

Incwadi kaDaniyeli - Inombolo Engamakhulu Amabili

*Ukwambulwa Kwesiprofetho: Ukuqoqwa Kwesibili Nokubaluleka Kwaso
E-Eskatolojini Yama-Adventist*

Jeff Pippenger
2024-05-05

Sicubungula isikhathi sesiprofetho esimelelwe njengokubuthana kwesibili esikhonjwe ngumprofethi u-Isaya, kwase kuthi kamuva nguDadewethu White.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso kubantu; kuyo izizwe ziyakufuna; nokuphumula kwayo kuyakuba yinkazimulo. Kuyakuthi ngalolo suku iNkosi ibuye yelule isandla sayo ngokwesibili ukuba ibuyise insali yabantu bayo eyakube isele, ivela e-Asiriya, naseGibithe, nasePathrosi, naseKushe, nase-Elamu, naseShinari, naseHamati, naseziqhingini zolwandle. Iyakuphakamisa isibonakaliso ezizweni, ihlanganise abaxoshiweyo bakwa-Israyeli, ibuthe ndawonye abahlakazekileyo bakwaJuda bevela emagumbini omane omhlaba. Umona wakwa-Efrayimi nawo uyakusuka, nezitha zakwaJuda ziqedwe: u-Efrayimi akayikumonela uJuda, noJuda akayikucindezela u-Efrayimi. Isaya 11:10–13.

Lapho abantu bakaNkulunkulu bezinsuku zokugcina beqoqwa okwesibili, kuba khona ubunye phakathi kwalabo bafundi obabumelwe yizinsuku eziyishumi ezandulela iPhentekoste, futhi u-Isaya abhekisela kubo njengesikhathi lapho, “Umhawu ka-Efrayimi uyakususwa, nezitha zakwaJuda ziyakunqunywa: u-Efrayimi akayikuba nomhawu ngoJuda, noJuda akayikumhlupha u-Efrayimi.”

“Izilingo zizokwehlela abantu bakaNkulunkulu, futhi ukhula luyohlukaniswa nokolweni. Kodwa u-Efrayimi makangabe esamfisa umona uJuda, noJuda naye angeke esamhlupha u-Efrayimi. Amazwi anomusa, athambile, anozwelo ayogobhoza ephuma ezinhliziyweni nasezindebeni ezingcwelisiwe. Kubalulekile ukuthi sibe munye, futhi uma sonke sifuna ubumnene nokuthobeka kukaKristu, siyoba nomqondo kaKristu, futhi kuyoba khona ubunye bomoya.” Review and Herald, March 19, 1895.

Ubunye buyingxenye yomsebenzi uKristu awufeza lapho eqoqela ndawonye okwesibili abayizinkulungwane eziyikhulu namashumi amane nane. Lobo bunye babufanekiselwa yizinsuku eziyishumi ezaholela ePhentekoste, kanye nezinsuku eziyisithupha zomhlangano wenkambu wase-Exeter, futhi babungafezeka kusukela ngo-1856 kuze kube ngu-1863, ukube labo ababesebenze ukuhlangabezana nokudumala okukhulu kwango-Okthoba 22, 1844, babengalahlekanga endleleni yabo.

“Kodwa esikhathini sokungabaza nokungaqiniseki esalandela ukudumazeka, abaningi kwabakholwayo ekuFikeni kukaKristu badela ukukholwa kwabo. Kwavela ukuphikisana nokwehlukana phakathi kwabo.... Ngaleyo ndlela umsebenzi waphazamiseka, izwe lashiywa

ebumnyameni. Ukube wonke umzimba wama-Adventist wawuhlangane phezu kwemithetho kaNkulunkulu nokukholwa kukaJesu, umlando wethu wawuyokuba wehluke kangakanani!”

