

u-Eliya — Inombolo yeshumi nanye

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Ukuhlobuka kwethole legolide lika-Aroni ekuqaleni kuka-Israyeli wasendulo kuhambisana ngokwesiprofetho nokuhlobuka kukaJerobowamu ekuqaleni kwezizwe eziyishumi zombuso wasenyakatho ka-Efrayimi. Le milando engcwele iyisifanekiso sokuhlobuka kwe-Adventism ngo-1863.

Kunjalo impela, kukhona nabanye ofakazi baka-1863, kodwa u-Aroni nenkosi uJerobowamu banikeza ofakazi abembathisa phezu komlando ka-1863, futhi yonke leyo milando ibonisa ukunyakaza kwalabo abayizinkulungwane eziyikhulu namashumi amane nane, okuyimpondo yamaProthestani, hhayi kuphela phakathi kwezinsuku zokugcina zombuso wesithupha wesiprofetho seBhayibheli, kodwa kuze kube sekupheleni komusa. Leyo milando futhi ikhuluma ngomlando ohambisanayo wempondo yamaRiphabhulikhi embusweni wesithupha.

Ngokuvamile kuyiqiniso elinzima kakhulu kulabo abakholwayo, ukuthi ibandla lamaSeventh-day Adventist lingabantu bakaNkulunkulu abasele ekupheleni kwezwe. Leyo nkolelo iyiphutha lethu lokuqala. Abukho ubufakazi beBhayibheli bokuthi ibandla laseLawodikeya limelela abantu abaphakanyiswa njengophawu ngesikhathi senhlekelele yomthetho weSonto. Iphutha lethu lokuqala ukwamukela isisekelo esingamanga sokuthi kunjalo. Uphawu ekupheleni kwezwe lwakhiwe yilabo abaxoshwa ngamalungu esinagoge likaSathane.

Uyomisa isibonakaliso ezizweni, aqoqe abaxoshiweyo bakwa-Israyeli, abuthe abahlakazekileyo bakwaJuda emikhawulweni yomine yomhlaba. Isaya 11:12.

Kungama-Adventist aseLawodikeya axosha labo okumele babe yisibonakaliso.

Zwanini izwi leNkosi, nina enithuthumela ngezwi layo; abafowenu ababenzonda nina, abanixoshayo ngenxa yegama lami, bathi: “Makadunyiswe uJehova”; kepha uyakubonakala kube yinjabulo yenu, bona bayakujabha. Isaya 66:5.

Labo abayisibonakaliso baxoshwa ngenxa “yegama” likaKristu. Igama eliveza inzondo lingu-Alfa no-Omega, ngoba umgomo we-Alfa no-Omega yiwo okhomba ngokucacile ukuthi ibandla lama-Seventh-day Adventist limelela bani esiprofethweni seBhayibheli. Umfanekiso wezintombi eziyishumi umelela ubu-Adventist.

“Umfanekiso wezintombi eziyishumi kuMathewu 25 nawo ubonisa isipiliyoni sabantu bama-Adventist.” *The Great Controversy*, 393.

Umfanekiso wagcwaliseka ekuqaleni kwe-Adventismu, futhi ugcwaliseka futhi futhi ngokuphelele njengoba unjalo ekugcineni.

“Ngivame ukuqondiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso usufeziwe futhi uyakufeza ngokoqobo kwawo wonke amagama, ngoba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, usufeziwe futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Izintombi eziyiziwula eziphaphama ziqaphele ukuthi azinamafutha zingabaseLawodikeya.

“Isimo seBandla esimelelwa izintombi eziyiziwula, siphinde sikhulunywe ngaso njengesimo saseLawodikeya.” Review and Herald, August 19, 1890.

Umzabalazo wezintombi ezihlakaniphileyo, futhi ezimelelwa futhi njengebandla laseFiladelfiya, ubhekene nebandla elizishaya ngokuthi lingamaJuda, kanti aliyikho.

Bheka, ngiyakubenza abangesinagoge likaSathane, abazishoyo ukuthi bangamaJuda, kanti abayikho, kodwa baqamba amanga; bheka, ngiyakubenza beze bakhuleke phambi kwezinyawo zakho, futhi bazi ukuthi ngikuthandile. IsAmbulo 3:9.

