

Incwadi kaDaniyeli - Inombolo eyikhulu namashumi ayisishiyagalolunye nesishiyagalombili

*Ukuhlangana Kwaphezulu Nokuvumelana Kweziprofetho: Indima Yaba
yi-144,000 Ohlelweni Lwezikhathi Zokugcina lukaDaniyeli 11:40*

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Sifaka umugqa wobupapa, umugqa wobuRiphabhulikhi obuhlubukayo, umugqa wobuProthestani obuhlubukayo, kanye nomugqa wezinkulungwane eziyikhulu namashumi amane nane emlandweni ofihlekile wevesi lamashumi amane likaDaniyeli isahluko seshumi nanye. Njengamanje sibhekene nendaba yokuthi uKristu ubutha abantu baKhe kabili, nokuthi yonke imifanekiso yokubutha abantu baKhe okwesibili imelela inqubo yokugcina yokugcina uphawu lwezinkulungwane eziyikhulu namashumi amane nane.

Lapho uphawu lobuNkulunkulu lwehla emgqeni wokuguqulwa, iNkosi ibe isiqoqa abantu abakhethiweyo, abese behlolwa emva kwalokho. Ekuphethweni kwenqubo yokuhlolwa kuba khona ukusakazeka, okulandelwa ukuqoqa kwaYo labo bantu abakhethiweyo okwesibili, nakuba abaningi besala emuva ngenxa yokwehluleka inqubo yokuhlolwa. UKristu waqala ukuqoqa abafundi baKhe ekubhathizweni kwaKhe, futhi esiphambanweni abafundi basakazeka. Emva kokuvuka kwaKhe wabutha abafundi baKhe okwesibili ngaphambi kwePhentekoste. Lo mgqa wakhomba ukuthi ukuqoqa kwesibili kufezwa phezu kwabantu abayikhulu namashumi amane nane ezinkulungwane ngaphambi nje komthetho weSonto, ofanekiselwa yiPhentekoste. Isiphambano sikhomba ukudumala, okulandelwa ukuqoqa kwesibili.

Ukuhlanganiswa kwesibili emva kwesiphambano kwaqala lapho uKristu ehla evela ekuhlanganeni noYise emva kokuvuka kwakhe. Lapho uphawu lobuNkulunkulu lwehla, abantu bakaNkulunkulu kufanele badle umlayezo, futhi emva kokuba uKristu ehle, wadla nabafundi.

Kwathi, esahlezi nabo ekudleni, wathatha isinkwa, wasibusisa, wasihlephula, wabapha sona. Amehlo abo ase evuleka, bamazi; wayesenyamalala emehlweni abo. Luka 24:30, 31.

Emhlanganweni wesibili emva kwesiphambano, uKristu “waphefumulela” uMoya oNgcwele phezu kwabafundi Bakhe.

“Isenzo sikaKristu sokuphefumulela phezu kwabafundi bakhe uMoya oNgcwele, nokubanika ukuthula kwakhe, sasinjengamaconsi ambalwa ngaphambi kwesivunguvungu esichichimayo esasizakunikwa ngosuku lwePhentekoste.” Spirit of Prophecy, volume 3, 243.

Emhlanganweni wesibili ngemva kokudumala kwango-Ephreli 19, 1844, uKristu wasusa isandla saKhe ephutheni lika-1843.

“Labo abathembekileyo, abadumala, ababengaqondi ukuthi kungani iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinde baholelwa emaBhayibhelini abo ukuba bahlolisise izikhathi zesiprofetho. Isandla seNkosi sasuswa kulezo zibalo, nephutha lachazwa. Babona ukuthi izikhathi zesiprofetho zazifika ku-1844, nokuthi ubufakazi obufanayo ababebulethile ukukhombisa ukuthi izikhathi zesiprofetho zaphela ngo-1843, babufakazela ukuthi zaziyoophela ngo-1844.” Early Writings, 237.

Ekudumazekeni ingelosi yesibili yehla “inomqulu esandleni sayo.”

“Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UJesu wabeka esandleni sayo umbhalo, futhi njengoba yehla emhlabeni, yamemeza yathi, ‘IBhabhiloni liwile, liwile.’” Early Writings, 247.

