

# IRoma Imisa Umbono - Inani Leshumi

*Impikiswano Yokugqibela: Incwadi kaYoweli, Ukuwa kweNew York, noMqondiso weRoma kwiMbali yama-Adventist*

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Ingxwabangxwaba yokugqibela endifuna ukuyidibanisa nezinye izizathu zembali ngokuphathelile umfuziselo weRoma ngaphakathi kwembali yama-Advent yincwadi kaYoweli. Loo ngxwabangxwaba yenzeka emva komhla we-11 kuSeptemba 2001, yaye ngaphandle kokuqwalasela iimeko zelo xesha, kukho amanqaku ambalwa athambileyo anokuthi ngokulula aphoswe. Ukubeka ezo meko kwimeko yazo kufuna ukuqwalaselwa kwembali yamaMillerite. Ngomhla we-11 kuAgasti 1840, isiprofeto sexesha esikuSityhilelo isahluko sesithoba, ivesi yeshumi elinesihlanu sazaliseka.

Zaza zakhululwa iingelosi ezine ezazilungiselwe iyure, nemini, nenyanga, nonyaka, ukuze zibulale isahlulo sesithathu sabantu. ISityhilelo 9:15.

Le ndima ichaza ukuba “iyure, nemini, nenyanga, nonyaka,” zilingana neminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu. Iingelosi ezine zazimela ixesha xa ubuSilamsi banyukela emandleni baza bazisa imfazwe nxamnye neRoma, kuqalwa ngoJulayi 27, 1449. Indawo yokuqala yamiselwa kusetyenziswa indawo yokuphela kwesinye isiprofeto sexesha seminyaka elikhulu elinamashumi amahlanu. Isiprofeto sokuqala sexesha seminyaka elikhulu elinamashumi amahlanu sabekwa kwembali yesibetho sokuqala, esikwangumtshingo wesihlanu weSityhilelo isahluko sesithoba. Xa isiprofeto seminyaka elikhulu elinamashumi amahlanu saphelayo ngoJulayi 27, 1449, isiprofeto sexesha esisicingayo ngoku saqala, yaye emva kweminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu isiprofeto saphela ngoAgasti 11, 1840.

UWilliam Miller wayeqonde ukuba amagunya eSityhilelo sesithoba amele ubuSilamsi, yaye phambi komhla we-11 Agasti 1840, umMillerite ogama linguJosiah Litch wabeka phambili uqikelelo olwalusekelwe kwisiprofeto, echaza ukuba ngo-1840 ubukhosi obuPhezulu bama-Ottoman babeya kuphela. Iintsuku ezilishumi phambi ko-11 Agasti 1840, uLitch walulungisa ngakumbi waza waluhlaziya uqikelelo lwakhe ukuze angachazi nje unyaka wokuzaliseka kwesiprofeto, koko achaze kanye unyaka, umhla nenyanga. USister White uphawula ngesiphumo soqikelelo lukaLitch phezu kwehlabathi lenkolo lamaMillerite xa eso siganeko sazalisekayo.

“Ngomnyaka ka-1840 kwavela olunye uzaliseko oluphawulekayo lwesiprofeto olwavuselela umdla omkhulu kuyo yonke indawo. Kwiminyaka emibini ngaphambili, uJosiah Litch, omnye wabefundisi abaphambili ababeshumayela ngokuza kwesibini, wapapasha ingcaciso yeSityhilelo 9, eqikelela ukuwa koBukhosi base-Ottoman. Ngokwezibalo zakhe, la mandla ayeza kubhukuqwa ... ngowe-11 kuAgasti, 1840, xa amandla ase-Ottoman eConstantinople enokulindeleka ukuba aqhawuke. Kwaye oku, ndiyakholwa, kuya kufumaniseka ukuba

kunjalo.”

“Ngelo xesha kanye elachaziweyo, iTurkey, ngabameli bayo, yamkela ukhuseleko lwamagunya amanyeneyo aseYurophu, yaza ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zamaKristu. Esi siganeko sazalisekisa kanye eso siprofeto. Xa oko kwaziwayo, izihlwele ezininzi zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyayamkelwe nguMiller namaqabane akhe, yaza intshukumo ye-advent yanikwa umfutho omangalisayo. Amadoda emfundo nesidima amanyana noMiller, kokubini ekushumayeleni nasekupapasheni izimvo zakhe, yaye ukususela ngowe-1840 kuse kowe-1844 umsebenzi wanda ngokukhawuleza.” The Great Controversy, 334, 335.

