

# Yintoni Inyaniso? - Inani Lesibini

*Musa ukuwatywina amazwi esiprofeto sale Ncwadi*

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Kuye kwaboniswa ukuba imbali yomhla we-11 Agasti 1840 kude kube ngu-22 Oktobha 1844 yiyo imbali emelwe ziindudumo ezisixhenxe ezatywinwayo kwada kwaba kanye phambi kokuvalwa kwexesha lovavanyo. Kule nqaku ndiya kuqalisa ngokuhlola kwakhona inxalenye yoko esele sikuchongile ngophawu lwezi ndudumo zisixhenxe. Sisebenzisa imigca yembali phezu kwemigca yembali ukubonisa ezi nyaniso. Kukho iimpawu ezine zesiprofeto ukusuka ngomhla we-11 Agasti 1840 kude kube, kuquka, ngu-22 Oktobha 1844; ukuxhotyiswa ngamandla komyalezo wengelosi yokuqala, ukudana kokuqala, iSikhalo saphakathi kobusuku, nokudana okukhulu.

Umhla we-11 kuAgasti, 1840, wafanekiselwa nguMoses etyholweni elitshayo. Ukudana kokuqala ngentwasahlobo ka-1844 kwafaniselwa ngumfazi kaMoses, uZipora, xa walusa ngentlungu nangoloyiko unyana wabo. Isikhalo saphakathi kobusuku esaqala kwintlanganiso yenkampu yaseExeter ukususela ngowe-12–17 kuAgasti safanekiselwa kukufika kukaMoses eYiputa nesilumkiso sakhe sokuqala ngokufa kwamazibulo aseYiputa. Ukudana Okukhulu kwango-22 Oktobha 1844 kwafaniselwa ngamaHebhere kuLwandle oluBomvu.

Ngexesha likaKumkani uDavide, uAgasti 11, 1840 wafanekiswa ngamaFilisti ebuyisa ityeya kaThixo. Ukudana kokuqala entwasahlobo ka-1844 kwafaniswa noUza echukumisa ityeya kaThixo. Isikhalo Saphakathi Kobusuku, esaqala kwintlanganiso yenkampu yase-Exeter ukususela ngoAgasti 12–17, safanekiswa nguDavide ezisa ityeya eYerusalem. Ukudana Okukhulu kwango-Oktobha 22, 1844 kwafaniswa ngumfazi kaDavide, uMikali, njengoko wamdelela uDavide ngexa yokungena kwakhe eYerusalem kunye netyeya.

Umhla we-11 Agasti 1840 wawufuziselwa lubhaptizo lukaKristu. Ukudana kokuqala entwasahlobo ka-1844 kwakufuziselwa kukudana kokufa kukaLazaro. Isikhalo Sasezinzulwini Zobusuku esaqalisa kwintlanganiso yenkampu yase-Exeter ukusukela ngomhla we-12 ukuya kowe-17 Agasti sasifuziselwa kukuNgena KukaKristu Ngokoyisa eYerusalem. Ukudana Okukhulu komhla wama-22 Oktobha 1844 kwakufuziselwa kukudana komnqamlezo.

Sibonisile ukuba ezi mpawu zine zendlela zimela kuphela isiqendu esingaphelelanga sesakhiwo esipheleleyo sayo yonke intshukumo yohlaziyo. Sichonga ezi mpawu zine zendlela njengamangqina embali eyaqala ngomhla we-11 kuSeptemba, 2001. Enye yeempawu zesiprofeto zomgca ngamnye kule mine kukuba iimpawu zendlela kumgca ngamnye zithwele umxholo omnye.

KuMoses, zonke ezine iziphawuli zendlela zazijolise emsebenzini kaThixo wokungena emnqophisweni nabantu abanyuliweyo, ekuzalisekiseni isiprofeto sika-Abraham. Kungca wohlaziyo kaKumkani uDavide, zonke ezine iziphawuli zendlela zazinxulunyaniswa netyeya kaThixo. Kungca kaKristu, zonke ezine iziphawuli zendlela zazinxulunyaniswa nokufa nokuvuka.

