

Incwadi kaDaniyeli — Inombolo Engamashumi Ayisikhombisa Nesishiyagalombili

Ukwambulwa Kwezinengiso Ezine: Ukuhambelana Komlando Kokuvukela e-Adventism yaseLawodikea

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2024-02-11

Umlando wama-Amori usetshenziselwa ukubonisa isikhathi lapho ulaka lukaNkulunkulu lwenziwa phezu kwe-Adventism yaseLawodikeya. USister White ukhomba ukuthi isikhathi sikaNkulunkulu sokufeza isijeziso saKhe siyefana ezinsukwini zokugcina, lapho abayizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu, njengoba kwakunjalo lapho uNkulunkulu ehlisela ulaka lwaKhe phezu kwama-Amori. Uthi, “Nakuba” isizwe sama-Amori “sasiqavile ngenxa yokukhonza kwaso izithixo nokonakala kwaso, sasingakagcwalisi indebe yobubi baso... UMdali onesihe wayezimisele ukubekezelela ububi babo kwaze kwaba yisizukulwane sesine. Khona-ke, uma kungabonakali ushintsho oluya kokungcono, izahlulelo zaKhe zaziyoqwehlela phezu kwabo. Ngokunemba okungaphuthumi, oNgapheli usagcina ukubalwa kwezizwe zonke. Ngenkathi umusa waKhe unikezwa kanye nokubizelwa ekuphendukeni, lokhu kubalwa kuyohlala kuvulekile; kodwa lapho izibalo sezifinyelela enanini elithile uNkulunkulu alimisile, inkonzo yolaka lwaKhe iyaqala. Ukubalwa kuyavalwa. Ukubekezela kukaNkulunkulu kuyaphela.”

USister White uhlanganisa ngokusobala inkonzo yolaka lukaNkulunkulu olubhekiswe ku-Adventism yaseLawodike ngesikhathi somfanekiso kaHezekeli wokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, njengoluqala lapho indebe yobubi babo isigcwele, futhi le ndebe ifinyelela ekugcwaleni kwayo esizukulwaneni sesine. Lonke lolu lwazi lwethulwa esimweni sombono owaqala esahlukweni sesishiyagalombili, ovezayo izinyanyeko ezine ezikhulayo.

Wayesethi kimi: Ndodana yomuntu, phakamisa amehlo akho manje ubheke enyakatho. Ngase ngiphakamisa amehlo ami ngabheka ngasenyakatho; bheka, ngasenyakatho esangweni le-altare kwakukhona lesi sithombe somona ekungeneni. Wabuye wathi kimi: Ndodana yomuntu, uyakubona yini lokho abakwenzayo? Yebo, izinengiso ezinkulu indlu yakwa-Israyeli ezenza lapha, ukuze ngiqhele kude nendlu yami engcwele? Kodwa phenduka futhi, khona uyakubona izinengiso ezinkulu kakhulu. Wangiletha emnyango wegceke; kwathi sengibhekile, bheka, kwakukhona imbobo odongeni. Wayesethi kimi: Ndodana yomuntu, bhoboza manje odongeni; kwathi sengibhobozile odongeni, bheka, kwavela umnyango. Wayesethi kimi: Ngena ubone izinengiso ezimbi abazenzayo lapha. Ngakho ngangena ngabona; bheka, zonke izinhlobo zezinto ezihuquzelayo, nezilwane ezinengiso, nazo zonke izithixo zendlu yakwa-Israyeli, kwakudwetshiwe odongeni nxazonke. Kwakumi phambi kwazo amadoda angamashumi ayisikhombisa kubadala bendlu yakwa-Israyeli, naphakathi kwawo kwakumi uJazaniya indodana kaShafani, umuntu ngamunye ephethe isitsha sakhe sempepho esandleni sakhe;

kwase kukhuphuka ifu eliminyene lempepho. Wayesethi kimi: Ndodana yomuntu, ukubonile yini okwenziwa ngabadala bendlu yakwa-Israyeli ebumnyameni, umuntu ngamunye emakamelweni ezithombe zakhe? Ngokuba bathi: INkosi ayisiboni; INkosi ilahliwe izwe. Wabuye wathi kimi: Phenduka futhi, khona uyakubona izinengiso ezinkulu kakhulu abazenzayo. Wayesengiletha emnyango wesango lendlu yeNkosi elalibheke enyakatho; bheka, lapho kwakuhlezi abesifazane bekhalela uThamusi.

