

Incwadi kaDaniyeli — Inombolo Ikhulu Elinamashumi Amane Anesithandathu

Ukutyhila Imisonto Yobuprofeti: UMongameli Wokugqibela, Ulawulo Lobuzwilakhe, noMthetho weCawa weCawa oSondelayo

Jeff Pippenger
2024-03-19

Sikwinkqubo yokuchonga imeko yesiprofeto ekhoyo ngexesha umongameli wokugqibela waseUnited States exhobiswa ngamandla njengozwilakhe kwimbali ekhokelela kumthetho weCawa oza kufika kungekudala. Akukho nto yenziwayo kwindawo engenanto, yaye abemi berhamente yesilo sasemhlabeni bahlulwe phantse ngokulinganayo ekuvavanyeni kwabo uTrump. Abo bavumelana nombono wakhe banokubona ngokulula isizathu sokuba kufuneka acoco umgxobhozo, kwanokuba phantse akunakwenzeka oko kwenzeka ngaphandle kokuba uTrump athabathe indima yozwilakhe. Oozwilakhe abanamandla kakhulu ngabo banepesenti ephezulu yabemi exhasa umsebenzi azama ukuwenza uzwilakhe lowo. Phambi kokunyuka kukaHitler emandleni kwakufuneka ikiriva egwele imali ukuze kuthengwe isonka esinye.

UHitler wayiguqula loo nto, yaye nangona amaJamani engafuni ukuvuma kakhulu loo mbali, uHitler wayenenkxaso ebanzi ngomsebenzi wakhe. Imiba ejongene neUnited States, kwanalo ihlabathi liphela, ivelisa umahluko phakathi kwabemi, yaye imigca yokwahlula ngoku iyatsalwa. Ixesha elisusela kwiMfazwe yoHlaziyo kude kube ngu-1798 limela ixesha lokulungiselela elihambelana nexesha lokutywinwa lwamawaka alikhulu anamashumi amane anesine. I-Patriot Act yaphawula ukuqala kokuphindwa ngokwasemoyeni kweMfazwe yoHlaziyo. UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye irhamncwa lomhlaba laqala ngeMfazwe yoHlaziyo, ngoko ke liya kuphelela kwenye. Eyokuqala yayiyeyokoqobo, eyokugqibela yeyasemoyeni.

Imfazwe Yamakhaya yase-United States yayiyeyokwenene yaye iza kuphindwa ngemihla yokugqibela. Yaphawula ukufika komongameli wokuqala weQela lamaRiphabhlikhi, omela ngomfuziselo umongameli wokugqibela weQela lamaRiphabhlikhi. Iqela lamaRiphabhlikhi labakho njengeqela elichasene nobukhoboka, ukuze limelane neqela lamaDemokhrasi elalisele limi ixesha elide lixhasa ubukhoboka. Loo mpikiswano yezopolitiko yavelisa iMfazwe Yamakhaya, nobongameli bukaLincoln. Ngoko ke akunakwenzeka ukwahlula umongameli wokuqala weQela lamaRiphabhlikhi kwiMfazwe Yamakhaya, ngoko umongameli wokugqibela weQela lamaRiphabhlikhi uya kuzuza isandulela esikhawulezileyo seMfazwe Yamakhaya. UYesu wasebenzisa ihlabathi lendalo ukubonisa ihlabathi lomoya. Iqela lenamba, linoyise onguyise wobuxoki, yaye uphawu olwahlulayo lweqela lamaDemokhrasi bubuxoki. Umzekeliso ocacileyo wale ndlela bubango labo lokuba bona liqela elinovelwano kwizimbinana.

Balumkeleni abaprofeti ababuxoki, abeza kuni benxibe izikhumba zeequsha, kanti ngaphakathi baziingcuka eziqwengayo. Niyabazi ngeziqhamo zabo. Ingaba abantu baqokelela iidiliya ematholweni, okanye amakhiwane emithaneni? Ngokunjalo wonke umthi olungileyo uvelisa

isiqhamo esilungileyo; ke wona umthi owonakeleyo uvelisa isiqhamo esibi. Umthi olungileyo awunakuzala siqhamo sibi, kwanjalo nomthi owonakeleyo awunakuzala siqhamo silungileyo. Wonke umthi ongavelisi siqhamo silungileyo uyagawulwa, uphoswe emlilweni. Ngoko ke niya kubazi ngeziqhamo zabo. Mateyu 7:15–20.

