

IRoma Imisa Umbono — Inani Lesine

Ukuvuselela Iimpikiswano Zangaphambili: Umzabalazo Ngentlambululo Yeziprofeto Kwi-Adventism

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Silunyukisiwe kwangaphambili ukuba “iimpikiswano zakudala” ziya kuphinda zivuselelwe ngemihla yokugqibela.

“Kwimbali nakwisiprofeto iLizwi likaThixo libonisa ungquzulwano olude oluqhubekayo phakathi kwenyaniso nempazamo. Olo ngquzulwano lusekaqhuba. Ezo zinto bezikho ziya kuphinda zenzeke. Iimpikiswano zakudala ziya kuvuselelwa, yaye iingcamango ezintsha ziya kuhlala zivela.” Selected Messages, incwadi 2, 109.

Ngokungaguqukiyo ezo mpikiswano zakudala zazilinge likaSathana lokujongela phantsi indima yeRoma yangoku, kuba yiRoma yobupapa yemihla yokugqibela emisa umbono. Kukho imizekelo emininzi yale nyaniso kwimbali yobu-Adventist. Owokuqala yayiyimpikiswano phakathi kwamaProtestanti namaMillerite njengoko imelwe kwitshathi yoovulindlela ka-1843. Ekuphela kwento ekubhekiswa kuyo kwitshathi engcwele yoovulindlela ka-1843, eyathi “yayalelwa yiNkosi yaye ayifanele ukuguqulwa,” eyayingesosalathiso esithe ngqo kwinyaniso yesiprofeto yelizwi likaThixo, yayikukubonakaliswa kwempikiswano yamaMillerite namaProtestanti alo xesha. AmaProtestanti amchaza “abaphangi babantu bakho” bakaDaniyeli isahluko seshumi elinanye, ivesi yeshumi elinesine, njengoAntiochus Epiphanes, ngoxa amaMillerite ayesazi ukuba yayiyiRoma.

“164 Ukufa kuka-Antiochus Epiphanes, owayengazange, kambe ke, amelane neNkosana yeenkosana, njengoko wayesele eneminyaka eli-164 efile phambi kokuba iNkosana yeenkosana izalwe.” 1843 Pioneer Chart.

Emva koko kwabakho impikiswano phakathi kukaJames White noUriah Smith malunga nokuchongwa okuchanekileyo “kokumkani wasemntla” kuDaniyeli isahluko seshumi elinanye. UJames wayechanile ekuchongeni “ukumkani wasemntla” kwiindinyana zokugqibela zikaDaniyeli 11 njengeRoma yobupopu, okanye njengoko ndiyibiza mna, iRoma yanamhlanje. USmith wathi “ukumkani wasemntla” kaDaniyeli isahluko se-11, ivesi yama-36, yayiyiFransi engenaThixo.

“IVESI 36. Kwaye ukumkani uya kwenza ngokwentando yakhe; aze aziphakamise, azenze mkhulu ngaphezu kwawo wonke uthixo, aze athethe izinto ezimangalisayo nxamnye noThixo woothixo, aze aphumelele ade umsindo ugqitywe; kuba okumiselweyo kuya kwenziwa.

“Ukumkani oziswe apha akanakubhekisa kwigunya elinye nelo belisandul’ ukukhankanywa; oko kukuthi, igunya lopopu; kuba iinkcazelo ezithile aziyi kulunga xa zisetyenziswa kolo gunya.” Uriah Smith, Daniel and Revelation, 292.