USista White ukhuluma ngaleli vesi encwadini yokuqala impela eyanyatheliswa ngemva kokudumazeka okukhulu.

“Nina nomcabango wokuthi labo abakhonza phambi kwezinyawo zabangwele, (IsAmbulo 3:9), bayogcina besindisiwe. Lapha kufanele ngehluke kuwe; ngokuba uNkulunkulu wangibonisa ukuthi lesi sigaba sasingama-Adventist azishoyo, ayehlubukile, futhi ‘azibethela wona ngokwawo iNdodana kaNkulunkulu futhi, ayibeke ehlweni lokuhlazeka okusobala.’ Futhi ‘ngehora lokulingwa,’ elisekezayo, ukuze kuvezwe isimilo sangempela salowo nalowo, bayokwazi ukuthi balahlekile kuze kube phakade; futhi becindezelwe usizi lomoya, bayokhothama ezinyaweni zabangwele.” Word to the Little Flock, 12.

Ku-Isaya isahluko sesihlanu, ihubo lesivini, uKristu alisebenzisa kamuva, kukhulunywa ngalo okokuqala.

Manje ngizohlabelela othandiweyo wami ingoma ngothandiweyo wami mayelana nesivini sakhe. Othandiweyo wami unesivini egqumeni elivundile kakhulu; wasibiyela, wakhipha amatshe aso, wasitshala ngomvini omuhle kunayo yonke, wakha umbhoshongo phakathi kwaso, wenza nesikhamo sewayini kuso; walindela ukuba sithele amagilebhisi, kodwa sathela amagilebhisi asendle. Manje-ke, nina bakhe baseJerusalema, nani madoda akwaJuda, ake nahlulele phakathi kwami nesivini sami. Yini enye ebingasenziwa esivini sami engingayenzanga kuso na? Pho-ke, lapho ngangilindele ukuba sithele amagilebhisi, sathelani amagilebhisi asendle? Isaya 5:1–4.

Umfanekiso, noma useTestamenteni Elidala noma eLisha, ukhomba ibandla likaNkulunkulu njengelaliwa nguNkulunkulu ngenxa yokwenqaba ukuthela izithelo elalivuselwa ukuba lizikhiqize. Ku-Isaya 5, ekuphetheni komfanekiso, kuchazwa isijeziyo sesivini, kanti ngesikhathi esifanayo kunesithembiso sokuphakamisela izizwe isibonakaliso. Kusobala ukuthi isivini asisona isibonakaliso.

Ngakho intukuthelo yeNkosi ivuthele abantu bayo, yelulela isandla sayo phezu kwabo, yabashaya; namagquma athuthumela, nezidumbu zabo zadatshulwa phakathi kwezitaladi. Ngenxa yakho konke lokhu intukuthelo yayo ayiphendukanga, kodwa isandla sayo sisalokhu seluliwe. Iyophakamisela izizwe ezikude ibhanela, ibashaye ikhwelo besemkhawulweni womhlaba; bhekani, ziyofika ngejubane, ngokushesha okukhulu. Isaya 5:25, 26.

Lapho uJesu kamuva ehlabelela lelo culo njengomfanekiso, isiphetho saKhe sasinquma ngendlela efanayo.

