

Incwadi kaDaniyeli - Inombolo Yamashumi Amahlanu Nesishiyagalolunye

Ukwembulwa Kwemfihlakalo Yokugcina Yesiprofetho: Ukuvulwa Okuphawulekayo Kwezimpawu yiNgonyama yesizwe sakwaJuda

Jeff Pippenger
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Ngaphambi nje kokuvalwa komusa, imfihlo yokugcina yesiprofetho yembulwa yiNgonyama yesizwe sakwaJuda, futhi ngabahlakaniphileyo abaqondayo ukwanda kolwazi okuvezwa yileso sembulu. OFakazi ababili encwadini yesAmbulo bakhanyisa ingxenye yalokho okwembulwa ngaleso sikhathi.

Nabu ubuhlakani. Lowo onokuqonda makabale inani lesilo; ngokuba liyinani lomuntu; nenani laso lingamakhulu ayisithupha namashumi ayisithupha nesithupha. ... Nali ingqondo enobuhlakani. Amakhanda ayisikhombisa ayizintaba eziyisikhombisa, phezu kwazo kuhlezi owesifazane. IsAmbulo 13:18, 17:9.

“Umbuso wokugcina oyakulwa nebandla nomthetho kaNkulunkulu, wawufanekiselwa yisilo esinezimpondo ezinjengezewayini,” yi-United States. Ungowesithupha emibusweni yesiprofetho seBhayibheli, futhi ukwakheka kombuso wawo kuyilokho kwakheka okufanayo (umfanekiso), njengoba kwakunjalo embusweni wesihlanu wesiprofetho seBhayibheli. Uba ngumbuso lapho iBandla libusa phezu koMbuso, bese uphoqa umhlaba wonke ukuba wamukele yona leyo ndlela yokuhleleka. Ukuhlangana kweBandla noMbuso kugcwaliseka ngokuphelele e-United States emthethweni weSonto osusondele ukufika.

“‘Umfanekiso wesilo’ umelela lelo hlobo lobuProthestani obuhlubukileyo oluyothuthukiswa lapho amasonto obuProthestani esefuna usizo lwamandla ombuso ukuze kuphoqelelwe izimfundiso zawo eziyimigomo yenkolo. ‘Uphawu lwesilo’ lusasele ukuba luchazwe.” The Great Controversy, 445.

Isithombe sesilo nophawu lwesilo kuyizimpawu ezimbili ezehlukene, nokho kusemthethweni weSonto lapho isithombe sesilo sifinyelela khona ekuthuthukeni kwaso okuphelele.

“Ukuphoqelelwa kokugcinwa kweSonto ngasohlangothini lwamabandla amaProthestani kuwukuphoqelelwa kokukhulekelwa kobupapa—kwesilo. Labo abathi, beqonda izimangalo zomyalo wesine, bakhethe ukugcina iSabatha yamanga esikhundleni seSabatha yeqiniso, ngalokho banikela udumo kulawo mandla okuyiwo kuphela ayalayo. Kodwa kuleso senzo uqobo sokuphoqelela umsebenzi wenkolo ngamandla ombuso, amabandla wona uqobo ayeyokwakha umfanekiso wesilo; ngakho-ke ukuphoqelelwa kokugcinwa kweSonto e-United States kwakuyoba ukuphoqelelwa kokukhulekelwa kwesilo nomfanekiso waso.” The Great Controversy, 448, 449.

Emthethweni weSonto, uMthethosisekelo wase-United States uchithwa ngokuphelele, futhi isizwe sesihlukaniseke ngokuphelele nokulunga. Khona-ke, ngaphansi kokulawulwa okuphelele kukaSathane, i-United States iphoqa umhlaba ukuba wamukele uhlelo olufanayo lweBandla noMbuso olusanda kumiswa e-United States. Umbuso womhlaba yi-United Nations, futhi ibandla laseRoma yilona Bandla elibusa phezu kwalobo budlelwano.

“Umhlaba ugcelele izivunguvungu nempi nokungezwani. Nokho ngaphansi kwekhanda elilodwa—amandla obupapa—abantu bayohlangana ukuze bamelane noNkulunkulu ngomuntu wofakazi baKhe.” Testimonies, umqulu 7, 182.

Uhlelo lweBandla noMbuso olumelelwa njengesithombe sesilo esiprofethweni nalo luyinyunyana ephindwe kathathu yodrako, yesilo, neyomprofethi wamanga. Amakhosi ayishumi eSambulo 17, ayiyinhloko yesikhombisa, amele amandla kadrako.

