

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalolunye Nesishiyagalolunye

Izinsuku Zokugcina kanye Nokwahlulelwa KukaNkulunkulu: Ukwambulwa Kokuqonda Okungokwesiprofetho

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2024-02-29

“Izinsuku zokugcina” zimelela ukumemezelwa kokuvulwa kokwahlulela ekuhambeni kwengelosi yokuqala, futhi ekuhambeni kwengelosi yesithathu, kumenyezelwa ukuvalwa kokwahlulela. “Ezinsukwini zokugcina” abantu bakaNkulunkulu bavuswa, futhi bayavuswa, ukuze bamemezele ukwahlulela kukaNkulunkulu; kodwa ukuze umuntu abe yisithunywa sokwahlulela kukaNkulunkulu, kumelwe akuqonde ukwahlulela. Isici esiyinhloko se-Adventism yaseLawodikeya, kokubili isigaba sabafundileyo nesigaba sabangafundile, siwukuthi abakwazi ukwahlulela kukaNkulunkulu. Bonke abaprofethi bakhuluma ngokuqondile kakhulu ngezinsuku zokugcina kunangezinsuku ababebuphila kuzo.

“Umprofethi ngamunye wasendulo akakhulumanga kakhulu ngenxa yesikhathi sakhe kunangenxa yesethu, ukuze ukuprofetha kwabo kusebenze kithi. ‘Kepha zonke lezi zinto zabelehle bona zaba yizibonelo; futhi zalotshwa ukuze zixwayise thina, esehlelwe ukuphela komhlaba.’ 1 Korinte 10:11.” Selected Messages, incwadi 3, 338.

Bonke abaprofethi bayavumelana bodwa, ngakho-ke iziprofetho zabo zonke ziveza umfanekiso ofanayo, futhi lowo mfanekiso ungowezinsuku zokugcina, okuyizinsuku zokwahlulela.

Imimoya yabaprofethi iyalawulwa ngabaprofethi. Ngokuba uNkulunkulu akasuye umsunguli wesiphithiphithi, kodwa owokuthula, njengasemabandleni onke abangcwele. 1 Korinte 14:32, 33.

IJerusalema embonweni kaHezekeli oqala esahlukweni sesishiyagalombili, iyibandla likaNkulunkulu, eliyibandla labaSeventh-day Adventist laseLawodisiya ezinsukwini zokugcina. Izahluko zesishiyagalombili nesesishiyagalolunye zikaHezekeli ziveza izigaba ezimbili zabakhulekeli ekuphetheni kokwahlulelwa kwendlu kaNkulunkulu. Esinye isigaba simelwe ngamadoda amadala angamashumi amabili nanhlanu akhothamela ilanga, kodwa labo ababubulayo bakhale ngenxa yezinengiso ezenziwa ebandleni nasezweni, bamukela uphawu lukaNkulunkulu. Esahlukweni seshumi nanye, umbono kaHezekeli uyaqhubeka nomfanekiso wokujeziswa kwalawo madoda angamashumi amabili nanhlanu akhothamela ilanga.

Ngaphezu kwalokho umoya wangiphakamisa, wangiletha esangweni elingasempumalanga lendlu kaJehova, elibheke ngasempumalanga; bheka, emnyango wesango kwakukhona amadoda angamashumi amabili nanhlanu; phakathi kwawo ngabona uJahazaniya indodana ka-Azuri, noPelathiya indodana kaBenaya, izikhulu zabantu. Wayesethi kimi: Ndodana yomuntu, lawa ngamadoda aceba okubi, anikeza iseluleko esibi kulo muzi; athi: Akusona isikhathi esiseduze; masakhe izindlu; lo muzi uyimbiza, thina siyinyama. Ngakho-ke profetha

ngokumelene nawo, profetha, ndodana yomuntu. Umoya kaJehova wase uwelela phezu kwami, wathi kimi: Khuluma; usho kanje uJehova: Nihlume kanjalo, nina ndlu ka-Israyeli; ngokuba ngiyakwazi izinto ezifika emqondweni wenu, zonke zazo. Nandisile ababulewe benu kulo muzi, nagwalisa imigwaqo yawo ngabafuleyo. Ngakho-ke usho kanje uJehova uNkulunkulu: Ababulewe benu enibabeke phakathi kwawo, bona bayinyama, nalo muzi uyimbiza; kodwa mina ngiyonikhipha phakathi kwawo. Nalesaba inkemba; mina ngiyoletha inkemba phezu kwenu, usho uJehova uNkulunkulu. Ngiyonikhipha phakathi kwawo, ngininikele ezandleni zabezizwe, ngenze izahlulelo phakathi kwenu. Hezekeli 11:1–9.

