

# Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalombili Nantathu

*Izizukulwane Ezine Zobu-Adventist BaseLawodikea: Ukuveza Kancane  
Kancane Izinengiso Ezandayo*

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Isahluko sesishiyagalombili sikaHezekeli sibeka obala izinengiso ezine ezandayo, ezimelela izizukulwane ezine zobu-Adventisti baseLawodikeya. Ukuhlubuka kwango-1863 kwaveza inkohliso yezibhebhe ezimbili zikaHabakuki, njengoba nje u-Aroni wayeveze isithombe somhawu esiyinkohliso, ngethole lakhe legolide, ngaso kanye isikhathi lapho uNkulunkulu ayenikela khona izibhebhe ezimbili zeMiyalo eliShumi kuMose. Lapho ubu-Adventisti baseLawodikeya sebeqalile umsebenzi wokususa amaqiniso ayisisekelo, njengoba kumelelwe ephusheni likaWilliam Miller, ubuholi besizukulwane sokuqala baqala ukwenqaba igunya leBhayibheli, base belandela ngoMoya Wokuprofetha. Ukuhlubuka kwase kukhule kwafinyelela ezingeni lapho umoya kaKellogg wokomoya (i-pantheismu) wangena khona emlandweni wabo ngaphambi nje kuka-1888.

Ekuphikisaneni kuka-1888, ubuthakathi bomoya obufanekiselwa ngamakamelo ezithombe kaHezekeli bafinyelela ezingeni lapho izithunywa zaseMinneapolis, nomprofethikazi, ngisho noMoya oNgcwele, benqatshwa khona.

“Sibonile kokuhlangenwe nakho kwethu ukuthi lapho iNkosi ithumela imisebe yokukhanya isuka emnyango ovulekile wendlu engcwele iye kubantu bayo, uSathane uvusa izingqondo zabaningi. Kodwa ukuphela akukafiki. Kuyoba khona labo abayomelana nokukhanya, bacindezele phansi labo uNkulunkulu abenze iziteshi zakhe zokudlulisa ukukhanya. Izinto zikamoya aziqondwa ngokomoya. Abalindi abahambisananga nokuvuleka kokuhlinzeka kukaNkulunkulu, futhi umyalezo wangempela othunyelwe izulu nezithunywa zawo zidelelwa.”

“Kuyakuphuma kulo mhlango amadoda athi ayalazi iqiniso, kodwa aqoqela phezu kwemiphefumulo yawo izingubo ezingelukiwe esalweni sasezulwini. Umoya abawamukele lapha bayowuhamba nawo. Ngiyathuthumela ngenxa yekusasa lomsebenzi wethu. Labo abangavumi kule ndawo ebufakazini uNkulunkulu abunikezile bayolwa nabafowabo uNkulunkulu abasebenzisayo. Bayokwenza kube nzima kakhulu, lapho kufika amathuba lapho bengaqhubekisela phambili baqhubeke lolo hlobo olufanayo lwempi abaye bazibandakanya kulo kuze kube manje. Lawa madoda ayokuba namathuba okuqiniseka ukuthi abelokhu elwa noMoya oNgcwele kaNkulunkulu. Abanye bayokuqiniseka; abanye bayobambelela baqine emoyeni wabo siqu. Ngeke bafe kuye uqobo lwabo bavumele iNkosi uJesu ingene ezinhliziyweni zabo. Bayodukiswa kakhulu ngokwengeziwe baze bangabe besakwazi ukwahlukanisa iqiniso nokulunga. Bayakuthi, bengaphansi komunye umoya, bafune ukubeka phezu komsebenzi isimo uNkulunkulu angeke asamukele; futhi bayozama ukwenza izimfanelo zikaSathane ngokuthatha ukulawula izingqondo zabantu, kanjalo belawula umsebenzi nodaba

lukaNkulunkulu.”