Iingcambu zomthi zigqiba isiqhamo oya kusivelisa, yaye iingcambu zeqela lamaDemokhrasi sisikhundla salo esixhasa ubukhoboka. Iingcambu zeqela lamaRiphabhlikhi sisikhundla salo esichasene nobukhoboka.

Unobulungisa wena, Yehova, xa ndibanga nawe; kanti mandithethe nawe ngezigwebo zakho: Yini na ukuba indlela yabangendawo iphumelela? yini na ukuba bonwabile bonke abo benza ngobuqhophololo obukhulu? Wena ubatyalile, ewe, bemile iingcambu; bayakhula, ewe, bavelisa isiqhamo; ukufuphi emlonyeni wabo, kanti ukude ezintsweni zabo. Yeremiya 12:1, 2.

Imfazwe yamakhaya ezayo ibekwa kwimeko “yamadoda anemali,” njengoko uDade White ebatsho, elawula urhwebo ukuze avune ubutyebi beentlanga, ngoxa ecinezela amahlwempu.

“E-Indiya, eTshayina, eRashiya, nasezixekweni zaseMerika, amawaka amadoda nabafazi ayafa yindlala. Amadoda anemali, ngenxa yokuba enamandla, alawula imarike. Athenga ngamaxabiso aphantsi konke anokukufumana, aze ke akuthengise ngamaxabiso anyuswe kakhulu. Oku kuthetha indlala kwiindidi ezihlwempuzekileyo, yaye kuya kuphumela kwimfazwe yamakhaya.” Manuscript Releases, umqulu 5, 305.

IMfazwe Yamakhaya kwimbali kaLincoln yayiyeyokwenene yaye yayijongene nobukhoboka bokwenene. Abo bangabagcini behlabathi abaphefumlelwe yinamba bavelisa iMfazwe Yamakhaya ngemihla yokugqibela esekelwe kwimizamo yabo yokuphelisa udidi oluphakathi, kushiyeke kuphela izidwangube ezityebe gqitha, kunye namakhoboka ahlwempuzeke gqitha. Luludidi oluphakathi olugcinayo inkululeko kwezentlalo, kwezoqoqosho nakwezenkolo, yaye xa lususwa akusekho sithinteli nxamnye nokuphunyezwa kwenkqubo yobukhosi bamafyudo. Eyona mpumelelo iphambili yoQhushululu lwaseFransi yaba kukuba lwaphelisa inkqubo yobukhosi bamafyudo, abagcini behlabathi ngoku abafuna ukuyinyanzelisa kwakhona ngokususa udidi oluphakathi. Isicwangciso sabagcini behlabathi sisekelwe kakhulu ekukhukuleni udidi oluphakathi ngabafuduki abangekho mthethweni, nto leyo enciphisa imveliso yezoqoqosho, yehlisa imivuzo yaye yandise inkqubo yoncedo-ntlalo karhulumente.

Ngaphambi kweMfazwe Yehlabathi Yesibini, ngexesha loQhwithela Olukhulu loQoqosho, uBawo uCharles Coughlin, umbingeleli wamaRoma Katolika, wazuza udumo ngenxa yeenkqubo zakhe zosasazo zerediyo, ezafikelela kwizigidi zabaphulaphuli kulo lonke ilizwe. Ezo nkqubo zakhe zerediyo zazifanisa impembelelo kaRush Limbaugh kwiminyaka yakutshanje. UCoughlin wasebenzisa iqonga lakhe lerediyo ukuxoxa ngemixholo emininzi eyahlukeneyo, kuquka ezopolitiko, ezoqoqosho, nemiba yezentlalo. Ekuqaleni wayemxhasa uMongameli uFranklin D. Roosevelt kunye neNew Deal yakhe. Iinkqubo zerediyo zikaCoughlin, ezazisoloko zivusa umsindo zize zibe nempikiswano, zamenza umntu owahlulahlulayo kwezopolitiko zaseMerika. Nangona wayenabalandeli abaninzi nabathembekileyo, wajamelana nokugxekwa nokugwetywa okuvela kumacala awahlukahlukeneyo ngenxa yeembono zakhe ezigabadeleyo.

