

Incwadi kaDaniyeli - Inombolo Yamashumi Ayisishiyagalolunye Nesikhombisa

*Ukusetshenziswa Okuphindwe Kathathu Kuka-Eliya: Ukwambulwa
Kwezinhlangothi Zesiprofetho Ekubhekaneni KweBhabhiloni Lesimanje*

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Ukusetshenziswa okuphindwe kathathu kuka-Eliya kumelela izici zangaphandle zika-Eliya wezinsuku zokugcina. UEliya umele umuntu oyedwa, kodwa futhi umele nomnyakazo wabantu. Umnyakazo wabantu abahlanganyela nesithunywa u-Eliya ukhishwa esimweni naselwazini olumele iLawodikeya.

UEliya weza kubo bonke abantu, wathi, Koba ninokungabaza kuze kube nini phakathi kwemibono emibili na? Uma uJehova enguNkulunkulu, mlandeleni; kodwa uma kunguBali, mlandeleni yena. Abantu abamphendulanga ngazwi. Khona uEliya wathi kubantu, Mina, yimi ngedwa osele njengomprofethi kaJehova; kodwa abaprofethi bakaBali bangamadoda angamakhulu amane namashumi amahlanu. 1 AmaKhosi 18:21, 22.

Noma kungokwenhlangano yengelosi yokuqala noma eyesithathu, labo abahlanganyela nesithunywa saleso sikhathi basuswa emlandweni omelwe yibandla laseSardisi noma ibandla laseLawodikeya. Lelo nalelo bandla limelelwa ngumbuzo ka-Eliya wokuthi abantu bayakulibala kuze kube nini phakathi kwemibono emibili. Leyo mibono emibili ababambebele phakathi kwayo imelelwa “yimpikiswano” kaHabakuki. “Impikiswano” yesahluko sesibili sikaHabakuki iyimpikiswano phakathi kwendlela efanele noma engafanele yokwenza. Abantu abakhona lapho kufika isikhathi sale mpikiswano, noma emlandweni wamaMillerite noma emlandweni wezinsuku zokugcina, abanaso isiqiniseko sokuthi mabayeke ukungathathi hlangothi yini; kuthi uma kunjalo, benganaso isiqiniseko sokuthi yisiphi uhlangothi lothango okufanele behlele kulo. Ngakho-ke abaphenduli ngazwi linye.

INkosi yamisa uvivinyo emlandweni wengelosi yokuqala nasemlandweni wengelosi yesithathu olwaluzoveza ukuthi ngabe uhlangothi olulodwa lwengxabano, olumelwe indlela yezifundo zenkolo yobuProthetani obuhlubukayo, noma indlela yemithetho kaMiller yokuhumusha iziprofetho, kuhlanganisa nemithetho eyamukelwa yiFuture for America, kwakungumlayezo wangempela wemvula yokugcina. Uvivinyo lwaseNtabeni iKarmeli oluzoqala emthethweni weSonto ozayo maduze e-United States ludinga ukuba uNkulunkulu akhombe ukuthi ungubani isithunywa saKhe esimele Yena, njengoba enza ngo-Eliya nasemlandweni wamaMillerite ka-1844. Njengango-Eliya, nalabo ababebukele kodwa bengathandi ukuthatha uhlangothi, indlela leyo yaqinisekiswa futhi iyoqinisekiswa ngokugwaliseka kwezibikezelo zomphakathi.

“Iziprofetho zikaDaniyeli nezikaJohane kufanele ziqondwe. Ziyachazelana. Zinika izwe amaqiniso okumele wonke umuntu awaqonde. Lezi ziprofetho kufanele zibe ngofakazi emhlabeni. Ngokugwaliseka kwazo kulezi zinsuku zokugcina, ziyozichaza zona ngokwazo.”