Yizwani omunye umfanekiso: Kwakukhona umninindlu othile owatshala isivini, wasibiyela nxazonke, wemba isikhamo sewayini phakathi kwaso, wakha nombhoshongo, wasiqashisela kubalimi, wasehamba waya ezweni elikude. Kwathi lapho isikhathi sezithelo sesiseduze, wathuma izinceku zakhe kubalimi ukuze zamukele izithelo zaso. Kodwa abalimi bazibamba izinceku zakhe, bashaya enye, babulala enye, bakhanda ngamatshe enye. Wabuye wathuma ezinye izinceku, eziningi kunalezo zokuqala; benza nakuzo ngokunjalo. Kepha ekugcineni wathuma kubo indodana yakhe, ethi, Bayakuyihlonipha indodana yami. Kodwa abalimi, bebona indodana, bakhuluma bodwa bathi, Le yindlalifa; wozani, siyibulale, sidle ifa layo. Bayibamba, bayiphonsa ngaphandle kwesivini, bayibulala. Ngakho-ke nxa inkosi yesivini ifika, iyokwenzenjani kulabo balimi? Bathi kuye, Iyobabhubhisa kabuhlungu labo bantu ababi, isiqashisele abanye abalimi isivini sayo, abayakuyibuyisela izithelo ngezikhathi zazo. UJesu wathi kubo, Anikaze yini nifunde emibhalweni ukuthi: Itshe abalaxhi abalilahla, lona selibe yinhloko yegumbi; lokhu kwenziwe yiNkosi, futhi kuyamangalisa emehlweni ethu? Ngakho-ke ngithi kini, umbuso kaNkulunkulu uyakusuthathwa kini, unikezwe isizwe esithela izithelo zawo. Nalowo oyakuwa phezu kwaleli tshe uyakwephulwa; kepha lowo eliyakuwela phezu kwakhe, liyakumchoboza abe yimpuphu. Kwathi abapristi abakhulu nabaFarisi sebezizwile izifaniso zakhe, baqonda ukuthi wayekhuluma ngabo. Mathewu 21:33–45.

Ibandla labaSeventh-day Adventist laseLawodikeya akusilo ifulege eliphakanyiswayo. Isivini sezinsuku zokugcina esifanekiswe ngu-Israyeli wasendulo yibandla labaSeventh-day Adventist laseLawodikeya, kodwa kuyoba khona isizwe esithela izithelo ezisifanelekela ukuba yizithelo zokuqala, okuyikho abayizinkulungwane eziyikhulu namashumi amane nane.

Laba yibo abangangcoliswanga ngabesifazane; ngokuba bayizintombi. Laba yibo abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwa phakathi kwabantu, bengolibo izithelo zokuqala kuNkulunkulu nakuWundlu. IsAmbulo 14:4.

Njengesibonakaliso bayosetshenziswa nguMninindlu ukuletha isivuno sokugcina. Ibandla laseLaodicea lamaSeventh-day Adventist liyisivini esenqaba itshe legumbi lesisekelo lezikhathi eziyisikhombisa zikaMose. Kusukela kuleso sikhathi kwaba ukuwohloka okuqhubekayo kungena ebumnyameni obandayo ngokwengeziwe. Isibonakaliso siyakuba “impande kaJese.” Impande kaJese, noma uDavide, imele iqiniso lokugcina kakhulu uJesu aliletha kumaJuda aphikisanayo omlando waKhe. Liyisibonakaliso somgomo ka-Alfa no-Omega, abalimi abangathembekile bakwa-Israyeli wasendulo nowanamuhla abenqaba ukuwuqonda.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso sezizwe; kuyo izizwe ziyakufuna; nokuphumula kwayo kuyakuba yinkazimulo. Isaya 11:10.

USister White noJames White bakubeka ngokusobala ukuthi ngo-1856 inhlangotho yayisiphenduke iLawodikeya; ngakho-ke, uyibeka nini lapho eyamukela khona umlayezo oya kwabaseLawodikeya? Akazange neze. Iphutha lethu lokuqala ukwamukela isimangalo sokuthi ibandla lamaSeventh-day Adventist beliyibandla elinqobayo njengoba belidlula emlandweni. Kunjalo impela okuphambene nalokho. Uma samukela lowo mqondo wokuqala oyiphutha, amehlo ethu ayavaleka emaqinisweni esiprofetho afundisa okunye. Ngokwesibonelo, uSister White uveza kaningi ukuthi umlando ka-Israyeli wasendulo ongokoqobo ufanekisa okwenzeka kanye nomlando ka-Israyeli wanamuhla ongomoya. Kaningi lapho ebhekisa ku-Israyeli wasendulo njengesibonelo ku-Israyeli wanamuhla, ngesikhathi esifanayo ucaphuna nesitatimende esidume kakhulu somphostoli uPawulu salelo qiniso elifanayo.

Manje zonke lezi zinto zabehlela bona ukuze zibe yizibonelo; futhi zalotshwa ukuze kusixwayise thina, esehlwe yiziphetho zomhlaba. 1 Korinte 10:11.

Umphostoli uPawulu evesini leshumi nanye ufinyeza amavesi ayishumi angaphambili.

