

IPaniyam — Inani Leshumi Elinesine

Ukudana Njengesitshixo Sovavanyo LwaseTempileni

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Umxholo wengcwele wawuyiyo “isitshixo” esavula ukuqonda ukudaniswa kuka-Oktobha 22, 1844 ekuqalekeni kwesigidimi sengelosi yesithathu, yaye ngumxholo wokudaniswa lowo oyi “sitshixo” sokuvula isigidimi sengcwele sovavanyo lwetempile ekupheleni kwengelosi yesithathu.

Kwaye ndiya kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oyibophayo emhlabeni iya kuba ibotshiwe emazulwini; yaye nantoni na oyikhululayo emhlabeni iya kuba ikhululwe emazulwini. Mateyu 16:19.

Inyaniso yokuba uSeptemba 11, 2001 uqondwa njengo-“9/11” ngokuvumelana nokuba u-“911” uluphawu lomnxeba wongxamiseko eUnited States, yacwangciswa ngulo Wamisa zonke izinto. Ukuqonda ukudana kukaJulayi 18, 2020 kuko okuvumela intshukumo yamawaka alikhulu anamashumi amane anesine ukuba iqatshelwe injalo; kodwa kuphela ngabo banqwenela ukubona ukuba uYesu umele okomoya ngokwendalo namhlanje ngokungahlukanga kwaphela kunendlela awenza ngayo kwiminyaka engamawaka amabini eyadlulayo. Umbono ka-“20/20” ngowona ubalaseleyo onokuba nawo, yaye ukudana kuka-2020 kuluphawu lwendlela oluvumela itempile ukuba iqatshelwe kwimbali yesiprofeto yeentombi ezilishumi.

“Umzekeliso weentombi ezilishumi kaMateyu 25 ukwabonakalisa amava abantu bama-Adventist.” *The Great Controversy*, 393.

Umbono ogqibeleleyo ongu-20/20 uba ngcono ngakumbi xa uhlanganiswa nokubona emva okumele iinyaniso ezisisiseko. UPawulos ufundisa ukuba “oomoya babaprofeti baphantsi koomoya babaprofeti,” yaye ngenxa yoko iintombi zikaMateyu zezona ntombi zikwangazo ezo uYohane azichaza njengabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine, yaye uYohane uzichaza njengeentombi kwiSityhilelo 144.

Aba ngabo abangazange bazingcolise ngabafazi; kuba bayintombi. Aba ngabo balandela iMvana naphi na apho iya khona. Aba bakhululwa phakathi kwabantu, bengamazibulo kuThixo nakwiMvana. ISityhilelo 14:4.

Iziqhamo zokuqala zexesha lasekwindla ziintombi ezinyulu ezilandela iMvana zingene etempileni, yaye “isitshixo” sokuqonda itempile kukudaniswa kuka-2020.

Ndisaya kubeka egxalabeni lakhe isitshixo sendlu kaDavide; avule, kungabikho namnye unokuvala; avale, kungabikho namnye unokuvula. Isaya 22:22.

Ukuba umSabatha ufuna ukuba phakathi kwabali-144,000, ngoko ke, ngokuyimfuneko kwesiprofeto, uya kuba uve ubuhlungu bokudana obabangelwe kukwaziswa esidlangalaleni kwesibikezelo esangasiphumelelanga.

“Ndihlala ndibhekiswa kumzekeliso weentombi ezilishumi, ezintlanu kuzo zazizizilumko, zaza ezintlanu zazizizidenge. Lo mzekeliso uye wazaliseka yaye uya kuzaliseka ngokungqinelana nqwa nawo onke amazwi awo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uye wazaliseka yaye uya kuqhubeka uyinyaniso yale mihla kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Idabi lasePanium kwindinyana yeshumi elinesihlanu kaDaniyeli ishumi elinanye lilo dabi elikhokelela kwindinyana yeshumi elinesithandathu, echaza umthetho weCawe ngeCawa eUnited States.

Ngoko ukumkani wasemntla uya kuza, akhe udonga lokungqinga, athabathe izixeko ezinqatyisiweyo kakhulu; neengalo zasemzantsi aziyi kukwazi ukumelana naye, kwanabantu bakhe abanyuliweyo, yaye akuyi kubakho mandla okumelana naye. Daniyeli 11:15.

Kule ndima i-United States iyayoyisa iRashiya, kunye nabantu abakhethiweyo beRashiya. Kodwa kwindima elandelayo, akukho bani unokumelana nokuvuka kweRoma, ephawula uYuda neYerusalem njengeniyathelo lokuqala ekoyiseni kwayo ihlabathi; njengoko iRoma yavuka yaba bubukumkani besine besiprofeto seBhayibhile. Ngokuma kwayo kwilizwe lozuko elingokoqobo kwindima yeshumi elinesithandathu, umqondiso wegunya leRoma yokoqobo wawungaphakathi kwelo lizwe lozuko elingokoqobo; ngaloo ndlela, ufuzisela indima yamashumi amane ananye, xa uphawu lwegunya leRoma yokomoya lunyanzeliswa phezu kwelizwe lozuko lokomoya le-United States.

