

Incwadi kaDaniyeli – Inombolo Ikhulu Elinamashumi Asibhozo Anesibhozo

*Ukusuka eRafiya ukuya ePaniyam: Ukutyhilwa koBaluleko boBuprofeti
beMfazwe zaMandulo*

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2024-04-18

Imfazwe yaseRafiya kunye neMfazwe yasePanium ziziganeko ezimbini zembali ezahlukileyo ezenzeka ngamaxesha neendawo ezahlukileyo, kodwa zombini zibalulekile kwimbali yakwaYuda yamandulo nakwimimandla eyayiyinqongileyo. Imfazwe yaseRafiya yenzeka ngowama-217 BC. Imfazwe yasePanium yenzeka ngowama-200 BC phakathi kobukumkani bamaSeleucid (ukumkani wasemntla) nobukumkani bamaPtolemy (ukumkani wasemzantsi). Ezi mfazwe zimbini zichongiwe kwiindinyana zeshumi elinanye ukuya kweyeshumi elinesihlanu zesahluko seshumi elinanye sikaDaniyeli. Ezi mfazwe zimbini zandulela uVukelo lwamaMaccabee ngowama-167 BC.

Idabi yasePanium yafumana igama layo kuphawu lwendawo ekufuphi, iNtaba iPanium, apho kwaqhambuka khona loo mfazwe. Igama elithi Panium lisuka kuthixo wamaGrike uPan, ekwakunikezelwe kuye itempile apho. Le ndawo yayisaziwa njengePanium ngenxa yonxulumano lwayo nonqulo lukaPan. Indawo yetempile yayidla ngokubizwa ngokuba yiNgcwele kaPan, kugxininiswa indima yayo njengendawo yokuzinikela ngokwenkolo neyonqulo enikelwe kuthixo uPan. Igama elithi “Nymphaeum” libhekisa kwisikhumbuzo okanye kwindawo engcwele enikelwe kwiinyimfi zamanzi kwinkolo yamandulo yamaGrike neyamaRoma. Indawo yetempile yasePanium yayiquka umqolomba nomthombo wendalo, ekwakukholelwa ukuba kuhlalwa ziinyimfi, yaye ngenxa yoko ngamanye amaxesha yayibizwa ngokuba yiNymphaeum yasePanium.

Emva kokuba isixeko sakhiwe kwakhona saza sandiswa nguHerode Filipu, unyana kaHerode Omkhulu, saziwa ngokuba yiKesareya Filipi ngenjongo yokuzukisa uMlawuli waseRoma uKesare Agasto kwakunye noHerode Filipu ngokwakhe. Isakhiwo setempile sasiyindawo ebalulekileyo yonqulo phakathi kwesi sixeko.

Ngexesha lolawulo lukaMlawuli uAgasto, itempile yanikezelwa kwakhona okanye yathiywa ngokutsha ngenjongo yokunika imbeko kuAgasto, nto leyo eyayibonakalisa inkolo yokunqula umlawuli kunye nokudityaniswa kwezenzo zonqulo zamaRoma kwimeko yenkolo yaloo mmandla. Indawo ekufuphi nesixeko samandulo saseKesareya Filipu, apho kwakukho itempile kaPan, ngamanye amaxesha yayibizwa ngokuba “NgamaSango eSihogo” okanye “NgamaSango eHadesi.”

Kwiindima zeshumi elinesithandathu ukuya kweshumi elinesithoba zesahluko seshumi elinanye sikaDaniyeli, kuvezwa imimandla emithathu yejografi yokoyiswa ekwakufuneka iRoma yobuhedeni iyoyise ukuze imiselwe njengobukumkani besine besiprofeto seBhayibhile, kwananjengokumkani wasentla kweso sahluko. Kwindima yeshumi elinesithandathu,

umphathi-mkhosi waseRoma uPompey uchazwa njengowoyisa iSiriya ngowama-65 BC, aze emva koko oyise iYerusalem ngowama-63 BC. Iindima zeshumi elinesixhenxe ukuya kweshumi elinesithoba zichaza ukoyiswa kweYiputa nguJulius Caesar, eyayingowesithathu kwezo zithintelo zintathu. Idabi laseActium ngowama-31 BC liphawula ukuqala kweminyaka engamakhulu amathathu anamashumi amathandathu iRoma yobuhedeni eyayiza kulawula ngobungangamsha obupheleleyo ekuzalisekiseni indima yamashumi amabini anesine yesahluko seshumi elinanye sikaDaniyeli.