Inqubo yokuvivinywa eyaqala ngokufika kwengelosi yesibili yaphetha emhlanganweni wenkampu wase-Exeter lapho uMoya oNgcwele echithwa khona futhi umlayezo waqhubeka njengamagagasi amakhulu olwandle. Leyo nqubo yokuvivinywa yakhonjwa ngokusobala emva kwesiphambano lapho inkathi yesikhathi eya ekuchithweni kukaMoya oNgcwele ngePentekoste yandulelwa yisikhathi sezinsuku ezingamashumi amahlanu, esasakhiwe futhi isikhathi sezinsuku ezingamashumi amane, silandelwe yisikhathi sezinsuku eziyishumi esaphetha ngePentekoste.

“Abantu bakaNkulunkulu kumele bahlale bemphakamisela izandla ngomkhuleko njalo. Kwakungemva kokuba abafundi bokuqala bechithe izinsuku eziyishumi ekunxuseni, ngemva kokuba konke ukungezwani sekubekiwe eceleni, futhi sebebumbene ekuhlolisiseni izinhliziyi ngokujulile, nasekuvumeni nasekulahleni izono, nasekusondelaneni ebudlelaneni obungcwele, lapho uMoya oNgcwele wehlela phezu kwabo, nesithembiso sikaKristu sagwaliseka. Kwaba khona ukuthululwa okumangalisayo kukaMoya oNgcwele. Ngokungazelelwe kwavela ezulwini umsindo onjengowesivunguvungu somoya onamandla, wagwala yonke indlu ababehleti kuyo. ‘Ngalolo suku kwenezwa kubo imiphefumulo ecishe ibe yizinkulungwane ezintathu.’” Review and Herald, Mashi 11, 1909.

Ngalezo zinsuku ezingamashumi amane, uKristu wayekhona efundisa abafundi, wabe esenyukela ezulwini. Izinsuku eziyishumi ezalandela zaba yisikhathi sokulungiselela ngaphambi kokuthululwa koMoya oNgcwele ngePentekoste. Izinsuku ezingamashumi amane zemfundiso ezalandela isiphambano zihambelana no-Ephreli 19, 1844 kuze kube sekuqaleni komhlangano wekamu lase-Exeter ngo-Agasti 12, 1844. Izinsuku eziyishumi ezandulela iPentekoste zazimelela u-Agasti 12 kuya ku-17, 1844, lapho amaMillerite ahlangani ngobunye phezu kombiko Wokukhala Kwaphakathi Kwamabili owethulwa nguSamuel Snow. Kulowo mhlango wekamu kwabonakaliswa izigaba ezimbili, futhi yisigaba esisodwa kuphela esamukela ukuthululwa kwePentekoste ekupheleni komhlangano. Kuleso sikhathi esimelelwa yizinsuku ezingamashumi amane isigaba esisodwa samukela imfundiso, kanti esinye isigaba sayenqaba imfundiso. Lapho Kufika Ukukhala Kwaphakathi Kwamabili isigaba esisodwa sasinamafutha, esinye sasingenawo.

“Kwathi umkhwenyana esalibala, bonke bozela balala.’ Ngokulibala komkhwenyana kumelelwa ukudlula kwesikhathi lapho iNkosi yayilindelwe khona, ukudumala, kanye nokubambezeleka okwakubonakala sengathi kukhona. Kulesi sikhathi sokungaqiniseki, intshisekelo yabangenazimpande nabangenazinhliziyi ephelele yashesha yaqala ukuxega,

nemizamo yabo yahlehla; kodwa labo ukholo lwabo lwalusekelwe ekwazini iBhayibheli ngokwabo babenalo idwala ngaphansi kwezinyawo zabo, amaza okudumala ayengenakukulikhukhula. ‘Bonke bozela balala;’ elinye iqembu lisesimweni sokungakhathali nasekulahleni ukholo lwalo, elinye iqembu lilindile ngesineke kuze kunikezwe ukukhanya okucace kakhudlwana. Nokho, ebusuku bokuvivinywa laba bokucina babonakala belahlekelwa, ngokwezinga elithile, yintshiseko yabo nokuzinikela kwabo. Abangenazinhliziyi ephelile nabangenazimpande babengasakwazi ukuncika okholweni lwabafowabo. Yilowo nalowo kumelwe ame noma awe ngokwakhe.” The Great Controversy, 395.