Limpondo ezimbini zerhamncwa lomhlaba elikwisiTyhilelo 13 zimela ubuRiphabhlikhi nobuProtestanti. Kwivesi yeshumi elinesihlanu kaDaniyeli 11, uAntiyokwe Omkhulu, owaziwa njengoAntiyokwe III noAntiyokwe Omkhulu, uyayoyisa ubukumkani basemazantsi, obumelwe lulawulo lwamaPtolemy. UAntiyokwe umele uDonald Trump, aze ukumkani wasemazantsi amele iRashiya. Idabi lasePanium lidabi eliphakathi kweUnited States neRashiya nabantu abanyuliweyo beRashiya, idabi apho uAntiyokwe woyisayo, kodwa emva koko wabona ubukumkani bakhe boyiswa yiRoma yokoqobo—amandla evesi yeshumi elinesine, amisa umbono wangaphandle wophondo lobuRiphabhlikhi lwerhamncwa lomhlaba. Umbono wangaphakathi umelwe luphondo lobuProtestanti lwerhamncwa lomhlaba. Zombini iimpondo zikho kwidabi lasePanium, kuba uPetros ukho apho njengomProtestanti enomyalezo wakhe ophuma encwadini kaYoweli.

Iminyaka engama-250

Xa siqwalasela imigca emibini yerhamncwa lomhlaba, sifumanisa ukuba ngowe-1776 irhamncwa lomhlaba laqalisa ukunyuka kwalo, yaye ngowe-1798, (emva kweminyaka engamashumi amabini anesibini) irhamncwa lolwandle leSityhilelo seshumi elinesithathu lamkela inxeba lalo elibulalayo, yaye irhamncwa lomhlaba laqalisa ulawulo lwalo njengobukumkani besithandathu besiprofeto seBhayibhile. Emva kweminyaka emakhulu amabini anamashumi amahlanu, ngowama-2026 sivukele kuvavanyo lwetempile yangaphakathi olwaqalayo ngoMeyi 8, 2025.

Loo minyaka “250” ikwanonxulumene noAntiochus Magnus. Ukuqalisa ngommiselo ka-457 BC, size ukusuka kuloo mmiselo sibale iminyaka emakhulu mabini anamashumi amahlanu, sifika

ku-207, iminyaka esixhenxe ngaphambi kwedabi lasePanium, neminyaka elishumi emva kokuba uPtolemy woyisile uAntiochus edabini laseRaphia, elimelwe kwindima yeshumi elinanye kaDaniyeli ishumi elinanye. UDaniyeli 11:11, kambe ke, ngumgca wangaphandle wophondo lweRiphabhlikhi olungqamana neSityhilelo 11:11, olungumgca wangaphakathi wophondo lwamaProtestanti. UDaniyeli neSityhilelo yincwadi enye, yaye iSityhilelo sisebenzisa amatywina njengemiqondiso yesiprofeto sangaphandle, neccawe njengemiqondiso yesiprofeto sangaphakathi esingqamanayo.

UKoreshi umele yonke imimiselo emithathu, kuba awunakuba nowesithathu ngaphandle kowokuqala nowesibini.

“Kwisahluko sesixhenxe sikaEzra kufumaneka ummiselo. Iindima 12–26. Ngokona kubonakala kwawo okupheleleyo, wakhutshwa nguArtashashta, ukumkani wasePersi, ngowama-457 BC. Kodwa kuEzra 6:14 indlu yeNkosi eYerusalem kuthiwa yakhiwa ‘ngokomyalelo [“ummiselo,” emdeni] kaKoreshi, noDariyo, noArtashashta ukumkani wasePersi.’ Aba kumkani bathathu, ngokuqalisa, ngokuqinisekisa kwakhona, nangokuwugqibezela ummiselo, bawuzisa ekugqibeleleni obabufuneka sisiprofeto ukuze kuphawulwe ukuqala kweminyaka engama-2300. Xa kuthatyathwa owama-457 BC, ixesha awagqitywa ngalo ummiselo, njengomhla womyalelo, kwabonakala ukuba yonke imiqathango yesiprofeto ngokuphathelwe kwezi veki zingamashumi asixhenxe yazaliseka.” The Great Controversy, 326.

Ukusuka kwimimiselo emithathu emelwe nguKoreshi ngowama-457 BC, “250” weminyaka ugqityezelwa kwimbali ephakathi kwemfazwe yaseRafiya ngowama-217 BC, xa uPtolemy IV woyisa uAntiochus Omkhulu, nango-200 BC xa uAntiochus kamva woyisa uPtolemy emfazweni yasePaniyam kwivesi yeshumi elinesihlanu. Umgca lo ulinganisa uAntiochus Magnus noDonald Trump. Ekuqaleni kobukumkani besithandathu besiprofeto seBhayibhile ukusuka ngowe-1776 ukuya kowe-1798 kukho ixesha leminyaka “22” elimela ukuphakama kobukumkani besithandathu. Loo minyaka “22” ikwabonisa imbali emelwe linani “22” ekupheleni kwembali yobukumkani besithandathu ukusuka ngowama-2001 ukuya kowama-2023. “22” ngumqondiso wokudityaniswa kobuThixo nobuntu, okufezekiswa ngaphakathi kwimbali yobukumkani besithandathu besiprofeto seBhayibhile, obungurhamncwa lomhlaba olunophondo lwangaphandle loBurephabhlikhi nophondo lwangaphakathi loBuProtestanti.

Umsebenzi uKristu awenzayo ngomanyano olumelwe ngu-“22” ngumsebenzi wokugqibela kaKristu eNdalweni eNgcwele Kakhulu, omelwe kukucinywa kwesono, oku ngokukaYoweli kuhamba kunye nenkcazo ephumlelweyo kaPetros kwenzeka ngexesha lokuthululwa kwemvula yasemva kwexesha.

Guqukani ke ngoko, niguquke, ukuze izono zenu zicinywe, xa amaxesha okuphumla aya kuvela ebusweni beNkosi. IZenzo 3:19.

Ukucinywa kwesono ngumsebenzi wokugqibela woMbingeleli oMkhulu wasezulwini.

