

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodisiya - Inombolo Yeshumi Nanhlanu

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Inombolo Yeshumi Nanhlanu

Ngiphikelela ngokuthi kubalulekile ukuqonda ukuxhumana kophawu lwezizukulwane ezine nomlayezo wemvula yokugcina ukuze kube nethemba elingcono kakhulu lokuqaphela ukubaluleka kwamavesi amane okuqala kaJoweli isahluko sokuqala. UJoweli uhlabelela ingoma yesivini, kodwa isigaba sakhe sokuqala siyinhlangano yesiprofetho yesivumelwano nezizukulwane ezine.

Wasesethi ku-Abrama: Yazizizukulwane ezine ukuthi inzalo yakho iyakuba ngumfokazi ezweni elingesilo elayo, futhi iyakubakhonza; bona bayakuyicindezela iminyaka engamakhulu amane; futhi naleso sizwe abayakusikhonza ngiyakusahlulela; emva kwalokho bayakuphuma benempahla enkulu. Kepha wena uyakuya koyihlo ngokuthula; uyakumbelwa usumdala kakhulu. Kodwa esizukulwaneni sesine bayakubuyela lapha futhi; ngokuba ububi bama-Amori abusagcwalanga. Genesis 15:13–16.

Lesi siqephu siyisiprofetho esagcwaliseka ngokuphila kukaMose. Lapho incwadi kaJoweli iqala ingoma yesivini ngokubhekisa ezizukulwaneni ezine zokubhujiswa okwandayo, ihlanganisa incwadi kaJoweli nesizukulwane sesine nesokugcina esingokwesiprofetho. Leso sizukulwane siyiso “isizukulwane esikhethiweyo” sikaPetru, esabizelwa ukuphuma ebunmyameni singene “ekukhanyeni kwaKhe okumangalisayo.” Siqhathaniswa nesinye isizukulwane esihambisana naso, esimelelwa njengesizukulwane sezinyoka ezinobuthi. Leso sizukulwane sesine nesokugcina simelwe nguJohane, oyisibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane, “ababiziweyo, nabakhethiweyo, nabathembekileyo.”

Abizelwe ngesikhathi sika-9/11, bakhethwa eMemezweni Waphakathi Kwamabili, futhi bathembeka enkingeni yomthetho weSonto, njengalokhu abaLevi bathembeka ekuvukeleni kwenkonyane yegolide kuka-Aroni nokukaJerobowamu. Imiphefumulo ehlanjululwa njengesiliva kuMalaki 3 ingabaLevi abakhethwa ngesikhathi somlayezo weMemezelo Waphakathi Kwamabili, ngokuba ukubekwa uphawu kufezwa ngokuchichima kukaMoya oNgcwele, futhi kwenziwa yikho.

Esihlokweni esedlule saveza imikhondo emlandweni kaMose, uDade White amkhomba njengou-alpha wesiprofetho seBhayibheli, oxhumana ngokwesiprofetho noKristu njengo-omega wesiprofetho seBhayibheli. UMose uyitshe lesisekelo, kanti uKristu uyitshe lokuphetha. Bobabili bayizimpawu zokukhululwa esonweni, njengoba kumelwe ukukhululwa eGibhithe ngoMose. Nokho zonke izibonakaliso zamandla kaNkulunkulu ezenzeka ngesandla sikaMose, zadlulwa kakhulu, lapho uKristu eqinisa isivumelwano nabaningi isonto elilodwa. UMose ungu-alpha futhi uKristu ungu-omega, kanti u-omega uyinombolo “22” futhi u-alpha uyinombolo “1.”

Uma sibhekene noMose, sithola ukuthi ukukhululwa okugcwele ubufakazi bakhe obungokwesiprofetho kumiswe ngaphakathi emanzini. Ukukhululwa kwakhe emanzini oMfula iNayile ekuzalweni kwakhe kwakungumfanekiso kaNowa esemkhunjini. Ubhaphathizo eLwandle oluBomvu luhambisana noNowa nabayisishiyagalombili ababesemkhunjini, lona-ke luhambisana nobhaphathizo lukaJoshuwa eMfuleni iJordani, olwaphindwa nguKristu kuleyo ndawo yona leyo. Ubufakazi bukaMose buqala ngokukhululwa eMfuleni iNayile futhi buphetha osebeni loMfula iJordani. Ubhaphathizo lukaKristu lwalungukugcotshwa Kwakhe ukuze afakaze iminyaka emithathu nengxenywe eholela ekufeni Kwakhe, okwakumelwe ekuqaleni ekubhaphathizweni Kwakhe. Ekuvukeni Kwakhe kwakukhona amaconsi ambalwa kwaze kwaba ngukuthululwa okuphelele ngePhentekoste.

Isithembiso sesivumelwano sikaNkulunkulu esintwini siqala ngoNowa, kanti isithembiso saKhe sesivumelwano kubantu abakhethiweyo ngo-Abrahama sagcwaliseka ngoMose. UMose, i-alpha, wayeyisifanekiso sikaJesu, i-omega, owayezakuza aqinise isivumelwano “nabangingi,” hhayi nabantu abakhethiweyo kuphela. Njengesifanekiso sikaKristu, ukuzalwa kukaMose kuhambisana nesivumelwano esanikwa uNowa, uthingo lwenkosazana luyisibonakaliso sabo bonke abantu. UMose futhi uhambisana nesivumelwano esanikwa abantu abakhethiweyo, ukusokwa kuyisibonakaliso sabantu abakhethiweyo. Umsebenzi wesivumelwano sikaMose wawungowaba “nabangingi,” hhayi owabantu abakhethiweyo kuphela. Ukube kwakungenjalo, babengeke bahlale behlushwa yisixuku esixubile.

Maphakathi kwazo zonke lezo “zamanzi ensindiso” ezehlukahlukene ezimelelwe kuyo yonke impilo kaMose, ubhaphathizo lwaseBethabara eMfuleni iJordani luhlanganisa ukuqala komlando wesivumelwano sika-Israyeli wasendulo eZweni Lesithembiso nesiphetho somlando waso, phakathi nesonto uKristu aqinisa ngalo isivumelwano nabangingi. Ubhaphathizo lukaKristu luhambisana nobhaphathizo luka-Israyeli wasendulo, futhi yomibili le milando ikhuluma ngokuvuka Kwakhe lapho ephefumula amathonsi ambalwa emvula, ngaphambi kwezihlambi zemvula ezichichimayo ngePhentekoste ezinsukwini ezingamashumi amahlanu kamuva. Wonke umugqa we-alpha ne-omega, ngokukaMose kuya kuKristu, uvezwa phakathi kwamanzi ensindiso.

“Ekufundiseni laba bafundi, uJesu wabonisa ukubaluleka kweTestamente Elidala njengobufakazi bomsebenzi waKhe. Manje abangingi abathi bangamaKristu bayalilahla iTestamente Elidala, bethi alisasebenzi ngalutho. Kodwa lokhu akusikho ukufundisa kukaKristu. Walibeka phezulu kangaka enanini lalo waze wathi ngesinye isikhathi, ‘Uma bengalaleli uMose nabaprofethi, abayikukholiswa, noma kungavuka umuntu kwabafuleyo.’ Luka 16:31.

“Yizwi likaKristu elikhuluma ngabokhokho nabaprofethi, kusukela ezinsukwini zika-Adamu kuze kube yizigcawu zokuphetha zesikhathi. UMsidisi wembulwa eTestamenteni Elidala ngokucacileyo njengaseLisha. Kungukukhanya okuvela esikhathini esedlule sesiprofetho okuletha ukuphila kukaKristu nezimfundiso zeTestamente Elisha obala nobuhle. Izimangaliso zikaKristu ziyisibonakaliso sobuNkulunkulu Bakhe; kodwa ubufakazi obunamandla ngokwengeziwe bokuthi unguMhlengi womhlaba butholakala ekuqhathaniseni iziprofetho zeTestamente Elidala nomlando weTestamente Elisha.” The Desire of Ages, 799.

Ezihlokweni eziphathelene nencwadi kaJoweli, besilokhu “siqhathanisa iziprofetho zeTestamente Elidala nomlando weLisha,” kanye nomlando ka-Israyeli ongokomoya wesimanje. Kungakhathaliseki ukuthi yiTestamente Elidala noma Elisha, noma umlando wezingelosi ezintathu owaqala ngo-1798, yonke leyo migqa imelelwa “njengezwi likaKristu.” Ubufakazi obulotshiwe beBhayibheli nobeMoya Wokuprofetha buyizwi likaKristu, futhi izwi likaKristu liyizwi laLowo oyiZwi likaNkulunkulu.

“Izwi” leZwi likaNkulunkulu lingumyalezo kaNkulunkulu njengoba limelwe eZwini laKhe elilotshiwe. Umyalezo waKhe ezinsukwini zokugcina ungumyalezo wemvula yokugcina, ohlanganisa imvula yokuqala, ilandelwe yimvula yokuqala neyokugcina, ngokukaJoweli.

UJohane uMembuli umelela abayizinkulungwane eziyikhulu namashumi amane nane ababuyela ezindleleni zakudala, ngokuba uzwa “izwi” emva kwakhe. “Izwi” elingemuva liyizwi likaKristu “kusukela ezinsukwini zika-Adamu” kuya phambili.

Ngase ngiphenduka ukuze ngibone izwi elalikhuluma nami. Kuthe sengiphendukile, ngabona izinti zezibani zegolide eziyisikhombisa. IsAmbulo 1:12.