“Ukuba abafowethu babeye bazila ukudla, bakhuleke, futhi bathobise izinhliziyi zabo phambi kukaNkulunkulu kulo mhlango, bese behlala phansi ngokuzola ukuze baphenyisise imiBhalo ndawonye, khona-ke uNkulunkulu wayeyobe ekhazinyulisiwe. Kodwa umoya wobandlululo owaletwa kulowo mhlango wavala umnyango wesibusiso sikaNkulunkulu esicebe kakhulu, futhi labo ababenalo lowo moya abayikuba sesimweni esikahle sokubona ukukhanya baze baphenduke phambi kukaNkulunkulu futhi babe nokuzwa okuthile kokuthi basondele kangakanani ekwenzeni indelelo kuMoya oNgcwele nasekubeni nomunye umoya.”  
The 1888 Materials, 832.

Ngemva kuka-1888, uDade White “wathuthumela ngekusasa le” ibandla likaNkulunkulu nomsebenzi waKhe. Wabona ukuthi lowo mhlango wawuzoveza impi yomoya eqhubekayo phakathi kwamadoda ayengabaholi be-Adventism yaseLawodikeya, futhi impikiswano “yemihla ngemihla,” iwubufakazi bokuthi izibikezelo zakhe zagwaliseka phezu kwaleso sizukulwane uqobo. Ngaleso sikhathi kwaqhutshelwa impi ngamadoda ayengazange “avumele ubufakazi uNkulunkulu ayebunikezile” ukuze kuqinisekise “umyalezo nezithunywa ezazithunyelwe yizulu,” futhi lawo madoda alwa “noMoya oNgcwele kaNkulunkulu.” Isizukulwane sesibili sabukela njengoba indlu yokushicilela nesibhedlela se-sanithari zishiswa zaze zaba yize yimililo yokwahlulela kukaNkulunkulu.

“Namuhla ngithole incwadi evela kuMdala uDaniells mayelana nokubhujiswa kwehhovisi le-Review ngomlilo. Ngizizwa ngidabuke kakhulu lapho ngicabanga ngokulahlekelwa okukhulu emsebenzini. Ngizazi ukuthi lesi kumelwe ukuba yisikhathi esivivinywa kakhulu kubafowethu abaphethe umsebenzi nakubasebenzi basehhovisi. Ngihlushwa kanye nabo bonke abahlushwayo. Kodwa angimangazwanga yilezi zindaba ezibuhlungu, ngokuba emibonweni yasebusuku ngibonile ingelosi imi nenkamba enjengomlilo yeluliwe phezu kweBattle Creek. Ngesinye isikhathi, emini, ngenkathi ipeni lami lisasesandleni sami, ngahle ngalahlekelwa ukuqonda, futhi kwabonakala sengathi le nkamba yelangabi yayiphendukela kuqala ngakolunye uhlangathi bese ngakolunye. Inhlekelele yabonakala ilandela inhlekelele, ngokuba uNkulunkulu wayedelelisiwe ngamacebo abantu okuziqhakambisa nokuzidumisa bona uqobo.”

“Namhlanje ekuseni ngakhuthazeka emkhulekweni oqotho wokuthi iNkosi ihole bonke abaxhumene nehovisi le-Review and Herald ukuba benze uphenyo olukhuthile, ukuze babone lapho bengayinakanga khona imiyalezo eminingi uNkulunkulu ayinikezile.

“Esikhathini esidlule abafowethu abasehhovisi le-Review bacela iseluleko sami mayelana nokwakiwa kwesinye isakhiwo. Ngaleso sikhathi ngathi uma labo ababekuvumela ukwengeza esinye isakhiwo ehovisi le-Review and Herald bebona ikusasa limi phambi kwabo lihlelwe ngokucacile, uma bebengabona lokho okuyoba khona eBattle Creek, babengeke babe nokungabaza ngokwakha esinye isakhiwo lapho. UNkulunkulu wathi: ‘Izwi lami lideleliwe; futhi ngiyakuphendula ngikuphenqe ngokuphenqa.’”