USmith wafaka olwakhe “utoliko lwabucala” xa wayesithi, “Ukumkani apha oziswa phambili akanakuthetha igunya elo lalinikwe ingqalelo okokugqibela; oko kukuthi, igunya lobupopu; kuba iinkcukacha ezichazwayo aziyi kuhambelana ukuba zisetyenziswe kwelo gunya.” Ilizwi likaThixo alize lisilele, yaye ngokwegrama akuchanekanga ukusebenzisa ingcinga yomntu ukuphika isakhiwo esicacileyo segramma sesi sicutshulwa. Ivesi ithi “nokumkani” nto leyo efuna ukuba ukumkani ochongwayo abe ngulo ukumkani mnye umelweyo kwisiqu esandulelayo. Akukho bungqina bokuba kukho ukumkani omtsha, yaye uSmith uqinisekisa ukuba “igunya elo lalinikwe ingqalelo okokugqibela” lali “ligunya lobupopu.” Uyavuma encwadini yakhe ukuba ukusuka kwivesi yamashumi amathathu ananye ukuya kwivesi yamashumi amathathu anesihlanu ligunya lobupopu, yaye ekubeni kungekho bungqina begrama obuchonga ukumkani omtsha kwivesi yamashumi amathathu anesithandathu, usuka nje aphikise esithi iivesi ezilandela ivesi yamashumi amathathu anesihlanu azimeli iimpawu zobuprofeti zegunya lobupopu. Ngoko ke ufaka uluvo lwakhe malunga neFransi.

Xa uSmith efika kwindima yamashumi amane, iqonga lesiprofeto elinesiphako awalimisayo ngotoliko lwakhe lwabucala liyamnyanzela ukuba achonge imfazwe yamacala mathathu, ethi ngeengcinga zakhe ichonge ukumkani wasemazantsi njengeYiputa, lowo kwindima “atyhale” nxamnye neFransi, aze iTurkey ayichonge njengokumkani wasemantla, naye oza nxamnye neFransi. Olo toliko lomntu olongeziweyo lwakha umzekelo wesiprofeto okhokelela ekubeni uSmith achonge iArmagedon yokoqobo, apho iTurkey imatsha isiya eYerusalem, iphawula ukuvalwa kovavanyo loluntu xa uMikayeli esukuma. Iincwadi ezininzi kwimbali yobuAdventist ziye zabhalwa zichaza ngokuchanekileyo ubuxoki besicelo esinjalo.

Injongo yeli nqaku ayikokuxoxa ngeziqhamo zotoliko lwabucala luka-Uriah Smith, koko kukuchaza nje impikiswano eyalandelayo xa waqalisa ukukhuthaza utoliko lwakhe lwabucala; kuba xa uJames White wayechasa imbono yakhe ephosakeleyo, oko kwaba ngomnye umqolo wempikiswano kubu-Adventism apho ukuchongwa ngokuchanekileyo kweRoma kwahlaselwa ngokusetyenziswa kobuxoki.

Kwabakho kwakhona impikiswano ende, eyarhuqeka ixesha elide, malunga “nemihla ngemihla” encwadini kaDaniyeli, xa ubu-Adventism baseLawodike bamkela umbono wobuProtestanti obuwxukileyo ochaza “imihla ngemihla” encwadini kaDaniyeli njengolungiselelo lukaKristu engcweleni, ngokuphikisana nenyanyiso esisiseko emiselweyo yokuba “imihla ngemihla” yayingumfuziselo weRoma yobuhedeni.

“Ndaza ke ndabona ngokunxulumene ‘nokwemihla ngemihla’ (Daniyeli 8:12) ukuba igama elithi ‘idini’ longezwe ngobulumko bomntu, yaye alingelelombhalo, nokuba iNkosi yanika umbono ochanekileyo ngalo kwabo banikela isikhalo seyure yomgwebo. Xa ubunye babukho, ngaphambi kowe-1844, phantse bonke babemanyene kumbono ochanekileyo ‘wokwemihla ngemihla’; kodwa ekudidekeni okuthe kwabakho ukususela kowe-1844, kuye kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nokudideka. Ixesha alizange libe luvavanyo ukususela kowe-1844, yaye alisayi kuphinda lube luvavanyo kwakhona.” Early Writings, 74.

