

# Incwadi kaDaniyeli - Ikhulu nesiThathu

*Ukuvula Isiprofetho: Ukuqonda Ukusetshenziswa Okuphindwe Kathathu  
Kwezinhlaka Zesiprofetho*

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Besilokhu sicubungula ukusetshenziswa kathathu kwesiprofetho. Lokhu sikwenza ngenhloso yokubonisa ukuthi lapho iNkosi ivula lokho obekusindwe uphawu emavesini ayisithupha okugcina kaDaniyeli ishumi nanye ngokuwa kweSoviet Union “esikhathini sokuphela” ngo-1989, kwavela “ukwanda kolwazi” okwakufanele kuvivinye lesi sizukulwane sabantu bakaNkulunkulu.

Wayesethi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe futhi anamatheliswe uphawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlazwa, benziwe mhlophe, futhi bavivinywe; kodwa ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Noma nini lapho iqiniso livulwa yiNgonyama yesizwe sakwaJuda, uSathane usebenza ukumelana nalo myalezo. Ukumelana okwabhekiswa emaqinisweni embulwa kulawo mavesi okugcina kaDaniyeli ishumi nanye kwaphoqelela ukucwaningwa okujulile kwamaqiniso ahlobene nalawo mavesi, ukuze ukuzivikela okungcwelisiwe emaphutheni ayehlongozwa ngenjongo yokuchitha amaqiniso ayembuliwe kungemi. Omunye wemigomo eyavezwa obala phakathi kwaleyo mpikiswano kwakuwukusetshenziswa okuphindwe kathathu kwesiprofetho. Kwaqalwa ukukubona mayelana nesidingo sokunemba ngalokho “okuqhubekayo” encwadini kaDaniyeli okwakumele khona (ubuhedeni), kanye nomlando oqondile ohlobene “nokususwa kokuqhubekayo” (508 AD).

Ukuqaphela imibuso emithathu echithayo njengohlaka lwesiprofetho, kuhambisana nokuthi uhlaka lwesiprofetho lwamaMillerite luyimibuso emibili yokuqala echithayo, futhi nokuhlonzwa kwamaMillerite kokuthi “okwemihla ngemihla” kuwubuqaba kwanikeza umlando ovumelana namavesi ayisithupha okugcina kaDaniyeli ishumi nanye, njengoba uDade White athi kwakufanele kube njalo. Ngalokho, ukumelana nolwazi olwalungakavulwa ngesikhathi sokuphela ngowe-1989 kwaveza ukukhanya okukhulu ngokwengeziwe, njengoba ulwazi lwanda, futhi kwabuye kwakhomba imithetho ethile eqondene nokunyakaza kwengelosi yesithathu, eyahambisana nokuthuthukiswa kwemithetho ethile yesiprofetho eyayiqoqiwe futhi yasetshenziswa ekunyakazeni kwengelosi yokuqala nguWilliam Miller.

Sesicabange ngokusetshenziswa okuphindwe kathathu kwamaRoma amathathu, ukuwa okuthathu kweBhabhiloni, no-Eliya abathathu, futhi manje sesikhuluma ngezithunywa ezintathu ezilungisa indlela yoMthunywa weSivumelwano. Sibonile ukuhambisana okusondelene kakhulu nokufana phakathi kwamaRoma amathathu nokuwa okuthathu kweBhabhiloni, kanye nokufana okusondelene no-Eliya abathathu nezithunywa ezintathu ezilungisa indlela. Ezinsukwini zokugcina uWilliam Miller kanye neFuture for America kokubili kumele u-Eliya wesithathu futhi futhi kube yisithunywa sesithathu esilungisa indlela. UJesu njalo ufanekisa ukuphela kwento ngesiqalo sento,

futhi inhlangothi yengalosi yokuqala ihambisana nenhlangothi yengalosi yesithathu.

“UNkulunkulu unikeze imilayezo yeSambulo 14 indawo yayo emgqeni wesiprofetho, futhi umsebenzi wayo akufanele uyekwe kuze kube sekupheleni komlando walomhlaba. Imilayezo yengalosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi kufanele ihambisane nalona olandelayo. Ingalosi yesithathu imemezela isexwayiso sayo ngezwi elikhulu. ‘Emva kwalezizinto,’ kusho uJohane, ‘ngabona enye ingalosi yehla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa yinkazimulo yayo.’ Kulokhu kukhanyiswa, ukukhanya kwayo yonke le milayezo emithathu kuhlanganisiwe.” The 1888 Materials, 803, 804.