“Njengokuba mandulo izono zabantu zazibekwa ngomnqophiso wokholo phezu kombingelelo wesono, zize ngokwegazi lawo zidluliselwe, ngokomfuziselo, engcweleni yasemhlabeni,

kwangokunjalo emnqophisweni omtsha izono zabaguqukayo zibekwa ngokholo phezu kukaKristu, zize zidluliselwe, ngenene, engcweleni yasezulwini. Kanjalo ke, njengokuba ukuhlanjululwa okungokomfuziselo kweyasehlabeni kwakuphunyezwa ngokususwa kwezono eyayingcoliswe zizo, kwangokunjalo ukuhlanjululwa okuyinyani kweyasezulwini kumele kuphunyezwe ngokususwa, okanye ngokucinywa, kwezono ezibhaliweyo khona. Kodwa phambi kokuba oku kuphunyezwe, kufuneka kubekho uphando lweencwadi zeengxelo ukuze kumiselwe ukuba ngoobani na abathi, ngokuguquka ezonweni nangokholo kuKristu, banelungelo lokuxhamla iinzuzo zocamagushelo lwaKhe. Ngoko ke ukuhlanjululwa kwengcwele kubandakanya umsebenzi wophando—umsebenzi womgwebo. Lo msebenzi kufuneka wenziwe ngaphambi kokuza kukaKristu ukuze ahlangule abantu baKhe; kuba xa esiza, umvuzo waKhe ukuYe, ukuze anike wonke umntu ngokwemisebenzi yakhe. IsiTyhilelo 22:12.” Imbambano Enkulu, 421.

Umsebenzi owaqalayo ngomhla wama-22 ku-Oktobha 1844, waqalisa kwincopho yeSikhalo Sasezinzulwini Zobusuku, yaye umsebenzi ugqitywa kwincopho yeSikhalo Sasezinzulwini Zobusuku, uPetros ayichaza njengexesha lokucinywa kwesono, eliphawula ixesha lomgwebo wabaphilayo, xa kufika “amaxesha okuphumla.”

“Umsebenzi womgwebo wophando nokucinywa kwezono umele ugqitywe phambi kokubuya kwesibini kweNkosi. Ekubeni abafuleyo bemele bagwetywe ngokwezinto ezibhaliweyo ezincwadini, akunakwenzeka ukuba izono zabantu zicinywe de kube semva komgwebo apho amatyala abo emele kuphandwe khona. Kodwa umpostile uPetros uchaza ngokucacileyo ukuba izono zamakholwa ziya kucinywa ‘xa kufika amaxesha okuphumla ephuma ebusweni beNkosi; yaye Iya kuthumela uYesu Kristu.’ IZenzo 3:19, 20. Xa umgwebo wophando uvalwa, uKristu uya kuza, nomvuzo waKhe uya kuba kunye naYe, ukuba anike elowo njengoko umsebenzi wakhe uya kuba unjalo.” Imbambano Enkulu, 485.

“Amaxesha okuphumla” akwanguwo “amaxesha okubuyiselwa kwezinto zonke.”

Ngoko ke guqukani, nibuyele kuThixo, ukuze izono zenu zicinywe, ukuze kufike amaxesha okuhlaziyeka aphuma ebusweni beNkosi; kwaye Yona iya kuthumela uYesu Kristu, lowo wanishunyayelwayo ngenxa engaphambili kuni; lowo izulu elimele ukumamkela kude kube ngamaxesha okubuyiselwa kwezinto zonke, awawathethayo uThixo ngomlomo wabo bonke abaprofeti bakhe abangcwele, kususela kwasekuqaleni kwehlabathi. IZenzo 3:19–21.

“Amaxesha okuhlaziyeka” avela “ebusweni beNkosi” okwenzekayo xa “uYesu Kristu” ethunyelwa. Xa ingelosi yeSityhilelo seshumi yehla ngomhla we-11 Agasti 1840, uDade White wayichaza loo ngelosi esithi “yayingenguyey omnye ngaphandle koYesu Kristu ngokwaKhe.” Umsebenzi awawuqala uKristu ngomhla wama-22 Oktobha 1844 waziswa yimbali ka-1840 ukuya ku-1844; imbali athe uDade White ngayo “yayikukubonakaliswa okuzukileyo kwamandla kaThixo,” ngoxa loo mbali kanye wayeyingqamanisa nexesha lePentekoste ngemihla kaPetros, aze ke asebenzise loo migca mibini yembali yesiprofeto ukubhekisa phambili ekwehleni kwengelosi yeSityhilelo seshumi elinesibhozo ekhanyisa ihlabathi ngobuqaqawuli baYo.

“Ingelosi edibanisa ekubhengezweni kwesigidimi sengelosi yesithathu iya kukhanyisa umhlaba wonke ngozuko lwayo. Apha kuxelwe umsebenzi wobubanzi behlabathi lonke

nowamandla angaqhelekanga. Intshukumo yokuza kukaKristu ka-1840–44 yaba yimbalasane yozuko lwamandla kaThixo; isigidimi sengelosi yokuqala sathwalwa saya kuzo zonke izikhululo zobuvangeli ehlabathini, yaye kwamanye amazwe kwabakho owona mdla mkhulu kwezenkolo wakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kugqithwa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengelosi yesithathu.