“Amakhosi nababusi nabaphathi bazibeke phezu kwabo uphawu lomphikukristu, futhi bamelwe njengodrako oya ukulwa nabangcelele—nalabo abagcina imiyalo kaNkulunkulu futhi abanokukholwa kukaJesu.” Testimonies to Ministers, 38.

“Amakhosi ayishumi” amele iNhlangothi Yezizwe, inkolo yayo okuwukukholelwa emimoyeni, futhi inkolo yomprofethi wamanga iwubuProthestani obuhlubukile, kanti inkolo yesilo iwubuKatolika, obuyikho nje ukukholwa emimoyeni okusitshelwe ngesembozo sokuzisho ubuKristu.

“Ngomyalo oqinisa ukubekwa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sakithi siyozihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyolulela isandla sabo ngaphesheya kwegebe ukuze bubambe isandla samandla aseRoma, lapho buyowelula ngaphesheya komhosha ukuze buhlanganise izandla noMoya, lapho, ngaphansi kwethonya lalolu bumbano oluphindwe kathathu, izwe lakithi liyokwenqaba yonke imigomo yoMthethosisekelo walo njengohulumeni wobuProthestani nowobuzwe, futhi liyokwenza amalungiselelo okusakazwa kwamanga nobuqili bobuPapa, khona-ke singakwazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekusondele.” Testimonies, volume 5, 451.

Ngomthetho weSonto inyunyana ephindwe kathathu kadrako, yesilo, nomprofethi wamanga iyafezwa. I-United States bese iphoqelela izwe ukuba lamukele umbuso womhlaba munye weZizwe Ezihlangene, ngokuba izwe liphonswa enkingeni enkulu ngomthetho weSonto, njengoba ubuSulumane buletha ukwahlulela phezu kwe-United States ngenxa yokuphoqelelwa kokukhonza ilanga. USathane bese ebonakala ezilingisa uKristu; futhi njengoba i-United States iphoqelela izwe ukuba lamukele le nhlangothi yomhlaba munye yebandla nombuso, iphoqelela futhi izwe ukuba lamukele iSonto njengosuku lokuphumula. Leyo nqubo efanayo yokuvivinywa eyenzeke e-United States bese ilethwa phezu kwezwe lonke.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba yona ihola ekuqaleni, nokho yona le nhlekelele efanayo iyofikela abantu bethu kuzo zonke izingxenye zomhlaba.” Testimonies, volume 6, 395.

Isimiso sokuthi ukhulubuka kwesizwe kulandelwa ukubhujiswa kwesizwe sifika phezu kwezwe ngalinye njengoba lamukela usuku lwelanga njengosuku lokukhonza. Inhlekelele eyandayo iyilo “hora elilodwa” amakhosi ayishumi abusa ngalo kanye nopapa, “umuntu wesono”. Avumelana ukunikela umbuso wawo wesikhombisa egunyeni lobupapa, ngoba ayaholelwa ukuba akholwe ukuthi igunya lokuziphatha lobupapa liyadingeka ukuze kuhlangukane umhlaba umelane nempi eyandayo yokulwa ne-Islam. Ngo-1798, iNhlangothi Yezizwe Ezihlangene yayingakakafiki emlandweni.

Izimpondo eziyishumi ozibonileyo zingamakhosi ayishumi, angakawamukeli umbuso njengamanje; kodwa amukela amandla njengamakhosi ihora elilodwa kanye nesilo. Lawa anhliziyonye, anikela amandla awo negunya lawo esilweni. Lawa ayakulwa neWundlu, kepha iWundlu liyakuwanqoba; ngokuba lona liyiNkosi yamakhosi, noMbusi wababusi; nalabo abakanye nalo bangababiziweyo, nabakhethiweyo, nabathembekileyo. IsAmbulo 17:12–14.

Njengoba bekuhlala kunjalo njalo ngopapa, amakhosi ayohlizeka ngamandla ukuze ubupapa benze ukushushisa ngokumelene nabantu bakaNkulunkulu, futhi yilawo makhosi ayishumi alwa neWundlu, kodwa akwenza lokho ngokuyalelwa “ngumuntu wesono.” “Umuntu wesono” futhi nguyena “umuntu” amabandla ayisikhombisa abambeleva kuye ku-Isaya isahluko sesine.

