi impi yoMbuso Wama-Ottoman eyaqala lapho izingelosi ezine zikhululwa iqondwa ubuSulumane ngokuthi “yi-jihad enkulu yesibili.” Ngokuhambisana nokusetshenziswa okuphindwe kathathu, ubuSulumane bukhululwa ukuthi i-jihad enkulu yesithathu neyokugcina yaqala ngoSeptemba 11, 2001. Njengoba uWilliam Miller ake wabhala, “Umlando nesiprofetho, kuyavumelana.”

Ukusetshenziswa “komugqa phezu komugqa” kokukhululwa kanye nokuvinjelwa ngesikhathi esisodwa, njengoba kufanekiswa ngokubeka phezu komunye nomunye umugqa wokuqala wesiprofetho wezinhlekelele zokuqala nezesibili, kwaqinisekiswa ngokuphelele nguMoya Wesiprofetho; futhi masinyane emva kokuba i-Islam ihlaselé ngo-September 11, 2001, uMongameli George W. Bush wabeka ukuvinjelwa emhlabeni wonke phezu kwe-Islam ngokuqala impi yakhe yokulwa nobuphekula. Ukukhululwa kanye nokuvinjelwa ngesikhathi esisodwa kwe“hhashi elithukuthele” le-Islam kwaqinisekiswa yiBhayibheli, nguMoya Wesiprofetho, futhi nangomlando.

Labo “abalandela iWundlu” babuyele ezindleleni zakudala zamaMillerite bathola “ukuphumula,” okuyimvula yamuva, uDade White ayikhomba ukuthi iqala lapho izizwe zithukuthele, kodwa zisabanjwa ukuba zingaqhumi, njengoba kwakunjalo ngo-September 11, 2001.

“Ngaleso sikhathi, lapho umsebenzi wensindiso ususondela ekuphethweni, inkathazo iyakufika emhlabeni, nezizwe ziyakuthukuthela, nokho zibanjwe ukuba zingavimbeli umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuqabuleka okuvela ebukhweni beNkosi, iyakuza, ukuze inike amandla ezwini elikhulu lengelosi yesithathu, futhi ilungise abangcwele ukuba beme ngesikhathi lapho izinhlobo eziyisikhombisa zokugcina ziyakuthululwa.” *Early Writings*, 85.

Labo “abalandela iWundlu” babuyela ezindleleni ezindala zamaMillerite bathola “ukuphumula,” okuyimvula yamuva, uDade White ayichaza njengesiqale lapho ingelosi enamandla yesAmbulo 18 yehla ngoSeptemba 11, 2001.

“Imvula yokugcina izokwehlela phezu kwabantu bakaNkulunkulu. Ingelosi enamandla iyakwehla ivela ezulwini, futhi umhlaba wonke uyakukhanyiselwa yinkazimulo yayo.” *Review and Herald*, April 21, 1891.

Leyo ngelosi enamandla yehla ngesikhathi izakhiwo zaseNew York ziwiswa phansi, ukuqaliswa kokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane kwaqala, nemvula yokugcina yaqala ukunisela. Labo ababehlelwe emuva ezindleleni zasendulo zikaJeremiya, bathola “ukuphumula,” okuyimvula yokugcina, base beqonda ukuthi “ukuphumula nokuvuselelwa” kuka-Isaya kwakuyimvula yokugcina nayo, kodwa kwakuyisibonakaliso sokukhomba isivivinyo esasibhekene nabantu bakaNkulunkulu ngoSeptemba 11, 2001, futhi ikakhulukazi “amadoda adelelayo” “ayebusa iJerusalema”. Baqonda ukuthi isivivinyo sasingezinhlangothi ezimbili, ngoba sasimelela umlayezo wobuSulumane wesishayo sesithathu, futhi ngokubaluleke ngokufanayo, sasimelela indlela yeBhayibheli eyamisa umlayezo wemvula yokugcina.

Abatshela wathi kubo: Lokhu kungukuphumula eningaphumusa ngakho okhatheleyo; lokhu-ke kungukuvuseleleka; nokho kabafunanga ukuzwa. Kodwa izwi likaJehova laba kubo umthetho phezu komthetho, umthetho phezu komthetho; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, laphaya okuncane; ukuze bahambe, bawele emuva, baphuke, babanjwe ngesicupho, bathunjwe. Ngakho-ke yizwani izwi likaJehova, nina madoda aklolodayo, enibusayo laba bantu abaseJerusalema. U-Isaya 28:12–14.

