

# Incwadi kaDaniyeli - Inombolo Elikhulu Elineshumi Elinesibini

*Ukutyhilwa koMfuziselo Wobuprofeti kaIshmayeli: Ukusuka kuMdubuli  
Wotolo ukuya kuMtywini waBali-144,000*

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Kwaye uThixo wayekunye nelo nkwenkwe; yaza yakhula, yahlala entlango, yaba ngumdubuli wesaphetha. Genesis 21:20.

UIsmayeli waba ngumtoli, nto leyo engumfuziselo wemfazwe, kananjalo engumfuziselo womgwebo wolawulo oziswa nxamnye neRoma.

Iilizwi labo basabayo nabaphuncukayo bephuma ezweni laseBhabhiloni, lokuvakalisa eZiyon impindezelo yeNkosi uThixo wethu, impindezelo yetempile yayo. Qokelelani ndawonye abatoli ngeentolo nxamnye neBhabhiloni; nonke nina nitwabulula isaphetha, misani inkampu ngakuwo macala onke; makungabikho namnye kuso osindayo; mvuzeni ngokomsebenzi waso; ngokwako konke esikwenzileyo, yenzani ngokunjalo kuso; kuba siye sazikhukhumeza nxamnye neNkosi, nxamnye noNgcwele kaSirayeli. Yeremiya 50:28, 29.

Abatoli beentolo bayiphindezela iBhabheli ngokwemisebenzi yalo, yaye loo mpindezelo iqala ngomthetho weCawa osondelayo, ngelizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, xa kuqalisa umgwebo olawulayo oqhubekayo weBhabheli.

Ndaza ndeva elinye ilizwi liphuma ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngamadlelane ezonweni zakhe, nokuze ningamkeli kwizibetho zakhe. Kuba izono zakhe zifikelela ezulwini, yaye uThixo uzikhumbule izenzo zakhe zobugwenxa. Mbuyekezeni kwangokunjalo njengoko wanibuyekeza nina, niphinde kabini kuye ngokwemisebenzi yakhe; kwindebe ayizalisileyo mzaliseleni kabini. Kangangoko azizukisileyo, waza waphila ngobunewunewu, mnikezeleni kangako intuthumbo nentlungu; kuba uthi entliziyweni yakhe, Ndihleli ndingukumkanikazi, andingomhlolokazi, yaye andisayi kubona ntlungu. IsiTyhilelo 18:4-7.

UIshmayeli nonina uHagare babethintelwe ekuzuzeni ilungelo lobuzibulo, baza bagxothwa. Ngaloo ndlela, umona waba sisikhuthazo sobuprofeti se-Islam, nemfazwe yaba ngumsebenzi wayo wobuprofeti. Ukukhankanywa kokuqala kuquka isithintelo esabekwa phezu kukaIshmayeli nonina nguSara, yaye "isithintelo" sabo saba luphawu oluphambili lobuprofeti be-Islam kulo lonke iLizwi likaThixo, nakwimbali. Inzala kaIshmayeli yayiza kuba ngabantu basendle, abaya kuba nesandla sabo sichasene nawo wonke umntu, yaye olu phawu lwabo lwasendle lumelwe yidonki yasendle yaseArabhiya, engowosapho lwehashe. Ngaloo ndlela, imfazwe yamaSilamsi yesishwangusha sokuqala nesesibini imelwe njengamagorha akhwele amahashe anomisindo.

I-Islam sisigidimi semvula yasemva, yaye kufanelekile ngokupheleleyo ukuba oohahe abathathu bamele imigca emithathu ethile yesiprofeto, kuba indlela yokusebenza yemvula yasemva “ingumgca phezu komgca.” Xa iimpawu zesiprofeto zale migca mibini yokuqala zidityaniswa, zimisa umgca wohaha wesithathu. Yonke le migca mithathu yesiprofeto ibonakalisa ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Le migca mithathu imele ixesha lokugalelwa kwemvula yasemva, kuba imvula yasemva yaqala ukufefa kwakufika uHaha wesithathu ngoSeptemba 11, 2001.

“Imvula yasemva imele ukuhla phezu kwabantu bakaThixo. Ingelosi enamandla imele ukwehla ivela ezulwini, lize ihlabathi liphela likhanyiswe bubuqaqawuli bayo.” Review and Herald, Aprili 21, 1891.

