

# Incwadi kaDaniyeli - Inombolo Engamashumi Ayisithupha Nesishiyagalombili

*Ukwembulwa koMyalezo Wokuphrofetha kaHezekeli Isahluko  
Sesishiyagalombili: Umthetho weSonto kanye neZinsuku Zokugcina*

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Isahluko sesishiyagalombili sikaHezekeli singesinye sezahluko zesiprofetho ezilula kakhulu emiBhalweni. Lesi sahluko sinesiqalo esicacile.

Kwase kwathi ngomnyaka wesithupha, ngenyanga yesithupha, ngosuku lwesihlanu lwenyanga, ngihlezi endlini yami, namadala akwaJuda ehlezi phambi kwami, isandla seNkosi uJehova sehlela phezu kwami lapho. Hezekeli 8:1.

Umbono unesiphetho esicacile esahlukweni seshumi nanye.

Emva kwalokho umoya wangiphakamisa, wangiletha embonweni ngoMoya kaNkulunkulu eKhalediya, kulabo ababesekuthunjweni. Ngakho umbono engangiwubonile wasuka kimi. Ngase ngikhuluma kwabasekuthunjweni zonke izinto iNkosi eyayingibonisile. Hezekeli 11:24, 25.

Umbono wesahluko sesishiyagalombili uqala ngosuku lwesihlanu lwenyanga yesithupha yonyaka wesithupha, usuku olulodwa nje ngaphambi kokuba usuku luhambisane no-“666,” futhi impela lo mbono umayelana nomthetho weSonto, okuyiwona uphawu lwesilo, inani laso eliyinani “lomuntu wesono,” futhi liyinani lombuso wesishiyagalombili ongowayisikhombisa. Labo abathola ukunqoba phezu kwenani elingu-“666,” bamukela uphawu lukaNkulunkulu, futhi esahlukweni sesishiyagalolunye, uphawu lukaNkulunkulu lubekwa phezu kwabantu bakaNkulunkulu abathembekileyo bezinsuku zokugcina.

Ngase ngibona esinye isibonakaliso ezulwini, esikhulu nesimangalisayo, izingelosi eziyisikhombisa zinezinhlopho eziyisikhombisa zokugcina; ngokuba kuzo kupheleliswa ulaka lukaNkulunkulu. Ngase ngibona okwakunjengolwandle lwengilazi oluxutshwe nomlilo; nalabo ababenqobile phezu kwesilo, naphezu komfanekiso waso, naphezu kophawu lwaso, naphezu kwenani legama laso, bemi phezu kolwandle lwengilazi, bephethe amahabhu kaNkulunkulu. Base behlabela iculo likaMose inceku kaNkulunkulu, neculo leWundlu, bethi, Mikhulu futhi ziyamangaza imisebenzi yakho, Nkosi Nkulunkulu uSomandla; zilungile futhi ziyiqiniso izindlela zakho, wena Nkosi yabangwele. IsAmbulo 15:1–3.

Ngaphambi nje kokuvalwa komnyango womusa (ngokuba izingelosi eziyisikhombisa ezinezifo eziyisikhombisa zokugcina sezizothulula ulaka lukaNkulunkulu esahlukweni esilandelayo sencwadi yeSambulo), abantu bakaNkulunkulu bezinsuku zokugcina bayakhonjwa. Sebethole ukunqoba ezintweni ezine. Igama elihunyushwe ngokuthi ukunqoba lisho ukunqoba ngokupheleleyo. Abathembekileyo bayinqobile isilo, nomfanekiso wesilo, nophawu lwesilo,

nenani legama laso. Lokho kunqoba kuhlanganisa neqiniso lokuthi bayakuqonda lokho okumelelwa yilezi zimpawu ezine. Yiphesenti elincane kakhulu labantu elaziyo ukuthi lezo zimpawu ezine zesiprofetho zimelelani ngempela.

