

Incwadi KaDaniyeli - Inombolo Amathathu Nanhlanu

*Kwembulwa Uhlaka Lwesiprofetho: Ukuqonda KukaWilliam Miller Namandla
Amathathu Alethela Incithakalo Aholela e-Armagedoni*

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“Ngesikhathi sokuphela,” ngo-1798, incwadi kaDaniyeli, futhi ngokukhethekile umbono owamelelwa nguMfula i-Ulai, yavulwa uphawu. Lowo mbono wamemezela ukuqala kokwahlulela okuphenyayo ngo-Okthoba 22, 1844. Ivesi elaba yisisekelo salelo qiniso nguDaniyeli isahluko sesishiyagalombili, nevesi leshumi nane. UWilliam Miller, isithunywa esakhethwa ukuba siqaphele ukuvulwa kophawu komyalezo, akazange aqonde ngokuphelele wonke amaqiniso ahlobene nalowo mbono, kodwa wawufeza umsebenzi ayewuphiwe.

Njengoba uMiller eqala ukufunda kwakhe izwi lesiprofetho, waqala ukuqonda imithetho ethile yokuhunyushwa kwesiprofetho eyabonwa futhi yamiswa ngaphakathi kweBhayibheli. Leyo mithetho yagcina ihlelwe futhi yaziwa ngokuthi yiMithetho KaWilliam Miller Yokuhumusha. Leyo mithetho iqinisekiswa ngokuphefumulelwa futhi iboniswa njengemithetho ezosetshenziswa yilabo abamemezela ukuqala kokwahlulela kokugcina ngesikhathi somthetho weSonto. UMiller wafakaza ngokuthi waqala ukufunda iBhayibheli ekuqaleni kweBhayibheli futhi waqhubeka kuphela njengoba ayeqonda ayekucabangela ngaleso sikhathi. Ngaleyo ndlela kulula ukubona ukuthi isiprofetho sokuqala sesikhathi uMiller asiqaphela, esasihlobene nomlayezo ayefanele ukuwukhomba njengogcwaliseka ngo-1844, kwakuyilezi “zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Ugqozi lusitshela ukuthi ingelosi uGabriyeli, kanye nezinye izingelosi ezingwele, waqondisa ingqondo kaMiller, njengoba nje uGabriyeli wayeqondise izingqondo zikaDaniyeli, zikaJohane umambuli, nezabo bonke abaprofethi beBhayibheli, ngokuba uGabriyeli wayenikwe umsebenzi uSathane awulahla. Umsebenzi kaGabriyeli wawufanekiselwa egameni lokuqala likaSathane, uLusifa, elisho ukuthi umthwali wokukhanya. UGabriyeli waletha ukukhanya kwesiprofetho kuMiller, futhi ngokulalela kwakhe lokho kukhanya wethula isigijimi esasimemezela ukuvulwa kokwahlulela okuphenyayo ngo-Okthoba 22, 1844.

Ukubheka emuva kunika labo abafisa ukuqonda umsebenzi kaWilliam Miller amandla okubona ukuthi wanikwa ukuqonda okuthile ezwini lesiprofetho okwaba izihluthulelo zomsebenzi wakhe wokuhlanganisa isigijimi sokwahlulela okusondelayo. Esinye salezo zihluthulelo kwakuwukuqaphela kwakhe ukuthi usuku lwalumelela unyaka ekusetshenzisweni kwesiprofetho. Esinye kwakuyisakhiwo sesiprofetho asisebenzisa ukubeka nokuhlela imigqa yesiprofetho ayeyitholile. Leso sakhiwo sasimiswe phezu kwamandla amabili kaSathane aletha incithakalo kubantu bakaNkulunkulu nasendlini engcwele kaNkulunkulu. Konke ukutholakala kukaMiller kwabekwa phezu kwaleso sakhiwo sesiprofetho esasimelela umlando wobuqaba olandelwa

ubuPapa, okwathi ngokulandelana kwakho kwanyathela phansi kokubili indlu engcwele kaNkulunkulu nabantu bakaNkulunkulu kusukela esikhathini sika-Israyeli wasendulo kuze kube ukuBuya Kwesibili kukaKristu.