Ixesha lokutywinwa nalo lamelwa lixesha elaqala ngomhla we-11 kuAgasti, 1840, laza laphela ngokufika kwengelosi yesithathu ngomhla wama-22 kuOktobha, 1844. Elo xesha nalo lamelwa kuHabakuki isahluko sesibini. Imbali yamaMillerite yazalisekisa uHabakuki isahluko sesibini, yaye ngokwenjalo yaqala xa ingelosi yehla ngomhla we-11 kuAgasti, 1840, yaza yaphela xa ingelosi yesithathu yafikayo ngomhla wama-22 kuOktobha, 1844.

Isahluko sesibini sikaHabakuki sichaza ukuba ekupheleni kombono, umbono uya “kuthetha.” Kwindima yesithathu yesahluko seshumi seSityhilelo, ingelosi yakhala (yathetha) ngezwi elikhulu, yaye ngo-Oktobha 22, 1844 kwaloo ngelosi yafunga (yathetha) ukuba “ixesha alisayi kuba sabakho.” Umlindi kaHabakuki kwindima yokuqala yesahluko sesibini, ubekwe kuAgasti 11, 1840, kuba kulapho abalindi baphakamisa amazwi abo.

Kuvukelo lowe-1888, uDade White aluchaza njengolumele ingelosi yeSityhilelo ishumi elinesibhozo eyayiza kukhanyisa ihlabathi ngozuko lwaYo, abalindi (uJones noWaggoner) baphakamisa “amazwi” abo njengexilongo, ukuze babonise abantu bakaThixo izikreko zabo, kuba isigidimi sabo sasisisigidimi esiya eLawodike. NgoSeptemba 11, 2001, owawufuziselwe yimbali ka-1888, iNkosi yabakhokelela abantu baYo bemihla yokugqibela babuyela kwiindlela zamandulo zikaYeremiya, apho abalindi abangazange baphulaphulwe khona. Ukuhla kwengelosi kuphawula ukufika kwabalindi ngokwesiprofeto.

“Izwi” elafikayo ngomhla we-11 kuAgasti, 1840, lanikelwa ngabalindi, yaye uYeremiya waxelelwa ukuba, ukuba wayenokubuyela elukholweni lwakhe nasekuthembeni uThixo emva kokudana kwakhe, wayeya kuba ngumlomo kaThixo. Xa umbono owawulibazisile wafika ekugqibeleni ngomhla wama-22 kuOktobha, 1844, “wathetha.” Ixesha lesahluko sesibini sikaHabakuki, esazalisekiswa kwimbali yamaMillerite, libonisa ixesha lokutywinwa kwekhulu elinamashumi amane anesine lamawaka.

Kubalulekile ukuqonda ukuba umhla we-11 Agasti, 1840 ukuya kutsho kowama-22 Oktobha, 1844, ubonakalisa ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, elixesha elo apho imvula yasemva ithululwa khona. Kubalulekile kuba isigidimi semvula yasemva kufuneka sichongwe ngenkqubo ethi “umgca phezu komgca.” Ixesha elikhethekileyo, elilutywinwa lwamakhulu alikhulu anamashumi amane anesine amawaka, limelwe ngokuphindaphindiweyo kwimigca yesiprofeto, yaye kunjalo nakuHabakuki isahluko sesibini,

leyo uDade White ayichaza ngokuthe ngqo njengazalisekiswa kwimbali yamaMillerite. Kananjalo ufundisa ngokuphindaphindiweyo ukuba imbali yamaMillerite iyaphindwa kwimbali yamakhulu alikhulu anamashumi amane anesine amawaka.

“Lwaluluka kunye neziprofeto ababezithathe njengezisebenza kwixesha lokuza kwesibini kwakukho umyalelo owawulungelelaniswe ngokukhethekileyo nemeko yabo yokungaqiniseki nokuxhalaba, nowabakhuthazayo ukuba balinde ngomonde elukholweni ukuba oko ngoku kwakumnyama ekuqondeni kwabo kuya kuthi ngexesha elifanelekileyo kucaciswe.”

