

Incwadi kaDaniyeli - Inombolo Yamashumi Amathathu Anesihlanu

*Ukutyhila uLwakhiwo Lwesiprofeto: Ingqiqo KaWilliam Miller Neminamandla
Emithathu Eziyinkangala Ezikhokela EArmagedon*

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“Ngexesha lokuphela,” ngowe-1798, incwadi kaDaniyeli, yaye ngokukodwa umbono owawumelwe nguMlambo iUlai, yatyhilwa. Umbono lowo wabhengeza ukuqala komgwebo ophandayo ngomhla wama-22 kuOktobha, 1844. Ivesi eyaba sisiseko saloo nyaniso nguDaniyeli isahluko sesibhozo, nevesi yeshumi elinesine. UWilliam Miller, umthunywa owakhethwa ukuba aqonde ukutyhilwa kwalo myalezo, akazange aziqonde ngokupheleleyo zonke iinyaniso ezinxulumene nombono, kodwa wawuzalisekisa umsebenzi awawunikiweyo.

Njengoko uMiller wayeqalisa ukufunda kwakhe ilizwi lesiprofeto, wafikelela ekuqondeni imithetho ethile yokutolika isiprofeto eyachongwa yaza yasekwa ngaphakathi eBhayibhileni. Leyo mithetho yaza yafakwa yaza yachongwa njengeMithetho kaWilliam Miller yokuTolika. Loo mithetho ixhaswa yimpefumlelo yaye ichongwa njengemithetho eya kusetyenziswa ngabo bavakalisa ukuqalisa komgwebo wokuphumeza ngexesha lomthetho weCawa. UMiller wangqina ukuba waqalisa ukufunda kwakhe iBhayibhile ekuqaleni kweBhayibhile, waza waqhubeka kuphela njengoko wayekuqonda oko wayekuqwalasela ngelo xesha. Ukusuka kule ndlela kulula ukubona isizathu sokuba isiprofeto sokuqala sexesha uMiller awasiqondayo, esasichaphazela umyalezo awayeza kuwuchonga njengozalisekileyo ngowe-1844, yayizi “zihlandlo ezisixhenxe” zeLevitikus amashumi amabini anesithandathu.

Ukhuthazo luyasazisa ukuba ingelosi uGabriyeli, kunye nezinye iingelosi ezingcwele, walathisa ingqondo kaMiller, kanye njengoko uGabriyeli wayelathise iingqondo zikaDaniyeli, zikaYohane umtyhili nabo bonke abaprofeti beBhayibhile, kuba uGabriyeli wayenikwe umsebenzi lowo uSathana awawulahla. Umsebenzi kaGabriyeli wawumelwe kwigama lokuqala likaSathana, uLucifer, elithetha umthwali wokukhanya. UGabriyeli wazisa ukukhanya kwesiprofeto kuMiller, yaye ekuthobeleni ukukhanya wanikela isigidimi esabhengeza ukuvulwa komgwebo wophando ngo-Oktobha 22, 1844.

Ukukhangela emva kuvumela abo banqwenela ukuqonda umsebenzi kaWilliam Miller ukuba baqonde ukuba wanikwa ezinye iimbono ezithile kwilizwi lesiprofeto ezaba zizitshixo zomsebenzi wakhe wokuhlanganisa isigidimi somgwebo osondelayo. Esinye sezo zitshixo yayikukuqonda kwakhe ukuba usuku lwalumela unyaka ekusetyenzisweni kwesiprofeto. Esinye yayisisakhiwo sesiprofeto awasisebenzisayo ukubeka nokulungelelanisa imigca yesiprofeto awayeyifumanisile. Eso sakhiwo sasisisekelwe kumagunya amabini kaSathana awazisa intshabalalo phezu kwabantu bakaThixo nendawo engcwele kaThixo. Zonke izinto ezafunyanwa nguMiller zabekwa phezu kweso sakhiwo sesiprofeto esasimela imbali yobupagani obalandelwa bubupopu, obathi

ngokulandelelana banyathela phantsi zombini indawo engcwele kaThixo nabantu bakaThixo, ukususela kwixesha lamaSirayeli amandulo, kude kube kukuBuya kwesibini kukaKristu.