“Akusikho intando kaNkulunkulu ukuthi ukuza kukaKristu kubambezeleke ngaleyo ndlela. UNkulunkulu akazange ahlose ukuthi abantu baKhe, u-Israyeli, bazulazule iminyaka engamashumi amane ehlane. Wathembisa ukubahola ngqo ezweni laseKhanani, futhi abamise khona babe ngabantu abangcwele, abanempilo, nabajabulayo. Kodwa labo okwashunyayelwa kubo kuqala, abangenanga ‘ngenxa yokungakhohwa’ (Hebrews 3:19). Izinhliziyi zabo zazigcwele ukukhononda, ukuhlubuka, nenzondo, futhi Wayengenakukwazi ukugcwalisa isivumelwano saKhe nabo.”

“Iminyaka engamashumi amane ukungakhohwa, ukukhononda, nokuvukela kwavimbela u-Israyeli wasendulo ukuba angene ezweni laseKhanani. Izono ezifanayo ziye zabambezelela ukungena kuka-Israyeli wanamuhla eKhanani lasezulwini. Kuzo zombili lezi zimo izithembiso zikaNkulunkulu azinacala. Ukungakhohwa, ukuthanda izwe, ukungazinikele, nokuxabana phakathi kwabantu beNkosi abazishoyo ukuthi bangabakhe yikho okusigcine kuleli zwe lesono nosizi iminyaka eminingi kangaka.” Selected Messages, incwadi 1, 68, 69.

Ukwehla kwengelosi yesibili kwabonakalisa ukusakazeka okwenzeka ekudumazekeni kokuqala okwaqala isikhathi sokubambezeleka; kwase kuholela esikhathini sezinsuku eziyisithupha emhlanganweni wenkampu yase-Exeter, lapho ubunye phezu kombiko bafezwa khona kusengaphambili ngaphambi kokuthululwa kukaMoya oNgcwele embikweni Wokukhala Kwaphakathi Kwamabili ekuphethweni komhlangano.

Ukwehla kwengelosi yesithathu ngo-Okthoba 22, 1844, kwabonisa ukuhlakazeka ngesikhathi sokudumala okukhulu, futhi kwaqalisa inkathi yokufundiswa njengoba amaqiniso ahlobene neNdawo eNgcwelengcwele kakhulu ayembulwa kubantu bakaNkulunkulu. Ngo-1849 iNkosi yayiselula isandla saYo ukuba iqoqe abantu baYo ndawonye okwesibili, futhi ngo-1851 ishadi lika-1850 lase lethulwa. Lelo shadi lalimele umlayezo oyisisekelo, kanye nawo kanye umlayezo okwakufanele uphakanyiswe phambi kwezwe njengesibhengezo.

Ukuqoqwa kwesibili kwabafundi nguKristu kwaqala ngokushesha ekwehleni kwaKhe, futhi ukuqoqwa kwalabo base-Exeter kwaqala ngesikhathi sesikhathi sokulibala. Emlandweni wokuvukela ka-1863, ukuqoqwa kwesibili kwaqala okungenani eminyakeni emihlanu ingene enqubweni yemfundo eyaqala ngesikhathi ukukhanya kwendlu engcwele kuvulwa ngo-1844. Ngo-1848, ubuSulumane base sebuvisa ulaka ezizweni. Ukuqoqwa kwesibili kumelwe njengomsebenzi oqhubekayo ofezwa ukufika kwezinsuku eziyishumi ezandulela iPhentekoste, nangalezinsuku eziyisithupha zomhlangano wekamu lase-Exeter, futhi kwakufanele ukuba kube sekuqediwe ngo-1856.

Umsebenzi wokubutha abantu baKhe okwesibili ungumsebenzi wokuphetha wengilosi yesithathu, futhi ufezwa ngesandla sikaKristu.

Kwathi ukufika kosuku lwesabatha waqala ukufundisa esinagogeni; abaningi ababezwa bamangala, bethi: Uthathaphi lo muntu lezi zinto na? Futhi bungubuphi lobu ukuhlakanipha abuphiweyo, aze enze nemisebenzi yamandla enjalo ngezandla zakhe na? Marku 6:2.

Ukuhlakazeka okwenzeka lapho uphawu lobuNkulunkulu lwehla kuqalisa inqubo yokuvivinya egcina iveze izigaba ezimbili zabakhulekeli, futhi ngaleyo ndlela kuhlanze ithempeli.