Ezinsukwini eziyishumi ezandulela iPentekoste, nangesikhathi somhlangano wekamu lase-Exeter, uKristu wabutha abantu baKhe okwesibili ngaphambi kokuba labo bantu bathwale umlayezo waKhe bawuyise ezweni. Ngenkathi ingelosi yesithathu yehla ngo-Okthoba 22, 1844, umhlambi omncane waphinde wadumala futhi wasakazeka, kodwa kwaqala inkathi yokufundiswa ngo-Okthoba 22, 1844 njengoba uKristu eholabantu baKhe ebangenisa eNdaweni eNgcwelengcwele Kakhulu. Ngo-1849, iNkosi yelula isandla saYo okwesibili ukuze iphinde ibuthe labo eyayibaqoqile ibakhipha ekudumaleni kwango-Ephreli 19 nango-Okthoba 22, 1844.

Ngo-1844, isiyalo sasimayelana nesigijimi ingelosi yesithathu eyayisiphethe esandleni sayo lapho yehla, kodwa “esikhathini sokungabaza nokungaqiniseki” esalandela ukudumazeka okukhulu, abaningi balahleka indlela yabo. Ngo-1849, kwaqalwa umsebenzi wokuqoqa umhlambi omncane ohlakazekile, kodwa okwavezwa yilowo mlendo kwakuwukunqotshwa kwango-1863, neKadeshi yokuqala ka-Israyeli wanamuhla. Ukunqoba okuzayo kwabeyikhulu namashumi amane nane ezinkulungwane nomsebenzi wabo eKadeshi yesibili kwabambezeleka.

Lapho iNkosi yehla ngoSeptemba 11, 2001, yabutha abantu bayo bezinsuku zokucina, yabanika ukudla kwayo kokomoya ukuba bakudle, yaphefumulela uMoya wayo phezu kwalabo bantu njengoba iqala ukufafaza imvula yangemuva, futhi yaqalisa nenqubo yokuvivinya eyaholela kuJulayi 18, 2020, lapho abantu bayo bezinsuku zokucina bedumala futhi behlakazeka. Izinsuku ezintathu nengxenye babefile emgwaqweni. Kokubili lezo zinsuku ezintathu nengxenye, kanye nenkathi yezinsuku ezingamashumi amane esikhathini sikaKristu, zimelela ihlane. Kuphinde futhi kumelwe yisikhathi esisukela ku-Ephreli 19, 1844 kuze kube ngu-Agasti 12, 1844, kanye nesikhathi esisukela ku-Okthoba 22, 1844 kuze kube ngu-1849.

Kusukela ngoJulayi, 2023 kuze kube umthetho weSonto, okuyizinsuku eziyishumi ezandulela iPentekoste, umhlangano wenkambu wase-Exeter kusukela ngo-Agasti 12 kuze kube ngu-Agasti 17, kanye nesikhathi kusukela ngo-1849 kuze kube ngu-1863, konke kuyahambelana. Zimelela isikhathi sokubuthwa kwesibili sabantu bakaNkulunkulu bezinsuku zokucina. Isikhathi esisuka ekudumazekeni siye ekuthululweni kukaMoya oNgcwele sihlukaniswe sibe yizikhathi ezimbili ezihlukile.

Ngaphakathi emlandweni ofihlekile wevesi lamashumi amane lesahluko seshumi nanye sikaDaniyeli, umugqa wobuProthestani obuhlubukileyo (ibandla elingelamagama nje kuphela), umugqa wobu-Adventisti boSuku lwesiKhombisa baseLawodikeya (ubu-Adventisti obungabamabizo nje), umugqa wobuKhatholika, kanye nomugqa wobuProthestani beqiniso konke

kumelwe khona. Leyo migqa emine iveza ubuProthestani beqiniso bungene engxabanweni nenhlangano ephindwe kathathu kadrako (uJuda), yesilo (ubuKhatholika), kanye nomprofethi wamanga (ubuProthestani obuhlubukileyo).

Ngaphakathi kwalowo mlando ofihlekile ofanayo impela, umugqa we-Republicanism yokuhlubuka nawo uyabonakaliswa. Ngaphakathi kwalowo mugqa kuvezwa impikiswano phakathi kweqembu lamaDemocrat (udrako) neqembu lamaRepublican (umfanekiso wesilo). Iqembu lamaRepublican yilona eliyohola ekwakheni umfanekiso wesilo, futhi ngokwenza kanjalo libonakalisa izimpawu zesiprofetho zesilo (upapa). Ezwini likaNkulunkulu upapa, oyinkosi yasenyakatho futhi futhi oyisilo, unikezwa iGibhithe, (udrako) njengenkokhelo yezinkonzo ezenziweyo ngenxa yokuthi usetshenziswe nguNkulunkulu njengethuluzi lokwahlulela.