Leli vesi limelela ikhefu esahlukweni sokuqala, ngoba kuze kube yivesi eledlule uJohane wayesesihlahleni esiqanjwa ngokuthi iPhatmose, kodwa evesini leshumi nambili uyaphenduka, futhi kusukela lapho kuya phambili uJohane useNdaweni Engeweze yaseZulwini. Lapho ephenduka, wenza kanjalo, ngoba evesini leshumi wayezwile izwi ngemuva kwakhe.

NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, elinjengelophondo, lithi: Mina ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi, Lokho okubonayo, kulobe encwadini, ukuthumele emabandleni ayisikhombisa ase-Asia; e-Efesu, naseSmirna, nasePergamose, naseThiyathira, naseSardesi, naseFiladelfiya, naseLawodikeya. IsAmbulo 1:10, 11.

UJohana umelela labo abezwa izwi likaKristu ngemva kwabo. Uzwa umlayezo wecilongo kaJeremiya wokuba kubuyelwe ezindleleni zasendulo, izindlela ababi benqaba ukuhamba kuzo, kanye necilongo lesixwayiso abalenqabayayo ukulilalela. UJohane walalela, futhi izwi elalingemva kwakhe lazichaza njengo-Alfa no-Omega—Lowo obonakalisa indlela entsha, kanye nendlela endala.

futhi phakathi kwezinti zezibani eziyisikhombisa kwakukhona ofana neNdodana yomuntu, embethe ingubo efinyelela ezinyaweni, eboshwe esifubeni ngebhande legolide. Ikhanda lakhe nezinwele zakhe kwakumhlophe njengoboya bezimvu, kumhlophe njengeqhwa; namehlo akhe ayenjengelangabi lomlilo; nezinyawo zakhe zinjengethushi elicwengekileyo, kungathi ziyavutha esithandweni somlilo; nezwi lakhe linjengokuduma kwamanzi amaningi. Wayephethe esandleni sakhe sokunene izinkanyezi eziyisikhombisa; emlonyeni wakhe kwaphuma inkemba ebukhali esika nhlangothi zombili; nobuso bakhe babunjengelanga elikhanya emandleni alo. IsAmbulo 1:13–16.

Evesini leshumi nambili uJohane uyaphenduka abone umbono kaKristu, uDade White awuvumelanisa nombono kaKristu uDaniyeli aba nawo, okuwumbono u-Isaya, uJeremiya,

uHezekeli noPawulu aba nawo.

“Ngilangazelela ngokushisekela okukhulu isikhathi lapho izigameko zosuku lwePhentekoste ziyophindwa ngamandla amakhulu kakhulu kunalawo abonakala ngaleso sikhathi. UJohane uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; umhlaba wakhanyiswa yinkazimulo yayo.’ Khona-ke, njengangesikhathi sePhentekoste, abantu bayolizwa iqiniso likhulunywa kubo, yilowo nalowo ngolimi lwakhe.”

“UNkulunkulu angaphefumulela ukuphila okusha kuwo wonke umphefumulo ofisa ngobuqotho ukumkhonza [u-Adamu nesigodi samathambo sikaHezekeli], futhi angathinta izindebe ngamalahle avuthayo avela e-altare [u-Isaya], abenze bakhulume ngobuciko bencoma Yena. Izinkulungwane zamazwi ziyogcwaliswa ngamandla okumemezela amaqiniso amangalisayo eZwi likaNkulunkulu. Ulimi olingingizayo luyokhululwa [olunye ulimi luka-Isaya], futhi abanamahloni bayokwenziwa baqine ukuze bafakaze ngesibindi iqiniso. Sengathi iNkosi ingasiza abantu bayo ukuba bahlanze ithempeli lomphefumulo kukho konke ukungcola [abaLevi bakaMalaki], futhi balondoloze ukuhlangana okusondele kangaka nayo ukuba babe ngabahlanganyeli bemvula yokugcina lapho seyithululwa.” Review and Herald, Julayi 20, 1886.

Umbono esiwucabangayo uhlanganisa incazelo yezwi likaKristu. Lapho uJohane ephenduka ezwa izwi likaKristu, linjengomsindo “wamanzi amaningi.” Lapho izwi likaKristu likhuluma ngesivumelwano saKhe nabantu noma nabantu abakhethiweyo, lihlotshaniswa namanzi amaningi. Umlayezo kaDaniyeli isahluko sesikhombisa kuya kweseshiyagalolunye wavulwa ngo-1798, kwase kuthi ngo-1989 wavulwa umlayezo kaDaniyeli isahluko seshumi kuya kweseshumi nambili. U-1798 uhlotshaniswa nezwi lomfula i-Ulai, kanti u-1989 uyizwi lomfula i-Hiddekel.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu kwanikezwa ikakhulukazi ngenxa yalezi zinsuku zokugcina. Imibono ayibona osebeni lwe-Ulai nolwe-Hiddekeli, imifula emikhulu yaseShinari, manje isisesimweni sokugcwaliseka, futhi zonke izehlakalo ezabikezelwa zizofezeka maduze.” Testimonies to Ministers, 112.

UMfula iJordani uyisixhumanisi phakathi komlando wesivumelwano se-alpha nomlando wesivumelwano se-omega kwa-Israyeli wasendulo. Igama elithi Jordani lisho “owehlayo” futhi limelela uKristu “owehlayo omkhulu.”

Makube kini lo mqondo owawukuKristu Jesu futhi: Yena, ekhona esesimweni sikaNkulunkulu, akakuthathanga njengokuphangwa ukufana noNkulunkulu; kodwa wazidela, wathatha isimo senceku, wenziwa waba sesimweni sabantu; kwathi esetholakele ngokubukeka njengomuntu, wazithoba, walalela kwaze kwaba sekufeni, yebo, ekufeni kwesiphambano. KwabaseFilipi 2:5–9.

UMfula iJordani umele uKristu, “owebla kakhulu,” futhi iJordani iyisixhumanisi phakathi komlando we-alpha nowe-omega wabantu bakaNkulunkulu abakhethiweyo, abanikwa isivini ukuba basilondoloze. Amanzi kaMose okukhululwa amele izwi likaKristu, elingezwakala uma umphefumulo ubungaphenduka nje, ukuze uzwe “izwi elingemva kwabo,” futhi izwi ababeyolizwa ngaleso sikhathi liyilo—izwi lamanzi amaningi. Kusukela kuzamcolo kaNowa kuze kube

sekubhujisweni kweJerusalema ngo-70 AD, amanzi okukhululwa abekwa njengizimpawu zendlela kubantu besivumelwano bakaNkulunkulu. Lezo zimpawu zendlela zimele umlando wangaphakathi wabantu bakaNkulunkulu besivumelwano sokugcina, abayizinkulungwane eziyikhulu namashumi amane nane. Amanzi anika umfula iJordani avela emazoleni naseqhweni okuqongelela ezintabeni zaseHermoni, ezakha imithombo esenyakatho yoMfula iJordani.

Ingoma yezinyathelo kaDavide. Bhekani, kuhle kangakanani, kumnandi kangakanani ukuba abazalwane bahlale ndawonye ngobunye! Kufana namafutha ayigugu asekhanda, ehlela entshebeni, yebo, entshebeni ka-Aroni; ehlela emaphethelweni ezingubo zakhe; Kufana namazolo aseHermoni, nanjengamazolo ehlela ezintabeni zaseSiyoni; ngokuba lapho uJehova wayala isibusiso, yebo, ukuphila kuze kube phakade. AmaHubo 133:1–3.

Lawo manzi futhi akhiqiza umhume kaPani, ichibi elijulile, elisemgedeni otholakala ePaniumi kaDaniyeli 11:13–15, naseKesariya Filipi ezinsukwini zikaPetru. Imithombo engenhla yoMfula iJordani nayo ikhiqiza ichibi likaSathane lomgede kaPani. Izwi lamanzi amaningi libonisa ukuthi impikiswano enkulu phakathi kukaKristu noSathane yaqala eziqongweni eziphakeme zezintaba zaseHermoni.

Mina-ke ngiyakutshela, ukuthi wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awasoze alinqoba. Mathewu 16:18.

Igama elithi “Hermoni” lisho “elingcwele, elingwelisiweyo, elizinikele, noma elihlukaniselwe,” futhi liyisibonakaliso seZulu, umthombo wawo wonke amanzi nesiqalo sempikiswano enkulu njengoba imelwe “ngamasango esihogo,” okuyiyona nkulumo uJesu ayinamathisela emhumeni kaPani ngesikhathi eseKesariya Filiphi. Kuleso simo igama likaSimoni Bharijona laguqulwa laba nguPetru. USimoni usho ukuthi ‘olalelayo,’ kanti uBharijona usho ukuthi ‘indodana yejuba.’ USimoni wayeyisibonakaliso somphfumulo owayezwile umlayezo wokubhaphathizwa kukaJesu owawumelwe nguMoya oNgcwele ngesimo sejuba. Njengolaleleyo umlayezo wokubhaphathizwa kukaKristu, uPetru uyaguqulwa, emele abangu-144,000. UPetru wawalwa uphawu esePhaniyumi, okuyivesi leshumi nantathu kuya kweleshumi nanhlanu kuDaniyeli ishumi nanye.

Emanzini aseHermoni, umfula iJordani, uphawu lukaKristu—owehlayo omkhulu—uphetha uhambo lwawo eLwandle Olufile. Usuka eZulwini, lapho umsobo wokuphila uqhamuka khona, uKristu wehlela ekufeni kwesiphambano, okufanekiselwa yiLwandle Olufile. Ugu lweLwandle Olufile luyindawo yomhlaba evuleke obala ejule kunazo zonke emhlabeni. Umfula iJordani owehlayo, wehlela ezingeni lamanzi eliphansi kunawo wonke emhlabeni, njengoba noKristu wehlela ekufeni kwakhe esiphambanweni. Kusukela emanzini okuphila kuye emanzini okufa, uMfula iJordani umele ukwehla kukaKristu esuka ezulwini eya esiphambanweni.