Ngexesha lesiphelo, ngowe-1989, xa iivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye zavulwa, ukumkani wasentla waqondwa ngoko ukuba yiRoma yobupopu, kanye njengoko uJames

White wayekhe wayichaza ngaphambili kwimpikiswano yakhe noUriah Smith. UWhite wayesebenzise indlela ethi “umgca phezu komgca” xa wayephendula ubuxoki bukaSmith. UWhite waphikisa ngelithi ukuba amandla okugqibela amelwe kuDaniyeli isibini, namandla okugqibela amelwe kuDaniyeli isixhenxe, namandla okugqibela amelwe kuDaniyeli isibhozo, onke ayeyiRoma, ngoko ke phezu kwemigca emithathu yamangqina amandla afika esiphelweni sawo kuDaniyeli ishumi elinanye yiRoma, hayi ibango likaSmith lokuba yiTurkey.

Intshukumo yesiprofeto yengelosi yesithathu eyaqala ngo-1989, yajamelana kungekudala emva komhla we-11 kuSeptemba 2001 nempikiswano malunga noYoweli isahluko sokuqala. Kwiivesi ezintlanu zokuqala, amangqina amabini, kuqala ezizukulwana, emva koko ezinambuzane, achonga intshabalalo eqhubekayo eyaziswa phezu koBuvangeli bama-Adventist yiRoma. “Abanxilayo” esiprofetweni ngokukaIsaya ngabo “abagculeli abalawulayo eYerusalem.” Bavuka kwisizukulwana sesine nesokugqibela. Le ntshabalalo iqhubekayo yintshabalalo yokomoya kuba ibhekisa kwiYerusalem yemihla yokugqibela, yaye ukusukela kwimvukelo ka-1863 ukuya phambili amaSeventh-day Adventist aseLawodike aya asela ngokuthe ngcembe kwiimfundiso zaseRoma.

Ilizwi likaYehova elafikayo kuYoweli unyana kaPetuweli. Yivani oku, nina madoda amakhulu, nibeke indlebe, nonke nina bahlali belizwe. Ingaba oku kuye kwakho ngemihla yenu, nokuba kwakho ngemihla yooyihlo? Xelelani abantwana benu ngako, nabantwana benu baxebele ababo abantwana, baze abantwana babo baxebele esinye isizukulwana. Oko kushiye ngumbungu otshabalalisayo kudliwe ziinkumbi; noko kushiye ziinkumbi kudliwe ngumbungu odlayo; noko kushiye ngumbungu odlayo kudliwe ngumbungu orhubuluzayo. Vukani, nina manxila, nilile; nimbambazele, nonke nina baseli bewayini, ngenxa yewayini entsha, kuba inqunyulwe emlonyeni wenu. Yoweli 1:1–5.

Emva kokuba izakhiwo ezikhulu zaseSixekweni saseNew York ziwile, kwaqondwa ukuba imvula yamva ngelo xesha yaqalisa “ukutshiza”, nokuba impikiswano yesahluko sesibini sikaHabakuki, eyazalisekiswa kwimbali yamaMillerite, yaphinda yaqala ukusebenza. Impikiswano yayimalunga nendlela echanileyo yokusebenza kwiziprofeto.

Ndiya kuma endaweni yam yokulinda, ndizimise phezu kwenqaba, ndikhangele ukubona oko aya kukuthetha kum, nento endiya kuyiphendula xa ndohlwaywa. Waza uYehova wandiphendula, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze ofundayo awubaleke. Kuba umbono useselelixesha elimisiweyo, kodwa ekupheleni uya kuthetha, angaxoki; nokuba uyalibala, ulindele; kuba uya kufika inene, akayi kulibala. Yabona, umphefumlo wakhe okhukhumalayo awuthe tye kuye; ke olilungisa uya kuphila ngokholo lwakhe. Ewe ke, ngenxa enokuba ona ngewayini, ungumntu onekratshi, akahlali ekhaya, owandisa ukunqwenela kwakhe njengelabafileyo, abe njengokufa, angahluthi, koko uqokelela kuye zonke iintlanga, azibuthele kuye zonke izizwe. Habhakuki 2:1–5.