Ukuhamba ezindleleni zakudala kwavumela abantu bakaNkulunkulu bezinsuku zokugcina ukuba babone ukuthi umfanekiso wezintombi eziyishumi, “oveza isipiliyoni sabantu bama-Adventist,” wawuzophindwa “ngokwenhlanvu ngayinye,” ngesikhathi sokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane. Ubufakazi bomlando lapho lowo mfanekiso wagcwaliseka khona okokuqala baveza ukuthi uHabakuki isahluko sesibili wawuxhumene ngokuqondile nawo futhi wawuyingxenye yawo lowo mfanekiso. Ngakho-ke “inkulumo-mpikiswano” kaHabakuki isahluko sesibili yayimelela uvivinyo lokuphumula nokuvuselelwa labo bantu abadelelayo abenqaba ukuluzwa. Njengoba abafundi beBhayibheli

abathembekile beqhubeka nokuhlolisisa izindlela zakudala, baqaphela ukuthi kwakungesikho kuphela ukuthi umfanekiso wezintombi eziyishumi, noHabakuki isahluko sesibili, kwakuyisiprofetho esifanayo, kodwa noHezekeli isahluko seshumi nambili futhi wayenjalo.

“Ingxenywe yesiprofetho sikaHezekeli nayo yaba ngumthombo wamandla nenduduzo kwabakholwayo: ‘Izwi likaJehova lafika kimi, lathi, Ndodana yomuntu, siyini lesa saga eninaso ezweni lakwa-Israyeli, esithi, Izinsuku ziyadonsa, nayo yonke imibono iyahluleka na? Ngakho-ke yisho kubo, uthi, Isho kanje iNkosi uJehova.... Izinsuku seziseduze, nokugcwaliseka kwayo yonke imibono.... Ngokuba ngiyakukhuluma, nezwi engiyakukulikhuluma liyakufezeka; alisayikudonsiswa futhi.’ ‘Abendlu ka-Israyeli bathi, Umbono awubonayo ungowezinsuku eziningi ezizayo, njalo uprofetha ngezikhathi ezikude. Ngakho-ke yisho kubo, uthi, Isho kanje iNkosi uJehova; Akusayikubakhona namunye amazwi Ami oyakudonsiswa futhi, kodwa izwi engilikhulumileyo liyakwenziwa.’ Hezekeli 12:21–25, 27, 28.” Impikiswano Enkulu, 393.

Isikhathi sokubekwa uphawu kwabenkulungwane eziyikhulu namashumi amane nane, njengoba simelwe yinhlangano ye-Advent kusukela ngo-1840 kuya ku-1844, simelela isikhathi sezinsuku zokugcina, lapho “umphumela wawo wonke umbono” “uyakufezeka.” Umlando wesiprofetho wowokuqala umaye, owembeswe phezu komlando wesiprofetho wowesibili umaye, ukhomba umlando wesiprofetho wowesithathu umaye, okuwumlando wesiprofetho wokubekwa uphawu kwabenkulungwane eziyikhulu namashumi amane nane. Futhi uwumlando ka-1840 kuya ku-1844. Futhi uwumlando lapho kufezwa khona umsebenzi wesithunywa esilungisela indlela isiThunywa seSivumelwano. Uwumlando lapho izimpondo ezimbili zesilo somhlaba zidlula khona enguqukwani zisuka kwesithupha ziye kwelesi- “sishiyagalombili” “esingesakwesikhombisa”. Uwumlando lapho abaprofethi ababili bebulelwa khona emgwaqweni, esahlukweni seshumi nanye seSambulo.

Okubaluleke ngokufanayo nokho, yiqiniso lokuthi ngenxa yokuthi izwi likaNkulunkulu alihluleki neze, lihambisana nomgomo wokuthi bonke abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunanoma yisiphi esinye isikhathi, ngomhla ka-11 Septhemba 2001 “izinsuku zesiprofetho sezifikile,” lapho “amazwi” uNkulunkulu awakhulumile “eyokugcwaliseka,” futhi “ngeke kusabambezeleka.”

Ukuhlubuka kwango-1863 kwagwebela ubu-Adventist baseLawodikea ukuba bazulazule ehlane kuze kube yilapho sebefile bonke. INkosi yabuyela kulowo mlendo ngoSepthemba 11, 2001, njengoba yayenzile ku-Israyeli wasendulo eKadeshi.

Ukuvakasha kokuqala eKadeshi kwaveza ukuhlubuka kwezinhlozi eziyishumi, kwaletha nesikhathi sokuzulazula ehlane. Ekupheleni kweminyaka engamashumi amane, babuyela eKadeshi, futhi kulapho uMose ashaya khona iDwala ngokwesibili wavinjelwa ukungena eZweni Lesithembiso, kodwa bona bangena noJoshuwa. UMhlaka 11 kuSepthemba, 2001, ukhomba isizukulwane sokugcina, futhi uNkulunkulu akasayikwelula iZwi laKhe.