Ngaphezu kwalokho, bazalwane, angithandi ukuba ningabi nakwazi lokhu, ukuthi obaba bethu bonke babengaphansi kwefu, bonke badabula ulwandle; bonke babhathizelwa kuMose efwini nasolwandle; bonke badla ukudla okufanayo kokomoya; bonke baphuza isiphuzo esifanayo sokomoya; ngokuba babephuza eDwaleni elingokomoya elalibalandela; futhi lelo Dwala lalinguKristu. Kodwa kwabaningi babo uNkulunkulu akazange athokoze; ngokuba bachithwa ehlane. Lezi zinto zase zaba yizibonelo kithi, ukuze singafisi izinto ezimbi, njengoba nabo bazifisa. Ningabi futhi ngabakhonza izithombe, njengabanye babo; njengoba kulotshiwe ukuthi: Abantu bahlala phansi ukuba badle baphuze, base besukuma ukuba badlale. Futhi masingaphingi, njengoba abanye babo baphinga, kwawa ngolunye usuku izinkulungwane ezingamashumi amabili nantathu. Futhi masingamlingi uKristu, njengoba abanye babo nabo bamlinga, babhujiswa yizinyoka. Futhi ningakhonondi, njengoba abanye babo nabo bakhononda, babhujiswa umbhubhisi. 1 Korinte 10:1–10.

UPawulu noDade White abasebenzisi u-Israyeli wasendulo njengesibonelo sabantu abanqobayo nabalungileyo. Kunalokho impela. UPawulu ufingqa lawo mavesi okuqala ayishumi, evesini leshumi nanye, bese kuthi evesini elilandelayo abeke isifundo umlando ka-Israyeli wasendulo okufanele usidlulisele kulabo abayobona.

Ngakho-ke lowo ocabanga ukuthi umi makaqaphele, funa awe. 1 Korinte 10:12.

U-Israyeli wasendulo usinika isibonelo sesizwe esabizwa nguNkulunkulu, saholwa nguNkulunkulu, sagcwalisa iziprofetho zikaNkulunkulu, futhi savukela uNkulunkulu kuzo zonke izinyathelo zendlela, sagcina sesibethela esiphambanweni uMdali wezulu nomhlaba! Ama-Adventist awakutholi kunzima ukuvuma la maqiniso ngo-Israyeli wasendulo, kodwa kuyaqabukela avumele isixwayiso esasihlosiwe ukuba sidabule ubumpumputhe bawo baseLawodike. Angacaphuna izindima lapho uSister White ekhomba khona ibandla njengegilebhisi lesa likaNkulunkulu, futhi liyilo, kodwa uthando lukaNkulunkulu ngabantu baKhe alwembathi ngengubo isimo sabo sangempela. Labo abathandayo uyabasola futhi abajezise. Nakuba ibandla likaNkulunkulu liyigilebhisi lesa likaNkulunkulu, uJesu wafingqa ngobala

obukhulu ubudlelwane baKhe nalelo gilebhisi, igilebhisi laKhe.

O Jerusalema, Jerusalema, obulala abaprofethi, ubatshe labo abathunyelwe kuwe; kangaki ngangifuna ukuqoqa ndawonye abantwana bakho, njengokuba isikhukhukazi siqoqa amazinyane aso ngaphansi kwamaphiko aso, kepha anivumanga! Bhekani, indlu yenu isiyekelwe kini iyincithakalo; futhi ngiqinisile ngithi kini, aniyikungibona, kuze kufike isikhathi lapho niyakuthi khona, Ubusisiwe ozayo egameni leNkosi. Luka 13:34, 35.

Imibuzo kufanele ibuzwe, “Ingabe uJesu ngempela ufanekisa ukuphela ngesiqalo? Ingabe u-Israyeli wasendulo ngempela ufanekisa u-Israyeli wesimanje?” Inkinga ngo-Israyeli wasendulo kulo lonke umlando wabo kwakuwukuthi babekholelwa ukuthi ifa labo lalifakazela ukuthi bangabantu bakaNkulunkulu, ngakho-ke babengenakuba yilutho olunye ngaphandle kokuba ngabantu bakaNkulunkulu. Yingakho ngezinsuku zikaJeremiya babezibiza ngokuthi bayithempeli leNkosi.