Lapho umlilo wehla wadla umnikelo ka-Eliya, uNkulunkulu wayeqinisekisa kulabo ababebukele bethule ukuthi u-Eliya wayengummeleli waKhe, kodwa ngaleso sikhathi kwakusasekuphelelewe isikhathi ku-Ahabi, uJezebeli nabaprofethi bakhe bamanga. Lokhu kwenzeka futhi ngaphambi kuka-Okthoba 22, 1844 emlandweni wamaMillerite, futhi kuyophinde kwenzeke ngaphambi komthetho weSonto osuzofika maduzane, omelwe ngokomfanekiso ngu-Okthoba 22, 1844. Ngeshwa, labo abalinda kuze kube yilesa sehlakalo ukuze benze isinqumo, bayobe sebeyikhethile kakade, ngokungakhethi kwabo, uhlangothi olungelona embuzweni. Ukukhethwa kwesithunywa sika-Eliya kumelwe kwandulele ukubhekana kwaso no-Ahabi, uJezebeli nabaprofethi bakhe bamanga. Emva kokuba ukuqinisekiswa sekufeziwe ngokuthi umlilo udle umnikelo ka-Eliya, u-Eliya wababulala abaprofethi bamanga.

Umprofethi wamanga ungumbuso wesithupha wesiprofetho seBhayibheli, futhi uqeda ukubusa kwawo njengombuso wesithupha emthethweni weSonto oluzayo maduze, okuyilapho u-Eliya abulala khona abaprofethi bamanga. Ngemva kwalokho kwaqala ukuchichima okuphelele kwemvula. Emlandweni wamaMillerite, isithunywa nomlayezo waso kwahlonzwa ngokuphambene nalabo abathi esimweni salowo mongo baqala ukugcwalisa indima yabo njengobuProthestani obuhlubukayo (okungumprofethi wamanga wobufakazi buka-Eliya), futhi njengomunye wamandla amathathu aholela umhlaba e-Armagedoni. UNkulunkulu wamisa ukuthi ngemva kuka-Okthoba 22, 1844, inhlango entsha eyayisanda kuhlonzwa njengenhlango yeqiniso yesiprofetho yayizoqeda umsebenzi waKhe emhlabeni, kodwa le nhlangano yaguqukela eLawodikeya, futhi ngokushesha ngemva kwalokho yayeka ukuba “inhlango”, ngoba yaba iSonto elamukelwe ngokomthetho.

Ngalezi zici zika-Eliya wokuqala ezingqondweni zethu, manje sizobhekana nezimpawu zesiprofetho zika-Eliya wesibili ngenhloso yokukhomba nokuqinisekisa ukuthi ubani u-Eliya wesithathu wezinsuku zokugcina. UJesu wamkhomba uJohane uMbhapathizi njengalowo owagcwalisa isiprofetho sokugcina seTestamente Elidala.

Bhekani, ngiyakuthumela kini u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi; yena uyakuphendulela inhliziyu yawoyise kubantwana, nenhliziyu yabantwana koyise, funa ngifike ngishaye umhlaba ngesiqalekiso. Malaki 4:5, 6.

Nakuba uJesu wamchaza uJohane njengalo Eliya owayezakuza, uJohane akazange agcwalise ngokuphelele zonke izingxenye zesiprofetho sika-Eliya ozayo, ngokuba u-Eliya wesithathu nowokugcina uza ngaphambi kosuku olukhulu nolwesabekayo lweNkosi, oluyisikhathi seziNhlupho eziyisiKhombisa zokugcina, eziphetha ngokuBuya Kwesibili kukaKristu. Nokho uJohane wayengu-Eliya wesibili, futhi ubufakazi bakhe obuhlanganiswe nobuka-Eliya wokuqala bukhomba futhi bumisa u-Eliya wesithathu nowokugcina.

Njengoba u-Eliya wabhekana nomfanekiso ophindwe kathathu wodrako, isilo, nomprofethi wamanga baseBhabhiloni lesimanje, kanjalo noJohane wabhekana negunya lamaRoma (uHerode), owesifazane ongcolile (uHerodiya) nendodakazi yakhe (uSalome). INtaba iKarmeli yayiyisifanekiso sika-Okthoba 22, 1844, okuyiso futhi esimelela umthetho weSonto e-United

States. Esikhathini senhlekelele yomthetho weSonto kulethwa ubunye obuphindwe kathathu.

“Ngomyalo ophoqelela ukumiswa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sakithi siyoze sizihlukanise ngokuphelele nokulunga. Lapho ubuProthestani buyokwelula isandla sabo bunqamule igebe ukuze bubambe isandla samandla aseRoma, lapho buyokwedlula phezu komhoshu ukuze buhlanganyele ngezandla neMimoya, lapho, ngaphansi kwethonya lwaleyo nhlango ephindwe kathathu, izwe lakithi liyakulahla yonke imigomo yoMthethosisekelo walo njengohulumeni wobuProthestani noweriphabhulikhi, futhi liyokwenza amalungiselelo okusakazwa kwamanga nobuqili bobuPapa, khona-ke singazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela kuseduze.” Testimonies, umqulu 5, 451.

