

# Incwadi kaDaniyeli - Inombolo yeKhulu elinye namashumi alithoba anesibhozo

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yabayi-144,000 kuLwakhiwo lweZiganeko zokuGqibela lukaDaniyeli 11:40*

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Sibeka umgca wobupopu, umgca woBurephabhlikani obuwxukileyo, umgca wobuProtestanti obuwxukileyo, nomgca wekhulu elinamashumi amane anesine amawaka kwimbali efihlakeleyo yevesi yamashumi amane kaDaniyeli isahluko seshumi elinanye. Okwangoku sijongene nenyano yokuba uKristu uqokelela abantu baKhe kabini, yaye yonke imizekeliso yokuqokelela abantu baKhe okwesibini imele inkqubo yokugqibela yokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Xa umfuziselo wobuthixo wehla kumgca wohlaziyo, iNkosi ke iqokelela abantu abanyuliweyo, abathi emva koko bavavanywe. Ekupheleni kwenkqubo yokuvavanywa kubakho ukusasazwa, okulandelwa kukuqokelela kwaYo abo bantu banyuliweyo okwesibini, nangona abaninzi beshiywa ngasemva ngenxa yokusilela kwabo kwinkqubo yokuvavanywa. UKristu waqalisa ukuqokelela abafundi baKhe ekubhaptizweni kwaKhe, yaye emnqamlezweni abafundi basasazwa. Emva kovuko lwaKhe waqokelela abafundi baKhe okwesibini phambi kwePentekoste. Lo mgca wachaza ukuba ukuqokelelwa okwesibini kufezekiswa phezu kwekhulu elinamashumi amane anesine amawaka kanye ngaphambi komthetho weCawa, omfuziselwa yiPentekoste. Umnqamlezo uchaza ukuphoxeka, okulandelwa kukuqokelelwa okwesibini.

Indibano yesibini emva komnqamlezo yaqala xa uKristu wehla ekudibaneni noYise emva kovuko lwaKhe. Xa umqondiso wobuthixo usihla, abantu bakaThixo mabawudle umyalezo, yaye emva kokuba uKristu ehlile, wadla kunye nabafundi.

Kwathi, xa wayehleli etafileni kunye nabo, wathabatha isonka, wasisikelela, wasiqhekeza, wabanika sona. Aza amehlo abo avuleka, bamazi; waza wanyamalala emehlweni abo. Luka 24:30, 31.

Kwindibano yesibini emva komnqamlezo uKristu “waphefumlela” uMoya oyiNgcwele phezu kwabafundi baKhe.

“Isenzo sikaKristu sokuphefumlela abafundi bakhe uMoya oyiNgcwele, nokubanika uxolo lwakhe, sasinjengamathontsi ambalwa phambi kwemvula eninzi eyayiza kunikelwa ngomhla wePentekoste.” Spirit of Prophecy, umqulu 3, 243.

Kwindibano yesibini emva kokudana kukaAprili 19, 1844, uKristu wasisusa isandla Sakhe kwimpazamo ka-1843.

“Abo bathembekileyo, badanileyo, ababengenakuqonda ukuba kutheni iNkosi yabo ingazanga, abazange bashiywe ebumnyameni. Kwakhona bakhokelwa kwiiBhayibhile zabo ukuba baphengulule amaxesha esiprofeto. Isandla seNkosi sasuswa kula manani, yaye impazamo yacaciswa. Babona ukuba amaxesha esiprofeto ayefikelela ku-1844, nokuba obo bungqina bunye ababebunikezele ukubonisa ukuba amaxesha esiprofeto ayevala ngo-1843, babungqina ukuba ayeza kuphelela ngo-1844.” Early Writings, 237.

Ekuphoxekeni ingelosi yesibini yehla “inombhalo esandleni sayo.”

“Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UYesu wabeka esandleni sayo umbhalo, yaza xa ifika emhlabeni, yadanduluka yathi, ‘IWawa iBhabheli, iwile.’” Early Writings, 247.

