

Incwadi kaDaniyeli — Inani lamaShumi aMabini amathandathu

Ukuvuleka Kobuprofeti: Ukuhlanganiswa Kwesibini Nentsingiselo Yako Kwi-Eskatoloji Yama-Adventist

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2024-05-05

Sijonga ixesha lesiprofeto elimelwe njengokuhlanganiswa kwesibini elichongwe ngumprofeti uIsaya, yaye kamva nguDade uWhite.

Kwaye ngaloo mini kuya kubakho ingcambu kaYese, eya kuma ibe ngumqondiso ebantwini; iintlanga ziya kuyifuna; nokuphumla kwayo kuya kuba luzuko. Kuya kuthi ngaloo mini iNkosi iphinde yolule isandla sayo okwesibini, ukuze ifumane kwakhona intsalela yabantu bayo eseleyo, isuke eAsiriya, naseYiputa, nasePathrosi, naseKushe, naseElam, naseShinari, naseHamati, naseziqithini zolwandle. Iya kumisela umqondiso ezizweni, ihlanganise abagxothiweyo bakwaSirayeli, iqokelele ndawonye abasasazekileyo bakwaYuda, ibakhuphe kwiimbombo zone zomhlaba. Nomona wakwaEfrayim uya kusuka, neentshaba zakwaYuda ziya kunqunyulwa; uEfrayim akayi kuba namona ngoYuda, noYuda akayi kumkhathaza uEfrayim. Isaya 11:10–13.

Xa abantu bakaThixo bemihla yokugqibela beqokelelwa okwesibini, kubakho umanyano phakathi kwabo bafundi olwalumelwe yimihla elishumi eyandulela iPentekoste, yaye uIsaya abhekisa kulo njengexesha apho, “Nomona kaEfrayim uya kusuka, neentshaba zakwaYuda ziya kunqunyulwa: uEfrayim akayi kuba namona ngoYuda, noYuda akayi kumcaphukisa uEfrayim.”

“Izilingo ziza kufikela abantu bakaThixo, yaye ukhula luya kwahlulwa kwingqolowa. Kodwa uEfrayim makangabi namona ngoYuda kwakhona, noYuda akayi kuphinda amcaphukise uEfrayim. Amazwi anobubele, athambileyo, azele yimfesane aya kuphuma ezintliziweni nasezindebeni ezingcwalisiweyo. Kubaluleke kakhulu ukuba simanyane, yaye ukuba sonke sifuna ubulali nokuthobeka kukaKristu, siya kuba nengqondo kaKristu, yaye kuya kubakho ubunye bomoya.” Review and Herald, Matshi 19, 1895.

Umanyano luyinxalenye yomsebenzi uKristu awenzayo xa ehlanganisa ikhulu elinamashumi amane anesine amawaka okwesibini. Obo bumanyano babumelwe ziintsuku ezilishumi ezakhokelela kwiPentekoste, nangeentsuku ezintandathu zentlanganiso yenkampu yase-Exeter, yaye lwalunokufezekiswa ukususela ngowe-1856 kude kube ngowe-1863, ukuba abo babekhe bafumana ukudana okukhulu kwango-Oktobha 22, 1844, babengalahlekanga endleleni yabo.

“Kodwa ngexesha lokuthandabuza nokungaqiniseki elalandela ukuphoxeka, abaninzi bamakholwa e-advent banikela ukholo lwabo. Kwavela ukungavisisani nezahlukano phakathi kwabo.... Ngaloo ndlela umsebenzi wathintelwa, yaza ihlabathi lashiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawumanyene phezu kwemithetho kaThixo nokholo lukaYesu, imbali yethu ngeyayahluka kangakanani na!”

“Yayingengathandi uThixo ukuba ukuza kukaKristu kulibaziseke ngolo hlobo. UThixo wayengamiselanga ukuba abantu baKhe, amaSirayeli, bazule iminyaka emashumi mane entlango. Wathembisa ukubakhokela ngqo ukuya ezweni laseKanan, aze ababeke khona babe ngabantu abangcwele, abasempilweni, abonwabileyo. Kodwa abo kwashunyayelwa kubo kuqala abangangenanga ‘ngenxa yokungakholwa’ (Hebhere 3:19). Iintliziyo zabo zazizele kukumbombozela, ukuvukela, nentiyo, yaye Wayengenako ukuzalisekisa umnqophiso waKhe nabo.