Isikhebe sakhe sokwela sisesandleni sakhe, futhi uyolihlanza ngokupheleleyo ibala lakhe lokubhulela, aqoqele ukolweni wakhe esibayeni; kodwa amakhoba uyowashisa ngomlilo ongacimekiyo. Mathewu 3:12.

Ngaleso sikhathi abantu bakaNkulunkulu kufanele bamukele umlayezo ovela esandleni sengelosi bawudle.

Ngase ngibona enye ingelosi enamandla yehla ivela ezulwini, yembethe ifu; umnsalo wenkosazana wawuphezu kwekhanda layo, nobuso bayo babunjengelanga, nezinyawo zayo zinjengezinsika zomlilo; yayinesincwadi encane esandleni sayo ivuliwe; yabeka unyawo lwayo lokunene phezu kolwandle, nolwesokhohlo phezu komhlaba. IsAmbulo 10:1, 2.

Ekufikeni kwengelosi yesibili ngo-Ephreli 19, 1844, abantu bakaNkulunkulu babehlakazekile. Babeqale babuthelwa kanye nokugcwaliseka kwesiprofetho sesAmbulo isahluko sesishiyagalolunye, ivesi leshumi nanhlanu, ngo-Agasti 11, 1840, kodwa iNkosi yayibambe isandla saYo phezu kwephutha ekubalweni kwezinye izibalo ezaziseshadini.

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akumelwe liguqulwe; ukuthi izibalo zazinjengoba Yena efuna zibe njalo; nokuthi isandla saKhe sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa ongakwazi ukulibona, kwaze kwasuswa isandla saKhe.” Early Writings, 74.

Ukususa kwakhe isandla saKhe kwavumela uSamuel Snow ukuba aqonde usuku oluyilo oluqondile lombono owawulibala.

“Labo abathembekileyo, abadumazekile, ababengaqondi ukuthi kungani iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinde baholelwa emaBhayibhelini abo ukuba baphenye izikhathi zesiprofetho. Isandla seNkosi sasuswa ezibalweni, futhi iphutha lachazwa. Babona ukuthi izikhathi zesiprofetho zazifika ku-1844, nokuthi ubufakazi obufanayo ababebethulile ukukhombisa ukuthi izikhathi zesiprofetho zaziphela ngo-1843, babufakazela ukuthi zaziophela ngo-1844.” Early Writings, 237.

Umlando wezingelosi zokuqala nezesibili uqukethe umugqa wezimpawu zendlela ezihlotshaniswa nesandla sikaKristu. Lapho ehla ngo-Agasti 11, 1840 nango-Ephreli 19, 1844 wayephethe umlayezo esandleni saKhe. Kwakuyisandla saKhe esaqondisa ukwenziwa nokushicilelwa kweshadi lika-1843 ngoMeyi ka-1842. Kwakuyisandla saKhe esavala iphutha ezibalweni ezaziseshadini. Emva kokuhlakazeka kwalokho kudumazeka kokuqala, uJeremiya wahlala yedwa ngenxa yesandla sikaKristu. Wabe esesusa isandla saKhe, ngalokho wavula uphawu emlayezweni Wokukhala Kwaphakathi Kwamabili. Isenzo sokwelula isandla saKhe ukuba aqoqe abantu baKhe okwesibili senzeka kusukela ekudumazekeni kokuqala kwaze kwaba semhlanganweni wekamu wase-Exeter, njengoba abafundi ekugcineni babuthelwa ndawonye eJerusalema izinsuku eziyishumi ngaphambi kokuthululwa kukaMoya oNgcwele. Ekufikeni kwengelosi yesithathu ngo-Okthoba 22, 1844 iNkosi yaphakamisa isandla saYo.

Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, yafunga ngoPhila kuze kube phakade naphakade, owadala izulu nokukulo, nomhlaba nokukuwo, nolwandle nokukulo, ukuthi isikhathi asisayikuba khona. IsAmbulo 10:5, 6.