“Phakathi kwezi ziprofeto kwakukho eso sikaHabakuki 2:1–4: ‘Ndiya kuma esibondeni sam sokulinda, ndizimise phezu kwenqaba, ndikhangele ukubona oko Aya kukuthetha kum, kwanoko ndiya kukuphendula xa ndikhalinyelwayo. Waza uYehova wandiphendula, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze obalekayo awufunde. Kuba umbono usekho okwexesha elimisiweyo, kodwa ekugqibeleni uya kuthetha, ungangqini ubuxoki; nangona ulibala, linda wona; ngokuba uya kuza okunene, awuyi kulibala. Yabona, umphefumlo wakhe ozikhukhumalisayo awuthe tye ngaphakathi kuye; kodwa ilungisa liya kuphila ngokholo lwalo.’”

Kwangowe-1842 kanye olo lwalathiso lwanikwa kwesi siprofeto lokuba “wubhale umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke,” lwalusele lucebise uCharles Fitch ukuba alungise itshathi yesiprofeto yokubonisa imibono kaDaniyeli neSityihilelo. Ukupapashwa kwale tshathi kwathatyathwa njengokuzaliseka komyalelo owanikwa nguHabakuki. Noko ke, ngelo xesha akuzange kuqatshelwe mntu ukuba ukulibaziseka okubonakalayo ekuzalisekeni kombono—ixesha lokulinda—kuboniswa kwakweso siprofeto sinye. Emva kokudana, esi Sibhalo sabonakala sinentsingiselo enkulu kakhulu: “Ngokuba umbono usengowexesha elimisiweyo, ke wona uya kuthetha ekupheleni, ungaxoki; nokuba uyalibala, wulinde; ngokuba uya kuza inene, akayi kulibala.... Ilungisa liya kuphila ngokholo lwalo.”

“Enye inxalenye yesiprofeto sikaHezekile nayo yaba ngumthombo wamandla nentuthuzelo kumakholwa: ‘Ilizwi likaYehova lafika kum, lisithi, Nyana womntu, uthini na lo mzekeliso eninawo ezweni lakwaSirayeli, nisithi, Imihla iyalibaziseka, nayo yonke imibono iyasilela? Baxebele ke ngoko ukuthi, Itsho iNkosi uYehova.... Imihla isondele, nokuzaliseka kwayo yonke imibono.... Ndiya kuthetha, nelizwi endiya kulithetha liya kwenzeka; alisayi kuphinda lilibaziseke.’ ‘Abendlu kaSirayeli bathi, Umbono awubonayo ngoweentsuku ezininzi ezizayo, yaye uprofeta ngamaxesha akude. Ngako oko yithi kubo, Itsho iNkosi uYehova; Akusayi kuphinda kubekho nalinye lamazwi am elilibazisekayo, kodwa ilizwi endilithethileyo liya kwenziwa.’ Hezekile 12:21–25, 27, 28.” Imbambano Enkulu, 391–393.

AmaMillerite abazange bazibone kuphela bezalisekisa umzekeliso weentombi ezilishumi, nesahluko sesibini sikaHabakuki, kodwa bakhokelwa kwanokuba babone ukuba imbali ababeyizalisekisa kuyo ezo ziprofeto, yayikwangukuchongwa kukaHezekile kwaloo mbali inye kanye, apho “isiphumo sayo yonke imibono,” sasiza kuzalisekiswa. Umgca wembali omele ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka ngulapho isiphumo sayo yonke imibono sizalisekiswa khona!

Imigca emele ixesha lemvula yasemva kunye nokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka idityaniswa ukuze kuqiniseke ukuba loo mbali yesiprofeto ihlala inophawu luka-Alfa no-Omega.

Imbali yamaMiller iqala ngezwi lengelosi yesiTyhilelo seshumi, ize iphele ngalo kwa elo zwi. Umhla we-11 kuSeptemba, 2001 uqala ngezwi lokuqala lesiTyhilelo isahluko seshumi elinesibhozo, uze uphele ngezwi lesibini lesiTyhilelo isahluko seshumi elinesibhozo. UHhabakuki isahluko sesibini uqala ngezwi labalindi, uze uphele ngezwi lomlindi kaYeremiya. Ishwangusha lokuqala liqala ngoMohammed, lize liphele ngoMohammed II. Ishwangusha lesibini liqala ngokukhululwa kweengelosi ezine zobuSilamsi lize liphele ngokuthintelwa kobuSilamsi.