Ukuqhubeka kwezingalosi zokuqala nezesibili kwaholwa nguWilliam Miller. USister White uchaza uMiller ngokuthi “isithunywa esikhethiweyo.”

“UWilliam Miller wayephazamisa umbuso kaSathane, futhi lesi sitha esikhulu asizange sifune kuphela ukuphikisa umphumela wesigijimi, kodwa nokubhubhisa isithunywa uqobo lwaso.” \*Spirit of Prophecy\*, umqulu 4, 219.

Uphinde waveza ukuthi uMiller wayemelwe ngokwesifaniso kokubili ngu-Eliya nangoJohane uMbhapathizi.

“Izinkulungwane zaholelwa ekwamukeleni iqiniso elashunyayelwa nguWilliam Miller, futhi izinceku zikaNkulunkulu zavuswa ngomoya nangamandla ka-Eliya ukuba zimemezele lesi sigijimi. NjengoJohane, umanduleli kaJesu, labo abashumayela lesi sigijimi esinzima bazizwa bephoqelekile ukubeka izembe empandeni yomuthi, nokubiza abantu ukuba bathele izithelo ezifanele ukuphenduka.” Early Writings, 233.

UJohane uMbhabhadisi, lowo ngokukaJesu wayengu-Eliya wesibili, wayengumphrofethi futhi engumthunywa wokuqala owayezolungisa indlela yoMthunywa Wesivumelwano. Ngakho-ke kusobala ukuthi inhlangothi yengalosi yesithathu iyoba “nomthunywa okhethiweyo.” Lowo mthunywa uyobe efanekiselwe ngu-Eliya, uJohane uMbhabhadisi, noWilliam Miller. Kanye noMiller, labo bathunywa ababili abakhethiweyo bamele ukuqala nokuphela kwenhlangothi yezingalosi ezintathu zesAmbulo ishumi nane, futhi ngokwenza kanjalo, bebonke bamele kokubili u-Eliya wesithathu kanye nomthunywa wesithathu ozolungisa indlela yoMthunywa Wesivumelwano.

Ukwenqaba umlayezo wanoma yisiphi isithunywa esikhethiweyo sasekuqaleni noma sasekupheleni kungukufa, futhi umlayezo we-Future for America usekelwe ekusetshenzisweni kwesiprofetho kokuthi “umugqa phezu komugqa,” okuyindlela yemvula yokugcina. Ngokusetshenziswa kokuthi “umugqa phezu komugqa” kuyamiselwa ukuthi inhlangothi yamaMillerite yayiyisifanekiso senhlangothi ye-Future for America. Uphawu lomlando wamaMillerite nguWilliam Miller, “isithunywa esikhethiweyo.” Ukwenqaba lolo phawu kungukwenqaba umlayezo, ngakho-ke kumiswa ngesiqalo nesiphetho sobu-Adventist ukuthi ukwenqaba isithunywa nakho kungukwenqaba umlayezo, ngoba umlayezo ukhomba isithunywa esikhethiweyo. Ngakho-ke, ukwenqaba umlayezo kungukwenqaba isithunywa, futhi ngokuphambene nalokho. Ngaphandle komdansi, akukho mdanso.