IJerusalema ichazwa njenge“bhodwe,” kuthi abantu baseJerusalema babe “inyama” ephakwa ebhodweni, eliyimbiza. Ukwahlulela kwababi okwenziwa yizingelosi ezinezikhali zokubhubhisa ezandleni zazo, ngesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane (ngokuba uDade White uthi ukubekwa uphawu kukaHezekeli isahluko sesishiyagalolunye kuyefana nokubekwa uphawu kweSambulo isahluko sesikhombisa), kuhlenganisa iqiniso lokuthi ababi bayasuswa eJerusalema. Emthethweni weSonto osuzayo maduze, iJerusalema elingokomoya liyohlanzwa futhi liphakanyiswe libe yisibonakaliso ngaphezu kwazo zonke izintaba.

Kuyakuthi ezinsukwini zokugcina intaba yendlu kaJehova iyakusimiswa esiqongweni sezintaba, iphakanyiswe ngaphezu kwamagquma; zonke izizwe ziyakugobhozela kuyo. Abantu abaningi bayakuya bathi: Wozani, sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; uyakusifundisa ngezindlela zakhe, sihambe ezindleleni zakhe; ngokuba eSiyoni kuyakuphuma umthetho, nezwi likaJehova eJerusalema. Isaya 2:2, 3.

Ukuhlanzwa okwenzelwa iJerusalema ngesikhathi somthetho weSonto, kungukususwa kwama-Adventist aseLawodikeya, kube sekusele kuphela ama-Adventist aseFiladelfiya. Isakhiwo esisemthethweni senhlangano sibe sesiphelile, ngokuba uhulumeni wase-United States uyinhlangano ephethe ekuhlelweni okusemthethweni okwenziwa ngo-1863, futhi lapho uhulumeni wase-United States ephoqelela ukugcinwa kweSonto ezweni, isakhiwo senhlangano sebandla lama-Seventh-day Adventist siyachithwa ngokomthetho, noma mhlawumbe igama laso liguqulwe ngokomthetho libe yinto ehambisana nohlelo lwebandla lama-Sunday Adventist.

Lapho ababi baseJerusalema bekhishwa ebhodweni, yizingelosi ezibhubhisayo, ibandla lama-Adventist laseLawodikeya liyaphela, kuthi ukunyakaza kwaseFiladelfiya kube yiJerusalema elingokomoya eliphakanyiswa njengophawu. UMika ukhuluma namadoda asendulo, u-Isaya awabiza ngokuthi amadoda adelelayo abiza ukukhanya ngokuthi ubumnyama nobumnyama ngokuthi ukukhanya, futhi ngombuzo ukhomba ukuthi amadoda asendulo kwakufanele ukuba ayazi “ukwahlulela.” Kwakufanele ukuba ayesazi isikhathi sokuhanjelwa kwawo.

Ngase ngithi, Yizwani, ngiyancenga, nina baholi bakaJakobe, nani zikhulu zendlu yakwa-Israyeli; akusikho yini okwenu ukwazi ukwahlulela? Nina enizonda okuhle, nithande okubi; enihlwatha isikhumba sabo emizimbeni yabo, nenyama yabo emathanjeni abo; enidla futhi inyama yabantu bami, nibahlinze isikhumba sabo; nehlephule amathambo abo, nibaqathe babe yizicucu, njengokwembiza, nanjengenyama ephakathi kwegedlela. Mika 3:1–3.