Eso sakhiwo sobuprofeti samvumela ukuba achonge ngokuchanileyo yonke inyaniso eyayifuneka ukuseka u-Oktobha 22, 1844, njengokuvulwa komgwebo. Kodwa ke loo nyaniso yayinomda, kuba wayengenako ukubona amandla esithathu atshutshisayo awalandelela ubuhedeni nobupopu kwimbali yesiprofeto. Kwakungengomfuneko ukuba ayibone loo nyaniso, kuba umsebenzi wakhe wawukukwazisa u-Oktobha 22, 1844, yaye ukukhanya kwamandla esithathu atshutshisayo kwakwakuya kutyhilwa emva kwaloo mhla.

Ngokunxulumene nokulungelelanisa kwakhe ukuqonda kwakhe kwesiprofeto phezu kwesakhiwo samandla amabini atshabalalisayo, iRoma yobuhedeni ilandelwa yiRoma yobupopu, wayenokuqonda kokuba igama eliguqulelwe ngokuthi “okwemihla ngemihla,” encwadini kaDaniyeli, lalingumfuziselo wobuhedeni, okanye, iRoma yobuhedeni. Igama elithi “tamid” eliguqulelwe ngokuthi “okwemihla ngemihla” lisetyenziswe nguDaniyeli izihlandlo ezihlanu. Lisoloko lisetyenziswa ngokudityaniswa nomfuziselo awawuqonda ngokuchanekileyo uMiller njengomela ubupopu. Umfuziselo wobupopu osoloko uvela unxulumene “nokwemihla ngemihla,” umelwe yimifuziselo emibini. Nokuba kunjalo, loo mifuziselo mibini yamandla obupopu, yomibini ichaza ubupopu, ukanti noko kunjalo, xa uDaniyeli wasebenzisa igama elithi “tamid” eliguqulelwa ngokuthi “okwemihla ngemihla,” lalisoloko lisetyenziswa kunye nomfuziselo wobupopu nangaphambi kwawo. Ukuqonda kukaMiller ukuba “okwemihla ngemihla,” encwadini kaDaniyeli, kwakusisiseko sesakhiwo awasibona esasixhomekeke kumandla amabini atshabalalisayo obuhedeni alandelwa bubupopu. Ukuchongwa kukaMiller “kokwemihla ngemihla” njengobuhedeni encwadini kaDaniyeli kwakumiselwe ukuba kube yimpikiswano enkulu ngaphakathi kobu-Adventist, iqala kwisizukulwana sesibini sobu-Adventist, esaqala ngowe-1888.

Inyaniso yokuqala yesiprofeto awayifumanayo uMiller eyayiyinxalenye yokuqondwa kuka-Oktobha 22, 1844, yayikukuba “amaxesha asixhenxe,” akuLevitikus amashumi amabini anesithandathu, yaye yaba yeyokuqala kwiinyaniso ezimiselweyo zikaMiller eyaliwa ngowe-1863. Oko kulahlwa kwaqalisa isizukulwana sokuqala sobu-Adventism, xa baqalisa ukubhadula entlango yaseLawodike. Isizukulwana sesibini saqalisa kwiNgqungquthela Jikelele yaseMinneapolis ngowe-1888, yaye emva kovukelo olwenzeka apho, umsebenzi kaSathana wokwala ukuchongwa kukaMiller “kwemihla ngemihla” njengobuhedeni waqalisa ngowe-1901. Ukuqondwa okuchanekileyo “kwemihla ngemihla,” akuzange kubekwe bucala ngokupheleleyo de kwaba semva kokufa komprofetikazi, owayechongile ukuba imbono eyayikhuthazwa ichasene nembono echanekileyo kaMiller “yemihla ngemihla,” yayiziswe “ziingelosi ezagxothwayo ezulwini.” Ukwaliwa okupheleleyo kwenzeka kwisizukulwana sesithathu malunga nowe-1931. Isizukulwana sesithathu sasiqale ngokupapashwa kwencwadi kaW. W. Prescott, enesihloko esithi, The Doctrine of Christ, kwakamsinya emva kweNkomfa yeBhayibhile ka-1919. Ngowe-1919, isizukulwana sesithathu saqalisa saza saqhubeka de kwapapashwa incwadi ethi, Questions on Doctrine ngowe-1957.

