

Imbali Efihlakeleyo Yevesi Yamashumi Amane—Inani Lesihlanu

Ukuhlaziya AmaNqaku Amane Okuqala

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2026-04-01

Njengoko sibuyela ekuchongeni imbali efihlakeleyo yendima yamashumi amane, kubonakala kufanelekile ukuba kuqala sihlolisise iziseko zamanqaku amane okuqala ale ngcelele. Inqaku lokuqala kula manqaku mane ale ngcelele lanikela ingcaciso yesiprofeto, limzoba uKristu njengeNgonyama yesizwe sakwaYuda (kunye noAlfa no-Omega) ovula amacandelo kaDaniyeli isahluko seshumi elinanye ngamaxsha abalulekileyo ukuze alathise intshukumo yokugqibela yohlaziyo yabalikhulu elinamashumi amane anesine amawaka. Lichaza ukuba imbali yengelosi yokuqala neyesibini iyahambelana nembali yomyalezo wengelosi yesithathu, ngaloo ndlela lichonge ukuba ngowe-1989, (iminyaka eli-126 emva kovukelo lwama-Adventist lowe-1863), iNgonyama yavula uDaniyeli 11:40–45. Ezo ndima zivuliweyo zilandela inxeba elibulalayo lobupopu lowe-1798, ukuphiliswa kwalo ngomanyano oluphindwe kathathu lwenamba, lerhamncwa, nelomprofeti wobuxoki, zikhokelele phambili ukuya eArmagedon “entabeni ezukileyo engcwele” yendima yamashumi amane anesihlanu. Njengoko intshukumo yabalikhulu elinamashumi amane anesine amawaka isondela kumthetho weCawa oza kufika kungekudala eUnited States, imbali efihlakeleyo yendima yama-40 (esusela ku-1989 ukuya kuloo mthetho weCawa) yaqala ukuvulwa ngoJulayi, 2023.

Isebenzisa amazwi kaEllen White achazayo okokuba inxalenye yencwadi kaDaniyeli engatywinwanga enxulumene nemihla yokugqibela ivelisa “ukwanda kolwazi” okulungiselela abantu ukuba beme. “Ioli” ichazwa njengoMoya oyiNgcwele, izigidimi ezingcwele, kunye nesimilo emzekelisweni weentombi ezilishumi. Ukutyhilwa kwetywina kwabangela inkqubo yokuvavanywa enamacala amathathu kaDaniyeli 12:10, apho abaninzi “bahlanjululwa, benziwa mhlophe, bavavanywa.” Le mbali imela amanqaku aliqela esiprofeto xa isiprofeto sasiqalisa ukutyhilwa, kuqalwa ngo-1989, ngoSeptemba 11, 2001 nangoJulayi 2023. Ezo zityhilelo zahlukeneyo zimela ixesha elisusela ku-1989 kuse ku-9/11, ixesha elisusela ku-9/11 kuse kumthetho weCawa ondelayo, kunye nexesha lokulibaziseka elisusela kuJulayi 18, 2020 kuse kuDisemba 31, 2023, xa isigidimi soKhalelo lwaseBusuku sityhilwa ngokuthe ngcembe kuse kumthetho weCawa.

Ukuvuswa kwabagqatswa bokuba phakathi kwekhulu elinamashumi amane anesine amawaka, abamelwe ngamathambo omileyo kaHezekile 37 nangamangqina amabini eSityhilelo 11 amayo xa ezaliswe nguMoya, kufezekiswa kukuvulwa kwamatywina. Ukuba abantu bakaThixo bayasilela ukuvukela koku “kukhanya kuxabisekileyo” kubonisa iingozi ezinjengamandla obupopu nomthetho weCawa, iimfundiso ezibubuxoki ziyabahlunga (zahlula umququ kwingqolowa). Impawu zangaphambili zesiprofeto ezinjengoMthetho oyilwayo kaBlair ka-1888 nePatriot Act zichongwa njengezilumkiso zesiprofeto. Inqaku lichaza ukuba yonke imigca yangaphambili

yembali yesiprofeto emelwe phakathi kwesahluko se-11 sikaDaniyeli iyaphinda kwiindinyana 40-45. Inqaku lichaza ukuba umfanekiselo werhamncwa uqala ukusekwa eUnited States, uze emva koko usekwe ehlabathini njengoko kufanekiswa ngu-321 nomthetho wokuqala weCawa, kulandelwe ngumfanekiselo werhamncwa wehlabathi lonke ofanekiswa ngu-538 njengoko uMikayeli esukuma nethuba lokuvavanywa livaliwe.