Kwindima yeshumi elinesibini kubonakaliswa ulawulo luka-Augusto Kesare, yaye kuloo mbali, uYesu wazalwa. Emva koko, kwiindima zeshumi elinesithathu neyeshumi elinesine kuboniswa ulawulo lukaTibheriyo Kesare ongendawo, ngaloo ndlela kuphawulwa ukubethelelwa emnqamlezweni kukaKristu. Kwindima yeshumi elinesihlanu kuboniswa umnqophiso amaYuda amaMakkabhi awawungenayo neRoma yobuhedeni, yaye ngaloo ndlela ukuhamba kwembali okwaqala kwindima yeshumi elinanye kuyamiswa, ize ingxelo yembali ibuyele emva kwixesha lika-161 BC ukuya ku-158 BC.

Ivesi yamashumi amabini anesithathu imela umgca wamaMaccabee, yaye nangona inganikezeli zonke iinkcukacha zomgca wabo wesiprofeto, ingxelo yembali iyazenza. Ngowama-217 BC, kwenzeka iDabi laseRaphia, yaye emva koko ukumkani oselusana washiya iYiputa isesichengeni. Njengoko ookumkani bamaSeleucid nabaseGrike babesenza amacebo okujongana nokumkani oselusana ngonyaka wama-200 BC, iRoma yazingenisa kwembali yaza yaba ngumkhuseli wokumkani womntwana waseYiputa. Kwakuloo nyaka kwenzeka iDabi lasePanium. Emva koko ngowama-167 BC kwaqalisa imfazwe yabanqolobi yamaMaccabee.

Uvukelo lwamaMaccabee lwaqala eModein ngowama-167 BC, yaye lwalubandakanya amaMaccabee engagani nje kuphela noBukhosi bamaSeleucid, kodwa kwanokulwa namaYuda ababewagqibe ngokuba ayemanyene namaSeleucid. Olu vukelo lwalukhuthazwa zizizathu zonqulo, yaye lwaphunyezwa ngokuchasene notshaba lwangaphakathi nolwangaphandle. Ngowama-164 BC amaMaccabee aphinda ayingcwalisa itempile, yaye esi siganeko siyakhunjulwa ngombhiyozo wamaYuda weHanukkah. Kwangalo nyaka lowo kwafa uAntiochus Epiphanes odume kakubi. Ke kaloku, ukususela ngowama-161 BC ukuya kowe-158 BC “umnqophiso” wevesi yamashumi amabini anesithathu wangena nawo neRoma.

Ekuphela kwendawo ekubhekiswa kuyo ngokuthe ngqo kumaMaccabee, uvukelo lwawo nomnqophiso wawo neRoma, kufunyanwa kwiindinyana yamashumi amabini anesithathu, kodwa imbali yolo luhlu lobukumkani, olubizwa ngokuba luLuhlu lwaseHasmonean, yaqala eModein ngowama-167 BC, yaza yaqhubeka kwada kwafika ixesha lomnqamlezo. Abameli bokugqibela boLuhlu lwaseHasmonean baba ngabaFarisi bexesha likaKristu. Ngoko ke, kukho umgca wesiprofeto wembali yobuYuda obuwileyo ekuwexukeni, obumelwe ngamaMaccabee, owaqala ngowama-167 BC kuvukelo lwaseModein, ophela kwiindinyana zamashumi amabini ananye namashumi amabini anesibini xa uYesu wabethelelwa emnqamlezweni.

Imbali yabo yafikelela kwindawo yotshintsho kwivesi yeshumi elinesithandathu, xa iRoma, okwesihlandlo sokuqala, ngoPompey, yoyisa iYerusalem. Isizathu sakhe esiyintloko sokuzisa

intshabalalo phezu kweYerusalem ngelo xesha yayiyimpikiswano phakathi kwamaqela amabini oBukhosi bamaHasmonean. Ukususela ngelo xesha (63 BC), uYuda wayephantsi kolawulo lwaseRoma. UBukhosi bamaHasmonean bamaMaccabees buqala ngokwesiprofeto edabini laseModein ngowama-167 BC, buze ke bubekwe phantsi koloyiso lweRoma ngowama-63 BC. Kungekudala emva kokuqala kwaloo mbali amaMaccabees aqalisa aza angena emnqophisweni neRoma ukususela ngowama-161 BC ukuya kowama-158 BC. Babephantsi kweRoma ukususela ngowama-63 BC kwada kwangumnqamlezo nentshabalalo yokugqibela yeYerusalem ngonyaka wama-70.