Umhla we-11 Agasti, 1840, waba kukuqinisekiswa komgaqo wosuku olunye lube ngunyaka. Ukudana kokuqala entwasahlobo ka-1844 kwabangelwa kukusetyenziswa okungaphumelelanga komgaqo wosuku olunye lube ngunyaka. Umyalezo kaSamuel Snow woSikhalo saphakathi kobusuku waba lulungiso kwanokupheleliswa kokusetyenziswa okungaphumelelanga komgaqo wosuku olunye lube ngunyaka. Umyalezo olungisiweyo wawusekelwe phezu komgaqo wosuku olunye lube ngunyaka, waza wazaliseka ngomhla wama-22 Oktobha, 1844. Zonke iimpawu ezine zendlela zichonga umgaqo wosuku olunye lube ngunyaka.

UDade White uyasazisa ukuba iindudumo ezisixhenxe zimela iziganeko ezathi zenzeka ngexesha lomyalezo wengelosi yokuqala nowesibini; kodwa ukwafundisa ukuba iindudumo ezisixhenxe zikwamela “iziganeko zexesha elizayo eziya kutyhilwa ngokolandelelwano lwazo.” Iindudumo ezisixhenxe zimela iziganeko ezine zesiprofeto ezaqala ngomhla we-11 Agasti 1840 zaza zaphela ngomhla wama-22 Oktobha 1844, yaye ezo mpawu zine zendlela ziya kuphindwa kwimbali yethu ngolo landelelwano lunye.

Umhla we-11 kuSeptemba, 2001 wafanekiselwa ngumhla we-11 kuAgasti, 1840, yaye yomibini loo mihla inxulumene neSilamsi, ngaloo ndlela idibanisa ukuqala kobuAdventist kunye nesiphelo sobuAdventist. Bobabini umhla we-11 kuAgasti, 1840 nomhla we-11 kuSeptemba, 2001 baba sisiqinisekiso somthetho oyintloko wesiprofeto kwiimbali zabo ngokwahlukeneyo.

Ngomhla we-11 kuSeptemba, 2001, ingelosi yeSityhilelo ishumi elinesibhozo yehla, yaye ngomhla we-11 kuAgasti, 1840, ingelosi yeSityhilelo ishumi yehla. Ukudana kokuqala kweFuture for America kwakululindelo olungaphumelelanga ngokuphathelele ubuSilamsi ngomhla we-18 kuJulayi, 2020. Isigidimi esityhilwayo, njengoko kwakunjalo ngeSikhalo Sasezinzulwini Zobusuku e-Exeter ehlotyeni lika-1844, sisilungiso solindelo olungaphumelelanga olwalunikelwe ngaphambili. KumaMillerite, eso silungiso sasinxulumene nokusetyenziswa okwakungaphumelelanga ngaphambili komgaqo wosuku lube ngumnyaka, owawuchaza u-1843 njengexesha lokubuya kweNkosi. Namhlanje eso silungiso simelwe sisigidimi seSikhalo Sasezinzulwini Zobusuku samaMillerite, simele ukuba sisalathisi sendlela esimela ubuSilamsi, njengoko kwakunjalo kwizalathisi ezibini zangaphambili. Isilungiso esifanekiselwa ngumsebenzi kaSamuel Snow sasingekokungayinanzi into yokuba ulindelo lwangaphambili aluphumelelanga, koko yayikukulungisa ngokuchaneka ngakumbi olo lindelo lwalungaphumelelanga ngaphambili.

“Abo baphoxekileyo babona eZibhalweni ukuba babekwithuba lokulibazisa, nokuba kwakufuneka balinde ngomonde ukuzaliseka kombono. Obu bungqina bunye obabakhokelela ekubeni balindele iNkosi yabo ngo-1843, babakhokelela ekubeni bayilindele ngo-1844.” Early Writings, 247.