Ngalolo suku abesifazane abayisikhombisa bayakubamba indoda eyodwa, bathi: Siyakuzidlela isinkwa sethu, futhi sigqoke ezethu izingubo; kuphela masibizwe ngegama lakho, ukuba kususwe ihlazo lethu. Ngalolo suku ihlumela likaJehova liyakuba lihle futhi libe nenkazimulo, nesithelo somhlaba siyakuba yinhle kakhulu futhi sibe sihle kwabasindileyo bakwa-Israyeli. U-Isaya 4:1, 2.

“Abesifazane abayisikhombisa” bamele ukuthi upapa (umuntu wesono) ubusa phezu kwawo wonke amasonto omhlaba, njengoba nje ebusa phezu kwazo zonke izizwe. “Ihlazo” amasonto afisa ukuligwema, “ihlazo” lokwenqaba isimemezelo sokukhonza ngeSonto. Abagcina iSabatha ngokwethembeka bayoshushiswa ngenxa yokwethembeka kwabo, futhi nobuSulumane buyokwenqaba ukugcina usuku lwelanga. Isivumelwano esihlelwa yi-United States phakathi kopapa ne-United Nations sithi igunya lokuziphatha lomuntu wesono yilona elidingekayo ukuze lihole umhlaba ekwamukeleni impi emelene nobuSulumane ukuze kusungulwe ukuthula emhlabeni.

Kepha, bazalwane, mayelana nezikhathi nezinkathi aniswele ukuba nginilobele. Ngokuba nina ngokwenu nazi ngokuphelele ukuthi usuku lweNkosi luza njengomela ebusuku. Ngokuba lapho bethi: Ukuthula nokulondeka; khona-ke ukubhujiswa kungazelelwe kufika phezu kwabo, njengemihelo kowesifazane okhulelweyo; futhi abayikuphunyuka. Kepha nina, bazalwane, anikho ebumnyameni, ukuze lolo suku lunifikele njengomela. Nina nonke ningabantwana bokukhanya, ningabantwana bemini; thina asisibo abasebusuku, futhi asisibo abasebumnyameni. 1 Thesalonika 5:1–5.

Umlayezo “wokuthula nokulondeka” wesiprofetho seBhayibheli, ohlale uvezwa njengomyalezo wamanga, unengqondo kuphela esikhathini lapho kungekho khona ukuthula nokulondeka. Asikho isizathu sokwethula umlayezo “wokuthula nokulondeka” lapho ukuthula nokulondeka kukhona.

UbuSulumane bususa konke ukuthula nokulondeka. “Ukubhujiswa okuzumayo” okuhlotshaniwa nalowo myalezo wamanga kuwukubhujiswa okuya ngokuya kukhula ngamandla, ngoba kunjengowesifazane “osemihelweni.” Umhelo wokuqala wokubeletha woMaye wesithathu wawungo-September 11, 2001.

Emigqeni yesiprofetho ka-Eliya nekaJohane uMbhapathizi kubonakaliswa inkohliso yamandla obupapa. Lapho u-Ahabi ebuyela eSamariya ukuyokwazisa uJezebeli ukuthi uNkulunkulu ka-Eliya wayenguNkulunkulu weqiniso, ngoba wayehlise umlilo uvela ezulwini, khona-ke u-Ahabi waqonda ukuthi uJezebeli wayemkhohlisile ngokuphathelene nenzondo yakhe ngo-Eliya. Leyo nzondo nenkohliso yabonakaliswa ngendlela efanayo lapho uHerode ethembisa uSalome ingxenye yombuso wakhe emkhosini wosuku lwakhe lokuzalwa. USalome wayeyindodakazi kaHerodiya, ngakho-ke uHerode wayeyidrako, uHerodiya wayengubupapa, kanti uSalome wayengumphrofethi wamanga.

Endabeni, amandla okukhohlisa omdanso kaSalome asetshenziswa ukuholela uHerode (amakhosi ayishumi) ukuba anikele ngesigamu sombuso wawo ebandleni (owesifazane). Owesifazane (uSalome) wayengaphansi kokuqondiswa ngunina (ubuKatolika), futhi uHerode waqaphela sekwephuze kakhulu ukuthi isimo sengqondo sikaHerodiya ngoJohane sasifana naleso sikaJezebeli ngo-Eliya. Kuzo zombili lezi zimo, abagcina iSabatha kumelwe bafe.