Umgca wesiprofeto wamaMaccabee ngumgca wobuYuda obuwxukileyo, yaye ke ngoko umela ngokomfuziselo umgca wobuProtestanti obuwxukileyo. Ukususela kwiMfazwe yasePanium kude kuse kumthetho weCawa wendinyana yeshumi elinesithandathu, iziganeko zesiprofeto zika-200 BC, 167 BC, 164 BC, nomfelandawonye osuka ku-161 BC ukuya ku-158 BC ziya kuphindwa kwimbali yobuProtestanti obuwxukileyo. Ezi mpawu zendlela ziya kwenzeka kwimbali yomongameli wesibhozo ophuma kwabasixhenxe ngaphambi komthetho weCawa. U-200 BC umele umgca wangaphandle wophondo lweRiphabhlikhi ngokunxulumene no-167 BC, omela umgca wangaphakathi wophondo lobuProtestanti obuwxukileyo.

Ezi zikhombisi zendlela zifihlakele ngokusisiseko ngaphakathi komgca wembali yoBukhosi bamaHasmonean, kodwa nangona kunjalo ziyinxalenye yembali efihlakeleyo yevesi yamashumi amane kaDaniyeli ishumi elinanye. Ngumgca oyinxalenye “yaloo nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela.”

Inyaniso yokuba ubuYuda bubhiyozela iHanukkah ukukhumbula uvukelo lwamaMaccabee, ayibachazi amaMaccabee njengamalungisa. Ngenxa yemvukelo iShekinah ayizange ibuyele etempileni eyakhiwa kwakhona emva kokuthinjwa kweminyaka engamashumi asixhenxe. Umyalezo wokugqibela wesiprofeto weza ngoMalaki, malunga neenkulungwane ezimbini ngaphambi kwamaMaccabee. Imbali yamaMaccabee ibonisa ukuba bavumela iinkokeli zabo zezopolitiko ukuba zikwasebenze njengombingeleli omkhulu, kwasono eso kanye awazama ukusenza uPtolemy waseYiputa, neso noKumkani u-Uziya awazama ukusenza. Isithethe sibonisa ukuba uThixo wangenelela ukuthintela uPtolemy kuloo senzo sokunyelisa okungcwele, yaye iLizwi likaThixo libonisa ngokuthe ngqo ukuba uThixo wangenelela xa ukumkani u-Uziya wazama ukwenza umsebenzi wombingeleli nowokumkani. Isiqhamo sokugqibela sobukumkani babo saba ngabaFarisi. Akukho sizathu sokugqiba kwelokuba amaMaccabee ayengumfuziselo wobulungisa, nangona kukho imbeko yembali amaYuda obuYuda bale mihla anokuba nayo ngakubo.

Uhlaziyo lwamaProtestanti lwaqala ngexesha likaLuther, yaye lwaba luphuhliso oluqhubekayo. Lwalungelolutsha isithethe, kuba uYesu nabafundi baKhe babengamaProtestanti. Lwalusisivusi ekumnyameni kwembali apho uLuther nabanye abahlaziyi bavuswayo. Incopho yolo hlaziyo luqhubekayo yaba yintshukumo yamaMillerite. UThixo wayengadingi nje ukuvusa abahlaziyi bokuqala ezonweni zaseBhabheli, kodwa wayenenjongo yokubazisa ekuqondeni okupheleleyo komthetho waKhe, nomsebenzi waKhe kwingcwele yasezulwini. Ngomhla we-19 kuTshazimpuzi, 1844, amaProtestanti ayikhaba ukukhanya okwandayo kohlaziyo aza aba bubuProtestanti

obuwexukileyo.