Namhlanje umyalezo ofuziselwa ngumyalezo owaphuma kwintlanganiso yenkampu yase-Exeter uya kuba kukugqityezelwa koqikelelo olwalukhe lwasilela ngaphambili. Ukudana Okukhulu kwimbali yamaMillerite kumela ukudana okukhulu okwenzeka ngexesha lomthetho weCawa, kodwa kuya kuba kumxholo woqikelelo olungamaSilamsi. Umyalezo kaSamuel Snow wawukukuchongwa komhla ochanekileyo kanye. Yayilumhla ochanekileyo, kodwa isiganeko sasiphosakele. Umyalezo wanamhlanje omelwa ngumyalezo kaSnow uya kuba ngumyalezo

ongamaSilamsi oyikugqityezelwa komyalezo owasilelayo ekudanisweni kokuqala kwangoJulayi 18, 2020.

Akusekho maxesha okanye mihla ibandakanyekayo ngoku, kuba ukususela ku-Oktobha 22, 1844 ukumiselwa kwamaxesha akusayi kuba yinxalenye yomyalezo kaThixo wesiprofeto.

“INkosi indibonisile ukuba isigidimi sengelosi yesithathu sifanele sihambe, sivakaliswe kubantwana beNkosi abathe saa, nokuba asifanele sixhonywe kwixesha; kuba ixesha alisayi kuphinda libe luvavanyo. Ndabona ukuba abanye babefumana uchulumanco olungelulo oluvela ekushumayeleni ixesha; nokuba isigidimi sengelosi yesithathu sasinamandla ngakumbi kunokuba ixesha linako. Ndabona ukuba esi sigidimi sinokuma phezu kwesiseko saso, kwaye asidingi xesha ukuze sisomelezwe, nokuba siya kuhamba ngamandla amakhulu, senze umsebenzi waso, yaye siya kugqitywa ngokobulungisa.” Experience and Views, 48, 49.

Uphawu lwesine lwembali yethu lumele ukuba ngumthetho weCawa, kuba iimbali ezingcwele zayo yonke imigca yohlaziyo, xa zidityanisiwe umgca phezu komgca, kunye nenkcazo ephefumlelweyo yezo mbali ngoMoya wesiProfeto, zingqina ngokungagungqiyo ukuba umthetho weCawa ngowesine uphawu lwendlela emva kokuba ingelosi enamandla ihlile kwimbali yethu. Uphawu lwesine lwendlela kwimbali yeendudumo ezisixhenxe, ezi “ziziganeko zexesha elizayo eziya kutyhilwa ngokulandelelana kwazo,” lumele ukuba lunxulunyaniswe neSilamsi, ngokusekelwe kwinyaniso yokuba umxholo omnye usoloko ukho kwakwawona maphawu mane afanayo kuzo zonke iintshukumo zohlaziyo.

UbuSilamsi buya kuba yinxalenye yeziganeko zesiprofeto emthethweni weCawe ngeCawa ngesizathu sesibini. UYesu, iNgonyama yesizwe sakwaYuda, uyithabathile ngokukhethekileyo imbali yezi ziganeko zine, wayichaza njengophawu oluzimeleyo ngokwalo. Olo phawu luyindudumo ezisixhenxe. Kukho nezinye izalathimkhondo kuyo yonke intshukumo yohlaziyo ezikhoyo zombini ngaphambi nasemva kwezo zalathimkhondo zine ezathi iNgonyama yesizwe sakwaYuda yazichaza njengeendudumo ezisixhenxe. Njengophawu oluzimeleyo ngokwalo, isalathimkhondo sokuqala sembali engumfuziselo equlethe ezi zalathimkhondo zine sasimele uhlaselo lobuSilamsi phezu kwe-United States ngoSeptemba 11, 2001. Inyaniso yokuba iAlfa ne-Omega zichonga isiphelo ngesiqalo, imisela ubuSilamsi emthethweni weCawe ngeCawa; kuba esokuqala kwezo zalathimkhondo zine sasisiluhlaselo lobuSilamsi ngoSeptemba 11, 2001, ngoko ke esesine nesokugqibela isalathimkhondo kufuneka sibe luhlaselo lobuSilamsi nxamnye ne-United States.