Inkqubo yokuvavanywa eyaqalayo ngokufika kwengelosi yesibini yagqitywa kwintlanganiso yenkampu yase-Exeter xa uMoya oyiNgcwele wathululwa, nomyalezo wahamba njengeliza elikhulu lolwandle. Loo nkqubo yokuvavanywa yachongwa ngokucacileyo emva komnqamlezo xa ixesha elaya ekuthululweni koMoya oyiNgcwele ngePentekoste lalandulelwa lithuba leentsuku ezingamashumi amahlanu, elathi lona ke ngokulandelelana lenziwa lithuba leentsuku ezingamashumi amane, elalandelwa lithuba leentsuku ezilishumi elagqitywa ngePentekoste.

“Abantu bakaThixo bamele ukuba bahlale bemfikelela ngomthandazo. Kwakusemva kokuba abafundi bokuqala bechithe iintsuku ezilishumi bekhunga, emva kokuba zonke iiyantlukwano zisusiwe, baza bamanyana ekuhloleni okunzulu kweentliziyo, nasekuvumeni nasekulahleni izono, nasekusondelaneni kubudlelane obungcwele, apho uMoya oyiNgcwele wehlela phezu kwabo, nesithembiso sikaKristu sazaliseka. Kwabakho ukuthululwa okumangalisayo koMoya oyiNgcwele. Ngesiqophe kwavakala kuvela ezulwini isandi esinjengesomoya onamandla ovuthuzayo, saza sayizalisa yonke indlu ababihleli kuyo. ‘Kwaye kwangolo suku kongezwa kubo imiphefumlo emalunga namawaka amathathu.’” Review and Herald, Matshi 11, 1909.

Ngexesha leentsuku ezimashumi mane, uKristu wayekho efundisa abafundi, waza emva koko wenyukela ezulwini. Iintsuku ezilishumi ezalandelayo zaba lixesha lokulungiselela ngaphambi kokuthululwa koMoya oyiNgcwele ngePentekoste. Iintsuku ezimashumi mane zomyalelo ezalandela umnqamlezo zihambelana noAprili 19, 1844, kude kube kukuqalwa kwentlanganiso yentente yase-Exeter ngoAgasti 12, 1844. Iintsuku ezilishumi ezandulela iPentekoste zazimela uAgasti 12 ukuya ku-17, 1844, xa amaMillerite amanyana phezu komyalezo wokukhala kwasezinzulwini zobusuku owaziswa nguSamuel Snow. Kuloo ntlanganiso yentente kwabonakaliswa amaqela amabini, yaye kuphela liqela elinye elamkela ukuthululwa kwePentekoste ekupheleni kwentlanganiso. Ngelo xesha limelwe ziintsuku ezimashumi mane, iqela elinye lamkela umyalelo, elinye iqela lawala umyalelo. Xa ukukhala kwasezinzulwini zobusuku kwafika, iqela elinye lalinamafutha, elinye lalingenawo.

“‘Ngoxa umyeni wayelibele, onke athi qhiwu bubuthongo, alala.’ Ngokulibaziseka komtshakazi kumelwe ukudlula kwexesha awayelindelwe ngalo uYehova, ukuphoxeka, nokubonakala kokulibaziseka. Ngeli xesha lokungaqiniseki, umdla wabangenanzululwazi nabangezinikele ngokupheleleyo waqalisa ngokukhawuleza ukugungqa, yaye iinzame zabo zathamba; kodwa abo ukholo lwabo lwalusekelwe kulwazi lobuqu lweBhayibhile babenelitye

phantsi kweenyawo zabo, amaza okuphoxeka angenakukwazi ukulikhukulisa. ‘Onke athi qhiwu bubuthongo, alala;’ elinye iqela likukungakhathali nasekulahleni ukholo lwalo, elinye iqela lilinde ngomonde de kunikwe ukukhanya okucace ngakumbi. Kanti ke, ebusuku bovavanyo, aba bokugqibela babonakala ngathi balahlekelwa, ngomlinganiselo othile, yinzondelelo nokuzinikela kwabo. Abangezinikele ngokupheleleyo nabangenanzululwazi babengasenakukwazi ukuxhomekeka elukholweni lwabazalwana babo. Wonke umntu ume okanye awe genxa yakhe.” Imbambano Enkulu, 395.

