

# Incwadi kaDaniyeli - Inani Lamashumi Amahlanu Anesixhenxe

*Ukutyhilwa Kweemfihlelo Zesiprofeto zeSityhilelo: Uhambo Oluhamba  
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Bonke abaprofeti bathetha ngesiphelo sehlabathi, yaye zonke iziprofeto zidibana zize ziphelele encwadini yeSityhilelo. Encwadini yeSityhilelo, kuthatyathwa kwakhona umgca ofanayo nowakwincwadi kaDaniyeli, kuba ziyincwadi enye. Yonke le migaqo yesiprofeto ibhalwe ngokuqinileyo kumanqaku angaphambili. Encwadini yeSityhilelo sixelwa ukuba kanye ngaphambi kokuba ithuba lovavanyo livalwe kukho isiprofeto esatywinwayo esityhilwayo. La manqaku ebebeka phambili iziqalelo zesiprofeto ezinxulumene nesigidimi esikwincwadi yeSityhilelo esele ngoku sityhilwa. Isigidimi asiyonyaniso yesiprofeto enye kuphela, yaye sonke isiqalelo sesigidimi esityhilwayo siwela kudidi lweSityhilelo sikaYesu Kristu.

Umyalezo uyatyhilwa kanye phambi kokuvalwa kwexesha lovavanyo, xa “ixesha lisondele.” Incwadi zikaDaniyeli neSityhilelo, zidibene nengcaciso evela kwimibhalo yoMoya weSiprofeto, zicace gca ngokubhekisele kwinkqubo enxulumene nokutyhilwa komyalezo wesiprofeto. YiNgonyama yesizwe sakwaYuda eyenza ukutyhila, yaye xa isenza njalo isebenzisa indlela ecwangcisekileyo yokuwuveza umyalezo. Yamkela umyalezo kuYise, omelwe njengobambe iBhayibhile njengoko itywiniwe ngamatywina asixhenxe. INgonyama yesizwe sakwaYuda, ekwancambu kaDavide neMvana eyaxhelwayo, iyithabatha incwadi kuYise ize isuse amatywina.

Emva koko uYesu unika uGabriyeli umyalezo, othi yena kunye nezinye iingelosi bawudlulisele kumprofeti obhala umyalezo aze awuthumele emabandleni. Xa ixesha lokuvulwa komyalezo wesiprofeto selifikile, ukuvulwa komyalezo wesiprofeto kuvelisa inkqubo yokuvavanywa enamanyathelo amathathu, evavanya abo bangaphakathi emabandleni abangabamamelwa ekujoliswe kubo koko kubhalwa ngumprofeti, yaye ngokusekelwe kwimpendulo yomntu ngamnye waloo malungu amabandla, bayagqiba ukuba bakweluphi na phakathi kweendidi ezimbini. Abo bankela ukwanda kolwazi oluveliswa ngumyalezo ovuliweyo bachongwa njengaba “zilumko,” yaye abo bangalwamkeliyo bachongwa nguDaniyeli njengaba “bangendawo,” nanguMateyu njengaba “zizidenge”.

Zonke ezi zinto zinxulumene nokutyhilwa kwemfihlelo yokugqibela yesiprofeto ziqwalaselwe zaza zagxininiswa kwivesi yesithoba yeSityhilelo seshumi elinesixhenxe, kuba ichaza inxalenye yeSityhilelo sikaYesu Kristu eya kuvavanya iindidi ezimbini zabakhonzi. Ikufezekisa oku ngokuchaza ukuba “zizilumko” eziya kuqonda umyalezo olandela umqondiso wesilumkiso wale vesi.

Nantsi ingqondo enobulumko. Iintloko ezisixhenxe ziintaba ezisixhenxe, ahleli kuzo umfazi. Kanjalo kukho ookumkani abasixhenxe: abahlanu bawile, omnye ukho, nomnye akakafiki;

yaye xa efika, umele ukuqhubeka ithuba elifutshane. Irhamncwa elo lalisakuba khona, lingenabakho ngoku, lona ngokwalo lelesibhozo, kwaye lingabaso basixhenxe, lisiya entshabalalweni. ISityhilelo 17:9–11.