Umhlaba wawujwayele ukwazi ukuthi upapa buyisifebe saseBabiloni esahlukweni seshumi nesikhombisa, kodwa njengoba iZwi likaNkulunkulu labonisa, ukuqonda ngesifebe saseThire esifeba namakhosi omhlaba sekukhohliwe phakathi nomlando wase-United States. Ukunqoba isilo kusho ukwehlukana kahle izwi leqiniso ekunqumeni ukuthi isilo sesiprofetho seBhayibheli buyisihlalo sobupapa. Esahlukweni esilandelayo ngqo, udrako, isilo, nomprofethi wamanga baholela umhlaba e-Armagedoni, futhi abathembekile bakaNkulunkulu bezinsuku zokugcina kumele bazi ukuthi lawa mandla amathathu angobani.

Ingelosi yesithupha yathulula isitsha sayo phezu komfula omkhulu u-Ewufathe; namanzi awo oma, ukuze kulungiswe indlela yamakhosi avela empumalanga. Ngase ngibona imimoya emithathu engcolileyo, efana namaxoxo, iphuma emlonyeni kadrako, nasemlonyeni wesilo, nasemlonyeni womprofethi wamanga. Ngokuba iyimimoya yamademoni, eyenza izimangaliso, ephuma iye emakhosini omhlaba nawomhlaba wonke, ukuwabuthanisa empini yalolo suku olukhulu lukaNkulunkulu uSomandla. Bheka, ngiza njengesela. Ubusisiwe lowo olindayo, agcine izingubo zakhe, funa ahambe enqunu, babone ihlazo lakhe. Wawabuthela ndawonye endaweni ethiwa ngolimi lwesiHebheru i-Armagedoni. IsAmbulo 16:12–16.

Ukunqoba phezu kwesilo ukunqoba kokuqonda kahle ukuthi isilo singubani. Isiqephu esisanda kucashunwa simemezela isibusiso phezu kwalabo abaqaphayo nabagcina izingubo zabo, nokho ngesifo sesithupha, isikhathi somusa sesivaleke ngokuphelele kubo bonke abantu. Nxa uMikayeli esukuma, isikhathi somusa sabantu siyavaleka, bese kuthululwa izinhlupho eziyisikhombisa zokugcina. Ayikho indlela yokuguqula izingubo emva kokuvalwa kwesikhathi somusa, nokho kukhona isexwayiso esihambisana nesifo sesithupha. Leso sexwayiso sihlobene nokuba nokuqonda okuyikho ngesilo ngaphambi kokuvalwa kwesikhathi somusa, futhi uma ungenakho lokho kuqonda, uyolahlekelwa yingubo yokulunga kukaKristu ngaphambi kokuvalwa kwesikhathi somusa.

“Labo abadidekayo ekuqondeni kwabo izwi, abahluleka ukubona incazelo yomphikukristu, ngokuqinisekile bayozibeka ohlangothini lomphikukristu. Asisekho isikhathi manje sokuzihlanganisa nezwe. UDaniyeli umi esabelweni sakhe nasendaweni yakhe. Iziprofetho zikaDaniyeli nezikaJohane kufanele ziqondwe. Zona ziyachazelana. Zinika umhlaba amaqiniso okumele wonke umuntu awaqonde. Lezi ziprofetho kufanele zibe ngofakazi emhlabeni. Ngokugcwaliseka kwazo kulezi zinsuku zokugcina, ziyozichaza zona ngokwazo.”  
Kress Collection, 105.

Uma umuntu engaqondi ukuthi umphikukristu ubupapa, uyogcina esohlangothini lobupapa, noma njengoba uJohane aloba, uyakuhamba enqunu futhi abonakalise ihlazo lakhe. Ukuthola ukunqoba phezu kwesilo kungukuqonda ukuthi isilo singamandla obupapa, nakho konke okwambulwa ngamandla obupapa. Labo abathola ukunqoba futhi baqonde ukuthi ubupapa buyindoda yesono, bayodinga ukuqonda ukuthi umfanekiso wobupapa umelela umgomo wokuhlangana kwebandla nombuso, ibandla liphethe ukulawula lobo budlelwano.

