

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisikhombisa Nambili

Ukuhlanganiswa Okungokwesiprofetho: Kusukela Ekuhlukaneni Kuka-Israyeli Wasendulo Kuye Ekupheleni Kwe-United States

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Ubufakazi bokuhlubuka kukaJerobowamu futhi buyimbali yokwehlukana kuka-Israyeli wasendulo waba yizizwe ezimbili. Umbuso wasenyakatho owawakhiwe izizwe eziyishumi wawaziwa ngokuthi u-Israyeli, noma ngezinye izikhathi u-Efrayimi, kanti umbuso waseningizimu wawaziwa ngokuthi uJuda. Ngesikhathi sikaHezekeli, umbuso wawusuyimibuso emibili iminyaka eminingi kakade, futhi esahlukweni samashumi amathathu nesikhombisa, uHezekeli wanikwa isiprofetho esiveza ukuthi le mibuso emibili yayizophinde ibe yisizwe esisodwa futhi. Leso siprofetho sagcwaliseka emlandweni wokuqala wesilo somhlaba (i-United States), futhi sigcwaliseka okokugcina ekupheleni kwe-United States, ngoba uJesu ngaso sonke isikhathi ufanekisa ukuphela kwento, ngesiqalo sento.

Ukuvukela kukaJerobowamu ngesikhathi u-Israyeli ehlukaniwaba waba imibuso emibili, kumelela ukuvukela ekuqaleni kwe-United States, futhi futhi ekugcineni kwe-United States. Ukuvukela ekuqaleni nasekugcineni kwe-United States kuhlanganisa ukuhlanganiswa kwemibuso emibili. IsAmbulo isahluko seshumi nesishiyagalombili, njengoba sicashunwe ngokuphindaphindiwe emibhalweni kaDadewethu White kulezi zindatshana, simelela izimemo ezimbili eziya emasontweni. Izizwe ezimbili ezihlanganiswayo ngesikhathi sehora lenhlekelele yomthetho weSonto yilezo eziyizinkulungwane eziyikhulu namashumi amane nane, nomunye umhlambi kaNkulunkulu osaseBabiloni.

Izizwe ezimbili ezahlanganiswa emlandweni wamaMillerite kwakunguJuda no-Efrayimi. Zahlanganiswa lapho intukuthelo ngayinye emelene nale mibuso emibili, ngokulandelana kwayo, iphela ngo-1798 bese kuthi emuva kwalokho ngo-1844. Igama elithi “futhi” kuHezekeli isahluko samashumi amathathu nesikhombisa lisivumela ukuba siqiniseke ngalokhu kusetshenziswa. Igama elithi “futhi” lisho ukubeka umlayezo olandela “futhi” phezu komlayezo owandulela igama elithi “futhi.”

Izwi leNkosi lafika kimi futhi, lathi: Ngaphezu kwalokho, ndodana yomuntu, zithathele induku eyodwa, ubhale phezu kwayo ukuthi: OkaJuda, nowabantwana bakwa-Israyeli abangabangane bakhe; bese uthatha enye induku, ubhale phezu kwayo ukuthi: OkaJosefa, induku ka-Efrayimi, nowayo yonke indlu yakwa-Israyeli abangabangane bakhe; uzihlanganise zibe yinduku eyodwa; ziyakuba yinye esandleni sakho. Hezekeli 37:15–17.

UEzekiyeli usebenzisa isimiso sesiprofetho sokuphindaphinda nokwandisa lapho ethi, “futhi.” UHezekiyeli kufanele athathe izinti ezimbili, esisodwa sibe ngesikaJuda nesinye sibe ngesika-Efrayimi, athathe nesiprofetho esifanekiswe ngalezo zinti ezimbili asibeke phezu

kwesiprofetho esandulelayo. Umfanekiso wesiprofetho wangaphambilini waqala evesini lokuqala lapho uHezekiyeli ethwalwa wayiswa esigodini samathambo omile afileyo.