Ndodana yomuntu, uNebukhadirezari inkosi yaseBabiloni wenza ukuba ibutho lakhe lenze inkonzo enkulu limelene neTire: wonke ikhanda laba yimpandla, nawo wonke ihlombe lahuzuka; nokho akatholanga mvuzo, yena nebutho lakhe, ngeTire, ngenxa yenkonzo ayeyenzile imelene nalo. Ngakho-ke isho kanje iNkosi uJehova, ithi: Bheka, ngiyakunika uNebukhadirezari inkosi yaseBabiloni izwe laseGibhithe; uyakuthatha inqwaba yalo, athathe impango yalo, athathe okufanele kudliwe; lokho kuyakuba ngumvuzo webutho lakhe. Ngimnike izwe laseGibhithe ngenxa yomsebenzi wakhe awenzayo imelene nalo, ngoba basebenzela mina, isho iNkosi uJehova. Ngalolo suku ngiyakuhlumisa uphondo lwendlu yakwa-Israyeli, futhi ngiyakunika ukuvulwa komlomo phakathi kwabo; bayakukwazi ukuthi nginguJehova. Hezekeli 29:18–21.

UNebukhadinezari, oyinkosi yasenyakatho kulesi siqephu, unikezwa izwe laseGibhithe njengomvuzo wakhe, ngaleyo ndlela efanekisa ukuthi ezinsukwini zokugcina upapa unikezwa iGibhithe, elingudrako, elingamakhosi ayishumi, iZizwe Ezihlangene, avumelana ukunika isilwane umbuso wawo wesikhombisa okwesikhashana esifushane.

Futhi izimpondo eziyishumi owazibona esilwaneni, zona ziyakumzonda isifebe, zisenze incithakalo futhi sibe yize, zidle inyama yaso, zisishise ngomlilo. Ngokuba uNkulunkulu ubekile ezinhliziyweni zazo ukuba zenze intando yakhe, zivumelane, zinike umbuso wazo esilwaneni, kuze kugwaliseke amazwi kaNkulunkulu. IsAmbulo 17:16, 17.

Le nkokhelo yesiprofetho imelwe futhi kuDaniyeli isahluko seshumi nanye ivesi lamashumi amane nambili.

Uyokwelulela isandla sakhe phezu kwamazwe futhi; nezwe laseGibhithe aliyikuphunyuka. Daniyeli 11:42.

Ubupapa buyanqoba phezu kwamandla kadrako ngesikhathi semvula yokugcina, ngoba lokhu kukhokhwa kufezwa “ngalo” “usuku” lapho uNkulunkulu “ebangela uphondo lwendlu ka-Israyeli ukuba luqhakaze.” Yimvula eyenza u-Israyeli kaNkulunkulu aqhakaze, futhi lolo suku lwaqala ngoSeptemba 11, 2001, okwakuwusuku lomoya wasempumalanga.

Uyobangela ukuba labo abavela kuJakobe bagxile izimpande; u-Israyeli uyakuqhakaza, ahlume, agcwalise ubuso bezwe ngezithelo. Umtshayile yini njengoba watshaya labo

abamtshaya? noma ubulewe yini ngokokubulawa kwalabo ababulawa nguye na? Ngokulinganisela, lapho uhluma, uyakumphikisa ngakho; uyawuvimba umoya wakhe olukhuni ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlanjululwa; futhi lokhu kuyoba yiso sonke isithelo sokususa isono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe okhoko aphihlizwe abe yizicucu, izixuku zemithi nezithombe ngeke kusamiswa. Isaya 27:6–9.