Emva kokuba umsebenzi kaMiller umiselwe waza wenziwa wacaca phezu kweetafile ezimbini zikaHabakuki (iitshathi zoovulindlela zika-1843 no-1850), iNkosi yaqalisa ke ukuvulela inyaniso

yokuba kwakukho elinye, igunya lesithathu, elibhubhisayo, elaliya kulandela ubuhedeni nobupopu nelaliza kuthi nalo litshutshise abantu bakaThixo.

“Ngobuhedeni, kwaza ke nangobuPapa, uSathana wasebenzisa amandla akhe kangangeenkulungwane ezininzi ezama ukucima emhlabeni amangqina athembekileyo kaThixo. Abahedeni namaPapist baqhutywa ngumoya omnye wenamba. Babahluka kuphela ngelithi ubuPapa, busenza ibango lokukhonza uThixo, babulutshaba oluyingozi ngakumbi nolunesihluku ngakumbi. Ngobuxhakaxhaka bobuRoma, uSathana walithimba ihlabathi. Ibandla likaThixo elizibizayo lantywila kuludwe lwale nkohliso, yaye ngaphezu kweminyaka eliwaka abantu bakaThixo babandezeleka phantsi kwengqumbo yenamba. Kwaye xa ubuPapa, buphuciwwe amandla abo, banyanzelwa ukuba buyeke intshutshiso, uYohane wabona kuphuma amandla amatsha eza kuphindaphinda ilizwi lenamba, aze aqhubele phambili umsebenzi ofanayo onenkohlakalo nowokunyelisa. La mandla, angawokugqibela ukulwa nebandla nomthetho kaThixo, afanekiselwa lirhamncwa elineempondo ezifana nezegusha. Amarhamncwa awandulelayo ayephume elwandle, kodwa eli laphuma emhlabeni, nto leyo emele ukucela ngoxolo kwesizwe esifuziselweyo. “Impondo ezimbini ezifana nezegusha” zimela kakuhle isimilo soRhulumente waseUnited States, njengoko sibonakaliswa kwimigaqo yawo emibini esisiseko, iRiphabhlikhi nobuProtestanti. Le migaqo iyimfihlelo yamandla ethu nempumelelo yethu njengesizwe. Abo baqala ukufumana indawo yokusabela kunxweme lwaseMerika bavuyiswa kukuba bafike kwilizwe elikhululekileyo kumabango azidlayo obuPapa nakwingcinezelo yolawulo lookumkani. Bazimisela ukuseka urhulumente phezu kwesiseko esibanzi senkululeko yoluntu neyonqulo.” Signs of the Times, November 1, 1899.

UMiller wayengakwazi ukubona igunya lesithathu elitshutshisayo, yaye ngenxa yeso sizathu ulwakhiwo lwakhe lwalungaphelelanga, nangona lwalufaneleke ngokugqibeleleyo ukuzalisekisa umsebenzi wakhe. USister White uchaza ukuba uMiller wayengumthunywa kaThixo onyuliweyo, ukuba emsebenzini wakhe wayefanekiselwe nguEliya nangoYohane uMbaptizi, ekubizelweni kwakhe emsebenzini wakhe wayefanekiselwe nguElisha, yaye ekufeni kwakhe wayefanekiselwe nguMoses. Bambalwa kwimbali engcwele abaye bavuselela amazwi achazayo abonisa ukuba iingelosi zilindile ngasengcwabeni ukuze zibavuse, kodwa leyo yinkcazo enikwe uMiller. Inyaniso yokuba umsebenzi wakhe wawulinganiselwe yimbali awavuselwa kuyo ayisisithetho sokumnyelisa uMiller, koko sisidingo nje ekufuneka siqondwe, ukuba umsebenzi wakhe uya kuqwalaselwa ekukhanyeni okuyinyaniso kweLizwi lesiprofeto likaThixo.

UMiller wanikwa ulwalathiso oluthile, lwengelosi, olwamenza wakwazi ukwakha isakhelo sobuprofeti esasisekelwe kumagunya amabini ayinkangala, obuhedeni balandelwa bubupopu. Ngenxa yesi sizathu, iziprofeto ezazichaza imbali engaphaya kwenkangala eyaphunyezwa ngaloo magunya mabini zange ziqondwe kakuhle nguMiller. Kanti ke akukho nanye kwezo ngqondongqondo ziphosakeleyo eyafikelela kwezo tafile zimbini ezingcwele zikaHabakuki, apho iziseko ezamiswa ngomsebenzi kaMiller zazimelwe ngokomzobo. Kungenxa yoko le nto ukuphefumlelwa kwakunokubhala ngotshathi luka-1843 ukuba lwalukhokelwe sisandla seNkosi.