Izindikimba ezibalulekile zesiprofetho seBhayibheli zihlotshaniswa namanzi, futhi isiprofetho seBhayibheli siyizwi likaKristu, eliyizwi lamanzi amaningi. Isifebe saseBhabhiloni sihlezi phezu kwamanzi amaningi, futhi amanzi oMfula i-Ewufathe ayomiswa ukuze kulungiswe indlela yamakhosi asempumalanga, futhi abathengisi namakhosi bema kude bakhale ngokuba imikhumbi yaseTharishishi ibhujisiwe phakathi kolwandle, futhi isivumelwano sokufa izidakwa zakwa-Efrayimi ezasamakela lapho zizifihla ngaphansi kwamanga, sichithwa yisikhukhula

esikhukhulayo somthetho weSonto weSonto wobupapa.

Lapho uDade White ekhuluma “ngemifula emikhulu yaseShinari,” ubhekisela emiFuleni iTigrisi ne-Ewufrathe. Lawo manzi angalandelwa abuyele eNsimini yase-Edene, lapho eyimifula yesithathu neyesine ephuma e-Edene.

Igama lomfula wesithathu linguHidekeli; yiwo ogeleza ngasempumalanga kwe-Asiriya. Nomfula wesine yi-Ewufrathe. Genesis 2:14.

IHidekeli yiTigris, futhi, kambe, i-Ewufrathe yayiyi-Ewufrathe, nakuba izazi-mlando zesimanje nezazi zemfundiso yenkolo zingavumelani. Ziphikelela ngokuthi i-Ulayi yayingewona umfula omkhulu, kodwa kwakuyimsele wamanzi owenziwe ngabantu ePheresiya, hhayi eShinari. Labo baphathi begunya abangabantu abafanayo bakhomba ukuthi imifula emibili kuphela ebalulekile nganoma iyiphi indlela ehlotshaniswa neShinari kwakuyiTigris ne-Ewufrathe, futhi umprofethikazi uthi i-Ulayi neHidekeli kwakuyizi “mifula emikhulu yaseShinari.”

Amazwi omprofethikazi ngomyalezo wamanzi aphikisana nochwepheshe besimanje, njengoba kwenza nochwepheshe basendulo—abaphikisa umyalezo kaNowa wamanzi. Siyaziswa ukuthi imibono emibili emelwe yileyo mifula emibili isesenqubweni yokugcwaliseka, ngakho-ke konke okumelelwe phakathi kwaleyo mibono emibili eyanikezwa “yileyo mifula emibili emikhulu yaseShinari,” kuzofezeka maduzane. Umyalezo ohambisana naleyo mifula uyizwi likaKristu, ngokuba izwi Lakhe linjengamanzi amaningi. ITigrisi ne-Ewufrathe zimelela isihloko esikhulu sesiprofetho, futhi ubufakazi bayo buhlobene nesivumelwano uMose we-alpha asimisa, okuyiso kanye leso sivumelwano uKristu we-omega asiqinisa.

Eziphrofethweni iTigris imele i-Asiriya, kanti i-Ewufrathe yiBhabhiloni. Kulo mbandela ziyilezi zizwe ezimbili ezinamandla, ezimelelwe njengezingonyama nguJeremiya, ezaziyaquqala ukuthumba umbuso wasenyakatho, bese kuthi emva kwalokho zithumbe nombuso waseningizimu.

U-Israyeli uyimvu ehlakazekile; amabhubesi ayamxosha: kuqala inkosi yase-Asiriya yamqeda; kanti ekugcineni lo Nebukadireza, inkosi yaseBabiloni, uphule amathambo akhe. Jeremiya 50:17.

Kokubili i-Asiriya neBabiloni kwakuyizitha zasenyakatho maqondana nanoma yimuphi umbuso wakwa-Israyeli, ngakho-ke kuyizifaniso zenkosi yomgunyathi yasenyakatho—amandla obupapa. Ngokuyisisekelo, amasiko ezombusazwe nezokholo afanayo enziwa yilawa mandla amabili avela endaweni efanayo yamasiko, kodwa isakhiwo sezombusazwe sase-Asiriya sagcizelela ubuciko bokubusa kombuso, kuyilapho iBabiloni yagcizelela ubuciko bokuphatha ibandla, nakuba kufana kakhulu. IRoma yobuhedeni neRoma yobupapa kwezinye izigaba kuyafana, kodwa noma kunjalo, iRoma yobuhedeni imelela ubuciko bokubusa kombuso kanti iRoma yobupapa imelela ubuciko bokuphatha ibandla. I-Asiriya, ebudlelaneni besiprofetho neBabiloni, yayingumbuso wobuciko bokubusa kombuso, yalandelwa yiBabiloni, amandla afanayo agcizelela ubuciko bokuphatha ibandla. I-Asiriya yamele iRoma yobuhedeni kanti iBabiloni imelela iRoma yobupapa. Wonke la mandla amane anyathela phansi indawo engewele kaNkulunkulu nebandla laKhe. I-Asiriya ihlotshaniswa neTigrisi kanti iBabiloni ne-Ewufrathe. Lokhu kuvumelana nokoma ko-Ewufrathe

encwadini yeSambulo, ukulungiselela indlela yamakhosi asempumalanga njengoba kufanekiswa umsebenzi kaKoresi ekuphambukiseni i-Ewufrathe ukuze awehlise iBabiloni. IBabiloni iyi-Ewufrathe; i-Asiriya iyi-Tigrisi.

Inkosi yasenyakatho esiprofethweni inqoba umhlaba ngesikhathi senhlekelele yomthetho weSonto, bese kuthi ngemva kwalokho iwe; kodwa ukunqoba kuvame ukumelwa njengesikhukhula esikhukhulayo. Indaba yenkosi yasenyakatho, njengoba imelwe yi-Asiriya neBhabhiloni, ifanekiswa yimifula, ngokuba indaba ixoxwa yizwi lamanzi amaningi.

Izwe eliphakathi kwemifula emibili libizwa ngokuthi iMesopotamiya, okusho ukuthi 'izwe eliphakathi kwemifula emibili.' Lemifula emibili imelela amandla asenyakatho uNkulunkulu awasebenzisayo ukuze ashaye abantu baKhe abahlubukayo ngokubahlakazela ekuthunjweni. Omunye wemifudlana eyingxenywe yezwi lamanzi amaningi utholakala egameni elithi "Padanaram," okukhulunywa ngalo izikhathi eziyishumi kuphela emiBhalweni. Ukukhulunywa kwalo kokuqala kuhlobene nesivumelwano, ngoba kuveza izimpande zegazi zikaRebekah, umka-Isaka. Ivesi lithi:

UIsaka wayeneminyaka engamashumi amane lapho ethatha uRebeka waba ngumkakhe, indodakazi kaBethuweli umSiriya wasePhadani-aramu, udadewabo kaLabani umSiriya.

Ukuphela kweminyaka engamashumi amane kubonisiwe phezu kofakazi abathathu bakaMose njengokuholela eKadeshi, ku-1863, nasemthethweni weSonto. Umshado ka-Isaka ungumshado wesivumelwano ofanekisela umshado kaKristu nabayizinkulungwane eziyikhulu namashumi amane nane emthethweni weSonto, okuyi-1863, okuyiKadeshi, okuyisiphetho somlando wesivumelwano weminyaka engamashumi amane. URebeka wayeyindodakazi yomSiriya futhi engudadewabo kaLabani umSiriya, (owathi esizukulwaneni esilandelayo somlando wesivumelwano, wephula isivumelwano noJakobe indodana ka-Isaka.)

UBhethuweli usho "indlu yencithakalo" noma "umbhubhisi," ngakho uRebeka wayeyindodakazi "yendlu yombhubhisi." ISiriya lisho izwe eliphakeme nethafa eliphakeme, kanti iPhadani-Aramu lisho iMesophothamiya, noma izwe eliphakathi. URebeka wayevela ohlwini lwegazi lwamaSiriya ababevela eMesophothamiya, izwe eliphakeme eliphakathi "kweTigrisi lase-Asiriya" kanye "ne-Ewufrathe laseBhabhiloni," abamele amabhubesi iNkosi eyawasebenzisa ukusakaza izimvu zayo ezihlubukileyo. Indlu yababhubhisi yahlanganiswa nendlu kaNkulunkulu emshadweni ka-Isaka noRebeka. Akusikho ukwenzeka nje ukuthi ekukhulunyweni kokuqala kwePhadani-Aramu, le mifula emibili emele inkosi engokwesiprofetho yasenyakatho, emelwe njengesikhukhula esichichimayo, iqale ukukhulunywa ngakho kuGenesis 25:20.

Ukuxhumana kwendlu yencithakalo nabantu bakaNkulunkulu besivumelwano kuyaqhubeka lapho uJakobe ebaleka ku-Esawu, agcine esefika kwaLabani umalume wakhe, futhi lapho akhonza izikhathi ezimbili zezinsuku eziyi-2520 ukuze azuze umshado wesivumelwano olandelayo. Omunye umshado uphetha ngokuhlakazeka kombuso wasenyakatho wakwa-Israyeli, kanti omunye umshado uphetha ngokuhlakazeka kombuso waseningizimu. Lapho isikhathi sokuhlakazeka sale mibuso emibili ngokwahlukana siphela ngo-1798 nango-1844, umshado uJakobe awusebenzela phakathi nezikhathi ezimbili ze-2520 wagcwaliseka, njengoba umkhwenyana eza emshadweni

ngo-Okthoba 22, 1844.