IGibhithe inikelwa esilwaneni sobupapa lapho imvula yangemuva ithululwa. Imvula yangemuva yaqala ukuconsa lapho umoya wasempumalanga, omele ubuSulumane bomaye wesithathu, “umiswa,” noma uvimbelwa, ngoSeptemba 11, 2001. Khona-ke imvula yaqala ukulinganiswa, (ifafazwa) phezu kuka-Israyeli njengoba babeqala ukuhluma. Emthethweni weSonto, lapho umaye wesithathu ubuya futhi, imvula yangemuva ithululwa ngaphandle kwesilinganiso. Phakathi kukaSeptemba 11, 2001 nomthetho weSonto osuzofika maduze “ububi bukaJakobe” buyasuswa, futhi igama lesiHeberu elithi “buyasuswa” lisho ukuthi “kubuyiselwe isono”. Emthethweni weSonto isilwane sobupapa sinikwa iGibhithe (udrako), njengoba lawo makhosi ayishumi ephinga nobupapa ngokwakha umfanekiso wesilwane womhlaba wonke.

Ngaphambi komthetho weSonto, ngesikhathi sokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, uphondo lwamaRiphabhulikhi oluhlubukileyo lwakha umfanekiso wesilo kanye nophondo lwamaProthestani oluhlubukileyo, futhi kulowo mugqa wesiprofetho iqembu lamaRiphabhulikhi liyanqoba phezu kweqembu lamaDemokhrasi, ngoba iqembu lamaDemokhrasi lingamandla kadrako, kanti iqembu lamaRiphabhulikhi lingamandla akha umfanekiso wobupapa.

Ngaphakathi komlando wesiprofetho wesilo sasemhlabeni kukhonjiswa ukuphela kweqembu leDemocratic kanye nokuphela kweqembu leRepublican. Lawo maqembu amabili akha uphondo lweRepublicanism, kodwa aveza umzabalazo wangaphakathi ogudla wonke umlando wesilo sasemhlabeni. Lolo phondo (iRepublican) luqethe ngaphakathi umfanekiso omncane wamaphondo amabili esilo sasemhlabeni.

Ebufakazini bombuso wamaMede namaPheresiya, kwakuyimpondo yokugcina eyaphakama yaba phezulu kunazo zonke; kanti iqembu lamaDemocrat laqala kuqala emlandweni waseMelika, kodwa ekugcineni iqembu lamaRepublican liyaphakama libe phezulu futhi linqobe amaDemocrat. Emlandweni wemvula yokugcina, eyaqala ngo-September 11, 2001, amaDemocrat angama-globalist, aphefumulelwe yidrako, anyuka ephuma emgodini ongenamkhawulo wesAmbulo isahluko seshumi nanye, abulala amaRepublican ngokweba ukhetho luka-2020. Impi yawo yokulwa noTrump (kanye namaRepublican) yaqala ngesikhathi ememezela ukungenela kwakhe ukhetho ngo-2015, futhi yanda ngamandla kuphela kusukela kuleso sikhathi kuya phambili.

Lapho amaDemokhrasi entshontsha ukhetho ngo-2020, abe eseqala iziVivinyo zikaPelosi; kodwa lapho uTrump ememezela umkhankaso wakhe wesithathu ngo-2022, ukwesaba kwehlela amaDemokhrasi, nolaka lwawo lwakhula kakhulu; abe esehlasela uTrump nabamsekelayo ngentukuthelo enkulu, ngoba ayazi ukuthi isikhathi sawo sasifushane. Agubha ukufa kwakhe,

kodwa lapho esukuma, ukwesaba okukhulu kwehlela wona.

Futhi lapho sebeqedile ubufakazi babo, isilo esikhuphuka siphuma kwalasha siyakulwa nabo, sibahlule, sibabulale. Neqidumbu zabo ziyakulala esitaladini somuzi omkhulu, obizwa ngokomoya ngokuthi iSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona. Futhi abavela kubantu nasezizwaneni nasezilimini nasezizweni bayakuzibona izidumbu zabo izinsuku ezintathu nengxenyane, bangavumi ukuba izidumbu zabo zibekwe emathuneni. Futhi abahlezi emhlabeni bayakuthokoza ngabo, bajabule, bathumelelane iziphos; ngokuba laba baprofethi ababili babahlupha abahlezi emhlabeni. Futhi emva kwezinsuku ezintathu nengxenyane uMoya wokuphila ovela kuNkulunkulu wangena kubo, bema ngezinyawo zabo; ukwesaba okukhulu kwehlela labo ababebabona. IsAmbulo 11:7–11.

