

Incwadi KaDaniyeli - Inombolo Engamashumi Ayisithupha Nane

*Ukwembulwa Kweziprofetho: Ukuhlanganisa uSeptemba 11, 2001
nesikhathi Sokubekwa Kophawu, Imvula Yamuva, Nomsebenzi Wokugcina
kaKristu*

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Ezihlokwani zakamuva besilokhu sibhekisa ezindimeni ezimbalwa ezivela kuMoya Wesiprofetho ezikhomba isikhathi esisukela kuSeptemba 11, 2001 kuze kube uMikayeli esukuma futhi isikhathi somusa wesintu sivale. Phakathi naleso sikhathi, kukhona imifanekiso embalwa yesiprofetho ekhomba umsebenzi wokugcina kaKristu eNdaweni Engcwele Kakhulu.

Umsebenzi kaKristu endlini engcwele emelwe embonweni woMfula i-Ulai kuDaniyeli isahluko sesishiyagalombili, futhi uDadewethu White usitshelile ukuthi umbono woMfula i-Ulai manje ususenkambisweni yokugcwaliseka. Umsebenzi wokugcina ofezwa endlini engcwele yasezulwini, manje osusenkambisweni yokugcwaliseka, emelwe ngezinhlobo ezehlukene zamagama esiprofetho. Umelelwe, phakathi kwezinye izethulo zesiprofetho, njengesikhathi sokubekwa uphawu, imvula yamuva, umsebenzi wokuphetha wensindiso, kanye nokuhlazwa kwethempeli. Kubalulekile ukuhlanganisa lawo magama, futhi futhi ukuwabeka endaweni yawo efanele yomlando.

“Ngaleso sikhathi, ngesikhathi umsebenzi wensindiso ususongwa, usizi luyobe luza phezu komhlaba, nezizwe ziyothukuthela, kepha zibanjwe ukuze zingavimbeli umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuvuselelwa okuvela ebukhoneni beNkosi, iyofika, ukuze inike amandla izwi elikhulu lengelosi yesithathu, futhi ilungise abangcwele ukuba beme esikhathini lapho izifo eziyisikhombisa zokugcina ziyothululwa.”
Early Writings, 85.

“Umsebenzi wengelosi yesithathu” futhi “uwumsebenzi wensindiso,” olungisela “abangcwele ukuba beme esikhathini lapho izinhlobo eziyisikhombisa zokugcina ziyakuthululwa.”

Izizwe zathukuthela, nolaka lwakho selufikile, nesikhathi sabafuleyo, ukuba bahlulelwe, nokuba ubavuze inceku zakho, abaprofethi, nabangcwele, nalabo abesaba igama lakho, abancane nabakhulu; nokuba ubabhubhise labo abonakalisa umhlaba. IsAmbulo 11:18.

Izizwe ziyathukuthela ngaphambi kokuba isikhathi somusa siphela (okuyisikhathi lapho ulaka lukaNkulunkulu luthululwa khona), nokho lapho izizwe zithukuthela, futhi “ziyabanjwa ziqinisiwe.” “Isikhathi” lapho izizwe zithukuthela khona, sikhomba ukuqala komsebenzi wokuphetha wensindiso, futhi umsebenzi wokuphetha wensindiso uwukubekwa uphawu kwabantu bakaNkulunkulu.

“Abantu bakaNkulunkulu beqiniso, abanomoya womsebenzi weNkosi nowensindiso yemphefumulo ezinhliziyweni zabo, bayohlala bebhaka isono esimweni saso sangempela, esiyisono. Bayohlala bemi ngasohlangothini lokuqotho nokukhuluma obala ngezono ezibamba abantu bakaNkulunkulu kalula. Ikakhulukazi emsebenzini wokugcina webandla, esikhathini sokubekwa uphawu kwabayi-ikhulu namashumi amane nane ezinkulungwane, abayokuma bengenacala phambi kwesihlalo sobukhosi sikaNkulunkulu, bayozizwa ngokujula okukhulu okubi okwenziwa ngabantu bakaNkulunkulu abazibizayo. Lokhu kubekwe ngokunamandla ngumfanekiso womprofethi womsebenzi wokugcina ngaphansi kwesifaniso samadoda, yilowo nalowo ephethe isikhali sokubulala ngesandla sakhe. Omunye umuntu phakathi kwabo wayembethe ilineni, ephethe ngasohlangothini lwakhe uphondo lukayinki lombhali. ‘INkosi yathi kuye: Dlula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini abantu ababubulayo nabakhala ngenxa yazo zonke izinengiso ezenziwa phakathi kwawo.’” Testimonies, volume 3, 266.