“Lo msebenzi uya kufana nalowo woSuku lwePentekoste. Njengokuba ‘imvula yangaphambili’ yanikwa, ekuthululweni koMoya oyiNgcwele ekuvulweni kwevangeli, ukuze kubangele ukuhluma kwembewu exabisekileyo, ngokunjalo ‘imvula yasemva’ iya kunikwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Siya kwandula ke sazi, ukuba sithe sazingisa ukumazi uYehova: ukuphuma kwakhe kumiselwe njengokusa; yaye uya kuza kuthi njengemvula, njengemvula yasemva neyangaphambili emhlabeni.’ Hosea 6:3. ‘Yibani nemihlali ngoko, nina bantwana baseZiyon, nivuye kuYehova uThixo wenu; kuba uninike imvula yangaphambili ngomlinganiselo, yaye uya kunihlisela imvula, imvula yangaphambili, nemvula yasemva.’ Joel 2:23. ‘Ngemihla yokugqibela, utsho uThixo, ndiya kuthulula uMoya wam phezu kwayo yonke inyama.’ ‘Kwaye kuya kuthi, wonk’ ubani oya kubiza egameni leNkosi uya kusindiswa.’ Acts 2:17, 21.”

“Umsebenzi omkhulu weendaba ezilungileyo awuyi kuphelela ngokubonakaliswa kwamandla kaThixo okungaphantsi kunoko okwawuphawule ukuvulwa kwawo. Iziprofeto ezazalisekiswa ekuthululweni kwemvula yokuqala ekuvulweni kweendaba ezilungileyo ziya kuphinda zizalisekise kwimvula yamva ekuvalweni kwazo. Nazi ‘amaxasha okuphumla’ awakhangeleka kuwo umpostile uPetros kwangaphambili xa wayesithi: ‘Guqukani ngoko, nibuyele kuThixo, ukuze izonu zenu zicinywe, xa athe amaxesha okuphumla afike evela ebusweni beNkosi; kwaye Iya kuthumela uYesu.’ IZenzo 3:19, 20.” The Great Controversy, 611.

Intshukumo yama-Advent ka-1840 ukuya ku-1844 yaba kukubonakaliswa okuqaqambileyo kwamandla kaThixo okwangenisa ukuvulwa komsebenzi kaKristu wokuhlambulula ingcwele yaKhe. Loo mbali yaqala xa uYesu, emelwe njengengelosi yokuqala yeSityhilelo seshumi elinesine, wehla ngomhla we-11 kuAgasti, 1840, njengoko kubonisiwe kwisahluke seshumi seSityhilelo. Ukubonakaliswa kwamandla kaThixo okwaqala ngelo xesha kwanda kwada kwafikelela ekuvulweni komgwebo ophandayo, yaye ke ngoko kwaba ngumfuziselo wokubonakaliswa kwamandla kaThixo obuya kwanda de kufike ekuvalweni komgwebo ophandayo. Ixesha lokuphela laqala ngomhla we-9/11, xa uYesu waphinda wehla njengengelosi yeSityhilelo seshumi elinesibhozo, xa izakhiwo ezikhulu zaseNew York zawiwa kukuchukunyiswa nguThixo, waza umsebenzi womgwebo ophandayo watshintsha wasuka kwabafileyo waya kwabaphilayo. Iimvula zifika xa uYesu ethunyiwe.

UYesu wafundisa ukuba simele sicele ukuze samkele, yaye uZekariya uthi simele sicele imvula yasemva kwexesha lemvula yasemva. Kungoko ke kucacile ukuba kufuneka wazi ukuba ukulo ixesha lemvula yasemva, ukuze uzalisekise umyalelo kaZekariya.

Celani kuYehova imvula ngexesha lemvula yokugqibela; ngokunjalo uYehova uya kwenza amafu aqaqambileyo, abaphe nemvula, anike wonke umntu ingca entsimini. Zekariya 10:1.

Ngomhla we-9/11 uYesu wehla njengengelosi yesiTyhilelo ishumi elinesibhozo, yaye imvula yasemva yaqalisa ukutshiza, kodwa iwela kuphela phezu kwabo bahlangabezana nomyalelo kaZekariya wokuba “bacele imvula yasemva,” xa unokuqonda okuyinyaniso ukuba “amaxesha okuphumla” nokubuyiselwa kwezinto zonke sele kufikile. Umphefumlo kufuneka “uqonde” ukuba ixesha lesiprofeto lemvula yasemva sele lifikile.

“Asimele silinde imvula yasemva kwexesha. Iyeza phezu kwabo bonke abaya kuyamkela baze bazenzele awabo umbethe nezantyalantya zobabalo eziwela phezu kwethu. Xa siqokelela amaqhekeza okukhanya, xa siyixabisa inceba eqinisekileyo kaThixo, othanda ukuba simthembe, ngoko ke sonke isithembiso siya kuzaliseka. [Isaya 61:11 icatshulwe.] Umhlaba wonke umele uzaliswe bubuqaqawuli bukaThixo.” The Seventh-day Adventist Bible Commentary, umqulu 7, 984.

Ngomhla we-9/11 kwaqalisa amaxesha okuphumla, kwaza kwaqalisa nokucinywa kwezono zabaphilayo. Olo gwebo lungqinelene kanye nomgaqo wokuqala womnqophiso ka-Abraham onamanyathelo amathathu. Loo mgaqo wokuqala wawusithi xa iNkosi yakhupha uSirayeli ebukhobokeni baseYiputa, yayiza kugweba kokubini abantu baYo bomnqophiso, kwanohlanga ababehleli kulo njengabahambi nabasemzini. Abantu bokuqala bomnqophiso babengumfuziselo wabantu bokugqibela bomnqophiso abangamakhulu alikhulu anamashumi amane anesine amawaka. Abo bantu besiprofeto baya kugwetywa njengophondo lwamaProtestanti lwerhamncwa lomhlaba, ngoxa kwangaxeshanye kugwetywa uphondo lwamaRiphabhlikhi lwerhamncwa lomhlaba.