Kusenokuba njalo ukuba umthetho weCawa ungolunye uhlaselo lweSilamsi kwisixeko saseNew York, yaye oko kungangqinelana nesiphelo esichongwe sisiqalo, kodwa ubuncinane kuya kuba luhlaselo lweSilamsi, njengoko kwakunjalo ukuqikelela kwangoJulayi 18, 2020.

Sikwabisile kananjalo ukuba uAlfa noOmega wafihla imbali phakathi kwezo mbali zine. Enyanisweni, loo mbali yangaphakathi ifihlakeleyo sisityhilelo esiyintloko ngoku esikhutshwa ngokunxulumene nomyalelo othi “ungawatywini amazwi esiprofeto sencwadi yeSityhilelo.” Loo mbali yangaphakathi ifihlakeleyo iyabonakala xa sibona, phakathi kweempawu zendlela ezine ezimelwe ziindudumo ezisixhenxe, ukuba kukho ixesha phakathi kwezo mpawu zendlela zine

eliqala ngokudana liphele ngokudana. Ukususela ekufikeni kwengelosi yesibini de kube sekufikeni kweyesithathu kwimbali yamaMillerite kukho imbali ethile emele umfuziselo ozimeleyo ngokwawo. Iqala ngomyalezo wengelosi omele utyiwe, ngaloo ndlela iphawule ixesha lokulibaziseka kumzekeliso weentombi ezilishumi. Emva koko ichaza iSikhalo Sasezinzulwini Zobusuku, nalo olungumyalezo omele utyiwe, ize ikhokelele ekufikeni komyalezo wesithathu omele utyiwe.

Umgca wangaphakathi ofihlakeleyo ngaphakathi komgca weendudumo ezisixhenxe uqinisekiswa ngokwesiprofeto kungekuphela nje kukuqala okumela ukuphoxeka, nokufika kwengelosi nomyalezo wokuba kudliwe, nto leyo ephinda yenzeke ekuphoxekeni okukhulu, kodwa uqinisekiswa nangokuthi “inyaniso.”

Igama lesiHebhere elithi “*ēmēt*” eliguqulelwa ngokuthi “inyaniso” kwiTestamente eNdala, ladalwa ngooLwimi abamangalisayo ngokusebenzisa unobumba wokuqala wealfabhethi yesiHebhere, kulandelwe ngunobumba weshumi elinesithathu wale alfabhethi, kwandule ke kugqitywe ngonobumba wokugqibela wale alfabhethi ukuze kuqulunqwe igama eliguqulelwa ngokuthi yinyaniso. Siye sabonisa ukuba abo nobumba bamele umgaqo wolawulo lokukhankanywa kokuqala, umgaqo ochaza isiphelo kwasekuqaleni. Unobumba wokuqala ngunobumba “alpha”. Unobumba ophakathi ngunobumba weshumi elinesithathu wealfabhethi yesiHebhere, yaye umele imvukelo. Unobumba wokugqibela ngowokugqibela, isiphelo, iomega. Siye sabonisa ukuba aba nobumba bathathu bamele amanyathelo amathathu eendaba ezilungileyo ezingunaphakade njengoko kungqinwa yimigca emininzi yesiprofeto.

Iintsingiselo zezo nobumba zintathu zihambelana nentsingiselo yesigidimi ngasinye kwezo zigidimi zeengelosi zintathu. Iintsingiselo zezo nobumba zintathu zihambelana nenkqubo yokuhlanjululwa kwabaziingqondi nabangendawo kuDanyeli ishumi elinesibini indima yeshumi, apho behlanjululwa, benziwa mhlophe, baze bavavanywe. Oonobumba abathathu bamaHebhere abahlanganiswayo ukwenza igama elithi “inyaniso,” banophawu luka-Alfa no-Omega, yaye amanyathelo amathathu abawachazayo kwisigidimi sengelosi yokuqala abizwa ngokuba ziindaba ezilungileyo ezingunaphakade. Amanyathelo amathathu amelwe ngabo nobumba akwamela nomsebenzi woMoya oyiNgcwele njengoko ubekwe kuYohane ishumi elinesithandathu.