Izizwe zibanjiwe ukuze zingavimbeli ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane. Encwadini yesAmbulo isahluko sesikhombisa, izizwe ezithukuthele ezibanjiwe zimelelwa njengemimoya emine ebanjiwe phakathi naleso sikhathi esifanayo, futhi leso sikhathi sichazwa ngokukhethekile njengenkathi yesikhathi.

“USathane manje usebenzisa wonke amaqhinga kulesi sikhathi sokubekwa uphawu ukuze agcine izingqondo zabantu bakaNkulunkulu zikude neqiniso lamanje futhi abangele ukuba zintengezele. Ngabona isembozo uNkulunkulu ayeseselulela phezu kwabantu Bakhe ukuze sibavikele esikhathini sokuhlupheka; futhi wonke umphefumulo owawumi ngokuqinile eqinisweni nowawumsulwa ngenhliziyo wawuzakwembathiswa ngesembozo sikaSomandla.

“USathane wayekwazi lokhu, futhi wayesebenza ngamandla amakhulu ukugcina izingqondo zabantu abaningi ngangokunokwenzeka zintengantenga futhi zingaqiniseki ngeqiniso. ...”

“Ngabona ukuthi uSathane wayesebenza ngalezi zindlela ukuze aphazamise, akhohlise, futhi aholole kude abantu bakaNkulunkulu, khona manje kulesi sikhathi sokubekwa uphawu. Ngabona abathile ababengamile baqine ngenxa yeqiniso lamanje. Amadolo abo ayethuthumela, nezinyawo zabo zishibilika, ngoba babengaxilile ngokuqinile eqinisweni, futhi isembozo sikaNkulunkulu uSomandla sasingeke selulwe phezu kwabo ngesikhathi besathuthumela kanjalo.

“USathane wayesebenzisa lonke iqhinga lakhe ukuze abagcine lapho ababekhona, kuze kudlule ukubekwa uphawu, kuze kudonswe isembozo phezu kwabantu bakaNkulunkulu, futhi bashiye bengenandawo yokucasha olakeni olushisayo lukaNkulunkulu, ezinhlehlweni eziyisikhombisa zokugcina. UNkulunkulu useqalile ukudonsa lesi sembozo phezu kwabantu baKhe, futhi maduze sizodonswa phezu kwabo bonke abayokuba nesiphephelo ngosuku lokubulawa. UNkulunkulu uyakubasebenzela abantu baKhe ngamandla; noSathane naye uyovunyelwa ukuba asebenze.” Early Writings, 43, 44.

USista White wabhala la mazwi ngo-1851, eminyakeni emihlanu ngaphambi kokuba abantu bakaNkulunkulu bangene esimweni saseLawodikeya, futhi babambezele umsebenzi wokubekwa uphawu ngokwenqaba ukukhanya okwengeziwe “kwezikhathi eziyisikhombisa.” Lokho kukhanya

kwakuyokwandise futhi kuqede umsebenzi kaNkulunkulu wokumboza abantu baKhe ngaphambi kwezinhlopho eziyisikhombisa zokugcina. Esikhundleni salokho, abantu bakaNkulunkulu bavukela, base benikelwa ukuba bazulazule ehlane laseLawodikeya, njengoba kufanekisiwe ekuvukeleni kuka-Israyeli wasendulo nasekuzulazuleni kwakhe ehlane. Bangaki kwabavukeli bakwa-Israyeli wasendulo abangena eZweni Lesithembiso? Yisiphi isiqephu eBhayibhelini, noma eMoyeni Wesiprofetho, esikhomba noma yimaphi amaLawodikeya ayosindiswa? Impendulo ithi, “Akukho noyedwa!” ngokuba umLawodikeya ulahlekile nje njengalabo bakwa-Israyeli wasendulo abafela ehlane.