UbuSulumane kancane kancane kodwa ngokushesha lususa ukuthula nokulondeka emhlabeni wonke, futhi ngokwenza kanjalo buhlanganisa isintu ukuba simelane noBuSulumane. Impi yoBuSulumane ekhula ngokushesha imelela impikiswano esetshenziswayo ukumisa umfanekiso wesilo womhlaba wonke ezinsukwini zokugcina. Inkohliso elethwa phezu komhlaba (amakhosi ayishumi), ilethwa yi-United States (uSalome), futhi iholela izwe ekukholweni ukuthi kumele lihlangane limelane noBuSulumane, kodwa lithola sekwephuze kakhulu ukuthi lolo hlelo lwaluyisu nje lokusetshenziswa ukuhlupha abagcina iSabatha. Le nkohliso iyingxenye yesizathu esenza amakhosi ayishumi azonde isifebe, nakuba ngesikhathi ecindezelekile avuma ukunikeza umbuso wawo wesikhombisa kuso.

Futhi izimpondo eziyishumi owazibonayo esilwaneni, zona ziyakuzonda isifebe, zisenze incithakalo futhi sibe yize, zidla inyama yaso, zisishise ngomlilo. Ngokuba uNkulunkulu ukufakile ezinhliziyweni zazo ukuba zenze intando yakhe, zibe nhliziyonye, zinikele umbuso wazo kuso isilwane, kuze kugcwaliseke amazwi kaNkulunkulu. IsAmbulo 17:16, 17.

Abamhlaba-bonke beZizwe Ezihlangene abayibo nje kuphela “amakhosi” omhlaba, kodwa baphinde bavezwe njengaba “thengisi”; ngalokho-ke, abamhlaba-bonke bahlanganisa amandla ezezipolitiki nawezezomnotho. Isizathu esenza ingelosi eyaletha kuJohane umbono weSambulo 17 no-18 kwakuwukuba ibonise uJohane ukwahlulelwa kwesifebe esikhulu saseTire. Zombili lezi zigaba zabamhlaba-bonke zikhalela ukufa kobupapa.

Ngakho izinhlupho zakhe ziyakufika ngosuku olulodwa, ukufa, nokulila, nendlala; futhi uyakushiswa aphele ngomlilo; ngokuba unamandla iNkosi uNkulunkulu emgwebayo. Futhi amakhosi omhlaba, ayephingile naye, aphila ngokunethezeka kanye naye, ayakumkhalela, amlilele, lapho ebona intuthu yokusha kwakhe, emi kude ngenxa yokwesaba ukuhlushwa

kwakhe, ethi: Maye, maye, muzi omkhulu, Babiloni, muzi onamandla! ngokuba ngehora elilodwa ukwahlulelwa kwakho sekufikile. Futhi abathengisi bomhlaba bayakumkhalela, balile ngaye; ngokuba akusekho muntu othenga impahla yabo futhi. IsAmbulo 18:8–11.

Abathengisi namakhosi bobabili bema kude bakhale bethi, “Maye, maye.” Igama elithi “alas” esiGrekini lihunyushwa ngokuthi “woe” esahlukweni sesishiyagalombili seSambulo.

Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, imemeza ngezwi elikhulu, ithi, Maye, maye, maye, kwabakhileyo emhlabeni ngenxa yamanye amazwi ephondo lezingelosi ezintathu ezisazokhala! IsAmbulo 8:13.

Ishwa ezintathu zimelela amaCilongo esihlanu, esithupha, nesikhombisa, futhi ziyizimpawu zobuSulumane. Amakhosi, abathengisi, nabaphathi bemikhumbi bonke bakhala bethi “maye, maye” kathathu esahlukweni seshumi nesishiyagalombili.