Encwadini kaDaniyeli, ukwakheka kwesilo, okuyinhlanganisela yebandla nombuso, kumelwe njengokweqa umthetho kokuchithwa. Ukweqa umthetho kuyisono, futhi isono esakha isilo sobupapa yileso lapho amakhosi enikela amandla awo egunyeni lobupapa. Ngokwenza lokhu enza ubufebe bokomoya, okuyikho ukweqa umthetho kokuchithwa kukaDaniyeli, nomfanekiso wesilo kaJohane.

Ukuzuza ukunqoba phezu komfanekiso wobupapa kusho ukuqonda ngeZwi likaNkulunkulu ukuthi i-United States kuqala yakha lobu budlelwano, bese ibuqinisekisa emthethweni weSonto ozayo maduze, khona-ke iphoqa umhlaba wonke ukuba wamukele bona lobu budlelwano obufanayo.

Ubudlelwane phakathi kwebandla nombuso obuzophoqwa emhlabeni yi-United States buhlanganisa umbuso womhlaba wonke owodwa (i-United Nations), ungena esivumelwaneni nobupapa njengamandla alawulayo kulezo zinhlelo. Ukunqoba isithombe sesilo, kuwukuqonda ngeZwi likaNkulunkulu lesiprofetho ukuthi isithombe sesilo simela zona kanye lezo zinto.

Ukuzuza ukunqoba phezu kwesilo nasesithombeni sesilo kuhlanganisa nokuthola ukuqonda ngophawu lwegunya lwesilo (upapa).

Uphawu lwesilo luwukugcinwa kweSonto ngenkani njengosuku lweSabatha lukaNkulunkulu. Ukunqoba phezu kophawu kudinga ukuqonda ukuthi ukukhonza ngeSonto kuwukukhonza ilanga, nokuthi akuyona into engaphansi neze kokukhonza kukaBhali kobuhedeni. Lokho kunqoba kuhlanganisa iqiniso lokuthi akekho owamukela uphawu lwesilo luze luphoqwe kubantu.

“Kodwa amaKristu ezizukulwane ezedlule agcina iSonto, ecabanga ukuthi ngokwenza kanjalo ayegcina iSabatha leBhayibheli; futhi namuhla kukhona amaKristu eqiniso kuwo wonke amabandla, kungakhishiwe ngisho nenhlanganyelo yamaRoma Katolika, akholelwa ngobuqotho ukuthi iSonto liyiSabatha elimiswe nguNkulunkulu. UNkulunkulu uyakwamukela ukuqonda kwawo okuqotho kwenhloso nokwethembeka kwawo phambi Kwakhe. Kodwa lapho ukugcinwa kweSonto sekuphoqelelwa ngomthetho, nezwe selikhanyiselwe mayelana nesibopho seSabatha seqiniso, khona-ke lowo oyakweqa umyalo kaNkulunkulu ukuze alalele isimiso esingenalo igunya eliphakeme kunelaseRoma, ngalokho uyobe ehlonipha ubuPapa ngaphezu kukaNkulunkulu. Uyobe enika iRoma nodumo lokukhothamela namandla aphoqelela lesi simiso esimisiwe yiRoma. Uyakhonza isilo nomfanekiso waso. Njengoba abantu beyobe sebephika lesi simiso uNkulunkulu asimemezele njengophawu lwegunya Lakhe, bese behlonipha esikhundleni saso lokho iRoma ekukhethile njengophawu lobukhosi bayo obuphezulu, ngalokho bayobe bemukela uphawu lokuthembeka kuRoma—‘uphawu lwesilo.’ Futhi akukhona kuze kube yilapho indaba ibekwa ngaleyo ndlela ngokusobala phambi kwabantu, futhi belethe ekukhetheni phakathi kwemiyalo kaNkulunkulu nemiyalo yabantu, lapho labo abaqhubeka ekweqeni umthetho beyokwamukela ‘uphawu lwesilo.’” *The Great Controversy*, 449.