limbono zokuqala zikaCoughlin kwezopolitiko, kwezoqoqosho nakwezentlalo zamkelwa nguFranklin Roosevelt zaza zaba sisicwangciso esisiseko semigaqo-nkqubo yakhe yeNew Deal, eyazisa intlekele yenkqubo yeSocial Security eqhubeka isanda, kwanenkqubo yentlalontle eUnited States. Imigaqo-nkqubo yakhe yeNew Deal yaba luphawu olwahlulayo lwelifa lakhe, yaye yaba yinxalenye yemeko yesiprofeto eyakhokelela kwiMfazwe Yehlabathi Yesibini, neyalandela emva kwayo. “Niya kubazi ngeziqhamo zabo.” Ngenxa yokuphunyezwa kwemigaqo-nkqubo kaRoosevelt yeNew Deal, iGreat Depression yahlala ixesha elide kakhulu eUnited States kunakulo naliphi na elinye ilizwe ehlabathini.

URoosevelt wayenguMdemokhrasi, yaye ngoko ke wayengumhlaziyi wehlabathi ophefumlelwe yinyoka. Imigaqo-nkqubo yeNew Deal awayazisayo yayiyinxalenye yesicwangciso sexesha elide sokwenza uluntu lwabemi olunabatyebi abagqithisileyo nabahluphekileyo abagqithisileyo. Ubukhoboka bokwenene beMfazwe Yamakhaya bumele ubukhoboka bokomoya noboqoqosho obukhawulezayo ngoku ngesantya esikhulu ngokungathethekiyo, njengoko abarhwebi abangoozigidigidi abangabahlaziyi behlabathi beBhabhiloni yanamhlanje bexhasa ngemali ukufudukela kweli ngokungekho mthethweni okuxhaphakileyo, oluyilelwe ukuzisa iNew Deal kaRoosevelt ekugqibeleleni ngokokuqonda kwabo. Umongameli wokugqibela, oya kujamelana neMfazwe Yehlabathi Yesithathu, uya kujamelana kananjalo nengxaki yenkqubo yokuxhomekeka kwezentlalo eyamiselwa ngumongameli ngexesha leMfazwe Yehlabathi Yesibini. Impefumlelo iyayichaza le nyaniso, yaye ikwachaza nokuba iinkokeli zemihla yokugqibela aziyi kuyazi indlela yokujongana nale ngxaki.

“Ababaninzi, kwanaphakathi kwabafundisi nabakhokeli bezopolitiko, abaqondayo oonobangela abasisiseko semeko yangoku yoluntu. Abo babambe iintambo zolawulo abanakuyicombulula ingxaki yokonakala kokuziphatha, ubuhlwempu, intlupheko, nolwaphulo-mthetho olwandayo. Bazabalaza ngelize ukubeka imisebenzi yorhwebo kwisiseko esikhuselekileyo ngakumbi. Ukuba abantu bebeya kunikela ingqalelo engakumbi kwimfundiso yelizwi likaThixo, bebeya kufumana isisombululo seengxaki ezibadidayo.”

“IziBhalo zichaza imeko yehlabathi kanye ngaphambi kokubuya kwesibini kukaKristu. Ngabantu abathi ngokuphanga nangokuxhaphaza baqokelele ubutyebi obukhulu, kubhaliwe kwathiwa: ‘Niziqwebilele ubuncwane bemihla yokugqibela. Yabonani, umvuzo wabasebenzi abavune amasimi enu, eniwubambileyo ngobuqhetseba, uyakhala; nezikhalo zabavuni zingene ezindlebeni zeNkosi yeMikhosi. Niphile kamnandi emhlabeni, naba ziingxwayiba; nityebisile iintliziyo zenu, ngokungathi ngumhla wokuxhelwa. Nimgwebile nambulala olilungisa; yaye akamelani nani.’ Yakobi 5:3–6.” Testimonies, volume 9, 13.