“ENkomfeni Jikelele, eyabanjelwa eBattle Creek ngo-1901, iNkosi yanika abantu bayo ubufakazi bokuthi yayibabizela enguqukweni. Izinqondo zaqiniseka, nezinhliziyi zathinteka;

kodwa umsebenzi ophelileyo awuzange wenziwe. Ukuba izinhliziyi ezilukhuni ngaleso sikhathi zaziphukile ngokuphenduka phambi kukaNkulunkulu, kwakuyobonakala okunye kokubonakaliswa okukhulu kunakho konke kwamandla kaNkulunkulu oseke kwabonakala. Kodwa uNkulunkulu akazange ahlonishwe. Ubufakazi boMoya wakhe abuzange bulalelwe. Abantu abazange bazihlukanise nemikhuba eyayiphikisana ngokusobala nezimiso zeqiniso nokulunga, okufanele ngaso sonke isikhathi kugcinwe emsebenzini weNkosi.

“Imiyalezo eya ebandleni lase-Efesu neya ebandleni laseSardisi iye yaphindwa kaningi kimi nguYe onginika isiyalo sabantu baKhe. ‘Bhalela ingelosi yebandla lase-Efesu ukuthi: Nakhu akushoyo Ophethe izinkanyezi eziyisikhombisa esandleni saKhe sokunene, ohamba phakathi kwezinti zezibani zegolide eziyisikhombisa; Ngiyayazi imisebenzi yakho, nokusebenza kwakho kanzima, nokubekezela kwakho, nokuthi awukwazi ukubekezelela ababi; futhi ubavivinyile labo abathi bangabaphostoli, kanti akunjalo, wabafumanisa bengabaqambimanga: futhi ukhuthazele, futhi unokubekezela, futhi ngenxa yeGama laMi usebenzile kanzima, awuzange udinwe. Nokho nginokuthile okumelene nawe, ngoba ulushiyile uthando lwakho lokuqala. Ngakho-ke khumbula lapho uwe khona, uphenduke, wenze imisebenzi yokuqala; kungenjalo ngizakuza kuwe masinyane, ngisuse uthi lwakho lwesibani endaweni yalo, uma unghenduki.’ IsAmbulo 2:1–5.

“‘Futhi engelosini yebandla laseSardisi loba; Nakhu akushoyo Yena onemiMoya eyisikhombisa kaNkulunkulu, nezinkanyezi eziyisikhombisa; Ngiyazi imisebenzi yakho, ukuthi unegama lokuthi uyaphila, kanti ufile. Qaphela, uqinise okuseleyo, osekulungele ukufa; ngokuba angiyifumananga imisebenzi yakho iphelele phambi kukaNkulunkulu. Ngakho-ke khumbula ukuthi wamukela kanjani wezwa kanjani, ubambelele uqine, uphenduke. Ngakho-ke uma ungaqapheli, ngiyakufikela njengesela, futhi awuyikwazi ukuthi yiliphi ihora engiyakufikela ngalo.’ IsAmbulo 3:1–3.

“Siyabona ukugcwaliseka kwalezi zixwayiso. Akukaze nanini imiBhalo igcwaliseke ngokuqinile njengalokhu.”

“Abantu bangamisa izakhiwo ezakheke ngobunono obukhulu, ezingashi emlilweni, kodwa ukuthinta okukodwa kwesandla sikaNkulunkulu, inhlanga eyodwa evela ezulwini, kuyosusa zonke iziphaphelo.