Sizobhekana naleli qiniso esihlokwani esilandelayo.

“Umlando wokuphila kuka-Israyeli ehlane walotshwa ukuze kuzuze u-Israyeli kaNkulunkulu kuze kube sekupheleni kwesikhathi. Ukuphatha kukaNkulunkulu abazulazulayo ehlane kukho konke ukuhamba kwabo beyaphambili bebuyela emuva, ekuchayekeni kwabo endlaleni, ekomeni, nasekukhathaleni, nasekubonakalisweni okumangalisayo kwamandla akhe ukuze abasize, kuyisifaniso saphezulu, esigwele isixwayiso nemfundiso kubantu bakhe kuzo zonke izikhathi. Ukuhlangenwe nakho okuhlukahlukene kwamaHeberu kwakuyisikole sokubalungiselela ikhaya labo lesithembiso eKhanani. UNkulunkulu uthanda ukuba abantu bakhe kulezi zinsuku zokugcina babuke kabusha, ngezinhliziyi ezithobekile nangemimoya efundisekayo, izivivinyo ezivuthayo u-Israyeli wasendulo adlula kuzo, ukuze bafundiswe ekuzilungiseleleni kwabo iKhanani lasezulwini.

“Idwala elathi, selishayiwe ngomyalo kaNkulunkulu, lakhupha amanzi alo aphilayo, lalingumfanekiso kaKristu, owashaywa walinyazwa ukuze ngegazi lakhe kulungiswe umthombo wensindiso yomuntu obhubhayo. Njengokuba idwala lashaywa kanye, kanjalo noKristu kwakumelwe ‘anikelwe kanye, ukuze athwale izono zabaningi.’ Kodwa lapho uMose ngesibindi esiwubudedengu eshaya idwala eKadeshi, umfanekiso omuhle kaKristu wonakaliswa. UMsindisi wethu kwakungamelwe anikelwe umhlatshelo okwesibili. Njengokuba umnikelo omkhulu wenziwa kanye kuphela, kudingeka kuphela kulabo abafuna izibusiso zomusa wakhe ukuba bacele egameni likaJesu,—bathulule izifiso zenhliziyi ngomkhuleko wokuphenduka. Umkhuleko onjalo uyakuletha phambi kweNkosi yamabutho amanxeba kaJesu, bese kuphinde kugeleze igazi elinika ukuphila, elifanekiswe ukugeleza kwamanzi aphilayo ngenxa ka-Israyeli owomileyo.”

“Kuphela ngokukholwa okuphilayo kuNkulunkulu, nangokulalela imiyalo yakhe ngokuthobeka, umuntu angaba nethemba lokuzuza ukwamukelwa nguNkulunkulu. Ngesikhathi saleso simangaliso esikhulu eKadeshi, uMose, esekhathele ukukhononda okuqhubekayo nokuhlubuka kwabantu, walahlekelwa ukubona uMsizi wakhe onguSomandla; akazange alalele umyalo wokuthi, ‘Khulumani edwaleni, lona liyakukhipha amanzi alo;’ futhi, engenawo amandla kaNkulunkulu, washiywa ukuba onakalise umlando wakhe ngokubonakalisa ulaka nobuthakathaka bobuntu. Umuntu okwakufanele, futhi owayengema emsulwa, eqinile, futhi engenabugovu kuze kube sekupheleni komsebenzi wakhe, ekugcineni wanqotshwa. UNkulunkulu wadunyazwa phambi kwebandla lakwa-Israyeli, lapho ayengadunyiswa khona, negama lakhe likhazinyuliswe.”

“Isahlulelo esamenyezelwa ngokushesha phezu kukaMose sasibuhlungu kakhulu futhi simhlazisa kakhulu,—ukuthi yena kanye no-Israyeli ovukelayo kwakumelwe bafe bengakaweli iJordani. Kodwa ingabe umuntu angasho ukuthi iNkosi yaphatha inceku yayo ngokuqatha ngenxa yalelo cala elilodwa na? UNkulunkulu wayemhloniphile uMose njengoba wayengahloniphanga muntu omunye ngaleso sikhathi owayephila. Wayeyivikelile indaba yakhe kaninginingi. Wayeyizwile imithandazo yakhe, futhi wayekhulume naye ubuso nobuso, njengokuba umuntu ekhuluma nomngane wakhe. Ngokulingana nesilinganiso sokukhanya nolwazi uMose ayekujabulele, kanjalo nobugebengu bakhe banda.” Signs of the Times, October 7, 1880.