Ukubekwa uphawu kwabantu abayikhulu namashumi amane nane ezinkulungwane kuyisikhathi, futhi kuqala lapho izingelosi ezine zibamba imimoya emine, okuyisona futhi isikhathi lapho izingelosi zithukuthela khona, kepha zisabambekile zingadedelwa. Ngesikhathi sokubekwa uphawu uNkulunkulu ulungiselela abantu baKhe ukuba bame ngesikhathi sezifo eziyisikhombisa zokugcina, futhi lokho kulungiselela kuvezwa njengokwelulela “isembozo” phezu kwabantu baKhe, futhi kuvezwa futhi njengokuqeda umsebenzi wensindiso nokuqeda umsebenzi wengelosi yesithathu. Ukulungiselela okumelelwa yizo zonke lezi zifanekiso kusekelwe ekwamukeleni “iqiniso lamanje.”

Labo abangeke bame “baqine ngenxa yeqiniso lamanje,” yilabo ababeba “nxaphaxapha,” ngoba izingqondo zabo zazingagxilile “eqinisweni lamanje.” Ubhala ukuthi “ngabona abathile ababengemi baqine ngenxa yeqiniso lamanje. Amadolo abo ayethuthumela, nezinyawo zabo zishelela, ngoba babengagxilile ngokuqinile eqinisweni, futhi isembozo sikaNkulunkulu uMninimandla onke sasingeke selulwe phezu kwabo ngesikhathi besathuthumela kanjalo.”

“Iqiniso lamanje” yilona elinikeza “isembozo,” futhi “isembozo” nalo limelwe njenge “uphawu lukaNkulunkulu.” “Uphawu lukaNkulunkulu” lwafanekiswa yigazi elamboza iminyango yamaHeberu, elavumela ingelosi ebhubhisayo ukuba yeqe izindlu lapho umnyango “wawumbozwe” khona ngegazi. “Isembozo” “ukubekwa uphawu,” futhi “ukubekwa uphawu” kufezwa “yiqiniso lamanje.”

Bangcwelise ngeqiniso lakho; izwi lakho liyiqiniso. Johane 17:17.

Yonke inhlango yezinguquko yayinesihloko sayo esiqondile, futhi isihloko senhlango yenguquko yabayizinkulungwane eziyikhulu namashumi amane nane siyisi-“Islami yoMaye wesithathu”. “Iqiniso lamanje” ezinsukwini zokugcina liyi-Islami yoMaye wesithathu.

“ImiBhalo ivuleka njalo phambi kwabantu bakaNkulunkulu. Kade kwaba khona, futhi kuyohlale kukhona, iqiniso elisebenza ngokukhethekile esizukulwaneni ngasinye.” Review and Herald, June 29, 1886.

Kuyiqiniso kwamanje “umyalezo” olubeka uphawu kubantu bakaNkulunkulu ezinsukwini zokugcina, futhi isikhathi sokubekwa kophawu simelwe njengesiqala lapho imimoya emine ibanjwa ivinjelwe. Izizwe zathukuthela ngoSeptemba 11, 2001, futhi ngaleso sikhathi kwaqala ukubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane, njengoba imvula yokugcina, engu “umyalezo”, yaqala ukwambulwa.

“KuJohane kwavulelwa izigcawu ezijulile nezithokozisayo kakhulu maqondana nokuhlangenwe nakho kwebandla. Wabona isimo, izingozi, izingxabano, nokukhululwa kokugcina kwabantu bakaNkulunkulu. Ulandisa ngemiyalezo yokuvala ezovuthisa ukuvuna komhlaba, kube yizithungu zenqolobane yasezulwini noma kube yizinyanda zezinkuni zomlilo wokubhujiswa. Izihloko ezibaluleke ngokwedlulele zembulwa kuye, ikakhulukazi ngenxa yebandla lokugcina, ukuze labo abayophenduka basuke ephutheni baye eqinisweni bafundiswe mayelana nezingozi nezingxabano eziphambi kwabo. Akekho odinga ukuba semnyameni mayelana nalokho okuzokwehlela umhlaba.” The Great Controversy, 341.

Ngenkathi izizwe zathukuthela, ngesikhathi esifanayo zabanjwa zayekwa zingadluli umkhawulo, kwaqala ukuna “imvula yokugcina”; futhi imvula yokugcina ingumyalezo “weqiniso lamanje” obeka uphawu kubantu bakaNkulunkulu.