UNkulunkulu wayehlose, futhi usaqhubeka ehlose, ukuba abantu baKhe bezinsuku zokugcina “bakwazi ukwahlulela,” futhi ukwahlulela akusiyo imiqondo eyodwa kuphela. Kungumlando oqhubekayo, onezingxenye eziningana nezimpawu ezithile zomgwaqo. Kuyisikhathi sesiprofetho esaqala ngo-1798, futhi siyaqhubeka kuze kube sekupheleni kweminyaka eyinkulungwane. Kokubili kuwukwahlulela okuphenyayo nokokufeza isinqumo. Kwenziwa phezu kwawo wonke umuntu owake waphila emhlabeni, kanye nasezingelosini ezaxoshwa ezulwini. Izikhathi zokwahlulela ziyingxenye ebalulekile yokuqonda kwabathembekileyo bakaNkulunkulu ezinsukwini zokugcina, ngoba impendulo embuzweni kaMika ithi, “yebo, u-Israyeli kumelwe aqonde ukwahlulela.”

UJeremiya uveza ukuthi amadoda amadala aseJerusalema ezinsukwini zokugcina amelela ukuphelela “kokuhlehla okungapheli,” njengoba kumelwe yizizukulwane ezine zokuvukela eziya zikhula, ezifanekiselwa yizinengiso ezine eziya zikhula zesahluko sesishiyagalombili sikaHezekeli. UJeremiya uveza ukuthi amadoda amadala agaxekele ekusebenzelaneni nemimoya, ngokuba “akhonza” “ilanga, inyanga, nalo lonke ibutho lasezulwini.” Uveza ukuthi ayakuba “okuwa, angabe esavuka,” ngokuba “alilahlile izwi likaJehova.” Ngalezi zimpawu uJeremiya uveza ukuthi “abantu abawazi umthetho kaJehova.”

Ngaleso sikhathi, usho uJehova, bayakukhipha amathambo amakhosi akwaJuda, namathambo ezikhulu zakhe, namathambo abapristi, namathambo abaprofethi, namathambo abakhileyo eJerusalema, emathuneni abo; bawendlalele phambi kwelanga, nenyanga, nalo lonke ibutho lasezulwini, ababelithanda, abalikhonzayo, ababehamba belilandela, abalifuna, abalikhuleka; awayikubuthelwa ndawonye, futhi awayikungcwatshwa; ayakuba njengomquba ebusweni bomhlaba. Ukufa kuyakukhethwa kunokuphila yibo bonke abaseleyo kulolu sizukulwane esibi, abaseleyo kuzo zonke izindawo engibaxoshele kuzo, usho uJehova Sebawoti. Futhi uyakuthi kubo: Usho kanje uJehova: Ingabe bayakuwa, bangabe besasukuma na? ingabe umuntu uyaphenduka ahambe, angabe esabuya na? Pho kungani laba bantu baseJerusalema behlehla ngokuhlehla okuphakade na? babambelela enkokhweni, bayala ukubuyela. Ngalalela, ngezwa, kodwa kabakhulumanga okuqondileyo; akekho umuntu owaphenduka ebusweni bakhe, ethi: “Ngenzeni na?” yilowo nalowo waphendukela endleleni yakhe, njengehashi eligijimela empini. Yebo, nonogolantethe esibhakabhakeni uyazazi izikhathi zakhe ezimiselayo; nejuba, nonqonqotha, nenkonjane kuyasigcina isikhathi sokufika kwako; kodwa abantu bami abayazi imithetho kaJehova. Nisho kanjani ukuthi: “Sihlakaniphile, nomthetho kaJehova unathi”? Bhekani, impela bawenzele ize; usiba lwababhali lube yize. Izihlakaniphi zihlanjiwe; zethukile, zibanjwe; bhekani, ziyalile izwi likaJehova; pho kukuphi ukuhlakanipha okukuwo? Jeremiya 8:1–9.

Esahlukweni sesihlanu, uJeremiya ubabiza ngokuthi “bayiziwula” labo abangawazi ukwahlulela kweNkosi.

Gijimani niye phambili emigwaqweni yaseJerusalema, nibone manje, nazi, nifune ezigcawini zalo ezibanzi, uma ningathola umuntu, uma kukhona owenza ukwahlulela, ofuna iqiniso; khona-ke ngiyakulithethelela. Futhi nakuba bethi, “INkosi iyaphila,” nokho bafunga amanga impela. O Jehova, amehlo akho awabhekile yini eqinisweni na? Ubashayile, kodwa abazange balile; ubaqedile, kodwa benqaba ukwamukela ukuqondiswa: benza ubuso babo baba lukhuni

kunedwala; benqaba ukuphenduka. Ngakho ngathi, Impela laba bangabampofu; bayiziwula; ngoba abayazi indlela kaJehova, nokwahlulela kukaNkulunkulu wabo. Jeremiya 5:1–4.