Umgwebo wophondo lweRiphabhlikhi ufika ekupheleni kwembali yalo, nto leyo engumthetho weCawa. Umthetho weCawa umelwa ekuzalisekeni kwendinyana yeshumi elinesithandathu kokuthatyathwa kolawulo lukaYuda yiRoma ngowama-63 BC—ngoMhla woCamagushelo ngokokutsho kwabanye ababhali-mbali.

UAntiochus Magnus umele iUnited States kwiivesi zeshumi ukuya kweleshumi elinesihlanu. URonald Reagan woyisa edabini levesi yeshumi, elalifuzisela ukuwa kweSoviet Union okukuvesi yamashumi amane. UIsaya 8:8 uchaza idabi elifanayo elimelwe kwiivesi zeshumi nezamashumi amane zikaDaniyeli ishumi elinanye, yaye ezo vesi zintathu zihambelanayo zenza ukuba iRashiya ichongwe njengomnqobi kwidabi laseRafiya levesi yeshumi elinanye.

Imfazwe yaseRaphia kwindinyana yeshumi elinanye yayingumqondiso wangaphambili wemfazwe yaseUkraine phakathi kokumkani wasezantsi (iRashiya) namandla angummeli wobupopu (iUkraine). Le mfazwe yaqaliswa luLawulo luka-Obama ngexesha likapopu wokuqala ovela kwisiqingatha somhlaba esisemazantsi, nowayekwangupopu wokuqala ovela kumazwekazi aseMerika, nangona yayinguMzantsi Merika. “UMzantsi” ngumfuziselo wobuglobalizim, wobugqwirha bokomoya, nobukomanisi, yaye upopu wokuqala wasemazantsi ovela kumazwekazi aseMerika wazimanya noMongameli uObama ongumgugudeli wobuglobalizim, xa imfazwe yendinyana yeshumi elinanye yafikayo. UReagan, emele i-United States kwindinyana yeshumi,

wangena kumfelandawonye oyimfihlo nopopu ongongqongqo; kwaza ke amaNazi aseUkraine asetyenziswa ngumongameli ongumgugudeli wobuglobalizim ngexesha likapopu ongumgugudeli wobuglobalizim. I-United States phantsi kukaTrump ngoku ikubudlelwane obuvulekileyo nomMerika wokuqala waseMntla, nopopu obizwa ngokuba ngongongqongqo.

UReagan wayenomfelandawonye ofihlakeleyo nomchasi-Kristu wesiprofeto seBhayibhile edabini levesi yeshumi, yaye uObama waqalisa idabi levesi yeshumi elinanye, ngexesha apho upopu naye wayengumxhasi wehlabathi lonke, efana noObama. UTrump ngoku usebudlelwaneni obuvulekileyo nopopu ohambelanayo noReagan, ngaphandle kokuba umfelandawonye wokuqala ofihlakeleyo, ngoku ungumfelandawonye ovulekileyo. Opopu abathathu, nabongameli abathathu, bahambelana namadabi amathathu eevesi zeshumi, elinanye neshumi elinesihlanu.

“Liyamangalisa ubuqili nobuqhophololo iBandla laseRoma. Liyakwazi ukuqonda oko kuza kubakho. Lilinda ixesha lalo, libona ukuba iicawa zamaProtestanti zilinika imbeko ngokwamkela kwazo isabatha yobuxoki kwanokuba zilungiselela ukuyinyanzelisa ngezo ndlela kanye elazisebenzisayo lona ngokwalo kwimihla yakudala. Abo balukhanyelayo ukhanyiselo lwenyaniso baya kuthi noko bafune uncedo lwala mandla azibiza ngokuba akanasiphoso ukuze baphakamise iziko elaqala kuye. Ukuba liya kuba lilungele kangakanani na ukunceda amaProtestanti kulo msebenzi, akukho nzima ukuqikelela. Ngubani na oqonda ngcono kuneenkokeli zobupopu indlela yokuphatha abo bangalithobeliyo ibandla?”

“ICawa lamaRoma Katolika, kunye nawo onke amasebe alo kulo lonke ihlabathi, lenza umbutho omnye omkhulu ophantsi kolawulo, nowamiselwe ukukhonza iimfuno, zesihlalo sobupopu. Izigidi zamalungu alo, kuwo onke amazwe omhlaba, zifundiswa ukuba zizibone zibotshelelwe ngokunyaniseka kupopu. Nokuba bungobuphi ubuzwe bazo okanye urhulumente wazo, zimele ukuthabatha igunya lecawa njengelphezu kwazo zonke ezinye. Nangona zisenokufunga isifungo esibophelela ukunyaniseka kwazo kurhulumente, kanti ke emva kwaso kukho isibhambathiso sokuthobela iRoma, esizikhulula kuso sonke isithembiso esichasene neemfuno zayo.”

“Imbali iyangqina ngeenzame zalo zobuqhetseba nezingayekiyo zokuzingenisa kwimicimbi yeentlanga; yaye lakuba lifumene indawo yokungena, liqhubeke nokuphumeza iinjongo zalo, kwanokuba oko kukhokelela ekutshatyalalisweni kweenkosana nabantu. Ngonyaka ka-1204, uPopu Innocent III wanyanzelisa kuPeter II, ukumkani wase-Arragon, esi sifungo singaqhelekanga silandelayo: ‘Mna, Peter, ukumkani wama-Arragon, ndivuma yaye ndithembisa ukuba ndiya kuhlala ndinyanisekile yaye ndithobela inkosi yam, uPopu Innocent, abalandeli bakhe abangamaKatolika, neBandla laseRoma, yaye ndiya kuyigcina ngokunyaniseka ubukumkani bam ekuthobeleni kwakhe, ndikhusela inkolo yamaKatolika, yaye nditshutshisa ubungendawo bobuqhetseba bobuwexuki.’—John Dowling, *The History of Romanism*, b. 5, ch. 6, sec. 55. Oku kuyavumelana namabango ngokubhekisele kumandla opopu waseRoma ‘okuba kusemthethweni kuye ukuthoba abalawuli abangookumkani’ yaye ‘okuba unako ukukhulula abalawulwa ekunyanisekeni kwabo kubalawuli abangengamalungisa.’—Mosheim, b. 3, cent. 11, pt. 2, ch. 2, sec. 9, note 17.”