Lolo hlelo lwesiprofetho lwamvumela ukuba ahlonze ngokunembile lonke iqiniso elalidingeka ukuze kumiswe u-Okthoba 22, 1844, njengokuvulwa kokwahlulela. Kodwa lelo qiniso lalilinganiselwe, ngoba wayengakwazi ukubona amandla esithathu okushushisa alandela ubuqaba nobupapa emlandweni wesiprofetho. Kwakungadingekile ukuba alibone lelo qiniso, ngoba umsebenzi wakhe wawungowokumemezela u-Okthoba 22, 1844, futhi ukukhanya kwamandla esithathu okushushisa kwakuyokwambulwa emva kwalolo suku.

Mayelana nokuhlanganisa ukuqonda kwakhe kwesiprofetho phezu kwesakhiwo samandla amabili achithayo eRoma yobuqaba, alandelwa yiRoma yobupapa, kwakukhona nokuqonda kwakhe ukuthi igama elihunyushwe ngokuthi “okuqhubekayo,” encwadini kaDaniyeli, laliyisibonakaliso sobuqaba, kanye/noma, iRoma yobuqaba. Igama elithi “tamid” elihunyushwe ngokuthi “okuqhubekayo” lisetshenziswe nguDaniyeli izikhathi ezinhlanu. Lihlale lisetshenziswa lihambisana nesibonakaliso uMiller akuqonda ngokufanele njengelimele ubupapa. Isibonakaliso sobupapa esivela njalo sihambisana nokuthi “okuqhubekayo,” simelwe ngezibonakaliso ezimbili. Noma kunjalo, lezo zibonakaliso ezimbili zamandla obupapa zombili zikhomba ubupapa, kodwa nokho, lapho uDaniyeli esebenzisa igama elithi “tamid” elihunyushwe ngokuthi “okuqhubekayo,” lalihlale lisetshenziswa kanye nangaphambi kwesibonakaliso sobupapa. Ukuqonda kukaMiller ukuthi “okuqhubekayo,” encwadini kaDaniyeli, kwaba yisisekelo sesakhiwo asibona esasakhelwe phezu kwamandla amabili achithayo obuqaba obulandelwa ubupapa. Ukuchaza kukaMiller “okuqhubekayo,” njengobuqaba encwadini kaDaniyeli kwakumiselwe ukuba kube yimpikiswano enkulu phakathi kobu-Adventist, kuqala esizukulwaneni sesibili sobu-Adventist, esaqala ngowe-1888.

Iqiniso lokuqala lesiprofetho uMiller alithola elaliyisici sokuqondwa kuka-Okthoba 22, 1844, kwakuyilelo elithi “izikhathi eziyisikhombisa,” likaLevitikusi amashumi amabili nesithupha, futhi laliyilo iqiniso lokuqala elalimiswe nguMiller elenqatshwa ngo-1863. Lokho kwenqatshwa kwaqala isizukulwane sokuqala sobu-Adventist, ngesikhathi beqala ukuzulazula ehlane laseLawodikeya. Isizukulwane sesibili saqala eNgqungqutheleni Jikelele yaseMinneapolis ngo-1888, futhi emuva kokuhlubuka okwenzeka lapho, umsebenzi kaSathane wokwenqaba ukukhonjwa nguMiller “kokwansuku zonke” njengobuhedeni waqala ngo-1901. Ukuqondwa okuyikho “kokwansuku zonke” akuzange kubekwe eceleni ngokuphelele kwaze kwaba ngemva kokufa komprofethikazi, owayekhombisile ukuthi umbono owawuphakanyiswa uphikisana nombono oqondile kaMiller “wokwansuku zonke,” wawethulwe “yizingelosi ezaxoshwa ezulwini.” Ukwenqatshwa okuphelele kwenzeka esizukulwaneni sesithathu cishe ngo-1931. Isizukulwane sesithathu sase siqalile ngokushicilelwa kwencwadi ka-W. W. Prescott, enesihloko esithi, *The Doctrine of Christ*, ngemva nje kweNgqungquthela yeBhayibheli ka-1919. Ngo-1919, isizukulwane sesithathu saqala futhi saqhubeka kwaze kwaba ukushicilelwa kwencwadi ethi, *Questions on Doctrine* ngo-1957.

