

IRoma Imisa Umbono — Inombolo Yesine

Ukuvuselela Izimpikiswano Zakudala: Impi Ngokuhunyushwa Kweziprofetho e-Adventism

Jeff Pippenger
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Saxwayiswa ngaphambili ukuthi “izingxabano ezindala” ziyovuselelwa ezinsukwini zokugcina.

“Emlandweni nasesiprofethweni iZwi likaNkulunkulu liveza ukulwa okuqhubeka isikhathi eside phakathi kweqiniso nephutha. Leyo ngxabano isaqhubeka nanamuhla. Lezo zinto ebezikhona ziyophindwa. Izimpikiswano zakudala ziyovuswa futhi, futhi izimfundiso ezintsha ziyophubeka zivele.” Selected Messages, incwadi 2, 109.

Ngokungaguquki lezo zingxabano zasendulo zaziyimizamo kaSathane yokubhidliza indima yeRoma yesiKhathi Samanje, ngoba yiRoma yobupapa yezinsuku zokugcina emisa umbono. Kunezibonelo eziningana zaleli qiniso emlandweni wobu-Adventist. Esokuqala kwakuyimpikiswano phakathi kwamaProthestani namaMillerite njengoba imelelwe eshadini labaphayona lika-1843. Okuwukuphela kwesikhombo eshadini elingwele labaphayona lika-1843, elathi “laqondiswa yiNkosi futhi akufanele luguqulwe,” esasingenakuba yisikhombo esiqondile eqinisweni lesiprofetho lezwi likaNkulunkulu, kwakuwukwethulwa kwempikiswano yamaMillerite namaProthestani aleso sikhathi. AmaProthestani ayebona “abaphangi babantu bakho” bakaDaniyeli isahluko seshumi nanye, ivesi leshumi nane, njengo-Antiochus Epiphanes, kuyilapho amaMillerite ayazi ukuthi kwakuyiRoma.

“164 Ukufa kuka-Antiochus Epiphanes, okwathi kambe, akazange amvukele uMbusi wababusi, njengoba wayesenele iminyaka engu-164 efile ngaphambi kokuba uMbusi wababusi azalwe.” Ishadi Lamaphayona lango-1843.

Ngemva kwalokho kwaba khona impikiswano phakathi kukaJames White no-Uriah Smith mayelana nokukhonjwa okulungile “kwenkosi yasenyakatho” kuDaniyeli isahluko seshumi nanye. UJames wayeqinisile ekukhombeni “inkosi yasenyakatho” emavesini okugcina kaDaniyeli isahluko seshumi nanye njengeRoma yobupapa, noma njengoba ngiyibiza mina, iRoma yanamuhla. USmith waphikisa ngokuthi “inkosi yasenyakatho” kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amathathu nesithupha, kwakuyiFrance engakholelwa ebukhoneni bukaNkulunkulu.

“IVESI 36. Inkosi iyakwenza ngokwentando yayo; futhi iyoziphakamisa, izikhulise ngaphezu kwabo bonke onkulunkulu, futhi iyakukhuluma izinto ezimangalisayo zimelene noNkulunkulu wonkulunkulu, futhi iyakuphumelela kuze kuphele intukuthelo; ngokuba okumisiweyo kuyakwenziwa.

“Inkosi eyethulwa lapha ayinakusho umbuso ofanayo nowaphawulwa ekugcineni; okungukuthi, umbuso wobupapa; ngoba imininingwane echaziwe ngeke ifanele uma isetshenziswa kulowo mbuso.” Uriah Smith, Daniel and Revelation, 292.