Ukuvuma kwakhe esi siganeko kuye kwahlaselwa ngokuphindaphindiweyo kule minyaka idlulileyo ngeendlela ezahlukeneyo ngama-Adventist eSeventh-day aseLaodikea. Njengokuba kunjalo nakwimihla esixhenxe “nemihla ngemihla”, ukuhlasela le nyaniso kukwala iziseko njengoko zimelwe phezu kwamacwecwe amabini angcwele, kwanegunya loMoya wesiProfeto. Isizathu sokuba uSathana asebenzele ukutshabalalisa intembelo kule mbali sineenkalo ezininzi.

Uqikelelo lukaLitch lwasebenzisa “imigaqo yokutolikwa kwesiprofeto eyamkelwa nguMiller.” UMiller wanikwa ukuqonda ngomba wexesha lesiprofeto, yaye nabani na othandabuzayo ukuba isigidimi sikaMiller sasisekelwe kwixesha lesiprofeto, kufuneka kuphela ahlole iitshathi zoovulindlela zango-1843 nango-1850 ukuze aqinisekise ukuba oku kwakuyinyaniso. Phambi koAgasti 11, 1840, abo babemchasa uMiller kwingqikelelo yakhe yokubuya kukaKristu babephikisa besithi ixesha lesiprofeto alinakusetyenziswa ukuqonda ixesha uKristu aya kubuya ngalo. Babedla ngokusebenzisa intetho yeBhayibhile ethi akwaziwa umhla nelixha, ukuze baxhathise isigidimi nomsebenzi wakhe.

Kepha loo mini nelixha akukho namnye ulaziyo, nditsho nezithunywa zasezulwini azilwazi, nguBawo wam yedwa. Kodwa njengokuba kwakunjalo ngemihla kaNowa, kuya kuba njalo ke nokubuya koNyana woMntu. Kuba njengokuba ngemihla engaphambi komkhukula babedla besela, betshata bendisa, kwada kwayimini awangena ngayo uNowa emkhombeni, baza abazi kwada kwafika umkhukula wabasusa bonke; kuya kuba njalo ke nokubuya koNyana woMntu. Ngaloo xesha kuya kubakho ababini entsimini; omnye uya kuthatyathwa, omnye ashiywe. Mateyu 24:36–40.

Nangona kunjalo esi siqwenga, amaMillerite afumana ubungqina obuninzi kakhulu beBhayibhile obabuxhasa iziprofeto zawo, aza aqhubeka, esebenza ngokomgaqo owathi kamva wachongwa nguDade White.

“Akukho mntu ulwaziyo usuku okanye ilixa’ yayiyeyona ngxoxo yayisoloko iziswa phambili ngabo babeyikhaba inkolo yokubuya kukaKristu. ISibhalo sithi: ‘Ke lona olo suku nelixha akukho mntu ulwaziyo, hayi nezithunywa zezulu, nguBawo wam yedwa.’ Mateyu 24:36. Ingcaciso ecacileyo nenemvisiswano yale ndima yanikwa ngabo babekhangele eNkosini, yaye ukusetyenziswa kwayo gwenxa ngabachasi babo kwabonakaliswa ngokucacileyo. La mazwi athethwa nguKristu kuloo ncoko ikhumbulekayo awayenayo nabafundi baKhe eNtabeni yemiNquma emva kokuba wayemkile etempileni okokugqibela. Abafundi babebuza lo mbuzo: ‘Uya kuba yini na umqondiso wokufika kwakho, nowokuphela kwehlabathi?’ UYesu wabapha