Isandla seNkosi saba phezu kwami, yangikhipha ngoMoya weNkosi, yangibeka phakathi kwesigodi esasigcwele amathambo. Yangidlulisa kuwo nxazonke; bheka, ayemaningi kakhulu esigodini esivulekile; futhi, bheka, ayesomile kakhulu. Yase ithi kimi: Ndodana yomuntu, lawa mathambo angaphila na? Ngaphendula ngathi: O Nkosi Nkulunkulu, wena uyakwazi. Yaphinda yathi kimi: Profetha phezu kwala mathambo, uthi kuwo: Nina mathambo omile, yizwani izwi leNkosi. Isho kanje iNkosi uNkulunkulu kula mathambo: Bhekani, ngiyakungenisa umoya kini, niphile; ngiyakunibeka imisipha, nginikhuphulele inyama, nginimboze ngesikhumba, ngifake umoya kini, niphile; khona niyakukwazi ukuthi mina ngiyiNkosi. Ngakho ngaprofetha njengalokho ngangiyaliwe; kwathi ngisaprofetha, kwaba khona umsindo, bheka, kwaba khona ukuzamazama, amathambo eza ndawonye, ithambo ethambo lalo. Ngase ngibona, bheka, imisipha nenyama kwakhuphuka phezu kwawo, isikhumba sawamboza ngaphezulu; kodwa kwakungekho moya kuwo. Wayesethi kimi: Profetha emoyeni, profetha, ndodana yomuntu, uthi emoyeni: Isho kanje iNkosi uNkulunkulu; Woza uvela emimoyeni yomine, wena moya, uphephe phezu kwalaba ababuleweyo, ukuze baphile. Ngakho ngaprofetha njengalokho engiyale ngakho, umoya wangena kubo, baphila, bema ngezinyawo zabo, baba yibutho elikhulu kakhulu. Wayesethi kimi: Ndodana yomuntu, lawa mathambo ayindlu ka-Israyeli yonke; bheka, bathi: Amathambo ethu omile, ithemba lethu liphelile; sinqunyiwe ngokwethu. Ngakho profetha uthi kubo: Isho kanje iNkosi uNkulunkulu: Bhekani, nina bantu bami, ngiyawavula amathuna enu, nginikhuphule emathuneni enu, nginilethe ezweni lakwa-Israyeli. Niyakwazi ukuthi mina ngiyiNkosi, lapho sengiwavulile amathuna enu, nina bantu bami, senginikhuphule emathuneni enu. Ngiyafaka uMoya wami kini, niphile, nginibeke ezweni lenu; khona niyakukwazi ukuthi mina, iNkosi, ngikhulumile ngakwenzile, isho iNkosi. Hezekeli 37:1–14.

Kusukela ekuqaleni kwalezi zihloko, sibonisile ukuthi isigodi samathambo afileyo simelela abantu bakaNkulunkulu ezinsukwini zokugcina, nokuthi umlayezo wemimoya emine obenza beme ngezinyawo zabo njengempi enamandla, ungumlayezo Wokukhala Kwaphakathi Kobusuku ochaza ubuSulumane bobuMaye besithathu. USister White uchaza la mathambo njengabantu bakaNkulunkulu.

“Ngibeka phansi ipeni lami, ngiphakamise umphefumulo wami ngomthandazo, ukuze iNkosi iphefumulele phezu kwabantu bayo abahlehla emuva, abanjengamathambo omile, ukuze baphile.” General Conference Bulletin, February 4, 1893.

Sibonisile ezihlokweni ezedlule ukuthi umlayezo wesiprofetho owawukhomba uJulayi 18, 2020, wawuyiphutha, nokuthi lesa simemezelo samanga saba uphawu lokufika kokudumazeka kokuqala nesikhathi sokulibala emzekelisweni wezintombi eziyishumi. Nakuba isimemezelo sesikhathi sasivumelekile ngesikhathi samaMillerite, emva kuka-1844 kwakungasekho omunye umlayezo owawuzobekwa phezu kwesikhathi. Ngesikhathi i-Future for America yenza isimemezelo sikaJulayi 18, 2020, yabuyela emuva emlandweni lapho isimemezelo sesikhathi sasamukelekile khona, futhi ngokwenza lokho yona yona, yabulawa emgwaqweni wedolobha elikhulu lesAmbulo isahluko seshumi nanye. Ifile emgwaqweni, yabe isidinga ukuvuswa, njengoba kwaba njalo

ngofakazi ababili emva kwezinsuku ezintathu nengxenywe.

“Amathambo omileyo adinga ukuphefulelwa nguMoya oNgewele kaNkulunkulu, ukuze aphile abe senyakazweni, sengathi kungokuvuka kwabafileyo.” Bible Training School, December 1, 1903.