Emva kokuba umsebenzi kaMiller usumiswe futhi wenziwa wacaca ematafuleni amabili kaHabakuki (amashadi abaphayona ka-1843 no-1850), iNkosi yase iqala ukuveza iqiniso lokuthi kwakukhona omunye, owesithathu, umbuso obhubhisayo owawuzolandela ubuqaba nobupapa, nowawuyophinde ushushise abantu bakaNkulunkulu.

“Ngobuqaba, bese kuthi-ke nangobupapa, uSathane wasebenzisa amandla akhe emakhulwini amaningi eminyaka ngomzamo wokwesula emhlabeni ofakazi bakaNkulunkulu abathembekileyo. Abaqaba namapapa baqhutshwa ngumoya ofanayo kadrako. Bahluka kuphela ngokuthi ubuPapa, buzenzisa ngokukhonza uNkulunkulu, babuyisitha esiyingozi kakhulu nesinesihluku esikhulu. Ngesikhungo sobuRoma, uSathane wathumba izwe. Ibandla likaNkulunkulu elizibiza ngokuthi ngelakhe lakhukhulekwa langena ezinhlwini zalokho kukhohliswa, futhi iminyaka engaphezu kwenkulungwane abantu bakaNkulunkulu bahlupheka ngaphansi kolaka lukadrako. Kwathi lapho ubuPapa, sebuphucwe amandla abo, buphoqwa ukuba buyeke ukushushisa, uJohane wabona omunye umbuso omusha ukhuphuka ukuze uvakalise izwi likadrako, futhi uqhubekisele phambili lowo msebenzi ofanayo onesihluku nowokuhlambalaza. Lo mbuso, ongowokugcina oyakulwa nebandla nomthetho kaNkulunkulu, wafanekiselwa yisilo esinezimpondo ezinjengezewundlu. Izilo ezandulela lona zazivela olwandle, kodwa lona laphuma emhlabeni, okwakumelela ukuvela ngokuthula kwesizwe esifanekiselwa yilo. “Izimpondo ezimbili ezinjengezewundlu” zimelela kahle isimilo soHulumeni wase-United States, njengoba sivezwe ezimisweni zawo ezimbili eziyisisekelo, ubuRiphabhulikhi nobuProthestani. Lezi zimiso ziyimfihlo yamandla ethu nenhlalakahle yethu njengesizwe. Labo abaqala ukuthola isiphaphelo ogwini lwaseMelika bajabula ngokuthi bafinyelele ezweni elikhululekile ezimangalweni ezizidlayo zobupapa nasekubuseni ngonya kombuso wobukhosi. Bazimisela ukumisa uhulumeni phezu kwesisekelo esibanzi senkululeko yomphakathi neyenkololo.” Signs of the Times, November 1, 1899.

UMiller wayengakwazi ukubona amandla esithathu okushushisa, futhi ngenxa yaleso sizathu isakhiwo sakhe sasingenakuphelela, nakuba sasifaneleke ngokuphelele ukugcwalisa umsebenzi wakhe. USister White uveza ukuthi uMiller wayeyisithunywa esikhethwe uNkulunkulu, ukuthi emsebenzini wakhe wayefanekiswe ngu-Eliya noJohane uMbhapathizi, nasekubizelweni kwakhe kulowo msebenzi ngu-Elisha, nasekufeni kwakhe nguMose. Bambilwa emlandweni ongcewele abaye bavusa ukuphawula okukhomba ukuthi izingelosi zilindile ngasethuneni ukuze zibavuse, kodwa lokhu kuyikho ukuphawula okuphatelene noMiller. Iqiniso lokuthi umsebenzi wakhe wawulinganiselwe umlando lapho avuselwa khona alisona isitatimende esidelela uMiller, kodwa limane liyisidingo okufanele siqashelwe, uma umsebenzi wakhe uzocatshangelwa ekukhanyeni kweqiniso kweZwi likaNkulunkulu lesiprofetho.

UMiller wanikwa isiqondiso esiqondile, esengelosi, esamvumela ukuba akhe uhlaka lwesiprofetho olwalusekelwe emandleni amabili okuchitha incithakalo obuhedeni obalandelwa ubupapa. Ngenxa yalesi sizathu, iziprofetho ezaziveza umlando odlulela ngalé kokuchithwa kwencithakalo okwenziwa yilawo mandla amabili aziqondwanga kahle nguMiller. Nokho akukho nokukodwa kwalokho kungaqondi kahle okwafinyelela ematafuleni amabili angcewele kaHabakuki, lapho izisekelo ezamiswa ngomsebenzi kaMiller zavezwa khona ngomfanekiso osobala. Yingakho ugqozi lwakwazi ukubhala ngechart ka-1843 ukuthi yayiqondiswe yisandla seNkosi.