USmith wafaka elakhe “incazelo yangasese” lapho ethi, “Inkosi eyethulwa lapha ayinakusho amandla afanayo nalawo agcine ukuphawulwa; okungukuthi, amandla obupapa; ngoba imininingwane echaziwe ngeke ivumelane uma isetshenziswa kulawo mandla.” Izwi likaNkulunkulu alihluleki nanini, futhi akulona iqiniso ngokohlelo lolimi ukusebenzisa umbono womuntu ukuphika ukwakheka okusobala kohlelo lolimi kwalesi siqephu. Ivesi lithi “nenkosi,” okuyilokho okudinga ukuthi inkosi ekhonjwayo ibe yiyo kanye inkosi efanekiswe esiqephuni esandulele. Abukho ubufakazi benkosi entsha, futhi uSmith uqinisekisa ukuthi “amandla afanayo agcine ukuphawulwa” ayengawo “amandla obupapa.” Uvuma encwadini yakhe ukuthi kusukela evesini lamashumi amathathu nanye kuya evesini lamashumi amathathu nanhlano kungamandla obupapa, futhi njengoba kungekho bufakazi bohlelo lolimi obukhomba inkosi entsha evesini lamashumi amathathu nesithupha, umane aphikise ngokuthi amavesi alandela ivesi lamashumi amathathu nanhlano awamele izimpawu zesiprofetho zamandla obupapa. Ngakho-ke ufaka umbono wakhe ngeFrance.

Lapho uSmith ebhekana nevesi lamashumi amane, isisekelo sesiprofetho esinephutha asakhe ngencazelo yakhe yangasese siyamphoqa ukuba ahlonze impi yezinhlangothi ezintathu, okuthi ngokucabangela kwakhe ahlonze inkosi yaseningizimu njengeGibhithe, okuyiyona evesini “egadla” iFrance, kanti iTurkey yona uyihlonza njengenkosi yasenyakatho nayo futhi eza imelane neFrance. Leyo ncazelo yomuntu eyengeziwe yakha isibonelo sesiprofetho esenza uSmith ahlonze i-Armagedoni engokoqobo, lapho iTurkey imasha iya eJerusalema, kuphawula ukuvalwa kwesikhathi somusa wesintu njengoba uMikayeli esukuma. Izincwadi eziningi emlandweni wobu-Adventist zibhaliwe ziveza ngokunembile ubuxoki bokusetshenziswa okunjalo.

Akuyona inhloso yalesi sihloko ukubhekana nezithelo zencazelo yangasese ka-Uriya Smith, kodwa ukumane sihlonze impikiswano eyalandela lapho eqala ukukhuthaza incazelo yakhe yangasese, ngokuba njengoba uJames White wayephikisana nombono wakhe oyiphutha, kwaba omunye umugqa wempikiswano e-Adventism lapho ukuhlonzwa okuyikho kweRoma kwahlaselwa ngokusetshenziswa okungamanga.

Kwabuye kwaba khona futhi impikiswano ende nehudulwe isikhathi eside mayelana “nokwemihla ngemihla” encwadini kaDaniyeli, lapho ubu-Adventismu baseLawodikeya bamukela khona umbono wobuProthetani obuhlubukile obukhomba “okwemihla ngemihla” encwadini kaDaniyeli njengenkonzo kaKristu yasethempelini lasezulwini, ngokuphikisana neqiniso lesisekelo elase limisiwe lokuthi “okwemihla ngemihla” kwakuwuphawu lweRoma yobuqaba.

“Ngase ngibona maqondana ‘nokwamihla ngemihla’ (Danieli 8:12) ukuthi igama elithi ‘umhlatshele’ lafakwa ukuhlakanipha komuntu, futhi alingelombhalo, nokuthi iNkosi yanika umbono oqondile ngakho kulabo abamemeza isimemezelo sehora lokwahlulela. Lapho ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile ‘wokwamihla ngemihla’; kodwa ekudidekeni kusukela ngo-1844, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka. Isikhathi asibanga yisivivinyo kusukela ngo-1844, futhi asisayikuphinda sibe yisivivinyo.” Early Writings, 74.

Ngesikhathi sokuphela, ngo-1989, lapho amavesi ayisithupha okugcina kaDaniyeli ishumi nanye evulwa, inkosi yasenyakatho yase ibonwa ukuthi iyiRoma yobupapa, njengoba nje uJames White

ayeyikhombisile ngaphambili empikiswaneni yakhe no-Uriah Smith. UWhite wasebenzisa indlela yokuthi “umugqa phezu komugqa” lapho ebhekana nephutha likaSmith. UWhite waphikisa ngokuthi uma umbuso wokugcina omelelwe kuDaniyeli ezimbili, nombuso wokugcina omelelwe kuDaniyeli isikhombisa, nombuso wokugcina omelelwe kuDaniyeli isishiyagalombili, konke kwakuyiRoma, khona-ke phezu kwemigqa emithathu yobufakazi umbuso ofika ekupheleni kwawo kuDaniyeli ishumi nanye uyiRoma, hhayi lokho uSmith ayekusho ukuthi yiTurkey.