“INkosi yandibonisa ukuba itshathi ka-1843 yayikhokelwe sisandla sayo, nokuba akukho nxalenye yayo eyayimele iguqulwe; ukuba amanani ayenjalo kanye njengoko yayifuna wona. Ukuba isandla sayo sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze

kungabikho bani unokuyibona, de isandla sayo sasuswa.

“Ndandisandula ukubona ngokubhekisele ‘kuMihla le,’ ukuba igama elithi ‘idini’ longezwa bubulumko bomntu, yaye alingelilo elemhalo; nokuba iNkosi yanikela umbono ochanekileyo ngalo kwabo babhengeza isikhalo seyure yomgwebo. Xa umanyano lwalukho, phambi kowe-1844, phantse bonke babemanyene kumbono ochanekileyo ‘woMihla le;’ kodwa ukususela kowe-1844, ekudidekeni, kuye kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nokudideka.” Review and Herald, Novemba 1, 1850.

Iinyaniso eziqokelelwe nguMiller phantsi kolwalathiso lweengelosi zazikhokelwe yiNkosi, yaye ngaphakathi ekuqinisekiseni kwetshathi ka-1843, ukuphefumlelwa kwaquka ukuba ukuqonda kukaMiller kokuba “eyemihla ngemihla” yayimele ubuhedeni kwakuchanile. Izihlandlo ezihlanu igama lesiHebhere elithi “tamid,” eliguqulelwa ngokuthi “eyemihla ngemihla,” livela encwadini kaDaniyeli, yaye lisoloko limela ubudlelwane phakathi kwamagunya amabini achithachithayo, ubuhedeni obulandelwa bubupopu.

Ukuqonda kukaMiller “okuqhubekayo,” njengophawu lobuhedeni, kwakubaluleke ngokugqibeleleyo kwisakhelo sesiprofeto awasisebenzisayo, kuba ubudlelwane obulandelelanayo bobuhedeni obulandelwa bubupopu baba yindawo yakhe yokubhekisa ekulungelelaniseni zonke iziprofeto awakhokelwayo ukuba aziqonde.

“Ngethuba lesiphelo,” ngowe-1798, incwadi kaDaniyeli yatyhilwa, yaye isiqendu esiyintloko, eso uDade White awasichaza njenge “ntsika esembindini” nesi “siseko” sentshukumo ye-advent, yayinguDaniyeli isahluko sesibhozo, nendinyana yeshumi elinesine.

“Isibhalo esathi, ngaphezu kwazo zonke ezinye, saba sisiseko kunye nentsika ephambili yokholo lweAdventi, sasingulo mazwi: ‘Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; emva koko ingcwele iya kuhlanjululwa.’ [Daniel 8:14.]” The Great Controversy, 409.

Ivesi yeshumi elinesine yimpendulo kwivesi yeshumi elinesithathu, yaye loo mpendulo ayinantsingiselo ngaphandle komxholo wombuzo.

Ndaza ndeva omnye ongcwele ethetha; yaza enye ingcwele yathi kuloo ngcwele ithile ibithetha, Lo mbono ungowombingelelo wemihla ngemihla, nowesikreko esitshalalisayo, uya kude kube nini na, ukuba kunikelwe ngako kokubini indawo engcwele nomkhosi ukuba kunyathelwe phantsi kweenyawo? Wathi kum, Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ukuhlanjululwa indawo engcwele. Daniyeli 8:13, 14.