“INkosi yangibonisa ukuthi ishadi lika-1843 laqondiswa yisandla sayo, nokuthi akukho ngxenye yalo okwakufanele iguqulwe; ukuthi izinombolo zazingengoba yayifuna zona. Nokuthi isandla sayo sasiphezu kwalo futhi safihla iphutha kwezinye zezinombolo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla sayo.

“Ngase ngibona maqondana nelo elithi ‘Daily,’ ukuthi igama elithi ‘umhlatshele’ lafakwa ukuhlakanipha komuntu, futhi alingelona elombhalo; nokuthi iNkosi yanikeza umbono oqondile ngalo kulabo abamemeza umlayezo wehora lokwahlulela. Lapho ubunye bukhona, ngaphambi kuka-1844, cishe bonke babevumelene embonweni oqondile we-‘Daily;’ kodwa selokhu kwaba ngu-1844, ekudidekeni, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.” Review and Herald, November 1, 1850.

Amaqiniso aqoqwa nguMiller ngaphansi kokuqondiswa yizingelosi ayeqondiswa yiNkosi, futhi ngaphakathi kokugunyazwa kweshadi lika-1843, ugqozi lwahlanganisa ukuthi ukuqonda kukaMiller kokuthi “okwemihla ngemihla” kwakumele ubuhedeni kwakulungile. Izikhathi ezinhlanu igama lesiHeberu elithi “tamid,” elihunyushwa ngokuthi “okwemihla ngemihla,” livela encwadini kaDaniyeli, futhi ngaso sonke isikhathi limelela ubudlelwane phakathi kwamandla amabili okubhubhisa, ubuhedeni obulandelwa ubupapa.

Ukuqonda kukaMiller “okuqhubekayo,” njengophawu lobuqaba, kwakubaluleke ngokuphelele ohlakeni lwesiprofetho alusebenzisa, ngoba ubudlelwano obulandelayo bobuqaba obulandelwa ubuPapa baba yindawo yakhe yokubhekisela ekuhleleni zonke iziprofetho aholelwa ukuba aziqonde.

“Ngesikhathi sokuphela,” ngo-1798, incwadi kaDaniyeli yavulwa uphawu lwayo, futhi indima eyinhloko eyayiyileyo uDade White ayichaza ngokuthi “insika emaphakathi” kanye “nesisekelo” senhlangano ye-adventi, kwakunguDaniyeli isahluko sesishiyagalombili, nevesi leshumi nane.

“Umbhalo owawungaphezu kwayo yonke eminye uyisisekelo kanye nensika emaphakathi yokholo lwama-Adventi wawuyilesi simemezelo esithi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa.’ [Daniyeli 8:14.]” The Great Controversy, 409.

Ivesi leshumi nane liyimpendulo levesi leshumi nantathu, futhi leyo mpendulo ayinangqondo ngaphandle komongo wombuzo.

Ngase ngizwa omunye ongcwele ekhuluma, kwase kuthi omunye ongcwele kulowo othile ongcwele owakhulumayo, Kuyakuba kuze kube nini umbono mayelana nomhlatshele wemihla ngemihla, nesiphambeko sokuchitha, ukuze kokubili indawo engcwele nebutho kunikelwe ukuba kunyathelwe ngezinyawo na? Wasesethi kimi, Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa. Daniyeli 8:13, 14.

Lawa mavesi amabili awuphawu lokwanda kolwazi okwavezwa lapho incwadi kaDaniyeli ivulwa uphawu “ngesikhathi sokuphela,” ngo-1798. Ivesi leshumi nantathu lichaza imibuso emibili eyenza incithakalo uMiller akha phezu kwayo umfanekiso wakhe wesiprofetho. UMiller wabona

“okuqhubekayo,” evesini leshumi nantathu, njengobuhedeni, futhi “isiphambeko sencithakalo” njengobupapa. Kubalulekile ukuqaphela ukuthi umfanekiso wesiprofetho izingelosi ezaholela uMiller ukuba awuqaphele, uchazwe kula mavesi amabili amele ukwanda kolwazi okwafika emlandweni ngo-1798. Nokho uMiller akazange anikwe ukubona amandla alandelayo ayeyovela enkundleni yesiprofetho futhi ashushise abantu bakaNkulunkulu.