Wasesethi kimi: Ubonile yini lokhu, ndodana yomuntu? Phenduka futhi, uzakubona izinengiso ezinkulu kunalezi. Wangingenisa egcekeni elingaphakathi lendlu kaJehova; bheka-ke, emnyango wethempeli likaJehova, phakathi kompheme ne-altare, kwakukhona amadoda angaba ngamashumi amabili nanhlanu, efulathele ithempeli likaJehova, ubuso bawo bubheke empumalanga; akhonza ilanga ebheke empumalanga. Wasesethi kimi: Ubonile yini lokhu, ndodana yomuntu? Kuyinto encane yini endlini yakwaJuda ukuba benze izinengiso abazenzayo lapha? ngokuba bagcwalise izwe ngodlame, baphinde bangicasule; bheka-ke, bafaka igatsha emakhaleni abo. Ngakho-ke nami ngiyakwenza ngokufutheka: iso lami aliyikusindisa, futhi angiyikuba nesihawu; yize bekhala ezindlebeni zami ngezwi elikhulu, nokho angiyikubazwa. Hezekeli 8:5–18.

Ngemva kokuba uHezekeli ebonisiwe isinengiso sokuqala sokumiswa komfanekiso womona emnyango wesango le-altare, waziswa ukuthi wayezoboniswa izinengezo ezinkulu kakhulu kunomfanekiso womona. Isinengiso sesibili simelelwa ngamakamelo ayimfihlo, lapho ubuholi, obumelwe njengamadoda amadala, bunikela khona umkhuleko, omelwe yimpepho, futhi bumemezela ukuthi iNkosi ilahlile umhlaba futhi ayibaboni. Kodwa uHezekeli waziswa ukuthi wayezobona izinengezo ezinkulu kakhulu kunalezi.

Isinengiso sesithathu simelelwa “ngabesifazane abakhala ngoThamusi,” kodwa kusekhona isinengiso esikhulu kunaleso, ngokuba isinengiso sesine sikhomba ubuholi bamadoda angamashumi amabili nanhlanu akhonza ilanga, imihlane yawo ibheke ethempelini.

Ekuyaniseni kwesine kumenyezelwa ukuthi “amadoda amadala” “agcwalise izwe ngodlame, aphinde abuya ukungivusa intukuthelo; bhekani, afaka igatsha emakhaleni awo.” “Usuku lokuvusa intukuthelo” luvusuku lapho inkonzo kaNkulunkulu yolaka iqala khona, njengoba kwenzeka ku-Israyeli wasendulo lapho benqaba umlayezo kaJoshuwa noKalebi mayelana neZwe Lesithembiso. Ukwenqatshwa komlayezo wokubekwa uphawu kuphawula isikhathi lapho indebe yobubi igcwele iJerusalema. UJoshuwa noKalebi bamele iqembu elincane, okuyibo abambalwa abathembekile ababubulayo futhi bekhala ngenxa yezinengiso ezisesontweni nasezweni.

Khona-ke uMose no-Aroni bawa ngobuso babo phambi kwayo yonke inhlango yomphakathi wabantwana bakwa-Israyeli. Futhi uJoshuwa indodana kaNuni, noKalebi indodana kaJefune, ababengabanye balabo abahlola izwe, badabula izingubo zabo; bakhuluma kuyo yonke inhlango yabantwana bakwa-Israyeli, bathi: Izwe esadlula phakathi kwalo ukulihlola liyizwe elihle kakhulu ngokwedlulele. Uma uJehova ethokoza ngathi, uyakusingenisa kuleli zwe, asinike lona, izwe eligeleza ubisi noju. Kuphela ningahlubuki kuJehova, futhi ningabesabi abantu bezwe; ngokuba bayisinkwa kithi; isivikelo sabo sisukile kubo, futhi uJehova unathi; ningabesabi. Kodwa yonke inhlango yathi mabakhandwe ngamatshe. Inkazimulo kaJehova

yabonakala etabernakele lenhlangano phambi kwabo bonke abantwana bakwa-Israyeli. UJehova wayesethi kuMose: Koze kube nini laba bantu bengicasula na? koze kube nini bengakholwa yimi, ngenxa yazo zonke izibonakaliso engizibonisile phakathi kwabo? Ngiyakubashaya ngesifo esiwubhadane, ngibaphuce ifa labo, ngenze ngawe isizwe esikhulu nesinamandla kunabo. Numeri 14:5–12.