“Ingqondo enobulumko,” yingqondo “yezilumko.” “Izilumko” ziyakuqonda ukwanda kolwazi, yaye ukwanda kolwazi oluchazwe ngokukhawuleza emva komqondiso wesiprofeto, ochonga inyaniso eya kuqondwa zizilumko ize yaliwe ngabangendawo, yinyaniso enxulumene nezikumkani zesiprofeto seBhayibhile ezibekwe kwivesi ezilandelayo. Ezo vesi zimele umzekeliso wokugqibela wezikumkani zesiprofeto seBhayibhile, yaye oko kutyhilwayo ngemihla yokugqibela kukuba ezo zikumkani zisibhozo ziye zammelwa ngokunjalo kumzekeliso wokuqala wezikumkani zesiprofeto seBhayibhile kuDaniyeli isahluko sesibini.

Ukutyhilwa kwenyaniso kuxhasa umbono olinganiselweyo wezikumkani zesiprofeto seBhayibhile owawuyinxalenye yelinye lamatye axabisekileyo kaMiller, kodwa kwakhanya ngokuphindwe kalishumi ngakumbi, kuba kuqulethe inyaniso eninzi kakhulu kunaleyo amaMillerite ayeyiqonda ukusuka kwindawo yawo yembali elinganiselweyo, yaye kumela uvavanyo njengoko lumelwe linani elithi “lishumi,” kwanangesibane sesilumkiso sesilumkiso sentshayeleyo esithi “nantsi ingqondo enobulumko,” esichazwa ngokwesiprofeto ngolu hlobo: inyaniso elandelayo iya kuzivavanya iicawe ezithunyelwa isigidimi esityhiliweyo kanye phambi kokuvalwa kwexesha lovavanyo.

KwiSityhilelo ishumi elinesixhenxe uYohane wasiwa entlango yeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yobumnyama bobupopu. Wabekwa kanye ekupheleni kwelo xesha ngowe-1798, eliyimbali kanye awayebekwe kuyo kwiSityhilelo ishumi elinesithathu.

Ndaza ndema phezu kwentlabathi yolwandle, ndabona irhamncwa linyuka liphuma elwandle, lineentloko ezisixhenxe neempondo ezilishumi; ezimpondweni zalo zinezithsaba ezilishumi, nasezintloko zalo kukho igama lokunyelisa. ISityhilelo 13:1.

“Intlabathi yolwandle” imele u-1798, kuba imele indawo yokujonga yembali apho uYohane waboniswa upopu (irhamncwa lolwandle) ngexesha eladlulayo, kwaye iUnited States (irhamncwa lomhlaba) liphuma linyuka, yaye ekugqibeleni lithetha njengenamba kumthetho weCawa ozayo kungekudala. Emva koko irhamncwa lomhlaba linyanzela ihlabathi ukuba lamkele “umfanekiso werhamncwa,” oya kuthetha aze aphumeze umthetho weCawa phezu kwehlabathi liphela.

“Ngexesha apho ubuPapa, buphuciwe amandla abo, banyanzeleka ukuba buyeke intshutshiso, uYohane wabona kuphuma amandla amatsha aza kuvakalisa ilizwi lenamba, aze aqhubele phambili kwaloo msebenzi mnye ukhohlakeleyo nowokunyelisa. La mandla, awokugqibela aza kulwa imfazwe nxamnye nebandla nomthetho kaThixo, amelwe lirhamncwa elineempondo ezinjengezewundlu. Amarhamncwa alandulelayo ayephume elwandle; kodwa eli laphuma emhlabeni, nto leyo emela ukucela ngoxolo kwesizwe esalifuziselayo—i-United States.” Signs of the Times, February 8, 1910.

UYohane uthathwa aye kwaloo ndawo inye yokubukela imbali ukuze amkele umboniso wokugqibela wezikumkani zesiprofeto seBhayibhile kwisahluko seshumi elinesixhenxe. Ezi zikomkani zivezwa emi kuloo ndawo yokubukela. Kuqala uxelelwa ukuba irhamncwa lilawula

ibandla norhulumente, kuba alihlali phezu kweentloko ezisixhenxe kuphela, kodwa nakwiintaba ezisixhenxe. Ukuhlala kwehenyukazi enkulu kubonisa ukuba nguye okhwele irhamncwa, yaye lowo ukhwele irhamncwa nguye olilawulayo irhamncwa.

Kwaye umfazi lowo umbonileyo sisixeko eso sikhulu, silawula phezu kookumkani bomhlaba. ISityhilelo 17:18.