“Yaye makukhunjulwe oku, kukuzingca kweRoma ukuthi ayize iguquke. Imigaqo kaGregory VII noInnocent III isengumgaqo weCawa yamaRoma Katolika nanamhlanje. Kwaye ukuba ibinawo kuphela amandla, ibiya kuyisebenzisa ngoku ngenkuthalo efanayo naleyo yamaxeshu adlulileyo. AmaProtestanti akayazi kakuhle into ayenzayo xa ecebisa ukwamkela uncedo lweRoma kumsebenzi wokuphakanyiswa kweCawa. Ngoxa ezimisele ekuphumezeni injongo yawo, iRoma ijolise ekumiseleni kwakhona amandla ayo, ekubuyiseni ubungangamsha bayo obalahlekayo. Makuthi nje kusungulwe eUnited States umgaqo wokuba icawa inako ukusebenzisa okanye ukulawula amandla orhulumente; wokuba izithethe zonqulo zinganyanzeliswa ngemithetho yezwe; ngamafutshane, wokuba igunya lecala nelorhulumente malilawule isazela, kwaye uloyiso lweRoma kweli lizwe luqinisekile.”

“Ilizwi likaThixo linike isilumkiso ngobungozi obusondelayo; ukuba oku kungahoywa, ilizwe lamaProtestanti liya kwandula ke lazi ukuba ziyintoni ngenene iinjongo zaseRoma, kuphela xa sekusele kusemva kwexesha ukuba kusinde kumgibe. Yena ukhula cwaka engena emandleni. Imfundiso zakhe zenza impembelelo yazo kumagumbi owiso-mthetho, ezicaweni, nasezintliziyweni zabantu. Uqokelela izakhiwo zakhe eziphakamileyo nezinkulu, kwiindawo ezifihlakeleyo zazo apho iintshutshiso zakhe zangaphambili ziya kuphindwa khona. Ngobuqhophololo nangokungarhanelwa uyomeleza imikhosi yakhe ukuze aqhubele phambili iinjongo zakhe xa ixesha lakhe lokubetha sele lifikile. Konke akunqwenelayo ngumhlaba oluncedo kuye, yaye oku sele enikwe kona. Kungekudala siya kubona yaye siya kuva ukuba iyintoni injongo yecandelo laseRoma. Nabani na oya kukholwa aze athobele ilizwi likaThixo uya kuthi ngenxa yoko afumane isinyeliso nentshutshiso.” Imbambano Enkulu, 580, 581.

Ngo-2016 uTrump wonyulwa, emva koko abaxhasi bolawulo lwehlabathi abamelwe nguBiden baliba unyulo luka-2020, kodwa oko kuqondwa kuphela ngabo banombono we-20/20. Kwivesi yeshumi elinesithathu uDonald Trump “uyabuya” ngo-2024, enamandla ngakumbi kunanini na ngaphambili, aze aqalise ukulungiselela kwakhe ixesha legolide kwakunye nedabi lasePanium elikwivesi yeshumi elinesihlanu. Emva koko uLeo upopu wafika ukuze amise lo mbono ngo-2025, engupopu wesithathu onxulunyaniswa namadabi amathathu eevesi zeshumi ukuya kweyeshumi elinesihlanu, kananjalo kwanabongameli abathathu baloo madabi. Upopu wokuqala nowesithathu kunye nabongameli bokuqala nowesithathu bathathwa njengabalandeli bomgaqo wolondolozo, yaye upopu ophakathi kunye nomongameli ophakathi babengabaxhasi bolawulo lwehlabathi. Umanyano lokuqala lwaluyimfihlo, olokugqibela luvulekile, kuba lumelwe kwivesi yeshumi elinesine njengomfuziselo omisela umbono wangaphandle weziprofeto zemihla yokugqibela.

Ngomhla wama-31 kuDisemba ka-2023 umsebenzi wengelosi yokuqala, njengoko wawufanekiselwe ngumsebenzi wommiselo wokuqala, waqalisa ukubeka isiseko. Uvavanyo olusisiseko lwalungokuba ingaba uWilliam Miller wayelungile kusini na okanye wayengachananga ekuchongeni kwakhe ukuba yiRoma emisa umbono kwindinyana yeshumi elinesine. Ukuchonga kukaMiller iRoma njengomfuziselo owamisa umbono wesiprofeto weentsuku zokugqibela, kwezinye iinkalo, yeyona ibaluleke kakhulu kuzo zonke iinyaniso zikaMiller ezisisiseko. Indlela uMiller awafikelela ngayo kwezinye iindlela zokuqonda inokufunyanwa kuphela ngokusetyenziswa kwengqiqo engcwalisiweyo kwixesha neemeko zakhe, kodwa kwezinye zezinto azifumanisayo zesiprofeto kukho ubungqina obucace gca obumalunga

nesizathu sokuba afikelele kwezo ngqiqo zakhe. Eyona nto isisiseko kuzo zonke iingqiqo zakhe yayikukuchonga kwakhe ukuba yiRoma emisa umbono.