Ngabe-ke uKristu washada noLeya, okusho ukuthi “okhathele futhi odiniwe,” noma washada noRasheli, okusho ukuthi “umhambi omuhle”? ULeya noRasheli bamele izigaba ezimbili zezintombi ezihambayo, intombi eyodwa “ekhathele” nenye intombi “ehamba kahle” endleleni eya ekushadeni noJakobe ngo-Okthoba 22, 1844.

“Babekhanyiselwe ukukhanya okukhazimulayo emva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi lokhu kwakuyi-‘midnight cry.’ Lokhu kukhanya kwakukhanyisa kuyo yonke indlela, futhi kwakunikeza ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Uma begcina amehlo awo ethe njo kuJesu, owayengaphambi kwawo, ewahola eya emzini, ayevikelekile. Kodwa ngokushesha abanye bakhathala, bathi umuzi usekude kakhulu, nokuthi babelindele ukuthi ngabe base bewungenile ngaphambili. Khona-ke uJesu wayebakhuthaza ngokuphakamisa ingalo yaKhe yokunene ekhazimulayo, kwase kuphuma ekhalweni laKhe ukukhanya okwakuzunguza phezu kwebandla labalindele ukufika, base bememeza bathi, ‘Alleluia!’ Abanye, ngokuxhamazela, bakuphika ukukhanya okwakungemuva kwabo, bathi kwakungeyena uNkulunkulu owayebaholile wabayisa kude kangaka. Ukukhanya okwakungemuva kwabo kwacima, kwashiya izinyawo zabo ebumnyameni obuphelele, base bekhubeka, balahlekelwa ukubona uphawu noJesu, bawa basuka endleleni behlela ezweni elimnyama nelikhohlakele elingezansi.” Early Writings, 15.

Ngo-1844, inhlangotho yamaMillerite yaseFiladelfiya yangena emshadweni. Umshado wango-Okthoba 22, 1844 wehlukana izigaba ezimbili zabakhulekeli ezimelwe nguRasheli noLeya. URasheli umele isigaba esasihambe ngempumelelo endleleni eya emshadweni wango-Okthoba 22, 1844, kodwa isigaba sikaLeya sakhathala. Base behlukaniswa, kwase kuqala inqubo yokuvivinywa kwengilosi yesithathu khona impela lapho inqubo yokuvivinywa yoMemezelo Waphakathi Nobusuku yaphetha khona.

Umshado wawusiqalile, futhi wawuzoqhubeka ube usupheleliswa futhi uvivinywe. Umshado waphelile ngo-1846, kwase kuqala inqubo yokuvivinywa kwengilosi yesithathu. Ngo-1849 nango-1850 iNkosi yayelula isandla saYo okwesibili ukubuthela insali yaYo. Ngaleso sikhathi itafula lesibili likaHabakuki labekwa emlandweni, njengoba lifanekiselwa isethi yesibili yeMiyalo. Emva kokuba uMose ephule isethi yokuqala, isethi yesibili yamatafula yabekwa obala. Ishadi lika-1850 lathatha indawo yelika-1843, futhi ngo-1850, ukuvivinywa kuka-Israyeli wasendulo njengomlobokazi kaNkulunkulu wesivumelwano esisha kwaqhubeka kubheke eKadeshi naku-1863.

Ngowe-1856, amanzi amaningi avela emifuleni emibili eza ngopheni lukaHiram Edson. Ukukhanya okuphathelene “nezikhathi eziyisikhombisa” okwafika ngopheni luka-Edson, kwakuyikho ukukhanya okwakumelwe yileyo mifula emibili eyaqala ubufakazi bayo besiprofetho eNsimini yase-Edene. INsimu yase-Edene iyisibonakaliso sokuvukela kwesintu umthetho kaNkulunkulu, futhi iyindawo lapho amanzi emifula i-Ulai ne-Hiddekel aqala khona uhambo lwawo. Le mifula ihamba kuwo wonke umlando wesivumelwano, ngokuba leyo Nsimi, okuyisibonakaliso sokuvukela, iyona futhi lapho kwabulawa khona iwundlu ukuze kunikezwe

izembatho zokuthatha indawo yamahlamvu omkhiwane ayephezu kuka-Adamu no-Eva. Umlando wesivumelwano uqala ngesivumelwano sokuphila phakathi kuka-Adamu noNkulunkulu. Leso sivumelwano, esimelwe ngumuthi wokuphila, saholela esivumelwaneni esaphulwa ngu-Adamu no-Eva, okwaqalisa isivumelwano esisha sokuphila, lapho iWundlu elahlatshwa kusukela ekusekelweni kwezwe lanikeza isembatho kulowo mbhangqwana owawunqunu futhi ulahlekile. Le mifula emibili egeleza isuka kuleyo Nsimi ekugcineni iba yizibonakaliso zamandla uNkulunkulu awasebenzisayo njengentonga Yakhe yokujezisa.

Maye Asiriya, induku yolaka lwami, nenduku esesandleni sakhe ingukufutheka kwami. Ngiyakumthuma amelane nesizwe esingamhloniphi uNkulunkulu, nangabantu bolaka lwami ngiyomnika umyalo wokuthumba impango, nokuphanga inyamazane, nokubanyathela phansi njengodaka lwezitaladi. U-Isaya 10:5, 6.

Leyo mifula emibili yaphuma e-Edene yangena ohlwini lozalo lukaRebeka nasemshadweni wakhe wesivumelwano no-Isaka, yaqhubekela kuJakobe, lapho amanzi aleyo mifula emibili emelwa khona njengezikhathi ezimbili ezihlukene eziyisikhombisa. Khona-ke, leyo mifula emibili efanayo igeleza ezahlukweni eziyisithupha zokugcina zikaDaniyeli, lapho izahluko ezintathu zimelwa ngumfula ngamunye. Omunye umfula umelela ukwanda kolwazi okwavulwa ezahlukweni zesikhombisa, zesishiyagalombili, nezesishiyagalolunye, kanti omunye umfula umelela ukwanda kolwazi okwavulwa ezahlukweni zeshumi, zeshumi nanye, neshumi nambili.

Izahluko zesikhombisa, zesishiyagalombili, nezeshumi ziyethulwa njengombono wase-Ulai, kanti uKristu uvezwa ngendlela efanayo ezahlukweni zeshumi, zeshumi nanye, nezeshumi nambili. Kuyo yomibili imibono yemifula, emelwe izahluko ezintathu—uKristu uvezwa emi phezu kwamanzi.

Kwase kwathi, lapho mina, yebo mina Daniyeli, sengiwubonile umbono, ngafuna incazelo yawo; bheka, kwema phambi kwami okwakunjengesimo somuntu. Ngase ngizwa izwi lomuntu liphuma phakathi kwezindonga zoUlai, elamemeza lathi: Gabriyeli, yenza lo muntu aqonde umbono. Daniyeli 8:15, 16.

Umbono kaKristu esahlukweni seshumi uyafana nombono uJohane awubona eSambulweni isahluko sokuqala, futhi embonweni kaDaniyeli wesahluko sesishiyagalombili uPalimoni uphezu kwamanzi, njengalokho ayenjalo esahlukweni seshumi nambili, lapho ayembethe khona ilineni.

“Ngesikhathi sokuvakasha kukaGabriyeli, umprofethi uDaniyeli wayengakwazi ukwamukela eminye imfundiso; kodwa eminyakeni embalwa kamuva, efisa ukwazi ngokwengeziwe ngezindaba ezazingakachazwa ngokuphelele, waphinde wazimisela ukufuna ukukhanya nokuhlakanipha kuNkulunkulu. ‘Ngalezo zinsuku mina Daniyeli ngangilila amasonto amathathu ephelele. Angidlanga sinkwa esimnandi, inyama newayini akungenanga emlonyeni wami, futhi angizigcodlanga nakancane.... Ngase ngiphakamisa amehlo ami, ngabheka, bheka, nansi indoda ethile yembethe ilineni, izinkalo zayo ziboshwe ngegolide elicolekileyo lase-Ufazi. Umzimba wayo wawunjengeberili, nobuso bayo bunjengokubonakala kombani, namehlo ayo enjengezibani zomlilo, nezingalo zayo nezinyawo zayo zinjengombala wethusi eliphucuziweyo, nezwi lamazwi ayo linjengezwi lesixuku.’”

“Akekho omunye ongaphansi kweNdodana kaNkulunkulu owabonakala kuDaniyeli. Le ncazelo iyafana naleyo eyanikezwa uJohane lapho uKristu embulwa kuye esiqhingini sasePatmosi. INkosi yethu manje iza nenye ingelosi yasezulwini ukuze ifundise uDaniyeli lokho okuyokwenzeka ezinsukwini zokugcina. Lolu lwazi lwanikezwa uDaniyeli, lwabhala phansi ngokuphefumulelwa ngenxa yethu thina esesifikelwe yiziphetho zezwe.” Review and Herald, February 8, 1881.