Kusukela embuthanweni wokuqala ngo-August 11, 1840 kuze kube ngu-October 22, 1844 umlando wezingelosi zokuqala nezesibili uphawulwe yisandla sikaKristu. Ngo-October 22, 1844 ingelosi yesithathu yehla, futhi umhlambi omncane wamaMillerite wahlakazwa UkuDumazeka Okukhulu. Ngalolo suku uKristu waphakamisela isandla saKhe ezulwini wafunga ukuthi isikhathi asisayikuba khona.

Ukuqoqwa kwesibili emlandweni kusukela ngo-1844 kuze kube ngu-1863 kwaqala lapho uKristu ephakamisa isandla saKhe, ngesikhathi esifanayo ephethe esandleni saKhe umlayezo owawuzakudliwa. Kwathi-ke ngo-1849, welula isandla saKhe okwesibili ukuze aqoqe abantu baKhe ababebalekile. Labo bantu babeqoqwe ngomlayezo Wokukhala Kwasemini Yobusuku, futhi bahlakazeka lapho umcimbi owawubikezelwe ungazange wenzeke. Emhlanganweni wekamu wase-Exeter uKristu waqoqa umhlambi waKhe futhi wawuhlanganisa phezu komlayezo, njengoba ayenzile ezinsukwini eziyishumi ezandulela iPentekoste. AmaMillerite aseFiladelfiya asuka emhlanganweni wekamu wase-Exeter futhi aphinda iPentekoste. Ngo-1856, uKristu wayengaphandle kwenhlangano eyayisiguqukele eLawodikeya, ngokuba uKristu umi ngaphandle kwenhliziyo yomLawodikeya futhi uyagqongqoza, efuna ukungena.

Bheka, ngimi emnyango, ngingqongqoza; uma umuntu ezwa izwi lami, avule umnyango, ngizangena kuye, ngidle naye, naye adle nami. IsAmbulo 3:20.

Ngo-1856, isandla sikaKristu sasingqongqoza phezu kwenhlangano yamaMillerite yaseLawodikeya, kodwa kwanhlanga zimuka nomoya. Ngo-1849, eminyakeni eyisikhombisa ngaphambili, wayeseqalile ukuqoqa abantu Bakhe okwesibili, kodwa ukungabaza nokungaqiniseki kwamisa inhlangano yaseFiladelfiya.

“Ukuba ama-Adventist, ngemva kokudumala okukhulu ngo-1844, ayebambelele ngokuqinile ekukholweni kwawo futhi aqhubeka ngokubambana ebuholini obuvulayo bukaNkulunkulu, emukela umlayezo wengelosi yesithathu futhi ewumemezela emhlabeni ngamandla kaMoya oNgewele, ayeyobona insindiso kaNkulunkulu, iNkosi ibiyosebenza ngamandla amakhulu kanye nemizamo yawo, umsebenzi ngabe waqedwa, futhi uKristu ngabe wafika kudala ukuzokwamukela abantu Bakhe emvuzweni wabo. Kodwa esikhathini sokungabaza nokungaqiniseki esalandela lokho kudumala, abaningi kwabakholwayo ekufikeni bavumela ukukholwa kwabo kwehle.... Ngalokho umsebenzi wavinjwa, nezwe lashiya ebumnyameni. Ukube umzimba wonke wama-Adventist wawubumbene phezu kwemiyalo kaNkulunkulu nokukholwa kukaJesu, umlando wethu ngabe wehluke kangakanani!” Evangelism, 695.

NgoSeptemba 11, 2001 uKristu waqoqa abantu baKhe bosuku lokugcina, ababe sebesakazeka emva kwalokho ngoJulayi 18, 2020. NgoSeptemba 11, 2001 labo ababeqoqiwe bathatha incwadi efihlekile esandleni sikaKristu bayidla. NgoJulayi 18, 2020 benqaba umyalo owawumelelwe yisandla saKhe esiphakanyisiwe, esasikhomba ukuthi “isikhathi sasingasekho.”