“Iminyaka emashumi mane ukungakholwa, ukukrokra, nokuvukela kwavalela uSirayeli wasemandulo ngaphandle kwelizwe laseKanan. Ezo zono zifanayo zilibazisile ukungena kukaSirayeli wale mihla eKanan yasezulwini. Kuzo zombini ezi meko izithembiso zikaThixo bezingenatyala. Kukukungakholwa, ukuthanda ihlabathi, ukunganikelwa ngokupheleleyo kuThixo, nembambano phakathi kwabantu beNkosi abazibanga ukuba ngabakhe, okuthe kwasigcina kweli hlabathi lesono nentlungu iminyaka emininzi kangaka.” Selected Messages, incwadi 1, 68, 69.

Ukuhla kwengelosi yesibini kwachaza ukusasazeka okwenzeka ekudanisweni kokuqala okwaqalisa ixesha lokulibala, kwaza emva koko kwakhokelela kwisithuba seentsuku ezintandathu kwintlanganiso yenkampu yase-Exeter apho umanyano phezu komyalezo lwafezekiswa kwangaphambili kokuthululwa koMoya oyiNgcwele kumyalezo wesikhalo saphakathi kobusuku ekupheleni kwentlanganiso.

Ukuhla kwengelosi yesithathu ngomhla wama-22 kuOktobha, 1844, kwachaza ukusasazeka ngexesha lokudana okukhulu, kwaza kwangenisa ixesha lokufundiswa njengoko iinyaniso ezinxulumene neNdawo eNgcwele Kakhulu zazivulelwa abantu bakaThixo. Ngo-1849 iNkosi yayisolula isandla saYo ukuze ibahlanganise abantu baYo okwesibini, yaye ngo-1851, itshati yowe-1850 yayisele iboniswa. Loo tshati yayimela umyalezo osisiseko, yaye kanye loo myalezo owawumele uphakanyiswe phambi kwehlabathi njengomqondiso.

Ukuhlanganiswa kwabafundi nguKristu okwesibini kwaqalisa kwangoko ekwehlweni kwaKhe, kwaye ukuhlanganiswa kwabo base-Exeter kwaqalisa ngexesha lexesha lokulinda. Kwimbali yemvukelo ka-1863, ukuhlanganiswa okwesibini kwaqalisa ubuncinane kwiminyaka emihlanu ingaphakathi kwenkqubo yemfundo eyaqala xa ukukhanya kwengcwele kwatyhilwayo ngo-1844. Ngo-1848, i-Islam yayisele iwacaphukisa amazwe. Ukuhlanganiswa okwesibini kumelwe njengomsebenzi oqhubekayo ogqityezelwa kukufika kweentsuku ezilishumi ezandulela iPentekoste, kwanakwiintsuku ezintandathu zentlanganiso yenkampu yase-Exeter, kwaye kwakufanele ukuba kugqityiwe ngo-1856.

Umsebenzi wokuqokelela abantu baKhe okwesibini ngumsebenzi wokuvala wengelosi yesithathu, yaye uphunyezwa sisandla sikaKristu.

Ke kaloku kwakufika umhla wesabatha, waqalisa ukufundisa endlwini yesikhungu; yaye abaninzi, bakumva, bamangaliswa, besithi, Zivela phi na kuye ezi zinto? Bobo buncwane buni na obu anikwe bona, kwanokuba kwenziwa ngemisebenzi yakhe imisebenzi yamandla enjalo? Marko 6:2.

Ukusasazeka okwenzekayo xa umfuziselo wobuthixo wehla kuqalisa inkqubo yokuvavanywa ethi ekugqibeleni ibonakalise iindidi ezimbini zabanquli, yaye ngaloo ndlela ihlambulule itempile.