Umnyakazo wesiprofetho wengilosi yesithathu owaqala ngowe-1989 wabhekana, kungakabiphi ngemva kukaSeptemba 11, 2001, nempikiswano mayelana noJoweli isahluko sokuqala. Emavesini amahlanu okuqala, ofakazi ababili, kuqala abezizukulwane, bese kuba ngabesinambuzane, baveza ukubhujiswa okuqhubekayo okwalethwa yiRoma phezu kobu-Adventist. “Izidakwa” esiprofethweni ngokuka-Isaya zingabo “abantu abadelelayo ababusa iJerusalema.” Ziyavuka esizukulwaneni sesine nesokugcina. Lokho kubhujiswa okuqhubekayo kungokokomoya, ngoba kukhuluma ngeJerusalema lezinsuku zokugcina, futhi kusukela ekuvukeleni kwango-1863 kuya phambili ama-Seventh-day Adventist aseLawodikeya aqhubeka ngokuphuza ezimfundisweni zeRoma.

Izwi likaJehova elafika kuJoweli indodana kaPethuweli. Yizwani lokhu, nina madoda amadala, nibeke indlebe, nonke nina bakhileyo ezweni. Lokhu kwake kwaba khona yini ezinsukwini zenu, noma ezinsukwini zawoyihlo na? Kulandiseni kubantwana benu, nabantwana benu bakulandise kubantwana babo, nabantwana babo esizukulwaneni esilandelayo. Lokho okwasala isibungu esidla amahlamvu kwadliwa yisikhonyane; nalokho okwasala yisikhonyane kwadliwa yisibungu esibhubhisayo; nalokho okwasala yisibungu esibhubhisayo kwadliwa yisibungu esidla konke. Vukani, nina zidakwa, nikhale; nilile kakhulu, nonke nina baphuzi bewayini, ngenxa yewayini elisha, ngokuba selinqanyuliwe emlonyeni wenu. Joweli 1:1–5.

Ngemva kokuba izakhiwo ezinkulu zaseNew York City ziwile, kwaqondakala ukuthi imvula yokugcina yayisizoqala “ukufafaza”, nokuthi impikiswano kaHabakuki isahluko sesibili, eyagcwaliseka emlandweni wamaMillerite, yayisiphinde yaqala futhi. Impikiswano yayimayelana nendlela efanele yokuchaza iziprofetho.

Ngiyakuma enqabeni yami yokulinda, ngizimise embhoshongweni, ngibheke ukuze ngibone ukuthi uyakuthini kimi, nokuthi mina ngiyakuphendula ngithini lapho ngisolwa. INkosi yangiphendula, yathi: “Loba umbono, uwenze ucece ematsheni okubhala, ukuze ofundayo agijime. Ngokuba umbono usesele isikhathi esimisiweyo, kodwa ekugcineni uyakukhuluma, ungakhulumi amanga; noma ubambezeleka, ulinde, ngokuba uyakufika impela, awuyikubambezeleka. Bheka, umphefumulo wakhe ophakeme awuqondile phakathi kwakhe; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Yebo futhi, ngenxa yokona ngewayini, ungumuntu oziqhayisayo, akahlali ekhaya, okhulisa ukufisa kwakhe njengesihogo, unjengokufa, akanakusutha, kodwa uzibuthele zonke izizwe, azibuthele bonke abantu.” UHabakuki 2:1–5.