Umongameli wokugqibela uya “kubamba iintambo zolawulo lukarhulumente,” kodwa akayi kuba nako “ukusombulula ingxaki yokonakala kwesimilo, ubuhlwempu, ubuhlwempu bokuxhomekeka kuncedo, nolwaphulo-mthetho olwandayo.” Kanjalo akayi kuba nako “ukubeka imisebenzi yeshishini kwisiseko esikhuseleke ngakumbi.” Zonke ezi ngxaki zinxulunyaniswa neebhanki nabathengisi abangoozigidigidi bemihla yokugqibela. “Ubuhlwempu bokuxhomekeka kuncedo,” busetyenziswa ukuchaza imeko yabo baxhomekeke kuncedo lwabahluphekileyo okanye kwinkxaso-ntle enikelwa ngoorhulumente basekuhlaleni okanye yimibutho yesisa. Kwiintlanga

ezininzi, ubuhlwempu bokuxhomekeka kuncedo babunxulunyaniswa nentloni yasekuhlaleni yaye kaninzi babuphumela ekubekelweni bucala nasekucalucalweni kwabo bajamelene nobuhlwempu. Inkqubo kwimbali yaseMerika evelise “ubuhlwempu bokuxhomekeka kuncedo,” yinkqubo ekuthiwa yenzelwe ukunceda abo babanjiswe bubuhlwempu ukuba baziphakamise. Endaweni yoko, yavelisa inkqubo yenkxaso-ntle karhulumente yokugcina abo bahluphekileyo kubukhoboka boqoqosho.

Ngoko nangoko emva kweMfazwe Yehlabathi Yesibini, iZizwe eziManyeneyo zaqalisa ukusebenza. Oku kwanika ubungqina besibini obuvela kwiimfazwe ezimbini zokuqala zehlabathi bokuba ubukumkani besixhenxe (iZizwe eziManyeneyo) buya kubekwa etroneni yomhlaba. IMfazwe Yehlabathi Yokuqala yatyhila indima yenkqubo yeebhanki yehlabathi eyamkelwa kwimbali yaloo mfazwe yokuqala yehlabathi, neenjongo zabo babhanki behlabathi nabarhwebi zokubuyela kwinkqubo yobukhoboka bomhlaba, njengoko yayimelwe kwiMfazwe Yehlabathi Yesibini. Zonke ezi zicwangciso; urhulumente wehlabathi omnye, inkqubo yezoqoqosho apho abazizityebi gqitha belawula amahlwempu gqitha, nenkqubo enye yezezimali yehlabathi eya kuvumela kuphela lowo ibona kufanelekile ukuba athathe inxaxheba kuyo, zavela kwinamba, esilwa nomongameli wesibhozo, ongowabasixhenxe.

Ingqiqo emelwe zezi meko ibonisa ngokucacileyo umongameli oya kuziva enyanzelekile ukuba abe nguzwilakhe kwindlela yakhe yokusombulula iingxaki. Simane nje sichonga imeko yesiprofeto ethi iLizwi likaThixo libonise ukuba iya kutyhila ngexesha lembali yomongameli wokugqibela werhamncwa lomhlaba. Kwinqaku elingaphambili sabhekisa kwisicatshulwa esivela kwi-The Great Controversy apho achaza khona ukususwa “kwempumelelo yexeshana” ngaphambi komthetho weCawa. Esi sicutshulwa sichaza iimpawu ezininzi zesiprofeto zemihla yokugqibela, yaye iingongoma aziphakamisayo zifumana ukuzaliseka kwazo ngexesha lovavanyo lomfanekiso werhamncwa kokubini eUnited States nasehlabathini emva koko. Uchaza imiba emibini uSathana ayisebenzisayo ukubambisa ihlabathi, ezizezi ukuthakatha kokomoya nobungwele beCawa. Ngoxa ebhekisa kwimimangaliso yokuphilisa uSathana aya kuyisebenzisa, uchaza nenye into yesiprofeto yamaxesha ethu.