Isiphotho sakhe sisesandleni sakhe, yaye uya kulucoca ngokupheleleyo ibala lakhe lokubhulela, aqokelele ingqolowa yakhe esibayeni; ke wona umququ uya kuwutshisa ngomlilo ongacimekiyo. Mateyu 3:12.

Ngelo xesha abantu bakaThixo mabawuthabathe umyalezo esandleni sengelosi bawudle.

Ndabona esinye isithunywa esinamandla sisihla ezulwini, sinxibe ilifu; yaye umnyama wawuphezu kwentloko yaso, nobuso baso bunjengelanga, neenyawo zaso zinjengeentsika zomlilo. Sasinencwadi encinane ivulekile esandleni saso; sabeka unyawo lwaso lokunene phezu kolwandle, nolwaso lwasekhohlo phezu komhlaba. ISityhilelo 10:1, 2.

Ekufikeni kwengelosi yesibini ngomhla we-19 kuAprili, 1844, abantu bakaThixo babesasazekile. Babeqale bahlanganiswa ngokuzaliseka kwesiprofeto seSityhilelo isahluko sesithoba, indinyana yeshumi elinesihlanu, ngomhla we-11 kuAgasti, 1840, kodwa iNkosi yayisibambile isandla saYo phezu kwempazamo ekubalweni kwamanani athile akwimaphu.

“Ndibonile ukuba itshathi ka-1843 yayikhokelwe sisandla seNkosi, nokuba yayingafanele iguqulwe; ukuba amanani ayenjalo njengoko Yena wayefuna; nokuba isandla saYo sasisemva kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye onokuyibona, de isandla saYo sasuswa.” Early Writings, 74.

Ukususwa kwesandla saKhe kwamvumela uSamuel Snow ukuba achonge umhla ochanekileyo wombono owawalibazisekayo.

“Abo bathembekileyo, bedanile, ababengenakusiqonda isizathu sokuba iNkosi yabo ingafikanga, abazange bashiywe ebunmyameni. Kwakhona bakhokelwa kwiiBhayibhile zabo ukuba baphengulule amaxesha esiprofeto. Isandla seNkosi sasuswa kula manani, yaza impazamo yacaciswa. Babona ukuba amaxesha esiprofeto afikelela ku-1844, kwanokuba ubungqina obo banye ababebunikezile ukubonisa ukuba amaxesha esiprofeto avalwa ngo-1843, babungqina ukuba ayeza kuphela ngo-1844.” Early Writings, 237.

Imbali yengelosi yokuqala neyesibini iqulathe umgca weempawu zendlela ezinxulumene nesandla sikaKristu. Xa Wehla ngomhla we-11 Agasti 1840 nango-19 Apreli 1844, Wayenomlayezo esandleni Sakhe. Yayisisandla Sakhe esalathisa ukuveliswa nokupapashwa kwetshathi ka-1843 ngoMeyi ka-1842. Yayisisandla Sakhe esatywina impazamo eyayikwimibalo yetshathi. Emva kokusasazeka kwaloo kudana kokuqala, uYeremiya wahlala yedwa ngenxa yesandla sikaKristu. Wandula ke Wasisusa isandla Sakhe, waza ngaloo ndlela wawuvula umyalezo weSikhalo Sasezinzulwini Zobusuku. Isenzo sokolula isandla Sakhe ukuze abuthe abantu Bakhe okwesibini senzeka ukusukela ekudanisweni kokuqala kude kuse kwinkampu yase-Exeter, njengoko abafundi ekugqibeleni babuthelwa ndawonye eYerusalem iintsuku ezilishumi ngaphambi kokuthululwa koMoya oyiNgcwele. Ekufikeni kwengelosi yesithathu ngomhla wama-22 Oktobha 1844, iNkosi yasiphakamisa isandla Sayo.

Yaye ingelosi endayibonayo imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, yaza yafunga ngowo uphilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuba ixesha lingabi sabakho. ISityhilelo 10:5, 6.