Eyesibini kula manqaku mane siqhubekekisa isakhelo sesiprofeto ngokuchonga iPatriot Act ka-2001 njengokuthi iUnited States “ithethe” ekuzalisekiseni kweSityihilelo 13:11. IPatriot Act yaba yeyokuqala kwezintathu zokuchithwa komgaqo-siseko ezihambelana namanqaku amathathu aphawulayo ekuqaleni kobukumkani besithandathu besiprofeto seBhayibhile; iSibhengezo seNkululeko sika-1776, uMgaqo-siseko ka-1789, kunye neAlien and Sedition Acts zika-1798. IBhili kaBlair ka-1888 eyasilelayo, eyayililinge lomthetho wesizwe weCawa, yarhoxiswa ngendlela efana nokungqingwa kukaCestius ngonyaka wama-66; zombini zifuzisela u-2001, xa iPatriot Act yaqalisa ixesha lovavanyo lomfanekiselo werhamncwa eUnited States. IPatriot Act ihambelana no-1776, yaza yathabatha indawo yomthetho oqhelekileyo wesiNgesi othi “umsulwa ade afunyaniswe enetyala,” yawubeka umthetho woluntu wamaRoma othi “unetyala ade abonakalise ukuba umsulwa.” Inqaku eliphakathi eliphawulayo, elimelwe ngu-1789—iiTyala zikaPelosi eziqala ngoJanuwari 2022—lanyathela iinkqubo zobulungisa ezifanelekileyo kunye nomxholo wazo ngezomthetho wemfazwe yezopolitiko, imisebenzi ye-false-flag, kunye nokonakala kwamaziko, likhanyela ngokuvulekileyo amalungelo asisiseko. La manqaku mathathu aphawulayo okuthetha kwiPatriot Act ka-2001, kwiiTyala zikaPelosi zika-2022, nakumthetho weCawa ozayo, ngokulandelelana ayaqhubeka nokuchitha wonke umgaqo woMgaqo-siseko wase-U.S.

Ke ngoko ubuProtestanti budibanisa izandla nobuPopu kwanobuthakathi benyama kumanyano oluphindwe kathathu, apho iUnited States ithetha njengenamba, yenza ngokupheleleyo umfanekiso werhamncwa, izalise indebe yayo yovavanyo, ize iyeke ukuba bubukumkani besithandathu. Ukulahleka kokunyaniseka kwesizwe kuze kulandelwe yintshabalalo yesizwe. Ukuthetha ngexesha lomthetho weCawa kubonakaliswa ngesiqalo nomthetho wokuqala weCawa kaConstantine ngowama-321, aze ke ukuphela nomthetho wokugqibela weCawa kubonakaliswe ngowama-538.

Zonke ezi ziganeko zifihlwe ngaphakathi kwimbali yesiprofeto kaDaniyeli 11:40, ehamba ngaxeshanye nemigca yamaMillerite kwanemigca kaKristu ukuya emnqamlezweni. ISityihilelo 12:15–16 sibonisa uMgaqo-siseko njenge-“mhlaba” owakhe wayiginya imkhukula wentshutshiso wenamba, kodwa oya kuthi ekugqibeleni uthethe njengenamba emthethweni weCawa ondelayo. Isilumkiso sika-Ellen White kwiTestimonies, umqulu 5 (amaphepha 711 no-451, 452), sokuba nawuphi na umthetho wenkolo onikezela kubupopu, kwanokuba umthetho weCawa uya kutyhila umoya wenamba, siqinisekisa ukuba amanyathelo amathathu ka-1776, 1789, no-1798 aziimpawu zendlela ezimela ngokomfuziselo inkqubo yokugqibela yokuvavanywa enamanyathelo amathathu, ephelela kuvavanyo lokugqibela, kwaye le nkqubo yokuvavanywa yeyona ilungiselela abantu bakaThixo ukuba beme.