Ezinsukwini zokugcina ubu-Adventist baseLawodikeya, labo abamelwe njengezintombi eziyiziwula emzekelisweni wezintombi eziyishumi, uDadewethu White athi zimelela “isipiliyoni sabantu bama-Adventist,” “abazi indlela kaJehova, nokwahlulela kukaNkulunkulu wabo.” Esahlukweni esilandelayo uJeremiya uveza ukuthi “indlela” kaJehova “yizindlela zasendulo,” kodwa ubu-Adventist baseLawodikeya obuyiziwula bayenqaba ukuhamba kuyo, noma ukulalela ukukhala kwecilongo. “Icilongo” liwuphawu lokwahlulela, okuyinto, kambe, ubu-Adventist baseLawodikeya obuyiziwula abangayazi.

Kanjalo usho uJehova ukuthi: Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Ikuphi indlela enhle? nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bathi: Asiyikuhamba ngayo. Futhi ngamisa abalindi phezu kwenu, ngithi: Lalelani ukukhala kwecilongo. Kepha bathi: Asiyikulalela. Ngakho-ke yizwani, nina zizwe, wazi, wena bandla, okuphakathi kwabo. Yizwa, wena mhlaba: bheka, ngiyakwehlisela lobu bubi phezu kwalaba bantu, okuyisithelo semicabango yabo; ngokuba abalalelanga amazwi ami, nomthetho wami bawenqabile. Jeremiya 6:16–19.

“Ububi” obulethwa phezu “kwebandla” elalenqaba “ukulalela ukukhala kwecilongo,” nokuba “lihambe” “ezindleleni zakudala,” lapho “ukuphumula” kwemvula yokucwenga yangasekugcineni kwakuyotholakala khona, buvela lapho “ibandla” “lenqaba umthetho waKhe” ngesikhathi somthetho weSonto osuzofika maduzane.

Ukusetshenziswa okuphindwe kathathu kuka-Eliya kukhomba umsebenzi wesithunywa nowenhlangothi ngesikhathi sokwahlulela kwesigungu esiphezulu, okuqala ngomthetho weSonto ozayo maduze. Okuhlobene eduze nokusetshenziswa okuphindwe kathathu kuka-Eliya wokusetshenziswa okuphindwe kathathu kwesithunywa esilungisa indlela yeSithunywa Sesivumelwano. Ukusetshenziswa okuphindwe kathathu kwesithunywa esilungisa indlela kukhomba umsebenzi ngesithunywa nangenhlangothi ngesikhathi sokwahlulela kophenyo. Isithunywa esilungisa indlela, no-Eliya, kuyizisetshenziswa eziphindwe kathathu ezihlobene eduze, njengoba kunjalo nangokusetshenziswa okuphindwe kathathu kweRoma kanye nokusetshenziswa okuphindwe kathathu kokuwa kweBabiloni, kodwa kunezihlukaniso ezibalulekile ezihlotshaniwa nokwahlulela kukaNkulunkulu.

Ukusetshenziswa okuphindwe kathathu kuka-Eliya nokusetshenziswa okuphindwe kathathu kwesithunywa esilungisa indlela yeSithunywa seSivumelwano kuhlotshaniwa nemisebenzi emibili ehlukile yokwahlulela ezezwa nguNkulunkulu, ngesithunywa saKhe asikhethileyo nangokunyakaza okuhlanganyela nomlayezo wesithunywa. Leyo misebenzi emibili ihlotshaniwa nezikhathi ezimbili ezehlukile zokwahlulela, nakuba kukhona ukugqagqana phakathi kwezimpawu.

Umsebenzi ka-Eliya wesithathu nowokugcina uhlobene nokwahlulela okwenziwayo kwenyunyana enezinhlangothi ezintathu yeBhabhiloni lesimanje, kanti umsebenzi wesithunywa esilungisa indlela uhlobene nokwahlulela kophenyo nokuhlazwa kwabantu bakaNkulunkulu. UMalaki

isahluko sesithathu wethulwa ngevesi lokugcina lesahluko sesibili.