“Umsebenzi oseBattle Creek ungowohlelo olufanayo. Abaholi esibhedlela sezempilo bahlanganyele nabangakholwayo, bebangenisa emikhandlwini yabo, ngezinga elithile, kodwa kufana nokungathi baya emsebenzini amehlo evaliwe. Bantula ukuqonda kokubona lokho okuzosehlela nganoma yisiphi isikhathi. Kukhona umoya wokuphelelwa yithemba, wempi nowokuchitheka kwegazi, futhi lowo moya uyokhula kuze kube sekupheleni impela kwesikhathi. Ngokushesha nje lapho abantu bakaNkulunkulu sebephawuliwe emabanzini abo—akuyisona isibonakaliso noma uphawu olungabonwa, kodwa kuwukuqiniseka eqinisweni, kokubili ngokwengqondo nangokomoya, ukuze banganyakaziswa—ngokushesha nje lapho abantu bakaNkulunkulu sebephawuliwe futhi belungiselelwe ukuzamazama, kuyofika. Ngempela, sekvele kuqalile kakade. Izahlulelo zikaNkulunkulu sezisezweni manje, ukuze zisinike isixwayiso, ukuze sazi okuzayo.” Manuscript Releases, volume 10, 252.

“Ukubekwa uphawu” “kungukuzinza eqinisweni.” Esimweni sesikhathi sokubekwa uphawu ubhala athi, “Kunomoya wokuphelelwa yithemba, nowempi nowokuchitheka kwegazi, futhi lowo moya uyokwanda kuze kube sekupheleni kwesikhathi impela.” Lapho izizwe zithukuthela, ziyobanjwa zivinjelwe, kodwa “impi nokuchitheka kwegazi,” okumelwe yimimoya emine, “kuyokwanda kuze kube sekupheleni kwesikhathi impela.” UbuSulumane boMaye wesithathu bukhusisa impi yabo kancane kancane kuze kube sekupheleni kwesikhathi impela, futhi ukuqonda kwesiprofetho ngoBuSulumane “njengendikimba” ekuvuseleleni abayizinkulungwane eziyikhulu namashumi amane nane, nako kuyanda kanyekanye phakathi kwaleso sikhathi esifanayo. Ukwanda kancane kancane okufezwa ubuSulumane kuhamba ngokuhambisana nokuthululwa kwemvula yangemuva phakathi naleso sikhathi esifanayo impela, ngoba imvula yangemuva “ingumyalezo”.

“Abagcotshiweyo abami eceleni kweNkosi yomhlaba wonke banesikhundla esake sanikezwa uSathane njengokherubi ombozayo. Ngezidalwa ezingcwele ezizungeze isihlalo saYo sobukhosi, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo zondliwa, ukuze zingacimi ngokundizela bese zicime. Ukube bekungengenxa yokuthi lawa mafutha angcwele athululwa evela ezulwini ngemiyalezo yoMoya kaNkulunkulu, amandla obubi abeyoba nokulawula okuphelele phezu kwabantu.”

“UNkulunkulu uyadunyazwa lapho singazamukeli izimemezelo asithumela zona. Kanjalo siyawenqaba amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho kufika isimemezelo esithi, ‘Bhekani, umkhwenyana uyeza; phumani niyomhlangabeza,’ labo abangawamukelanga amafutha angcwele, abangaligcinanga ngomusa kaKristu ezinhliziyweni zabo, bayothola, njengalezo zintombi eziyiziwula, ukuthi abakakulungeli ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuthola lawo mafutha, futhi izimpilo zabo ziyabhidlika. Kodwa uma kucelwa uMoya oNgcwele kaNkulunkulu, uma sincenga, njengoba kwenza uMose, sithi, ‘Ngibonise inkazimulo yakho,’ uthando lukaNkulunkulu luyakuthululwa ezinhliziyweni zethu. Ngamapayipi egolide, amafutha egolide ayakudluliselwa kithi. ‘Akusikho ngamandla, noma ngobuqhawe, kodwa kungoMoya wami, usho uJehova Sebawoti.’ Ngokwamukela imisebe ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bayakhanya njengezibani emhlabeni.” Review and Herald, July 20, 1897.