Ngexesha leentsuku ezilishumi ezandulela iPentekoste, nangexesha lentlanganiso yenkampu yase-Exeter, uKristu waqokelela abantu baKhe okwesibini kwangaphambili kokuba abo bantu bathwale isigidimi saKhe besise ehlabathini. Xa ingelosi yesithathu yehla ngo-Oktobha 22, 1844, umhlambi omncinane waphinda wadana waza wachithachitheka, kodwa ixesha lokufundiswa laqalisa ngo-Oktobha 22, 1844 njengoko uKristu wayekhokela abantu baKhe ebase eNgcweleni yeeNgcwele. Ngowe-1849, iNkosi yolula isandla saYo okwesibini ukuba iphinde iqokelele abo yayibaqokelele ibakhupha kwiidano zika-Apreli 19 no-Oktobha 22, 1844.

Ngowe-1844, umyalelo wawungokuphathelele kwisigidimi esasisesandleni sengelosi yesithathu ekwehleni kwayo, kodwa “ngexesha lokuthandabuza nokungaqiniseki” elalandela ukudana okukhulu, abaninzi balahleka indlela yabo. Ngowe-1849, kwaqaliswa umsebenzi wokuqokelela umhlambi omncinane othe saa, kodwa oko kwakubonakaliswe yileyo mbali yayikukoyiswa kwango-1863, neKadeshe yokuqala kaSirayeli wanamhlanje. Uloyiso lwexesha elizayo lwabalikhulu elinamashumi amane anesine amawaka nomsebenzi wabo kwiKadeshe yesibini lwalibaziseka.

Xa iNkosi yehla ngoSeptemba 11, 2001, yabahlanganisa abantu bayo bemihla yokugqibela, yabanika ukudla kwayo kokomoya ukuba bakudle, yaphefumlela uMoya wayo phezu kwabo bantu njengoko yayiqalisa ukutshiza imvula yokugqibela, yaza kananjalo yaqalisa inkqubo yokuvavanywa eyakhokelela kuJulayi 18, 2020, xa abantu bayo bemihla yokugqibela badaniswayo baza bachithachitheka. Iintsuku ezintathu nesiqingatha babelele befile esitratweni. Zombini ezo ntsuku zintathu nesiqingatha, kwanexesha leentsuku ezingamashumi amane ngexesha likaKristu, zimele intlango. Ikwamelwe nangexesha elisusela kuEpreli 19, 1844 kuse kuAgasti 12, 1844, kwanangelo lisusela kuOktobha 22, 1844 kuse ku1849.

Ukususela kuJulayi, 2023 kuse ukuya kumthetho weCawa, onguloo ntsuku zilishumi ezandulela iPentekoste, intlanganiso yenkampu yase-Exeter ukususela ngo-Agasti 12 kuse kuAgasti 17, kwanexesha elisusela ku-1849 kuse ku-1863, zonke ziyangqinelana. Zimela ixesha lokuhlanganiswa kwesibini kwabantu bakaThixo bemihla yokugqibela. Ixesha elisusela ekudanisekeni kuse ekuthululweni koMoya oyiNgcwele lahlulwe laba ngamaxesha amabini ahluke ngokucacileyo.

Ngaphakathi kwimbali efihlakeleyo yendinyana yamashumi amane kaDaniyeli isahluko seshumi elinanye, umgca wobuProtestanti obuwxukileyo (ibandla elibizwa ngegama), umgca wobuSeventh-day Adventism baseLawodike obusemthethweni ngegama kuphela (ubuAdventism obubizwa ngegama), umgca wobuKatolika, kunye nomgca wobuProtestanti bokwenyaniso bonke bamelwe. Le migca mine ibonakalisa ubuProtestanti bokwenyaniso buphikisana nomanyano

oluphindwe kathathu lwenamba (uYuda), lwerhamncwa (ubuKatolika), kunye nomprofeti wobuxoki (ubuProtestanti obuWexukileyo).

Kuyo kanye loo mbali ifihlakeleyo kukwaboniswa nomnombo wobuRiphabhlikhi obuWexukileyo. Kulo nombo kumelwe impikiswano phakathi kwamaqela eDemocrat (inamba) neRiphabhlikhi (umfanekiselo werhamncwa). Iqela leRiphabhlikhi lilo eliya kukhokela ekwenzeni umfanekiselo werhamncwa, yaye ngokwenza njalo libonakalisa iimpawu zesiprofeto zerhamncwa (ubupopu). ELizwini likaThixo ubupopu, obungukumkani wasentla kananjalo oburhamncwa, bunikwa iYiputa (inamba) njengentlawulo yeenkonzo ezenziweyo ngokusetyenziswa nguThixo njengesixhobo somgwebo.