UMiller unika ubungqina ngokuthe ngqo bokuba waphandisisa njani ukuze aqonde into eyayisithi “yاسuswa” encwadini kaDanyeli. Akachazi kuphela apho awufumana khona impendulo yakhe, kodwa ukwathetha nangovuyo lwakhe xa wafumanisa ilitye elinqabileyo awayekade elifuna. UApollos Hale ubhala ingcaciso ephathelele ezibhalweni zikaMiller ngokwakhe, yaye kwesi sicutshulwa silandelayo uHale uchaza indlela uMiller awaba ngayo ngumfundi wesiprofeto. UMiller, njengomthunywa wokukhanya okwatyhilwayo ngowe-1798, ungumzekelo ongewe wabo uDanyeli awababiza ngokuba “ziingqondi” ezithi “ziqonde” xa incwadi “ityhiliwe.” Ubungqina bukaMiller bokuba wakhokelwa njani ekufundeni iBhayibhile bungumzekelo onenjongo ovela kuLowo ulawula zonke izinto. Nikelani ingqalelo ekukhuleni kukaMiller, kuba ungumzekelo weengqondi eziqonda ukwanda kolwazi, nokuba zona, njengoMiller, ziphuma ebumnyameni bempazamo.

“Ngenyanga kaMeyi, 1816, ndafakwa phantsi kokuqiniseka ngesono, yaye, owu, hayi indlela umphefumlo wam owazaliswa luloyiko olukhulu ngayo! Ndalibala ukutya. Amazulu abonakala engathi lubhedu, nomhlaba unjengesinyithi. Ndaqhubeka ndinjalo kwada kwango-Oktobha, xa uThixo wavula amehlo am; yaye, owu, mphefumlo wam, hayi ukuba nguMsindisi onjani na endamfumanisa uYesu enguwo! Izono zam zawa emoyeni wam njengomthwalo: yaye ke iBhayibhile yabonakala icace kangakanani na kum! Yonke yayithetha ngoYesu; wayekho kuwo onke amaphepha nakuyo yonke imigca. Owu, yayilusuku olonwabisayo olo! Ndandifuna ukuya ngoko nangoko ekhaya ezulwini; uYesu wayeyinto yonke kum, yaye ndacinga ukuba ndingabenza bonke abanye bambone njengoko ndandimbona mna, kodwa ndandiphosakele.”

“Ngexesha leminyaka elishumi elinesibini ndandingumlandeli wenkolo yendalo, ndafunda zonke iimbali endandinokuzifumana; kodwa ngoku ndandiyithanda iBhayibhile. Yayifundisa ngoYesu! Kodwa sekunjalo kwakusekho inxalenye enkulu yeBhayibhile eyayisemnyameni kum. Ngo-1818 okanye ngo-19, ndakuba ndincokola nomhlobo endandimtyelele, nowayendazi, eva ndithetha ngexesha ndandingumlandeli wenkolo yendalo, wandibuza, ngendlela ebonakala inentsingiselo enzulu, wathi, “Ucinga ntoni ngesi sibhalo, nangeso?” ebhekisa kwezo zibhalo zakudala ndandizichasile ngexesha ndandingumlandeli wenkolo yendalo. Ndakuqonda oko wayekufuna, ndaza ndaphendula ndathi—Ukuba ungandinika ixesha, ndiya kukuxelela ukuba zithetha ntoni na. “Lide kangakanani ixesha olifunayo?” Andazi, kodwa ndiya kukuxelela, ndaphendula, kuba ndandingakholelwa ukuba uThixo unike isityhilelo esingenakuqondwa. Ndaza ke ndagqiba kwelokuba ndiyifundise iBhayibhile yam, ndikholelwa ukuba ndingafumanisa oko uMoya oyiNgewele wayekuthetha. Kodwa kwathi nje ndakuba ndenzile esi sigqibo, kwafika ingcinga kum—“Masithi ufumana isiqendu ongenakusiqonda, uya kwenza ntoni?”

“Le ndlela yokufunda iBhayibhile yandathi qatha engqondweni:—Ndiya kuthabatha amazwi ezo ndima, ndize ndiwalandele kuyo yonke iBhayibhile, ndifumane intsingiselo yawo ngale ndlela. NdandineCruden’s Concordance, [eyathengwa ngo-1798] endicinga ukuba yeyona ilungileyo emhlabeni; ngoko ndathabatha yona neBhayibhile yam, ndahlala etafileni yam

yokubhalela, ndingafundi nto yimbi, ngaphandle kwamaphephandaba kancinane, kuba ndandizimisele ukwazi ukuba iBhayibhile yam ithetha ukuthini. Ndaqala kwiGenesis, ndaza ndaqhubeka ndifunda kancinci-kancinci; yaye xa ndafika kwisicatshulwa endingazange ndisiqonde, ndaphengulula iBhayibhile yonke ukuze ndifumanise ukuba sithetha ukuthini. Emva kokuba ndiyigqibile iBhayibhile ngale ndlela, O, hayi indlela inyaniso eyabonakala iqaqambile nenobuqaqawuli ngayo! Ndafumanisa oko bendinixelela kona ekushumayeleni kwam. Ndanela kukuqiniseka ukuba amaxesha asixhenxe aphela ngo-1843. Emva koko ndafika kwiintsuku ezingama-2300; zandikhokelela kwisigqibo esifanayo; kodwa ndandingacingi konke konke ukufumanisa ukuba uMsindisi wayeza nini, yaye ndandingakwazi ukukholelwa oko; kodwa ukukhanya kwandibetha ngamandla kangangokuba ndandingazi ukuba mandenze ntoni. Ngoku ke, ndacinga, kufuneka ndibophe izikhuthazi ndinxibe neebhrichi; andiyi kuhamba ngokukhawuleza ngaphezu kweBhayibhile, yaye andiyi kusala emva kwayo. Nantoni na efundiswa yiBhayibhile, ndiya kubambeleva kuyo. Kodwa sekunjalo kwakukho ezinye izicatshulwa endingazange ndiziqonde.”