Izwi elafika kuJeremiya livela eNkosini, lathi: Yima esangweni sendlu yeNkosi, ushumayele khona leli zwi, uthi: Yizwani izwi leNkosi, nonke bakwaJuda, eningena ngala masango ukukhonza iNkosi. Isho kanje iNkosi yamabandla, uNkulunkulu ka-Israyeli: Lungisani izindlela zenu nezenzo zenu, khona ngiyakunihlalisa kule ndawo. Ningathembi emazwini amanga, nithi: Ithempeli leNkosi, ithempeli leNkosi, ithempeli leNkosi, yilawa. Jeremiya 7:1–4.

Lokhu kuduka okufanayo impela kwagcizelelwa futhi nguJohane uMbhapathizi.

Babhaphathizwa nguye eJordani, bevuma izono zabo. Kepha lapho ebona abaningi kubaFarisi nabaSadusi beza ekubhaphathizweni kwakhe, wathi kubo: Nzalo yezinyoka, ngubani onixwayisile ukuba nibalekele ulaka oluzayo na? Ngakho-ke vezani izithelo ezifanele ukuphenduka; ningacabangi ukusho phakathi kwenu ukuthi: Sino-Abrahama ongubaba wethu; ngokuba ngithi kini, uNkulunkulu angamvusela u-Abrahama abantwana kula matshe. Manje futhi izembe selibekwe empanjeni yezihlahla; ngalokho yonke imithi engatheli izithelo ezinhle iyagawulwa, iphonswe emlilweni. Mathewu 3:6–10.

Yona kanye ukuqonda okuphambukile ngaphakathi kobu-Adventism okufanekiselwa yinkulumo ethi “Ithempeli leNkosi, yithina,” nokuthi siyiyo “inzalo” ka-Abrahama ngokomoya, okuyisibonakaliso esiyinhloko sobumpumputhe baseLawodikeya.

“UNkulunkulu uthuma izithunywa ukuba zitshale abantu baKhe lokho okumelwe babe yikho nalokho okumelwe bakwenze ukuze balalele imithetho yaKhe yokulunga, ethi uma umuntu eyenza, uyakuphila ngayo futhi. Kumelwe bathande uNkulunkulu ngaphezu kwakho konke, bengabi nabanye onkulunkulu phambi kwaKhe; futhi kumelwe bathande umakhelwane wabo njengokuba bezithanda bona uqobo, benza kuye njengoba bebengathanda ukuba naye enze kubo.

“Akukho nelilodwa ichashazana lomthetho ongcwele kaNkulunkulu okufanele lithathwe kalula noma liphathwe ngokungahloniphi. Labo abeqa umthetho othi, ‘Isho kanje iNkosi,’ bema ngaphansi kwesibhengezo senkosi yobumnyama, bevukela uMenzi wabo noMhlengi wabo. Bazibiza izithembiso ezinikezwe abalalelayo, bethi, Ithempeli leNkosi, ithempeli

leNkosi siyilo, kuyilapho behlazisa uNkulunkulu ngokwethula kabi isimilo saKhe, ngokwenza zona kanye izinto abatshele ukuthi bangazeni. Bamisa izinga uNkulunkulu angalinikezanga. Isibonelo sabo siyadukisa, ithonya labo liyangcolisa. Abasibo ukukhanya emhlabeni, ngokuba abayilandeli imigomo yokulunga.”

“Abantu abakwazi ukukhombisa ukungathembeki okukhulu kuNkulunkulu kunokungalinaki ukukhanya abathumela kona kubo. Labo abenza lokhu badukisa abangazi lutho, ngokuba bamisa izimpawu zamanga zendlela. Baqhubeka njalo bephendukezela izimiso ezimsulwa...”

“Emazwini oMbhalo Ongcwele sitshelwa ngokusobala ukuthi kungani incithakalo yafikela isizwe samaJuda. Babenokukhanya okukhulu, izibusiso ezicebileyo, nokuchuma okumangalisayo. Kodwa babonakala bengathembekanga kulokho ababekuphathisiwe. Abazange banakekele ngokwethembeka insimu yesivini seNkosi, noma bayinike izithelo zaso. Benza sengathi akekho uNkulunkulu, ngakho-ke inhlekelele yabafica.” Manuscript Releases, ivolumu 14, 343–345.