Igama elithi “reigneth” lithetha ukubamba nokulawula phezu. Umkhweli ulawula phezu kwesilo ngokubamba iintambo zaso. UbuPopu bulawula phezu kweentloko ezisixhenxe kanjalo naphezu kweentaba ezisixhenxe. KuDaniyeli isahluko sesibini, uDaniyeli wazisa uNebhukadenetsare ukuba nguyena “intloko” yegolide. KuIsaya isahluko sesixhenxe “intloko” ikwangukumkani, ikomkhulu, okanye ubukumkani.

Kuba intloko yeSiriya yiDamasko, nentloko yeDamasko inguRezini; yaye kwisithuba seminyaka emashumi mathandathu anamihlanu uEfrayim uya kwaphulwa, angabi saba ngabantu. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ngunyana kaRemaliya. Ukuba aniyi kukholwa, inene aniyi kumiswa. Isaya 7:7, 8.

Ubupopu, obungumfazi okhwele irhamncwa, bulawula phezu kwabo bonke ookumkani bomhlaba. Abo kumkani bamelwa “njengookumkani abalishumi,” abangamandla enamba emihleni yokugqibela. Bangookumkani ihenyukazi laseTire elenza nabo uhenyuzo. Abo “kumkani balishumi” baye banyanzelwa ukuba bamkele igunya lobupopu, kodwa ukumkani oyintloko kwabo kumkani balishumi yiUnited States. Ngoko ke iUnited States nayo imelwe nguAhabhi, ukumkani wezikumkani ezilishumi zasentla zakwaSirayeli. Inani elithi “sixhenxe” limele “ukugqibelela,” yaye xa ubupopu buboniswa njengobulawula phezu kookumkani bomhlaba, bukwabulawula phezu kookumkani abalishumi yaye buhleli phezu kweentloko ezisixhenxe.

Nantsi ingqiqo enobulumko; kuba izilumko zemihla yokugqibela zisebenzisa indlela ethi “umgca phezu komgca,” yaye ziyaqonda ukuba ngamnye wemifuziselo yolawulo lwesizwe alulawula ihenyukazi uchaza inyaniso enye. Kananjalo lilawula phezu kweentaba ezisixhenxe, yaye amaMillerite achaza “intaba” kwisiprofeto seBhayibhile njengomfuziselo wobukumkani, kodwa kwangaxeshanye achaza nokuba imifuziselo inentsingiselo engaphezu kwenye.

Iintaba zikwaluphawu lwebandla. “Intaba engcwele ezukileyo” eZibhalweni imele ibandla likaThixo.

Iilizwi uIsaya unyana ka-Amozi awalibonayo ngelakwaYuda neYerusalem. Kuya kuthi ke ngemihla yokugqibela, intaba yendlu kaYehova imiswe encotsheni yeentaba, iphakanyiswe ngaphezu kweenduli; zibe zonke iintlanga ziya kumpompozela. Kwaye abantu abaninzi baya kuhamba bathi, Yizani, sinyuke siye entabeni kaYehova, endlwini kaThixo kaYakobi; uya kusifundisa iindlela zakhe, sihambe emendweni yakhe; kuba eZiyon kuya kuphuma umyalelo, nelizwi likaYehova liphume eYerusalem. Isaya 2:1–3.

“Indlu yeNkosi” yicawe yayo, yaye “iyintaba.” Ihenyukazi elikhulu lihleli phezu kweentaba ezisixhenxe, ngaloo ndlela libonisa ukuba lilawula phezu kwazo zonke iicawe, kanye njengokuba lilawula phezu kwabo bonke ookumkani. Linolawulo phezu kwazo zonke iicawe nawo onke

amazwe kuwo wonke umhlaba.

Umbono athe uIsaya awuchazayo owamfikela “ngokusingisele kuYuda neYerusalem,” esisandul’ ukuwucaphula, uyaqhubeka, yaye usengulo kwaeso siqendu kwisahluko sesine; yaye ngokukaIsaya lolo “suku lunye” apho abantu bathi, “Yizani ke, sinyuke siye entabeni kaYehova, endlwini yoThixo kaYakobi.” Kwangaloo xesha linye “abafazi abasixhenxe” bayachongwa.