imiqondiso, wathi: ‘Xa nithe nazibona zonke ezi zinto, yazini ukuba kukufuphi, kuseminyango.’ Iindima 3, 33. Intetho enye yoMsindisi mayingasetyenziswa ukutshabalalisa enye. Nangona kungekho mntu ulwaziyo usuku nelixa lokufika kwaKhe, sifundiswa yaye siyalelwa ukuba sazi xa sekufuphi. Siphinda sifundiswe ukuba ukungasihoyi isilumkiso saKhe, nokwala okanye ukungakhathali ukwazi xa ukufika kwaKhe kusondele, kuya kuba yintshabalalo kuthi njengoko kwaba njalo kwabo babepila ngemihla kaNowa ukungazi xa unogumbe usiza. Kananjalo umzekeliso okwisahluko esinye, othelekisa umkhonzi othembekileyo nongathembekanga, nowunika isigwebo salowo wathi entliziyweni yakhe, ‘INKosi yam iyalibala ukufika kwayo,’ ubonisa ngokucacileyo indlela uKristu aya kubajonga aze abavuze ngayo abo abafumana bephaphile, befundisa ngokufika kwaKhe, kwanabo bakukhanyelayo. ‘Phaphani ke ngoko,’ utsho. ‘Unoyolo loo mkhonzi, ethe inkosi yakhe, yakufika, yamfumana esenza njalo.’ Iindima 42, 46. ‘Ukuba ke ngoko akuyi kuphaphama, ndiya kuza phezu kwakho njengesela, kwaye akuyi kwazi ukuba leliphi na ilixa endiya kuza ngalo phezu kwakho.’ ISityhilelo 3:3.” Imbambano Enkulu, 370.

Xa ukuzaliseka koqikelelo lukaLitch kwenzeka, amadoda “emfundo nasesikhundleni azimanya noMiller, ekushumayeleni nasekupapasheni iibono zakhe, yaye ukususela ngowe-1840 ukuya kowe-1844 umsebenzi wandiswa ngokukhawuleza.” Isigidimi sikaMiller saxhotyiswa ngamandla xa imithetho yakhe yokutolika isiprofeto yaqinisekiswa njengemithetho esebenzayo. Ekusabeleni ekuzalisekeni kwesiprofeto sexesha, akuphelelanga nje ekubeni umthetho kaMiller waqinisekiswa, yaye abaninzi ke baza bazimanya nombutho wamaMillerite, kodwa okwakubaluleke ngokwesiprofeto ngokulinganayo kukuba yayingumthetho oyintloko phakathi kwemithetho kaMiller owawuqinisekisiwe. Kananjalo, inyaniso yokuba olo qinisekiso lwafezekiswa ngokusetyenziswa kwesiprofeto sesesibini kwezi zintlekele zintathu, ezikwanguvuthelo lwesihlanu, lwesithandathu nolwesixhenxe.

Ukomelezwa ngamandla komyalezo kaMiller kwaba ngomnye wemiqondiso yendlela ebaluleke kakhulu yentshukumo yohlaziyo lwamaMillerite. Kwakufuziselwe lubhaptizo lukaYesu. Kwabonakalisa ukuba inkqubo yokugqibela yokuvavanywa kwabantu bomnqophiso wangaphambili (amaProtestanti) yayiqalile. Kwaba yeyona ndawo iphambili yokuhlasela kukaSathana intshukumo nomyalezo wamaMillerite ngokubanzi.

“Nawuphi na umbuzo uSathana anokuwuvusa engqondweni ukuze adale ukuthandabuza ngokubhekisele kwimbali enkulu yohambo lwangaphambili lwabantu bakaThixo, uya kumkholisa ubungangamsha bakhe bobuSathana yaye usisikhubekiso kuThixo. Iindaba zokufika okusondeleyo kweNkosi kwihlabathi lethu ngamandla nangozuko olukhulu ziyinyaniso, yaye ngowe-1840 amazwi amaninzi aphakanyiswa ekubhengezeni oko.” Manuscript Releases, umqulu 9, 134.

Ngomhla we-11 kuSeptemba, 2001, oye wesithathu wangena kwimbali yesiprofeto. Esi sehlo saqinisekisa umgaqo oyintloko wokutolikwa kwesiprofeto owamkelwa yintshukumo yengelosi yesithathu eyaqala ngowe-1989. Inyaniso yokuqala eyavulelwa umthunywa waloo ntshukumo yohlaziyo yavulwa ngowe-1989, yaye yayingezizo iivesi ezintandathu zokugqibela zikaDanyeli ishumi elinanye. Yayiyinyaniso yokuba zonke iintshukumo zohlaziyo zihamba ngokungqamene kunye, yaye zimele zidityaniswe umgca phezu komgca ukuze kuchongwe iimpawu zentshukumo

yamawaka alikhulu anamashumi amane anesine, eyintshukumo yengelosi yesithathu. Intshumayelo yokuqala yoluntu endakha ndayinika yayikwintlanganiso yenkampu ngowe-1994, okanye mhlawumbi ngowe-1995. Intshumayelo leyo yayingengokweevesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye; yayingezemigca yohlaziyo ehamba ngokungqamene kunye.