Labo abazuza ukunqoba phezu kwesilo, phezu komfanekiso wesilo, naphezu kophawu lwesilo, kumelwe futhi bazuze ukunqoba phezu kwenani legama laso. Esikhathini somlando lapho isifebe saseTire sasingakakhohlwa, izwe lamaProthestani lalazi ukuthi upapa ungumphikukristu. Bazi ukuthi uPawulu wayehlonze upapa ngokuthi “lowo omubi,” “umuntu wesono,” “imfihlakalo

yobubi” kanye “nendodana yokubhujiswa; Ophikisa, aziphakamise ngaphezu kwakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhonzwayo; ukuze yena njengokungathi unguNkulunkulu ahlale ethempelini likaNkulunkulu, eziveza ukuthi unguNkulunkulu.” Kodwa manje isifebe esikhulu saseTire sesikhohliwe.

Ezikhathini ezadlula kwakukhona ukusetshenziswa okuhlukahlukene kwe-isopsephy, noma i-gematria, okwabonisa ukuthi inani elithi “666” ngokomfanekiso lalimelela ubuPapa. Isibonelo esidala salokhu yilesi sokuthi emqhele wombhishobhi omkhulu wepapa kubhalwe amazwi athi Vicarius Filii Dei. Vicarius Filii Dei, okusho ukuthi “Iphini leNdodana kaNkulunkulu”, ngakho-ke kubhekisela esimangalweni sakhe sokuhlala ethempelini likaNkulunkulu, ezisho ukuthi unguNkulunkulu. Izinhlamvu zesiLatini ezithi Vicarius Filii Dei zilingana nenani elingamakhulu ayisithupha namashumi ayisithupha nesithupha.

Isilo, okuyiso amandla obupapa, sikhonjiswa ngenani laso, futhi inani laso lingu-“666,” kodwa umuntu wesono wamukelwa inxeba elibulalayo ngowe-1798, futhi usekhohliwe. Ezinsukwini zokugcina inxeba elibulalayo liyakuphulukiswa, futhi ukuphulukiswa kwalelo nxeba elibulalayo kukhomba ukuthi i-United States kuqala yakha umfanekiso wesilo esizweni sayo uqobo, bese iphoqa izwe ukuba lenze okufanayo.

Umfanekiso womhlaba wesilo uyizigaba ezimbili kanyekanye futhi uyizigaba ezintathu. Ngokwesiprofetho uyizigaba ezimbili, ngoba wakhiwe ngokuhlangana kwebandla nombuso, kodwa uyizigaba ezintathu ngokuthi wakhiwe ngudrako, isilo, nomprofethi wamanga. Lapho sekumisiwe ubunye obuyizigaba ezintathu bala mandla uqobo ayoholela umhlaba e-Armagedoni, bayokuba yisilo esingumbuso wesishiyagalombili ovela kwabayisikhombisa, futhi buyakuba futhi ubunye obuyizigaba ezintathu nombuso wesithupha. Inani legama lesilo ezinsukwini zokugcina liphinde libe ngu-“666,” ngoba limelela imibuso emithathu, ngayinye eyingxenyeye yombuso wesithupha.

Ukuthola ukunqoba phezu kwesilo, umfanekiso waso, uphawu lwaso, nenani legama laso, kuwukuqonda imfumbe ethi “owesishiyagalombili ungowabayisikhombisa”, okuyimfihlo kaDaniyeli isahluko sesibili, uDaniyeli ayithandazela ukuba ayiqonde. Kuyingxenyeye yeSambulo sikaJesu Kristu esivulwa uphawu lwaso ngaphambi nje kokuba kuvalwe isikhathi somusa, ngoba njengoba uJohane asho, “isikhathi sesisondele.” Ngenxa yalesi sizathu, labo abathola lokho kunqoba bamelwa njengabakhona kanye nezingelosi ezithulula izinhlupho, ngokuba bathola ukunqoba, noma lokho kuqonda okudingekayo kwesiprofetho, ngaphambi nje kokuba kuvalwe isikhathi somusa.