AmaMillerite aseFiladelfiya awabonisanga ukuvukela esiprofethweni sawo samanga sango-1843, ngoba enza ngokukhanya konke iNkosi eyayikudalulile, kodwa ngoJulayi 18, 2020 amaLawodikeya omnyakazo wengelosi yesithathu avukela ukukhanya okuhlobene nesandla saYo. Emva kuka-1844, umnyakazo waseFiladelfiya wengelosi yokuqala “esikhathini sokungabaza nokungaqiniseki” “wadedela ukholo lwawo,” waba amaLawodikeya.

U-1856 umelela lelo qophelo lenguquko, ufanekisa iqophelo lenguquko kubantu bakaNkulunkulu bezinsuku zokugcina.

Ngesinye isikhathi phakathi neminyaka eyisikhombisa kusukela ngo-1849 kuya ku-1856, inhlango yamaMillerite aseFiladelfiya yamelana nesandla seNkosi esaseluliwe ukuze ibuthe abantu bayo okwesibili, kanti isithembiso sasithi yayizokwenza okuningi ngaleso sikhathi kunalokho eyakwenza esikhathini esedlule.

“Ngomhla ka-23 kuSeptemba, iNkosi yangibonisa ukuthi yelule isandla sayo okwesibili ukuba ibuyise insali yabantu bayo, nokuthi imizamo kufanele iphindwe kabili kulesi sikhathi sokubuthwa. Esikhathini sokuhlakazeka u-Israyeli washaywa futhi wadatshulwa; kodwa manje esikhathini sokubuthwa uNkulunkulu uyakwelapha futhi ayibophe amanxeba abantu bakhe. Esikhathini sokuhlakazeka, imizamo eyenziwa ukusakaza iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma ingenzi lutho; kodwa esikhathini sokubuthwa, lapho uNkulunkulu esebeke isandla sakhe ukuba abuthe abantu bakhe, imizamo yokusakaza iqiniso iyakuba nomphumela obuhlosiwe. Bonke kufanele babe munye futhi bashiseke emsebenzini. Ngabona ukuthi kwakuyihlazo ukuba noma ngubani abhekisele esikhathini sokuhlakazeka ukuze athathe izibonelo ezizosibusa manje esikhathini sokubuthwa; ngokuba uma uNkulunkulu engenzeli thina manje okungaphezu kwalokho akwenzayo ngaleso sikhathi, u-Israyeli wayengeke aqoqwe. Kudingeka kakhulu ukuba iqiniso lishicilelwe ephepheni, njengokuthi lishunyayelwe.” Review and Herald, November 1, 1850.

Ngokusobala, iNkosi yazama ukuqhubekisela phambili umsebenzi waYo ngobunye, kodwa kusobala ukuthi lobo bunye base buwohlokile, futhi “esikhathini sokungabaza nokungaqiniseki esalandela ukuphoxeka, abanangi bamakholwa e-advent banikela ukholo lwabo.” I-Present Truth (eyagcina ibizwa ngokuthi i-Review and Herald) yaqala ukushicilelwa ngo-1849, futhi ngo-1851 ishadi lika-1850 lase litholakala, kodwa ngo-1856, umlayezo “wezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha wasala ungaqedwanga. Umlayezo owavulwa uphawu ngomhla ka-Okthoba 22, 1844 wenzeka lapho iziprofetho zesikhathi zeminyaka eyizinkulungwane ezimbili namakhulu amathathu kanye neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili ziphetha.

ISabatha kwakuyimfundiso eyakhanya ngaphezu kwezinye izimfundiso ngaleso sikhathi, futhi iminyaka eyishumi nambili inqubo yokuvivinywa yaqhubekela phambili kwaze kwafika uvivinyo lokugcina ngo-1856. Lolo vivinyo lwalumayelana nokuphumula kweSabatha komhlaba, futhi lwaphawula ukuphela kwenqubo yokuvivinywa eyaqala ngokuphumula kweSabatha kwabantu. Isikhathi sokuvivinywa sathwala uphawu luka-Alfa no-Omega. U-1856 futhi wamela ukwanda kolwazi phezu kweqiniso lokuqala eliyisisekelo elatholwa nguMiller, ngakho nalo lwalunophawu luka-Alfa no-Omega kulelo zinga futhi. Iqiniso leSabatha, njengoba liyisibonakaliso sabantu

bakaNkulunkulu abangcwelisiwe, lamelelwa njengokukhala kwecilongo lesikhombisa, lapho imfihlakalo kaKristu okholweni, ithemba lenkazimulo, ifezeka. “Izikhathi eziyisikhombisa” zamelelwa yicilongo leJubili okwakumelwe likhaliswe ngoSuku Lokubuyisana.