“Ukucasula” okwalethwa abahlubuki encwadini kaNumeri, kanye nakuHezekeli, kusekelwe ekwenqabeni komhlubuki ukuvuma “izibonakaliso” ezabonakaliswayo. “Izibonakaliso” ezanqatshwa ngesikhathi sikaMose, kwakuyizo “izibonakaliso” ezazimelela ngokomfanekiso ukubonakaliswa kwamandla kaNkulunkulu emlandweni wamaMillerite. U-Israyeli wasendulo wamcasula uNkulunkulu ngokwenqaba “izibonakaliso” zokubonakaliswa kwamandla akhe emlandweni wabo oyisisekelo. Esikhathini sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, u-Israyeli wanamuhla naye uyeqaba (uyamfulathela) wona lowo mlando oyisisekelo owawuzoba “uphawu,” olwaluzobavumela ukuba “baqaphele” ukuphindaphindwa komlando weSikhalo Saphakathi Nobusuku, ophindwayo ezinsukwini zokugcina.

UNkulunkulu uvumela abavukeli ukuba babone ukuphindwa kokubonakaliswa kwamandla kaNkulunkulu, ngoba kwakungukuphindwa kokubonakaliswa kwamandla kaNkulunkulu okwakungeyona nje kuphela imvula yokugcina, kodwa futhi neqiniso elalizobasindisa ukube babe bephakathi kwalabo ababethanda iqiniso.

Ukuhlonzwa kweziningiso ezine zikaHezekeli isahluko sesishiyagalombili njengezimpawu zezizukulwane ezine zobu-Adventist baseLawodike kuyinxenye yomlayezo owembulwa yiNgonyama yesizwe sakwaJuda ezinsukwini zokugcina. Isizukulwane sokuqala saqala ekuvukeleni kuka-1863, kwathi eminyakeni engamashumi amabili nanhlanu kamuva, ngo-1888, kwafika ukuvukela okwaphawula ukuqala kwesizukulwane sesibili ngophawu lwamakamelo ayimfihlo. Eminyakeni engamashumi amathathu nanye kamuva, ngo-1919, ukushicilelwa kwencwadi ka-W. W. Prescott enesihloko esithi, *The Doctrine of Christ*, kwaphawula ukuqala kwesizukulwane sesithathu, uHezekeli ayesimele njengabesifazane abakhalela uTamusi. Eminyakeni engamashumi amathathu nesishiyagalombili emva kwalokho, ngo-1957, ngokushicilelwa kwencwadi ethi, *Questions on Doctrine*, kwafika isizukulwane sesine esikhomba isikhathi lapho abavukeli beyophendukela kumlayezo wokubekwa uphawu ovela empumalanga, bakhonze ilanga.

Sizoqala ukubheka isizukulwane sesibili sokuhlubuka kwe-Adventism yaseLawodikeya esafika eNgqungqutheleni Jikelele yaseMinneapolis ngo-1888. Kubalulekile ukukhumbula ukuthi zonke izinyanyiso ezine zikaHezekeli zenzeka eJerusalema; nakuba zimelela umlando oqhubekayo wokuhlubuka, zihlala zikhuluma ngokuhlubuka okwenzeka phakathi komuzi omelela i-Adventism yaseLawodikeya ezinsukwini zokugcina.

“Njengesinye sezibonakaliso zokubhujiswa kweJerusalema, uKristu wayethe, ‘Kuyakuvela abaprofethi bamanga abaningi, badukise abaningi.’ Abaprofethi bamanga bavele ngempela, bedukisa abantu, beholela izixuku ezinkulu ehlane. Izazi zemilingo nabathakathi, bezibiza ngamandla okumangalisa, badonsela abantu emva kwabo ezindaweni ezizimele zezintaba. Kodwa lesi siprofetho sakhulunywa futhi ngezinsuku zokugcina. Lesi sibonakaliso sinikezwa