“Ngabuyiselwa emuva ekumemezelweni kokufika kokuqala kukaKristu. UJohane wathunywa ngomoya nangamandla ka-Eliya ukuba alungise indlela kaJesu. Labo abenqaba ubufakazi bukaJohane abazuzanga ezimfundisweni zikaJesu. Ukuphikisa kwabo umlayezo owawubikezela ukufika kwaKhe kwabafaka endaweni lapho babengenakwamukela kalula khona ubufakazi obunamandla kakhulu bokuthi Yena wayenguMesiya. USathane wahola labo abenqaba umlayezo kaJohane ukuba baqhubekele phambili, bamala uKristu futhi bambethele esiphambanweni. Ngokwenza lokhu bazibeka endaweni lapho babengenakwamukela khona isibusiso ngosuku lwePhentekoste, olwaluyobafundisa indlela yokungena endlini engcwele yasezulwini. Ukudatshulwa kweveyili lethempeli kwabonisa ukuthi imihlatshelo nemithetho yenkonzo yamaJuda kwakungeke kusamukelwe. Umhlatshelo omkhulu wawusunikelwe futhi wawemukelwe, noMoya oNgcwele owehla ngosuku lwePhentekoste waphakamisa izingqondo zabafundi wazisusa endlini engcwele yasemhlabeni waziyisa kweyasezulwini, lapho uJesu ayengene khona ngegazi laKhe uqobo, ukuze athululele phezu kwabafundi baKhe izinzuzo zokubuyisana kwaKhe. Kodwa amaJuda ashiywa ebumnyameni obuphelele. Alahlekelwa yikho konke ukukhanya ayengaba nakho maqondana necebo lensindiso, futhi aqhubeka ethembele emihlatshelweni naseminikelweni yawo engenamsebenzi. Indlu engcwele yasezulwini yayisithathe indawo yaleyo yasemhlabeni, nokho ayengenalo ulwazi ngalolo shintsho. Ngakho-ke ayengenakuzuzwa ekulamuleleni kukaKristu endaweni engcwele.”

“Abaningi babuka ngendlela yethuso inkambo yamaJuda ekwenqabeni nasekubethelweni kukaKristu; futhi lapho befunda umlando wokuphathwa kwakhe ngenkohlakalo ehlazisayo, bacabanga ukuthi bayamthanda, nokuthi bebengayikumphika njengoba kwenza uPetru, noma bambethele njengoba kwenza amaJuda. Kodwa uNkulunkulu ofunda izinhliziyi zabo bonke, ulethile ekuhlolweni lolo thando ngoJesu abathi baluzwile. Izulu lonke labuka ngentshisekelo ejule kakhulu ukwamukelwa komlayezo wengelosi yokuqala. Kodwa abaningi ababethi bayamthanda uJesu, nabakhala izinyembezi lapho befunda indaba yesiphambano, bahleka usulu izindaba ezinhle zokufika kwakhe. Esikhundleni sokwamukela umlayezo ngenjabulo, bathi uyinkohliso. Babazonda labo ababethanda ukubonakala kwakhe, babaxosha emabandleni. Labo abenqaba umlayezo wokuqala babengenakuzuzwa kowesibili; futhi abazuzi nangokukhala kwaphakathi kwamabili, okwakufanele kubalungiselele ukuba bangene noJesu ngokukholwa endaweni engcwele kunazo zonke yendlu engcwele yasezulwini. Futhi ngokwenqaba imilayezo emibili yokuqala, benze ukuqonda kwabo kwaba mnyama kakhulu kangangokuthi abakwazi ukubona ukukhanya emlayezweni wengelosi yesithathu, okhombisa indlela eya endaweni engcwele kunazo zonke. Ngabona ukuthi njengoba amaJuda ambethela uJesu, kanjalo namabandla ngokwegama ayeyibethele le milayezo, ngakho-ke awanalo ulwazi lwendlela eya endaweni engcwele kunazo zonke, futhi awakwazi ukuzuzwa ukuncenga kukaJesu lapho. NjengamaJuda, ayenikela ngemihlatshelo yawo engenalusizo, nawo anikela ngemikhuleko yawo engenalusizo egumbini uJesu alishiyileyo; futhi uSathane, ejatshuliswa yileyo nkohliso, uzibeka esimeni senkolo, aqondise izingqondo zalaba abazibiza ngamaKristu kuye ngokwakhe, esebenza ngamandla akhe, nangezibonakaliso zakhe, nezimangaliso zamanga, ukuze ababophe ogibeni lwakhe.” Early Writings, 259–261.

Labo “abalahlala ubufakazi bukaJohane abazange bazuze ezimfundisweni zikaJesu,” futhi labo “abalahlala umlayezo wokuqala babengenakuzuzwa ngowesibili; futhi abazange bazuzwe ukukhala

kwaphakathi kobusuku.” Inkonzo kaJohane yandulela ubhaphathizo lukaKristu, owathi ngokushesha ngemva kwalokho wahlanza ithempeli ekuqaleni kwenkonzo yaKhe. Inkonzo kaMiller yalungiselela uKristu ukuba ahlanze amadodana kaLevi lapho efika ngokuzumayo ngo-October 22, 1844. Kubo bobabili labo fakazi ababili, ukwenqatshwa kwesithunywa esilungisa indlela kulingana nokufa.