Nimdiniwe uJehova ngamazwi enu. Nokho nithi: Simdinise ngani na? Lapho nithi: Wonke owenza okubi muhle emehlweni kaJehova, futhi uyathokoza ngabo; noma nithi: Uphi uNkulunkulu wokwahlulela na? Bhekani, ngiyakuthuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; futhi iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yebo, isithunywa sesivumelwano enithokoza ngaso; bhekani, siyakuza, usho uJehova Sebawoti. Kodwa ngubani ongamelana nosuku lokuza kwaso? Futhi ngubani oyakuma lapho sivela? Ngokuba sinjengomlilo womncibilikisi, nanjengensipho yabawashi; futhi siyakuhlala njengomncibilikisi nomhlanzi wesiliva; siyakubahlanza amadodana kaLevi, sibahlanze njengegolide nesiliva, ukuze banikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda noweJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakudala. Malaki 2:17–3:4.

Ezinsukwini zokugcina, ngokobufakazi bukaMalaki, uNkulunkulu ukhathele ubu-Adventisti baseLawodikeya ababambelele ekuvukeleni kuka-1888. Ukuvukela kuka-1888 kwakufanekiselwa ukuvukela kukaKora, noDathani no-Abiramu, futhi impikiswano yemfundiso ekuvukeleni kukaKora yayimayelana nokuthi labo abenza okubi baselungile yini emehlweni eNkosi.

UKora, indodana ka-Ishari, indodana kaKohati, indodana kaLevi, kanye noDathani no-Abhiramu, amadodana ka-Eliyabi, no-Oni, indodana kaPelethi, amadodana kaRubeni, bathatha amadoda; base bevukela uMose, benabathile kubantwana bakwa-Israyeli, izikhulu zomhlangano ezingamakhulu amabili namashumi amahlanu, ezidumile ebandleni, amadoda anodumo; bahlangana ndawonye bamelana noMose no-Aroni, bathi kubo: Nizithathela okuningi kakhulu, lokhu ibandla lonke lingcwele, yilowo nalowo kubo, futhi uJehova uphakathi kwabo; pho kungani-ke niziphakamisela ngaphezu kwebandla likaJehova? Numeri 16:1–3.

Ezinsukwini zokugcina, uNkulunkulu ukhathele ubu-Adventism baseLawodikeya ababambelele ekuhlubukeni kwango-1957, okuyinto nje eyisibonakaliso sokubonakaliswa kokuhlubuka kwango-1888, okwafakwa esitatimendeni esisemthethweni. Incwadi ethi, Questions on Doctrine yagxilisa ekuhlubukeni okusemthethweni ukuhlubuka kwango-1888, okwakuyimpindaphindo yokuhlubuka kukaKora, uDathani no-Abhiramu, ngokobufakazi bengelosi eyayala uDadewethu White ukuthi kumele ahlale engqungqutheleni yango-1888, ukuze aqophe ukuphindwa komlando wokuhlubuka kukaKora. Amadoda angamakhulu amabili namashumi amahlanu adumile ahlangana noKora, uDathani no-Abhiramu, emelana noMose, ummeleli kaNkulunkulu, kulokho kuhlubuka.

Amadoda angamashumi amabili nanhlanu akhothamela ilanga kuHezekeli isahluko sesishiyagalombili amelela isishiyagalolunye, noma okweshumi, samadoda angamakhulu amabili namashumi amahlanu ayeshisa imphepo ekuhlubukeni kukaKora, uDathani no-Abiramu, okwafanekisela abaholi bokuhlubuka kwango-1888, okwahlulela ngokusemthethweni ukuhlubuka kwabo kwezimfundiso ngo-1957 ngokushicilelwa kwencwadi ethi Questions on Doctrine.

Ukuvukela kukaKora, noDathani, no-Abiramu kwenqaba “ukwahlulela” uNkulunkulu ayekwenzile, okwababeka icala lokuzula ehlane iminyaka engamashumi amane. U-Adventism

waseLawodikeya waqala ukuzula ehlane laseLawodikeya ngo-1863, emva kokuba benqabile umlayezo waseLawodikeya owawethulwe ngo-1856, owaveza ukwahlulela kokuzula ehlane eminye iminyaka eminingi, ngenxa yokuswela kwabo ukholo. Ekuvukeleni kwango-1888, babesengazimisele ukwamukela umlayezo waseLawodikeya owaletshwa ngabaDala uJones noWaggoner.