Iminyaka eyisikhombisa kusukela ngo-1856 kuze kube ngu-1863 yamela izinsuku eziyishumi eJerusalema kubafundi, kanye nezinsuku eziyisithupha zomhlangano wekamu lase-Exeter kumaMillerite aseFiladelfiya; kodwa, ngokudabukisayo, lesi sikhathi saba ngumfanekiso walabo abenqaba ukulandela iNkosi njengoba Ibahola idabula enkathini yenguquko. Umlando wengelosi yokuqala neyesibili, okuyinkathi yomlando yokuduma kwezulu okuyisikhombisa, uveza iNkosi yelula isandla saYo ukuba ibuthele abantu baYo okwesibili kusukela ngo-April 19, 1844, futhi ubonisa ukusabela kokulalela njengoba abahlakaniphileyo balandela uKristu bangena eNdaweni Engcwelengcwele Kakhulu.

Umlando weKadeshi lokuqala, ongumlando wengelosi yesithathu kusukela ngo-1844 kuze kube ngu-1863, ubonakalisa iNkosi iphinda yelula isandla saYo ukubutha abantu baYo okwesibili; kodwa kulowo mlendo, ukuvukela kuyavezwa. Manje, okwesithathu, kusukela ngoJulayi 2023, iNkosi iphinde yelule isandla saYo ukubutha abantu baYo okwesibili, futhi bayogcwalisa iKadeshi lesibili njengamaFiladelfiya alalelayo, ngokuba uphawu lweqiniso lukhomba lezi zikhathi ezintathu njengesiqalo nesiphetho ezimele amaFiladelfiya alalelayo, kanti isibonelo esiphakathi singamaLawodikeya angalaleli.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ingabe amabandla ayolalela yini umlayezo waseLawodikeya na? Ayophenduka yini, noma ingabe, naphezu kokuba isimemezelo seqiniso esibucayi kakhulu—umyalezo wengelosi yesithathu—sishunyayelwa ezweni, azoqhubeka esonweni? Lona ngumlayezo wokugcina womusa, isixwayiso sokugcina ezweni eliwileyo. Uma ibandla likaNkulunkulu liba sivivi, alisemi emseni kaNkulunkulu nakancane kunalawo mabandla amelwe njengawileyo asephenduke indawo yokuhlala amadimoni, nesiphaphelo sayo yonke imimoya engcolileyo, nesibaya sayo yonke inyani engcolileyo nezondwayo. Labo abaye baba namathuba okuzwa nokwamukela iqiniso, nabahlangene nebandla lamaSeventh-day Adventist, bezibiza ngabantu bakaNkulunkulu abagcina imiyalo, kodwa nokho bengenakho ukuphila nokuzinikezela kuNkulunkulu okwedlula okwalamabandla angokwegama kuphela, bayokwamukela izinhlopho zikaNkulunkulu ngokuqinisekileyo njengawo kanye amabandla aphikisa umthetho kaNkulunkulu. Yilabo kuphela abangcwelisiwe ngeqiniso abayokwakha umndeneni wobukhosi ezindlini zasezulwini uKristu ahamba wayozilungisela labo abamthandayo nabagcina imiyalo yaKhe.”