“Ngeempazamo ezimbini ezinkulu, ukungafi komphefumlo nobungwele beCawa, uSathana uya kubazisa abantu phantsi kweenkohliso zakhe. Ngoxa eyokuqala ibeka isiseko sokunqula imimoya, eyesibini yenza umanyano lovelwano neRoma. AmaProtestanti aseUnited States aya kuba ngawokuqala ukolula izandla zawo ngaphaya komsantsa ukuze abambe isandla sokunqula imimoya; aya kuthi anabele ngaphaya kwenzonzobila ukuze adibane ngesandla namandla aseRoma; yaye phantsi kwempembelelo yale manyano ithathu, eli lizwe liya kulandela emanyathelweni eRoma ekunyahasheni amalungelo esazela.

“Njengoko ubugqi bomoya buya buxela ngakumbi ubuKristu begama nje bale mihla, buba namandla amakhulu ngakumbi okukhohlisa nokuwisa emgibeni. USathana ngokwakhe uguqukile, ngokwendlela yale mihla yezinto. Uya kuvela enesimo sengelosi yokukhanya. Ngomsebenzi wobugqi bomoya, kuya kwenziwa imimangaliso, abagulayo baya kuphiliswa, yaye kuya kwenziwa izimanga ezininzi ezingenakuphikwa. Kwaye njengoko oomoya baya kuvuma ukukholwa yiBhayibhile, baze babonakalise intlonipho kumaziko ecawa, umsebenzi

wabo uya kwamkelwa njengokubonakaliswa kwamandla kaThixo.”

“Umgca wokwahlula phakathi kwamaKristu azibizayo nongendawo ngoku sele kunzima kakhulu ukuwubona. Amalungu ebandla ayakuthanda oko kuthandwa lihlabathi yaye akulungele ukumanyana nalo, yaye uSathana uzimisele ukubamanyanisa babe ngumzimba omnye aze ngaloo ndlela aqinise injongo yakhe ngokutshayela bonke bangene kuluhlu lwemimoya. AmaPapist, aziqhayisa ngemimangaliso njengophawu oluqinisekileyo lwebandla lenyaniso, aya kulahleka ngokulula ngala mandla enza imimangaliso; yaye namaProtestanti, ekubeni elahlile ikhaka lenyaniso, nawo aya kulukiswa. AmaPapist, amaProtestanti, nabantu behlabathi ngokufanayo baya kwamkela ukumila kobuthixo bengenamandla ako, yaye baya kubona kule manyano intshukumo enkulu yokuguqulwa kwehlabathi nokungeniswa kwemileniyam ekudala ilindelwe.

“Ngokusebenzisa ubumoya, uSathana ubonakala njengoncedi lohlanga loluntu, ephilisa izifo zabantu, yaye ezivakalisa ukuba unikezela inkqubo entsha nephakame ngakumbi yokholo lonqulo; kodwa kwangaxeshanye usebenza njengomtshabalalisi. Izilingo zakhe zikhokelela izihlwele ekutshabalaleni. Ukungazibambi kususa ingqiqo esihlalweni sobukhosi; ukweyiseka yinkanuko yenyama, imbambano, nophalazo-gazi kuyalandela. USathana uyayithanda imfazwe, kuba ivuselela ezona nkanuko zimbi zomphefumlo ize emva koko itshayelele kunaphakade amaxhoba ayo entywiliswe kububi nasegazini. Injongo yakhe kukukhuthaza izizwe ukuba zilwe zodwa, kuba ngaloo ndlela unako ukuphambukisa iingqondo zabantu emsebenzini wokulungiselela ukuma ngemini kaThixo.” The Great Controversy, 588, 589.

USathana ubonakala ezezeka isenzo sakhe esiphambili, ngexesha lomthetho weCawa, kungekhona ngaphambi kwawo. Kusemva kokuba iUnited States ithethe njengenamba kwivesi yeshumi elinanye, kwisahluko seshumi elinesithathu seSityhilelo, apho kwivesi yeshumi elinesithathu uSathana abonakala ebiza umlilo ukuba wehle uvela ezulwini. Kwangale nto uSister White ayichongayo.