Nyana yomntu, uNebhukadenetsare, ukumkani waseBhabheli, wenza umkhosi wakhe wakhonza inkonzo enkulu nxamnye neTire; zonke iintloko zaba nempandla, namagxa onke ahlikihlwa; kanti akabanga namvuzo, yena nomkhosi wakhe, ngenxa yeTire, ngenxa yenkonzo awayeyikhonze nxamnye nayo. Ngako oko itsho iNkosi uYehova ukuthi: Yabona, ndiya kulinika ilizwe laseYiputa kuNebhukadenetsare ukumkani waseBhabheli; yaye uya kuthabatha inkitha yalo, athabathe ixhoba lalo, athabathe nexhakamfu lalo; ibe loo nto iya kuba ngumvuzo womkhosi wakhe. Ndimnike ilizwe laseYiputa ngenxa yomsebenzi wakhe awawenzayo nxamnye nalo, ngokuba basebenzela mna, itsho iNkosi uYehova. Ngaloo mini ndiya kuluhlumisa uphondo lwendlu kaSirayeli, ndikunike ukuvuleka komlomo phakathi kwabo; bazi ukuba ndinguYehova. Hezekile 29:18–21.

UNebhukadenetsare, ongukumkani wasemntla kweso siqendu, unikwa ilizwe laseYiputa njengomvuzo wakhe; ngaloo ndlela emela ukuba ngemihla yokugqibela upopu unikwa iYiputa, engunamba, engookumkani abalishumi, iZizwe eziManyeneyo, abavumayo ukunika ubukumkani babo besixhenxe kulo lirhamncwa okwethutyana elifutshane.

Kwaye iimpondo ezilishumi ozibonileyo phezu kwelo rhamncwa, ezi ziya kulithiya ihenyukazi, zilishiye liphangalele lize, zidle inyama yalo, zilitshise ngomlilo. Kuba uThixo ubekile ezintliziyweni zazo ukuba zizalisekise ukuthanda kwakhe, zivumelane, zinikele ubukumkani bazo kulo irhamncwa, kude kube kuzalisekile amazwi kaThixo. ISityhilelo 17:16, 17.

Le ntlawulo yobuprofeti ikwamelwe kwakhona kuDaniyeli isahluko seshumi elinanye, ivesi yamashumi amane anesibini.

Wolula isandla sakhe phezu kwamazwe kananjalo; nelizwe laseYiputa aliyi kusinda. Daniyeli 11:42.

Ubupopu buyayoyisa amandla enamba ngexesha lemvula yamva, kuba le ntlawulo iyagqitywa “ngomhla” uThixo “awahlumisa ngawo uphondo lwendlu kaSirayeli.” Yimvula ebangela uSirayeli kaThixo ukuba ahlume, yaye loo mini yaqala ngoSeptemba 11, 2001, owawungumhla womoya wasempuma.

Abo bavela kuYakobi uya kubenza bamile iingcambu; uSirayeli uya kutyatyamba, ahlumise, azalise ubuso behlabathi ngesiqhamo. Uye wamxabela na njengoko waxabela abo

babemxabela? okanye ubulewe na ngokokubulawa kwabo babebulawa nguye?  
Ngomlinganiselo, xa ihlumisa, uya kuxoxisana nayo; uwumisa umoya wakhe onamandla ngemini yomoya wasempuma. Ngaloo nto ke, ubugwenxa bukaYakobi buya kuhlanjululwa; yaye sonke esi sisiqhamo sokususa isono sakhe; xa esenza onke amatye esibingelelo abe njengamatye ekalika acandwe abe ziingceba, ooAshera nemifanekiso eqingqiweyo abayi kuma. Isaya 27:6–9.