Kwaye ngaloo mini abafazi abasixhenxe baya kubamba indoda enye, besithi, Siya kudla esethu isonka, sinxibe ezethu izambatho; sivumele kuphela ukuba sibizwe ngegama lakho, ukuze kususwe ihlazo lethu. Ngaloo mini ihlumelo likaYehova liya kuba lihle, libe nozuko, nesiqhamo somhlaba siya kuba sihle kakhulu, sibe sisihombiso kwabasindileyo bakwaSirayeli. Kwaye kuya kuthi lowo usaseleyo eZiyon, nalowo useleyo eYerusalem, abizwe ngokuba ungwele, wonke umntu obhaliweyo phakathi kwabaphilayo eYerusalem: xa iNkosi ihlambe ukungcola kweentombi zaseZiyon, yaye ihlambulule igazi laseYerusalem embindini wayo ngomoya womgwebo, nangomoya wokutshisa. Kwaye uYehova uya kudala phezu kweendawo zonke zokuhlala zentaba yeZiyon, naphezu kweendibano zayo, ilifu nomsi emini, nokukhanya komlilo ovuthayo ebusuku; kuba phezu kwalo lonke uzuko kuya kubakho isigqubuthelo. Kwaye kuya kubakho umnquba wokwenza umthunzi emini ekutshiseni, ube yindawo yokusabela, nesigqubuthelo esikhusela esiphangweni nasemvuleni. Isaya 4:1–6.

“Umhla” oyintloko yombono kaIsaya “lixesha” lenyikima enkulu yesiTyhilelo isahluko seshumi elinanye. Izilumko ezamkeleyo isiyalo sokuba “zibuye” ekudimazekeni kwangoJulayi 18, 2020, zaza zafezekisa iimfuno zeLevitikus amashumi amabini anesithandathu, nezathi zahlanganiswa kunye sisiprofeto sokuqala sikaHezekile, ziyatywinwa xa zamkela isigidimi sesibini sikaHezekile semimoya emine yobuSilamsi. Emva koko ziphakanyiselwa ezulwini njengomqondiso, yaye abanye abantwana bakaThixo abaseBhabheli baqalisa ukusabela kubizo lokuphuma eBhabheli, oluqala ngexesha lenyikima, engumthetho weCawa oza kufika kungekudala. Omnye umhlambi kaThixo uyasiva isigidimi sokuphuma eBhabheli, yaye uyavakalisa, “Yizani, sikhwele entabeni kaYehova, endlwini kaThixo kaYakobi.”

Ngaloo “yure” ihenyukazi elikhulu liqalisa ukucula iingoma zalo nokukrexeza nookumkani bomhlaba. Abo amagama abo angabhalwanga encwadini yobomi yeMvana balandela ihenyukazi elo, yaye amabandla abo aza phantsi kwegunya lalo. La mabandla amelwa nguIsaya njenge “bafazi abasixhenxe.” Abo “bafazi abasixhenxe” zi “iintaba ezisixhenxe” ubupopu obuya kulawula phezu kwazo, njengoko iUnited States inyanzela ihlabathi liphela ukuba limise umfanekiso werhamncwa oya kuthi uthethe kwanokubangela ukuba bonke bamkele uphawu lwegunya lopopu.

Abo “bafazi basixhenxe baya kubambelela kwindoda enye,” yaye loo “ndoda” yile “ndoda” uPawulos ayichaza njenge “ndoda yesono.” Ngaloo xesha lovavanyo abo basala “eYerusalem, baya kubizwa ngokuba ngcwele, wonke umntu obhaliweyo phakathi kwabaphilayo eYerusalem.” Abantu bakaThixo ngabo baloo xesha amagama abo ebhaliwe encwadini yobomi, incwadi yeMvana eyaxhelwayo kususela ekusekweni kwehlabathi. Elinye iqela, elibambelela “kwindoda yesono,” ngabo bakwiSityhilelo isahluko seshumi elinesithathu abanqula indoda yesono.

Baya kumnqula bonke abahleli phezu komhlaba, abo amagama angabhalwanga encwadini yobomi yeMvana eyaxhelwayo kwasekusekweni kwehlabathi. Ukuba umntu unendlebe, makeve. ISityhilelo 13:8, 9.