Ezihlokwani ezidlule sibonisile ukuthi umlayezo wemimoya yomine ovusa ofakazi ababili uyimfundiso yobuSulumane yoMaye wesithathu, nokuthi lowo mlayezo ungumlayezo Wokukhala Kwaphakathi Nobusuku wezinsuku zokugcina. UHezekeli uthi, “ngaphezu kwalokho,” futhi ngokwenza kanjalo wabonisa ukuthi ngesikhathi somlando esifanekisa ukumenyezelwa Kokukhala Kwaphakathi Nobusuku, izinduku ezimbili, enye imelelwa njengo-Efrayimi nenye njengoJuda, kwakufanele zihlanganiswe zibe yinto eyodwa futhi zibe yisizwe esisodwa. Umfanekiso wezintombi eziyishumi uyagcwaliseka ezinsukwini zokugcina, “ngokwezinhlamvu zawo uqobo,” njengoba wagcwaliseka emlandweni wamaMillerite. Esikhathini lapho Ukukhala Kwaphakathi Nobusuku kwagcwaliseka emlandweni wamaMillerite, futhi futhi ekugcwalisekeni kwezinsuku zokugcina, “izinduku ezimbili” zazihlanganiswa futhi ziyohlanganiswa zibe munye.

Izinduku ezimbili zazimelela imibuso yasenyakatho (u-Efrayimu) neyaseningizimu (uJuda) yakwa-Israyeli wasendulo. Siphinde sabonisa ukuthi uWilliam Miller wayefanekiselwa ngu-Eliya, nokuthi phakathi neminyaka emithathu nengxenywe yesomiso u-Eliya waya kumfelokazi waseZarefathi.

Izwi leNkosi lase lifika kuye, lathi: Sukuma, uye eSarefati, elingeleSidoni, uhlale khona; bheka, ngiyale umfelokazi wakhona ukuba akondle. Wayesesukuma, waya eSarefati. Kwathi efika esangweni lomuzi, bheka, umfelokazi wayekhona ebutha izinkuni; wambiza, wathi kuye: Ngicela ungilethele amanzi amancane ngesitsha, ukuze ngiphuze. Kwathi esaya ukuwalanda, waphinda wambiza, wathi: Ngicela ungilethele nesiqephu esincane sesinkwa esandleni sakho. Wayesethi: Kuphila kweNkosi uNkulunkulu wakho, anginalo iqebelengwane, kuphela idlanzana lempuphu embizeni, nama futha amancane embizeni encane; bheka, ngibutha izinkuni ezimbili, ukuze ngingene ngikulungisele mina nendodana yami, sidle, bese sifa. U-Eliya wayesethi kuye: Ungesabi; hamba wenze njengokusho kwakho; kodwa qala ungenzela khona iqebelengwane elincane, ulilethe kimi, bese emva kwalokho wenzela wena nendodana yakho. Ngokuba isho kanje iNkosi uNkulunkulu ka-Israyeli ukuthi: Imbiza yempuphu ayiyikuphela, nembiza encane yama futha ayiyikuphela, kuze kube usuku iNkosi ethumela ngalo imvula emhlabeni. Wayesehamba, wenza njengokusho kuka-Eliya; yena naye nendlu yakhe badla izinsuku eziningi. I AmaKhosi 17:8–15.

“Izinsuku eziningi” kulesi siqephu ziyiminyaka emithathu nengxenywe u-Ahabi afuna ngayo u-Eliya, futhi zimelela iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokushushisa kobupapa. Mayelana “nezinsuku eziningi” zokushushisa kobupapa, uJesu wathi:

Futhi ngaphandle kokuba lezo zinsuku zifushanisiwe, akukho nyama eyakusindiswa; kodwa ngenxa yabakhethiweyo lezo zinsuku ziyakufushaniswa. Mathewu 24:22.

USista White uveza ngokuqondile ukuthi ukubizwa kukaJesu kokuthi “lezo zinsuku” kubhekisela enkathini yokushushiswa kobupapa.

“Ukushushiswa kwebandla akuzange kuqhubeke kuyo yonke inkathi yeminyaka eyi-1260. UNkulunkulu, ngesihawu kubantu baKhe, wafinyeza isikhathi sokuvinjanywa kwabo ngomlilo. Ekhuluma kusengaphambili ‘ngosizi olukhulu’ olwaluzokwehlela ibandla, uMsindisi wathi: ‘Uma lezo zinsuku bezingefinyezwanga, bekungeke kusinde muntu: kodwa ngenxa yabakhethiweyo lezo zinsuku ziyofinyezwa.’ Mathewu 24:22. Ngethonya leNguquko, ukushushiswa kwanqanyulwa ngaphambi kuka-1798.” The Great Controversy, 266, 267.