Ukususela kwindibano yokuqala ngoAgasti 11, 1840 kude kube nguOktobha 22, 1844, imbali yezithunywa zezulu zokuqala nezesiBini iphawulwe sisandla sikaKristu. NgoOktobha 22, 1844 isithunywa sezulu sesithathu sehla, yaye umhlambi omncinane wamaMillerite wasasazeka ngenxa yoDano oluKhulu. Ngaloo mhla uKristu wasiphakamisa isandla saKhe saya ezulwini, wafunga ukuba ixesha alisayi kuba sakhona.

Ukuhlanganiswa kwesibini kwimbali ukusuka ngowe-1844 ukuya kowe-1863 kwaqala xa uKristu ephakamisa isandla saKhe, ngoxa ekwabambe esandleni saKhe umyalezo omele utyiwe. Ke ngoko ngowe-1849, wolula isandla saKhe okwesibini ukuze aqokelele abantu baKhe ababechithakele. Abo bantu babedityanisiwe ngomlayezo weSikhalo Sasezinzulwini Zobusuku, baza basasazeka xa isiganeko esasixeliwe singazange senzeke. Entlanganisweni yenkampu yase-Exeter uKristu waqokelela umhlambi waKhe, waza wawumanya phezu komyalezo, njengoko wayenzile ngeentsuku ezilishumi ezandulela iPentekoste. AmaMillerite aseFiladelfiya aphuma entlanganisweni yenkampu yase-Exeter aza aphinda iPentekoste. Ngowe-1856, uKristu wayengaphandle kwentshukumo eyayisele iguqukele eLawodike, kuba uKristu umi ngaphandle kwentliziyo yomLawodike, enkqonkqoza, efuna ukungena.

Yabonani, ndimi emnyango, ndinkqonkqoza: ukuba nabani na uliva ilizwi lam, avule umnyango, ndiya kungena kuye, ndidle naye, naye adle nam. ISityhilelo 3:20.

Ngo-1856, isandla sikaKristu sasinkqonkqoza phezu kwentshukumo yamaMillerite aseLawodike, kodwa akwanceda nto. Ngo-1849, kwiminyaka esixhenxe ngaphambili, wayeqalile ukuhlanganisa abantu baKhe okwesibini, kodwa ukuthandabuza nokungaqiniseki kwayimisa intshukumo yaseFiladelfiya.

“Ukuba ama-Adventist, emva kokudana okukhulu ngowe-1844, ayebambebele ngokuqinileyo elukholweni lwawo aza aqhubela phambili emanyene kulwalathiso oluvulekileyo lobungewele bukaThixo, emkela isigidimi sengwezi yesithathu aze, ngamandla kaMoya oyiNgcwele, asivakalise ehlabathini, ngabe akubonile ukusindisa kukaThixo, iNkosi ngabe isebenze ngamandla amakhulu kunye nemizamo yawo, umsebenzi ngabe wagqitywa, yaye uKristu ngabe sele efikile kudala ukuze amkele abantu baKhe emvuzweni wabo. Kodwa ngexesha lokuthandabuza nokungaqiniseki elalandela ukudana, abaninzi kubakholwayo be-advent banikezela ukholo lwabo... Ngaloo ndlela umsebenzi wathintelwa, yaye ihlabathi lashiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawumanyene phezu kwemithetho kaThixo nokholo lukaYesu, hayi indlela ibiya kwahluka ngayo kakhulu imbali yethu!”
Evangelism, 695.

Ngomhla we-11 kuSeptemba, 2001 uKristu waqokelela abantu Bakhe bemihla yokugqibela, abathi emva koko bachasazeka ngomhla we-18 kuJulayi, 2020. Ngomhla we-11 kuSeptemba, 2001 abo babeqokelelwe bathabatha incwadi efihlakeleyo esandleni sikaKristu baza bayidla. Ngomhla

we-18 kuJulayi, 2020 basilahla isiyalelo esamelwa sisandla Sakhe esiphakanyisiweyo, esachaza ukuba “ixesha alisayi kuba khona.”