Amakhosi omhlaba, ayephingile kanye naye, aphila ngokuzitika naye, ayokhala ngaye, amlilele, nxa ebona intuthu yokutsha kwakhe, emi khatshana ngenxa yokwesaba ukuhlushwa kwakhe, esithi: Maye, maye, wena muzi omkhulu iBhabhiloni, wena muzi onamandla! ngoba ngehora elilodwa ukwahlulelwa kwakho sekufikile. ... Abathengisi balezizinto, abacebiswa nguye, bayakuma khatshana ngenxa yokwesaba ukuhlushwa kwakhe, bekhala, belila, Besithi: Maye, maye, lowo muzi omkhulu, owawembethwe ilineni elicolekileyo, nombala obubende, nokubomvu ngokunsomi, uhlotshiswe ngegolide, nangamatshe aligugu, nangamaparele! Ngokuba ngehora elilodwa ingcebo enkulu kangaka isiphenduke ize. Njalo yonke induna yomkhumbi, labo bonke abahamba ngemikhumbi, labatshayeli bemikhumbi, labo bonke abahweba elwandle, bema khatshana, Bamemeza nxa bebona intuthu yokutsha kwakhe, besithi: Yiwuphi umuzi onjengalomuzi omkhulu! Basebeziphonsela uthuli emakhanda, bamemeza, bekhala, belila, besithi: Maye, maye, lowo muzi omkhulu, okwenziwa kuwo bonke ababelamikhumbi elwandle baceba ngenxa yobudulayo bakhe! ngoba ngehora elilodwa wenziwe incithakalo. IsAmbulo 18:9-10, 15–19.

“Thora” lapho ukwahlulelwa kobupapa kufezeka khona, “iyihora” lesAmbulo ishumi nanye, okungukuthi “ihora lokuzamazama komhlaba okukhulu,” futhi limelela inkathi yomthetho weSonto eqala ngomthetho weSonto e-United States futhi iqhubeka kuze kube uMikayeli esukuma nokuvivinywa komuntu kuvalwe. Abembulunga yonke ababeyizonda isifebe, kodwa besavuma ukulinika umbuso wabo ihora elilodwa, abagcini nje ngokuphinda “maye, maye” (hawu, hawu), kathathu, kodwa babuza umbuzo othi, “Yiliphi idolobha elifana naleli dolobha elikhulu na?” Lowo mbuzo bawubuza futhi encwadini kaHezekeli.

Bayakwenza izwi labo lizwakale ngokumelene nawe, bakhale kabuhlungu, baziphonse ngothuli emakhanda abo, bazigingqe emlotheni. Bayazenzela impandla ngokupheleleyo ngenxa yakho, bazibophe ngendwangu yamasaka, bakulilele ngobuhlungu benhliziyo nangokukhala okumunyu. Ekukhonzeni kwabo bayakuphakamisa isililo ngenxa yakho, bakulilele, bethi: Yiliphi idolobha elifana neTire, elifana nelibhujisiweyo phakathi kolwandle na? Lapho izimpahla zakho ziphuma olwandle, wagcwalisa izizwe eziningi; wanothisa amakhosi omhlaba ngobuningi bengcebo yakho nobokuhweba kwakho. Ngesikhathi lapho uyakuchotshozwa yizilwandle ekujuleni kwamanzi, ukuhweba kwakho nabo bonke

abaphakathi kwakho bayakuwa. Bonke abakhileyo eziqhingini bayakumangala ngawe, namakhosi abo ayakwesaba kakhulu, bayakukhathazeka ebusweni babo. Abathengisi phakathi kwezizwe bayakukuhayiza; uyakuba yinto eyesabekayo, ungasabe usaba khona futhi. Hezekeli 27:30–36.

Hezekeli uveza lo muzi ngokuthi “Tyrus,” “owabhujiwa phakathi kolwandle na?” U-Isaya, ekhuluma ngesifebe saseTire (Tyrus), esinguleso sifebe esikhulu sesiAmbulo futhi, okuyiSonto lamaKatolika, futhi umveza futhi njengomuzi othwesayo umqhele.

Ngabe leli yilo idolobha lenu elaligwele intokozo, elidala kusukela ezinsukwini zasendulo? Izinyawo zalo uqobo ziyolithwala liye kude ukuze liyohlala njengomfokazi. Ngubani othathe lesi sinqumo ngokumelene neTire, idolobha elithwesa imiqhele, abathengisi balo abayizikhulu, nabahwebi balo abayizihlonishwa zomhlaba na? UJehova Sebawoti ukuhlose lokhu, ukuze angcolise ukuzigqaja kwayo yonke inkazimulo, nokwehlisa indelelo phezu kwabo bonke abahlonishwayo bomhlaba. Isaya 23:7–9.

Ubupapa “buyidolobha elithweswe umqhele,” ngokuba yibo obuzisho ukuthi buhlezi njengendlovukazi phezu kwaleyo nyunyana emithathu.