Imvula yokugcina iqala “ngokuchaphaza,” bese ekugcineni ikhuphukela ekuthululweni okuphelele. “Ukuchaphaza” kwemvula yokugcina kubonakaliswa njengemvula “elinganisiwe,” kanti ukuthululwa okuphelele kuba yilapho ithululwa “ngaphandle kwesilinganiso.” USister White ukhomba ngokucacile isikhathi lapho imvula yokugcina ina khona, futhi abanye bayayamukela, kanti abanye abayamukeli. Ngaleso sikhathi imvula “ilinganisiwe,” noma “iyachaphaza.”

Abanye abantu bayobona ukuthi kukhona okwenzekayo, kodwa lokho kuyobethusa kuphela.

“Kuyoba emabandleni ukubonakaliswa okumangalisayo kwamandla kaNkulunkulu, kodwa ngeke kusebenzele labo abangazithobanga phambi kweNkosi, bavula umnyango wenhliziyi yabo ngokuvuma izono nangokuphenduka. Ekubonakalisweni kwalawo mandla akhanyisa umhlaba ngenkazimulo kaNkulunkulu, bayobona kuphela into okuthi, ebumpumputheni babo, bacabange ukuthi iyingozi, into eyovusa ukwesaba kwabo, bese beziqinisa ukuze bayelane nayo. Ngokuba iNkosi ayisebenzi ngokwezinto abazilindele nangesifanekiso sabo esihle, bayakuphikisa lokho kusebenza. “Kungani,” kusho bona, “singeke siwazi uMoya kaNkulunkulu, lapho sesibe semsebenzini iminyaka eminingi kangaka?” Ngokuba abazange basabele ezixwayisweni, nasekuncengeni, zemiyalezo kaNkulunkulu, kodwa baqhubeka besho ngenkani bathi, “Ngicebile, ngandisiwe ngezimpahla, futhi angiswele lutho.”” Maranatha, 219

“Abaningi baye bahluleka ngezinga elikhulu ukwamukela imvula yokuqala. Abakazuzanga zonke izibusiso uNkulunkulu ababelekelele zona ngaleyo ndlela. Balindele ukuthi ukuswela kuzogcwaliswa yimvula yokugcina. Lapho ukuchichima okucebile kakhulu komusa sekunikwa, bahlose ukuvula izinhliziyi zabo ukuze bakwemukele. Benza iphutha elesabekayo. Umsebenzi uNkulunkulu awuqalile enhliziyweni yomuntu ngokumnika ukukhanya nolwazi lwaKhe kufanele uqhubekele phambili njalo. Wonke umuntu ngamunye kufanele aqaphele ukuswela kwakhe siqu. Inhliziyi kufanele ikhutshwe kukho konke ukungcola, ihlanzwe ukuze uMoya ahlale kuyo. Kwakungokuvuma nokuyeka isono, ngomkhuleko oqotho nangokuzinikela kwabo kuNkulunkulu, lapho abafundi bokuqala bazilungiselela ukuthululwa kukaMoya oNgcwele ngosuku lwePhentekoste. Umsebenzi ofanayo, kodwa ngezinga elikhulu kakhulu, kufanele wenziwe manje. Khona-ke umenzeli ongumuntu kwakumelwe kuphela acele isibusiso, alinde iNkosi ukuba iphelelise umsebenzi omayelana naye. NguNkulunkulu owaqala

umsebenzi, futhi Uyowuqedela umsebenzi waKhe, enza umuntu aphelele kuJesu Kristu. Kodwa akufanele kube khona ukunganakwa komusa omelelwa yimvula yokuqala. Yilabo kuphela abaphila ngokuvumelana nokukhanya abanalo abayokwamukela ukukhanya okukhulu kakhulu. Ngaphandle kokuba siqhubekele phambili nsuku zonke ekubonakaliseni izimfanelo zobuKristu ezisebenzayo, asiyikukuqonda ukubonakaliswa kukaMoya oNgcwele emvuleni yokugcina. Kungenzeka ukuthi iyawa ezinhliziyweni ezisizungezile yonke indawo, kodwa thina singayiqapheli noma singayamukeli.” Testimonies to Ministers, 506, 507.