Embhalweni wombono waseHidekeli kaKristu esahlukweni seshumi, uKristu usephezu kwamanzi futhi embethe ilineni, kanti embonweni wase-Ulai Usephezu kwamanzi. Umbono wesAmbulo isahluko sokuqala uhambisana nombono owethulwa emibonweni yase-Ulai neyaseHidekeli, lapho uDade White ekhomba khona ukuthi “akuyena omunye ngaphandle kweNdodana kaNkulunkulu.” Lapho ekhomba ingelosi yesAmbulo isahluko seshumi, uthi leyo ngelosi “akuyena omunye ngaphandle kukaJesu Kristu.” Ingelosi yesAmbulo isahluko seshumi iphakamisa isandla saYo ezulwini, ifunge ngoLowo ophila kuze kube phakade naphakade, ixhumene nombono kaKristu esahlukweni seshumi nambili, ophakamisa zombili izandla zaKhe ezulwini, afunge ngoLowo ophila kuze kube phakade naphakade. EsAmbulo isahluko seshumi Usephezu kwamanzi nomhlaba.

Okukhona “phakathi kogu nomfula” wamanzi, futhi uDaniyeli wezwa “izwi lendoda phakathi kogu nomfula,” ngakho-ke izwi lavela kuleyo ndoda eyayiphezu kwamanzi, futhi izwi laliyisandi samanzi omfula i-Ulai.

Ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngathi ngiseceleni komfula omkhulu, ongowaseHidekeli; ngase ngiphakamisa amehlo ami, ngabhaka, bhaka-ke, umuntu othile embethe ilineni, okhalweni lwakhe eboshwe ngegolide elicwengekileyo lase-Ufazi; nomzimba wakhe wawunjengeberili, nobuso bakhe bunjengokubonakala kombani, namehlo akhe enjengezibani zomlilo, nezingalo zakhe nezinyawo zakhe zifana ngethusi elicwebezeliwe ngombala, nezwi lamazwi akhe linjengezwi lesixuku. ...

Kodwa wena, Daniyeli, vala la mazwi, futhi unamathisele uphawu encwadini, kuze kube yisikhathi sokuphela; abanengi bayakugijima baya lapha nalaphaya, nolwazi luyakwanda. Khona-ke mina Daniyeli ngabhaka, bhaka, kwema abanye ababili, omunye ngapha osebeni lomfula, nomunye ngaphesheya kosebe lomfula. Omunye wase ethi kulowo muntu owayembethe ilineni, owayephezu kwamanzi omfula, Kuyakuba isikhathi esingakanani kuze kube sekupheleni kwalezi zimangaliso na? Ngase ngizwa lowo muntu owayembethe ilineni, owayephezu kwamanzi omfula, lapho ephakamisela isandla sakhe sokunene nesandla sakhe sobunxele ezulwini, wafunga ngaye ophila kuze kube phakade ukuthi kuyakuba ngokwesikhathi, ngezikhathi, nangengxenye yesikhathi; futhi lapho esephelelise ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakuqedwa.

Ngase ngizwa, kodwa angizange ngiqonde; ngase ngithi, O Nkosi yami, kuyakuba yini ukuphela kwalezi zinto? Wayesethi, Hamba indlela yakho, Daniyeli; ngokuba amazwi avalelwe futhi abekwe uphawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlanzwa, benziwe mhlophe, bavivinywe; kodwa ababi bayakwenza okubi; futhi akuyikuba khona noyedwa kwababi oyoqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 10:4–6;

12:4-10.

Imifula emikhulu yaseShinari, njengoba uDadewethu White eyihlonza, yomibili ixhumene nombono lapho uKristu ephezu kwamanzi ekhuluma, ngokuba izwi laKhe linjengomsindo wamanzi amaningi. Kuyo yomibili le mibono kubuzwa umbuzo othi, “kuze kube nini.” Yomibili le mifula futhi imelwe ‘embuzweni nasempendulweni’ kaDaniyeli esahlukweni sesishiyagalombili, okuyinsika emaphakathi nesisekelo sobu-Adventist. Lapho, le mifula emibili iyizimpawu “zezikhathi eziyisikhombisa” zokuhlakazwa nokunyathelwa phansi kwakho kokubili ithempeli nebutho. Le mifula emibili igwalisa indima yayo njengentonga kaNkulunkulu yokujezisa, bese kuthi emva kwalokho igelezele emlandweni wamaMillerite wengelosi yokuqala, lapho uWilliam Miller athola khona igugu lakhe lokuqala lesiprofetho, okwakuwumugqa “wezikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha. Le mifula emibili imelela ukuhlakazwa okubili kweminyaka eyi-2520, okwafezwa yizingonyama ezimbili zase-Asiriya naseBabiloni, ezimelelwa yiTigrisi ne-Ewufathe, futhi-ke nangoLeya noRasheli, abashana bakaRebekha, omshado wabo wesivumelwano wenzeka lapho u-Isaka eneminyaka engamashumi amane ubudala, njengoba kulotshiwe kuGenesis 2520.

UMiller waveza kuphela ukuhlakazeka kwe-“zikhathi eziyisikhombisa” okubhekiswe embusweni oseningizimu wakwaJuda, okwafezwa kanye nesiprofetho seminyaka eyi-2300 ngo-1844. Ngo-1856, “iwayini elisha” le-“zikhathi eziyisikhombisa” lachaza ukuhlakazeka okufanayo phezu kombuso wasenyakatho, okuphela kwawo kwaba ngo-1798. Njengokutholakala kokuqala kwesiprofetho kukaWilliam Miller, amanzi omfula i-Ewufathe afika njengemfundiso ye-alpha emlandweni wengelosi yokuqala. Amanzi omfula i-Ulai afika kanye nengelosi yesithathu. Ukutholakala kwe-alpha kukaMiller kwakuyizikhathi eziyisikhombisa ezimelelwa ngumfula i-Ulai, kanti ukutholakala kwe-omega kukaHiram Edson kwakuyizikhathi eziyisikhombisa ezimelelwa ngumfula i-Hiddekel.

I-2520 imelela ubude besikhathi obufanayo embusweni ngamunye, kodwa obuqala futhi buphele kunokwehlukana kweminyaka engamashumi amane nesithupha. U-1798 uphawula isikhathi sokuphela kanye nokufika kwengelosi yokuqala yesAmbulo ishumi nane. U-1798 ungukugwaliseka kweminyaka eyi-2520 yokusakazwa okwehlelwa umbuso wasenyakatho ngebhubesi lase-Asiriya. U-1844 ungukugwaliseka “kwezikhathi eziyisikhombisa” ezehlelwa umbuso waseningizimu futhi umelwa yibhubesi laseBabiloni. Imifula emibili iyizigxobo zokugcina umlando wemiyalezo yengelosi yokuqala neyesibili, eyaphetha ngokufika kweyesithathu ngo-Okthoba 22, 1844, lapho kokubili icilongo lesikhombisa kanye necilongo lejubili kwakhaliswa ngoSuku Lokubuyisana olungumfuziselo ogwalisekileyo.

Khona-ke uyakukhala icilongo lejubili ngosuku lweshumi lwenyanga yesikhombisa; ngosuku lokubuyisana niyakukhala icilongo kulo lonke izwe lenu. Levitikusi 25:9.

Ukukhala kwecilongo lesikhombisa kuwuphawu lomsebenzi kaKristu wokuhlanganisa ubuNkulunkulu bakhe nobuntu, futhi kumelwe yiminyaka engu-2300 yombono womfula i-Ulai; kanti ukukhala kwecilongo lejubili kuwuphawu lwesivumelwano sezwe esaphulwa sase silethwa phezu kwabantu bakaNkulunkulu, lokho uDaniyeli akubiza ngokuthi yisiqalekiso nesifungo

sikaMose, nalokho uMose akubiza ngokuthi “ukuphikisana kwesivumelwano sikaNkulunkulu.”

Yebo, wonke u-Israyeli wephule umthetho wakho, yebo, ngokuphambuka ukuze bangalaleli izwi lakho; ngakho-ke isiqalekiso sithululelwe phezu kwethu, nesifungo esilotshiwe emthethweni kaMose inceku kaNkulunkulu, ngoba sonile kuye. Daniyeli 9:11.

“Isiqalekiso” kanye “nesifungo” okubhaliwe “emthethweni kaMose” kuyikho “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Igama elihunyushwe ngokuthi “isifungo” liyilo kanye igama lesiHebheru elihunyushwe kuLevitikusi ngokuthi “izikhathi eziyisikhombisa.” Isiqalekiso, ngenxa yokwephula isifungo sesivumelwano esahlukweni samashumi amabili nanhlano, sibekwe esahlukweni samashumi amabili nesithupha, lapho uMose ehlonza khona isiqalekiso ngokuthi “ukuxabana kwesivumelwano.”

Khona-ke nami ngiyakuhamba ngokuphambana nani, nginjezise futhi kasikhombisa ngenxa yezono zenu. Ngiyakunilethela inkemba, ezophindisela impikiswano yesivumelwano sami; nalapho nibuthene emizini yenu, ngiyathumela isifo esibulalayo phakathi kwenu; khona niyakunikelwa esandleni sesitha. Levitikusi 26:24, 25.