“Sekubuzwe ukuthi nginayo yini iseluleko enginganikeza sona. Sengivele nganikeza iseluleko uNkulunkulu anginike sona, ngethamba lokuvimbela ukuwa kwenkemba evuthayo eyayilengela phezu kweBattle Creek. Manje lokho engangikusaba sekufikile—izindaba zokusha kwesakhiwo se-Review and Herald. Lapho lezi zindaba zifika, angizange ngimangale, futhi angibanga namazwi engangingawakhuluma. Lokho ebengifanele ngikusho ngezikhathi ngezikhathi ngezexwayiso akubanga namphumela ngaphandle kokuqinisa labo abezwayo, futhi manje sengingasho kuphela ukuthi: Ngidabukile kakhulu, ngidabukile impela, ukuthi kwakudingeka ukuba lesi sigameko sifike. Kukhanyiswe ngokwanele. Ukuba lokho kwakulandelwe ngokwenza, bekungeke kusadingeka okunye ukukhanya.” Testimonies, volume 8, 97–99.

Isizukulwane sesibili sobu-Adventist asizange sibe ukunqoba, futhi ngokugcwaliseka kukaHezekeli isahluko sesishiyagalombili, ukuhlubuka kwaqhubeka kuphela kukhula kakhulu.

“Ngemiyalezo ebhaliwe nangomlilo iNkosi imemezele ukuthi ifuna abantu bayo baphume eBattle Creek. Kwangathi uNkulunkulu angasisiza ukuba sizwe izwi lakhe. Akusho lutho yini kithi ukuthi izikhungo zethu ezimbili ezinkulu eBattle Creek zasuswa ngomlilo? Ningase nithi, ‘Kodwa iSanitarium entsha ineziguli eziningi.’ Yebo; kodwa noma kwakunezinkulungwane eziningi zeziguli lapho, lokhu bekungeke kube yisizathu esisekela ukuthi abantu bakithi bakhe amakhaya eBattle Creek, bahlale khona.”

“Izilingo ziyanda. Abantu bayakwenqaba ukukhanya uNkulunkulu akuthumele eBufakazini boMoya wakhe, futhi bakhetha ukuzisungulela okwabo kanye namacebo abo. Ingabe abantu bazoqhubeka yini ukuzihlukanisa noNkulunkulu na? Ingabe kumelwe aveze ukungathokozi kwakhe ngendlela ecace nakakhulu kunaleyo asevele ekwenzile na?” Pamphlets, SpTB06, 45.

Abantu babe “zikhethela abakuqambile bona nezinhlalo zabo,” njengoba kwakumelwe ngabadala abangamashumi ayisikhombisa emakamelweni ezithombe kuHezekeli isahluko sesishiyagalombili, abamemezela bathi, “iNkosi ayisiboni.” INkosi yavusa umprofethikazi yammisa, yamnika “imibono evulekile” iminyaka engamashumi amane ngqo, kwaze kwaba ngu-1884. Yabeka uphawu lwayo phezu kwalesi siphu, ngokuba Yasinika futhi Yasiqeda emzini obizwa ngokuthi yiPortland, futhi Yasinika iminyaka engamashumi amane. Masinyane nje ngaphambi kokuphela “kwemibono evulekile” amadoda amadala aqala ukwehlisa amandla egunya leBhayibheli neleMoya Wesiprofetho ngo-1881 nango-1882. “Imibono evulekile” yase iphela-ke ngo-1884, futhi eminyakeni emine ukuhlubuka kukaKora, uDathani no-Abiramu kwaphindwa eNgqungqutheleni Jikelele ka-1888.

Ukuvukela kuka-1888 kwaveza ukwanda kokuvukela okwabonakala ngokungenelela kukaNkulunkulu ngokuqondile emlandweni wobu-Adventist baseLawodikea lapho eshisa umsebenzi wokunyathelisa nomsebenzi wezempilo. Nokho lezo zahlulelo eziqondile azizange zikunqande ukuvukela okwase kuqhubeka. Ngo-1919 kwabanjwa iNkomfa yeBhayibheli, lapho omunye wabavukeli abakhulu besizukulwane sesibili, uWilliam Warren Prescott, isazi semfundiso yenkolo esaqeqeshwa emanyuvesi obuProthestani obuhlubukayo, owayengumholi oyinhloko ekugqunguzeleni umbono kaSathane owawuthi “the daily” imele umsebenzi kaKristu wasendlini engewele, ethula uchungechunge lwezinkulumo.