Endabeni kaHerode, siyathola ukuthi, njengommeleli weRoma yobuhedeni, ungummeleli “wamakhosi ayishumi” eRoma yobuhedeni, ngakho-ke ufanekisela amakhosi ayishumi esAmbulo seshumi nesikhombisa anikela umbuso wawo esifebeni ihora elilodwa. UHerode wayefanekiselwa ngu-Ahabi. Bobabili babesemishadweni eyayingemthetho. U-Ahabi, owayengowakwa-Israyeli, wayenqatshelwe ukuganwa owesifazane owayengeyena owesifazane wakwa-Israyeli, futhi uHerode wayethathe umka-mfowabo ukuba amshade. Ubufebe besifebe saseThire neseBabiloni namakhosi omhlaba bumelwe ubudlelwane obungemthetho buka-Ahabi noHerode noJezebeli noHerodiyasi.

Ukubhekana eNtabeni iKarmeli no-Ahabi kwamelwa njengomkhosi wokugubha usuku lokuzalwa lukaHerodi. Emthethweni weSonto, i-United States iyeka ukuba ngumbuso wesithupha wesiprofetho seBhayibheli, futhi amakhosi ayishumi aba ngumbuso wesikhombisa. Ngosuku lwawo lokuzalwa njengombuso wesikhombisa, uHerodi, emkhosini wokudakwa, uyavuma ukunikela kuze kufike engxenyeni yombuso wakhe kuSalome, indodakazi kaHerodiya. Amakhosi ayishumi ayavuma ukunikela umbuso wawo esilwaneni, futhi enza kanjalo ngoba akhohliswe ngumprofethi wamanga (i-United States) futhi ngokomoya “adakiwe”.

ENtabeni iKarmeli abaprofethi bamanga basina usuku lonke bezama ukukhohlisa, futhi emkhosini wokuzalwa kukaHerode uSalome, indodakazi kaHerodiya, wasina umdanso ukuze akhohlise inkosi eyayidakiwe. Ngokwenza kanjalo indodakazi kaHerodiya yaqinisekisa igunya lika-Ahabi lokubulala uJohane uMbhapathizi. Emthethweni weSonto e-United States, i-United States iyokhohlisa umhlaba wonke ukuba wamukele umfanekiso wesilo womhlaba wonke, oqukethe umbuso oyisigamu wobupristi besonto nesigamu sobuciko bombuso. Ukukhohliswa komhlaba yi-United States, ongumprofethi wamanga wenhlango ephindwe kathathu, kwabonakaliswa kusengaphambili ngomdanso wabaprofethi bakaJezebeli nangowendodakazi kaJezebeli (uSalome), ngokuba uJezebeli uyibuKatolika, futhi ubuProthestani obuhlubukayo buyizingane zakhe ezingamadodakazi (njengoSalome).

Ukuhlushwa kuqala emthethweni weSonto ozayo masinyane ohlanganisa ukufa, njengoba kufanekiswa ngokususwa kwekhanda lika-Eliya wesibili lifakwe kubhasikidi lenzelwe upapa, omelwe uHerodiya. Kulelo qophelo inxeba elibulalayo lobupapa seliphiliswe ngokuphelele, akasasekhohliswe, nemvula yokugcina ithululwa ngaphandle kwesilinganiso, njengoba ifulegi lalabo abayizinkulungwane eziyikhulu namashumi amane nane liphakanyiswa. Kulelo qophelo

ubuSulumane boMaye wesithathu buhlasela, futhi kuqala ukwahlulelwa okuqhubekayo kwesifebe esikhulu esihlezi phezu kwamanzi amaningi. Ukwahlulelwa kwaso kuphindwe kabili.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningahlanganyeli ezonweni zakhe, futhi ukuze ningamukeli ezinhluphekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zakhe. Mbuyiselani njengoba naye anibuyisela, nimphindisele kabili ngokwemisebenzi yakhe; enkomishini ayigcwalisileyo, nimugcwalisele kabili. IsAmbulo 18:4–6.