Ukuvavanywa kukaHabakuki isahluko sesibini kwakufuzisela ukuvavanywa kwentshukumo yabaliwaka elinamakhulu alikhulu anamashumi amane anesine, eyaqalayo xa isithunywa esinamandla seSityhilelo isahluko seshumi elinesibhozo sehla ngomhla we-11 kuSeptemba, 2001. Kwandula ke kwaqala impikiswano phakathi kwabo babemi phezu kweziseko zobu-Adventist

ezimelwe kwitshathi yoovulindlela ka-1843, nabo bathi kuHabakuki bagqithe “ngenxa yewayini,” nababengabo “abanxilileyo” bakaYoweli abathi ke “bavuka,” ukuze kuphele “iwayini entsha” emlonyeni wabo.

Igama lesiHebhere elithi “wakhalinyelwa” kwivesi yokuqala lithetha ukuthi “waphikiswana naye”. Ingxoxo eyanikwa abalindi bamaMillerite yamelwa kwitshathi yovulindlela ka-1843 eyaveliswa ngoMeyi ka-1842 ekuzalisekiswa kwezi vesi. Olunye udidi, olwaluphila ngokholo lwalo, lwalukwingxabano ngomyalezo wenyaniso yangoku wesiprofeto waloo xesha, nolunye udidi olwaluphambuka ngenxa yewayini. Abo ngamanxila kaYoweli avukayo afumanise ukuba iwayini, uphawu lwemfundiso, inqunyulwe emlonyeni yabo. Bangamanxila kaEfrayim kaIsaya alawula iYerusalem aze angabi nako ukuyiqonda incwadi etywiniweyo.

Yeha ke kwisithsaba sekratshi, kumaxhila akwaEfrayim, obo buhle bawo buzukileyo buyintyatyambo ebonayo, abo baphezu kweentloko zeentili ezityebileyo zabo boyiswe yiwayini! Yabonani, iNkosi inamandla, inegorha elinamandla nelomeleleyo, eliya kuthi, njengesaqhwithi sesichotho nesaqhwithi esitshabalalisayo, njengomkhukula wamanzi anamandla aphuphuma ngokugqithisileyo, lisiphose phantsi emhlabeni ngesandla. Isithsaba sekratshi, amaxhila akwaEfrayim, siya kunyathelwa phantsi ngeenyawo.... Yimani, nimangaliswe; khalani, nikhale: banxilile, kodwa kungekhona yiwayini; bayagxadazela, kodwa kungekhona sisiselo esinxilisayo.... Ngako oko liveni ilizwi leNkosi, nina madoda agxekayo, alawula aba bantu baseYerusalem. Kuba iNkosi iniphalazele umoya wobuthongo obunzulu, yawavala amehlo enu; abaprofeti nabalawuli benu, ababoni, ibagubungele. Kwaye umbono wako konke unjengamazwi encwadi etywiniweyo kuni, abayinikayo kofundileyo, besithi, Khawufunde oku, ndiyakucela; aze athi, Andinako; kuba itywiniwe: Incwadi ke inikwa ongasafundanga, kusithiwa, Khawufunde oku, ndiyakucela; aze athi, Andifundanga. Isaya 28:1–3, 14; 29:9–12.

Impikiswano kaHabakuki phakathi kwamaxhila akwaEfrayim nabo bahamba ngokholo eLizwini likaThixo lesiprofeto ichongwe ngokukodwa njengempikiswano engokuchanileyo xa ithelekiswa nengachanekanga kwindlela yokusebenza kubungqina bukaIsaya; kuba uIsaya uchaza ukuba yindlela yokusebenza ethi “umgca phezu komgca” ebangela ukuba amanxila akhubeke aze angene emnqophisweni wokufa.