Xa isiprofeto soBuSilamsi seshwangusha sesithathu sazalisekiswa ngoSeptemba 11, 2001, sahambelana noAgasti 11, 1840. Ngo-1840 isiprofeto seshwangusha sokuqala nesesibini saqinisekisa isigidimi samaMillerite, yaye ngoSeptemba 11, 2001 isiprofeto seshwangusha sesithathu saqinisekisa isigidimi seFuture for America. Ukuqondwa kweso sibakala kwazisa inkitha yabantu kulo mbutho, apho ngaphambili wawuyeyomntu omnye ikakhulu. Isigidimi saloo mbutho nomthunywa waso baza ke bahlaselwa, kanye njengokuba imbali ka-1840 yaba yindawo ekugxilwe kuyo yohlasele lukaSathana kwizigaba zeminyaka ezalandelayo.

Abo bazibandakanya kwintshukumo ye-Future for America bamkela imithetho yokutolikwa kwesiprofeto eyahlanganiswa ngumthunywa waloo mbali. Omnye waloo mithetho, mhlawumbi oyena ubalulekileyo kuyo, wawunjalo kwaye usenjalo ukusetyenziswa okuphindwe kathathu kwesiprofeto. Umthunywa waye wafikelela ekuqondeni ukuba iinyaniso ezithile zesiprofeto zazibonakaliswa ekuzalisekeni okuthathu okuthile. Bekholelwa ukuba imbali yamaMillerite yaphindwa kwimbali yamakhulu alikhulu anamashumi amane anesine amawaka, kwabonakala ukuba uAgasti 11, 1840 wayeluphawu lohlobo lukaSeptemba 11, 2001, kwanokuba neminye imigca engcwele yohlaziyo yayinaloo waymark inye kanye.

Ubungqina bokuphindwa kwawo wonke umgca wohlaziyo olungcwele kumgca wesithunywa sesithathu baye bavulwa yiNgonyama yesizwe sakwaYuda. Kwabonakala ukuba, kanye njengokuba imbali yamaMillerite yazalisekisa umzekeliso weentombi ezilishumi ngokungqinelana ngokupheleleyo nelona gama ngalinye lawo, ngokunjalo nembali ye-Future for America yenza njalo.

“Ndidla ngokubhekiselwa kumzekeliso weentombi ezilishumi, ezintlanu kuzo zazinezilumko, zaza ezintlanu zaba zizidenge. Lo mzekeliso uye wazaliseka yaye uya kuzaliseka kanye ngokoqobo lwawo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uye wazaliseka yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, August 19, 1890.

Iindudumo ezisixhenxe zeSityhilelo seshumi zaqondwa ukuba zichonge amava amaMillerite ukususela ngo-Agasti 11, 1840 ukuya ku-Oktobha 22, 1844, kwakunye nembali ukusuka kuSeptemba 11, 2001 kude kube ngumthetho weCawa oza kufika kungekudala.

“Ukukhanya okukhethekileyo okwanikwa uYohane okwabonakaliswa kwiindudumo ezisixhenxe kwakukukuchazwa kweziganeko ezaziya kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini...”

“Emva kokuba ezi zandi zisixhenxe zeendudumo zivakalise amazwi azo, umyalelo weza kuYohane njengoko weza kuDaniyeli ngokuphathelele incwadi encinane: ‘Zitywine ezo zinto zivakaliswe ziindudumo ezisixhenxe.’ Ezi zinxulumene neziganeko ezizayo eziya kutyhilwa

ngolandelwano lwazo.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Kwaqondwa ukuba uDade White watsho ngokuthe ngqo ukuba intshukumo yesithunywa sesithathu ihamba ngokungqamana nentshukumo yezithunywa zokuqala nesesibini.

“UTHixo uyinike imiyalezo yeSityhilelo 14 indawo yayo kumgca wesiprofeto, yaye umsebenzi wayo awuyi kuyeka kude kube sekupheleni kwembali yalo mhlaba. Imiyalezo yengelosi yokuqala neyesibini iseyinyaniso kweli xesha, yaye imele ihambe ihambelana nale ilandelayo. Ingelosi yesithathu ivakalisa isilumkiso sayo ngezwi elikhulu. ‘Emva kwezi zinto,’ watsho uYohane, ‘ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu, yaye umhlaba wakhanyiswa bubuqaqawuli bayo.’ Kolu khanyiselo, ukukhanya kwayo yonke imiyalezo emithathu kudityanisiwe.” The 1888 Materials, 803, 804.