INkosi yaletha inkemba yebhubesi lase-Asiriya phezu kombuso wasenyakatho ukuba “ibajezise” ngokubanika “esandleni sesitha,” ngo-723 BC. Eminyakeni engamashumi amane nesithupha kamuva, ngo-677 BC, umbuso waseningizimu wezwa isiqalekiso sikaMose. Isiqalekiso sikaMose siyimpikiswano yesivumelwano. Iminyaka engamashumi amane nesithupha amabhubesi aseMesophothamiya asetshenziswa nguNkulunkulu ukususa nokunyathela phansi ibutho. Ekupheleni kwaleyo nkathi yeminyaka engamashumi amane nesithupha uNebukadinesari wabhubhisa indlu engcwele. Ibandla lombuzo kaDaniyeli evesini leshumi nantathu likaDaniyeli isahluko sesishiyagalombili lenziwa izigqila yizitha zalo phakathi nenkathi yeminyaka engamashumi amane nesithupha eyaphetha ngokubhujiswa kwendlu engcwele, eyayiyona enye indaba eyayizonyathelwa phansi evesini leshumi nantathu. Lapho leyo mifula ifinyelela ku-1798 naku-1844 ngokulandelana, ibandla lase liqoqelwe ndawonye njengethempeli, ngokuba ibandla liwumzimba, nomzimba uyithempeli. Ekupheleni kwaleyo nkathi ithempeli elakhiwa phakathi naleyo minyaka engamashumi amane nesithupha kwakufanele lihlangane nethempeli lasezulwini emshadweni wobuNkulunkulu nobuntu. Umshado uphakathi kwamathempeli amabili, futhi lokho uNkulunkulu akuhlanganisile akufanele kwehlukaniswe.

Amanzi eTigrisi afika ku-1798 futhi amanzi eYufrahe afika ku-1844. Kancane nje ngaphambi kokufika kwengelosi yesithathu, kwafika ingelosi yesibili, kwase kuthi emva kwalokho emhlanganweni wetende e-Exeter, eNew Hampshire, ngo-Agasti 12–17, 1844, umyalezo Wokukhala Kwaphakathi Kobusuku wathululwa. I-Exeter isho “inqaba yamanzi,” futhi emhlanganweni wetende kwakukhona umhlangano womgunyathi owawubanjelwe kwelinye itende, owamiswa yiqembu laseWatertown, eMassachusetts. Amanzi aqala e-Edene, ngokukaDade White, ayesezohlakazwa “njengegagasi elikhulu lolwandle” kulo lonke ugu olusempumalanga lwe-United States. Ukuzamazama komhlaba okwavusa lelo gagasi elikhulu lolwandle kwenzeka eNsimini yase-Edene lapho uSathane enqoba isintu, kwabangela isiphithiphithi esikhulu somhlaba e-Edene amagagasi aso afinyelela Ekukhaleni Kwaphakathi Kobusuku emlandweni wamaMillerite. Lelo gagasi elikhulu lolwandle ligubuzela lingene Ekukhaleni Kwaphakathi

Kobusuku emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane, futhi igagasi elaqala ekuzamazameni komhlaba kwesono sika-Adamu lifinyelela ekuzamazameni komhlaba komthetho weSonto weSambulo isahluko seshumi nanye.

Izwi likaKristu liyizwi lamanzi amaningi, futhi lawo manzi ehlanganisiwe akha umlayezo wemvula yokugcina. U-Isaya nendodana yakhe uSheyariyashubi bema evesini lesithathu lesahluko sesikhombisa echibini elisemgudwini ongaphezulu, bethula umlayezo wemvula yokugcina ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Lapho isimemezelo sika-Isaya phezu kwenkosi eyisiwula nenonya u-Ahazi sithi iNkosi yayizothumela phezu kuka-Ahazi amanzi ase-Asiriya, inkosi uSaneheribi, futhi amanzi ayo ayeyokhuphukela entanyeni.

INkosi yabuye yakhuluma kimi, yathi: Ngenxa yokuthi laba bantu benqaba amanzi aseShiloha ageleza ngokuthambile, bathokoza ngoRezini nendodana kaRemaliya; ngakho-ke manje, bhekani, iNkosi iyabenyusela amanzi omfula, anamandla emaningi, okuyinkosi yase-Asiriya kanye nayo yonke inkazimulo yayo; iyakukhuphuka phezu kwazo zonke iziteshi zayo, yeqe yonke imiphetho yayo: iyakudabula kwaJuda; iyakukhukhula, yeqe, ifinyelele kuze kube sentanyeni; nokwelulwa kwamaphiko ayo kuyakugcwalisa ububanzi bezwe lakho, O Emanuweli. Isaya 8:5–8.

UAhazi wenqaba amanzi ‘athunyelwe’ yiNkosi, ngakho iNkosi ‘yathumela’ amanzi ase-Asiriya kuAhazi. UAhazi “wathokoza” esivumelwaneni sika “Rezini nendodana kaRemaliya.” UAhazi “uyathokoza” emlayezweni womgunyathi wemvula yamuva omelelwa nguRezini nendodana kaRemaliya.

URezini nendodana kaRemaliya, onguyena uPheka, inkosi yombuso wasenyakatho, bamele okungumgunyathi ka-Isaya nendodana yakhe. Inkosi eyisiwula nenobubi, u-Ahazi, “iyajabula” ngenhlangano emelwe yizizwe eziyishumi zasenyakatho zakwa-Israyeli neSiriya, okubonakalisa ubudlelwane obungekho emthethweni bebandla nombuso emthethweni weSonto. U-Ahazi uyajabula, ngokuba ihlazo nokujabula kuyimizwa emibili ephikisanayo esetshenziswa ukuphefumulelwa ukukhuluma nalabo abamelwe engxoxweni yemvula yokugcina. Ngesikhathi uJeremiya edla incwadi encane, yaba yinjabulo nokwethaba kwenhliziyo yakhe, futhi uJoweli uyasazisa ukuthi abantu bakaNkulunkulu abayikuhlazeka nanini. U-Ahazi, njengomLaodikeya, uyimpumpithe, ngakho-ke uyajabulela umlayezo wamanzi wamanga futhi uyawala umlayezo weqiniso wamanzi ka-Isaya. Bekufanele abe namahloni ngokwethemba umlayezo womgunyathi wemvula yokugcina omelwe uzamcolo wenkosi yasenyakatho, kodwa uwulahlile umlayezo waseShiloha.

Umyalezo waseShiloha ku-Isaya isahluko sesishiyagalombili ungumyalezo wemvula yokugcina. Ichibi laseShiloha lichazwa eTestamenteni Elisha njengechibi laseSilowama. NgesiHeberu noma ngesiGrecki lisho ukuthi “othunyelweyo” noma “okuthunyelwe.” Kwakufanele ukuba uKristu ahambe ukuze “athumele” uMoya oNgcwele. U-Isaya no-Ahazi bakhona echibini laseShiloha, futhi uvivinyo lusekelwe ekutheni kufanele kube khona yini ukukholwa echibini laseShiloha njengoba limelelwe ngu-Isaya nendodana yakhe, noma ukukholwa kuRezini nasendodaneni kaRemaliya? U-Ahazi ukhetha phakathi kwamanzi amabili, amanzi aseShiloha noma amanzi

eNkosi yase-Asiriya. U-Ahazi wajabulela umfelandawonye nomyalezo okwakumelwe nguRezini nendodana kaRemaliya, ngakho-ke wamukela isikhukhula sencithakalo, esikhundleni samanzi ageleza ngokuthula ngesikhathi sokwahlulelwa kwakhe. Ukwahlulelwa kwakhe kumelela umthetho weSonto, lapho inkosi yasenyakatho igubuzela umhlaba wonke njengesikhukhula. Kwenza kanjalo kusukela emthethweni weSonto kuya phambili, lapho isikhukhula soKukhala Kwamaphakathi Nobusuku naso sisakazeka emhlabeni wonke.

U-Ahazi uyathokoza ngomfelandawonye wezizwe eziyishumi zasenyakatho neSiriya, ngalokho uyathokoza futhi emlayezweni ohlanganisa ibandla nombuso, njengoba kumelwe yiyo yonke imifelandawonye engekho emthethweni etholakala ngaphakathi kweZwi likaNkulunkulu. U-Isaya umelela owaseFiladelfiya, kanti u-Ahazi umelela owaseLawodikeya. UKristu uhlanganisa ubufakazi buka-Isaya nobakhe uqobo lapho ephulukisa indoda eyimpumputhe, owaseLawodikeya, echibini laseSilowama.

Kwathi uJesu edlula, wabona umuntu owayeyimpumputhe kusukela ekuzalweni kwakhe. Abafundi bakhe base bembuza, bathi: Mfundisi, ngubani owonayo, lo muntu noma abazali bakhe, ukuba azalwe eyimpumputhe na?

UJesu waphendula wathi: Lo muntu akonanga, nabazali bakhe abonanga; kodwa kwaba ukuze imisebenzi kaNkulunkulu ibonakaliswe kuye. Mina ngifanele ukwenza imisebenzi yalowo ongithumileyo kusemini; ubusuku buyeza, lapho kungekho muntu ongasebenza. Nxa ngisekhona emhlabeni, ngingukukhanya kwezwe. Esekhulumile kanjalo, wakhafulela phansi, wenza udaka ngamathe, wagcoba amehlo empumputhe ngalolo daka, wayesethi kuye: Hamba, ugeze echibini laseSilowama, (okungukuthi ngokuhunyushwa, Othunyiweyo.) Ngakho-ke wahamba, wageza, wabuyela esebona.

Ngakho-ke omakhelwane, kanye nalabo ababekade bembonile ukuthi wayeyimpumputhe, bathi: Lo akuyena yini lona owayehlala ecela? Abanye bathi: Nguye lo. Abanye bathi: Ufana naye. Kodwa yena wathi: Yimi. Ngakho-ke bathi kuye: Amehlo akho avuleke kanjani?

Waphendula wathi, Umuntu obizwa ngokuthi uJesu wenza udaka, wangigcoba emehlweni, wathi kimi, Hamba uye echibini laseSilowama, ugeze; ngakho ngahamba ngegeza, ngabona. Johane 9:1–11.