AmaMillerite aseFiladelfiya awazange abonakalise mvukelo ekuqikeleleni kwawo okungeyonyaniso kuka-1843, kuba asebenza phezu kwako konke ukukhanya iNkosi eyayikutyhilile, kodwa ngomhla we-18 kuJulayi, 2020 amaLawodikea entshukumo yengelosi yesithathu avukela ukukhanya okunxulunyaniswa nesandla saYo. Emva ko-1844, intshukumo yaseFiladelfiya yengelosi yokuqala “ngexesha lokuthandabuza nokungaqiniseki” “yanikela ukholo lwayo,” yaza yaba ngamaLawodikea.

U-1856 umele elo nqanaba lotshintsho, ufanekisela inqanaba lotshintsho kubantu bakaThixo beemihla yokugqibela.

Ngaxesha lithile kule minyaka isixhenxe ephakathi kowe-1849 nowe-1856 intshukumo yamaMillerite aseFiladelfiya yasichasa isandla seNkosi esasolulela ekuhlanganiseni abantu Bayo okwesibini, yaye isithembiso sasisithi Yena wayeya kwenza ngelo xesha okungaphezulu kunoko wakwenzayo kwixesha elidluleyo.

“NgoSeptemba 23, iNkosi yandibonisa ukuba isolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, nokuba iinzame zimele ziphindwe kabini kweli xesha lokuhlanganisa. Ngexesha lokusasazeka uSirayeli wabethwa waza wakrazulwa; kodwa ngoku ngexesha lokuhlanganisa uThixo uya kubaphilisa aze ababophe amanxeba abantu bakhe. Ngexesha lokusasazeka, iinzame ezenziwa ukusasaza inyaniso zaba nefuthe elincinane kuphela, zafeza okuncinane kakhulu okanye azafeza nto; kodwa ngexesha lokuhlanganisa, xa uThixo esibeke isandla sakhe ekuhlanganiseni abantu bakhe, iinzame zokusasaza inyaniso ziya kuba nefuthe elalijoliswe kulo. Bonke mabamanyane, baze babe nenzondelelo emsebenzini. Ndabona ukuba kwakulihlazo ukuba nabani na abhekisele kwixesha lokusasazeka efuna imizekelo eya kusilawula ngoku kwixesha lokuhlanganisa; kuba ukuba uThixo akasenzi ngaphezu koko asenzela kona ngelo xesha, uSirayeli ebengeke ahlanganiswe. Kuyimfuneko kanye ukuba inyaniso ipapashwe ephepheni, njengokuba ishunyayelwa.” Review and Herald, November 1, 1850.

Ngokucacileyo, iNkosi yazama ukuqhubelela phambili umsebenzi waYo ngomanyano, kodwa kubonakala ukuba olo manyano lwalonakele, yaye “ngexesha lokuthandabuza nokungaqiniseki elalandela ukuphoxeka, abaninzi kubakholwayo kwi-advent banikela ukholo lwabo.” I-Present Truth (eyathi kamva yaba yi-Review and Herald) yaqalisa ukupapashwa ngowe-1849, yaye ngowe-1851 itshati ka-1850 yayisele ifumaneka, kodwa ngowe-1856, isigidimi “samaxesha asixhenxe” seLevitikus amashumi amabini anesithandathu sashiywa singagqitywanga. Isigidimi esatyhilwayo ngo-Oktobha 22, 1844 senzeka xa iziprofeto zexesha zeminyaka engamawaka amabini anamakhulu amathathu kunye neminyaka engamawaka amabini anamakhulu amahlanu namashumi amabini zazigqityiwe.

ISabatha yayiyimfundiso eyakhanya ngaphezu kwezinye iimfundiso ngelo xesha, yaye kangangeminyaka elishumi elinesibini inkqubo yokuvavanywa yaqhubeka de kwafika uvavanyo lokugqibela ngowe-1856. Olo vavanyo lwalungolokuphumla kweSabatha komhlaba, yaye

Iwaphawula ukuphela kwenkqubo yokuvavanywa eyaqala ngokuphumla kweSabatha kwabantu. Ixesha lovavanyo lathwala umqondiso ka-Alfa no-Omega. U-1856 wawumela nokwanda kolwazi phezu kwenyaniso yokuqala esisiseko eyafunyanwa nguMiller, ngoko ke wawunomqondiso ka-Alfa no-Omega nakwelo nqanaba. Inyaniso yeSabatha, iyiyo engumqondiso wabantu bakaThixo abangcwalisiweyo, yamelwa njengokuvakala kwexilongo lesixhenxe, xa imfihlelo kaKristu kukholwa, ithemba lozuko, izaliseka. “Izihlandlo ezisixhenxe” zamelwa yixilongo leJubhile ekwakufuneka livakaliswe ngoMhla woCamagushelo.