Isahlulelo sakhe siphindwe kabili, ngokuba wayengakahlulelwa ngenxa yokubulala akwenza phakathi neNkathi Yobumnyama kusukela ngonyaka ka-538 kuze kube ngu-1798. Ophawini lwesihlanu, labo upapa ababulala bavezwa ngokomfanekiso bengaphansi kwe-altare bebuza ukuthi uNkulunkulu uyakwahlulela nini isifebe saseRoma, futhi batshelwa ukuba baphumule emathuneni abo kuze kugcwaliseke iqembu lesibili labafel' ukholo elizobulawa njengoba nabo babulawa. Lapho kufika isahlulelo sakhe siphindwe kabili, ngokuba uyobe esebabulale kabili abantu bakaNkulunkulu abathembekileyo.

Kwathi esevule uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababebulewe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababunamathelayo; base bememeza ngezwi elikhulu, bethi: Koze kube nini, Nkosi, engcwele neqinisileyo, ungakahluleli futhi ungakaphindiseleli igazi lethu kulabo abahlezi emhlabeni na? Kwase kunikwa yilowo nalowo wabo izingubo ezimhlophe; kwase kuthiwa kubo mabaphumule isikhashana nje, kuze kugcwaliseke nezinceku ezikanye nabo nabafowabo, ababeyakubulawa njengabo. IsAmbulo 6:9–11.

UDade White ubeka le ndima yabafel' ukholo yesibonakaliso sesihlanu emthethweni weSonto, lapho omunye umhlambi kaNkulunkulu ubizwa ukuba uphume eBabiloni, okuwumkhosi wokuzalwa kukaHerode, lapho amakhosi ayishumi evuma ukunikela umbuso wawo wesikhombisa embusweni wesishiyagalombili ongowabayisikhombisa.

“Lapho uphawu lwesihlanu luvulwa, uJohane uMambuleli embonweni wabona ngaphansi kwe-altare ibandla lalabo ababulawelwa izwi likaNkulunkulu nobufakazi bukaJesu Kristu. Emva kwalokhu kwalandela izigcawu ezichazwe esahlukweni seshumi nesishiyagalombili seSambulo, lapho labo abathembekileyo nabaqinisileyo bebizelwa ukuba baphume eBhabhiloni. [IsAmbulo 18:1–5, kucashunwe.]” Manuscript Releases, volume 20, 14.

Labo ababizelwa ukuba baphume eBhabhiloni bakha iqembu lesibili labafel' ukholo elibulawa ubupapa, njengoba uHerodiya enza ku-Eliya wesibili. USister White naye ubeka uphawu lwesihlanu ekuvulweni kophawu lokugcina.

“Kwathi esevule uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababulawelwa izwi likaNkulunkulu, nangenxa yobufakazi ababebambelele kubo; base bekhala ngezwi elikhulu, bethi, Koze kube nini, Nkosi, Engcwele neQinisileyo, ungakahluleli futhi ungakaphindiseleli igazi lethu kulabo abahlala emhlabeni na? Base benikwa yilowo nalowo wabo izingubo ezimhlophe [Kwamenyezelwa ukuthi bamsulwa futhi bangcwele]; kwase kuthiwa kubo mabaphumule isikhashana nje, kuze kugcwaliseke nabanye abayizinceku kanye

nabafowabo, ababeyakubulawa njengabo' [IsAmbulo 6:9–11]. Lapha kwaboniswa uJohane izigcawu ezazingesikho okwakwenzeka ngempela ngaleso sikhathi, kodwa okwakuyokuba khona esikhathini esizayo.”

“ISambulo 8:1–4 icashuniwe.” Manuscript Releases, umqulu 20, 197.

Imikhuleko yalabo ababulawa ubuPapa phakathi neNkathi Yobumnyama “iyakhunjulwa” ngesikhathi sokuvulwa “kophawu lwesikhombisa,” okubonisa ukuthi “uphawu lwesikhombisa” luvulwa ngesikhathi somthetho weSonto osuseduze ukuza, ngoba yilapho uNkulunkulu ekhumbula ububi bakhe.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuthi ningamukeli ezinhluphekweni zakhe. Ngokuba izono zakhe zifinyelele ezulwini, futhi uNkulunkulu ukhumbule ukungalungi kwakhe. Mbuyiselani njengalokhu naye anibuyisela ngakho, niphinde kuye ngokuphindwe kabili ngokwemisebenzi yakhe; enkomishini ayigcwalisileyo, mgcwaliseleni ngokuphindwe kabili. IsAmbulo 18:4–6.