Indlela yokusebenza eyiyo imvula yasemva yindlela kaIsaya ethi “umgca phezu komgca,” yaye imigca eziswa ndawonye ukuze ichonge ize imisele isigidimi semvula yasemva ngokuqinisekileyo iqulethe uphawu lwe-Alpha ne-Omega. Ishwangusha lokuqala leSityhilelo isahluko sesithoba liqala ngoMohammed lize liphele ngoMohammed II. Elo xesha lahlulwe laba ziindidi ezimbini zemfazwe, eyokuqala ikukuhlasela okungacwangciswa nxa nxa neRoma, okwaqala ngokwenene ngoAbubakar, kulandele ke ixesha leminyaka elikhulu namashumi amahlanu apho kwafezekiswa imfazwe yokuqala ecwangcisiweyo yamaSilamsi.

Iminyaka elikhulu namashumi amahlanu imelwe sisiprofeto sexesha esithi “iinyanga ezintlanu”. Isibetho sesibini naso sinaso isiprofeto sexesha, esiyiminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu. Ngoko ke, ekubeni ukwakheka kwesiprofeto sezibetho zokuqala nezesibini kuchonga isiphelo kunye nesiqalo, kuqulethe ukwahlulwa phakathi kokutywinwa nexesha elithile elikhethekileyo. Inkqubo yokutywinwa imelwe ekuqaleni kwembali yesibetho sokuqala, yaye imelwe ekupheleni kwesibetho sesibini.

Olandela ukutywinwa kwevesi yesine, kwintlekele yokuqala, ziinyanga “ezintlanu” (ikhulu elinamashumi amahlanu eminyaka). Ezi nyanga zintlanu zichazwa kabini, kube kanye kwivesi yesihlanu, kwakhona kwivesi yeshumi. Okwandulela inkqubo yokutywinwa ka-Agasti 11, 1840 ukuya ku-Oktobha 22, 1844 kwintlekele yesibini sisiprofeto “seyure, nomhla, nenyanga, nonyaka” (amakhulu amathathu anamashumi alithoba ananye eminyaka neentsuku ezilishumi elinesihlanu), sevesi yeshumi elinesihlanu. Zizonke, kumgca omnye oqhubekeyo, amaxilongo esihlanu nelesithandathu aqala aze aphele ngomzekeliso wenkqubo yokutywinwa.

Njengemigca emibini, xa isetyenziswe “umgca phezu komgca” ibonakalisa isiqalo nesiphelo esiphawulwa nguMohammed wokuqala noMohammed owesibini. “Umgca phezu komgca,” ibonakalisa amaxesha amabini ahlukeneyo kumgca ngamnye, nto leyo eveliswa kukuba umgca ngamnye unesiprofeto sexesha. Kwimbali yesaye sokuqala, i-Islam yayimele “ukwenzakalisa” iRoma, yaye kwisayesibini, yayimele “ukuyibulala” iRoma. Isaye sokuqala sasiyimfazwe yeentlanti, amakrele neentolo, yaye isaye sesibini sazisa umgubo wokudubula njengezixhobo zemfazwe.

“IVESI 10. Kwaye zazinomsila efana nowoonomadudwane, yaye kwakukho iintshonxo emsileni yazo; amandla azo ayekokwenzakalisa abantu iinyanga ezintlanu. 11. Kwaye zazinokumkani phezu kwazo, onguyingelosi yenzonzobila, ogama lakhe ngolwimi

IwesiHebhere linguAbhadon, kodwa ngolwimi lwesiGrike unegama elinguApoliyon.

“Ukuza kuthi ga ngoku, uKeith usinike imizekeliso yokuvuthelwa kwamaxilongo amahlanu okuqala. Kodwa ngoku kufuneka simshiye, size siqhubeke nokusetyenziswa kwenkalo entsha yesiprofeto ethe yaziswa apha; oko kukuthi, amaxesha esiprofeto.

“Amandla azo ayekokulimaza abantu iinyanga ezintlanu.—1. Kuvela umbuzo othi, Yayingabaphi abantu ababemele ukubalimaza iinyanga ezintlanu?—Ngokungathandabuzekiyo, ngabo kanye abo babeza kubabulala kamva (bona ivesi 15); ‘Isahlulo sesithathu sabantu,’ okanye isahlulo sesithathu sobukumkani baseRoma,—ulwahlulo lwabo lwamaGrike.