IYiputa inikelwa kwisilo sobupapa xa imvula yasemva igalelwa. Imvula yasemva yaqalisa ukufefa xa umoya wasempuma, omela ubuSilamsi beshwangusha lesithathu, “wanqunyanyiswa,” okanye wabanjwa, ngomhla we-11 kuSeptemba, 2001. Yandula ke imvula yaqalisa ukulinganiswa, (ukufefwa) phezu koSirayeli njengoko babeqalisa ukuhluma. Kumthetho weCawa, xa ishwangusha lesithathu liphinda lifike, imvula yasemva igalelwa ngaphandle komlinganiselo. Phakathi komhla we-11 kuSeptemba, 2001 nomthetho weCawa oza kungekudala “ubugwenxa bukaYakobi” buyacocwa, yaye igama lesiHebhere elithi “cocwa” lithetha ukuthi “kuxolelanisiwe ngenxa yalo”. Kumthetho weCawa isilo sobupapa sinikwa iYiputa (inamba), njengoko abo kumkani balishumi bekrexeza nobupapa ngokwenza umfanekiselo wesilo ehlabathini lonke.

Phambi komthetho weCawa, ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, uphondo lweRiphabhlikhi oluwileyo lwenza umfanekiselo werhamncwa kunye nophondo lwamaProtestanti oluwileyo, yaye kuloo mgca wesiprofeto iqela leRiphabhlikhi liyoyisa iqela leDemokhrasi, kuba iqela leDemokhrasi lingamandla enamba, yaye iqela leRiphabhlikhi lingamandla awenza umfanekiselo wobupopu.

Ngaphakathi kwimbali yesiprofeto yerhamncwa lomhlaba kuchongiwe isiphelo seqela leDemocratic kunye nesiphelo seqela leRepublican. La maqela mabini ayila uphondo lweRepublicanism, kodwa abonakalisa umzabalazo wangaphakathi ohamba kuyo yonke imbali yerhamncwa lomhlaba. Olo phondo (Republican) luqulethe ngaphakathi kwalo umfanekiso omncinane weempondo ezimbini zerhamncwa lomhlaba.

Kubungqina bobukumkani bamaMedi namaPersi, yayiluphondo lokugqibela olwavela lwanyuka lwaba phezulu ngakumbi; yaye iqela lamaDemokhrasi laqala kuqala kwimbali yaseMerika, kodwa ekugqibeleni iqela lamaRiphabhlikhi liyanyuka libe phezulu ngakumbi lize loyise amaDemokhrasi. Kwimbali yemvula yamva, eyaqala ngomhla we-11 kuSeptemba 2001, amaDemokhrasi angabalandeli bobunglobalisti, aphefumlelwe yinamba, anyuka ephuma enzonzobileni yesityholo seSityhilelo isahluko seshumi elinanye aza abulala amaRiphabhlikhi ngokuba umbuso wonyulo luka-2020. Imfazwe yawo nxamnye noTrump (kunye namaRiphabhlikhi) yaqala xa wabhengeza ukuzigqatsela kwakhe ngowama-2015, yaza yanda ngamandla kuphela ukususela ngelo xesha ukuya phambili.

Xa amaDemokhrasi eba unyulo ngo-2020, asuka amisela iiTyala zikaPelosi; kodwa xa uTrump wabhengeza iphulo lakhe lesithathu ngo-2022, uloyiko lwafikela amaDemokhrasi, yaye ingqumbo yabo yanda kuphela; baza ke beza nxamnye noTrump nabaxhasi bakhe ngomsindo omkhulu, kuba babesazi ukuba ixesha labo lalifutshane. Babubhiyozela ukufa kwakhe, kodwa xa wema ngeenyawo, uloyiko olukhulu lwabawela.

Kwaye xa bathe bawugqiba ubungqina babo, irhamncwa elinyukayo liphuma enzonzobileni liya kulwa nabo, liboyise, libabulale. Kwaye izidumbu zabo ziya kulala esitalatweni sesixeko esikhulu, esibizwa ngokwasemoyeni ngokuba yiSodom neYiputa, apho neNkosi yethu yabethelelwa emnqamlezweni khona. Kwaye abo baphuma phakathi kwezizwe nabazalana neelwimi neentlanga baya kuzibona izidumbu zabo iintsuku ezintathu nesiqingatha, bangavumi ukuba izidumbu zabo zibekwe emangcwabeni. Kwaye abo bahleli phezu komhlaba baya kuvuya ngazo, benze imigcobo, bathumelane izipho; kuba aba baprofeti babini babebathuthumbisa abo bahleli phezu komhlaba. Kwaye emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; lwaza uloyiko olukhulu lwehlela abo babebabona. ISityhilelo 11:7–11.