U-Eliya wokuqala ufakaza ngokungqubuzana okwenzeka phakathi kwezinyinkulungwane eziyikhulu namashumi amane nane, kanye nenyunyana ephindwe kathathu eholela izwe e-Armagedoni ezinsukwini zokugcina. U-Eliya wesibili (uJohane uMbhapathizi) uphinda futhi andise ubufakazi buka-Eliya wokuqala, futhi bobabili ndawonye (umugqa phezu komugqa), bahlonza futhi baqinise izimpawu zesiprofetho zika-Eliya wesithathu nowokugcina. U-Eliya wesithathu umelelwa ngu-Eliya wokuqala ekuqaleni (uMiller), kanye no-Eliya wokugcina ekupheleni, ngokuba ukunyakaza kwengelosi yokuqala kuyaphindwa ekunyakazeni kwengelosi yesithathu.

“UNkulunkulu unike imiyalezo yesAmbulo 14 indawo yayo ohlwini lwesiprofetho, futhi umsebenzi wayo awufanele uphele kuze kube sekupheleni komlando walomhlaba. Imiyalezo yengelosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi kufanele ihambisane nalona olandelayo.” The 1888 Materials, 803, 804.

U-Eliya wesithathu uphethe uphawu luka-Alfa no-Omega, ngoba umelela u-Eliya wesiqalo nowokuphela. Bobabili u-Eliya wokuqala nowokugcina bamele umnyakazo, kungaba ngowengelosi yokuqala noma ngowengelosi yesithathu yesAmbulo ishumi nane.

“Umsebenzi kaJohane uMbhapathizi, kanye nomsebenzi walabo okuthi ezinsukwini zokugcina baphume ngomoya nangamandla ka-Eliya ukuze bavuse abantu ekunganakeni kwabo, uyefana ngezindlela eziningi. Umsebenzi wakhe uyisifanekiso somsebenzi okumelwe wenziwe kulesi sikhathi. UKristu uzakufika okwesibili ezokwahlulela izwe ngokulunga. Izithunywa zikaNkulunkulu ezithwala umlayezo wokugcina wesixwayiso ozonikezwa umhlaba, kumelwe zilungisele indlela ukuza kukaKristu kwesibili, njengoba uJohane walungisela indlela ukuza kwakhe kokuqala. Kulo msebenzi wokulungiselela, ‘zonke izigodi ziyakuphakanyiswa, nazo zonke izintaba ziyakwehliswa; okuphambeneyo kuyakwenziwa kuqonde, nezindawo ezimagqagala zibe yisicaba’ ngoba umlando uzakuphindwa, futhi futhi ‘inkazimulo yeNkosi iyakubonakaliswa, futhi yonke inyama iyakuyibona kanyekanye; ngokuba umlomo weNkosi

ukhulumile.” Southern Watchman, Mashi 21, 1905.

Ukusetshenziswa okuphindwe kathathu kuka-Eliya kumela ukubhekana phakathi kuka-Eliya nenhlangano ehlotshaniswa no-Eliya kanye nobunye obuphindwe kathathu beBhabhiloni Lesimanje. Lokhu kuhlobene eduze nokusetshenziswa okuphindwe kathathu kwesithunywa esilungisa indlela yeSithunywa Sesivumelwano, kodwa lowo mugqa umele izinqubo zangaphakathi zenhlangano nesithunywa. Kuzo zombili lezi zindlela zokusetshenziswa okuphindwe kathathu, ukugcwaliseka kwesithathu nokokugcina kwesithunywa nenhlangano kumelwe ngu-Alpha no-Omega njengabamele ukugcwaliseka kokuqala nokugcwaliseka kokugcina.

U-Eliya wesithathu nowokugcina umelela ukunyakaza kwengelosi yesithathu, okuyikho ukunyakaza kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, abayophakanyiswa babe yisibhengezo sokubiza ixuku elikhulu liphume eBabiloni lapho kufika ihora lokuzamazama komhlaba okukhulu kwesAmbulo ishumi nanye. Ngaphambi kwalelo hora, isithunywa kanye nokunyakaza kuyovezwa ngokuhlukana nokunyakaza komgunyathi okuletha umlayezo wemvula yamuva yomgunyathi wokuthula nokulondeka.