Iminyaka esixhenxe ukususela kowe-1856 kuse kowe-1863 yamel’ ezo ntsuku zilishumi zaseYerusalem kubafundi, kwanazo neentsuku ezintandathu zentlanganiso yenkampu yase-Exeter kubamaMillerite baseFiladelfiya; kodwa, okubuhlungu, elo xesha laba ngumzekeliso wabo balayo ukulandela iNkosi njengoko ibakhokela ngexesha lotshintsho. Imbali yengelosi yokuqala neyesibini, elixesha lembali leendudumo ezisixhenxe, ichaza iNkosi isolula isandla saYo ukuba iqokelele abantu baYo okwesibini ukususela ngoAprili 19, 1844, yaye ibonisa impendulo yokuthobela njengoko izilumko zamlandelayo uKristu zangena kwiNdawo eNgcwele Kakhulu.

Imbali yeKadeshe yokuqala, engumbali yengelosi yesithathu ukususela ngowe-1844 kude kube ngowe-1863, ibonakalisa iNkosi iphinda yolule isandla saYo ukuba iqokelele abantu baYo okwesibini; kodwa kuloo mbali, imvukelo iyabonakaliswa. Ngoku, okwesithathu, kususela ngoJulayi 2023, iNkosi iphinda yolule isandla saYo ukuba iqokelele abantu baYo okwesibini, yaye baya kuyizalisekisa iKadeshe yesibini njengamaFiladelfiya athobelayo, kuba umqondiso wenyaniso uchaza ezo zihlandlo zintathu njengesiqalo nesiphelo esimela amaFiladelfiya athobelayo, nomzekelo osembindini ube ngamaLawodike angathobeliyo.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ngaba iicawa ziya kuwuphulaphula umyalezo waseLawodike? Ngaba ziya kuguquka, okanye ngaba zona, nangona owona myalezo unzulu nowoyikekayo wenyaniso—umyalezo wesithunywa sesithathu—ushunyayelwa ehlabathini, ziya kuqhubeka esonweni? Lo ngumyalezo wokugqibela wenceba, isilumkiso sokugqibela kwihlabathi eliwileyo. Ukuba ibandla likaThixo liye ladikidika, alisami lisekuthandweni lukaThixo ngaphezu kwezo cawa zimelwe njengokuba ziwile zaza zaba yindawo yokuhlala yeedemon, nendawo yokubanjelwa kuyo yonke imimoya emdaka, nekheji yazo zonke iintaka ezingcolileyo nezithiyekileyo. Abo baye banamathuba okuva nokwamkela inyaniso nabaye bamanyana neBandla lamaSeventh-day Adventist, bezibiza ngokuba bangabantu bakaThixo abagcina imithetho, kodwa bengenaso isidlamlilo nobungcwalisa kuThixo obungaphezu kobezicawa ezibizwa ngegama nje, baya kwamkela izibetho zikaThixo ngokuqinisekileyo kanye njengazo iicawa ezichasa umthetho kaThixo. Ngabo kuphela abangcwaliswe ngenyaniso abaya kwenza usapho lwasebukhosini kwiindawo zokuhlala zasezulwini athe uKristu waya kuzo ukuzilungiselela abo bamthandayo nabagcina imithetho Yakhe.