Ixesha elichaza ukuphela kweqela leDemocratic lisusela ekufungisweni kukaBiden ngo-2021 kude kube sekufungisweni kukaTrump ngo-2025. Elo xesha laqala ngamaTyala kaPelosi, awayengawokuchasana nomgaqo-siseko ngokupheleleyo yaye enobume bezopolitiko ngokupheleleyo. Loo mbali, emele ukufa kukamongameli wesithandathu ukususela kwixesha lesiphelo ngo-1989 kuse kowesibhozo, ongowabasixhenxe, yaqala ngamatyala ezopolitiko (amaTyala kaPelosi), yaye iphela ngokufa kweqela leDemocratic, kwanangeseti yesibini yamaTyala kaPelosi, njengoko iinjongo zezopolitiko ziguqulwa.

Umzekeliso waloo mbali yembali usekwisahluke seshumi elinanye seSityhilelo, owafumana ukuzaliseka kwawo kokuqala kuHlaziyo lwaseFransi. UHlaziyo lwaseFransi ngumzekelo wembali oqhelekileyo wohlobo lwemfazwe yezopolitiko yegiliyotini, ebonakalisa iqela elilawulayo libulala elinye, lize ke elo gunya linye lokulawula ngokwalo ligunyulwe lize litshutshiswe nalo ngokwalo.

Ixesha elisusela ekufungisweni kukaBiden naseziTyholweni zikaPelosi, lisiya ekufungisweni kwesibini kukaTrump nasekubuyisweni umva kweziTyholwa zikaPelosi, lichaza ukuphela kweqela lamaDemokhrasi, yaye lichaza nexesha apho uTrump aphinda ukuphunyezwa koludwe lwemiyalelo yesigqeba eyafanekiselwa yiMithetho yeAlien and Sedition Acts. Ukuphunyezwa kwaloo miyalelo yesigqeba kuya kuqalisa iziTyholwa zesibini zikaPelosi, kuze kuchaze ukuqala kwexesha apho umfanekiselo werhamncwa uqaliswa ngokunyanisekileyo. Elo xesha liphela ekunyanzelisweni komthetho weCawa, ngoko ke elo xesha liqala ngemiyalelo yesigqeba ehambelana neAlien and Sedition Acts, lize liphele ngomthetho weCawa. Kulapho iqela lamaRiphabhlikhi liphela khona.

Omabini la maxesha amele isiphelo seQela lamaDemokhrasi aze emva koko esele isiphelo seQela lamaRiphabhlikhi anxulumene ngokwesiprofeto, yaye amelwe lixesha leminyaka engamashumi amabini anesibini ukususela ngowe-1776 kuse kowe-1798. Elo xesha lineempawu ezintathu zendlela; iSibhengezo seNkululeko ngowe-1776, kwiminyaka elishumi elinesithathu kamva uMgaqo-siseko, kulandelwa yiMithetho yaBaphambukeli neYokuvukela ka-1798. Ezo mpawu zintathu zendlela zizaliseka kumgca weQela lamaDemokhrasi nowamaRiphabhlikhi, nangona ukusetyenziswa kophawu lwesibini nolwesithathu lwendlela kukwindawo eyahlukileyo kumgca ngamnye.

Siza kuzicacisa ezi ziphawuli zendlela nokuzaliseka kwazo kwinqaku elilandelayo.

“Kukho amaqela amabini kuphela; uSathana usebenza ngamandla akhe agwenxa, akhohlisayo, aze ngeenkohliso ezinamandla abambe bonke abangahlali enyanisweni, abo bazikhwebulayo iindlebe zabo enyanisweni, bajike baye kwiintsomi. USathana ngokwakhe akazange ahlale enyanisweni; uyimfihlelo yobugwenxa. Ngobuqhophololo bakhe unika iimpazamo zakhe ezitshabalalisa umphefumlo imbonakalo yenyano. Kulapha apho kukho amandla azo okukhohlisa. Kungenxa yokuba ziyimbonakalo-mbumbulu yenyano le nto iMimoya, iTheosophy, neenkohliso ezifanayo zifumana amandla amakhulu kangaka ezingqondweni zabantu. Kulapha apho kubonakala khona ukusebenza kobungcibi bukaSathana. Uzenza ngathi unguMsindisi womntu, umenzi wokulunga kuhlanga loluntu, aze ngaloo ndlela atsalele amaxhoba akhe ekutshabalaleni ngokulula ngakumbi.