njengophawu lokuBuya Kwesibili. Ngisho namanje oKristu bamanga nabaprofethi bamanga babonisa izibonakaliso nezimangaliso ukuze bayenge abafundi Bakhe. Asikuzwa yini ukukhala okuthi, ‘Bhekani, usehlane’? Izinkulungwane aziphumanga yini zaya ehlane, zithemba ukuthola uKristu? Futhi ezinkulungwaneni zemibuthano lapho abantu bethi banokuxhumana nemimoya yabafuleyo, akuzwakali yini manje isimemezelo esithi, ‘Bhekani, usemakamelweni ayimfihlo’? Yilokhu kanye okushiwo yimfundiso yokuxhumana nemimoya. Kodwa uKristu uthini? ‘Ningakukholwa. Ngokuba njengombani uvela empumalanga, ukhanye kuze kube sentshonalanga; kuyakuba njalo nokufika kweNdodana yomuntu.’ The Desire of Ages, 631.

Amagumbi ayimfihlo ayisibonakaliso semimoya, futhi isinengiso sesibili sikaHezekeli isahluko sesishiyagalombili senzeka ngaphakathi ethempelini, lapho izithombe zasemhlabeni zazilengiswe khona ngasese ezindongeni.

Ngakho ngangena ngabona; bheka, zonke izinhlobo zezinto ezinwabuzelayo, nezilo eziyizinengiso, nazo zonke izithombe zendlu ka-Israyeli, kwakulotshiwe odongeni nxazonke. Kwakumi phambi kwazo amadoda angamashumi ayisikhombisa kubadala bendlu ka-Israyeli, phakathi kwawo kwakumi uJahazaniya indodana kaShafani, yilowo nalowo ephethe isitsha sakhe sempepho ngesandla sakhe; kwase kukhuphuka ifu eliwugqinsi lempepho. Wayesethi kimi: Ndodana yomuntu, ukubonile yini lokho okwenziwa ngabadala bendlu ka-Israyeli ebumnyameni, yilowo nalowo emakamelweni ezithombe zakhe? Ngokuba bathi: INkosi ayisiboni; iNkosi ilishiyile izwe. Hezekeli 8:10–12.

UHezekeli ubona “izithombe zendlu ka-Israyeli, eziqoshiwe ezindongeni” zendlu engcwele, kodwa utshelwa ngokusobala ukuthi lokhu kuvukela kwenzeka futhi ngaphakathi “emagumbini ezithombe” omunye nomunye walawo madoda amadala. Ukuvukela okuphakathi ethempelini elingokoqobo kukhomba ukuvukela okungaphakathi ethempelini lobuntu.

“Ngokuhlanza ithempeli kubathengi nabathengisi bezwe, uJesu wamemezela umsebenzi waKhe wokuhlanza inhliziyo ekungcolisweni yisono,—ezifisweni zasemhlabeni, ezifisweni zobugovu, emikhubeni emibi, okonakalisa umphefumulo. Kucashunwe kuMalaki 3:1–3.” The Desire of Ages, 161.

Isinengiso sesibili sasimelela ukubonakaliswa kobubi ngaphakathi ebandleni, nasengqondweni zabadala okwakufanele babe ngabalindi bebandla. Ububi obabonakaliswa lapho bungububi bobumoya. Ezinsukwini zikaNowa, lapho konke ukucabanga kwezinhliziyi zabantu kwakukubi, abantu bangaphambi kukazamcolo base begcwalise indebe yabo yobubi.

UNKulunkulu wabona ukuthi ububi bomuntu babukhulu emhlabeni, nokuthi yonke imicabango yezinhloso zenhliziyi yakhe yayingobubi bodwa njalo. UGenesisise 6:5.

Isizukulwane sesibili sibonisa isikhathi lapho ukusebenzelana nemimoya kwangena kubo bobabili abaholi baseJerusalema, kanye nasekwakhekeni kwebandla ngokuhlanganyela kwe-Adventism yaseLawodisiya. Lokho “abadala bendlu ka-Israyeli” abakwenzayo “ebumnyameni,” “emakamelweni” “ezithombe” zabo, kubonisa ukuthi “yonke imicabango yezinhliziyi” zabo “yayiyimbi kuphela.” USister White ucacile ukuthi ukubhujiswa kweJerusalema kumela ukuphela

kwezwe, futhi nobufakazi bukazamcolo wezinsuku zikaNowa nabo bumela ukuphela kwezwe. Ezinsukwini zokugcina labo abenqaba ukungcweliswa yiqiniso babanjwa ukusebenzelana nemimoya, njengoba kumelwe yisinengiso sesibili sikaHezekeli isahluko sesishiyagalombili.