Kodwa nabo bonile ngewayini, baza baphambuka ngenxa yesiselo esinxilisayo; umbingeleli nomprofeti bonile ngenxa yesiselo esinxilisayo, baginywe yiwayini, baphambuka ngenxa yesiselo esinxilisayo; bayaphambuka embonweni, bayakhubeka ekugwebeni. Kuba zonke iitafile zizaliswe ngumhlango nobumdaka, kude kungabikho ndawo icocekileyo. Ngubani na aya kumfundisa ulwazi? ngubani na aya kumenza aqonde imfundiso? ngaba ngabo balunyulweyo ebisini, abatsalwe emabeleni? Kuba umyalelo umele ube phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane: Kuba uya kuthetha kwaba bantu ngemilebe ethintithayo nangolunye ulwimi. Wathi kubo, Nantsi ukuphumla eninokuthi ngako nibaphumzise abadiniweyo; nantsi ke nokuhlaziyeka; kodwa abazanga beve. Ke lona ilizwi leNkosi laba kubo ngumyalelo phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; ukuze bahambe, bawe ngomva, baqhekeke, babanjiswe

ngomgibe, bathinjwe. Ngoko ke, yivani ilizwi leNkosi, nina madoda agculelayo, nilawula aba bantu baseYerusalem. Ngenxa yokuba nithe, Senze umnqophiso nokufa, sikwenzile ukuvumelana nelabafileyo; xa isibetho esiphuphumayo sidlula, asiyi kusifikela; kuba senze ubuxoki baba yindawo yethu yokusabela, sazifihla phantsi kobuxoki. Isaya 28:7–15.

Emva koko uIsaya uchaza oko uThixo akufaka embambanweni kaHabakuki okuya kuzisa umgwebo phezu kwamaxhala, yaye oko kwakulitye lesiseko, “izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu, ezazisisiprofeto sokuqala sexesha awakhokelwa nguGabriyeli neengelosi ukuba asiqonde uWilliam Miller.

Ngako oko itsho iNkosi uYehova ukuthi, Yabonani, ndibeka eZiyon ilitye lesiseko, ilitye elivavanyweyo, ilitye lembombo elixabisekileyo, isiseko esiqinileyo; okholwayo akayi kukhawuleza. Nomgwebo ndiya kuwubeka emgceni, nobulungisa ndibubeke esisindweni; nesichotho siya kuyitshayela kude indawo yokusabela yobuxoki, namanzi aya kuyigubungela indawo yokuzimela. Nomnqophiso wenu nokufa uya kuchithwa, nesivumelwano senu nelabafileyo asiyi kuma; xa isibetho esiphuphumayo sidlula, niya kunyathelwa phantsi siso. Isaya 28:16–18.

Kungekudala emva kokuba iNkosi ikhokele abantu baYo ukuba babuyele ezindleleni zakudala, ukuqala ngomhla we-11 kuSeptemba, 2001 kwabakho iqela elalithabathe inxaxheba kuloo ntshukumo elagqiba kwelokuba izinambuzane ezine zikaYoweli zazimela ubuSilamsi boBhedu lwesithathu. Xa indlela yokusebenza ethi “umgca phezu komgca” yayityhiliwe kubantu bakaThixo kweso sizukulwana sokugqibela, kwaqatshelwa umthetho obalulekileyo wesiprofeto. Lowo mthetho kukusetyenziswa kathathu kwesiprofeto, yaye elo qela elagqiba kwelokuba izizukulwana ezine zikaYoweli zazimela ubuSilamsi boBhedu lwesithathu, lawusebenzisa gwenxa umthetho wokusetyenziswa kathathu kwesiprofeto ukuze lixhase ukusetyenziswa kwalo okungachanekanga.

Ke kaloku ngexesha lowama-2014 uSathana wavunyelwa ukuba angene kulo mbutho nge-ajenda yobungqingili “woke” evela eBritani Enkulu naseOstreliya, eyaseka uhlaselo lwayo phezu kokutolikwa kobuxoki kwembali emelwe kuDaniyeli isahluko seshumi elinanye, iivesi zokuqala ukuya kweshumi elinesihlanu. Iinkokeli ezixhasa ubungqingili ezangena ngokungenelela zaza zahlasela lo mbutho ekugqibeleni zathi i-Adventism ifanele icele uxolo kupopu waseRoma, ngenxa yokuba kusithiwa yenza izityholo zobuxoki nxamnye nomchasi-Kristu, upopu waseRoma. Injongo yolu hlaselo yayikukubulala lo mbutho, yaye ngokukodwa kukuvelisa ukudideka kanye kweso sicutshulwa (Daniyeli 11:1–15) apho “abaphangi babantu bakho” bachongwa khona.