“Silunyukiswa elizwini likaThixo ukuba ukulinda okungalaliyo lixabiso lokhuseleko. Kuphela kwindlela ethe tye yenyano nobulungisa apho sinokuphunyuka khona emandleni omlingi. Kodwa ihlabathi libanjiswe emgibeni. Ubuchule bukaSathana busetyenziswa ekucebeni amacebo neendlela ezingenakubalwa ukuze afezekise iinjongo zakhe. Ukuzenzisa kuye kwaba bubugcisa obugqwesileyo kuye, yaye usebenza ekwambathiswe ubume bengelosi yokukhanya. Liliso likaThixo lodwa eliqonda amacebo akhe okungcolisa ihlabathi ngemigaqo yobuxoki neyonakalisayo enembonakalo yobuhle bokwenene ebusweni bayo. Usebenza ukuthintela inkululeko yonqulo, nokungenisa kwihlabathi lezenkolo uhlobo oluthile lobukhoboka. Imibutho namaziko, ukuba ayigcinwa ngamandla kaThixo, iya kusebenza phantsi komyalelo kaSathana ukuze izise abantu phantsi kolawulo lwabantu; yaye ubuqhetseba nenkohliso ziya kuba nenkangeleko yenzondelelo yenyano, neyokuphuhlisa kobukumkani bukaThixo. Nantoni na ekwenzeni kwethu engenjalo njengokukhanya kwemini, yeyezindlela zenkosana yobubi. Iindlela zayo ziyasetyenziswa kwanaphakathi kwama-Adventist oSuku lweSixhenxe, abathi banenyano ephambili.”

“Xa abantu bechasa izilumkiso iNkosi ezithumela kubo, bade babe ziinkokeli ekwenzeni ububi; amadoda anjalo azigagela ngokusebenzisa amalungelo akhethekileyo kaThixo—azicingela ukwenza oko uThixo ngokwakhe angasokuze akwenze ekuzameni ukulawula iingqondo zabantu. Bazisa ezabo iindlela namacebo abo, yaye ngenxa yeengcamango zabo eziphosakeleyo ngoThixo, balwenza buthathaka ukholo lwabanye enyanisweni, baze bangenise imigaqo yobuxoki eya kusebenza njengemvubelo ukungcolisa nokonakalisa amaziko ethu namabandla ethu. Nantoni na eyehlisa umbono womntu ngobulungisa, nangokulingana, nangomgwebo ongakhethi buso, naliphi na icebo okanye ummiselo ozisa abameli bakaThixo abangabantu phantsi kolawulo lweengqondo zabantu, lonakalisa ukholo lwabo kuThixo; lwahlula umphefumlo kuThixo, kuba lukhokelela ekumkeni endleleni yengqibelelo engqongqo nobulungisa.

“UThixo akayi kuxhasa nasinye isixhobo apho umntu anokuthi ngaso, nokuba kungelincinane kangakanani, alawule okanye acinezele omnye umntu. Ithemba lodwa lomntu owileyo kukukhangela kuYesu, nokumamkela njengaye yedwa uMsindisi. Kamsinya nje xa umntu eqalisa ukumisela umthetho ongqongqo wentsimbi kwabanye abantu, kamsinya nje xa eqalisa ukubopha nokuqhuba abantu ngokwengcinga yakhe, uyamdelela uThixo, aze abeke engozini umphefumlo wakhe, nemiphefumlo yabazalwana bakhe. Umntu onesono unokufumana ithemba nobulungisa kuThixo kuphela; kwaye akukho mntu unobulungisa ngaphezu kwexesha

anokholo ngalo kuThixo, aze agcine unxibelelwano oluphilileyo naye. Intyatyambo yasendle imele ukuba neengcambu zayo emhlabeni; imele ukuba nomoya, nombethe, neemvula, nokukhanya kwelanga. Iya kuchuma kuphela xa ifumana ezi zibonelelo, yaye zonke zivela kuThixo. Kunjalo nakubantu. Samkela kuThixo oko kukhonza ubomi bomphefumlo. Siyalunyukiswa ukuba singathembi emntwini, okanye ukwenza inyama ibe yingalo yethu. Kuviwa isigwebo sesiqalekiso phezu kwabo bonke abenza oku.” The 1888 Materials, 1432–1434.