Ukuhlolwa kukaHabakuki wesibili kwakufanekisela ukuhlolwa komnyakazo wabantu abayinkulungwane eziyikhulu namashumi amane nane, owaqala lapho ingelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili yehla ngoSeptemba 11, 2001. Ngaleso sikhathi

kwaqala impikiswano phakathi kwalabo ababemi phezu kwezisekelo zobu-Adventist ezimelwe eshadini labavulandlela lika-1843, nalabo okuthi kuHabakuki beqe umthetho “ngewayini” futhi ababengaba “izidakwa” zikaJoweli ezase “zivuka,” kwaba nje ukuthi “iwayini elisha” lisuswe “emlonyeni” wazo.

Igama lesiHeberu elihunyushwe ngokuthi “wasolwa” evesini lokuqala lisho ukuthi “waphikisana naye”. Ukuphikisana okwanikezwa abalindi bamaMillerite kwavezwa eshadini lobuphayona lika-1843 elakhiqizwa ngoMeyi ka-1842 ekugcwalisekeni kwala mavesi. Isigaba esisodwa esasiphila ngokholo lwaso sasiphikisana, maqondana nomlayezo weqiniso lesikhathi samanje lesiprofetho waleyo nkathi, nesinye isigaba esaseqa umthetho ngewayini. Labo yizidakwa zikaJoweli ezivusayo zithole ukuthi iwayini, eliwuphawu lwemfundiso, lisusiwe emlonyeni yazo. Yibo futhi abayizidakwa zika-Isaya zakwa-Efrayimi ezibusisa iJerusalema futhi ezingakwazi ukuqonda incwadi evaliwe.

Maye kumqhele wokuzigqaja, kwabaphuzile bakwa-Efrayimi, obuhle babo obukhazimulayo buyimbali ebunayo, abaphezu kwesiqongo sezigodi ezivundile zalabo abahlulwe yiwayini! Bhekani, iNkosi inomuntu onamandla noqinileyo, oyakuthi njengokuvunguza kwesichotho nesiphetho esibhubhisayo, njengozamcolo wamanzi anamandla aphuphuma kakhulu, iwuphosele phansi emhlabathini ngesandla. Umqhele wokuzigqaja, abaphuzile bakwa-Efrayimi, uyakunyathelwa ngezinyawo.... Manimani, nimangale; memezeni, nikhale: badakiwe, kodwa kabadakwanga yiwayini; bayazulazula, kodwa hhayi ngesiphuzo esinamandla.... Ngalokho zwanini izwi leNkosi, nina bantu abadelelayo, enibusa lesi sizwe esiseJerusalema. Ngokuba iNkosi ithululele phezu kwenu umoya wobuthongo obunzulu, yavala amehlo enu: abaprofethi nababusi benu, ababoni ibembesile. Umbono wakho konke usuphenduke kuni njengamazwi encwadi evaliwe, abayinikela kofundileyo, bethi: Funda lokhu, ngiyakuncenga; athi yena: Anginakho; ngokuba ivaliwe. Incwadi ibe isinikelwa kongafundile, kuthiwa: Funda lokhu, ngiyakuncenga; athi yena: Angifundile. Isaya 28:1–3, 14; 29:9–12.

Ukuphikisana okukuHabakuki phakathi kwezidakwa zakwa-Efrayimi nalabo abahamba ngokukholwa eZwini likaNkulunkulu elingokwesiprofetho kuchazwa ngokusobala njengokuphikisana okuphathelene nendlela elungile uma iqhathaniswa nendlela engalungile ebufakazini buka-Isaya, ngoba u-Isaya uyakhomba ukuthi yileyo ndlela ethi “umugqa phezu komugqa” ebangela izidakwa zikhubeke futhi zingene esivumelwaneni sokufa.

Kepha nabo baphambukile ngenxa yewayini, nangenxa yesiphuzo esinamandla baphume endleleni; umpristi nomprofethi baphambukile ngenxa yesiphuzo esinamandla, bagwinywe yiwayini, baphume endleleni ngenxa yesiphuzo esinamandla; bayaphambuka embonweni, bakhubeka ekwahluleleni. Ngokuba wonke amatafula agcwele ukuhlanza nokungcola, kangangokuba akukho ndawo ehlanzekileyo. Uyobafundisa bani ulwazi na? Uyokwenzenjani bani aqonde imfundiso na? Ngabe yilabo abasuliwe ebisini, nabakhishiwe emabeleni na? Ngokuba umyalo kufanele ube phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalaphaya kancane; ngoba ngezindebe ezingingizayo nangolunye ulimi uyakukhuluma kulesi sizwe. Lowo athi kubo: Lokhu kungukuphumula eningamphumuza ngakho okhathelweyo; nalokhu kungukuvuselelwa; kepha bona kabavumanga ukuzwa. Kepha izwi likaJehova laba kubo lingumyalo phezu komyalo,

umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalaphaya kancane; ukuze bahambe, bawe emuva, baphulwe, babanjwe ngogibe, bathathwe. Ngalokho zwanini izwi likaJehova, nina bantu abaklolodayo, enibusa lesi sizwe esiseJerusalema. Ngokuba nishilo nathi: Senze isivumelwano nokufa, nesiHogo sivumelene naso; lapho isishayo esichichimayo sidlula, asiyikusifikela thina; ngokuba senze amanga aba yisiphephelo sethu, sazifihla ngaphansi kwamanga. Isaya 28:7–15.

U-Isaya usekhomba-ke lokho uNkulunkulu akufaka empikiswaneni kaHabakuki okuyoletsa ukwahlulelwa phezu kwezidakwa, futhi kwakuyitshe lesisekelo, “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, okwakuyisiprofetho sokuqala sesikhathi uGabriyeli nezingelosi abahola uWilliam Miller ukuba asiqonde.

Ngakho-ke isho kanje iNkosi uNkulunkulu, ithi: Bhekani, ngibeka eSiyoni itshe lesisekelo, itshe elivivinyiweyo, itshe legumbi eliyigugu, isisekelo esiqinileyo; okholwayo akayikuphangisa. Ukwahlulela ngiyakubeka kube yintambo yokulinganisa, nokulunga kube yisibulali; isichotho siyakukhukhula indawo yokuphephela yamanga, namanzi agubuzele indawo yokucasha. Isivumelwano senu nokufa siyakuchithwa, nesivumelwano senu nesihogo asiyikuma; lapho isishayo esichichimayo sidlula, khona niyakunyathelwa phansi yiso. U-Isaya 28:16–18.

Kungekudala ngemva kokuba iNkosi ibuyisele abantu baYo ezindleleni zakudala, kusukela ngoSeptemba 11, 2001 kwavela iqembu elalibambe iqhaza kulowo mnyakazo elanquma ukuthi izinambuzane ezine zikaJoweli zimelela ubuSulumane boMaye wesithathu. Ngenkathi indlela yokuhumusha ethi “umugqa phezu komugqa” isivulelwe abantu bakaNkulunkulu kuleso sizukulwane sokugcina, kwaqashelwa umthetho oyisihluthulelo wesiprofetho. Lowo mthetho uyisicelo esiphindwe kathathu sesiprofetho, futhi iqembu elanquma ukuthi izizukulwane ezine zikaJoweli zimelele ubuSulumane boMaye wesithathu, lawusebenzisa ngokungafanele lowo mthetho wesicelo esiphindwe kathathu sesiprofetho ukuze liqinise ukusetshenziswa kwalo okungelona iqiniso.

Kwathi-ke ngesikhathi sango-2014 uSathane wavunyelwa ukuba angene kulo mnyakazo nge-ajenda yobungqingili “woke” ephuma eGreat Britain nase-Australia, eyasekela ukuhlasele kwayo ekuhumusheni okuyiphutha komlando omelelwe kuDaniyeli isahluko seshumi nanye amavesi okuqala kuya kweleshumi nanhlano. Abaholi abasekela ubungqingili abangena ngobuqili base behlasela lo mnyakazo ekugcineni bathi ubu-Adventist babudingeka buxolise kupapa waseRoma, ngokuthi kuthiwa benza izinsolo ezingamanga ngomphikukristu, upapa waseRoma. Inhloso yalokhu kuhlasela kwakuwukubulala lo mnyakazo, futhi ikakhulukazi ukudala ukudideka ngaso kanye lesi siqephu (Daniyeli 11:1–15) lapho “abaphangi babantu bakho” bekhonjwa khona.