Zonke ezi mpikiswano zazililinge likaSathana lokudida uphawu lweRoma yobupopu. Ngokwelizwi lendoda ehlaniphelelo kunazo zonke eyakha yaphila, akukho nto intsha phantsi kwelanga. Namhlanje impikiswano iphinde isekelwe ekuchongweni kweRoma, emeliswa ngokuthi “abaphangi babantu bakho”. Ukutolikwa okutsha nokwabucala kubanga ukuba “abaphangi babantu bakho” yi-United States, yaye ngokwenjenjalo kubonakala ngokucacileyo ukuba abazi ukuba le yile mpikiswano kanye efanayo neyokuqala phakathi kwamaMillerite namaProtestanti, kwanentetho yakudala ebhekiswa kumbhali wenkulungwane yeshumi elinesithandathu uJohn Heywood ethi, “Akukho mntu uyimfama njengabo bangafuniyo ukubona.” Enye inguqulelo yeli binzana lakhe ithi, “Akukho mntu usisithulu njengabo bangafuniyo ukuva.” Kusenokwenzeka

ukuba uninzi alwazi ukuba eli binzana libhekiswa kuHeywood, kananjalo aluqondi ukuba ibinzana likaHeywood lathathwa kwiindinyana zeBhayibhile ezifana nezo zifumaneka kuYeremiya, kuIsaya, nezacatshulwa nguYesu kwiTestamente eNtsha.

Yivani ngoku oku, nina bantu baziziyatha, ningenangqiqo; abanamehlo, kodwa abangaboniyo; abanendlebe, kodwa abangevayo. Yeremiya 5:21.

Ngabantu “abangendawo” bakaDaniyeli kunye “neentombi ezizizidenge” zikaMateyu abangakuqondiyo “ukwanda kolwazi”. Ukwanda kolwazi ngo-1989 kwakukakhulu kukuqondwa kokuba iivesi ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli zichaza ukuphakama nokuwiswa kokugqibela kwamandla obupopu, okanye njengoko ndakubiza, iRoma yale mihla. Ezo vesi zibonisa iUnited States, kodwa kuphela ubudlelane beUnited States namandla obupopu. “Abangendawo” kunye “nezizidenge” bachasene “nezilumko”, yaye izilumko zemihla yokugqibela zinokuqonda ngokwanda kolwazi ngo-1989. Izizidenge ngabo banamehlo, kodwa bengaboni, neendlebe, kodwa bangeva.

Kwakhona ndeva ilizwi leNkosi lisithi, Ndiya kuthuma bani, yaye ngubani oya kusihambela? Ndaza ndathi, Nanku mna; ndithume. Yathi yona, Hamba, uthi kwaba bantu, Yivani kambe, kodwa ningaqondi; nibone kambe, kodwa ningaqapheli. Yenza intliziyo yaba bantu ibe namanqatha, uzenze iindlebe zabo zibe lukhuni, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, baphiliswe. Isaya 6:8–10.

Abantu ekuthethwa nabo kuIsaya isahluko sesithandathu, ngabo abo bavumayo ukuba bakwisigidimi “senyaniso yangoku” esafikayo ngomhla we-11 kuSeptemba, 2001, kuba uIsaya isahluko sesithandathu luphawula olu lwazi njengolwenzeka ngexesha “umhlaba uzaliswe bubuqaqawuli bukaYehova”. Umhlaba wakhanyiswa bubuqaqawuli bukaThixo xa isithunywa seSityhilelo ishumi elinesibhozo sehla, xa izakhiwo ezinkulu zesiXeko saseNew York zawiwa phantsi kukuchukunyiswa nguThixo.