Kule ndima uveza ukuthi kunesikhathi lapho “ukuchichima okucebe kakhulu komusa kuyakuphiwa,” ngaleyo ndlela ekhomba isikhathi lapho imvula yokugcina ithululwa ngaphandle kwesilinganiso. Ngokuphathelene nalelo qiniso, uveza ukuthi kuphela labo abaphila ngokuvumelana nokukhanya abanako abayokwamukela ukukhanya okukhulu ngokwengeziwe. Kuleso simiso, kusobala ukuthi ukukhanya (okuyiqiniso lamanje) kuyakhula kancane kancane. Emshweni wokugcina uveza isikhathi lapho imvula yokugcina ina khona, futhi abanye bayayiqaphela futhi bayayamukela, kanti abanye abayenzi. Uma ungawuqapheli umlayezo, okuyimvula yokugcina, ngeke uwamukele.

“Akumelwe silinde imvula yokugcina. Iyeza phezu kwabo bonke abayokuvuma nokwamukela amazolo nezihlambi zomusa eziwela phezu kwethu. Lapho siqoqa izingcezwana zokukhanya, lapho saziqakathekisa izihawu eziqinisekileyo zikaNkulunkulu, othanda ukuba simethembe, khona-ke zonke izithembiso ziyogcwaliseka. [Isaya 61:11 kucashuniwe.] Umhlaba wonke uyakugcwalisa inkazimulo kaNkulunkulu.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

Ngesikhathi lapho izizwe ezithukuthele zibanjwa zingaqhubeki, imvula yasemuva iqala “ukukalwa.” Lapho “ukunotha okukhulu kakhulu komusa kuyakuphiwa,” yilapho kukhonjiswa isikhathi lapho imvula yasemuva ithululwa ngaphandle kwesilinganiso.

Ngesikhathi lapho izizwe zithukuthele, nokho zibanjwe zingadedelwa, imvula yokugcina iqala ukuna, kodwa “ilinganisiwe” ngoba ibandla ngaleso sikhathi lixubene nokolweni nokhula. Yimvula eletha kokubili ukolweni nokhula ekuvuthweni, futhi imvula yokugcina ingumyalezo weqiniso lesikhathi samanje owaziwayo wamukelwe, noma ungangaziwa ungamukelwa. Yonke le miqondo yesiprofetho ibonakaliswe ngokucacile emiBhalweni. NgoSeptemba 11, 2001, imvula yokugcina yaqala “ukufafaza”, futhi iya ngokuya ikhula ngokwezinga kuze kufike umyalezo Wokukhala Kwaphakathi Kwamabili, bese izintombi ezihlakaniphileyo neziyiziwula zihlukaniswa ingunaphakade.

Abahlakaniphileyo base bephakanyiswa njengophawu lokubiza omunye umhlambi kaNkulunkulu ukuba uphume eBhabhiloni, bese imvula yokugcina ithululwa ngaphandle kwesilinganiso, futhi iqhubeke ukuwa kuze kube uMikayeli esukuma futhi umusa wokuhlolwa kwabantu uvalwa.

“Ngabona ukuthi izingelosi ezine ziyobamba imimoya emine kuze kuphele umsebenzi kaJesu endlini engcwele, bese kufika izinhlupho eziyisikhombisa zokugcina.” Early Writings, 36.

Ukubanjwa kwemimoya yomine kumelela ukulawula kukaNkulunkulu ngokunakekela kwakhe okuphathelene nezahlulelo ezikhulayo azivumela ukuba zenzeke ezinsukwini zokugcina. Izingelosi

ezine zibamba imimoya yomine ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, kodwa kuleso sikhathi kukhona “umoya wokuphelelwa yithemba, wempi nowokuchitheka kwegazi, futhi lowo moya uyokhula.” Lapho owokugcina kubantwana bakaNkulunkulu sebebekiwe uphawu, uMikayeli uyakusukuma, futhi imimoya yomine iyodedelwa ngokuphelele, bese kufika iziNhlupho Eziyisikhombisa Zokugcina.

Nge“hora lokuzamazama okukhulu komhlaba” kwesAmbulo isahluko seshumi nanye, “ezikhathini ezinzima” zikaDaniyeli isahluko sesishiyagalolunye, lapho umgwaqo nodonga sekuqediwe, yilapho “izizwe ziyakuthukuthela.” Kuleyo nkathi yesikhathi, imvula yamuva iyakuthululwa “ngesilinganiso.” U-Isaya uyasikhomba isikhathi lapho imvula yamuva ilinganiswa khona, futhi usiphawula leso sikhathi ngokuthi “usuku lomoya wasempumalanga.” “Usuku lomoya wasempumalanga” lwalungoSeptemba 11, 2001.