Njengokuba lizikhazimulisile kangakanani, futhi laphila ngokunethezeka okukhulu, limnike kangako ukuhlushwa nosizi; ngokuba lithi enhliziyweni yalo: Ngihlezi ngiyindlovukazi, angingumfelokazi, futhi angiyikubona usizi. IsAmbulo 18:7.

UHezekeli wathi ukwahlulelwa kwesifebe kufezekile “phakathi kolwandle,” ekulileni kwakhe iTire.

Izwi leNkosi lafika kimi futhi, lathi: Manje wena ndodana yomuntu, phakamisela iTire ihubo lokulila. ... Imikhumbi yaseTharshishi yakuhlabelela emakethe yakho; wagcwaliswa, wenziwa waba nobukhosi obukhulu phakathi kwezilwandle. Abagwedli bakho bakuyise emanzini amakhulu; umoya wasempumalanga ukuphahlazile phakathi kwezilwandle. Hezekeli 27:1, 2, 25, 26.

“Umoya wasempumalanga” oletha ukwahlulelwa phezu kwesifebe saseTire, umuzi othweswe umqhele, futhi “umoya wasempumalanga” uyisifanekiselo sobuSulumane. Impi elethwa ngokumelene nobuSulumane ngamakhosi ayishumi iyona ebhubhisa ubupapa bezinsuku zokugcina. Ukuqaphela kwamakhosi ayishumi ukuthi akhohlisiwe nakho kuveza ukwesaba ezinhliziyweni zawo.

Yinhle ngendawo yayo, iyintokozo yomhlaba wonke, yiNtaba iZiyoni, emaceleni asenyakatho, umuzi weNkosi enkulu. UNkulunkulu waziwa ezigodlweni zayo njengesiphephelo. Ngokuba bheka, amakhosi ayehlangene, adlula ndawonye. Ayibona, ase emangala; aphazamiseka, ashesha ukubaleka. Ukwesaba kwabamba khona, nobuhlungu obunjengobowesifazane osemihelo. Uphahlaza imikhumbi yaseTharshishi ngomoya wasempumalanga. Njengokuba sizwile, kanjalo sibonile emzini kaJehova Sebawoti, emzini kaNkulunkulu wethu: uNkulunkulu uyowumisa kuze kube phakade. Sela. AmaHubo 48:2–8.

Abahlanganyeli bomhlaba babubheka umbuso kaNkulunkulu, njengoba umelwe ngumuzi waseJerusalema, kodwa bakhetha “lowo muzi omkhulu,” iBhabhiloni, ukuba ube yinhloko yabo. Lapho uNkulunkulu ewahlulela lowo muzi omkhulu, bayakhala balile njengoba beqonda ukuthi balahlekile, ngokuba lowo muzi omkhulu abawukhethayo uphahlayo phakathi kolwandle, yimpi elethwe phezu kwabo ubuSulumane (umoya wasempumalanga). Futhi leyo mpi iyimpi eqhubeka ikhula ngamandla, ngokuba injengowesifazane osezinhlelweni zokubeletha.

Umbuso kaNkulunkulu abawushushisile ngenxa yobupapa umelwe kuDaniyeli isahluko sesibili, lapho sitshelwa khona ukuthi “ezinsukwini zalaba makhosi [abokuhwebelana komhlaba wonke],” uNkulunkulu uyomisa umbuso waKhe waphakade.

Ezinsukwini zalawo makhosi uNkulunkulu wezulu uyakumisa umbuso ongasoze wabhujiswa; futhi lo mbuso awuyikushiyelwa abanye abantu, kodwa uyakuchoboza uqede yonke le mibuso, wona ume kuze kube phakade. Daniyeli 2:44.

AmaMillerite ayekholelwa ukuthi ayephila “ezinsukwini zala makhosi,” kodwa amakhosi ayishumi esAmbulo isahluko seshumi nesikhombisa ayengakafiki emlandweni; impela, asanda kuqala ukubonakala manje. AmaMillerite ayelungile, kodwa umbono wawo wawunqunyelwe. Umbuso kaNkulunkulu omiswa ezinsukwini zamakhosi esAmbulo izahluko zeshumi nesikhombisa neshumi nesishiyagalombili, uysisikhathi semvula yokugcina.