Ngonyaka awafa ngawo ukumkani u-Uziya, nam ndabona iNkosi ihleli etroneni, iphakamile kwaye iphakanyisiwe, nesiphelo sesambatho sayo sazalisa itempile. Ngaphezu kwayo kwakumi iiserafi; nganye kuzo yayinempiko ezintandathu; ngezi zibini yagubungela ubuso bayo, nangezi zibini yagubungela iinyawo zayo, nangezi zibini yabhabha. Yaza enye yamemeza kwenye, yathi, Ingcwele, ingcwele, ingcwele, nguYehova wemikhosi; umhlaba wonke uzaliswe bubuqaqawuli bakhe. Neentsika zomnyango zashukuma ngelizwi lalowo wayememeza, yaza indlu yazaliswa ngumsi. Isaya 6:1–4.

USista White unxulumanisa isibhengezo sengelosi neso siganeko esiphawula ixesha apho ingelosi yeSityhilelo isahluko seshumi elinesibhozo iwuzalisa umhlaba ngobuqaqawuli bayo.

“Xa uThixo wayesele eza kuthumela uIsaya enomyalezo ebantwini baKhe, waqala wavumela umprofeti ukuba abone embonweni eyona ndawo ingcwele phakathi kwengcwele engcwele engaphakathi engcwele. Ngesiquphe isango nesigqubuthelo sangaphakathi setempile zabonakala ngathi ziyaphakanyiswa okanye ziyashenxiswa, waza wavunyelwa ukuba akhangele ngaphakathi, kwiNgcwele yeeNgcwele, apho kungangenwa kwaneenyawo zomprofeti. Phambi kwakhe kwavela umbono kaYehova ehleli etroneni ephakamileyo,

enyusiweyo, logama umsila wozuko lwaKhe wawuzalisa itempile. Zijikeleze itrone kwakukho iiserafim, njengabalindi abakungqonge uKumkani omkhulu, yaye zazibonakalisa uzuko olwaluzingqongile. Njengoko iingoma zazo zokudumisa zazivakala ngeentlawulo ezinzulu zonqulo, iintsika zesango zangcangcazela, ngokungathi zinyakaziswa yinyikima yomhlaba. Ngezindevu ezingangcoliswanga sisono, ezi ngelosi zaphuphuma zikhupha indumiso kaThixo. ‘Ungcwele, ungcwele, ungcwele, nguYehova wemikhosi,’ zamemeza; ‘umhlaba wonke uzaliswe luzuko lwaKhe.’ [Bona kuIsaya 6:1–8.]

“Iiserafi ezijikeleze itrone zizaliswe kakhulu luloyiko olunentlonelo njengoko zibona uzuko lukaThixo, kangangokuba azijongi nakancinane zona ngokuzincoma. Indumiso yazo yeyeyeNkosi yemikhosi. Njengoko zijonga kwixesha elizayo, xa umhlaba wonke uya kuzaliswa luzuko lwaYo, ingoma yoloyiso iphinyiselwa isuka kwenye iye kwenye ngengoma emnandi, ‘Ingcwele, ingcwele, ingcwele, yiNkosi yemikhosi.’” Gospel Workers, 21.

UIsaya, emele abantu bakaThixo ngexesha lokutywinwa elaqala ngoSeptemba 11, 2001, wanikwa isigidimi sokusa kubantu ababenawo amehlo, kodwa abangakhethanga ukubona, neendlebe, kodwa abangakhethanga ukuba. UYesu, njengoAlfa no-Omega, ubonisa ukuphela kwexesha lokutywinwa labalikhulu elinamashumi amane anesine amawaka kunye nesiqalo. Ekupheleni kuya kubakho kwakhona umthunywa omelwe nguIsaya, ophethe isigidimi esiya kubantu abakhetha ukungaboni nokungeva. Eso sigidimi siya kuvelisa ukuhlanjululwa kokugqibela kwabalikhulu elinamashumi amane anesine amawaka. Eso sigidimi ngamazwi eNyaniso, aziswa ngobungqina besiprofeto sikaThixo. Obo bungqina besiprofeto bungulo “umbono” omiselwa ngamandla afuziselwa ngokuthi “abaphangi babantu bakho”.