Ukuhlanzwa nokucwengwa okwenziwa nguKristu emsebenzini waKhe njengoMthunywa Wesivumelwano kwakungokwenhloso yokuvusa abantu ukuze bafeze umsebenzi wokuthwala umlayezo wensindiso bawuse emhlabeni. Lowo msebenzi ufezwa kusenesikhathi ngaphambi kwenkathi emele isikhathi lapho ukwahlulela kokwenza kuqala khona. Ukubhujiswa kweJerusalema emlandweni wabafundi kumelela ukwahlulela kokwenza, futhi ubu-Adventist baphambuka emthwalweni wabo wokufeza lowo msebenzi, kodwa iNkosi yayizame ukubabuthanisa ndawonye. Yayihole abantu baYo ukuba bashicilele ishadi lika-1850 njengomfanekiso obonakalayo womlayezo ababengawuthwala bawuse emhlabeni.

“Kwakungeyona intando kaNkulunkulu ukuba u-Israyeli azulazule iminyaka engamashumi amane ehlane; Wayefisa ukubaholela ngokuqondile ezweni laseKhanani futhi abamise khona babe ngabantu abangewe, abajabulayo. Kodwa ‘ababe bengakwazi ukungena ngenxa yokungakholwa.’ Hebheru 3:19. Ngenxa yokuhlehla kwabo emuva nokuhlubuka kwabo bafa ehlane, kwase kuphakanyiswa abanye ukuba bangene eZweni Lesithembiso. Ngokufanayo, kwakungeyona intando kaNkulunkulu ukuba ukufika kukaKristu kube ukubambezeleka isikhathi eside kangaka nokuba abantu Bakhe bahlale iminyaka eminingi kangaka kulo mhlaba wesono nowosizi. Kodwa ukungakholwa kwabahlukanisa noNkulunkulu. Njengoba benqaba ukwenza umsebenzi ayebabekele wona, kwaphakanyiswa abanye ukuba bamemezele umlayezo. Ngenxa yesihe emhlabeni, uJesu ubambezele ukufika Kwakhe, ukuze izoni zibe nethuba lokuzwa isixwayiso futhi zithole kuYe isiphephelo ngaphambi kokuba ulaka lukaNkulunkulu luthululwe.” The Great Controversy, 458.

Ukuba ama-Adventist ayebambezele kuphela ngokuqinile ekukholweni kwawo, “umsebenzi wawo wawuyobe usuphuthuliwe.”

“Ukuba ama-Adventist, emva kokudumala okukhulu ngo-1844, ayebambezele aqine ekukholweni kwawo futhi aqhubeka ngobunye ekuholeni kokuvuleka kokunakekela kukaNkulunkulu, emukela umlayezo wengelosi yesithathu futhi ewumemezela ezweni ngamandla kaMoya oNgewe, ayeyobona insindiso kaNkulunkulu, iNkosi yayiyosebenza ngamandla amakhulu kanye nemizamo yawo, umsebenzi wawuyobe usuphelile, futhi uKristu wayeyobe esefikile kudala ukwamukela abantu baKhe emvuzweni wabo. Kodwa ngesikhathi sokungabaza nokungaqiniseki esalandela ukudumala, abaningi kwabakholwayo be-advent banikela ukukholwa kwabo.... Kanjalo umsebenzi waphazamiseka, futhi izwe lashiywa ebunmyameni. Ukuba wonke umzimba wama-Adventist wawuhlangene phezu kwemiyalo kaNkulunkulu nokukholwa kukaJesu, umlando wethu wawuyobe wehluke kangakanani!” Evangelism, 695.

Entwasahlobo ka-1844, isiThunywa seSivumelwano sahlambulula inhlangotho yamaMillerite, sabe sesiletha ekwindla umlayezo wengelosi yesithathu. UMiller, umlayezo wakhe, kanye nenhlangotho

ayeyimele, base befeze umfanekiso wezintombi eziyishumi. Emhlanganweni wekamu wase-Exeter, NH, kwafika umlayezo Wokukhala Kwaphakathi Kobusuku, futhi ezinyangeni ezimbili nje ezimfushane kwabonakaliswa ukuthi yiziphi izintombi ezazinamafutha. Izigaba ezimbili zabonakaliswa, kwase kufika ingelosi yesithathu inomlayezo esandleni sayo owawuzakudliwa, kodwa izintombi ezihlakaniphileyo “zadela ukukholwa kwazo” “esikhathini sokungabaza nokungaqiniseki.”