Labo abaqonda ukuthi iSambulo sikaJesu Kristu sivulwa nje ngaphambi kokuvalwa komusa, nokuthi inombolo ethi “666” iyisici salowo mbono, abayikuphuthelwa ukubona ukuthi umbono kaHezekeli isahluko sesishiyagalombili uqala ngosuku lwesihlanu (olusuku olwandulela usuku lwesithupha), ngenyanga yesithupha yonyaka wesithupha. Ekupheleni kwesahluko sesishiyagalombili amadoda angamashumi amabili nanhlanu akhothamela ilanga, kanti isahluko sesishiyagalolunye sikhomba labo abamukela uphawu lukaNkulunkulu.

Umongo wombono uphathelene nophawu lwesilo nangesibonakaliso sikaNkulunkulu, futhi umbono uvulwa ngokugcwele ngaphambi nje kokuvalwa kwesikhathi somusa emthethweni weSonto, njengoba kufanekiselwa yinombolo ethi “666.” Kodwa ukuvalwa kwesikhathi somusa okuchazwa njengokwenzeka emthethweni weSonto e-United States akusikho ukuvalwa kwesikhathi somusa wesintu sonke; kungokuvalwa kwesikhathi somusa kuphela kwama-Seventh-day Adventist.

Umbono uvezwa njengowenzeka ngaphakathi kweJerusalema, oluwuphawu lweBandla lamaSeventh-day Adventist. Ngesikhathi somthetho weSonto e-United States, amaSeventh-day Adventist yiwona kuphela isigaba esiyothi lapho futhi ngaleso sikhathi sibhekwe njengesenecala ngokukhanya kweSabatha.

“Uma ukukhanya kweqiniso sekulethiwe kuwe, kwembula iSabatha somyalo wesine, futhi kubonisa ukuthi alikho nhlobo isisekelo eZwini likaNkulunkulu sokugcinwa kweSonto, kodwa nokho usabambelele esabatheni samanga, wenqaba ukungcwelisa iSabatha uNkulunkulu alibiza ngokuthi ‘usuku lwami olungcwele,’ wamukela uphawu lwesilo. Lokhu kwenzeka nini?—Lapho ulalela isimemezelo esikuyala ukuba uyeke ukusebenza ngeSonto futhi ukhulekele uNkulunkulu, kuyilapho wazi ukuthi alikho nelilodwa izwi eBhayibhelini elibonisa iSonto ukuthi lingelinye into ngaphandle kokuba usuku olujwayelekile lomsebenzi, uyavuma ukwamukela uphawu lwesilo, futhi wenqaba uphawu lukaNkulunkulu. Uma samukela lolu phawu emabunzini ethu noma ezandleni zethu, izahlulelo ezamenyezela phezu kwabangalaleli kumelwe ziwele phezu kwethu. Kodwa uphawu lukaNkulunkulu ophilayo lubekwa phezu kwalabo abagcina ngeqiniso lonembeza iSabatha leNkosi.” Review and Herald, April 27, 1911.

Umbono kaHezekeli isahluko sesishiyagalombili kuya esahlukweni seshumi nanye, uchaza umlando oholela ekuvalweni komusa wokuhlolwa kweJerusalema. Uvezwa njengowenzeka ngosuku olulodwa nje ngaphambi kokufika kwenombolo ethi “666”, futhi isahluko sesishiyagalombili sibonisa ukuvukela okwandayo ngaphakathi kweJerusalema okuphetha ngokuthi amadoda angabaholi akhothamele ilanga, ngaleyo ndlela emukela uphawu lwesilo.

Isahluko sesishiyagalolunye simelela ingelosi ehamba idabula iJerusalema (ngaleyo ndlela ikhomba ukuqhubekela phambili), futhi ibeka uphawu phezu kwesigaba esisodwa kusengaphambili kwezingelosi ezibhubhisayo, zona ezibe sezibulala bonke abangenalo uphawu. Zombili lezi zahluko zimelela umlando oqhubekayo oholela emthethweni weSonto, lapho esinye isigaba sikhothamela ilanga, kanti esinye samukela uphawu lukaNkulunkulu. Ababi babe sebesuswa eJerusalema, ngokuba umthetho weSonto uhlukanisa ababi nabahlakaniphileyo.