“‘Lowo uthi, Ndiyamazi yena, aze angayigcini imithetho yaKhe, ulixoki, nenyano ayikho kuye’ [1 Yohane 2:4]. Oku kubandakanya bonke abo bathi banolwazi ngoThixo, baze bagcine imithetho yaKhe, kodwa abangakubonakalisiyo oko ngemisebenzi emihle. Baya kwamkela ngokwezenzo zabo. ‘Lowo uhleli kuYe akoni; lowo wonayo akambonanga, engamazi’ [1

Yohane 3:6]. Oku kubhekiswa kuwo onke amalungu ecawa, kuquka namalungu eecawe zama-Adventist eSabatha lesiXhenxe. ‘Bantwana abancinane, makungabikho bani unilukhlayo: lowo wenza ubulungisa ulilungisa, njengokuba Yena elilungisa. Lowo wenza isono ngowomtyholi; ngokuba umtyholi wona kwasekuqaleni. UNyana kaThixo wabonakaliselwa le njongo, ukuze ayichithe imisebenzi yomtyholi. Lowo uzelwe nguThixo akasenzi isono; ngokuba imbewu yaKhe ihleli kuye: yaye akanakona, ngenxa yokuba uzelwe nguThixo. Ngako oku bayabonakala abantwana bakaThixo, nabantwana bomtyholi: lowo ungenzi bulungisa akangoThixo, kwangokunjalo nalowo ungamthandiyo umzalwana wakhe’ [1 Yohane 3:7–10].”

“Bonke abazibiza ngokuba bangama-Adventist abagcina iSabatha, kanti ke baqhubeka esonweni, bangamaxoki emehlweni kaThixo. Ikhondo labo lesono liyawuphikisa umsebenzi kaThixo. Bakhokelela abanye esonweni. Ilizwi livela kuThixo liye kuwo onke amalungu eecawa zethu lisithi, ‘Nenze iindlela zenu zithi tye ngeenyawo zenu, ukuze okushwabeneyo kungaphambuki endleleni; koko makuphiliswe. Landelani uxolo nabo bonke abantu, nobungcwele, ekungekho namnye uya kuyibona iNkosi engenabo; nikhangele ngenkuthalo, hleze kubekho umntu osilelayo ukufikelela kubabalo lukaThixo; hleze kubekho ingcambu yobukrakra ethi, yakuhluma, inikhathaze, baze ngaloo nto bangcoliswe abaninzi; hleze kubekho umhenyuzi, okanye umntu ongcolileyo njengoEsawu, owathengisa ngobuzibulo bakhe ngenxa yesidlo esinye. Kuba niyazi ukuba emva koko, xa wayefuna ukulidla ilifa intsikelelo, wala; kuba akafumananga ndawo yakuguquka, nangona wayekufuna ngenyameko ngeenyembezi’ [Hebrews 12:13–17].”

“Oku kuyasebenza kwabaninzi abathi bayakholelwa enyanisweni. Kunokuba bayeke izenzo zabo zokukhanuka, baqhubeka ngomzila ongalunganga wemfundo phantsi kobuqhetseba obulahlekisayo bukaSathana. Isono asiqondwa njengento enesono. Kwaezazela zabo zingcolile, iintliziyo zabo zonakele, kwanezicamango zabo zonakele ngokuqhubekayo. USathana uyabasebenzisa njengezithiyelo zokurhintyela imiphefumlo kwizenzo ezingcolileyo ezingcolisa ubuntu bonke. ‘Lowo udelela umthetho kaMoses [owayengumthetho kaThixo] uyafa engenanceba ngamangqina amabini nokuba mathathu: Nothi, uya kucingelwa ukuba ufanelwe sisohlwayo esibi ngakumbi kangakanani na lowo umnyathele ngeenyawo uNyana kaThixo, waligqala igazi lomnqophiso, awangcwaliswa ngalo, njengento engengcwele, waza wawenza umsindo kuMoya wobabalo? Kuba siyamazi Lowo wathi, Impindezelo yeyam, mna ndiya kubuyekeza, itsho iNkosi. Kananjalo kwathiwa, INkosi iya kubagweba abantu bayo. Yinto eyoyikekayo ukuwela ezandleni zikaThixo ophilileyo’ [Hebhere 10:28–31].” Manuscript Releases, umqulu 19, 176, 177.