Umehluko phakathi kombiko weqiniso nowamanga, kanye nesithunywa seqiniso nesamanga, kufanele uqashelwe ngokugcwaliseka kombiko. Lezi zihloko zaqala ekupheleni kukaJulayi, 2023, futhi kudala ngaphambi kwesibhicongo sango-Okthoba 7, izihloko zazikhomba ukuthi umyalezo weqiniso wemvula yangemuva ukhomba i-Islam yoMaye wesithathu, nokuthi lowo myalezo waqala ngoSeptemba 11, 2001. Izihloko zachaza ukuthi ukuthukutheliswa kwezizwe okwaqala ngaleso sikhathi ngokukuphefumulelwa kwakunjengowesifazane osezinhlungwini zokubeletha, ngakho-ke ukuthukutheliswa nezinkathazo ezehliselwa iplanethi umhlaba kwakuyoqhubeka zikhula ngamandla kuze kube sekupheleni kwesikhathi somusa.

Sizoqhubeka nesifundo sethu esihlokweni sethu esilandelayo.

“Maye abantu bakaNkulunkulu bebenokuzwa ukubhujiswa okusondelayo kwezinkulungwane zamadolobha, manje asecishe anikelwa ekukhonzeni izithombe! Kodwa abaningi kulabo okufanele bamemezele iqiniso basola futhi balahla abafowabo. Lapho amandla kaNkulunkulu okuguqula efika ezingqondweni, kuyoba nokuguquka okusobala. Abantu abayikuba nokuthambekela kokugxeka nokudiliza. Abayikuma endaweni evimba ukukhanya ukuba kukhanye ezweni. Ukugxeka kwabo, ukusola kwabo, kuyophela. Amandla esitha ayaqoqana ukulungela impi. Izingxabano ezinzima ziphambi kwethu. Sondelelani, bazalwane nodadewethu, sondelelani. Bophani noKristu. ‘Ningasho ukuthi, Inhlangano,... futhi ningakwesabi ukwesaba kwabo, ningesabi. Menzeni ongcwele uJehova Sebawoti yena uqobo; makabe nguyena enimesabayo, makabe nguyena eninesabekayo. Uyakuba yindawo engcwele; kodwa abe yitshe lokukhubekisa nedwala lokuwisa ezindlini zombili zakwa-Israyeli, abe lugibe nesiheho kubakhileyo eJerusalema. Futhi abaningi phakathi kwabo bayokhubeka, bawe, bephulwe, babanjwe ngogibe, bathathwe.’

“Umhlaba uyinkundla yemidlalo. Abalingisi, abangabakhileyo bawo, balungiselela ukudlala izindima zabo emdlalweni omkhulu wokugcina. UNkulunkulu usengasabonwa. Ezixukwini

ezinkulu zesintu akukho bumbano, ngaphandle kokuthi abantu bahlangane ukuze bafeze izinhloso zabo zobugovu. UNkulunkulu ubhekile. Izinhloso zakhe maqondana nezifundiswa zakhe ezihlubukayo ziyogwaliseka. Umhlaba awunikelwanga ezandleni zabantu, nakuba uNkulunkulu evumela izici zokudideka nokungahleleki ukuba zibuse okwesikhathi. Amandla avela phansi ayasebenza ukuze alethe izigcawu ezinkulu zokugcina zalo mdlalo,—uSathane eza njengoKristu, futhi esebenza ngakho konke ukukhohlisa kokungalungi phakathi kwalabo abazibopha ndawonye ezinhlanganweni eziyimfihlo. Labo abazinikelayo ekushisekeleni ukuhlangana bayafeza amacebo esitha. Imbangela iyolandelwa ngumphumela.”

“Ukweqa umthetho sekucishe kwafinyelela emkhawulweni wako. Ukudideka kugcwele umhlaba, futhi maduze kuzokwehlela abantu ukwesaba okukhulu. Ukuphela sekusondele kakhulu. Thina esilaziyo iqiniso kufanele sizilungiselele lokho osekuseduze ukuba kwehlele umhlaba njengokumangala okukhulu okweqisayo.” Review and Herald, September 10, 1903.