Zonke lezi zimpikiswano zaziyimizamo kaSathane yokudida uphawu lweRoma yobupapa. Akukho lutho olusha phansi kwelanga, ngokokusho komuntu ohlakaniphe kunabo bonke owake waphila. Namuhla impikiswano iphinde isekelwe ekuchazweni kobunikazi beRoma, efanekiselwa ngokuthi “abaphangi babantu bakho”. Ukuhumusha okusha nokwangasese kuthi “abaphangi babantu bakho” yi-United States, futhi ngokwenza kanjalo kusobala ukuthi abakwazi ukuthi lena yimpikiswano efanayo ncamashi neyokuqala phakathi kwamaMillerite namaProthestani, kanye nesaga esidala

esibhekiswa kumbhali wekhulu leshumi nesithupha uJohn Heywood esithi, “Akekho oyimpumputhe njengalowo ongafuni ukubona.” Olunye uguquko lwaleso sisho sakhe luthi, “Akekho oyisithulu njengalowo ongafuni ukuzwa.” Kungenzeka kakhulu ukuthi iningi alazi ukuthi lesi sisho sibhekiswa kuHeywood, futhi futhi aliqondi ukuthi lesi sisho sikaHeywood sasuselwa ezindimeni zeBhayibheli ezifana nalezo ezitholakala kuJeremiya, ku-Isaya, futhi zacashunwa nguJesu eTestamenteni Elisha.

Yizwani-ke manje lokhu, nina bantu abayiziwula, nabangenakuqonda; abanamehlo, kodwa bengaboni; abanendlebe, kodwa bengezwa. Jeremiya 5:21.

Yibo “ababi” bakaDaniyeli kanye “nezintombi eziyiziwula” zikaMathewu abangakuqondi “ukwanda kolwazi”. Ukwanda kolwazi ngo-1989 kwakungokuyinhloko ukuqaphela ukuthi amavesi ayisithupha okugcina esahluko sikaDaniyeli seshumi nanye achaza ukuvuka nokuwiswa kokugcina kwamandla obupapa, noma njengoba ngakubiza, iRoma Yanamuhla. La mavesi akhomba i-United States, kodwa kuphela ubudlelwane be-United States namandla obupapa. “Ababi” kanye “neziwula” baphikiswa “nabahlakaniphileyo”, futhi abahlakaniphileyo bezinsuku zokugcina banokuqonda ngokwanda kolwazi ngo-1989. Iziwula yibo abanamehlo, kodwa bengaboni, nezindlebe kodwa bengezwa.

Ngase ngizwa izwi leNkosi, lithi: Ngiyakuthuma bani na, futhi ngubani oyakusiyela na? Khona ngathi mina: Nangu mina; ngithume. Yase ithi: Hamba, utshele lesi sizwe, uthi: Yizwani nokuyizwa, kepha ningaqondi; nibone nokubona, kepha ningaboni. Yenza inhliziyo yalesi sizwe ibe nkulu, wenze izindlebe zaso zibe lukhuni, uvale amehlo aso; funa sibone ngamehlo aso, sizwe ngezindlebe zaso, siqonde ngenhliziyo yaso, siphenduke, siphiliswe. U-Isaya 6:8–10.

Abantu okukhulunywa nabo ku-Isaya isahluko sesithupha yilabo abathi bakulo myalezo “weqiniso lamanje” owafika ngoSeptemba 11, 2001, ngoba u-Isaya isithupha uphawula lesi siqephu njengesehlela ngesikhathi “umhlaba ugcewele inkazimulo yeNkosi”. Umhlaba wakhanyiswa ngenkazimulo kaNkulunkulu lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla, ngesikhathi izakhiwo ezinkulu zaseNew York City ziphonswa phansi ngokuthintwa nguNkulunkulu.