Sizoqhubeka sicubungule “ukukala” kwemvula yokugcina esihlokweni esilandelayo, kodwa kufanele kukhunjulwe ukuthi igugu lephupho likaMiller, elimelwe phezu kwezibhebhe ezingwele zikaHabakuki njengeMaye amathathu e-Islamu, lizokhanya ngokuphindwe kayishumi kakhulu ezinsukwini zokugcina kunangesikhathi liqala ukuqoqwa ndawonye nguMiller.

“Ngesinye isikhathi, ngenkathi ngiseDolobheni laseNew York, ngesikhathi sobusuku ngabizwa ukuba ngibuke izakhiwo zikhuphuka isitezi phezu kwesitezi zibheke ezulwini. Lezi zakhiwo zaziqinisekisiwe ukuthi azibanjwa umlilo, futhi zazakhiwe ukuze zikhazimulise abaninizo nabazakha. Lezi zakhiwo zaqhubeka zikhuphuka, ziphakama kakhulu kakhulu, futhi kuzo kwasetshenziswa impahla ebiza kakhulu. Labo okwakungezabo lezi zakhiwo babengazibuzi ukuthi: ‘Singamkhazimulisa kanjani uNkulunkulu ngendlela engcono kakhulu na?’ INkosi yayingekho emicabangweni yabo.

“Ngacabanga ngathi: ‘O, sengathi labo abasebenzisa ngaleyo ndlela izimali zabo bangabona indlela yabo njengoba uNkulunkulu eyibona! Baqoqela ndawonye izakhiwo ezinhle kakhulu, kodwa ukuhlela nokusungula kwabo kuyibuwula kangakanani emehlweni oMbusi wendawo yonke. Abafundi ngawo wonke amandla enhliziyi nengqondo ukuthi bangamkhazimulisa kanjani uNkulunkulu. Sebelahlekelwe ukubona lokhu, okuyisibopho sokuqala somuntu.’”

“Ngesikhathi lezi zakhiwo eziphakeme zimiswa, abanikazi bazo bajabula ngokuziqhenya kokuzigabisa, ngokuthi babenayo imali yokuyisebenzisa ekwaneliseni umina nasekuvuseni umona komakhelwane babo. Iningi lemali abayitshalayo ngaleyo ndlela lalitholwe ngokucindezela, ngokuchoboza abampofu. Bakhohlwa ukuthi ezulwini kugcinwa umlando wazo zonke izivumelwano zebhizinisi; konke ukuphatha okungalungile, sonke isenzo sokukhwabanisa, kubhaliwe lapho. Isikhathi siyeza lapho, ekukhwabaniseni kwabo nasekudeleleni kwabo, abantu beyofinyelela ezingeni iNkosi engayikubavumela ukuba balidlule, futhi bayofunda ukuthi kukhona umkhawulo wokubekezela kukaJehova.”

“Isigameko esalandela esadlula phambi kwami sasiyisixwayiso somlilo. Abantu babheka izakhiwo eziphakeme nezacatshangwa ukuthi azingenwa umlilo, bathi: ‘Ziphephe ngokuphelele.’ Kodwa lezo zakhiwo zasha zaqothuka sengathi zenziwe ngenhlaka. Izimoto zokucima umlilo azikwazanga ukwenza lutho ukuvimba ukubhujiswa. Abacimi bomlilo abakwazanga ukusebenzisa lezo zimoto.”

“Ngiyalwe ukuthi lapho kufika isikhathi seNkosi, uma kungabikho ushintsho olwenzekile ezinhliziyweni zabantu abazidlayo nabafisa udumo, abantu bayothola ukuthi isandla ebesinamandla okusindisa siyoba namandla okubhubhisa. Akukho mandla asemhlabeni angasivimba isandla sikaNkulunkulu. Akukho nto engasetshenziswa ekwakhiweni kwezakhiwo eyokwazi ukuzilondoloza ekubhujisweni lapho kufika isikhathi esimisiwe sikaNkulunkulu sokuthumela impindiselo kubantu ngenxa yokungawunaki kwabo umthetho waKhe nangenxa yokuzifunela kwabo udumo.” Testimonies, umqulu 9, 12, 13.