Indoda eyimpumputhe kanye nenkosi eyisiphukuphuku nenonya u-Ahazi bayavivinywa ukuthi bazobeka ithemba labo yini echibini laseSilowama noma kuzamcolo wase-Asiriya. Indoda eyimpumputhe iyazi ukuthi iyimpumputhe, kodwa u-Ahazi ucebile, wandisiwe ngempahla, futhi akaswele lutho. U-Ahazi uyintombi eyisiwula echibini lemvula yokugcina, kanti indoda eyimpumputhe iyintombi ehlananiphile. Amanzi aThunyelwe evela, noma amanzi athunyelwe evela e-Asiriya, ayisivivinyo.

Ichibi yindawo lapho amanzi ehlangana khona, futhi ngokwesiprofetho ichibi liyindawo lapho imifudlana ehluahlukene, imifula, imifudlana emincane, izilwandle, izilwandlekazi, amachibi, imvula namazolo awo wonke “amanzi” amele izwi likaKristu kuhlangukelwa khona. Ichibi lemvula yamuva lakhiwa ngamanzi ageleza esuka echibini elingenhla. Ichibi limelela umlayezo wemvula yamuva esimweni sokuvivinywa. U-Ahazi wawalahla amanzi ageleza kahle ngokuthula,

kodwa impumpithe yalalela umlayezo ohlobene nechibi. UJesu wathatha okuthile kobuNkulunkulu baKhe, obumelwe “ngamathe,” wakuhlanganisa nobumba, okumele ukuhlanganiswa kobuNkulunkulu nobuntu okwenziwa nguKristu eNdaweni eNgcwele Kakhulu.

UKristu wakhafula emhlabathini, wahlanganisa amathe Akhe ukuze enze udaka. Wasebenzisa umlayezo wokuhlanganiswa kobuNkulunkulu nobuntu ukugcoba amehlo endoda eyayiyimpumpithe. Umlayezo omelwe yilokhu kuhlanganiswa kobuNkulunkulu nobuntu uwumyalezo ka-1888, futhi uklanyelwe ukuguqula umuntu esuka esimweni saseLawodikeya amuyise esimweni saseFiladelfiya. Kodwa lowo myalezo udinga ukubambisana komuntu. Kumelwe baye echibini, bese begeza.

Bonke bonile, basilela enkazimulweni kaNkulunkulu, kodwa uJesu wathi impumpithe nabazali bayo babengonanga. UJesu ususa umbuzo wecala esimweni sale ndoda eyayiyimpumpithe, futhi uyikhomba njengomuntu owavuselwa phezulu ukuba akhazimulise iNkosi; futhi umuntu ongokwesiprofetho eziprofethweni zeBhayibheli ovuselwa phezulu ngenjongo yokuba “imisebenzi kaNkulunkulu ibonakaliswe” uyisibonakaliswa, esakhiwa amadoda nabesifazane asebesukile eLawodikeya baya eFiladelfiya. Isibonakaliswa yilapho imisebenzi kaNkulunkulu ibonakaliswa khona, ngokuba umsebenzi waKhe kwakuwukuhlanganisa ubuNkulunkulu nobuntu (njengoba kufanekiswa ngamafutha obumba), futhi izindondo zalowo msebenzi yilabo abangazange bezwe kuphela umlayezo waseLawodikeya, kodwa yilabo abalandela umyalelo okulo mlayezo. Umyalelo waleyo ndoda eyimpumpithe kwakuwukuba iye iyogeza. Uma isibona, yayingasadingi ukuzama ukukhazimulisa uNkulunkulu; izimo ezaziyizungezile zenza lokho kwenzeke.

Kwaqala ngokusondela kukaKristu, kwalandela umsebenzi kaKristu. Umsebenzi wokugcina kaKristu endlini engcwele yaseZulwini maqondana nomuntu ukuwuguqula umuntu asuke esigodini samathambo omile afileyo, noma ekubeni efile ezitaladini, noma ekubeni eyimpumpithe ngokupheleleyo. Umsebenzi wakhe wokugcina ukuwadala kabusha abantu bakhe babe ngomfanekiso wakhe, futhi lowo yiwo impela umsebenzi awenza lapho edala u-Adamu ngothuli lomhlabathi, wabe esephefumulela kuye umoya wokuphila. Umsebenzi wokugcina ungowokuqala, ngokuba waqala ngokwenza ubumba, wase egcoba lobo bumba ngokuphila koMoya wakhe. Ku-Adamu uMoya wawuwukuphefumula kwakhe, kumuntu oyimpumpithe kwakuyiwamanzi. Esigodini samathambo afileyo sikaHezekeli kwakuyisigijimi sokuqoqa esadala umzimba. Khona-ke kwaphefumulelwa phezu komzimba isigijimi semimoya emine, base bema ngezinyawo njengebutho elikhulu elinamandla.

Ngesikhathi indoda eyimpumpithe iseyimpumpithe, uJesu wayibona, wase eyisondeza. Usondela kule ndoda eyimpumpithe ngaphakathi komongo wombuzo owaphakanyiswa ngabafundi baKhe, ngaleyona ndlela emvumela ukuba amise isizinda esifanelekile sesiprofetho salo mfanekiso. “Imisebenzi kaNkulunkulu” iyisibonakaliswa sesiprofetho emigqeni eminingi ehlukehlukehle yofakazi eBhayibhelini. Konke ukubonakaliswa “kwemisebenzi kaNkulunkulu” emiBhalweni kugcwaliseka ngesikhathi semvula yokugcina. UJesu ubeka umongo wendaba ngokwemigomo yomlayezo wokugcina, njengoba umelwe ngu-Eliya emavesini okugcina kaMalaki.

Abazali kanye nomntwana oyimpumpithe abalahlelwa njengezoni, ngoba lesi yisikhathi semisebenzi kaNkulunkulu emangalisayo, futhi ngaleso sikhathi izinhliziyi zabazali nezinhliziyi zabantwana ziyophendulwa ukuze zibone indaba ephambi kwazo. Indaba leyo yilena—ukuthi umuntu waseLawodisiya oyimpumpithe useguqulwe yini waba umuntu waseFiladefiya ogcotshiwe. Yiyo leyo indaba ebhekene nabazali nomntwana ngesikhathi semvula yakamuva, ngoba lesi futhi yisikhathi sokwahlulela. Futhi isikhathi sokwahlulela senziwa phakathi kwesizukulwane sesithathu nesesine ngokwesiprofetho sesivumelwano sika-Abrahama. Umuntu oyimpumpithe uyisizukulwane sokugcina nesesine, kanti abazali bakhe bangesesithathu. Ngaleso sikhathi umlayezo ka-Eliya ubeka imindeni ezimweni lapho iphoqeleka khona ukwamukela noma ukwenqaba umlayezo wechibi laseSilowama. Inkosi u-Ahazi eyisiwula nebi yawenqaba umlayezo walelo chibi, kodwa umuntu oyimpumpithe wawamukela. Umlayezo ka-Eliya kaMalaki ubekwe esimweni sesiqalekiso ngaphambi kosuku olukhulu nolwesabekayo lweNkosi.

Lapho uJesu ehlela isimo esisicabangayo, wafaka esifinyezweni saKhe ngenhloso yalesi simangaliso ukuthi kwakufanele asebenze ngaleso sikhathi, ngoba kuzofika isikhathi lapho kungekho muntu ongasebenza khona. Umsebenzi abhekisela kuwo wenziwa emini, kanti ukuphela komsebenzi kufanekiswa njengobusuku. Inkomba yaKhe ibhekise ekuvalweni kwesikhathi somusa.

Lapho eqeda umsebenzi Wakhe wokwahlulela, ukhumula izingubo Zakhe zobupristi, agqoke izingubo Zakhe zempindiselo. Lapho eqeda lowo msebenzi wokwahlukanisa abalahlekile kwabosindisiweyo, umsebenzi wensindiso uyaphela. Isikhathi somusa siyavalwa, futhi sekuyisikhathi sobusuku lapho kungekho muntu ongasebenza. Umyalezo kaKristu wawungewona kuphela umyalezo waseLawodikeya kumuntu oyimpumpithe, kodwa wawungumyalezo ka-Eliya obekwe ngaphakathi komongo wokusondela kokuvalwa kwesikhathi somusa, okuyisisusa sikaKristu esingwelisiweyo sokusebenzela ukusindiswa kwemiphefumulo.

Kuqala uKristu wasondela kule ndoda eyayiyimpumpithe, wayeselungisa futhi efaka umuthi wamehlo, wase enikeza iziqondiso ngomsebenzi le ndoda eyayiyimpumpithe okufanele iwenze ngokwayo; futhi okubaluleke ngokulinganayo yilokhu, ukuthi njengoba iqala ukwenza lowo msebenzi, ukubona kwayo kuyabuyiselwa. Uma isibona, isiguqukile sisuke ekubeni ngumLaodikeya oyimpumpithe saba ngumFiladelfiya. Isikhathi soguquko salezo zinkonzo ezimbili sagwaliseka ekuqaleni kusukela ngowe-1856 kuze kube ngowe-1863.

Lesi sikhathi simele ukuhlukaniswa kukakolweni namakhula, nokubekwa uphawu kokugcina kwalabo abayizinkulungwane eziyikhulu namashumi amane nane, abathi emva kwalokho baphakanyiswe babe yisibhengezo. Indoda eyimpumpithe ngokushesha yaba yinto egxilwe kuyo umphakathi—kwathi lapho isiguqukile isuka ekubeni ngumLaodikeya yaba ngumFiladelfiya. Indoda eyimpumpithe yibo abayizinkulungwane eziyikhulu namashumi amane nane, kanti inkosi embi neyisiwula u-Ahazi ingabantu besivumelwano sangaphambili abakhafulelwa ngaphandle emlonyeni weNkosi. Kulelo phuzu elifanayo emlandweni, uJesu kungenzeka usebenzisa amathe akhe ukugcoba abantu bakhe besivumelwano esisha, noma ukhafulela abantu besivumelwano esidala baphume emlonyeni wakhe.