Ezi ndinyana zimbini zingumqondiso wokwanda kolwazi olwavelayo xa incwadi kaDaniyeli yatyhilwayo “ngexesha lokuphela,” ngowe-1798. Indinyana yeshumi elinesithathu ichaza amagunya amabini atshalalisayo uMiller awaseka phezu kwawo imodeli yakhe yesiprofeto. UMiller wachaza “iminikelo yemihla ngemihla,” kwindinyana yeshumi elinesithathu, njengobuhedeni, yaye “isiphambeko sentshalalalo” njengobupopu. Kubalulekile ukuqonda ukuba imodeli yesiprofeto ezathi iingelosi zamkhokelela uMiller ukuba ayiqonde, ichongiwe kwezi ndinyana zimbini ezimele ukwanda kolwazi olwafika embalini ngowe-1798. Kanti ke uMiller

akazange anikwe ukuba abone igunya elilandelayo elaliza kuvela eqongeni lesiprofeto lize litshutshise abantu bakaThixo.

“Ndabona ukuba irhamncwa elineempondo ezimbini lalinomlomo wenamba, nokuba amandla alo ayesentlokweni yalo, kwanokuba ummiselo uya kuphuma emlonyeni walo. Emva koko ndabona uMama waMahenyukazi; ukuba unina wayengengawo amantombi, kodwa ehluliwe kwaye ehlukile kuwo. Uye waba nomhla wakhe, yaye udlulile, yaye amantombi akhe, amahlelo obuProtestanti, ayengawo alandelayo ukuza eqongeni aze enze kwa loo moya mnye lowo unina wayenawo xa wayetshutshisa abangcwele. Ndabona ukuba njengoko unina ebesihla ngamandla, amantombi ebekhula, yaye kungekudala aya kusebenzisa amandla awakha asetyenziswa ngunina.” Spalding and Magan, 1.

Ukungakwazi kukaMiller ukubona igunya lesithathu kwamnyanzela ukuba afikelele kwizigqibo ezaziphosakele ngokucacileyo. UMiller wasichonga isilo saselwandle seSityhilelo seshumi elinesithathu njengobuRoma bobuhedeni, waza isilo somhlaba wasichonga njengobuRoma bobupapa. Ukusetyenziswa kwakhe kweSityhilelo isahluko seshumi elinesixhenxe nako kwakunesiphene ngenxa yokungakwazi kwakhe ukubona imbali yesiprofeto eyayolulela ngaphaya kwegunya lesibini eliyinkangala lobupapa. Ngenxa yesi sizathu, xa uMiller wayechonga igunya laseRoma kwisiprofeto sikaDaniyeli, waliphatha njengeligunya elinye elafika ngezigaba ezibini. Oko kwakunjalo, yaye kusenjalo, ukusetyenziswa okuchanekileyo, kodwa kwamthintela ekuqondeni izikumkani zesiprofeto seBhayibhile njengento efikelela ngaphaya kobukumkani besine obumelwe yiRoma. Wabona waza wachonga ukuba ubukumkani besine baseRoma babunezigaba ezibini, obumelwe njengobuRoma bobuhedeni nobuRoma bobupapa, kodwa akazange akwazi ukubona ukuba ubuRoma bobupapa nabo babubukumkani besihlanu obo babuza kulandelwa bubukumkani besithandathu.

Kwincwadi kaDaniyeli isahluko sesibini, amaMillerite adibanisa iziqalelo zobukumkani besihlanu besiprofeto seBhayibhile kunye nobukumkani besine. Kumgangatho osisiseko ukusetyenziswa kwawo kwakuchanile, kodwa kwakungaphelanga, kuba isalathiso sokuqala sobukumkani besiprofeto seBhayibhile kufuneka sivumelane nesalathiso sokugqibela sobukumkani besiprofeto seBhayibhile, ngenxa yokuba uYesu, njengoAlfa no-Omega, usoloko ebonakalisa isiphelo ngesiqalo. Ukungakwazi ukubona umahluko wobukumkani obubini obulandelelanayo kwenza ukuba kube yinto engenakwenzeka kuMiller ukuba aqonde ukuba iSityhilelo isahluko seshumi elinesibini sichaza ubuhedeni (inamba), nokuba irhamncwa lolwandle leSityhilelo isahluko seshumi elinesithathu limela ubuPopi (irhamncwa), kwanokuba irhamncwa lomhlaba leSityhilelo isahluko seshumi elinesithathu limela ubuProtestanti obuwexukileyo (umprofeti wobuxoki).