“Isikhathi sokungabaza nokungaqiniseki” sasimelwe ngabafundi ekufeni kwaKhe, kodwa ngosuku lwesithathu waqala ukubavulela kubafundi baKhe umlayezo wokuvuka kwaKhe, futhi abazange “badelele ukholo lwabo.” Isikhathi sokungabaza nokungaqiniseki sezintombi ezihlakaniphile zenhlango yemilayezo yengelosi yokuqala neyesibili saqhubeka cishe iminyaka emithathu, lapho iNkosi yambulela khona uDade White ukuthi yayiselule isandla saYo ukuba iphinde ibuthe insali yabantu baYo. Yahola abantu baYo ukuba baqale umsebenzi wabo wokunyathelisa nokukhiqiza itafula lesibili likaHabakuki, kodwa “abaningi bamakholwa e-advent badelele ukholo lwabo.... Kanjalo umsebenzi wavinjwa, nezwe lashiywa ebumnyameni.”

Ngo-1849, uWilliam Miller, isithunywa esakhethwa somyalezo wengelosi yokuqala neyesibili, walaliswa ekuphumuleni. Ukuba izintombi ezihlakaniphileyo zango-Okthoba 22, 1844 “zabambelela ziqinile ekukholweni kwazo futhi zaqhubekela phambili ngokubambana ekuhlinzekeni okuvulekayo kukaNkulunkulu,” iNkosi ibiyovusa esinye isithunywa ngomoya nangamandla ka-Eliya. Kunalokho “ukuza kukaKristu” “kwalibaziseka futhi abantu baKhe” “ngendlela efanayo” no-Israyeli wasendulo babeyaku”hlala” “iminyaka eminingi kuleli zwe lesono nosizi.”

Eminyakeni eyikhulu namashumi amabili nesithupha emva kokuvukela kuka-1863, iNkosi yavusa isithunywa esikhethiweyo sengelosi yesithathu. Umsebenzi waso wawungowokulungisela isiThunywa seSivumelwano indlela ukuba size ngokuzumayo ethempelini laSo futhi singene ebudlelaneni besivumelwano nenkulungwane eziyikhulu namashumi amane nane, phakathi kwezigameko zokugcina zokwahlulela okuphenyayo; kodwa futhi wawungowokwethula umlayezo obhekana nenhlango ephindwe kathathu ka-Ahlabi, uJezebeli nabaprofethi bakhe ngesikhathi soKwahlulela Kokwenziwa, okuqala emthethweni weSonto osuzayo maduze.

Isithunywa sesithathu esilungisa indlela simelela umsebenzi, umlayezo, isithunywa, kanye nenhlango phakathi kwezigcawu zokuphetha zoKwahlulela Kophenyo. U-Eliya wesithathu umelela umsebenzi, umlayezo, isithunywa kanye nenhlango phakathi kwezigcawu zokuphetha zoKwahlulela Kokwenza. Umlayezo wesithunywa esilungisa indlela, kanye nomlayezo ka-Eliya, ungumlayezo wesithathu ezimayini ezintathu zeSambulo izahluko eziyisishiyagalombili kuya kweziyishumi nanye.

Emlandweni omelelwe yisithunywa esilungisa indlela, umlayezo woMaye wesithathu umelela iCilongo esibiza ubu-Adventismu baseLawodikeya ukuba “thenga kimi igolide elivivinywe emlilweni, ukuze ucebe; nezembatho ezimhlophe, ukuze wembathiswe, nehlozo lobunqunu bakho lingabonakali; futhi gcoba amehlo akho ngomuthi wamehlo, ukuze ubone.” Ungumlayezo wothando lukaNkulunkulu obonisa abantu bakaNkulunkulu iziphambeko zabo, ngokuba “bonke