Umlando wabonisa ukuthi kuleyo ngqungquthela yeBhayibheli ngo-1919, uPrescott wethula ivangeli elalihlanganisa ukususa yonke imfundiso eyisisekelo yomlayezo wesiprofetho wamaMillerite. Waze wazama nokususa izinsuku eziyizinkulungwane ezimbili namakhulu amathathu, kodwa akakwazanga ukuphumelela kulokho. Nokho wethula ivangeli elalingenalutho ngokuphelele ekuqondeni kwesiprofetho kwamaMillerite. Ivangeli lakhe lanqatshwa emhlanganweni, kodwa noma kunjalo labo baholi abayizimpumpithe banquma ukuthatha lolu chungechunge lwezethulo zakhe balwakhe lube yincwadi enesihloko esithi, The Doctrine of Christ. Leyo ncwadi yaba uphawu lokufika kwesizukulwane sesithathu se-Adventism yaseLawodikeya.

Le ncwadi imele elinye ivangeli kunelaseMillerite lencwadi kaHabakuki isahluko sesibili, futhi uPawulu uyasazisa ukuthi elinye ivangeli alilona ivangeli nhlobo.

Ngiyamangala ukuthi masinyane kangaka niphambukiswa nisuke kuye owanibizela emseni kaKristu niya kwelinye ivangeli; elingesilo elinye; kodwa bakhona abathile abaniphazamisayo, abafuna ukuhlanekezela ivangeli likaKristu. Kepha noma thina, noma ingelosi evela ezulwini, inganishumayeza elinye ivangeli kunalelo esalishumayela kini, makaqalekiswe. Njengalokho sike sasho ngaphambili, ngisho futhi manje futhi ngithi: Uma umuntu eshumayela kini elinye ivangeli kunalelo enalemukelayo, makaqalekiswe. Galathiya 1:6–9.

Isizukulwane sesithathu soBuvangeli bama-Adventist simelwe yisinengiso sesithathu sikaHezekeli lapho abesifazane bekhalela khona uThamusi. UThamusi wayengukulunkulu waseMesophothamiya ohlotshaniswa nokuzala kanye nemijikelezo yezitshalo. Ngezinye izikhathi uThamusi wayeveziwa njengomalusi noma njengensizwa, exhunyaniswa nezinkathi zonyaka eziguqukayo kanye nokukhula kwezitshalo zasemasimini. Ukufa kukaThamusi nokuvuka kwakhe okwalandela kwakuxhumene nekhalela lezolimo. Ngokwendaba yezingane kwane, uThamusi wayefa noma anyamalale ezinyangeni zasehlobo, okwakubonwa njengokumelela ukubona kwezitshalo ngesikhathi sokushisa nesomiso. Ukukhalela uThamusi kwakuwumkhuba wokulila owawuhlanganisa ukukhononda ngokufa noma ngokunyamalala kukaThamusi ezinyangeni zasehlobo, kulandelwe ukujabula ngokuvuka kwakhe, okwakufanekisela ukuvuseleleka kwezitshalo kanye nokuphila kwezolimo.

Ukukhala ngoThamusi kufanekisela umlayezo wemvula yokugcina ongowomgunyathi, okuyilokho ivangeli lika-W. W. Prescott elalimelela khona. Ukususwa kwesisekelo sesiprofetho, okwaqala ekuhlubukeni kuka-1863, kwafinyelela ezingeni ngo-1919 lapho ubu-Adventisti baseLawodikeya bavumela khona ukuba ivangeli lamanga limiswe. Lelo vangeli lamanga lalakhelwe ngokuphelele phezu kwendlela yokusebenza yobuProthestani obuhlubukileyo. Umakhi walo wokuqala kwakungu-W. W. Prescott, futhi njengakuWilliam Miller, ivangeli lamadoda womabili lalisekelwe ekuqondeni kwawo okuyisisekelo “kokwemihla ngemihla,” encwadini kaDaniyeli. Womabili la mavangeli amelwe esahlukweni sika-2 Thesalonika lapho uMiller aqala khona ukuthola ukuthi “okwemihla ngemihla” kwakumele ubuqaba. Kuleso siqephu kukhona isigaba esimelwe nguMiller, esamukela iqiniso elethulwa nguPawulu, kanye nesinye isigaba esingenalo uthando lweqiniso.