Ukuhamba kwengelosi yokuqala neyesibini kuhambelana nokuhamba kwengelosi yesithathu. Isiprofeto esawanika amandla ukuhamba kwengelosi yokuqala neyesibini, sanikwa amandla kukuzaliseka kwesiprofeto sexesha seshwangusha sokuqala nesesibini, yaye ukunikwa amandla kokuhamba kwengelosi yesithathu kwanikw’ amandla kukuzaliseka kwesiprofeto seshwangusha sesithathu.

Njengokuba kwakunjalo ngoAgasti 11, 1840, xa isigidimi se-Future for America saqinisekiswa, “izihlwele zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kweziprofeto eyayamkelwe” yi-Future for America, yaye “kwanikwa umfutho omangalisayo intshukumo ye-advent.” “Amadoda emfundo nesikhundla adibana” ne-Future for America, “kokubini ekushumayeleni nasekupapasheni” isigidimi sesiprofeto se-Future for America. Umgaqo okhethekileyo we-Future for America owawuqinisekisa ngokucacileyo uSeptemba 11, 2001 njengokuzaliseka kwesiprofeto, yayikuku “setyenziswa kathathu kwesiprofeto.”

Xa samkela imbono esisiseko yobuSilamsi yeheha yokuqala neyesibini, njengoko imelwe kuzo zombini iitshathi ezingwele, kunye nobungqina obubhaliweyo babo bafundisa umyalezo, siyazibona iimpawu ezithile zesiprofeto ezinxulumene neheha yokuqala, neseheha yesibini. IBhayibhile ifundisa ngokuphindaphindiweyo, ngeendlela ezahlukeneyo, ukuba inyaniso imiswa phezu kobungqina bababini. Iimpawu zesiprofeto zeheha yokuqala, zidityanisiwe neempawu zesiprofeto zeheha yesibini, zimisa iimpawu zesiprofeto zeheha yesithathu. Ukusetyenziswa kathathu kobuSilamsi kuchaneke kangangokuba ekuchongeni ukufika kweheha yesithathu ngoSeptemba 11, 2001, kangangokuba akunakwenzeka ukungakuboni oko, nangona uninzi lukhetha ukuvala amehlo kubungqina.

Ukusetyenziswa okuphindwe kathathu kwesiprofeto kwamisela ngokuqinileyo ukuba ububi besithathu bafika ngomhla we-11 kuSeptemba, 2001. Kwathi ke kwabonwa ukuba lo mthetho wawunxulunyanisiwe ngqo nesigidimi sengelosi yesibini, nto leyo ethi ngexesha lamaMillerite, kwanakwixesha labalikhulu elinamashumi amane anesine amawaka, ibe lelona xesha kuthululwa ngalo uMoya oyiNgewele. Zombini ezi mbali ziyinzaliseko yomzekeliso weentombi ezilishumi, yaye kuloo mzekeliso isigidimi sokuDanduluka Kwasaphakathi Kwezulu kulapho umahluko phakathi kwezilumko neziyatha ubonakaliswa khona, yaye kulapho isigidimi sengwele yesibini sixhotyiswa ngamandla.

“Kufuphi nokuphela kwesigidimi sengelosi yesibini, ndabona ukukhanya okukhulu kuvela ezulwini kukhanya phezu kwabantu bakaThixo. Imitha yoko kukhanya yabonakala iqaqambile njengelanga. Ndaza ndeva amazwi eengelosi zikhwaza zisithi, ‘Yabonani, uMyeni uyeza; phumani niye kumkhawulela!’”

“Olu yayisikhalo sasezinzulwini zobusuku, esabe siza kunika amandla kwisigidimi sengelosi yesibini. Iingelosi zathunyelwa zivela ezulwini ukuze zivuse abangcwele ababedimazekile zize zibaxhobisele umsebenzi omkhulu owawuphambi kwabo. Awona madoda aneziphiwo ezikhulu ayengengawo awokuqala ukwamkela esi sigidimi. Iingelosi zathunyelwa kwabathobekileyo, abazinikeleyo, zaza zabanyanzela ukuba baphakamise esi sikhalo, ‘Yabonani, uMyeni uyeza; phumani niye kumkhawulela!’” Early Writings, 238.