Ukubekwa uphawu okumelelwe kuHezekeli isahluko sesishiyagalolunye kuyikho kanye lokho kubekwa uphawu okumelelwe kuSambulo isahluko sesikhombisa.

“Uma izigcawu ezinjengalezi zizakuza, izahlulelo ezinkulu kangaka phezu kwezwe elinecala, siyakuba kuphi isiphephelo sabantu bakaNkulunkulu na? Bayakuvikelwa kanjani kuze kudlule intukuthelo? UJohane ubona izakhi zemvelo—ukuzamazama komhlaba, isiphepho, nombango wezepolitiki—zimelwe njengokubanjwa yizingelosi ezine. Le mimoya ilawulwa kuze kube

uNkulunkulu ekhuluma izwi lokuyidedela. Kukhona ukuphepha kwebandla likaNkulunkulu. Izingelosi zikaNkulunkulu zenza intando yaKhe, zibamba imimoya yomhlaba, ukuze imimoya ingavunguzeli emhlabeni, noma olwandle, noma kunoma yisiphi isihlahla, kuze kube izinceku zikaNkulunkulu sezibekwe uphawu emabunzini azo. Ingelosi enamandla ibonakala ikhuphuka ivela empumalanga (noma ekuphumeni kwelanga). Le ngelosi enamandla kunazo zonke esandleni sayo iphethe uphawu lukaNkulunkulu ophilayo, noma lwaLowo Yena yedwa onganika ukuphila, ongaloba emabunzini uphawu noma umbhalo, okuyilabo abayakuphiwa ukungafi, ukuphila okuphakade. Yizwi lale ngelosi ephakeme kunazo zonke elalinamandla okuyala izingelosi ezine ukuba zibambe imimoya emine kuze kube lo msebenzi usuqediwe, kuze kube yilapho yona isinikeza umyalo wokuyikhulula.”

“Labo abanqoba izwe, inyama, noSathane, bayoba yilabo abathandwayo abayokwamukela uphawu lukaNkulunkulu ophilayo. Labo izandla zabo ezingahlanzekile, nezinhliziyo zabo ezingesizo ezimsulwa, abayikuba nophawu lukaNkulunkulu ophilayo. Labo abaceba isono besenze, bayodluliswa. Yilabo kuphela okuthi, esimweni sabo sengqondo phambi kukaNkulunkulu, bagcwalise indawo yalabo abaphendukayo bevuma izono zabo ngoSuku Olukhulu Lokubuyisana olungokomfanekiso ogcwalisekileyo, abayokwaziwa futhi babekwe uphawu njengabafanele ukuvikelwa nguNkulunkulu. Amagama alabo ababheka ngokuqinile, belindile futhi beqaphile ukuvela koMsindisi wabo—ngokukhuthala okukhulu nangokulangazela okudlula okwabalindela ukusa—ayobalwa kanye nalabo abekwe uphawu. Labo okuthi, nakuba benakho konke ukukhanya kweqiniso kukhanya phezu kwemiphefumulo yabo, kufanele babe nemisebenzi ehambelana nokholo lwabo abaluvumayo, kodwa badukiswe yisono, bemisa izithixo ezinhliziyweni zabo, bonakalisa imiphefumulo yabo phambi kukaNkulunkulu, futhi bengcolisa labo abahlanganyela nabo esonweni, amagama abo ayosulwa encwadini yokuphila, futhi bayoshiywa ebumnyameni baphakathi kwamabili, bengenamafutha ezitsheni zabo kanye nezibani zabo. ‘Kini enilesabayo igama Lami iLanga Lokulunga liyakuniphumela linokuphilisa emaphikweni alo.’”

“Lokhu kubekwa uphawu kwezinceku zikaNkulunkulu kuyikho kanye okuboniswa uHezekeli embonweni. NoJohane wayebuye abe ngufakazi walesi sambulo esimangaza kakhulu. Wabona ulwandle namagagasi kubhonga, nezinhliziyo zabantu ziphela amandla ngenxa yokwesaba. Wabona umhlaba unyakaziswa, nezintaba zithwalwa ziyiswa phakathi kolwandle (okwenziwa ngokoqobo ngempela), amanzi alo ebhonga futhi ephithizela, nezintaba zinyakaziswa ukuvuvukala kwalo. Waboniswa izinhlupho, izifo eziwubhubhane, indlala, nokufa kufeza umsebenzi wako owesabekayo.” Testimonies to Ministers, 445.

Ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane nane encwadini yesAmbulo isahluko sesikhombisa kuphinde kufanekiswe esahlukweni sesishiyagalolunye sikaHezekeli, futhi ingelosi ebekayo uphawu iyona ngelosi enamandla kunazo zonke, enyuka ivela empumalanga. Labo abalahlekileyo, amagama abo esulwe encwadini yokuphila, bafanekiswa njengabangenawo “amafutha ezitsheni zabo kanye nezibani zabo.” Lezi zigaba ezimbili embonweni kaHezekeli izahluko zesishiyagalombili kuya kweshumi nanye, zingabantombi abahlakaniphileyo nabayiziwula bakaMathewu amashumi amabili nanhlanu, ngakho-ke bangama-Adventist.

“Umfanekiso wezintombi eziyishumi okuMathewu 25 nawo ufanekisa isipiliyoni sabantu bama-Adventist.” The Great Controversy, 393.

USisi White uqokomisa ngokucacile ukuthi iJerusalem yombono kaHezekeli iwubu-Adventismu:

“Abantu bakaNkulunkulu beqiniso, abanomoya womsebenzi weNkosi nowokusindiswa kwemiphefumulo ezinhliziyweni zabo, bayohlala bebhaka isono esimweni saso sangempela, esiyisono. Bayohlala njalo besekela ukuphatha okuthembekile nokuqondile izono ezibamba kalula abantu bakaNkulunkulu. Ikakhulukazi emsebenzini wokugcina ngenxa yebandla, ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane abayokuma bengenacala phambi kwesihlalo sobukhosi sikaNkulunkulu, bayozizwa ngokujulile kakhulu izono zabantu bakaNkulunkulu abazishoyo ukuthi bangabakaNkulunkulu. Lokhu kuvezwa ngamandla ngumfanekiso womprofethi womsebenzi wokugcina ngaphansi kwesithombe samadoda, yilowo nalowo ephethe isikhali sokubulala esandleni sakhe. Omunye umuntu phakathi kwawo wayembethe ilineni, enophondo lukayinki lombhali eceleni kwakhe. ‘INKosi yathi kuye: Dlula phakathi komuzi, phakathi kweJerusalem, ubeke uphawu emabunzini abantu ababubulayo nabakhala ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo.’” Testimonies, volume 3, 266.

Umbono kaHezekeli izahluko zesishiyagalombili kuya kweseshumi nanye, ubhekiswe ngokuqondile emlandweni wobu-Adventist oholela emthethweni weSonto nangesikhathi sawo. Uveza izigaba ezimbili zabakhulekeli abangaphakathi eJerusalem (ubu-Adventist), futhi uhlotshaniswa ngokwesiprofetho neSambulo sikaJesu Kristu esivulwa nje ngaphambi kokuvalwa komusa, ngokuba izinkomba zaso zokuqala zibeka obala inani elithi “666” ngokufanekisa kwesiprofetho. Ngokwenza kanjalo, uveza okukodwa kwezinto ezine abahlakaniphileyo okumelwe bazinqobe ezinsukwini zokugcina, futhi lezo zinto ezine ziyingxenye yokukhanya kowesishiyagalombili “ongowabayisikhombisa”. ISambulo ishumi nanhlano nalo liveza ukuthi labo abanqoba phezu kwezici ezine ezingokomfanekiso zobupapa, bahlabela ingoma kaMose neyeWundlu.