engibathandayo” uyaba “khuza futhi ubajezise.” Ungumlayezo wokulunga kukaKristu obiza abantu ukuba bamukele isimilo saKhe, esibonakaliswa esikhathini lapho isiThunywa sesiVumelwano sigcwalisa umsebenzi wokuhlaza ithempeli lomphfumulo, ngakho-ke ubiza labo abathandayo ukuba babonakalise isimilo saKhe futhi “ngakho shisekelani, niphenduke,” ngokuba “use” emnyango “wenkathi,” omelela ukuvalwa komusa, lapho “eyakukuhlaza” ubu-Adventismu baseLawodikeya “buphume” emlonyeni waKhe. Lowo “mnyango” wenkathi ungumnyango “awuvulayo, kungabikho muntu ovalayo; futhi awuvalayo, kungabikho muntu ovulayo.”

Kukhona ukuphikisana okubonakalayo okuxazululwa ngokusebenza kwesimiso esithi “line upon Line,” kodwa abaningi bangase bangakuqapheli nakancane lokho kuphikisana okubonakalayo. Lapho sekuxazululiwe, kwengeza ukucaca ekuguqukeni kusuka ekwaHlulelweni lokuPhenya kuya ekwaHlulelweni lokuFeza, okwenzeka emthethweni weSonto ozofika maduze. Kuxazululwa ngokwamukela ukuthi iPhentekhoste ifanekisela umthetho weSonto ozofika maduze e-United States. Ukuze siphethe ukucabangela kwethu ngesithunywa sesithathu esilungisa indlela njengophawu eKwaHlulelweni lokuPhenya, ngokuphambene nokuthi u-Elijah wesithathu abephawu lweKwaHlulelweni lokuFeza, sizobhekana nalokhu kuphikisana okubonakalayo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ingelosi ehlangana ekumemezeleni umlayezo wengelosi yesithathu izokhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kubikezelwa umsebenzi wobubanzi bomhlaba wonke nowamandla angajwayelekile. Inhlango ye-Adventi ka-1840–44 yaba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu; umlayezo wengelosi yokuqala wayiswa kuzo zonke iziteshi zobufundisi emhlabeni, futhi kwamanye amazwe kwaba khona intshisekelo enkulu kakhulu kwezenkolo eye yabonwa kunoma yiliphi izwe kusukela eNguqukwini yekhulu leshumi nesithupha; kodwa lokhu kuyakwedluliswa yinhlangano enamandla ngaphansi kwesixwayiso sokugcina sengwelezi yesithathu.

“Umsebenzi uyofana nowoSuku lwePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kukaMoya oNgewele ekuvulweni kwevangeli, ukuze ibangele ukuhluma kwembewu eyigugu, kanjalo ‘imvula yokugcina’ iyonikezwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Khona-ke siyokwazi, uma siqhubeka ukufuna ukumazi uJehova: ukuphuma Kwakhe kulungisiwe njengokusa; futhi Uyakuzo kithi njengemvula, njengemvula yokugcina neyokuqala emhlabeni.’ Hosea 6:3. ‘Ngakho jabulani, nina bantwana baseZiyoni, nithokoze kuJehova uNkulunkulu wenu: ngokuba Uninike imvula yokuqala ngesilinganiso esifaneleyo, futhi Uyonzela ukuba inehle imvula, imvula yokuqala, nemvula yokugcina.’ Joel 2:23. ‘Ngezinsuku zokugcina, usho uNkulunkulu, Ngiyakuthulula uMoya Wami phezu kwayo yonke inyama.’ ‘Kuyakuthi wonke oyakukhuleka egameni leNkosi asindiswe.’ Acts 2:17, 21.”

“Umsebenzi omkhulu wevangeli akufanele uphele ngokubonakaliswa okuncane kwamandla kaNkulunkulu kunalokho okwaphawula ukuvulwa kwalo. Iziprofetho ezagcwaliseka ekuthululweni kwemvula yokuqala ekuvulweni kwevangeli ziyophinde zigcwaliseke emvuleni yokugcina ekupheleni kwalo. Nazi ‘izikhathi zokuvuselelwa’ umphostoli uPetru ayebeke phambili kuzo lapho ethi: ‘Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe,

ukuze kufike izikhathi zokuvuselelwa ezivela ebukhweni beNkosi; futhi Iyothumela uJesu.’  
Izenzo 3:19, 20.” The Great Controversy, 611.