Kananjalo, xa athe wafika, uya kulohlwaya ihlabathi ngasono, nangobulungisa, nangomgwebo: Ngesono, ngokuba bengakholwa kum; Ngobulungisa, ngokuba ndiya kuBawo, yaye anisayi kuphinda nindibone; Ngomgwebo, ngokuba umphathi weli hlabathi ugwetyiwe. Yohane 16:8–11.

Ukuphoxeka kokuqala kumelwe njengesono, njengoko kubonisiwe ngoMoses, u-Uza, uMariya noMarta, kwanangoMillerites, kuba uYohane ishumi elinesithandathu uchaza umsebenzi woMoya oyiNgcwele ekugwebeleni “isono;” kwaba kungenxa yokuba “abangakholwayo.” Ngamnye wemifuziselo esandul’ ukuyikhankanya umele ukuphoxeka kokuqala, yaye ngamnye kwimbali yabo unika ubungqina bokuba ukuphoxeka kwabangelwa sisono sokungakholwa into eyayisele ityhilwe kubo ngaphambili. Inyathelo lokuqala kukugwetywa kwesono. Inyathelo lokuqala luyileta yokuqala yoonobumba besiHebhere.

Uphawu lwesibini lwembali efihlakeleyo bubulungisa, apho ukubonakaliswa kwamandla kaThixo kubonakaliswa ebulungiseni babo bathwele umyalezo weSikhalo Sasezinzulwini Zobusuku. Babonakalisa ubulungisa bukaThixo ekupheleni kwexesha lokulibaziseka, kuba uYohane ishumi elinesithandathu uthi uKristu waya kuYise, baza abaphindi bambona uKristu. UKristu wayelibazisekile ngaphambi kokubonakaliswa kobulungisa. KumaMillerite, xa uKristu wasisusa isandla saKhe, impazamo yaqondwa. Emva koko umxholo womyalezo owawulungisiwe wavelisa iindidi ezimbini zabakhonzi. Enye indidi yabonakalisa ubulungisa, kuba yayineoli, yaye enye indidi yabonakalisa imvukelo emelwe ngunobumba weshumi elinesithathu wealfabhethi yesiHebhere.

“Abo bathanjisiweyo abemi ngaseNkosini yomhlaba wonke, banesikhundla esakha sanikwa uSathana njengokerubhi ogqumayo. Ngezidalwa ezingcwele ezingqongileyo itrone yakhe, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo agcina ngalo izibane zamakholwa zondliwa, ukuze zingadanyazeli zize zicime. Ukuba bekungengakuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeya kuba nolawulo olupheleleyo phezu kwabantu.

“UThixo uyahlaziswa xa singazamkeli izaziso asithumela zona. Ngaloo ndlela siyala ioli yegolide angathanda ukuyigalela emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa kuya kuza ubizo oluthi, ‘Yabonani, umyeni uyeza; phumani niye kumkhawulela,’ abo bangayamkelanga ioli engcwele, abo bangalondolokanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abakakulungeli ukuhlangabeza iNkosi yabo. Abanawo, kubo ngokwabo, amandla okufumana ioli, yaye ubomi babo buyonakala. Kodwa ke ukuba uMoya oyiNgcwele kaThixo ucelwa, ukuba sicenga, njengoko wenzayo uMoses, sisithi, ‘Ndibonise uzuko lwakho,’ uthando lukaThixo luya kuthululwa ngokubanzi ezintliziyweni zethu. Ngemibhobho yegolide, ioli yegolide iya kudluliselwa kuthi. ‘Akungamandla, kungengagunya, kodwa kungoMoya wam, utsho uYehova wemikhosi.’ Ngokwamkela imitha eqaqambileyo yeLanga lobuLungisa, abantwana bakaThixo bakhanya njengezikhanyiso ehlabathini.” Review and Herald, Julayi 20, 1897.