“Ngommiselo onyanzelisa ukumiselwa kobuPapa ngokwaphula umthetho kaThixo, ilizwe lethu liya kuziqhawula ngokupheleleyo kubulungisa. Xa ubuProtestanti buya kolula isandla sabo ngaphaya komsantsa ukuze bubambe isandla segunya lamaRoma, xa buya kufikelela ngaphaya kwenzonzobila ukuze buxhawulane noMoya wobuMimoya, xa, phantsi kwempembelelo yalo manyano mithathu, ilizwe lethu liya kuzikhanyela zonke izimiso zoMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize lilungiselele ukusasazwa kobuxoki neenkohliso zobuPapa, ngoko siya kwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.” Testimonies, volume 5, 451.

Phambi komthetho weCawa, ngexesha lovavanyo lomfanekiso werhamncwa, elikwalixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, nelikwalapho isiphumo sawo wonke umbono senzeka khona, kuya kubonakaliswa isenzeko samandla enamba esimele ummangaliso wokuphilisa wobuxoki. Encwadini yeSityhilelo, ihenyukazi laseBhabheli lichazwa njengelilahlekisa zonke iintlanga.

Nokukhanya lwesibane aluyi kuphinda lukhanye konke konke kuwe; nelizwi lomyeni nelomakoti aliyi kuphinda livakale konke konke kuwe; ngokuba abarhwebi bakho babengabantu abakhulu bomhlaba; ngokuba zonke iintlanga zalahlekiswa bubugqwirha bakho. ISityihlelo 18:23.

Igama elithi “sorceries” ligama lesiGrike elithi “pharmakeia” elithetha iyeza, okanye ikhemesti. Eli gama livela kwigama lesiGrike u-G5332, elithetha (ichiza, oko kukuthi, umxube wokuthakatha owenza umlingo); umthengisi wamachiza okanye usokhemesti okanye ityhefeli. Kwiintsuku zokugqibela ezikhokelela kumthetho weCawa, umba oya kuncedisa kwimeko yocalucalulo nenkcaso eyalelwa ngumongameli wesibhozo nowokugqibela, uya kuba ngumsebenzi weshishini lamachiza, njengoko limelwe nguAnthony Fauci, kunye nentsholongwane yaseTshayina.

UFauci neTshayina bobabini bangabameli bamandla enamba, yaye iminwe kaFauci inokulandwa ibuye iye kufikelela kanye ekuyilweni kwentsholongwane ye-HIV. Ukulawulwa kwabemi, njengoko kumelwe ngamadoda anjengosozigidigidi uBill Gates, luphawu olwabonakaliswa kumzamo kaFaro wokutshabalalisa iintsana ngexesha likaMoses, nakwimizamo kaHerode yokwenza okufanayo ngexesha likaKristu. Isiqingatha sabemi saqhathwa yintsolongwane yaseTshayina, yaye usenokubona abantu benxibe iimaski, ezingathinteli nayiphi na intsolongwane.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“USathana usebenza nangazo izinto zendalo ukuze aqokelele isivuno sakhe semiphefumlo engalungiselelwanga. Uye wafunda iimfihlelo zeelaboratri zendalo, yaye usebenzisa onke amandla akhe ukulawula izinto zendalo kangangoko uThixo amvumela. Xa wavunyelwayo ukuba amhlasele uYobhi, kwakhawuleza njani na ukuba kususwe imihlambi nemfuyo, abakhonzi, izindlu, nabantwana, isibetho esinye silandelelana nesinye ngokungathi kungomzuzwana. NguThixo okhusela izidalwa zaKhe, azibiyele ngamacingo ekuzingelweni kwamandla omtshabalalisi. Kodwa ihlabathi lobuKristu libonakalisile ukuyidela umthetho kaYehova; yaye iNkosi iya kwenza kanye oko Yathi iya kukwenza—iya kurhoxisa iintsikelelo zaYo emhlabeni, isuse nenkathalo yaYo ekhuselayo kwabo bavukela umthetho waYo nemfundiso yaYo, benyanzela nabanye ukuba benze kwaloo nto. USathana ulawula bonke abo uThixo angabagadanga ngokukodwa. Uya kubababalela aze abaphumelelise abathile ukuze aqhubele phambili amacebo akhe, aze azise inkathazo kwabanye, akhokelele abantu ekukholweni ukuba nguThixo obabandezela.”