UMiller akazange akwazi ukubona inamba, irhamncwa, nomprofeti wobuxoki njengezikumkani ezintathu ezilandelelanayo kwizahluko zeshumi elinesibini neshumi elinesithathu zeSityhilelo, yaye ngaloo ndlela wanyanzeleka, ngokwengqiqo yakhe yesiprofeto, ukuba athathe ngokuba ezo zahluko zibini zazingengomzekeliso olandelelanayo wamandla amathathu akhokela ihlabathi eArmagedon. Ukukhanya uMiller awanikwayo kwakukukhanya okugqibeleleyo kwisizukulwana sakhe, yaye isizukulwana sakhe savavanywa ngolo kukhanya.

Ukukhanya kwamagunya amathathu atshabalalisayo (inamba, irhamncwa, nomprofeti wobuxoki), kwanikelwa kwi-Future for America “ngexesha lokuphela,” ngowe-1989. Isiqendu sikaDaniyeli esatyhilwayo ngokudilika kweSoviet Union ekuzalisekeni kukaDaniyeli isahluko seshumi elinanye, nendima yamashumi amane, sasisikukukhanya kwengelosi yesithathu, lo gama uMiller wayenikwe ukukhanya kwengelosi yokuqala. Iindima ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, zabonwa njengesiseko nentsika ephambili yentshukumo ye-Future for America, yaye indima yamashumi amane, kaDaniyeli isahluko seshumi elinanye ishwankathela oko kukhanya, kanye njengokuba iindima zeshumi elinesithathu neleshumi elinesine, zikaDaniyeli isahluko sesibhozo zashwankathela ukukhanya okwatyhilwayo kwintshukumo yamaMillerite.

Ke kaloku ngexesha lesiphelo ukumkani wasemzantsi uya kumxhwitha; aze ukumkani wasemntla eze kuye njengesaqhwithi, neenqwelo zokulwa, nabakhweli-mahashe, neenqanawa ezininzi; angene emazweni, aphuphume, aze adlule. Daniyeli 11:40.

Le ndinyana ichaza imfazwe eyaqala “ngexesha lesiphelo” ngowe-1798, phakathi kokumkani wasemzantsi nokumkani wasemntla. Ukumkani wasemzantsi wayemele iFransi engakholelwayo kubukho bukaThixo, eyathi ngaloo nyaka kanye yanika ubupapa inxeba elibulalayo. Apho ubupapa bumelwe njengokumkani wasemntla. Ngokwesiprofeto, iFransi ngowe-1798 yayiyeyesinye kwisishumi sezikumkani ezilishumi zesahluko sesixhenxe sikaDaniyeli. Ezo zikumkani zilishumi zimela iRoma yobuhedeni, yaye iRoma yobuhedeni imela inamba. Ubupapa (ukumkani wasemntla) bumela irhamncwa. Le ndinyana ichaza ukuba ukumkani wasemntla (ubupapa), owayenikwe inxeba lakhe elibulalayo ekuqaleni kwale ndinyana, ekugqibeleni wayeya kuziphindezela kukumkani wasemzantsi (ukumkani wokungakholelwa kubukho bukaThixo). Xa ubupapa bathi baziphindezela, ukumkani wokungakholelwa kubukho bukaThixo wayesele esukile kwisizwe saseFransi, waya kumfelandawonye weSoviet Union. IFransi yayisisizwe esinye, ukanti xa ubupapa baziphindezelayo kukumkani wasemzantsi kule ndinyana, ukumkani wasemzantsi wachazwa ngokuthi “ngamazwe,” njengoko kwakunjalo nangeSoviet Union yangaphambili.

Xa ukumkani wasemntla (upopu) waziphindezela, weza “neenqwelo zokulwa,” “nabamahashe” “neenqanawa ezininzi.” Iinqwelo zokulwa nabamahashe ziyimiqondiso yamandla omkhosi, yaye iinqanawa ziyimiqondiso yamandla ezoqoqosho. Amandla awenza umanyano olungcwele kunye noopopu ngenjongo yokuwisa iSoviet Union yayiyi-United States, yaye la mandla mabini e-United States kwiSityhilelo isahluko seshumi elinesithathu achazwa njengobuchule bayo bokunyanzela ihlabathi ukuba lamkele uphawu lwegunya lopopu ngamandla ezikhali nangezozoqoqosho. Abantu baya kwalelwa ukuthenga okanye ukuthengisa ngaphandle kophawu, yaye ke ngaphezu koko, ngaphandle kophawu, abantu baya kubulawa.