“Ilixa” lenyikima enkulu, eliyintlekele yomthetho weCawa, lisisiphelo somgwebo wophando, yaye umgwebo usekelwe ekubeni igama lakho lifunyanwa okanye lingafunyanwa libhaliwe encwadini yobomi; ngoko ke ngelo xesha ezi ndidi zimbini zimelwe lulwalamano nencwadi yobomi zibonakalisa kanye imiboniso yokugqibela yomgwebo. Abo babambelela “kwindoda yesono,” bavakalisa ukuba baya “kudla” “isonka sabo, banxibe” “isambatho sabo,” kodwa owona mnqweno wabo uphambili kukuba “babizwe ngegama lakho”.

Baya kugcina okwabo ukuvakalisa inkolo yemfundiso (badle esabo isonka), baze bagcine nokuvuma kwabo kobuhlelo benkolo (ezabo izambatho), kodwa bamkele igama “lomntu wesono.” Igama “lomntu wesono” ngu “catholic”, elithetha ukuthi “yonke-jikelele”. Abo babambelela “kumntu wesono,” banqwenela ukuba yinxalenye “yecawa yonke-jikelele”, eyicawa yamaKatolika. Banqwenela olo lwalamano ukuze “basuse” “isihlazo” sabo.

“Isingcikivo” sibhekisa kwizinto ezimbini ezibalulekileyo zerhamncwa elilawula phezu kwazo zonke iicawa nazo zonke iintlanga ngemihla yokugqibela. “Ngeyure yenyikima enkulu” kwiSityhilelo seshumi elinanye, “uyeza ngokukhawuleza owesithathu umashwabada”. “Umashwabada wesithathu” yiSilamsi. “Ngeyure yenyikima enkulu” kwiSityhilelo seshumi elinanye, kuvakala iXilongo leSixhenxe. IXilongo leSixhenxe yiSilamsi. ISilamsi sibetha “ngeyure yenyikima enkulu,” kuba onke amaXilongo aziizixhobo zobuprofeti athe uThixo wazisebenzisa emgwebeni phezu konqulo lweCawa olunyanzelisiweyo ngeCawe kuyo yonke imbali yehlabathi.

Xa “ukutshabalala kwesizwe” saseUnited States kuziswa ngumthetho weCawa osondelayo ngokukhawuleza, “iintlanga ziya kuba nomsindo.” Yi-Islam ecaphukisa iintlanga kwisiprofeto seBhayibhile, njengoko imelwe sisalathiso sokuqala kwi-Islam encwadini yeGenesis.

Yathi isithunywa sikaYehova kuye, Yabona, ukhulelwe, uya kuzala unyana, umbize ngegama elinguIshmayeli; ngokuba uYehova ukuvile ukubandezeleka kwakho. Ke yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nabantu bonke, nezandla zabantu bonke zibe nxamnye naye; yaye uya kuhlala phambi kwabo bonke abazalwana bakhe. Genesis 16:11, 12.

“Isingcikivo” semihla yokugqibela yinkolo yamaSilamsi. Iicawa neentlanga zehlabathi ziya kungena phantsi kwegunya loMyalelo oMtsha weHlabathi weZizwe eziManyeneyo, olawulwa yiCawe yamaKatolika. Upopu uya kuhlala phezu kwenkqubo yehlabathi elinye, kanye njengoko uConstantine wanika ubupopu isihlalo sabo ngonyaka ka-330. Iintlanga ziya kugqiba kwelokuba amandla azo okujongana nemfazwe eziswa phezu koluntu ngamaSilamsi, anokuphunyezwa kuphela ngomzamo omanyeneyo, oya kufuna ukuzithoba kwigunya elithile lokuziphatha, elo iUnited States iya kunyanzelisa ukuba yiCawe yaseRoma. Kanye njengoko uJustinian wanika iCawe yamaKatolika igunya layo elikhulu ngonyaka ka-533, imbali iyaziphinda. IUnited States iya kunyanzela ihlabathi ngamandla ayo omkhosi ukuba lithobeke, kanye njengoko uClovis wenzayo ngenxa yeCawe yamaKatolika ngonyaka ka-496. Imbali yendima yesibini yeSityhilelo ishumi

elinesithathu iya kuphinda yenzeke.

Irhamncwa endayibonayo yayinjengehlosi, neenyawo zayo zinjengeenyawo zebhere, nomlomo wayo unjengomlomo wengonyama; yaza inamba yayinika amandla ayo, netrone yayo, negunya elikhulu. ISityhilelo 13:2.