AmaMillerite athembekileyo ngoko “anikwa isambatho sobuprofeti” aza akhokelwa angeniswa eNdalweni eNgcwele Kakhulu ukuze agqibe umsebenzi wokuba ngamaKristu amaProtestanti akhulileyo. Ngo-1863 abo babenikwe isambatho sobuprofeti, ngokungathobeli, basibeka bucala isambatho sobuProtestanti, baza bathabatha isambatho saseLawodike. Kwixesha lokugqibela lokutywinwa kwekhulu elinamashumi amane anesine amawaka, elaqala kwiminyaka engamashumi amabini anesibini emva koSeptemba 11, 2001, ngo-2023, iNgonyama yesizwe sakwaYuda ityhila izitywina kwiinyaniso ezizalisa imbali efihlakeleyo yendima yamashumi amane kaDaniyeli isahluko seshumi elinanye, eyimbali esusela ekuweni kweSoviet Union ngo-1989 ide iye kumthetho weCawa oza kufika kungekudala. Ngokwenza oku, Utyhile izitywina kwimbali yobuYuda obuwexukileyo njengomfuziselo wobuProtestanti obuwexukileyo.

Yomibini imigca yabantu bakaThixo abawexukileyo, nokuba yeyabo bakwaYuda bokwenyama okanye bakwaYuda bokomoya (omabini engamazwe azukileyo), iphela ekoyisweni kweYerusalem, owoquqala ngo-63 BC, owesibini wona kumthetho weCawa ozayo kungekudala. Yomibini le migca imela imfazwe ekhuthazwa ziinkolelo zonqulo ezilahlekisiweyo. Yomibini le migca imela imfazwe echasene neefilosofi zonqulo zaseGrisi, yaye yomibini iphela ngokuba abawexukileyo babe phantsi kolawulo lweRoma. Ndichonga amadabi amathathu endima yamashumi amane njengamelenge ukuwa kweSoviet Union ngo-1989, imfazwe yaseUkraine, nePanium ngexesha lomthetho weCawa, ngenjongo yokwahlula phakathi kwala madabi mathathu nezo mfazwe zintathu zehlabathi.

“Ilizwi likaThixo linike isilumkiso ngengozi esondelayo; ukuba oku kutyeshelwa, ihlabathi lamaProtestanti liya kufunda ukuba ziyintoni na ngenene iinjongo zeRoma, kuphela xa sele kusemva kwexesha ukubaleka umgibe. Yena uthi cwaka uyakhula eba namandla. Iimfundiso zakhe ziphemebelela kwiiholo zomthetho, emabandleni, nasezintliziyweni zabantu. Uqokelela izakhiwo zakhe eziphakamileyo nezinkulu, kwiindawo ezifihlakeleyo zazo apho iintshutshiso zakhe zangaphambili ziya kuphindwa khona. Ngokufihlakeleyo nangokungarhanelwa uyomeleza imikhosi yakhe ukuze aqhube phambili iinjongo zakhe xa ixesha lakhe lokuhlasela liya kufika. Konke akunqwenelayo yindawo enenzuzo, yaye leyo sele inikwa yena. Kungekudala siya kubona yaye siya kuva ukuba iyintoni na injongo yecandelo lamaRoma. Nabani na oya kulikholelwa alithobele ilizwi likaThixo uya kuthi ngaloo ndlela afumane isinyeliso nentshutshiso.” The Great Controversy, 581.

Ukususela kwivesi yeshumi, echaza ukuwa kweSoviet Union ngowe-1989, kuse kuthi ga kwiDabi lasePanium kwivesi yeshumi elinesihlanu, ubupopu buye “bomeleza imikhosi yabo ukuze baqhubele phambili iinjongo zabo xa kufika ixesha lokuba bahlasele.” Ezi vesi zichaza iimeko zesiprofeto eziyilo “mgibe” olungiselelwe ngubupopu, ekungayi kuba nakwenzeka ukuba “kusindwe” kuwo. Kolu ngquzulwano lokugqibela, olumelwe liDabi lasePanium, umfanekiselo werhamncwa uya kwakhiwa eUnited States. Ukwakhiwa kwaloo mfanekiselo luvavanyo lokugqibela lwabantu bakaThixo bemihla yokugqibela.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kwenziwa ngaphambi kokuba kovalwe ixesha lovavanyo; kuba wona uya kuba luvavanyo olukhulu kubantu

bakaThixo, ekuya kuthi ngalo kugqitywe isiphelo sabo sikanaphakade. ... KwiSityhilelo 13 lo mbandela uvezwa ngokucacileyo; [ISityhilelo 13:11–17, icatshulwe].”