Isinengiso sesibili sikaHezekeli simelela ukuvukela okwaqala ngo-1888, futhi siba uphawu lwesizukulwane sesibili; kodwa ngaphezu kwalokho, u-1888, nakho konke akumelelayo noma amelwa yikho, kwaphindwa ngoSeptemba 11, 2001. USister White ukhomba ngokucacile ukuthi ngo-1888 ingelosi enamandla yesAmbulo ishumi nesishiyagalombili yehla, ngakho-ke lowo mlando umelela isikhathi lapho izakhiwo ezinkulu zaseNew York City kwakufanele ziwiswe phansi ngokuthintwa nguNkulunkulu, futhi iSambulo 18, amavesi okuqala kuya kwelesithathu, kwakufanele sigcwaliseke.

“Ukungathandi ukudela imibono ebeyakheke ngaphambili, nokwamukela leli qiniso, kwakuyisisekelo sengxenye enkulu yokuphikisa okwabonakaliswa eMinneapolis ngokumelene nomlayezo weNkosi ngoMfoweth’ uWaggoner noMfoweth’ uJones. Ngokugqugquzela lokho kuphikisa uSathane waphumelela ekuvimbeni abantu bakithi, ngezinga elikhulu, emandleni akhethekile kaMoya oNgcwele uNkulunkulu ayelangazelela ukuwanika bona. Isitha sabavimbela ekutholeni lokho kusebenza ngempumelelo okwakungaba ngokwabo ekuletheni iqiniso emhlabeni, njengoba abaphostoli balimemezela emva kosuku lwePhentekoste. Ukukhanya okumelwe kukhanyisele umhlaba wonke ngenkazimulo yako kwamelwa, futhi ngenxa yesenzo sabazalwane bakithi uqobo kugcinwe kude nezwe ngezinga elikhulu.”
Selected Messages, incwadi 1, 235.

Umlando ka-1888 wanikeza isibonelo sokwenqatshwa komlayezo wemvula yokugcina owafika ngo-September 11, 2001. U-1888 uwuphawu lwesizukulwane sesibili sobu-Adventist baseLawodikea, esimelwe yisinengiso sesibili sikaHezekeli, futhi umlando okuso ukhomba ukhulubuka okwakufanekiselwa ngabadala abangamashumi ayisikhombisa kuHezekeli. Ukukhulubuka kwabo kwakumelela ukufundisa kwemimoya, futhi kwakuhambisana nendebe yesikhathi sokuvivinywa eyayigcwaliseka ngesikhathi sikaNowa. Ukwenqatshwa komlayezo kwabonakalisa ukwenqatshwa ngabholi komlayezo wemvula yokugcina, owawuzokhomba ukufika koMaye wesithathu wobuSulumane.

“Imvula yokugcina izokwehlela abantu bakaNkulunkulu. Ingelosi enamandla izokwehla ivela ezulwini, futhi umhlaba wonke uzokhanyiswa yinkazimulo yayo.” Review and Herald, April 21, 1891.

Ubuholi obenqaba umlayezo ngo-1888 babuyisifanekiso sokwenqatshwa komlayezo wobuSulumane ngoSeptemba 11, 2001, kodwa uNkulunkulu uhlose ukuveza ukubonakaliswa kwamandla okuyinto labo baholi abayakuyibona njengengxenye yokwahlulela kwakhe phezu kwabo. Ukubonakaliswa kwamandla emvula yangemva kwenzeka ekupheleni kwesikhathi sokubekwa uphawu. Kwaqala ngoSeptemba 11, 2001, kodwa kufinyelela esicongweni sako ekupheleni kwezinsuku ezintathu nengxenye zesAmbulo ishumi nanye, lapho kufika khona “ukuzamazama komhlaba okukhulu.”

Umlayezo ka-1888 wawungumlayezo waseLawodikeya, ubizo lokugcina kubantu ababekade bekhethiweyo, ngaleso sikhathi ababesimweni sokudlulwa.

“Umlayezo esawuphiwa ngu-A. T. Jones, no-E. J. Waggoner, ungumyalezo kaNkulunkulu ebandleni laseLawodikeya, futhi maye kunoma ubani ovuma ukuthi ukholwa yiqiniso kodwa nokho engabonakalisi kwabanye imisebe ayiphiwe nguNkulunkulu.” The 1888 Materials, 1053.