“Izinsuku eziningi” u-Eliya ondliwa ngazo ngumfelokazi, zaziyo futhi “izinsuku eziningi” zokushushiswa kobupapa ezakhonjwa nguDaniyeli.

Futhi labo abaqondayo phakathi kwabantu bayakufundisa abanengi; nokho bayakuwa ngenkamba, nangelangabi, nangokuthunjwa, nangokuphangwa, izinsuku eziningi. Manje lapho sebewile, bayakusizwa ngosizo oluncane; kodwa abanengi bayakunamathela kubo ngokubabusisa ngamazwi ayisicaba. Futhi abanye babo abaqondayo bayakuwa, ukuze bavivinywe, bahlanzwe, benziwe mhlophe, kuze kube yisikhathi sokuphela; ngokuba kusese ngesikhathi esimisiwe. Daniyeli 11:33–35.

“isikhathi sokuphela,” esiphinde sibe “yisikhathi esimisiweyo” emavesini, kwakungu-1798, futhi sabonakalisa ukuphela kokushushiswa kobupapa, njengoba kwakufanekisiwe esikhathini sika-Eliya nomfelokazi waseZarefati. Kulo mlendo umfelokazi, emele ibandla elingendile, waqondwa njengebandla elisehlane esahlukweni seshumi nambili sencwadi yeSambulo. Wayebutha izinkuni ezimbili, hhayi ukhuni olulodwa noma izinkuni eziyishumi, kodwa ezimbili. UHezekeli wayezakuthatha izinkuni ezimbili, olunye olombuso wasenyakatho wakwa-Israyeli nolunye olombuso waseningizimu wakwa-Israyeli, azihlanganise ukuze zibe lukhuni olulodwa. Leyo mibuso yomibili yayihlakazekile iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, kodwa isithembiso sikaNkulunkulu sasithi Uyoyibutha. Owesifazane wayebutha lezo zinkuni ezimbili ezazizohlanganiswa, futhi wayekwenza lokho “kuze kube lusuku iNkosi ithumela ngalo imvula emhlabeni.”

Usuku lapho iNkosi yathumela “imvula” lwalukhomba uMemezelo Waphakathi Kobusuku emlandweni wamaMillerite, olafinyelela esiphethweni salo ngo-Okthoba 22, 1844, lapho isiThunywa sesiVumelwano safika ngokuzumayo ethempelini Ayelakhe kusukela ngo-1798 (ukuphela kokuthukuthela kokuqala), kwaze kwaba ngu-Okthoba 22, 1844 (ukuphela kokuthukuthela kokugcina). Ngaleso sikhathi, umlayezo kaMemezelo Waphakathi Kobusuku, omelwe emfanekisweni kaHezekeli wesigodi samathambo, wagcwaliseka, lapho izinduku ezimbili zemibuso yasenyakatho neyasingizimu zahlanganiswa ukuze kwakhiwe isizwe esisodwa, esinenkosi eyodwa, ngokuba ngo-Okthoba 22, 1844, uKristu weza phambi kukaYise futhi wamukela umbuso.

“Ukuza kukaKristu njengomPristi wethu oMkhulu endaweni engcwele kakhulu, ngenxa yokuhlazwa kwendlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesenzakalo esifanayo; futhi lokhu kumelwe futhi ukuza komkhwenyana emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

UKristu wamukela umbuso ngo-Okthoba 22, 1844, njengoba kukhonjisiwe kuDaniyeli.

Ngabona emibonweni yasebusuku, futhi, bheka, ofana neNdodana yomuntu weza ngamafu ezulu, weza koMdala wezinsuku, bamsedlisa phambi kwakhe. Wanikezwa ukubusa, nenkazimulo, nombuso, ukuze bonke abantu, izizwe, nezilimi bamkhonze; ukubusa kwakhe kungukubusa okuphakade, okungayikudlula, nombuso wakhe ungowokungayikubhujiswa. Daniyeli 7:13, 14.

Lapho izinduku ezimbili zikaHezekeli zihlanganiswa zibe yinto eyodwa, ziba nenkosi eyodwa phezu kwazo.