Inqaku lesithathu lichaza ngakumbi izilumkiso zikaEllen White ezikuTestimonies, umqulu 5, amaphepha 451, 452, lisithi umthetho weCawa ozayo kungekudala eUnited States uphawula

umzuzu ogqibeleleyo apho isizwe sizahlula ngokupheleleyo ebubulungiseni, sigqibezela umanyano oluphindwe kathathu (ubuProtestanti bubamba ubuRoma nomoya wokusebenzelana nemimoya). IUnited States ke iyazikhaba zonke izimiso zomgaqo-siseko njengorhulumente wobuProtestanti noweriphabhlikhi, ize isasaze iinkohliso zobupopu. Lo ngumqondiso wokuba umda wokunyamezela kukaThixo ufikelelwe, ngaloo ndlela kuzaliswa indebe yezizwe yobugwenxa, nto leyo ekhokelela ekumkeni kwengelosi yenceba nasekuqaliseni intshabalalo yezizwe. Ke ngoko kufika impendulo kwisikhungo sabafeli-nkolo setywina lesihlanu esithi, “Koda kube nini?” njengoko kusakheka iqela lesibini labafeli-nkolo bobupopu. Umoya wenamba utyhilwa xa “intshukumo yeCawa” ithetha—isebenza njengale mihla “yesikizi sokuphanzisa” (ekwathethwa ngaso nguDaneyeli nesalathiswa nguKristu) njengomqondiso wokubaleka emizini ngaphambi kwentshabalalo. Umthetho weCawa usisiphelo sokukhatywa okuqhubekayo koMgaqo-siseko okwaqala ngo-2001 ngoMthetho wePatriot Act (ofuziselwa yiBlair Bills zango-1888, ukungqinga kukaCestius ngo-66 AD, ubhaptizo lukaKristu, uAgasti 11, 1840 neSibhengezo seNkululeko).

Ixesha lokwakhiwa komfanekiselo werhamncwa eUnited States libandakanya umgca ombaxa onzima, oquka “iimpondo” ezihambelanayo zoMrephabliki (ezopolitiko) nezobuProtestanti (ezonqulo) ezithi ekugqibeleni zimanyane ekunyanzelisweni kwemithetho yeCawa ngecala lombuso necawe ngokudibeneyo. Olu lwalamano lubonisa ulawulo lomfazi phezu kwerhamncwa kwirhamncwa lobupopu, yaye lubonakaliswa ngokupheleleyo ekubhukuqweni komgaqo osisiseko woMgaqo-siseko wokwahlulwa kwecawe nombuso.

Ngaphakathi, ixesha lokuvavanywa lomfanekiselo werhamncwa livavanya ukwakheka kwesimilo (umfanekiselo kaKristu ngokuchaseneyo nomfanekiselo werhamncwa likaSathana) phakathi kwabantu bonke, lahlula iintombi ezizizilumko kweziyiziidenge, lo gama ngaphandle lichonga imizabalazo yezopolitiko, imanyano, nemiqophiso eyaphulwayo yemihla yokugqibela. Ixesha elisusela ku-2001 ukuya kwixesha lomthetho weCawa liqalisa ukufafazwa kwemvula yasemva kwexesha (kuqalwa xa ingelosi yeSityhilelo 18 yehla ngomhla we-11 Septemba 2001, ikhanyisa ihlabathi ngokuwiswa kwezakhiwo ezikhulu zaseNew York). U-9/11 uqalisa ukuhlujwa kweLaodike yaseSeventh-day Adventism ngokwamkelwa okanye ngokwaliwa komyalezo “wencwadi encinane” ekufanele idliwe njengoko kukwiSityhilelo 10. Inggqolowa nomdiza kuhlala kunye de kube kukwahlulwa kwazo kumthetho weCawa, xa ikhulu elinamashumi amane anesine amawaka liphakanyiswa njengomqondiso, kunye nokufika kokuthululwa okupheleleyo kwemvula yasemva kwexesha ngexesha lokwakhiwa komfanekiselo werhamncwa kwihlabathi liphela, okufanekiselwe ngu-321 ukuya ku-538. Emva koko kuqalisa ukuqokelelwa kwesihlewe esikhulu siphuma eBhabheli de uMikayeli asukume kuvalwe ixesha lobabalo. Oku kuyahambelana nomgwebo oqala kuqala endlwini kaThixo ukususela ku-9/11, uze emva koko uye kubasebenzi beyure yeshumi elinanye emva komthetho weCawa.