Esikhathini zokugcina kukhona isigaba esisodwa, esimelwe nguMiller, “esiqaphelayo” futhi samukele imvula yangemuva, kanti esinye isigaba, esimelwe nguPrescott, samukela inkohliso enamandla. Leyo nkohliso enamandla abayemukelayo isekelwe evangelini lamanga, elingeyona ivangeli nhlobo, futhi ikhomba umlayezo wamanga wemvula yangemuva. Ngakho-ke, isinengiso sesithathu sikaHezekeli singabesifazane (amabandla obu-Adventist baseLawodikeya), bekhalela uTamuzi. Izinyembezi zabo zasehlobo (imvula) zenzelwe ukuveza isithelo sesivuno.

Umehluko phakathi kwezinhlobo ezimbili zesigijimi semvula yamuva ugcewele kulo lonke iBhayibheli nakuMoya Wokuprofetha. IBhayibheli liphindaphinda ukuveza ukuthi imvula iyabanjwa kubantu abangalaleli.

Bathi, Uma indoda ilahla umkayo, yena ahambe kuyo, abe ngowenye indoda, ingabe iyobuyela yini kuye futhi? Lelo zwe alingangcoliswa kakhulu yini? Kepha wena uphinge ngezithandwa eziningi; nokho buyela futhi kimi, usho uJehova. Phakamisela amehlo akho ezindaweni eziphakemeyo, ubone lapho ongazange ulalwe khona. Ezindleleni ubuhlalele zona, njengomArabhiya ehlane; wangcolisa izwe ngobuphingi bakho nangobubi bakho. Ngakho-ke izihlambi zemvula ziye zabanjwa, futhi akubanga khona imvula yakamuva; kodwa wawunebunzi lesifebe, wenqaba ukuba namahloni. Jeremiya 3:1–3.

U-Adventismu waseLawodikeya waqala ukuziphatha njengesifebe ngo-1863, futhi kusukela lapho izihlambi zemvula zabanjwa. Bayenqaba ukuba namahloni ngokuvukela kwabo, futhi lokho kuswela ukuthobeka kuveza ibunzi lesifebe, kanti isifebe sesiprofetho seBhayibheli ngubupapa. Isizukulwane sesithathu yiso lapho kufezwa khona umsebenzi wokugcina wokulungiselela ukukhothamela uphawu lwesifebe saseRoma. Ukulungiselelwa kwesizukulwane sesine kufezwa esizukulwaneni sesithathu, ngomlayezo womgunyathi wemvula yamuva. Njengokuvukela kuka-1863, nokuvukela kuka-1888, ukuvukela kuka-1919 kuqondaniswe noSeptemba 11, 2001, ngoba lapho izakhiwo zaseNew York City ziwa ngaleso sikhathi ingelosi enamandla yesAmbulo seshumi nesishiyagalombili yehla futhi imvula yamuva eyiqiniso yaqala.

“Imvula yokugcina izokwehlela phezu kwabantu bakaNkulunkulu. Ingelosi enamandla iyakwehla ivela ezulwini, futhi umhlaba wonke uyokhanyiswa ngenkazimulo yayo.” Review and Herald, April 21, 1891.

Lapho imvula yokugcina iqala, amadoda amadala e-Adventism yaseLawodisiya ayengeke ayiqaphele njengemvula yokugcina, ngoba ayefundiswe ngokujulile umlayezo wamanga wemvula yokugcina, omelelwa nguHezekeli njengabesifazane abakhala ngoThamusi, futhi ekusetshenzisweni kwawo njengomlayezo wokuthula nokulondeka.