Qaphelani ukuba abo bamkelayo umyalezo weSikhalo Sasezinzulwini Zobusuku baye bafanekiselwa nguMoses emqolombeni waseHorebhe, ecela kuThixo ukuba ambonise uzuko lwaKhe. Ezo ziqela zibini zazisele ziwugqibile umlinganiswa wazo ngaphambi kweSikhalo Sasezinzulwini Zobusuku, ngexesha lokulibaziseka.

“Ngoku siphila kwixesha eliyingozi kakhulu, yaye akukho namnye kuthi omele acothe ekufuneni ukulungiselelwa ukuza kukaKristu. Makungabikho namnye olandela umzekelo weentombi ezizizidenge, acinge ukuba kuya kukhuseleka ukulinda de kufike intlekele ngaphambi kokuba azuze ukulungiselelwa kwesimilo ukuze ame ngelo xesha. Kuya kuba sekwedlule ixesha ukufuna ubulungisa bukaKristu xa iindwendwe zibizelwa ngaphakathi zize zihlolwe. Ngoku lixesha lokwambatha ubulungisa bukaKristu,—ingubo yomtshato eya kukulungisela ukungena kwisidlo somtshato seMvana. Kulo mzekeliso, iintombi ezizizidenge zimelwe njengabacela ioli, zize zingayifumani xa ziyicela. Oku kufuzisela abo bangazilungisanga ngokuphuhlisa isimilo esiya kubenza bakwazi ukuma ngexesha lentlekele.”

The Youth's Instructor, January 16, 1896.

Ekukhaleni kobusuku olunzulu elinye iqela lalinayo ioli eyayiyimfuneko, kanti elinye lalingenayo. Inyathelo lesibini kukubonakaliswa ekupheleni kwexesha lokulibaziseka kobulungisa okanye kokungabi nabulungisa “ngokuba” umyeni womtshato waya “ku”Yise, “kananjalo anisandiboni.” Inyathelo lesibini yileta yeshumi elinesithathu yealfabhethi yesiHebhere. Inyathelo lesithathu kwimbali efihlakeleyo ngumgwebo nokudana okukhulu, kunye neleta yokugqibela yealfabhethi.

Imbali efihlakeleyo engaphakathi kwiindudumo ezisixhenxe iyangqinwa ligama elithi “inyaniso,” kukudana kwasekuqaleni okuchonga ukudana kokugqibela, nangengelosi efika nomyalezo ekuqaleni nasekupheleni. Loo mbali ifihlakeleyo iya kuqondwa kuphela ngabo bamkele imithetho yokufunda iBhayibhile enikwe ligunya eliphezulu kunawo onke. Imithetho kaMiller ekuqaleni, neProphetic Keys ekupheleni.

Ngembali yeendudumo ezisixhenxe, njengoko sisandul' ukuyibeka, kukho ugxininiso olufanele ukuphindwa nokukhunjulwa. Ukudana kokuqala kuwo wonke umgca wenguquko kukungahoyi inyaniso eyayisele imiselwe ngaphambili. UMoses walibala ukolusa unyana wakhe, nangona yayiyeyona mfuziselo yoMnqophiso kanye eyayichongwa sisiprofeto sika-Abraham. UUza walibala ukuba ngababingeleli kuphela ababenokuvumelekile ukuchukumisa ityeya. UMariya noElizabeth banika ubungqina kwibali likaLazaro bokuba babesazi kwangaphambili ngamandla ovuko lukaKristu. Xa itshathi ka-1843 yaveliswayo iinkokeli (uxinzelelo loontanga) zaxhomekeka kuTata uMiller ukuba angayihoyi into awayesoloko eyitsho ngonyaka ka-1843. Zanyanzelisa ukuba atshintshe ubungqina bakhe obumisiweyo obabunika indawo yokungqengqa ukuya kumhla ka-1843 njengoko yayisisiprofeto sabo sokuzaliseka kweentsuku ezingamawaka amabini anamakhulu amathathu. Ubungqina bukaMiller buchaza ukuba uxinzelelo loontanga olwaluziswe zezinye iinkokeli kuloo ntshukumo lwamkhokelela ekubeni alahle ukuchongwa kwakhe okungacacanga komhla wokuzaliseka kwesiprofeto aze athethe ngokuthe ngqo ukuba sasiya kuzaliseka ngo-1843.