“Ngabona ukuthi isilo esinezimpondo ezimbili sasinomlomo kadrako, nokuthi amandla aso ayesekhanda laso, nokuthi isimemezelo sasiyophuma emlonyeni waso. Ngase ngibona uNina Wezifebe; ukuthi unina wayengewona amadodakazi, kodwa ehlukile futhi ehlukenisiwe kuwo. Ube nosuku lwakhe, futhi selwedlule, futhi amadodakazi akhe, amaqembu obuProthestani, ayelandelayo ukuvela esiteji futhi enze lowo mqondo ofanayo lowo unina ayenawo lapho ehlupha abangcwele. Ngabona ukuthi njengoba unina ubulokhu encipha ngamandla, amadodakazi abelokhu ekhula, futhi maduze nje ayosebenzisa amandla ake asetshenziswa ngunina.” Spalding and Magan, 1.

Ukungakwazi kukaMiller ukubona umbuso wesithathu kwamphoqela ukuba afinyelele eziphethweni ezazivele zingalungile. UMiller wakhomba isilo sasolwandle sesAmbulo 13 njengeRoma yobuhedeni, nesilo somhlaba njengeRoma yobupapa. Ukusebenzisa kwakhe isAmbulo isahluko 17 nakho kwakunamaphutha ngenxa yokungakwazi kwakhe ukubona umlando wesiprofetho owawelula wedlule embusweni wesibili owawenza incithakalo wobupapa. Ngenxa yalesi sizathu, lapho uMiller ekhomba umbuso wamaRoma esiprofethweni sikaDaniyeli, wawuphatha njengombuso owodwa owafika ngezigaba ezimbili. Lokho kwakuyisicelo esiqondile futhi kuseyiso, kodwa kwamvimbela ekuqondeni imibuso yesiprofetho seBhayibheli njengento efinyelela ngale kombuso wesine omelelwa yiRoma. Wabona futhi wakhomba ukuthi umbuso wesine waseRoma wawunezigaba ezimbili, omelelwa njengeRoma yobuhedeni neRoma yobupapa, kodwa akakwazanga ukubona ukuthi iRoma yobupapa yayiphinde ibe ngumbuso wesihlanu, owawuzolandelwa ngumbuso wesithupha.

Esahlukweni sesibili sikaDaniyeli, amaMillerite ahlanganisa izingxenye zombuso wesihlanu wesiprofetho seBhayibheli nombuso wesine. Ezingeni eliyisisekelo ukusetshenziswa kwawo kwakulungile, kodwa kwakungaphelele, ngoba ukubhekisela kokuqala emibusweni yesiprofetho seBhayibheli kumelwe kuvumelane nokubhekisela kokugcina emibusweni yesiprofetho seBhayibheli, ngoba uJesu, njengo-Alfa no-Omega, njalo ufanekisa ukuphela ngesiqalo. Ukungakwazi ukubona umehluko phakathi kwemibuso emibili elandelayo kwenza kwangabi yinto engenzeka kuMiller ukuba aqaphele ukuthi isAmbulo isahluko seshumi nambili sikhomba ubuqaba (udrako), nokuthi isilo sasolwandle sesAmbulo isahluko seshumi nantathu siyipapalizimu (isilo), kanti isilo somhlaba sesAmbulo isahluko seshumi nantathu siyubuProthestani obuhlubukile (umprofethi wamanga).

UMiller akazange akwazi ukubona udrako, isilo, nomprofethi wamanga njengemibuso emithathu elandelayo ezahlukweni zeshumi nambili neshumi nantathu zeSambulo, ngalokho waphoqeleka, ngokomqondo wakhe wesiprofetho, ukuba acabange ukuthi lezo zahluko ezimbili zazingeyona imidwebo elandelayo yamandla amathathu aholela izwe e-Armagedoni. Ukukhanya uMiller akunikwa kwakuwukukhanya okuphelele kwesizukulwane sakhe, futhi isizukulwane sakhe

savivinywa ngalokho kukhanya.