Ngonyaka inkosi u-Uziya eyafa ngawo ngabona neNkosi ihlezi esihlalweni sobukhosi, iphakeme, iphakanyisiwe; nomphetho wengubo yayo wagcwala ithempeli. Phezu kwayo kwakumi amaserafi; yilowo nalowo wayenamaphiko ayisithupha; ngamabili wasibekela ubuso bakhe, ngamabili wasibekela izinyawo zakhe, ngamabili andiza. Omunye wamemeza komunye, wathi: Ngcwele, ngcwele, ngcwele, uJehova Sebawoti; umhlaba wonke ugcewele inkazimulo yakhe. Izinsika zomnyango zanyakaza ngezwi lalowo owayememeza, nendlu yagcwala intuthu. Isaya 6:1–4.

USister White uhlanganisa isimemezelo sengelosi naleso sehlo esiphawula isikhathi lapho ingelosi yesAmbulo isahluko seshumi nesishiyagalombili igcwalisa umhlaba ngenkazimulo yayo.

“Ngenkathi uNkulunkulu esezothuma u-Isaya ngomyalezo kubantu baKhe, waqala wavumela umprofethi ukuba abuke embonweni angene endaweni engcwele kakhulu ngaphakathi

kwendlu engcwele. Ngokuzumayo isango nesihenqo sangaphakathi sethempeli kwabonakala sengathi kuyaphakanyiswa noma kuyasuswa, futhi wavunyelwa ukuba abuke ngaphakathi, endaweni engcwele kakhulu, lapho ngisho nezinyawo zomprofethi zazingavunyelwe ukungena khona. Kwavela phambi kwakhe umbono kaJehova ehlezi esihlalweni sobukhosi esiphakeme nesiphakanyisiwe, kuyilapho umphetho wenkazimulo yaKhe ugwalisa ithempeli. Ezungeze isihlalo sobukhosi kwakukhona amaserafi, njengabalindi abazungeze iNkosi enkulu, futhi ayebonakalisa inkazimulo eyayiwazungezile. Njengoba izingoma zawo zokudumisa zazizwakala ngamazwi ajulile okukhonza, izinsika zesango zazithuthumela, kungathi zinyakaziswe ukuzamazama komhlaba. Ngezindebe ezingangcolisiwe yisono, lezi zingelosi zathulula izindumiso zikaNkulunkulu. ‘Ngcwele, ngcwele, ngcwele, iNkosi yamabandla,’ zamemeza; ‘umhlaba wonke ugcwele inkazimulo yaKhe.’ [Bheka u-Isaya 6:1–8.]”

“Amaserafi azungeze isihlalo sobukhosi agcwele kakhulu ukwesaba okunesizotha nokuhlonipha njengoba ebuka inkazimulo kaNkulunkulu, kangangokuthi awaze ngisho nakancane azibuke wona ngokuzincoma. Ukudumisa kwawo kungokweNkosi yamabandla. Njengoba ebheka esikhathini esizayo, lapho umhlaba wonke uyakugwala inkazimulo Yayo, ingoma yokunqoba iphindwaphindwa isuka kwelinye iya kwelinye ngehubo eliminandi, ‘Ngcwele, ngcwele, ngcwele, iNkosi yamabandla.’” Gospel Workers, 21.

U-Isaya, emele abantu bakaNkulunkulu ngesikhathi sokubekwa uphawu esaqala ngoSeptemba 11, 2001, wanikwa umlayezo ukuba awuyise kubantu ababenamehlo, kodwa bengakhethi ukubona, nezindlebe, kodwa bengakhethi ukuzwa. UJesu, njengo-Alfa no-Omega, ufanekisa ukuphela kwesikhathi sokubekwa uphawu sabayikhulu namashumi amane nane ezinkulungwane kanye nesiqalo. Ekupheleni kuyakuba khona futhi isithunywa esimelwe ngu-Isaya esithwala umlayezo siwuyise kubantu abakhetha ukungaboni nokungezwa. Lowo mlayezo uyoveza ukuhlanzwa kokugcina kwabayikhulu namashumi amane nane ezinkulungwane. Lowo mlayezo ungamazwi eQiniso, alethwa ngobufakazi besiprofetho bukaNkulunkulu. Lobo bufakazi besiprofetho buyi-“mbono” omiswa ngamandla afanekiswa ngokuthi “abaphangi babantu bakho”.