Xa umfanekiso sele umisiwe, ngoko ookumkani bomhlaba, abacaphukiswe luhlaselo lwamaSilamsi, baya kuqonda ukuba “isinyeliso” sehlabathi lonke esichasene namaSilamsi esisetyenzisiweyo ukuzisa ubukho bomfanekiso werhamncwa ehlabathini lonke, sasingesiso “isinyeliso” awayekhathazeke ngokwenene ngaso “umntu wesono” (uIzebhele). Selidlulile ixesha, ihlabathi liya kufumanisa ukuba uIzebhele akakhathali kwaphela ngamaSilamsi, kodwa intliziyo yakhe inqwenela ukubulala uEliya, njengoko uHerodiya wambulala uYohane umBhaptizi.

“Ingqondo enobulumko,” “yingqondo yezilumko,” yaye “izilumko” ngabo baqondayo “ukwanda kolwazi” oluveliswayo xa iNgonyama yesizwe sakwaYuda ityhila itywina kwiSityhilelo sikaYesu Kristu, kanye phambi kokuba ixesha lovavanyo livalwe.

Wandixelela kum, Musa ukutywina amazwi esiprofeto sale ncwadi; kuba ixesha lisondele. Lowo ungowongemthetho, make aqhubeke esengongemthetho; nalowo ungangcolileyo, make aqhubeke esengongcolile; nalowo ulilungisa, make aqhubeke eselilungisa; nalowo ungcwele, make aqhubeke esengcwele. IsiTyhilelo 22:10, 11.

“Iintloko ezisixhenxe ziintaba ezisixhenxe, ahleli phezu kwazo umfazi,” zimele inyaniso yokuba ubupopu buya kulawula phezu kwebandla kwanaphezulu korhulumente. Imiqondiso inentsingiselo engaphezu kwenye, yaye imiqondiso kufuneka ichazwe kwaye iqondwe ngokomongo wesahluko apho imiqondiso imelwe khona. Kuvela impikiswano yokuba ivesi ichaza ukuba iintloko zizo iintaba, ngoko ke kungaba sesiphi isizathu sokwahlula phakathi kweentloko (ubuchule borhulumente) neentaba (ubuchule bebandla)? Lo mahluko umiselwe kuDaniyeli izahluko zesixhenxe nezesibhozo. Kwisahluko zesixhenxe zombini iRoma yobuhedeni neRoma yobupopu zichongwa njenge “zhlukile,” kwezo zilwanyana ezaziphambi kwazo.

Xa isahluko zesixhenxe sibekwa phezu kwesahluko zesibhozo (umgca phezu komgca), sifumana kwisahluko zesibhozo uphondo oluncinane lwaseRoma, lujikeleza phakathi kwendoda, umfazi, indoda, umfazi. Umfuziselo omnye (uphondo oluncinane) omele amagunya amabini. Kwezo zahluko, uphondo bubukumkani, yaye bubukumkani bukwayintloko. Kwisahluko zesibhozo, uphondo oluncinane lumele izikumkani ezibini, bubukumkani besine nobesihlanu besiprofeto seBhayibhile. Uphondo oluncinane lumele ngokomfuziselo izikumkani ezibini, yaye ezo zikumkani zimbini luzimeleyo zizikumkani ezichonga umanyano lobuqhinga borhulumente nobuqhinga bebandla. Iintloko ezisixhenxe, ezikwayiintaba ezisixhenxe, zimele izikumkani ezibini, yaye obunye bubukumkani bubuqhinga bebandla, kanti obunye bubukumkani borhulumente.

KuDaniyeli isahluko sesibini, kukho obunye ubungqina kwesi simboli sobuprofeti, kuba apho bubukumkani bokugqibela, amaMillerite awayebuqonda njengobukumkani besine baseRoma, bumelwe yintsimbi nodongwe. Intsimbi nodongwe zidityanisiwe, nangona enyanisweni intsimbi ingadibani nodongwe. Kanti xa uDade White ecacisa “ngentsimbi nodongwe,” uyakuchaza

njengophawu lobugcisa becawa nobugcisa borhulumente, njengoko kumelwe luphondo oluncinane lwesahluko sesibhozo, neentloko zeSityhilelo ishumi elinesixhenxe ezikwayintaba.