Umlayezo ka-1888 wawumela umlayezo owakhomba ukuthi, lapho izakhiwo ezinkulu zeDolobha laseNew York zidilizwa ngoSeptemba 11, 2001, ubufakazi obuqondile ebandleni laseLawodikeya kwakufanele bunikezwe; futhi lobo bufakazi obuqondile bungumyalezo wobuSulumane boMaye lwesithathu, okuthi, lapho uphefumulelwa phezu kwabantu abahlehlela emuva, bube namandla okubavusela ekuphileni babe yibutho elinamandla.

“Ubufakazi obuqondile kumelwe bunikezwe emabandleni ethu nasezikhungweni zethu, ukuze kuvuswe abalele.”

“Lapho izwi leNkosi likholwa futhi lilalelwa, kuyoba khona ukuqhubekela phambili okuqinile, okungaguququki. Manje masibone isidingo sethu esikhulu. INkosi ayinakusisebenzisa kuze kube yilapho iphefumulela ukuphila emathanjeni omile. Ngizwe amazwi ekhulunywa: ‘Ngaphandle kokunyakaza okujulile koMoya kaNkulunkulu enhliziyweni, ngaphandle kwethonya lawo elinika ukuphila, iqiniso liba uhlamvu olufile.’” Review and Herald, November 18, 1902.

U-1888 uphawula ukuqala kwesizukulwane sesibili se-Adventism, kodwa futhi unikeza umugqa wesiprofetho ohambisana nezinsuku zokugcina. NgoSeptemba 11, 2001 uNkulunkulu wahola abantu abakhetha ukwamukela ukuthi ukuhlasele kwe-Islamu phezu kwesilo somhlaba kwakuyikugcwaliseka kwesiprofetho ukuba babuyele ezindleleni zakudala. Abantu bakaNkulunkulu babedinga ukubuyela emagugwini kaWilliam Miller futhi bafundiswe ngamaqiniso ayisisekelo ayebandakanya ukugcwaliseka koMaye wokuqala nowesibili, okwase kusungula ukufika koMaye wesithathu ngaleso sikhathi. Lapho labo bantu sebuyele kulezo zindlela zakudala, baholelwa ukuba babone ubungcwele bamatafula amabili kaHabakuki.

Ukuvukela kwango-1863 okumelene namatafula amabili kaHabakuki, angamagugu kaMiller futhi futhi ayizisekelo ze-Adventism, kwakuyisifaniso sokuvukela okwaphindwa ngo-September 11, 2001; ngoba futhi ubuholi be-Laodicean Adventism banikwa ithuba lokusekela amagugu kaMiller, noma ukuwala. Zonke izizukulwane ezine ze-Adventism ezimelelwe kuHezekeli isahluko 8, nazo zimelela ukuvukela kwe-Laodicean Adventism ngo-September 11, 2001.

Sizoqhubeka ukuhlonza isizukulwane sesibili sobu-Adventisti baseLawodikeya esihlokweni esilandelayo.

“UNkulunkulu wadala umuntu enothando olungamukela amaqiniso aphakade. Lolu thando kwakufanele lugcinwe luhlanzekile futhi lungcwele, lukhululekile kukho konke okungokomhlaba. Kodwa abantu bakukhiphile ukuphakade ekubalweni kwabo. UNkulunkulu, u-Alfa no-Omega, isiqalo nesiphelo, Lowo ophethe esandleni saKhe isiphetho sawo wonke

umphefumulo, ukhohliwe. Bezicabangela ukuthi banamandla olwazini, abantu baye bazithoba baze bafinyelela ezingeni eliphansi kakhulu emehlweni kaNkulunkulu.”

“Inqondo yomuntu isiphenduke eyasemhlabeni. Esikhundleni sokwembula isithombe sobunkulunkulu, yembula isithombe sobuntu. Ezindlini zayo zangaphakathi kubonakala imifanekiso yomhlaba. Izenzo ezihlazisayo ezazibusa ezinsukwini zikaNowa, ezabeka abakhileyo baleso sikhathi ngale kwethemba lensindiso, ziyabonakala namuhla.” Signs of the Times, December 18, 1901.