“Ngoxa ebonakala kubantwana babantu njengonyanga omkhulu onako ukuphilisa zonke izifo zabo, uya kuzisa izifo nentlekele, kude kube zizixeko ezinabemi abaninzi ziguqulelwe ekubhujisweni nasekuphanzisweni. Kwanangoku usasebenza. Kwiingozi nakwiintlekele elwandle nasemhlabeni, kwimilo emikhulu etshabalalisayo, kwiinkanyamba ezinamandla nakwizichotho ezoyikekayo, kwizivunguvungu, kwizikhukula, kwiicyclone, kumaza amakhulu olwandle, nakwiinyikima zomhlaba, kuzo zonke iindawo nangeendlela eziliwaka, uSathana usebenzisa amandla akhe. Utshayela asuse isivuno esisele sivuthwa, kuze kulandele indlala nenkxwaleko. Ugalela emoyeni ungcoliseko olubulalayo, zize amawaka atshabalale ngobhubhane. Ezi zohlwayo ziya kuba rhoqo ngakumbi nangakumbi yaye zitshabalalise

ngakumbi nangakumbi. Intshabalalo iya kuba phezu komntu nakwisilwanyana. ‘Umhlaba uyakhala, uyabuna,’ ‘nabantu abaziphakamisileyo ... bayaphela amandla. Umhlaba nawo uyadyobheka phantsi kwabemi bawo; ngokuba bewugqithile umthetho, basiguqukile isimiso, bawuqhawule umnqophiso ongunaphakade.’ Isaya 24:4, 5.”

“Kwaye ke umkhohlisi omkhulu uya kubeyisela abantu ukuba abo bakhonza uThixo ngabona babangela ezi zinto zingendawo. Iqela eliye lavusa ukungathandeki kweZulu liya kubeka zonke iinkathazo zalo phezu kwabo, abo ukulalela kwabo imiyalelo kaThixo kulisohlwayo elingapheliyo kubagqithi-mthetho. Kuya kubhengezwa ukuba abantu bayamkhubekisa uThixo ngokwaphula isabatha yeCawa; ukuba esi sono sizise iintlekele ezingayi kuphela de kugcinwe iCawa ngokunyanzeliswa okungqongqo; kwanokuba abo babeka phambili amabango omyalelo wesine, ngaloo ndlela bechitha ukuhlonelwa kweCawa, bangabaphazamisi babantu, bethintela ukubuyiselwa kwabo kubabalo lukaThixo nakwimpumelelo yezinto zeli xesha. Ngaloo ndlela isityholo esakha sanyanzeliswa kudala kumkhonzi kaThixo siya kuphindwa, phezu kwezizathu ezisekwe kakuhle ngokulinganayo: ‘Kwathi ke, xa uAhabhi embona uEliya, uAhabhi wathi kuye, Nguwe na lo uphazamisa amaSirayeli? Waphendula wathi, Andiphazamisanga maSirayeli; kodwa nguwe, nendlu kayihlo, ngokuba niyishiyile imithetho kaYehova, walandela ooBhahali.’” 1 Kumkani 18:17, 18. Njengoko ingqumbo yabantu iya kuvuswa zizityholo zobuxoki, baya kulandela ikhondo ngakubathunywa bakaThixo elifana kakhulu nelo amaSirayeli awexukileyo awalilandelayo ngakumEliya.

“Amandla okwenza imimangaliso abonakaliswa ngobuthakathi bemimoya aya kusebenzisa impembelelo yawo ngokuchasene nabo bakhetha ukuthobela uThixo kunabantu. Unxibelelwano oluvela kwimimoya luya kuvakalisa ukuba uThixo uyithumile ukuze luqinisekise abo bayala iCawa ngempazamo yabo, lusithi imithetho yelizwe ifanele ukuthotyelwa njengomthetho kaThixo. Luya kulilela ubungendawo obukhulu obukhoyo ehlabathini, luze luxhase ubungqina bootitshala benkolo bokuba ukonakala kwemeko yokuziphatha kubangelwa kukungewaliswa kakubi kweCawa. Luya kuba lukhulu uvukelo lwengqumbo oluya kuvuselwa bonke abo bala ukwamkela ubungqina bayo.” The Great Controversy, 589, 590.