Ivesi yamashumi amane ichaza ngokuthe ngqo inamba (ukumkani wasezantsi), irhamncwa (ubupopu) nomprofeti wobuxoki (i-United States). Ivesi esisiseko “yexesha lesiphelo” ngo-1989 ichaza amagunya amathathu achithayo akhokelela ihlabathi eArmagedon, kanye njengokuba iivesi ezisiseko zentshukumo yamaMillerite zachaza amagunya amabini achithayo obuqaba, alandelwa bubupopu.

Le ndima iqala ngemfazwe phakathi kokumkani wasezantsi nokumkani wasemantla. Ekuqaleni kwendima (1798), ukumkani wasezantsi uyoyisa, kodwa kule ndima ukumkani wasemantla uyaziphindezela aze oyise ukumkani wasezantsi. Ukuqala kwendima kuphawula imfazwe phakathi kokumkani wasemantla nokumkani wasezantsi, yaye ekupheleni komyalezo oqulethwe kule ndima kwaloo mfazwe inye phakathi kookumkani basemantla nabasezantsi iyabonakaliswa, kodwa ngeziphumo ezichaseneyo. Ukuqala kwaphawula “ixesha lesiphelo” ngowe-1798, yaye imfazwe yokuphela iphawula “ixesha lesiphelo” ngowe-1989. Le ndima iqulethe ngaphakathi kobungqina bayo obubhaliweyo utyikityo luka-Alfa no-Omega, isiqalo nesiphelo.

Imbali yokwenene yale ndima iyaqhubeka idlule ekuweni kweSoviet Union ngowe-1989, iye kutsho kumthetho weCawa wendima yamashumi amane ananye. Kumthetho weCawa umanyano oluphindwe kathathu lweBhabheli yanamhlanje lwenziwa lulandelelwano lweziganeko ezikhawulezayo. Ngoko ke indima yamashumi amane iqala xa inxeba elibulalayo lanikelwa ngowe-1798, laza ihenyukazi laseTire lalibaleka engqondweni. Imbali emelwe yile ndima iphela ngokupheleleyo kumthetho weCawa wendima yamashumi amane ananye, apho inxeba elibulalayo liphiliswa khona, nehenyukazi laseTire likhunjulwa kwakhona. Uphawu lokuqala nokokuphela alubhalwanga kuphela phezu kombhalo ofumaneka kule ndima, kodwa lukwabhaliwe nakwimbali epheleleyo emelwe yile ndima. Le ndima ichaza isakhelo sesiprofeto esingasekelwanga nje kubuhedeni (inamba) nakubupopu (irhamnwa), kodwa ichaza ukwakheka kwamandla amathathu okuphanzisayo akhokelela ihlabathi eArmagedon.

Isakhelo sikaMiller sesiprofeto sabhengeza ukufika komgwebo kaThixo ophandayo, yaye isakhelo sesiprofeto seFuture for America sibhengeza ukufika komgwebo kaThixo ophumezisayo. “Ngexesha lesiphelo” ngowe-1989, inkqubo enamanyathelo amathathu yovavanyo nokuhlunjululwa yaqala xa iindinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye zatyhilwayo ekubhidlizweni kweSoviet Union. Umahluko wokuba uMiller wabona kuphela ubuhedeni nobupopu, engenakubona ubuProtestanti obuwileyo, umele uqondwe ukuze kuqondwe ngokuchanekileyo umbono woMlambo iUlai owatyhilwayo ngowe-1798.

Siya kuqhubeka nolo qwalaselo kwinqaku elilandelayo.

“Asinaxesha lakulahlekelwa. Amaxesha eembandezelo aphambi kwethu. Ihlabathi liyashukunyiswa ngumoya wemfazwe. Kungekudala iziganeko zembandezelo ekuthethwe ngazo eziprofetweni ziya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwaso okupheleleyo. Inxalenye enkulu yembali eyenzekileyo ekuzalisekiseni kwesi siprofeto iya kuphindwa.”

“Kwivesi lamashumi amathathu kuthethwa ngamandla athi ‘iindinyana 30 ukuya kuma-36 zicatshulwe.’”

“Iziganeko ezifanayo nezo zichazwe kula mazwi ziya kwenzeka.” Manuscript Releases, inani 13, 394.