“Olu luvavanyo ekufuneka abantu bakaThixo babe nalo ngaphambi kokuba batywinwe. Bonke abo bangqina ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi komnqophiso weNkosi uThixo uYehova, yaye baya kwamkela itywina loThixo ophilayo. Abo bancama inyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa.”
Manuscript Releases, volume 15, 15.

Ukubunjwa komfanekiso werhamncwa kumelwe lixesha awangena ngalo umanyano lweRoma. Uphondo lobuProtestanti lwaseUnited States lwaba ziintombi zaseRoma ngowe-1844, yaye isiqalo sembali yazo siyaphindwa ekupheleni kwembali yazo xa ziphinda ziqonde ukuzimisela ukuxelisa unina wazo.

“Ndabona ukuba irhamncwa elineempondo ezimbini lalinomlomo wenamba, nokuba amandla alo ayesentlokweni yalo, nokuba ummiselo wawuya kuphuma emlonyeni walo. Emva koko ndabona uNina wamaHenrykazi; ukuba unina wayengengawo iintombi, kodwa wahlukile kuzo yaye ecace gca kuzo. Uye waba nexesha lakhe, yaye sele lidlulile, neentombi zakhe, amahlelo amaProtestanti, zaba zezilandelayo ukuvela eqongeni zize zibonakalise kwa loo moya unye unina awayenawo xa wayetshutshisa abangcwele. Ndabona ukuba njengoko unina wayehla ngamandla, iintombi zazikhula, yaye kungekudala ziya kusebenzisa amandla awakha asetyenziswa ngunina.”

“Ndabona ukuba ibandla elingelilo lokwenyaniso nama-Adventist angabokumiswa ngegama kuphela, njengoYudas, aya kusingcatsha kumaKatolika ukuze afumane impembelelo yawo yokuba eze nxamnye nenyano. Abangcwele ngelo xesha baya kuba ngabantu abangabonakaliyo, abangaziwayo kakhulu kumaKatolika; kodwa iicawa nama-Adventist abangabokumiswa ngegama kuphela abanolwazi ngokholo lwethu nangezithethe zethu (kuba babesithiyile ngenxa yeSabatha, kuba babengenako ukuyiphikisa) baya kubangcatsha abangcwele baze babaxele kumaKatolika njengabo bangawahloneliyo amaziko abantu; oko kukuthi, ukuba bayigcina iSabatha baze bangayihoyi iCawa.”

“Ngoko amaKatolika aya kuthi kumaProtestanti maaqhubele phambili, aze akhuphe umthetho wokuba bonke abangayi kuyigcina imini yokuqala yeveki, endaweni yosuku lwesixhenxe, mababulawe. Yaye amaKatolika, amanani awo makhulu, aya kuma ngakumaProtestanti. AmaKatolika aya kunika amandla awo kumfanekiso werhamncwa. Kwaye amaProtestanti aya kusebenza njengoko unina wawo wasebenza phambi kwawo ekutshabalaliseni abangcwele. Kodwa phambi kokuba umthetho wawo uzise okanye uvelise isiqhamo, abangcwele baya kuhlangulwa liLizwi likaThixo.” Spalding and Magan, 1, 2.

Kule ndima kukho amaqela amabini “angawamagama nje kuphela,” okuthetha ukuthi “asegameni kuphela,” athengisa abathembekileyo bakaThixo kumaKatolika. Ukuqonda kukaEllen White iicawa ezingawamagama nje kunye nama-Adventist angawamagama nje kwahlukile koko ezi zinto zikuko ngokwenene ngemihla yokugqibela; kuba ekuqondeni kwakhe “uAdventist ongowegama nje” wayeya kumela umKristu ovuma ukuba uyakukholelwa ekubuyeni kukaKristu. Kodwa

abaprofeti bathetha ngakumbi ngemihla yokugqibela kunemihla ababephila kuyo, yaye “uAdventist ongowegama nje,” ngemihla yokugqibela, umele ibandla lamaSeventh-day Adventist laseLawodikea, yaye iicawa ezingawamagama nje ziyinzala yabo baba ziintombi zaseRoma ngowe-1844.