Labo abavukela ngo-1888 abazange benqabe kuphela igunya elingokomoya labaDala uJones noWaggoner, kodwa futhi negunya lomprofethikazi u- Ellen White kanye negunya likaMoya oNgcwele, ngoba benza ngokomqondo wokuthi lonke ibandla lalingcwele ngokulinganayo.

Ngo-1863, babebuyele ukuyodla kanye nomprofethi wamanga waseBethel, futhi ngokwenza lokho bagcina bemukele incazelo yensindiso eyayimelelwa ukuvukela kukaKora, base begcina sebegxilisa ngokusemthethweni le mfundiso yamanga encwadini ethi, Questions on Doctrine. Leyo mfundiso iyincazelo yamanga “yokulungisiswa ngokukholwa.”

Ukuhlubuka kwango-1863 kwaba yisiqalo sokwenqatshwa kwamagugu kaMiller ayevezwe ematafuleni amabili kaHabakuki. KuHabakuki isahluko sesibili, “inkulumo-mpikiswano” yevesi lokuqala ekugcineni iveza izigaba ezimbili zabakhulekeli ezibonakaliswa ngokungavumelani kwazo mayelana nomlayezo owabambezeleka.

Bheka, umphefumulo wakhe ophakanyisiwe awuqondile kuye; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:4.

“Ukukholwa” “kwabalungileyo” “engxoxweni” kaHabakuki isahluko sesibili, kwakusekelwe phezu “kombono” owawubhalwe ngokucacileyo ematsheni. Ekuvukeleni kuka-1863, isinyathelo sokuqala sokususa lokho okwakubhalwe ematsheni safezwa yilabo ababengasenakho ukukholwa “kwabalungileyo.” Ukuvukela kuka-1863 kwamele imbewu yokuqala yokuvukela okwabe sekugcineni kubethela emthethweni incazelo yamanga yemfundiso yokulungisiswa ngokukholwa ngo-1957.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“INkosi ngomusa waYo omkhulu yathumela umyalezo oyigugu kakhulu kubantu baYo ngoBadala uWaggoner noJones. Lo myalezo wawuwukuletha ngokugqame kakhulu phambi kwezwe uMsindisi ophakanyisiwe, umhlatshelelwe wezono zezwe lonke. Wawuveza ukulungisiswa ngokukholwa kuMmeli oqinisekileyo; wawumema abantu ukuba bamukele ukulunga kukaKristu, okubonakaliswa ekulaleleni yonke imiyalo kaNkulunkulu. Abanengi base belahlekelwe ukumbona uJesu. Babedinga ukuba amehlo abo aqondiswe ebuntwini baKhe bobuNkulunkulu, ekufanelekeleni kwaKhe, nasothandweni lwaKhe olungaguqukiyo ngomndeneni wesintu. Wonke amandla anikelwe ezandleni zaKhe, ukuze Ahlukanisele abantu izipho ezicebileyo, enikeza umsebenzi womuntu ongenakusiza isipho esingenakulinganiswa sokulunga kwaKhe uqobo. Lona ngumlayezo uNkulunkulu ayala ukuba unikezwe izwe. Ungumyalezo wengelosi yesithathu, okumelwe umenyezelwe ngezwi elikhulu, uhambe kanye nokuthululwa koMoya waKhe ngesilinganisano esikhulu.” Testimonies to Ministers, 91.

“Iqiniso lalesi sikhathi, umlayezo wengelosi yesithathu, kufanele umenyezelwe ngezwi elikhulu, okusho ngamandla andayo, njengoba sisondela esivivinyweni esikhulu sokugcina.” The 1888 Materials, 1710.

“Isikhathi sokuvivinywa sesisiphezu kwethu, ngoba ukumemeza okukhulu kwengelosi yesithathu sekuqalile kakade ekwambulweni kokulunga kukaKristu, uMhlengi othethelela izono. Lokhu kungukuqala kokukhanya kwengelosi inkazimulo yayo eyakugcwalisa umhlaba wonke.” Selected Messages, incwadi 1, 362.

“Invula yokugcina izokwehla phezu kwabantu bakaNkulunkulu. Ingelosi enamandla iyakwehlela ivela ezulwini, futhi umhlaba wonke uyakukhanyiswa yinkazimulo yayo.” Review and Herald, April 21, 1891.