“Yilabo kuphela labo abaphila ngokuvumelana nokukhanya abanako abayokwamukela ukukhanya okukhulu. Ngaphandle kokuba nsuku zonke siqhubekela phambili ekubonakaliseni ubuhle bokuziphatha bobuKristu obusebenzayo, asiyikuwabona ukubonakaliswa kukaMoya oNgcwele emvuleni yakamuva. Kungenzeka ukuba inela ezinhliziyweni ezisizungezile yonke indawo, kodwa thina asiyikukuqaphela noma ukukwamukela.” Testimonies to Ministers, 507.

Kwakungenakwenzeka ukuba abalindi babantu baqaphele ukufika kwemvula yokugcina, ngoba ivangeli labo lamanga lemvula yokugcina yamanga laliphika ukuthi kungenzeka kube khona noma yikuphi ukubonakaliswa kwamandla kaNkulunkulu njengalokho okwake kwaba khona ezikhathini zangaphambili.

“Emabandleni kuyakuba khona ukubonakaliswa okumangalisayo kwamandla kaNkulunkulu, kodwa lokho ngeke kwehlele phezu kwalabo abangazange bazithobe phambi kweNkosi, bavule umnyango wenhliziyo ngokuvuma izono nangokuphenduka. Ekubonakaliseni kwalawo mandla akhanyisa umhlaba ngenkazimulo kaNkulunkulu, bayobona kuphela into okuthi ngobumpumputhe babo bayicabange njengengozi, into ezovusa ukwesaba kwabo, futhi bayoziqinisa ukuba bayiphikise. Ngenxa yokuthi iNkosi ayisebenzi ngokwemibono yabo nangokulindela kwabo, bayowuphikisa umsebenzi. ‘Kungani,’ besho, ‘singeke sazi uMoya kaNkulunkulu, thina esesineminyaka eminingi sisebenza emsebenzini?’—Ngoba abazange

basabele ezixwayisweni, ekunxusweni kwemiyalezo kaNkulunkulu, kodwa baphikelela bethi, ‘Ngicebile, ngandisiwe ngezimpahla, futhi angisweli lutho.’ Ithalente, ulwazi olude, akuyikwenza abantu babe yimizila yokukhanya, ngaphandle kokuba bazibeke ngaphansi kwemisebe ekhanyayo yeLanga lokuLunga, futhi babizwe, bakhethwe, balungiswe ngokwethweswa kukaMoya oNgcwele. Lapho abantu abaphatha izinto ezingcwele bezithoba ngaphansi kwesandla esinamandla sikaNkulunkulu, iNkosi iyobaphakamisa. Iyobenza babe ngabantu bokuqonda—abantu abacebile ngomusa kaMoya wayo. Izici zabo eziqinile, zobugovu, zohlobo lwesimilo sabo, inkani yabo, kuyobonakala ekukhanyeni okukhanya kuvela ekuKhanyeni kwezwe. ‘Ngizakuza kuwe masinyane, ngisuse uthi lwakho lwesibani endaweni yalo, uma ungaphenduki.’ Uma nifuna iNkosi ngayo yonke inhliziyo yenu, iyakutholakala kini.” Review and Herald, December 23, 1890.

Abadala kuHezekeli isahluko sesishiyagalombili bamukela ivangeli lokuthula nokulondeka ngo-1919, futhi kwathi lapho kufika uSeptemba 11, 2001, isithelo salokho kuvukela okwakwande ngokukhula sabonakaliswa ekungakwazini kwabo ukubona ukufika kwemvula yamuva. Emlandweni oqala ngesikhathi sokuphela ngo-1989, uNkulunkulu waphinda ukunyakaza kwamaMillerite ngokunembile kwaze kwaba segameni ngalinye. UMiller wayeyisibonakaliso sika-Eliya, futhi u-Eliya wayetshela u-Ahabi ngokuqinile ukuthi kwakungeke kube khona mvula, ngaphandle kwangezwi lika-Eliya.