AmaSabatha agcina uMgqibelo aya kubathiya “abantu abangaziwayo,” abangabameli bokwenyaniso bakaThixo kuba “engenako ukuphikisa inyaniso yeSabatha,” emela iSabatha yokuphumla komhlaba. Icawa yamaSabatha agcina uMgqibelo ivuma ukuba ixhasa usuku lwesixhenxe njengosuku lonqulo, kodwa ngemihla yokugqibela iSabatha engenako ukuyiphikisa “ngamaxesha asixhenxe,” kaLevitikus amashumi amabini anesithandathu, eyaba yinyaniso yokuqala esisiseko abayalayo ngowe-1863.

Isiqendu esijongene naso ngoku sichaza iintshukumo zobuprofeti ezinxulumene nembali eqalisa kumthetho weCawa oza kufika kungekudala, kodwa imbali yokugqibela yovavanyo elandela umthetho weCawa iqala ukuzaliseka ngaphakathi eUnited States. Ngexesha lomthetho weCawa iUnited States iya kunyanzelisa ihlabathi liphela ukuba limise umfanekiso werhamncwa, kodwa ngaphambi kokuba bawufeze loo msebenzi, baya kuba sebewumisile umfanekiso werhamncwa eUnited States.

“Njengoko iMerika, ilizwe lenkululeko yenkolo, iya kumanyana noBupopu ekunyanzeliseni isazela nasekuxhobelaniseni abantu ukuba bahloniphe isabatha yobuxoki, abantu bawo onke amazwe ehlabathi baya kukhokelwa ukuba balandele umzekelo wayo.” Testimonies, umqulu 6, 18.

“Izizwe zasemzini ziya kulandela umzekelo we-United States. Nangona yona ikhokela, sekunjalo kwa loo ngxaki inye iya kufikela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

Uvavanyo olukhulu lwabantu bakaThixo lwenzeka ngaphambi komthetho weCawa, kuba ngexesha lomthetho weCawa uvavanyo luya kuvalwa kuma-Adventist eSabatha yesiXhenxe. Olu vavanyo lumelwe njengokwakhiwa komfanekiso werhamncwa, yaye umfanekiso werhamncwa yindibaniselwano yecawa norhulumente, apho icawa ilawula olo lwalamano. Kanye njengokuba amaProtestanti aba yintombi yaseRoma ngowe-1844, yaye intombi ingumfanekiso kanina, ngokunjalo amaProtestanti awileyo aya kwenza umsebenzi ofanayo ngemihla yokugqibela, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Imbali emelwe “ngumfelandawonye” wevesi yamashumi amabini anesithathu kaDaniyeli isahluko seshumi elinanye, imele abantu abebanga ukholo kodwa bewile ekukreqeni, abangabomhlaba ozukileyo, besolula isandla ukuze benze umanyano neRoma. U-161 BC ukuya ku-158 BC umele ukwakhiwa komfanekiso werhamncwa oqityezelwa emthethweni weCawa.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Kodwa yintoni na ‘umfanekiso werhamncwa’? yaye uza kwenziwa njani na? Umfanekiso wenziwa lirhamncwa elineempondo ezimbini, yaye ungumfanekiso werhamncwa. Ukwabizwa ngokuba ngumfanekiso werhamncwa. Ngoko ke, ukuze sifunde ukuba unjani na umfanekiso

lowo nokuba uza kwenziwa njani na, kufuneka sifunde iimpawu zerhamncwa ngokwalo—ubupopu.

“Xa ibandla lokuqala lonakaliswayo ngokuphambuka kubulula bevangeli nangokwamkela amasiko nezithethe zobuhedeni, lalahlekelwa nguMoya namandla kaThixo; yaye ukuze lilawule izazela zabantu, lafuna inkxaso yamandla olawulo lwehlabathi. Isiphumo saba bubupopu, ibandla elalilawula amandla ombuso laza lawasebenzisa ukuqhubela phambili iinjongo zalo, ngokukodwa ekohlwayeni ‘uwexuko.’ Ukuze iUnited States yenze umfanekiselo werhamncwa, amandla enkolo makalulawule ngolo hlobo urhulumente waseburhulumenteni ukuze negunya lombuso lisetyenziswe libandla ekufezekiseni iinjongo zalo.” The Great Controversy, 443.