Inceku yami uDavide iyakuba yinkosi phezu kwabo; bonke bayakuba nomalusi munye; bayakuhamba futhi ezahlulelweni zami, bagcine izimiso zami, bazenze. Bayakuhlala ezweni engalinika inceku yami uJakobe, lapho oyihlo bahlala khona; bayakuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo kuze kube phakade; inceku yami uDavide iyakuba yisikhulu sabo kuze kube phakade. Hezekeli 37:24, 25.

Bonke abaprofethi bayavumelana omunye nomunye, futhi inkosi uDavide inguKristu owafika phambi kukaYise ngo-Okthoba 22, 1844, wemukela umbuso owawuqoqwe ndawonye ezindukwini ezimbili zakwa-Israyeli (umbuso wasenyakatho) noJuda (umbuso waseningizimu). Ukuhlakazeka kwale mibuso emibili kwaphela phakathi neminyaka engamashumi amane nesithupha kusukela ngo-1798 kuya ku-1844, njengoba uKristu evusa ithempeli elalichithakele nelalindezelwe phansi. Lapho eselivusile ithempeli, khona-ke weza masinyane ethempelini lakhe njengoMthunyuwa Wesivumelwano, ekugcwalisekeni kukaMalaki isahluko sesithathu. UHezekeli uyavumelana nalelo qiniso, ngokuba bonke abaprofethi bayavumelana omunye nomunye.

“Futhi inceku yami uDavide iyakuba yinkosi phezu kwabo; futhi bonke bayakuba nomalusi munye; bayakuhamba futhi ngezahlulelo zami, bagcine izimiso zami, bazenze. Bayakuhlala ezweni engalinika uJakobe inceku yami, lapho oyihlo bahlala khona; yebo, bayakuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo kuze kube phakade; inceku yami uDavide iyakuba yisikhulu sabo kuze kube phakade. Futhi ngiyakwenza nabo isivumelwano sokuthula; siyakuba yisivumelwano esiphakade kubo; ngiyobabeka, ngibandise, ngimise nendlu yami engewele phakathi kwabo kuze kube phakade. Nethabernakele lami liyakuba nabo futhi; yebo, ngiyakuba nguNkulunkulu wabo, nabo bayakuba ngabantu bami.” Hezekeli 37:24–27.

NguKristu owakha ithempeli.

Ukhulume kuye, uthi: “Usho kanje uJehova wamabandla, uthi: Bheka, indoda egama layo linguHlumela; iyakuhluma endaweni yayo, yakhe ithempeli likaJehova; yebo, yona uqobo lwayo iyakulakha ithempeli likaJehova; iyakuthwala inkazimulo, ihlale ibuse esihlalweni sayo sobukhosi; ibe ngumpristi esihlalweni sayo sobukhosi; neseluleko sokuthula siyakuba phakathi kwazo zombili. Imiqhele iyakuba ngekaHelemi, nekaThobiya, nekaJedaya, nekaHeni indodana kaZefaniya, ibe yisikhumbuzo ethempelini likaJehova. Abakude bayakuza bakhe ethempelini likaJehova, nazi ukuthi uJehova wamabandla ungithumile kini. Lokhu kuyakwenzeka, uma nilalela nokulalela izwi likaJehova uNkulunkulu wenu.” Zakariya 6:12–15.

UKristu uyiGatsha, futhi Waziveza ngokuthi uma bebhidliza ithempeli Lakhe, Wayeyolivusa ngezinsuku ezintathu; amaJuda aphenhula ngokuthi kwathatha iminyaka engamashumi amane nesithupha ukwakha ithempeli.

Khona-ke abaJuda baphendula bathi kuye: Yisiphi isibonakaliso osibonisa sona kithi, njengoba wenza lezi zinto na? UJesu waphendula wathi kubo: Bhidlizani leli thempeli, futhi ngezinsuku ezintathu ngiyakulivusa. Khona abaJuda bathi: Leli thempeli lakhiwa iminyaka engamashumi amane nesithupha, wena-ke uyakulivusa ngezinsuku ezintathu na? Johane 2:18–20.