Sizoqhubeka nale micabango esihlokweni esilandelayo.

“Inkinga Ezayo”

“Ngokunemba okungaphambuki, uOngenasiphelo ugcina umlando wezizwe zonke. Ngenkathi umusa wakhe unikelwa kanye nokubizelwa ekuphendukeni, lo mlando uyohlala uvulekile; kodwa lapho kufinyelelwa emkhawulweni othile uNkulunkulu awumisileyo, inkonzo yolaka lwakhe iyaqala. Khona-ke umlando uyavalwa; ukubekezela kwasezulwini kuyaphela; akusekho ukunxusela umusa ngenxa yazo.

“Umprofethi, ebheka phansi ezizukulwaneni, waboniswa esembonweni wakhe isikhathi sethu. Izizwe zalesi sikhathi zibe ngabemukeli bezihawu ezingakaze zibonwe ngaphambili. Kuzo kunikelwe izibusiso ezikhetheke kakhulu zaseZulwini; kodwa kubhalwe ngokumelene nazo ukuziqhenya okwande, ukuhaha, ukukhonza izithombe, ukwedelela uNkulunkulu, nokungabongi okuyisisekelo. Ziyashesha ukuvala i-akhawunti yazo noNkulunkulu.

“Izinsuku zisondelela ngokushesha lapho kuyoba khona ukudideka okukhulu nokuxokozela emhlabeni wenkolo. Kuyoba khona onkulunkulu abaningi namakhosi amaningi; yonke imimoya yemfundiso iyovunguza; futhi uSathane, egqoke izingubo zezingelosi, wayeyokhohlisa, uma kwakungenzeka, nabakhethiweyo uqobo.

“Ukudelelwa kwendawo yonke okuphonselwa phezu kokumesaba uNkulunkulu kweqiniso nobungcwele, kuholela labo abangenakho ukuxhumana okuphilayo noNkulunkulu ekulahlekelweni yinhlonipho yabo ngomthetho wakhe. Futhi njengoba ukungahloniphi umthetho wobuNkulunkulu kuqhubeka kubonakala ngokwengeziwe, umugqa wokwehlukana phakathi kwalabo abawugcinayo nezwe kanye nebandla elithanda izwe uyakuba sobala ngokwengeziwe. Uthando lwemiyalo kaNkulunkulu luyanda kwesinye isigaba, njengoba ukweyisa yona kwanda kwesinye.”

“ONGUYE-MINA omkhulu uvuna umthetho wakhe. Ukhuluma kulabo abawuchithayo ngeziphapho, ngezikhukhula, ngezivunguvungu, ngokuzamazama komhlaba, nasezingozini emhlabathini nasolwandle. Manje yisikhathi sokuba abantu bakhe bazibonakalise beqotho ezimisweni.”

“Simi emngceleni wezehlakalo ezinkulu nezisabekayo. INkosi isemnyango. Phezu kweNtaba yemiNqumo uMsindisi wakhuluma kusengaphambili ngeziligaba ezaziyokwandulela lesi sehlakalo esikhulu: ‘Niyakuzwa ngezimpi nangamahlebezi ezimpi,’ esho. ‘Isizwe siyakuvukela isizwe, nombuso uvukele umbuso; kuyakuba khona indlala, nezifo ezizumshayabhuqe, nokuzamazama komhlaba ezindaweni ngezindawo. Konke lokhu kungukuqala kwezinhlopheko.’ Nakuba lezi ziprofetho zagcwaliseka ngokwengxenyekubhujisweni kweJerusalema, zinokusetshenziswa okuqondile kakhulu ezinsukwini zokugcina.”

“UJohane nabanye abaprofethi nabo babengofakazi beziligaba ezisabekayo eziyokwenzeka njengezibonakaliso zokubuya kukaKristu. Babona amabutho ebuthanela impi, nezinhliziyozabantu ziphela amandla ngenxa yokwesaba. Babona umhlaba ususwa endaweni yawo, izintaba ziphonselwa phakathi kolwandle, amagagasi alo ebhonga futhi edungekile, nezintaba

zithuthumela ngenxa yokuvuvukala kwalo. Babona izitsha zentukuthelo kaNkulunkulu zivulwa, nesifo esiwumshayabhuqe, indlala, nokufa kwehlela phezu kwabakhileyo emhlabeni.”

“UMoya kaNkulunkulu ovimbelayo useqala ukuhoxiswa emhlabeni. Futhi izivunguvungu ezinamandla, iziphapho, izinhlekelele olwandle nasemhlabeni, kulandelana ngokushesha okukhulu. Isayensi ifuna ukuchaza konke lokhu. Izibonakaliso eziya ziba ziningi zisizungezile, ezitshela ngokusondela okuseduze kweNdodana kaNkulunkulu, zibekwa kunoma yiliphi elinye imbangela ngaphandle kweyona yangempela. Abantu abakwazi ukuqonda izingelosi ezingabalindi ezibamba imimoya emine ukuze ingavunguzi kuze kube yilapho izinceku zikaNkulunkulu sezibekwe uphawu; kodwa lapho uNkulunkulu eyakuyala izingelosi zakhe ukuba ziyikhulule imimoya, kuyakuba khona umbukwane wentukuthelo yakhe yokuphindisela ongenakufanekiswa yipeni.”

“Inhlekelele isiseduze nje phezu kwethu; kodwa izinceku zikaNkulunkulu akufanele zithembe zona uqobo lwazo kulesi simo esikhulu esiphuthumayo. Emibonweni enikezwa u-Isaya, uHezekeli, noJohane, sibona ukuthi izulu lixhumene eduze kangakanani nezehlakalo ezenzekayo emhlabeni. Sibona ukunakekela kukaNkulunkulu kulabo abathembekile kuye. Izwe alikho ngaphandle koMbusi. Uhlelo lwezehlakalo ezizayo lusezandleni zeNkosi. Ubukhosi beZulu bugcine ezandleni zabo uqobo isiphetho sezizwe, kanye nezindaba zebandla lakhe.”

“UNkulunkulu wembulile lokho okuyokwenzeka ezinsukwini zokugcina, ukuze abantu bakhe balungiselelwe ukuma bamelane neziphapho zokuphikiswa nolaka. Labo abaxwayisiwe ngezinto eziphambi kwabo akumelwe bahlale ngokulindela okuzolile isiphapho esizayo, beziduduzo ngokuthi iNkosi iyakuvikela abathembekileyo bayo ngosuku lokuhlupheka. Kumelwe sibe njengabantu abalindele iNkosi yabo, hhayi ngokulindela okuyize, kodwa ngomsebenzi oqotho, ngokukholwa okungantengantengi. Manje akusona isikhathi sokuvumela izingqondo zethu zicwile ezintweni ezincane ezingabalulekile.”

“Ngesikhathi abantu belele, uSathane usebenza ngokuzikhandla ehlela izinto ukuze abantu beNkosi bangabi nesihe noma ukulunga. Inhlangano yeSonto manje iqhubekela phambili ebumnyameni. Abaholi bafihla udaba lweqiniso, futhi abaningi abahlanganyela kulo mnyakazo bona ngokwabo ababoni ukuthi umfudlana ongaphansi uya ngakuphi. Izivumo zawo zithambile, futhi ngokubonakala zingezobuKristu; kodwa lapho usukhuluma, uyoveza umoya kadrako. Kungumsebenzi wethu ukwenza konke okusemandleni ethu ukuvimbela ingozi esongelayo. Kufanele sibeke phambi kwabantu umbuzo wangempela ophikisanwayo, ngaleyo ndlela sibeke ukuphikisa okuphumelela kakhulu ngokumelene nezinyathelo zokunciphisa inkululeko kanembeza. Kufanele sihlole imiBhalo, futhi sikwazi ukunikeza isizathu sokukholwa kwethu. Kushiwo umprofethi ukuthi, ‘Ababi bayakwenza okubi, futhi akukho noyedwa kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda.’”

“Ikusasa elibalulekile liphambi kwethu. Ukuze sibhekane nezivivinyo zalo nezilingo zalo, nokufeza imisebenzi yalo, kuyodinga ukholo olukhulu, amandla, nokubekezela. Kodwa singanqoba ngokukhazimulayo; ngoba akukho nomphefumulo owodwa oqaphayo, othandazayo, okholwayo oyobanjwa ngamasu esitha. Izulu lonke linendaba nenhlalakahle

yethu, futhi lilindele ukuba sifune ukuhlakanipha namandla alo. Wonke umthelela ophikisayo, noma ngabe uvulekile noma uyimfihlo, ungamelwa ngempumelelo, 'kungabi ngamandla, kungabi ngobuqhawe, kodwa ngoMoya wami, usho uJehova Sebawoti.' UNkulunkulu usazimisele namanje njengasemandulo ukusebenza ngemizamo yabantu, nokufeza izinto ezinkulu ngezinsiza ezibuthakathaka. Asiyikuzuza ukunqoba ngobuningi, kodwa ngokuzinikela okuphelele komphfumulo kuJesu.”

“Manje, ngesikhathi isihe sisahlezi, ngesikhathi uJesu esasincengela, masenze umsebenzi ophela ngenxa yaphakade.” Southern Watchman, December 25, 1906.