Isikhathi esikhomba ukuphela kweqembu lamaDemocratic sisukela ekufungisweni kukaBiden ngo-2021 kuze kufike ekufungisweni kukaTrump ngo-2025. Leso sikhathi saqala ngoPelosi Trials, ezazingqubuzana noMthethosisekelo ngokuphelele futhi ziyizenzo zepolitiki ngokuphelele ngokwemvelo yazo. Lowo mlando, omele ukufa kukamongameli wesithupha kusukela esikhathini sokuphela ngo-1989 kuze kufike kumongameli wesishiyagalombili ongowabayisikhombisa, waqala ngokuqulwa kwamacala epolitiki (amaPelosi Trials), futhi uphetha ngokufa kweqembu lamaDemocratic, kanye nesethi yesibili yamaPelosi Trials, njengoba izinhloso zepolitiki seziphendukisiwe.

Umfanekiso womlando utholakala esahlukweni seshumi nanye sencwadi yeSambulo, owathola ukugcwaliseka kwawo kokuqala eNguqukweni yaseFrance. INguquko yaseFrance iyisibonelo esiyinqayizivele somlando salolo hlobo lwempi yezepolitiki ye-guillotine, oluchaza iqembu elibusayo libulala elinye, bese kuthi wona kanye lawo mandla abusayo agumbuqelwe phansi futhi ashushiswe nawo ngokwawo.

Isikhathi esisukela ekugcotshweni kukaBiden nasekuQulweni Kwamacala kaPelosi, size siyofika ekugcotshweni kwesibili kukaTrump nasekubuyisweni emuva kokuQulwa Kwamacala kaPelosi, sikhomba ukuphela kweqembu lamaDemocratic, futhi sikhomba isikhathi lapho uTrump ephinda ukusetshenziswa kwesethi yemiyalo yesigungu eyayifanekiswe yi-Alien and Sedition Acts. Ukusetshenziswa kwaleyo miyalo yesigungu kuzoqala ukuQulwa Kwamacala kwesibili kukaPelosi futhi kukhombe ukuqala kwenkathi lapho umfanekiso wesilo uqala khona ngokuzimisela okugcwele. Leyo nkathi iphela ekuphoqelelweni komthetho weSonto, ngakho-ke le nkathi iqala ngemiyalo yesigungu ehambisana ne-Alien and Sedition Acts, futhi iphela ngomthetho weSonto. Yilapho iqembu lamaRepublican liphela khona.

Zombili lezi zikhathi ezimelela isiphetho seqembu lamaDemocrat bese kulandela elesiQembu lamaRepublican zixhumene ngokwesiprofetho, futhi zimelelwa yisikhathi seminyaka engamashumi amabili nambili kusukela ngo-1776 kuze kube ngu-1798. Leso sikhathi sinezimpawu ezintathu zendlela; iSitatimende Sokuzimela ngo-1776, eminyakeni eyishumi nantathu kamuva uMthethosisekelo, kulandelwa yiMithetho Yabafokazi Neyokuvukela ka-1798. Lezo zimpawu ezintathu zendlela zithola ukugcwaliseka emgqeni wamaqembu amaDemocrat namaRepublican, nakuba ukusetshenziswa kwesibonakaliso sesibili nesesithathu kusendaweni ehlukile emgqeni ngamunye.

Sizochaza la maphuzu ezimpawu kanye nokugcwaliseka kwawo esihlokweni esilandelayo.

“Kunamaqembu amabili kuphela, uSathane usebenza ngamandla akhe agwegwile, okukhohlisayo, futhi ngezinkohliso ezinamandla ubamba bonke abangahlali eqinisweni, abaphambukise izindlebe zabo eqinisweni, baphendukela ezinganekwaneni. USathane uqobo akahlalanga eqinisweni, uyimfihlakalo yobubi. Ngobuqili bakhe unika amaphutha akhe abhubhisa umphefumulo ukubonakala kweqiniso. Kulokhu kukhona amandla awo okukhohlisa. Kungenxa yokuthi ayisifaniso-mbumbulu seqiniso ukuthi i-Spiritualism, i-Theosophy, nezinkohliso ezinjalo zithola amandla amakhulu kangaka phezu kwezingqondo zabantu. Kulokhu kukhona ukusebenza kobuciko obukhulu bukaSathane. Uzenza uMsindisi womuntu, umenzi wokuhle wesintu, ngaleyo ndlela ahunge izisulu zakhe kalula ngokwengeziwe ekubhujisweni.