Kwimbali yengelosi yokuqala neyesibini, ukuthululwa koMoya oyiNgcwele kufezekiswa sisikhalo sasezinzulwini zobusuku esidibana nesigidimi sengwelosi yesibini. Oku kuphindwa kwimbali yengelosi yesithathu.

“Izithunywa zezulu zathunyelwa ukuba zincele ingelosi enamandla evela ezulwini, ndaza ndeva amazwi awayebonakala ngathi avakala kuyo yonke indawo, Phumani kuye, bantu bam, ukuze ningabi ngababelana ngezono zakhe, nokuze ningamkeli kwizibetho zakhe; kuba izono zakhe zifike zada zaya ezulwini, yaye uThixo uzikhumbule izenzo zakhe zobugwenxa. Lo myalezo wabonakala ngathi usisongezo kumyalezo wesithathu, yaye wahlanganiswa nawo, njengokuba isikhalo saphakathi kobusuku sahlanganiswa nomyalezo wengelosi yesibini ngowe-1844. Uzuko lukaThixo lwahlala phezu kwabangcwele abanyamezelayo, abalindileyo, baza ngenkalipho banikela isilumkiso sokugqibela esinzulu, bevakalisa ukuwa kweBhambeli, bebiza abantu bakaThixo ukuba baphume kuyo; ukuze basinde kwintshabalalo yayo eyoyikekayo.” Spiritual Gifts, volume 1, 195.

Ngokuphathelele ukusetyenziswa kathathu kwesiprofeto, isigidimi sengelosi yesibini simela ukusetyenziswa kathathu kwesiprofeto, kuba isigidimi kuyo nayiphi na imbali sithi iBhambeli iwile kabini.

Kwalandela enye ingelosi, isithi, Iwile, iwile iBhambeli, eso sixeko sikhulu, ngokuba sawaseza onke amazwe iwayini yengqumbo yobuhenyu baso. ISityhilelo 14:8.

Iingelosi enamandla yeSityhilelo seshumi yehla nokuzaliseka kwesiprofeto sesaye sokuqala nesesibini ngoAgasti 11, 1840, yaye ngokwenjenjalo yafanekisa ukuhla kweNgelosi enamandla yeSityhilelo isahluko seshumi elinesibhozo ngoSeptemba 11, 2001. Loo Ngelosi ikhanyisa ihlabathi ngobuqaqawuli baYo yaza emva koko yenza isibhengezo.

Wadanduluka ngamandla ngelizwi elikhulu, esithi, Iliwile, iliwile iBhambeli enkulu, laba yindawo yokuhlala yeedemon, nesisele sawo wonke umoya ongcolileyo, nentolongo yazo zonke iintaka ezingcolileyo nezithiyekileyo. ISityhilelo 18:2.

Isigidimi sengelosi yesibini yesahluko seshumi elinesine, nesengelosi enamandla yesahluko seshumi elinesibhozo, sichaza ukuba iBhambeli iwe kabini, yaye isigidimi sichaza iBhambeli yemihla yokugqibela. Sichaza iBhambeli yemihla yokugqibela, kuba amaxesha amabini awawa ngawo ngaphambili iBhambeli, ngexesha likaNimrodi, nangexesha likaNebhukadenetsare kuse

kuBelshazare, amisa iimpawu zobuprofeti zokuwa kwehenyukazi yeSityhilelo seshumi elinesixhenxe, enombhalo ebonzi bayo othi, “IBhambaheli Enkulu.” Ukuchaza oko kuwa kweBhambaheli ngemihla yokugqibela kufuna amangqina amabini oko kuwa kubini kwangaphambili kweBhambaheli, kuba isigidimi semihla yokugqibela sithi, IBhambaheli iwile, iwile. Xa isithunywa esinamandla sehla ngexesha izakhiwo ezikhulu zesiXeko saseNew York zazidilizwa ngokuchukumisa kukaThixo, ngesibhengezo saKhe uchaza umthetho wosetyenziso oluphindwe kathathu lobuprofeti. Olo setyenziso luphindwe kathathu lobuprofeti olwamisela uSeptemba 11, 2001 njengokuzalisekiswa kwelizwi lobuprofeti likaThixo, lwalulusetyenziso oluphindwe kathathu lweentlekele ezintathu.