Ukukhanya kwamandla amathathu achithayo (udrako, isilo, nomprofethi wamanga), kwanikezwa i-Future for America “ngesikhathi sokuphela,” ngowe-1989. Isiqephu sikaDaniyeli esavulwa uphawu ngokuwa kweSoviet Union ekugcwalisekeni kukaDaniyeli isahluko seshumi nanye, nevesi lamashumi amane, sasiyikukhanya kwengelosi yesithathu, kanti uMiller wayenikezwe ukukhanya kwengelosi yokuqala. Amavesi ayisithupha okugcina kaDaniyeli 11, abonakala eyisisekelo nenduku emaphakathi yomnyakazo we-Future for America, futhi ivesi lamashumi amane, lesahluko seshumi nanye sikaDaniyeli, lifingqa lokho kukhanya, njengoba nje amavesi eshumi nantathu neshumi nane, esahluko sesishiyagalombili sikaDaniyeli, ayefingqa ukukhanya okwavulwa uphawu emnyakazweni wamaMillerite.

“Nangesikhathi sokuphela inkosi yaseningizimu iyakumgudla; inkosi yasenyakatho ifike phezu kwakhe njengesivunguvungu, inezinqola zempi, nabagibeli bamahhashi, nemikhumbi eminingi; iyakungena emazweni, ikhukhule, idlule.” Daniyeli 11:40.

Ivesi likhomba impi eyaqala “ngesikhathi sokuphela” ngo-1798, phakathi kwenkosi yaseningizimu nenkosi yasenyakatho. Inkosi yaseningizimu yayimele iFrance engakholelwa ebukhoneni bukaNkulunkulu, eyaletha inxeba elibulalayo kubupapa ngalowo nyaka uqobo. Ubupapa bumelelwa lapho njengenkosi yasenyakatho. Ngokwesiprofetho, iFrance ngo-1798 yayiyingxenye eyodwa kweyishumi yemibuso eyishumi yesahluko sesikhombisa sikaDaniyeli. Leyo mibuso eyishumi imele iRoma yamaqaba, futhi iRoma yamaqaba imele udrako. Ubupapa (inkosi yasenyakatho) bumele isilo. Ivesi likhomba ukuthi inkosi yasenyakatho (ubupapa), eyayiphiwe inxeba layo elibulalayo ekuqaleni kwevesi, ekugcineni yayizoziphindiselela enkosini yaseningizimu (inkosi yokungakholelwa ebukhoneni bukaNkulunkulu). Ngenkathi ubupapa sebuziphindiselela, inkosi yokungakholelwa ebukhoneni bukaNkulunkulu yayisusukile esizweni saseFrance yaya ehlanganweni yeSoviet Union. IFrance yayiyisizwe esisodwa, nokho ngenkathi ubupapa buziphindiselela enkosini yaseningizimu evesini, inkosi yaseningizimu yakhonjwa ngokuthi “amazwe,” njengoba kwakunjalo nangeSoviet Union yangaphambili.

Lapho inkosi yasenyakatho (ubupapa) isiphindiselela, yafika “ngezinqola,” “nabagibeli bamahhashi” kanye “nemikhumbi eminingi.” Izingqola nabagibeli bamahhashi bayizimpawu zamandla ezempi, kanti imikhumbi iyizimpawu zamandla omnotho. Umbuso owakha umfelandawonye ongcwele nofana nengcwele nobupapa ngenjongo yokwehlisa iSoviet Union kwakuyi-United States, futhi amandla amabili e-United States eSambulweni isahluko seshumi nantathu aboniswa njengamandla ayo okuphoqa umhlaba ukuba wamukele uphawu lwegunya lobupapa ngamandla ezikhali nangomnotho. Abantu bayonqatshelwa ukuthenga noma ukuthengisa ngaphandle kwalolo phawu, bese kuthi ngaphezu kwalokho, ngaphandle kwalolo phawu, abantu bayobulawa.