“Sixwayiswa eZwini likaNkulunkulu ukuthi ukuqapha okungaphunyuki ubuthongo kuyinani lokuphepha. Kuse ndlela eqondile kuphela yeqiniso nokulunga lapho singaphunyuka khona emandleni omlingi. Kodwa izwe libanjwe ngugibe. Ubuhlakani bukaSathane busetshenziswa ekusunguleni amacebo nezindlela ezinganakubalwa ukuze afeze izinhloso zakhe. Ukuzenzisa sekuyibuciko obucokeme kuye, futhi usebenza ebonakala sengathi uyingelosi yokukhanya. Yiso kuphela iso likaNkulunkulu elihlukanisa amasu akhe okungcolisa izwe ngezimiso zamanga nezibhubhisayo ezibonakala ebusweni bazo zinokubonakala kokulunga kweqiniso. Usebenza ukuze anciphise inkululeko yenkolo, futhi alethe ezweni lenkolo uhlobo oluthile lobugqila. Izinhlangano, izikhungo, ngaphandle kokuba zigcinwe ngamandla kaNkulunkulu, ziyosebenza ngaphansi kwemiyalo kaSathane ukuze zibeke abantu ngaphansi kokulawulwa ngabantu; futhi inkohliso nobuqili kuyoba nesimo sokubonakala kokushisekela iqiniso, nokuthuthuka kombuso kaNkulunkulu. Noma yini ekwenzeni kwethu engacaci njengasemini, ingeyezindlela zenkosi yobubi. Izindlela zayo ziyasetshenziswa ngisho naphakathi kwamaSeventh Day Adventists, abathi banalo iqiniso elithuthukile.”

“Uma abantu bephikisana nezixwayiso iNkosi ezithumela kubo, baba ngisho ngabaholi emikhubeni emibi; amadoda anjalo azithathela phezu kwawo amalungelo kaNkulunkulu—azigagela ukwenza lokho uNkulunkulu uqobo angeke akwenze ekufuneni ukulawula izingqondo zabantu. Aletha ezawo izindlela namacebo awo, futhi ngokumqonda kwawo okuyiphutha uNkulunkulu, enza buthakathaka ukholo lwabanye eqinisweni, angenisa nemigomo yamanga ezosebenza njengemvubelo okungcolisa nokonakalisa izikhungo zethu namabandla ethu. Noma yini eyehlisa umqondo womuntu ngokulunga, nangokulingana, nangokwahlulela okungenabandlululo, noma yiliphi icebo noma isimiso esiletha abasebenzi bakaNkulunkulu abangabantu ngaphansi kokulawulwa yizingqondo zabantu, liyalimaza ukholo lwabo kuNkulunkulu; lehlukana umphefumulo noNkulunkulu, ngoba liholela ekudukeni endleleni yobuqotho obuqinile nokulunga.

“UNkulunkulu ngeke avume noma iyiphi indlela umuntu azakhele yona yokuba umuntu, noma kancane kangakanani, abuse noma acindezele omunye umuntu. Ithemba elilodwa lomuntu owileyo ngokubheka kuJesu, nokumamukela njengaye yedwa uMsindisi. Ngokushesha nje lapho umuntu eqala ukwenza umthetho wensimbi wabanye abantu, ngokushesha nje lapho eqala ukubopha nokushayela abantu ngokomqondo wakhe uqobo, uyamdelela uNkulunkulu,

futhi ubeka engozini umphefumulo wakhe uqobo, kanye nemiphefumulo yabafowabo. Umuntu onesono angathola ithemba nokulunga kuNkulunkulu kuphela; futhi akekho umuntu olungileyo ngaphezu kwesikhathi lapho enokukholwa kuNkulunkulu, futhi egcina ukuhlangana okuphilayo naye. Imbali yasendle kufanele ibe nempande yayo emhlabathini; kufanele ibe nomoya, amazolo, izihlambi zemvula, nokukhanya kwelanga. Iyokhula kahle kuphela njengoba yamukela lezi zinzuzo, futhi konke kuvela kuNkulunkulu. Kunjalo nangabantu. Samukela kuNkulunkulu lokho okondla ukuphila komphefumulo. Siyaxwayiswa ukuba singathembi umuntu, noma ukwenza inyama ibe yingalo yethu. Kumenyazelwe isiqalekiso phezu kwabo bonke abenza lokhu.” The 1888 Materials, 1432–1434.