“Ngabona ukuthi zonke izinto zibheke ngokushisekela okukhulu futhi zelula imicabango yazo enkingeni ezayo ebhekene nazo. Izono zakwa-Israyeli kumelwe ziye ekwahlulelweni kuqala. Sonke isono kumelwe sivunywe endlini engcwele, khona-ke umsebenzi uyakuqhubeka. Kumelwe kwenziwe manje. Insali ngesikhathi sokuhlupheka iyakukhala ithi, Nkulunkulu wami, Nkulunkulu wami, ungishiyeleni na?

“Imvula yokugcina iyeza phezu kwalabo abamsulwa—khona-ke bonke bayoyamukela njengakuqala.

“Lapho izingelosi ezine ziyekela, uKristu uyomisa umbuso waKhe. Akekho oyamukela imvula yokugcina ngaphandle kwalabo abenza konke abangakwenza. UKristu ubeyosisiza. Bonke bangaba ngabanqobi ngomusa kaNkulunkulu, ngegazi likaJesu. Izulu lonke linentshisekelo emsebenzini. Izingelosi nazo zinentshisekelo.” Spalding and Magan, 3.

Esikhathini semvula yamuva, lapho izingelosi zikhulula imimoya emine, lapho, “ezinsukwini zalawo makhosi,” uKristu emisa khona umbuso waKhe. Imvula yamuva iyaqhubekela phambili, futhi yaqala ukufafaza ngoSeptemba 11, 2001, lapho uMaye wesithathu ungena emlandweni, kodwa ukuthukutheliswa kwezizwe kwavinjelwa masinyane. Iyaqhubeka nokwanda ngamandla, kuze kube ngumthetho weSonto e-United States, lapho iletha khona ukubhujiswa kwesizwe. Leso sahlulelo esandayo sibe sesiqhubeka njengoba zonke ezinye izizwe zilandela isibonelo se-United States, ngakho-ke zihlupheka ngezahlulelo ezifanayo. Siyakhula size sifinyelele ekuvalweni kwesikhathi somusa. Siqhubekela phambili njengowesifazane osezinhlungwini zokubeletha.

Sizoqhubeka nokucabangela owesishiyagalombili ophuma kwabeyisikhombisa esihlokwini esilandelayo.

“Uma nje labo abathi balamukela iqiniso besakhonza uSathane, ithunzi lakhe lesihogo liyakunqamula ukubona kwabo ngoNkulunkulu nezulu. Bayakuba njengalabo abalahlekelwe luthando lwabo lokuqala. Abanakubona amaqiniso aphakade. Lokho uNkulunkulu asilungiselele khona kuvezwa kuZakariya, izahluko 3 no-4, kanye no-4:12–14: ‘Ngaphinde ngaphendula, ngathi kuye: Yini le magatsha amabili omnqumo athi ngemibhobho emibili yegolide athulule amafutha egolide aphuma kuwo na? Wayesengiphendula, wathi kimi: Kawazi yini ukuthi kuyini lokhu? Ngathi: Qha, Nkosi yami. Wayesethi: Laba bangabagcotshiweyo ababili, abama eceleni kweNkosi yomhlaba wonke.’”

“INkosi igcwele izinsiza. Ayisweli nhlobo izindlela zokusebenza. Kungenxa yokuswela kwethu ukhohlo, ukungokomhlaba kwethu, inkulumbo yethu eshibhile, ukungakholwa kwethu, okubonakaliswa ezingoxweni zethu, lapho izithunzi ezimnyama zibuthana zisizungeze. UKristu akavezwa ngezwi noma ngesimilo njengoYena omuhle ngokupheleleyo, nongovelele kunabayizinkulungwane eziyishumi. Lapho umphefumulo weneliseka ukuziphakamisela ebuze, uMoya weNkosi ungenzela wona okuncane kakhulu. Umbono wethu omfishane ubona isithunzi, kodwa awukwazi ukubona inkazimulo engale kwaso. Izingelosi zibambe imimoya emine, evezwa njengehhashi elithukuthele elifuna ukuzikhulula ligijime phezu kobuso bomhlaba wonke, lithwale ukubhujiswa nokufa endleleni yalo.”

“Ingabe siyolala emngceleni impela womhlaba waphakade na? Ingabe siyoba buthuntu, sibande, futhi sifile na? O, sengathi emabandleni ethu singaba noMoya nokuphefumula kukaNkulunkulu kuphefumulwe kubantu baKhe, ukuze beme ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela imincane, nesango liminyene. Kodwa njengoba sidlula ngesango eliminyene, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.