Ivesi yamashumi amane ikhomba ngokuqondile udrako (inkosi yaseningizimu), isilo (ubupapa) nomprofethi wamanga (i-United States). Ivesi eliyisisekelo “lesikhathi sokuphela” ngo-1989 likhomba imibuso emithathu eyincithakalo eholela umhlaba e-Armagedoni, njengoba nje amavesi ayisisekelo ehlangano yamaMillerite akhomba imibuso emibili eyincithakalo yobuqaba elandelwa ubupapa.

Ivesi iqala ngempi phakathi kwenkosi yaseningizimu nenkosi yasenyakatho. Ekuqaleni kwevesi (1798), inkosi yaseningizimu iyanqoba, kodwa ngaphakathi kwevesi inkosi yasenyakatho iyaziphindiselela futhi inqobe inkosi yaseningizimu. Ukuqala kwevesi kuphawula impi phakathi kwenkosi yasenyakatho nenkosi yaseningizimu, futhi ekupheleni komlayezo oqukethwe kuleli vesi kuboniswa yona leyo mpi efanayo phakathi kwamakhosi asenyakatho naseningizimu, kodwa ngemiphumela ephambene. Ukuqala kwaphawula “isikhathi sokuphela” ngo-1798, futhi impi yokuphela iphawula “isikhathi sokuphela” ngo-1989. Ivesi liqukethe ngaphakathi kobufakazi balo obulotshiwe uphawu luka-Alfa no-Omega, isiqalo nesiphetho.

Umlando wangempela waleli vesi uyaqhubeka wedlula ukuwa kweSoviet Union ngo-1989, uze uyofika emthethweni weSonto wendima yamashumi amane nanye. Kulo mthetho weSonto inyunyana ephindwe kathathu yeBabiloni yanamuhla ilethwa uchungechunge lwezehlakalo ezishesha kakhulu. Ngakho-ke ivesi lamashumi amane liqala lapho kunikezwa inxeba elibulalayo ngo-1798, futhi isifebe saseTire siyakhohlakala. Umlando omelelwe yileli vesi uphela ngokuphelele emthethweni weSonto wendima yamashumi amane nanye, lapho inxeba elibulalayo liphulukiswa khona futhi isifebe saseTire siyakhunjulwa. Uphawu lwesiqalo nesiphetho alulotshiwe phezu kombhalo otholakala kuleli vesi kuphela, kodwa lusemlondweni ophela omelelwa yileli vesi. Leli vesi lichaza uhlaka lwesiprofetho olungasekelwe nje kuphela ebuhedeni (udrako) nasebupapeni (isilo), kodwa lichaza isakhiwo samandla amathathu achithayo aholala umhlaba e-Armagedoni.

Uhlaka lwesiprofetho lukaMiller lwamemezela ukufika kokwahlulela kukaNkulunkulu okuphenyayo, kanti uhlaka lwesiprofetho lwe-Future for America lumemezela ukufika kokwahlulela kukaNkulunkulu okuyokhipha isinqumo. “Ngesikhathi sokuphela” ngo-1989, kwaqala inqubo yezinyathelo ezintathu yokuvivinya nokuhlaza lapho amavesi ayisithupha okugcina kaDaniyeli ishumi nanye evulwa ngesikhathi sokubhidlika kweSoviet Union. Umehluko wokuthi uMiller wabona ubuqaba nobupapa kuphela, kodwa akabonanga ubuProthestani obuhlubukayo, kufanele uqondwe ukuze kuqondwe kahle umbono woMfula i-Ulai owavulwa ngo-1798.

Sizoqhubeka nalokho kucatshangelwa esihlokweni esilandelayo.

“Asisenaso isikhathi sokulahla. Izikhathi ezinzima ziphambi kwethu. Umhlaba uyanyakaziswa ngumoya wempi. Ngokushesha izigigaba zenkathazo ezakhulunywa kuziprofetho zizokwenzeka. Isiprofetho esisesahlukweni seshumi nanye sikaDaniyeli sesisondele kakhulu ekugcwalisekeni kwaso okupheleleyo. Okuningi komlando osekwenzekile ekugcwalisekeni kwalesi siprofetho kuyophindwa.”

“Evesini lamashumi amathathu kukhulunywa ngamandla athi ‘amavesi 30 kuya kwangama-36 acashuniwe.’”

“Izigcawu ezifana nalezo ezichazwe kula mazwi ziyokwenzeka.” Manuscript Releases, inombolo 13, 394.