Esihlokweni esilandelayo sizothatha ngayinye yalezi zingxabano siyibeke phezu komunye nomunye ngendlela yomugqa phezu komugqa. Umugqa wamaMillerite, umugqa kaSmith noWhite, umugqa “wansuku zonke”, umugqa “wenkosi yasenyakatho” ngo-1989, umugqa wezinambuzane zikaJoweli, kanye nengxabano yamanje. Izingxabano eziyisithupha zakudala, okuthi lapho zibukwa ngomugqa phezu komugqa, zisekele ngokucacileyo iqiniso lengxabano yokuqala elimelwe eshadini lamaphayona lika-1843. Lelo qiniso yilokhu: iRoma “ingabaphangi babantu bakho”, abaziphakamisayo, bese bewa, futhi baqinisa umbono.

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akufanele liguqulwe; ukuthi izibalo zazingengoba Yona yayifuna zibe njalo; nokuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho muntu owayengalibona, kwaze kwasuswa isandla saYo.” Early Writings, 74.

Ukwenqaba amaqiniso akulelo shadi kuyefana nokwenqaba ngesikhathi esisodwa igunya loMoya Wokuprofetha, futhi ishadi lichaza ngokusobala ukuthi yiRoma, hhayi i-United States, emisela “umbono”, okuyiwo umbono uSolomoni asiyala ngawo ukuthi ngaphandle kwalowo “mbono”,

abantu bakaNkulunkulu bayobhubha.

“USathane uhlala njalo ecindezela okungamanga ukuze ahole abantu basuke eqinisweni. Inkohliso yokugcina kakhulu kaSathane iyakuba ngukwenza ubufakazi boMoya kaNkulunkulu bungabi namphumela. ‘Lapho kungekho umbono, abantu bayabhubha’ (IzAga 29:18). USathane uyosebenza ngobuqili, ngezindlela ezahlukene nangabameli abahlukene, ukuze aphazamise ukuthembela kwabantu bakaNkulunkulu abasele ebufakazini beqiniso.

“Kuya kuvuswa inzondo imelane noBufakazi eyobusathane. Imisebenzi kaSathane iyoba ngukuphazamisa ukukholwa kwamabandla kubo, ngenxa yalesi sizathu: USathane angeke abe nendlela ecace kangaka yokungenisa inkohliso yakhe nokubopha imiphfumulo ezinkohlisweni zakhe uma izexwayiso nokusola nezeluleko zikaMoya kaNkulunkulu kunakwa.” Selected Messages, book 1, 48.

“Lowo obona ngaphansi kobuso bezinto, ofunda izinhliziyi zabo bonke abantu, usho ngalabo abake baba nokukhanya okukhulu: ‘Abahlushwa futhi abamangali ngenxa yesimo sabo sokuziphatha nesomoya.’ Yebo, bazikhethele izindlela zabo, nomphfumulo wabo uthokoza ezintweni zabo ezinengekayo. Nami ngiyakukhetha ukuduka kwabo, ngibalethele lokho abakwesabayo; ngokuba lapho ngibiza, akubanga khona ophendulayo; lapho ngikhuluma, abazwanga; kodwa benza okubi phambi kwamehlo Ami, bakhetha lokho engangingakuthokozeli kukho.’ ‘UNkulunkulu uyakubathumela amandla okudukisa, ukuze bakholwe amanga,’ ngoba abalwamukelanga uthando lweqiniso ukuze basindiswe,’ ‘kodwa bathokozela ukungalungi.’ Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza: ‘Yikuphi ukukhohliswa okunamandla kakhulu okungadukisa ingqondo kunokuzenzisa kokuthi wakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kanti empeleni wenza izinto eziningi ngokuvumelana nenqubomgomo yezwe futhi wona kuJehova? O, kuwukukhohliswa okukhulu, inkohliso ekhangayo, ethumba izingqondo lapho abantu abake balazi iqiniso, bedida isimo sokumesaba uNkulunkulu nomoya namandla ako; lapho becabanga ukuthi bacebile, benothiwe ngezimpahla, futhi bengaswele lutho, kanti empeleni baswele konke.’” Testimonies, umqulu 8, 249, 250.