Koko oko kuzaliseka, abaninzi bajoyina intshukumo yeFuture for America, baza baqiniseka ngemigaqo yokutolika isiprofeto eyayisetyenziswe yiFuture for America. UAgasti 11, 1840 waphindwa, yaye ngokwenjalo ukuphindwa oko akuzange kuqinisekise umgaqo oyintloko kaMiller, oko kukuthi usuku lumele unyaka kwisiprofeto seBhayibhile, kuba umgaqo oyintloko weFuture for America wawukukuba imbali yamaMillerite yemiyalezo yengelosi yokuqala neyesibini iyaphindwa kwimbali yentshukumo yengelosi yesithathu.

Kubonakala kuyinto ecacileyo ngokwayo ukuba ukuba unyaka ka-1840 waba luhlaselo olukhethekileyo lobungangamsha bakhe bukaSathana, njengoko uDade White emchaza uSathana, ngoko ke imbali kaSeptemba 11, 2001 nayo yayiya kuba phantsi kohlaselo olufanayo. Ngaloo ndlela, sifumana iingcinga zeyelenqe ezichaza indima yoomazibuthe behlabathi, okanye amaJesuit, okanye i-CIA, okanye ooBush, okanye indibaniselwano ethile yala magunya. Ezo ngcinga, nangona ziqulethe izinto ezithile zenyaniso, zenzelwe ukuphikisa ingcamango yokuba yayikukuchukumisa okuvela kuThixo okwawisa phantsi izakhiwo ezinkulu zeSixeko saseNew York, ngaloo ndlela kuphawulwa ukufika kwesibhozo sesithathu kwimbali yentshukumo yamawaka alikhulu anamashumi amane anesine.

“Ngoku kuvela ilizwi lokuba ndathi iNew York iya kutshatyalaliswa ngamaza amakhulu olwandle? Le nto andizange ndiyithethe. Ndathi, xa ndandijonge izakhiwo ezikhulu ezazakhiwa apho, umgangatho phezu komgangatho, ‘Ziya kwenzeka izinto ezimanyumnyezi kangakanani na xa iNkosi iya kusuka inyikimise umhlaba ngokoyikekayo! Ngoko amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Isahluko sonke seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kufikela ihlabathi. Kodwa andinako ukukhanya ngokukhethekileyo ngokuphathelele oko kuza kwehlela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini ezo zakhiwo zinkulu ziya kuwiswa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isehlabathini. Ilizwi elinye elivela eNkosini, ukuchukumisa kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zikhulu kangaka ziya kuwa. Kuya kwenzeka iziganeko ezinoboyikekayo obungenakucingelwa sithi.” Review and Herald, Julayi 5, 1906.

Iingcamango zeyelenqe, nokuba aziqulathanga tu inyaniso okanye ziqulethe inxalenye yenyano, zonke ziyijongela phantsi inyaniso yokuba yayikukusebenza kolungiselelo lukaThixo okwazisa iziganeko zaloo mhla. Ezo ngcamango zeyelenqe zahlukahlukeneyo ziluhlaselo lukaSathana oluvela ngaphandle kwentshukumo nxamnye nenyano, kodwa wasebenza kananjalo ukuyijongela

phantsi inyaniso evela ngaphakathi kwentshukumo. Olunye lwalo hlaselo lwangaphakathi lusekelwe ekwala iRoma njengomxholo wencwadi kaYoweli.

Siza kuqwalasela loo mpikiswano kwinqaku elilandelayo.

Ilizwi likaYehova elafika kuYoweli unyana kaPetuweli. Yiveni le nto, nina madoda amakhulu, nibeke indlebe, nonke nina bemi belizwe. Ingaba yakha yabakho le nto ngemihla yenu, nokuba ngemihla yooyihlo? Yixeleleni abantwana benu le nto, nabo abantwana benu bayixelele abantwana babo, nabo abantwana babo bayixelele esinye isizukulwana. Oko kushiye yinkumbi egawulayo kudliwe yinkumbi; noko kushiye yinkumbi kudliwe yinkumbi etshabalalisayo; noko kushiye yinkumbi etshabalalisayo kudliwe yinkumbi edla yonke. Vukani, nina manxila, nilile; nimbambazele, nonke nina baseli bewayini, ngenxa yewayini entsha; kuba inqunyulwe emlonyeni wenu. Kuba uhlanga lunyukele ezweni lam, lunamandla, lungenakubalwa, amazinyo alo ngamazinyo engonyama, yaye lunamazinyo asemhlathini engonyama enkulu. Yoweli 1:1–6.