Kwinqaku elilandelayo siya kuthabatha nganye kwezi mpikiswano size sizibeke phezu kwenye ngolungelelwaniso lomgca phezu komgca. Umgca wamaMillerite, umgca kaSmith noWhite, umgca “wemihla ngemihla,” umgca “wokumkani wasentla” ngo-1989, umgca wezinambuzane zikaYoweli, nempikiswano yangoku. Iimpikiswano ezintandathu ezindala, ezithi xa zijongwa ngomgca phezu komgca, zixhase ngokucacileyo inyaniso yempikiswano yokuqala emelwe kwitshathi yoovulindlela ka-1843. Loo nyaniso yeyokuba iRoma “ngabaphangi babantu bakho”, abaziphakamisayo, abawayo, baze bamise umbono.

“Ndibonile ukuba itshathi ka-1843 yayikhokelwe sisandla seNkosi, nokuba yayingafanele iguqulwe; nokuba amanani ayenjalo njengoko Yona yayifuna ukuba abe njalo; nokuba isandla Sayo sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye unokuyibona, de kwasuswa isandla Sayo.” Early Writings, 74.

Ukuzikhaba iinyaniso ezikulo tshati kukwangaxeshanye ukukhaba igunya loMoya weSiprofeto, yaye itshathi ichaza ukuba yiRoma, hayi i-United States, emisa “umbono”, lowo ingumbono uSolomon asiyalela ngawo ukuba ngaphandle kwaloo “mbono”, abantu bakaThixo baya kutshabalala.

“USathana uhlala... enyanzelisa okungeyonyani—ukuze akhokelele abantu kude nenyaniso. Inkohliso yokugqibela kanye kaSathana iya kuba kukwenza bungabi nampembelelo ubungqina boMoya kaThixo. ‘Apho kungekho mbono, abantu bayatshabalala’ (IMizekeliso 29:18). USathana uya kusebenza ngobuqhetseba obukhulu, ngeendlela ezahlukeneyo nangamajelo

ahlukeneyo, ukuze agungqise ukuzithemba kwentsalela yabantu bakaThixo kubungqina benyaniso.

“Kuya kuvuswa intiyo nxamnye neeNgqina enobunjalo bukaSathana. Imisebenzi kaSathana iya kuba kukugungqisa ukholo lwamabandla kuzo, ngenxa yesi sizathu: uSathana akanakuba nendlela ecace ngolo hlobo yokungenisa iinkohliso zakhe nokubopha imiphefumlo ekulahlekeni kwakhe ukuba izilumkiso nezikhahlelo neengcebiso zoMoya kaThixo zithotyelwe.” Selected Messages, book 1, 48.

“Lowo ubona ngaphantsi komphezulu, ofunda iintliziyi zabantu bonke, uthi ngabo baye banokukhanya okukhulu: ‘Abakhathazekanga yaye abamangaliswanga ngenxa yemeko yabo yokuziphatha neyokomoya.’ Ewe, bakhethe ezabo iindlela, yaye umphefumlo wabo uyakuvuyela amasikizi abo. Nam ndiya kukhetha inkohliso yabo, ndize ndizise phezu kwabo izinto abazesabayo; ngokuba ndakubiza, akwabikho namnye uphendulayo; ndakuthetha, abevanga; kodwa benza ububi phambi kwamehlo Am, bakhetha oko ndingakuvuyeliyo.’ ‘UThixo uya kubathumela inkohliso enamandla, ukuze bakholwe ubuxoki,’ ngenxa yokuba bengalwamkelanga uthando lwenyaniso, ukuze basindiswe, ‘kodwa bakholiswa kukungalingisi.’ Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza wathi: ‘Yiyiphi inkohliso enamandla ngakumbi enokulukhla ingqondo kunokuzenza ngathi wakha phezu kwesiseko esilungileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni usebenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye uyona kuYehova? Owu, yinkohliso enkulu, lulahlekiso olutsalayo, oluthimba iingqondo xa abantu abakhe bayazi inyaniso, bephambanisa imo yokuhlonela uThixo noMoya namandla ako; xa becinga ukuba bazizityebi, bandiswe ngezinto, yaye abaswele nto, kanti enyanisweni baswele yonke into.’” Testimonies, volume 8, 249, 250.