“2. Bebeza kuqalisa nini umsebenzi wazo wokuthuthumbisa? Ivesi le-11 liyawuphendula loo mbuzo.

“(1) ‘Babenokumkani phezu kwabo.’ Ukususela ekufeni kukaMohammed kwada kwaba kufuphi nesiphelo senkulungwane yeshumi elinesithathu, amaMohammedan ayahlulahlulwe aba ngamaqela ahlukeneyo phantsi kweenkokeli ezininzi, engenaburhulumente jikelele boluntu owawusolula phezu kwawo onke. Kufuphi nesiphelo senkulungwane yeshumi elinesithathu, uOthman waseka urhulumente oye wathi ukususela ngoko waziwe ngokuba ngurhulumente wama-Ottoman, okanye ubukumkani bama-Ottoman, owakhula wada wanwenwela phezu kwazo zonke izizwe eziphambili zamaMohammedan, wazihlanganisa zaba bubukumkani obunye obukhulu.

“(2) Isimo sokumkani. ‘Oyingelosi yenzonzobila.’ Ingelosi ithetha umthunywa, umkhonzi, nokuba ulungile nokuba umbi, yaye asingomoya osoloko ithethwa ngaye. ‘Ingelosi yenzonzobila,’ okanye umphathiswa oyintloko wonqulo olwaphuma apho xa yayivuliwe. Olo nqulo bubuMohamedi, yaye usultan ungumphathiswa walo oyintloko. ‘USultan, okanye iGrand Seignior, njengoko ebizwa ngokungakhethi, ukwayiCaliph oPhezukonke, okanye umbingeleli omkhulu, edibene emntwini wakhe isidima esiphezulu sokomoya kunye negunya eliphezulu lolawulo lwehlabathi.’—World As It Is, iphe. 361.

“(3) Igama lakhe. NgesiHebhere, ‘Abaddon,’ umtshabalalisi; ngesiGrike, ‘Apollyon,’ lowo utshabalalisayo, okanye lowo ubhubhisayo. Ekubeni enamagama amabini ahlukeneyo kwiilwimi ezimbini, kuyabonakala ukuba oko kujoliswe ekumelweni kuko sisimo salo mandla, kungekhona igama lawo. Ukuba kunjalo, njengoko kuchaziwe kuzo zombini iilwimi, ungumtshabalalisi. Oko bekusoloko kususimo sorhulumente wama-Ottoman.

“Kodwa u-Othman wenza nini uhlaselo lwakhe lokuqala kubukumkani bamaGrike?—NgokukaGibbon, Decline and Fall, njl., ‘U-Othman waqala ukungena kummandla waseNicomedia ngomhla wama-27 kuJulayi, 1299.’”

“Ukubala kwabanye ababhali kusekelwe kwingcinga yokuba elo xesha lifanele liqalwe ngokusekwa kobukumkani bama-Ottoman; kodwa oku kuyimpazamo ecacileyo; kuba babengamele nje kuphela babe nokumkani phezu kwabo, kodwa babeza kubathuthumbisa abantu iinyanga ezintlanu. Kodwa ixesha lokuthuthumbisa lalingenakuqala ngaphambi kohlaselo lokuqala lwabathuthumbisi, olwalunjengoko kuchaziwe ngasentla, ngoJulayi 27,

1299.

“Ubalo olulandelayo, olusekwe kule ndawo yokuqalisa, lwenziwa lwaza lwapapashwa emsebenzini owawunesihloko esithi, Ukuza Kwesibini KukaKristu, njl., nguJ. Litch, ngowe-1838.

“Kwaye amandla azo ayekukumenzakalisa abantu iinyanga ezintlanu.’ Ukuza kuthi ga apho kwandiselwa khona igunya lazo, lokubathuthumbisa ngokuphanga okungapheliyo, kodwa hayi ngokwezopolitiko ukubabulala. ‘Iinyanga ezintlanu,’ iintsuku ezingamashumi amathathu ngenyanga, zisinika iintsuku ezilikhulu elinamashumi amahlanu; yaye ezi ntsuku, ekubeni zingumfuziselo, zibonisa iminyaka elikhulu elinamashumi amahlanu. Ukuqala ngoJulayi 27, 1299, iminyaka elikhulu elinamashumi amahlanu ifikelela ku-1449. Ngalo lonke elo xesha amaTurkey ayebandakanyeke kwimfazwe phantse engapheliyo nxamnye nobukumkani bamaGrike, kodwa nangona kunjalo engaboyisanga. Athimba aza agcina amaphondo aliqela amaGrike, kodwa sekunjalo ukuzimela kwamaGrike kwagcinwa eConstantinople. Kodwa ke ngo-1449, ekupheleni kweminyaka elikhulu elinamashumi amahlanu, kwafika utshintsho, imbali yalo eya kufunyanwa phantsi kwexilongo elilandelayo.” Uriah Smith, Daniel and Revelation, 505–507.