UKristu wayekhuluma ngomzimba waKhe kuleso siqephu, kodwa bonke abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo. Ukuvuka kukaKristu ngosuku lwesithathu kwakumela ukuvuka kwamathambo afileyo ngesikhathi sokuthululwa kukaMoya oNgewele esiKhaleni Saphakathi Nobusuku. Imvula eyisihloko sobufakazi buka-Eliya yabonakaliswa ngesikhathi sokufinyelela esicongweni kokubhekana kwakhe nabaprofethi bakaBali no-Ashitaroti. Kwase kuboniswa ngaleso sikhathi ukuthi uNkulunkulu ka-Eliya wayenguNkulunkulu weqiniso, nokuthi futhi u-Eliya wayengumprofethi weqiniso.

Ekufikeni kokudumala kokuqala, kwabonakaliswa ukuthi amaProthestani ayesebe ngabaprofethi bamanga, njengoba kwakufanekiselwe ngabaprofethi bakaBali no-Ashitaroti. Kwase kuqala isikhathi sokulibala, esaholela esigijimisweni soKukhala Kwaphakathi Kwamabili, esaholela ekutheni uKristu eze ngokuzumayo ethempelini laKhe. UKukhala Kwaphakathi Kwamabili kufanekiselwa ngumyalezo kaHezekeli oletha amathambo ukuba avuke abe yibutho elikhulu elinamandla. Ngaphezu kwalokho, phakathi naleso sikhathi (iminyaka engamashumi amane nesithupha), izinduku ezimbili kwakufanele zihlanganiswe zibe yinto eyodwa ukuze kuvele isizwe esisodwa, esinenduna eyodwa.

Izwi leNkosi lafika kimi futhi, lathi, “Ngaphezu kwalokho, ndodana yomuntu, zithathele induku eyodwa, ubhale kuyo ukuthi, ‘NgekaJuda, nangezabantwana bakwa-Israyeli abangabalingani bakhe’; bese uthatha enye induku, ubhale kuyo ukuthi, ‘NgekaJosefa, induku ka-Efrayimi, nangayo yonke indlu yakwa-Israyeli abangabalingani bakhe’; uzihlanganise, enye nenyane, zibe yinduku eyodwa; futhi ziyakuba yinye esandleni sakho. Kuthi lapho abantwana babantu bakini bekhuluma kuwe, bethi, ‘Awuyikusitshela yini ukuthi usho ukuthini ngalezi zinto na?’ uthi kubo, ‘Isho kanje iNkosi uJehova ukuthi: Bhekani, ngiyakuyithatha induku kaJosefa, esesandleni sika-Efrayimi, nezizwe zakwa-Israyeli abangane bakhe, ngizibeke kanye nayo, yebo, kanye nenduku kaJuda, ngizenze zibe yinduku eyodwa, futhi ziyakuba yinye esandleni sami.’ Izinduku obhala kuzo ziyakuba sesandleni sakho phambi kwamehlo abo. Uthi kubo, ‘Isho kanje iNkosi uJehova ukuthi: Bhekani, ngiyakubathatha abantwana bakwa-Israyeli phakathi kwezizwe, lapho beye khona, ngibaqoqe nxazonke zonke, ngibalethe ezweni labo siqu; ngibenze babe yisizwe esisodwa ezweni, phezu kwezintaba zakwa-Israyeli; nenkosi eyodwa iyakuba yinkosi kubo bonke; futhi abayikuba yizizwe ezimbili futhi, futhi abayikuphinde bahlukaniswe babe yimibuso emibili nakanye; futhi abayikuzingcolisa futhi ngezithombe zabo, noma ngezinto zabo eziyizinengiso, noma nganoma yiziphi iziphambeko zabo; kodwa ngiyakubasindisa kuzo zonke izindawo zabo zokuhlala lapho bonile khona, ngibahlanze; kanjalo bayakuba ngabantu bami, nami ngiyakuba nguNkulunkulu wabo.’ Hezekeli 37:15–23.

Izinduku ezimbili umfelokazi ayebaziqoqa ngaphambi kwemvula ka-Eliya ngesikhathi seMidnight Cry, zaziyimibuso yakwa-Israyeli yasenyingizimu eyayihlakazekile futhi eyayizobuthaniswa ibe yisizwe esisodwa ngo-Okthoba 22, 1844, lapho kwaqala khona uSuku lokuBuyisana oluyisifaniso sangempela, ngokuba isithembiso sasiwukuthi ngaleso sikhathi uNkulunkulu “uyobahlanza.” Lokho kuhlanzwa, okumelela uKwahlulelwa koPhenyisiso, kwaqala ngaleso sikhathi. Lokho kubuthaniswa kwezinduku ezimbili kumelwe kuqondwe ngokunembile, ngokuba uNkulunkulu njalo ufanekisa ukuphela kwento ngokuqala kwento.