“Makube njalo ngemeko yakhe jikelele yokufunda iBhayibhile. Ngesinye isihlandlo wachaza indlela yakhe yokumisela intsingiselo yesiqendu esiphambi kwethu—intsingiselo ‘yemihla ngemihla.’ ‘Ndaqhubeka ndifunda,’ watsho yena, ‘yaye andafumana nalinye elinye ityala apho lalifumaneka khona, ngaphandle kwincwadi kaDaniyeli. Ndaza ndathabatha loo mazwi awayemi enxulumene nalo, athi, “suswa.” “Uya kususa imihla ngemihla,” “ukususela kwixesha apho imihla ngemihla iya kususwa,” njalonjalo. Ndaqhubeka ndifunda, ndaza ndacinga ukuba andiyi kufumana kukhanya kulo mbhalo; ekugqibeleni ndafika ku-2 Thessalonians 2:7, 8. “Kuba imfihlelo yobugwenxa sele isebenza; kuphela lowo ngoku uthintelayo uya kuqhubeka ethintela, ade asuswe endleleni, yandule ke ukutyhilwa loo nongendawo,” njalonjalo. Ke kaloku, ndakufika kuloo mbhalo, owu, inyaniso yabonakala icace kangakanani, inobuqaqawuli obungaka! Nantso ke! yeyona “mihla ngemihla” leyo! Kulungile ke ngoku, uPawulos uthetha ukuthini ngelithi “lowo ngoku uthintelayo,” okanye othibazisayo? Ngo “mntu wesono,” nango “nongendawo,” kubhekiswa kubuPopu. Kulungile ke, yintoni le ithintela ubuPopu ekutyhilweni? Kaloku, bubhedeni; ngoko ke “imihla ngemihla” imele ukuba ithetha ubuhedeni.” Apollos Hale, The Second Advent Manual, 66.

Ukukhokelwa kukaMiller ngolwalathiso lukaThixo, kunye nolwabantu, kwisifundo sakhe kubhaliwe engxoxweni yembali. Umhlobo wakhe wakudala wamkhuthaza, yaye iingcinga ezafikayo kuye zazilizwi lengelosi uGabriyeli, leyo uDade White ayichaza “umgca phezu komgca” njengengelosi eyamtyelela uMiller ngokuphindaphindiweyo. Uchaza amaxesha asixhenxe njengokufumanisa kwakhe kokuqala aze ke achaze ama-2,300 njengengqina lesibini kula maxesha asixhenxe, kuba omabini aphela ngo-1843, (njengoko wayekhokelelwa ekuqaleni). Ezo ziprofeto zimbini zizinto azifumanisayo ezingu-alpha no-omega, yaye ngaphakathi kobudlelwane bobuprofeti noMiller zichaza impazamo eyayiza kulungiswa nguSamuel Snow ngomyalezo woKhalazo Lwasezinzulwini Bobusuku olwaqalisa “intshukumo yenyanga yesixhenxe.” Intshukumo yoKhalazo Lwasezinzulwini Bobusuku yaba “yintshukumo yenyanga yesixhenxe” xa yaphuma kwintlanganiso yenkampu yase-Exeter, kuba yayichaza ukuza kweNkosi ngomhla weshumi wenyanga yesixhenxe, owathi ngo-1844 wawa ngomhla wama-22 ku-Oktobha.

Impazamo evelisa ukuxhotyiswa kwengelosi yesibini imelwe kukuqonda kukaMiller kwasekuqaleni kokuba amaxesha asixhenxe neminyaka engama-2,300 aphela kunye ngo-1843. Kule ndinyana, imfundiso elandelayo exutyushwayo yindlela uMiller awafikelela ngayo ekuchongeni iRoma njengomqondiso omisela umbono. Ootitshala bembali yama-Adventist bachonga ukuba zonke iimbono zikaWilliam Miller zesiprofeto zazisekelwe ekuchongeni kwakhe amagunya amabini atshabalalisayo. Wawaqonda loo magunya mabini atshabalalisayo njengeRoma yobuhedeni neRoma yobupopu, yaye wawabona loo magunya mabini ku-2 Tesalonika xa wafikelela ekuqondeni ukuba “imihla ngemihla” encwadini kaDaniyeli yiRoma yobuhedeni. Wonke umzekelo wesiprofeto owamiselwa nguMiller, lowo uDade White asixelela ukuba wayetyelelwa ngokuphindaphindiweyo ziingelosi, wawusekelwe ekuqondeni kwakhe ukuba iRoma iyawumisela umbono. Wonke!

Ukusukela ngomhla wama-31 kuDisemba 2023, iNgonyama yesizwe sakwaYuda ibivula amatywina eSityhilelo sikaYesu Kristu. Ukususela ngelo xesha uvavanyo olusisiseko lwaqalisa, yaye lwafikelela esiphelweni salo xa upopu wokuqala waseUnited States waqalisa ulawulo lwakhe ngomhla wesi-8 kuMeyi 2025. Ngelo xesha, uvavanyo lwetempile lwaqalisa.

Siya kuqhubeka ngezi zinto kwinqaku elilandelayo, size sisebenzise iminyaka “250” njengengqina lokuxhasa ukuchongwa kwethu kokuba uvavanyo olusisiseko lwaphela ngopopu wangoku.