Ngokuphathelele i-Future for America, sasiyazi ukuba kwakungasoze kubekho omnye umyalezo “oxhonywe phezu kwexesha.” I-Future for America yayiphindaphinde ifundisa loo nyaniso kuyo yonke imbali yalo mbutho. Ukuphoxeka kokuqala kusoloko kusekelwe ekungahoyweni kwenyaniso esele imiselwe yokuvavanywa. Kwakukungahoyi okuyisono kwenyaniso, kodwa okubaluleke ngakumbi yayikungahoyi okuyisono komgaqo oyintloko kaWilliam Miller, owawuchongwe ngokukodwa njengophela ngowe-1844.

Yaye ingelosi endayibonayo imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, Yafunga lowo uphilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi ixesha alisayi kuba sabakho. IsiTyhilelo 10:5, 6.

Ingelosi eyema phezu komhlaba nolwandle ngokukaDade White “yayingengomnye umntu ngaphandle kukaYesu Kristu.” I-Future for America ayiwuthobelanga umyalelo othe ngqo ovela kuYesu Kristu! Mna ngokwam, ndidibene nabantu abambalwa kuphela endandinxulumene nabo ngaphambi koJulayi 18, 2020. Ngabantu ababini kuphela phakathi kwabo bambalwa, yaye omnye

kwabo babini ngoku ulele kuYesu, endiye ndafunda nabo ndaza ndavavanya oko kwakusiza kuvela eLizwini likaThixo ngokuphathelele kumava kaJulayi 18, 2020. Kodwa ngokusekelwe kwimbali yamaMillerite, engukuqala kwento esisiphelo sayo thina, ndiqinisekile ukuba kusekho abo babekulo mbutho ngelo xesha, abasavelisa ukusetyenziswa kwesiprofeto “okuxhonywe phezu kwexesha.” Akukho nto intsha phantsi kwelanga.

Ixesha lincinci kakhulu ukuba kuqhutyekwe nolo hlobo lochulumanco lwesiprofeto, kodwa elowo makaqiniseke ngokupheleleyo engqondweni yakhe. Kwaye ngamnye kumadoda athabatha indawo kwicala elisadlala ngexesha—loo Future for America iyakugatya konke oko kusetyenziswa, kuba azinto zingaphantsi kokulahlekiswa kukaSathana.

Umgca wangaphakathi ofihlakeleyo wesiprofeto phakathi kweempawu zendlela ezine ezenza iindudumo ezisixhenxe yiyo ngoku etyhilwayo yiNgonyama yesizwe sakwaYuda. Eli nqaku libe nje luphengululo lwento esiyithethileyo malunga negama lesiHebhere elithi “*‘emet*” eliguqulelwa ngokuthi yinyaniso. Alikhange lichukumise konke esakhe sabelana ngako ngaphambili, kodwa injongo yolu phengululo kukubonisa ukuba uYohane isahluko seshumi elinesithandathu indinyana yesibhozo uyavumelana ngokupheleleyo nomzekelo wesiprofeto esiwuphakamisayo ngomgca wangaphakathi ofihlakeleyo wesiprofeto phakathi kweendudumo ezisixhenxe.

Kusekho ukuhlola okuncinane okusemfuneko okusaseleyo ngaphambi kokuba sifikelele kwisigqibo esiya kusisingatha kwinqaku elilandelayo.

Musa ukuwatywina amazwi esiprofeto sale ncwadi, kuba ixesha likufuphi; lowo ungongendawo, makabe ngongendawo kuse; nalowo ungcolileyo, makabe ngongcolileyo kuse; nalowo ulilungisa, makabe lilungisa kuse; nalowo ungcwele, makabe ngcwele kuse. Yaye, yabona, ndiza kamsinya; nomvuzo wam unam, ukuba ndibuyisele wonke umntu ngokomsebenzi wakhe. NdinguAlfa noOmega, isiqalo nesiphelo, owokuqala nowokugqibela. ISityhilelo 22:10–13.