UYuriah Smith ucaphula ukubalwa kukaJosiah Litch kweminyaka elikhulu elinamashumi amahlanu, ethi xa iphelile, imele indawo yokuqala yesiprofeto seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu kwiXilongo elilandelayo. Ethetha ngoqikelelo lukaLitch ngokubhekisele kwezi ziprofeto zimbini zexesha ezinxulumeneyo, uDade White wabhala:

“Ngonyaka ka-1840 kwenzeka enye inzaliseko ephawulekayo yesiprofeto eyavuselela umdla omkhulu ngokubanzi. Kwiminyaka emibini ngaphambi koko, uJosiah Litch, omnye wabefundisi abaphambili ababeshumayela ngokubuya kwesibini, wapapasha ukucaciswa kweSityhilelo 9, exela kwangaphambili ukuwa koBukhosi base-Ottoman. Ngokwezibalo zakhe, la mandla ayeza kubhukuqwa... ngomhla we-11 kuAgasti, 1840, xa kulindeleke ukuba amandla ase-Ottoman eConstantinople aphulwe. Yaye oku, ndiyakholwa, kuya kufunyaniswa ukuba kunjalo.”

“Ngelo xesha kanye elalichaziwe, iTurkey, ngoonozakuzaku bayo, yamkela ukhuseleko lwamagunya amanyeneyo aseYurophu, yaza ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zamaKristu. Eso sehlo sazalisekisa ngokuchanileyo isiprofeto. Kwathi kwakusaziwa oko, inkitha yabantu yaqiniseka ngokuchana kwemigaqo yokutolika isiprofeto eyayamkelwe nguMiller namaqabane akhe, yaye intshukumo yokufika kukaKristu yafumana umfutho omangalisayo. Amadoda emfundo nawasesikhundleni amanyana noMiller, kokubini ekushumayeleni nasekupapasheni izimvo zakhe, yaye ukususela ngowe-1840 kuse kowe-1844 umsebenzi wanda ngokukhawuleza.” The Great Controversy, 334, 335.

Ishwangusha lokuqala nelesibini zidityaniswe ziziprofeto zexesha ezimbini ezinxulumene ngokusondeleyo. Ishwangusha lokuqala liqala ngomzekeliso wokutywinwa, yaye ishwangusha lesibini liphela ngembali ka-Agasti 11, 1840 de kube kukuvakala kwexilongo lesixhenxe ngo-Oktobha 22, 1844, nto leyo ekwangumzekeliso wokutywinwa. Isiqalo nesiphelo zithwele

umqondiso ka-Alfa no-Omega, kuba, njengakwimbali apho uKristu waqinisa umnqophiso iveki enye, elo xesha lahlulwe laba ngamacandelo amabini. Ixesha lokuqala liqala ngoMohammed wokuqala, yaye liphela ngoMohammed wesibini. Ixesha lesibini liqala “ngelizwi elivela kwiimpondo ezine zesibingelelo segolide esiphambi koThixo,” yaye liphela “ngelizwi” likaKristu, efunga “ngaye lowo uphilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuba ixesha lingabi sabakho.”

Siza kuqhubekisa esi sifundo kwinqaku elilandelayo.

“Nawuphi na umbuzo uSathana anokuwuvusa engqondweni ukuze adale ukuthandabuza ngokuphathelele kwimbali enkulu yehambo zangaphambili zabantu bakaThixo uya kukholisa ubungangamsha bakhe bobusathana, yaye usisikhubekiso kuThixo. Iindaba zokufika kukaYehova kwethu kungekudala ngamandla nangobuqaqawuli obukhulu ehlabathini lethu ziyinyaniso, yaye ngowe-1840 amazwi amaninzi aphakanyiswa ekuvakalisweni kwazo.”  
Manuscript Releases, volume 9, 134.