“‘Lowo othi, Ngiyamazi, kepha engayigcini imiyalo yaKhe, ungumqambimanga, neqiniso alikho kuye’ [1 Johane 2:4]. Lokhu kubandakanya bonke abathi banolwazi ngoNkulunkulu, nokuthi bayayigcina imiyalo yaKhe, kodwa abangakubonakalisi lokhu ngemisebenzi emihle. Bayakwamukeliswa ngokwemisebenzi yabo. ‘Lowo nalowo ohlala kuye akoni; lowo nalowo owonayo akamubonanga, futhi akamazanga’ [1 Johane 3:6]. Lokhu kuqondiswe kuwo wonke amalungu ebandla, kuhlanganise namalungu amabandla amaSabatha. ‘Bantwanyana, makungabikho muntu onikhohlisayo; owenza ukulunga ulungile, njengalokhu Yena elungile.

Owenza isono ungokaSathane; ngokuba uSathane wona kwasekuqaleni. INdodana kaNkulunkulu yabonakaliselwa lokhu, ukuze ichithe imisebenzi kaSathane. Lowo nalowo ozelwe nguNkulunkulu akasenzi isono; ngokuba imbewu yaKhe ihlala kuye; futhi akanakona, ngokuba uzelwe nguNkulunkulu. Ngalokhu bayabonakala abantwana bakaNkulunkulu nabantwana bakaSathane: lowo nalowo ongenzi ukulunga akasiye okaNkulunkulu, kanjalo nalowo ongamthandi umfowabo' [1 Johane 3:7–10].

“Bonke abazisho ukuthi bangama-Adventist agcina iSabatha, kodwa nokho baqhubeka esonweni, bangabaqambimanga emehlweni kaNkulunkulu. Inkambo yabo yesono iphikisana nomsebenzi kaNkulunkulu. Baholela abanye esonweni. Izwi livela kuNkulunkulu liza kuwo wonke amalungu amabandla ethu lithi, ‘Nenze izindlela eziqondileyo ngezinyawo zenu, ukuze okuxhugayo kungaphambuki endleleni; kodwa kunalokho kuphiliswe. Funelelani ukuthula nabantu bonke, nobungcwele, ngaphandle kwabo akakho umuntu oyakubona iNkosi; niqaphelise, funa kube khona owehluleka ukuthola umusa kaNkulunkulu; funa kube khona impande yokubaba ehlumayo inihluphe, kube ngakho abaningi bengcoliswa; funa kube khona isifebe, noma umuntu ongenandaba nezinto ezingcwele, njengo-Esawu, owathengisa ubuzibulo bakhe ngesidlo sinye. Ngokuba niyazi ukuthi emuva kwalokho, lapho ethanda ukuzuzisa isibusiso njengefa, wenqatshwa; ngokuba akafumananga indawo yokuphenduka, nakuba akufuna ngokukhala izinyembezi’ [Hebrews 12:13–17].”

“Lokhu kuyasebenza kwabangingi abathi bayalikhulwa iqiniso. Kunokuthi bayeke imikhuba yabo yokukhanuka, baqhubekela phambili emgudwini oyiphutha wemfundo ngaphansi kobuqili obukhohlisayo bukaSathane. Isono asibonwa njengesono. Onembeza babo uqobo bangcolisiwe, izinhliziyi zabo zonakele, ngisho nemicabango yonakala njalo. USathane uyabasebenzisa njengezicupho zokuhayela imiphefumulo emikhubeni engcolile engcolisa umuntu wonke. ‘Oweyedelele umthetho kaMose [owawungumthetho kaNkulunkulu] wayefa engenasihe ngofakazi ababili noma abathathu: Pho-ke nicabanga ukuthi uyakuthiwa ufanele isijeziso esinzima kangakanani lowo onyathele phansi iNdodana kaNkulunkulu, nowabala igazi lesivumelwano, angcweliswa ngalo, njengento engengcwele, nowehlambalaze uMoya womusa na? Ngokuba siyamazi Lowo owathi, Impindiselo ingeyami, mina ngiyakubuyisela, kusho iNkosi. Kanti futhi, iNkosi iyakwahlulela abantu baYo. Kuyinto esabekayo ukuwela ezandleni zikaNkulunkulu ophilayo’ [Hebheru 10:28–31].” Manuscript Releases, umqulu 19, 176, 177.