Sizoqhubeka nokuhlola kwethu isizukulwane sesithathu se-Adventism esihlokwani esilandelayo.

“Ibanga labantu abangazizwa bedabukile ngenxa yokwehla kwabo ngokomoya, futhi abangakulileli izono zabanye, bayoshiywa bengenalo uphawu lukaNkulunkulu. INkosi iyala izithunywa zayo, amadoda anezikhali zokubulala ezandleni zawo, ithi: ‘Hambani nimlandele phakathi komuzi, nibulale; lingahawukeli iso lenu, futhi ningabi nasihawu; bulalani niphelise abadala nabancane, izintombi, nabantwanyana, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale endaweni yami engcwele. Khona baqala ngamadoda amadala ayengaphambi kwendlu.’

“Lapha sibona ukuthi ibandla—indlu engcwele yeNkosi—laba ngelokuqala ukuzwa isibhaxu sentukuthelo kaNkulunkulu. Amadoda amadala, lawo uNkulunkulu ayewanike ukukhanya okukhulu futhi ayemi njengabalindi bezithakazelo zomoya zabantu, ayeyiphulile ithemba lawo. Ayethathe isikhundla sokuthi akumelwe silindele izimangaliso nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zangaphambili. Izikhathi seziguqukile. La mazwi aqinisa ukungakhulwa kwawo, futhi athi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inomusa kakhulu ukuba ivakashele abantu bayo ngokwahlulela. Kanjalo ‘Ukuthula nokulondeka’ kuyisililo esivela emadodeni angeke aphinde aphakamise izwi lawo njengecilongo ukuze abonise abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ebezingafuni ukukhonkotha yizo ezizwa impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, izintombi, nabantwana abancane babhubha bonke kanyekanye.”

“Izinengiso ababethembekileyo ababebubula futhi bekhala ngenxa yazo yizo zonke ezazingabonakala ngamehlo anomkhawulo; kodwa izono ezimbi kakhulu kunazo zonke, lezo ezavusa umona kaNkulunkulu omsulwa nongcwele, zazingembuliwe. UMhloli omkhulu

wezinhliziyu uyasazi sonke isono esenziwa ekusithekeni ngabenza okubi. Laba bantu bagcina bezizwa bephephile ezinkohlisweni zabo futhi, ngenxa yokubekezela kwaKhe, bathi iNkosi ayiboni, bese benza sengathi Ulishiyile umhlaba. Kodwa Uyakuveza ukuzenzisa kwabo, futhi Uyakwembulela abanye lezo zono ababeqikelela kakhulu ukuzifihla.”

“Akukho ukuphakama kwesikhundla, isithunzi, noma ukuhlakanipha kwezwe, futhi akukho ndawo emsebenzini ongcwele, okuyakuvikela abantu ekunikeleni izimiso zabo uma beshiyelwa ezinhliziyweni zabo ezikhohlisayo. Labo ababebhekwe njengabafaneleyo nabalungileyo babonakala bengabaholi ekuhlubukeni nasebeyizibonelo ekungabi nandaba nasekusebenziseni kabi izihe zikaNkulunkulu. Inkambo yabo embi angeke asayibekezelele, futhi ngolaka lwaKhe ubaphatha engenasihe.”

“Kungokungabaza lapho iNkosi isusa ubukhona bayo kulabo ababusiwe ngokukhanya okukhulu, nabazwile amandla ezwi ekukhonzeni abanye. Bake baba yizinceku zayo ezithembekileyo, zathandwa ngobukhona bayo nangokuqondisa kwayo; kodwa basuka kuyo base beholela abanye ekudukeni, ngakho-ke balethwa ngaphansi kokungathokozi kukaNkulunkulu.” Testimonies, volume 5, 211, 212.