U-Israyeli wakholwa ukuthi ngenxa yokuba babekhethwe nguNkulunkulu ekuqaleni komlando wabo, babeyohlala njalo bengabantu baKhe abakhethiweyo. Okubi nakakhulu, bakholwa futhi ukuthi ngenxa yokuba babengabantu baKhe abakhethiweyo, Wayeyobahlonipha, naphezu kweqiniso lokuthi bona benqaba ukumhlonipha Yena. Ngokwesiprofetho, babengabantu baKhe abakhethiweyo kwaze kwaba yilapho bedivoswa, kodwa abazange babe ngabantu uNkulunkulu ayefisa ukuba babe yibo. Ukulunga kwabantu abakhethiweyo akunqunywa yilokho abangase bacabange ukuthi bayikho. U-Israyeli wasendulo uyisibonelo esiyinhloko sebandla lamaSeventh-day Adventist, kodwa lapho kwamukelwa umbono oyisisekelo ongamanga wokuthi bamele abayikhulu namashumi amane nane enkulungwane ekupheleni komhlaba, kubonakaliswa ubumpumpu the baseLawodikeya, njengoba kwaba njalo nobuka-Israyeli wasendulo. Ubu-Adventist buyakholwa futhi bufundisa ukuthi bona bangabantu bakaNkulunkulu abasele ekupheleni komhlaba, naphezu kobufakazi obusobala obuphikisana nalokho.

Lapho sisondele kakhulu ekuvalweni kwesikhathi somusa, umyalezo kubantu baseLawodikeya kumelwe uqhubeke uba ngowokungathathi hlangothi nowokuqonda ngokungaguquki. Uma lesi sisekelo esingamanga singabekwanga eceleni ngenxa yeqiniso, khona-ke izibonelo zika-Aroni, uJerobowamu kanye no-1863 ziyasitheka ngaphansi kwengubuzelo yesiko nomkhuba. Sekuseduze kakhulu nokuvalwa kwesikhathi somusa ukuba siqhubeke sizifihla ngaphansi kwaleyo ngubuzelo.

Futhi nansi ukulahlwa, ukuthi ukukhanya kufikile ezweni, kodwa abantu bathanda ubumnyama kunokukhanya, ngoba izenzo zabo zazimbi. Ngokuba wonke owenza okubi uyakuzonda ukukhanya, futhi akayi ekukhanyeni, funa izenzo zakhe zisolwe. Johane 3:19, 20.

Umlando wokuhlubuka kwe-Adventism ulandelwe eZwini likaNkulunkulu eliyisiprofetho. Lokhu kuyisimo esingokwesiprofetho. Ubufakazi bokuqala balokhu ngu-Israyeli wasendulo. U-Israyeli wasendulo ungumlando wokuhlubuka okuqhubekayo nokwandayo, nokho iBhayibheli noMoya Wokuprofetha kufundisa ukuthi u-Israyeli wasendulo ufanekisela u-Israyeli wanamuhla. Nakuba lokhu kudabukisa, akukaze kube semqoka kangaka ukuqonda leli qiniso njengakulesi sikhathi samanje. Okusavulwa ngokwembulwa kweSambulo sikaJesu Kristu yiqiniso lokuthi umlando

we-Adventism njengophondo lwamaProthestani uhambisana nomlando wophondo lwamaRepublican. Zombili lezi zimpondo zinikeza ubufakazi besibili komunye nomunye, futhi ukwenqaba ukubona kahle omunye wofakazi, ngesikhathi esifanayo kuvimbela ukuba omunye ufakazi aqashelwe.

Imigqa ka-Aroni, kaJerobowamu neka-1863 ikhomba ukuqala kuka-Israyeli womoya wesimanje, futhi ngokwenza kanjalo iphinde ikhombise nokuqala kophondo lweRiphabhulikhi. Umlayezo wengelosi yesithathu uyisexwayiso ngokumelene nokwamukela uphawu lwesilo. Yi-United States eqala ngokuphasisa umthetho weSonto, bese iphoqa umhlaba wonke ukuba wenze okufanayo.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba iyiyo ehamba phambili, nokho lesi simo esibucayi esifanayo siyofikela abantu bakithi kuzo zonke izingxenyane zomhlaba.” Testimonies, volume 6, 395.