Ngo-1844 kwaba ukuphela kwemibuso emibili yakwa-Israyeli, ngoba ngaleso sikhathi yayisibe umbuso owodwa, u-Israyeli womoya, futhi kusukela kuleso sikhathi yayisizoba yisizwe esisodwa kuphela. Lowo mlando wabonakaliswa ngomlando wokuqala lapho yayisibe izizwe ezimbili, okuwumlando wokuvukela kukaJerobowamu.

Umlando wohlelo lukaJerobowamu lokukhulekela olungelona olweqiniso kufanele futhi uvezwe ekupheleni kombuso wakhe. Ukuhlubuka kuka-Aroni ekuqaleni kuka-Israyeli wasendulo nokuhlubuka kukaJerobowamu ekuqaleni kombuso wasenyakatho, kumele ukuhlubuka kuka-1863, futhi u-1863 uqondakala ngokucacile kuphela lapho ukuphela kombuso kaJerobowamu, njengoba kumelwe ukuhlanganiswa kwezinti ezimbili, nakho kubekwa phezu kuka-1863. Kungaleso sikhathi lapho u-1863 ubonakala ngokucacile njengomelwe yisizukulwane esamisa umfanekiso womhawu.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kodwa lo mfanekiso wamathambo omile awusebenzi ezweni kuphela, kodwa usebenza nakulabo ababusiwe ngokukhanya okukhulu; ngoba nabo banjengamathambo esigodini. Banokuma kwabantu, uhlaka lomzimba; kodwa abanakho ukuphila komoya. Kodwa umfanekiso awawashiyi amathambo omile ehlanganiswe ndawonye nje abe yizimo zabantu; ngoba akwanele ukuba kube khona ukuvumelana kwezitho nezimo zobuso. Umoya wokuphila kumelwe uphilise imizimba, ukuze ime iqonde, igxumele emsebenzini. Lawa mathambo amele indlu ka-Israyeli, ibandla likaNkulunkulu, futhi ithemba lebandla liyithonya eliphilisayo loMoya oNgcwele. INkosi kumelwe iphefumulele phezu kwamathambo omile, ukuze aphile.

“UMoya kaNkulunkulu, ngamandla awo aphilisayo, kumelwe abe kuwo wonke umuntu osebenzayo, ukuze yonke imisipha nemithambo yomoya kube sekusebenzeni. Ngaphandle kukaMoya oNgcwele, ngaphandle komoya kaNkulunkulu, kuba khona ubuthakathaka bonembeza, nokulahleka kokuphila komoya. Abanengi abangenakho ukuphila komoya banamagama abo ezincwadini zebandla, kodwa abalotshiwe encwadini yokuphila yeWundlu. Bangase bahlanganiswe nebandla, kodwa kabamunye neNkosi. Bangase bakhuthale ekwenzeni uhlelo oluthile lwemisebenzi, futhi bangase babhekwe njengabantu abaphilayo; kodwa abanengi baphakathi kwalabo ‘abanegama lokuthi uyaphila, kanti ufile.’”

“Ngaphandle kokuba kube khona ukuphenduka kweqiniso komphefumulo kuNkulunkulu; ngaphandle kokuba umoya ophilisayo kaNkulunkulu uvuselele umphefumulo ekuphileni ngokomoya; ngaphandle kokuba labo abathi bayavuma iqiniso baqhutshwe yisimiso esizalwe yizulu, abazalwanga ngembewu engenakonakala ephilayo nehlala kuze kube phakade. Ngaphandle kokuba bathembele ekulungeni kukaKristu njengokuphepha kwabo

okuwukuphela kwako; ngaphandle kokuba balingise isimilo saKhe, basebenze ngomoya waKhe, banqunu, abagqokile ingubo yokulunga kwaKhe. Abafuleyo bavame ukwenziwa badluliswe njengabaphilayo; ngoba labo abasebenza lokho abakubiza ngokuthi ukusindiswa ngokwemibono yabo siqu, abanaye uNkulunkulu osebenza kubo ukuba bathande nokwenza intando yaKhe enhle.”

“Leli qembu limelwe kahle isigodi samathambo omileyo uHezekeli asibona embonweni.”
Review and Herald, January 17, 1893.