Inqaku lesithathu ligxininisa ukuba ukusinda kwelo xesha xa uzuko lwasezulwini neentshutshiso zangaphambili zidibana zize ziphindwe kufuna ukulawulwa kwangaphambili kwesiprofeto, ngendlela yomgca phezu komgca kaIsaya 28. Le ndlela ibonakaliswa ngabalungileyo bakaDaneyeli, ngabafundi bakaKristu phambi kwePentekoste, nangoShadraki, uMeshaki,

noAbhednego ezikweni lomlilo, abamiselwa ngokomfuziselo njengabo balungiselelwe ukuma beqinile ngokuphepha phezu kokuthi, “Kubhaliwe,” phakathi kwemisebenzi emangalisayo kaSathana neyokuxelisa kwakhe.

Inqaku lesine lichaza ukuba inkqubo yovavanyo lwesiprofeto yokubunjwa komfanekiso werhamncwa eUnited States ihamba ngaxeshanye yaye iphothene neempawu ezintathu zomgaqo-siseko zendlela (iPatriot Act ngo-2001 njengokuqala “ukuthetha,” iPelosi Trials ngo-2022 njengaphakathi, nomthetho weCawa njengekuphela). Inkqubo yovavanyo ilungiselela iintombi ezizizilumko (i-144,000) ukuba zinyamezele olona vavanyo luphakamileyo lwentshutshiso oluqala kumthetho weCawa, xa ukreko lwesizwe lukhokelela entshabalalweni. Emva koko uSathana ukhulula izinto ezimangalisayo zobuxoki (ebanga ukuba unguThixo enemimangaliso), yaye uzuko lwasezulwini luyaxubana neentshutshiso zangaphambili eziphindaphindiweyo, luvumela abantu bakaThixo ukuba bahambe bengashukunyiswa ekukhanyeni okuvela etroneni kaThixo. Olu lungiselelo lufana neqhinga likaKristu kuYohane isithandathu (njengoko kuphawuliwe kwiThe Desire of Ages, 394), apho Wavumela uvavanyo olungqongqo ukuba lukhuphe kwangethuba abalandeli abazifunela okwabo, eqinisa abafundi bokwenyaniso ngenxa yovavanyo lwabo lokugqibela (iGetsemane, ukungcatshwa, ukubethelelwa emnqamlezweni) ngobukho baKhe. Ngokufanayo, uvavanyo lomfanekiso werhamncwa—oluquka ukubunjwa kwesimilo sangaphakathi (umfanekiso kaKristu ngokuchasene nomfanekiso werhamncwa kaSathana) nomanyano lwangaphandle lwecawa norhulumente oluguqula umgaqo wokwahlulwa kwecawa norhulumente—luhluzisa ubuAdventist baseLawodike. Uvavanyo luhlambulula izilumko ngokwamkelwa kwesigidimi esingatywinwanga ngendlela yomgca phezu komgca kaSaya 28.

Ukukhanya okungatywinwanga kukukhanya kwetywina lesixhenxe (IsiTyhilelo 8:1–5), kubonakaliswa njengomlilo ophoselwe emhlabeni ngokuphendulwa kwemithandazo yabangcwele, njengoko kwakufuziselwa ziilwimi zomlilo ekuthululweni kwePentekoste. Ukukhanya okungatywinwanga kwakumelwe kanjalo sisikhalo saphakathi kobusuku samaMillerite (esalungiselela ukungena ngokholo kwiNgcwele yeeNgcwele), nesiza kuzalisekiswa kwisikhalo sanamhlanje saphakathi kobusuku esingatywinwanga ngoJulayi 2023, ngaphakathi kwimbali efihlakeleyo kaDaniyeli 11:40.