Amaqiniso esiprofetho ahlobene nenhlekelele yomthetho weSonto awakwazi ukuhlukaniswa nomsebenzi wase-United States. Isilo somhlaba sesAmbulo seshumi nantathu singumbuso wesithupha wesiprofetho seBhayibheli, obusa iminyaka engamashumi ayisikhombisa yesiprofetho ngokuka-Isaya amashumi amabili nantathu. Yiso lesi silo somhlaba esinezimpondo ezimbili. Amaqiniso ahlobene nobudlelwane balezo zimpondo ezimbili manje ayavulwa uphawu, kodwa kuphela kulabo abakhetha ukuqonda ukuthi uJesu ufeza ukuvulwa kophawu kweSambulo sikaJesu Kristu ngokusebenzisa ukuqala kwento ukubonisa ukuphela kwento.

I-United States yaqala njengombuso wesithupha wesiprofetho seBhayibheli ngo-1798, futhi eminyakeni engamashumi ayisithupha nanhlanu eyalandela, izimpondo ezimbili ezaziyohamba ndawonye kuwo wonke umlando zabekwa esimweni esasingabonakala, kodwa kuphela yilabo abazimisele ukubona. Iminyaka engamashumi ayisithupha nanhlanu ebekwe ku-Isaya isahluko sesikhombisa, yaqala ngo-742 BC futhi yaphela ngo-677 BC. Kusukela ngo-1798 kuze kube ngu-1863 leyo minyaka yaphindwa. Leyo minyaka engamashumi ayisithupha nanhlanu iveza inqubo yenhlekelele kuzo zombili izimpondo.

Ngonyaka ka-1863, inkathi yokuqala yeziprofetho “yezinsuku zenkosi eyodwa” ka-Isaya amashumi amabili nantathu yayisiphelile, futhi ngokwenjengalo yamisa izimpawu zendlela zesiprofetho zenkathi yokugcina “yezinsuku zenkosi eyodwa.” Ukuphela kwamashumi ayisikhombisa angokomfanekiso ka-Isaya amashumi amabili nantathu kufanekiswa yiminyaka yokuqala engamashumi ayisithupha nanhlanu. U-1863 kuze kube yisikhathi sokuphela ngo-1989, kuyinkathi yebandla lama-Adventist laseLawodikeya, elaqala enhlanganweni yamaMillerite futhi liphele enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane. Ukuze siqonde inkathi ekugcineni, kufanele siqonde inkathi ekuqaleni. Ubu-Adventist abunakukwenza lokhu, ngokuba ukuqala kwabo kuphawulwa ngokwenqaba kwabo isifungo sikaMose, esikhomba yona kanye leyo minyaka engamashumi ayisithupha nanhlanu emele ukuqala nokuphela kobu-Adventist kanye ne-United States.

Ngenxa yalesi sizathu, futhi lesi yisizathu esibaluleke kakhulu, lesi sihloko sizamile ukumisa iqiniso elilodwa lesiprofetho manje elivulwa yiNgonyama yesizwe sakwaJuda. Iqiniso yilokhu: uma ungazimisele ukuvuma ukuthi ibandla lamaSeventh-day Adventist belilokhu njalo

lisesimweni saseLawodikeya, khona-ke ngokomqondo awukwazi ukuhlukanisa ngokufanele umlando wobu-Adventist, futhi ngaphandle kokuhlukanisa ngokufanele umlando wobu-Adventist awunakho amandla okuhlonza ngokufanele uphondo lweRiphabhulikhazimu.

Ngokuba emva kokuba sebephunyukile ekungcoleni kwezwe ngokumazi iNkosi noMsindisi uJesu Kristu, baphinde babhajwe kukho, bese benqotshwa, isiphetho sabo sokugcina sibi kakhulu kunesiqalo. Ngokuba kwakungaba ngcono kubo ukungayazi indlela yokulunga, kunokuthi, sebeyazi, bayifulathele imiyalo engcwele ababeyinikiwe. Kodwa sehlele kubo ngokwesaga esiyiqiniso ukuthi, Inja ibuyele ekuhlanzani kwayo futhi; nengulube ebigeziwe ibuyele ekuginqikeni odakeni. 2 Petru 2:20–22.