“Sifikile kwixesha apho umsebenzi kaThixo ongcwele umelwe ziinyawo zomfanekiso ekwakuxutywe kuzo intsimbi nodongwe oludakayo. UThixo unabantu, abantu abanyuliweyo, abaqondisiso lwabo malungcwaliswe, abangamele babe ngabangcwele ngokubeka phezu kwesiseko iinkuni, ifula, neendiza. Wonke umphefumlo othembekileyo kwimithetho kaThixo uya kubona ukuba uphawu olwahlulayo lokholo lwethu yiSabatha yosuku lwesixhenxe. Ukuba urhulumente ebeya kuyihlonela iSabatha njengoko uThixo eyalele, ubeya kuma emandleni kaThixo nasekukhuseleni ukholo olwake lwanikelwa kwabangcwele. Kodwa amadoda ezopolitiko aya kuyixhasa isabatha yobuxoki, aze axube ukholo lwawo lwenkolo nokugcinwa kwalo mntwana wobupopu, eyibeka ngaphezu kweSabatha athe uYehova wayingcwalisa wayisikelela, wayahlula ukuba umntu ayigcine ingcwele, njengomqondiso phakathi kwaKhe nabantu baKhe kwizizukulwana eziliwaka. Ukuxutywa kobuqhinga bebandla nobuqhinga borhulumente kumelwe yintsimi nodongwe. Lo manyano luwenza buthathaka onke amandla amabandla. Oku kunika ibandla amandla orhulumente kuya kuvelisa iziphumo ezimbi. Abantu baphantse baligqitha inqanaba lokunyamezela kukaThixo. Batyale amandla abo kwezopolitiko, baza bamanyana nobupopu. Kodwa ixesha liya kuza xa uThixo eya kubohlwaya abo bawenze into engekho umthetho waKhe, yaye umsebenzi wabo ombi uya kubuyela phezu kwabo.”  
The Seventh-day Adventist Bible Commentary, volume 4, 1168, 1169.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Kumboniso omela umsebenzi kaKristu ngenxa yethu, nokumangalelwa okuzingisileyo kukaSathana nxamnye nathi, uYoshuwa umi njengombingeleli omkhulu, aze enze isicelo ngenxa yabantu bakaThixo abagcina imiyalelo yakhe. Kwangaxeshanye uSathana umele abantu bakaThixo njengaboni abakhulu, aze aveze phambi kukaThixo uluhlu lwezono athe wabahendela ukuba bazenze ebudeni bobomi babo bonke, aze anyanzelise athi ngenxa yezono zabo mabanikelwe ezandleni zakhe ukuba abatshabalalise. Ucenga athi abafanele kukhuselwa ziingelosi ezikhonzayo nxamnye nomfelandawonye wobubi. Uzele ngumsindo ngenxa yokuba engenako ukubopha abantu bakaThixo babe zizithungu kunye nehlabathi, ukuze bamnike ukunyaniseka okupheleleyo. Ookumkani, nabalawuli, neengangamsha zorhulumente bazibeke kubo uphawu lomchasi-kristu, yaye bamelwe njengenamba eya kulwa nabangcwele—abo bagcina imiyalelo kaThixo, banokholo lukaYesu. Entiyweni yabo nxamnye nabantu bakaThixo, bazibonakalisa benetyala kwanesikhewu sokukhetha uBharabhas endaweni kaKristu.”

“UThixo unembambano nehlabathi. Xa isigwebo siya kuhlala, neencwadi zivulwe, Unengxelo eyoyikekayo aza kuyilungisa, eyayiya kuthi ngoku yenze ihlabathi loyike lize lingcangcazele, ukuba abantu bebengamfanyekiswanga baze bangathakathwanga ziinkohliso neenkohlakaliso zikaSathana. UThixo uya kulibizela ihlabathi ukuba liphendule ngokufa koNyana waKhe okuphela kozelweyo, lowo ihlabathi, ngokwenene nangazo zonke iinjongo neenjongo, eliye lambethela emnqamlezweni kwakhona, lamenza ihlazo elivulekileyo ekutshutshiseni abantu baKhe. Ihlabathi limalile uKristu kubantu abangcwele baKhe, laliwe izigidimi zaKhe ngokwala izigidimi zabaprofeti, zabapostile, nezabathunywa. Balahlile abo baye baba

ngabasebenzi kunye noKristu, yaye ngenxa yoko baya kunyanzeleka ukuba banikele ingxelo.”  
Testimonies to Ministers, 38, 39.