Umyalezo wokutshiza kwemvula yamva ukusukela nge-9/11, kunye nokwanda kolwazi ngobupopu nomthetho weCawa, kuhamba kunye nokutyhilwa kwamatywina asixhenxe, nembali efihlakeleyo yevesi yamashumi amane, konke oku kuqukiwe ekutyhilweni kweSityhilelo sikaYesu Kristu. Ukukhanyiselwa okuneenkukacha kwesiprofeto ngokwakheka komfanekiso werhamncwa; kuquka imizabalazo yeempondo zombini, iRiphabhlikhi neProtestanti, amaqela ezopolitiko, ubuAdventist baseLawodike, ukuvela kwe-144,000, usizi lwesithathu lwamaSilamsi, iRashiya, i-UN, amandla obupopu, kunye neengqamaniso zamaHasmonean, kuxhobisa izilumko ukuba ziqonde zize zamkele ukukhokela kukaThixo zingalibali ukukhokelwa kwangaphambili (Testimonies to Ministers, 31).

Ngokudla “incwadi encinane” (ISityhilelo 10), bewenza imbali ibe yeyangaphakathi kwangaphambili ngokufunda kwaseBereya, abalikhulu elinamashumi amane anesine amawaka

bazuza ukuqonda ukuze beme beqinile phezu kokuthi, “Kubhaliwe kwathiwa,” phakathi kweenkohliso zikaSathana. Ukulungiselela kwabo kubenza bakwazi ukuphepha ekubuyeleni umva ekonakaleni (Hebhere 10:37–39; Habhakuki 2:4), yaye emva koko babonakaliswa njengaboyisi abavavanyiweyo nabangqinwe ngokuvavanywa abagcina imithetho kaThixo (ingakumbi owesine) nokholo lukaYesu. Bangabo abatyhubela intlekele yokugqibela apho amalungisa aphila ngokholo, ekhuselekile ziingelosi, lo gama abaziziyatha (abalahlala indlela yokusebenza nesigidimi) bejamelene nokulukuhla okunamandla yaye bengenathemba. Oku kungqinelana neTestimonies, umqulu 9, isahluko esithi For the Coming of the King, (esiqala kwiphepha 11) kunye nomfuziselo waso we-9/11, ngaloo ndlela kuchongwa ixesha le-9/11 ukuya kumthetho weCawa njengexesha lokutywinwa apho izilumko ziyiqonda inzaliseko kaDaniyeli ishumi elinanye yaye azoyiki nto ngaphandle kokulibala ukukhokela kukaThixo kwiimbali ezingcwele zangaphambili.

Amanqaku amane, xa ewonke, abonisa utoliko lwesiprofeto ngoKristu, njengeNgonyama yesizwe sakwaYuda, noAlfa no-Omega, ovula iinxalenye zikaDaniyeli isahluko seshumi elinanye ngamaxesha abalulekileyo ukuze akhokele intshukumo yokugqibela yohlaziyo yabaliwaka alikhulu elinamashumi amane anesine. Ngo-1989, kwiminyaka eli-126 emva “kwemvukelo” yama-Adventist ka-1863, iNgonyama yavula uDaniyeli 11:40–45, ityhila ukuphiliswa kwenxeba elibulalayo lobupopu ngo-1798 kumanyano oluphindwe kathathu (inamba, irhamncwa, nomprofeti wobuxoki) lwendinyana yamashumi amane ananye, kwaye ikhokelela eArmagedon, “intaba yobungcwele ezukileyo,” apho ubupopu bufumana khona umgwebo wabo wokugqibela kwindinyana yamashumi amane anesihlanu. Oku kuvulwa kuqalisa ukuqala kwentshukumo, kuvelisa “ukwanda kolwazi” (Selected Messages, incwadi 2) ngo“bupopu nomthetho weCawa”, kuze kubangele uvavanyo oluphindwe kathathu lokuba “bahlanjululwe, benziwe mhlophe, baze bavavanywe,” njengoko lumelwe kuDaniyeli 12:10.

Siya kuqhuba ezi ngcinga kwinqaku elilandelayo.