Ngalolo suku u-Isaya, esahlukweni samashumi amabili nesikhombisa, uthi abalungileyo bezinsuku zokugcina bayakuhlabelela ingoma yesivini, okuyingoma iWundlu elayihlabelela ngesikhathi lihamba phakathi kwabantu, ekhomba abantu abakhethiweyo abadlulwayo njengoba kukhethwa abantu abasha abakhethiweyo. Leyo ngoma ihlatshelelwa “abahlakaniphileyo” bezinsuku zokugcina ngesikhathi sokubekwa uphawu sikaHezekeli isahluko sesishiyagalolunye nesAmbulo isahluko sesikhombisa. Umbono kaHezekeli wezahluko zesishiyagalombili kuya kweshumi nanye uyingxenye yaleyo ngoma uqobo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Abantu bakaNkulunkulu beqiniso, abanenhliziyi egxile emoyeni womsebenzi weNkosi nasensindisweni yemiphefumulo, bayohlala bebhaka isono esimweni saso sangempela, esiyisono. Bayohlale besohlangothini lokuphatha izono ngokwethembeka nangokukhuluma okusobala, lezo zono ezibamba kalula abantu bakaNkulunkulu. Ikakhulukazi emsebenzini wokugcina webandla, ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane abayokuma bengenacala phambi kwesihlalo sobukhosi sikaNkulunkulu,

bayozizwa ngokujule kakhulu iziphambeko zabantu bakaNkulunkulu abazibiza ngokuthi bangabakhe. Lokhu kuvezwa ngamandla ngomfanekiso womprofethi womsebenzi wokugcina ngaphansi kwesithombe samadoda, yilowo nalowo ephethe isikhali sokubulala ngesandla sakhe. Phakathi kwawo kwakukhona indoda eyayembethe ilineni, inophondo lukayinki lombhali eceleni kwayo. 'INkosi yayisithi kuyo: Dlula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini abantu ababubulayo nabakhalayo ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo.'"

"Ngobani abemi esigcawini sikaNkulunkulu ngalesi sikhathi na? Ingabe yilabo abacishe bathethelele okubi phakathi kwabantu bakaNkulunkulu abazishoyo, nabakhonondayo ezinhliziyweni zabo, uma kungenjalo obala, bemelana nalabo abangakhuza isono na? Ingabe yilabo abathatha uhlangothi lokumelana nabo futhi bazwelane nalabo abenza okubi na? Qhabo neze! Ngaphandle kokuba baphenduke, bayeke umsebenzi kaSathane wokucindezela labo abanomthwalo womsebenzi nowokwesekela izandla zezoni eSiyoni, abasoze bawamukela uphawu lokuvunywa kukaNkulunkulu oluqinisayo. Bayakuwa ekubhujisweni okuvamile kwababi, okufanekiswa ngumsebenzi wamadoda amahlanu ephethe izikhali zokubulala. Qaphelani leli phuzu ngokunakekela: Labo abamukela uphawu oluhlanzekileyo lweqiniso, olwenziwe kubo ngamandla kaMoya oNgcwele, olufanekiswa ngophawu olubekwa yileyo ndoda egqoke ilineni, yilabo 'ababubulayo futhi abakhala ngenxa yazo zonke izinengiso ezenziwa' ebandleni. Uthando lwabo ngobumsulwa nodumo nenkazimulo kaNkulunkulu lunjalo, futhi banombono ocace kangaka ngobubi obedlulele besono, kangangokuba bavezwa njengabasezinhlungwini ezinkulu, baze babubule futhi bakhale. Fundani isahluko sesishiyagalolunye sikaHezekeli."

"Kodwa ukubulawa kwabantu bonke ngokujwayelekile balabo abangawuboni ngaleyo ndlela umehluko omkhulu phakathi kwesono nokulunga, futhi abangazizwa njengalabo abema emhlanganweni kaNkulunkulu bese bemukela uphawu, kuchazwe emyalweni owanikwa amadoda ayisihlanu anezikhali zokubulala: 'Hambani nimlandele nidlule emzini, nibulale; iso lenu malingabi nesihe, futhi ningabi namhawu: bulalani niphelise abadala nabasha, izintombi, nabantwana abancane, nabesifazane: kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; niqale endaweni yaMi engcwele.' Testimonies, volume 3, 266, 267."