

Umlando Ofihlekile Wevesi Lamashumi Amane — Inombolo Yesihlanu

Ukuvuselelwa Kwezigaba Ezine Zokuqala

Jeff Pippenger

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Njengoba sibuyela ekuboneni umlando ofihlekile wevesi lamashumi amane, kubonakala kuwukuhlakanipha ukuthi kuqala sibuyekeze izisekelo zezihloko ezine zokuqala zalolu chungechunge. Esokuqala kwezine zalezi zihloko kulolu chungechunge sethule ukuhunyushwa kwesiprofetho, siveza uKristu njengeNgonyama yesizwe sakwaJuda (kanye no-Alfa no-Omega) ovula izimpawu ezingxenyeni zikaDaniyeli isahluko seshumi nanye ngezikhathi ezibucayi ukuze aqondise umnyakazo wokugcina wokuvuselelwa wabayi-144,000. Sibonisa ukuthi umlando wengelosi yokuqala nowesibili uyahambisana nomlando wombiko wengelosi yesithathu, ngaleyo ndlela sikhomba ukuthi ngo-1989, (eminyakeni eyi-126 emva kokuhlubuka kwama-Adventist kwango-1863), iNgonyama yavula izimpawu zikaDaniyeli 11:40–45. Lawo mavesi avuliwe alandelela inxeba elibulalayo lobupapa lango-1798, ukuphulukiswa kwalo ngobunye obuphindwe kathathu bukadra, besilo, nomprofethi wamanga, okuholela kuze kufike e-Armagedoni “entabeni ekhazimulayo engcwele” yevesi lamashumi amane nanhlano. Njengoba umnyakazo wabayi-144,000 usondela emthethweni weSonto ozayo maduze e-United States, umlando ofihlekile wevesi 40 (osukela ku-1989 kuze kube yilowo mthetho weSonto) waqala ukuvulwa izimpawu zawo ngoJulayi, 2023.

Ethatha ekuphawuleni kuka-Ellen White ukuthi ingxenywe yencwadi kaDaniyeli eyay ingakavulwa, ehlobene nezinsuku zokugcina, ikhiqiza “ukwanda kolwazi” olulungiselela abantu ukuba bame. “Amafutha” aboniswa njengoMoya oNgcwele, imiyalezo yobunkulunkulu, kanye nesimilo emfanekisweni wezintombi eziyishumi. Lokho kuvulwa kwabangela inqubo yokuvivinywa ephindwe kathathu kaDaniyeli 12:10, lapho abaningi “behlanjululwa, benziwe mhlophe, futhi balingwe.” Lo mlando umelela amaphuzu amaningana esiprofetho lapho isiprofetho savulwa khona, kuqalwa ngo-1989, ngoSeptemba 11, 2001, nangoJulayi, 2023. Lokho kuvulwa okuhlukahlukene kumelela isikhathi esisukela ku-1989 kuze kube u-9/11, isikhathi sika-9/11 kuze kube umthetho weSonto ozofika maduzane, kanye nesikhathi sokulibala esisukela kuJulayi 18, 2020 kuze kube nguDisemba 31, 2023 lapho umlayezo weSikhalo Saphakathi Kwamabili uvulwa kancane kancane kuze kube ngumthetho weSonto.

Ukuvuka kwalabo abakhethwayo ukuba babe phakathi kwenkulungwane eyikhulu namashumi amane nane nane ezinkulungwane, okufanekiswa ngamathambo omile kaHezekeli 37 nangofakazi ababili beSambulo isahluko 11 abama lapho begcwaliswa ngoMoya, kufezwa ngokuvulwa kwezimpawu. Uma abantu bakaNkulunkulu behluleka ukuvukela kulokhu “kukhanya okuyigugu” okubonisa izingozi ezinjengamandla obupapa nomthetho weSonto, izimfundiso ezingamanga ziyabahlunga (zihlukanisa amakhoba nokolweni). Izimpawu zangaphambili zesiprofetho ezinjengoMthethosivivinywa kaBlair ka-1888 kanye ne-Patriot Act zikhonjiswa njengezexwayiso

zesiprofetho. Lesi sihloko sikhomba ukuthi yonke imigqa yangaphambili yomlando wesiprofetho emelwe esahlukweni 11 sikaDaniyeli iyaphindwa emavesini 40-45. Lesi sihloko sikhomba ukuthi umfanekiso wesilo uqale ukwakheka e-United States bese kamuva emhlabeni, njengoba kufanekiswa ngu-321 nomthetho wokuqala weSonto, kulandelwe umfanekiso wesilo womhlaba wonke ofanekiswa ngu-538 lapho uMikayeli esukuma khona nokuphela kwesikhathi somusa.

Eyesibili ezihlokweni ezine ziqhubekisela phambili uhlaka lwesiprofetho ngokukhomba i-Patriot Act ka-2001 njengokuthi i-United States “ikhuluma” ekugwalisekeni kweSambulo 13:11. I-Patriot Act yaba eyokuqala kwezintathu zokwenqatshwa komthethosisekelo ezihambisana nezimpawu ezintathu zokuqala kombuso wesithupha wesiprofetho seBhayibheli; i-Declaration of Independence ka-1776, uMthethosisekelo ka-1789, kanye ne-Alien and Sedition Acts ka-1798. I-Blair Bill ehlulekile ka-1888, okuwumzamo womthetho weSonto lwangeSonto kazwelonke, yahoxiswa ngendlela efana nokuvinjazelwa kukaCestius ngonyaka ka-66; kokubili kuyisifaniso sika-2001, lapho i-Patriot Act yaqala khona isikhathi sokuvivinywa komfanekiso wesilo e-United States. I-Patriot Act ihambisana no-1776, futhi yathatha indawo yomthetho ojwayelekile wesiNgisi othi “umsulwa kuze kube yilapho kutholakala ubufakazi bokuba necala,” yafaka umthetho womphakathi wamaRoma othi “unecala kuze kube yilapho kufakazelwa ukuthi umsulwa.” Isibonakaliso esimaphakathi, esimelwe ngu-1789—amaPelosi Trials aqala ngoJanuwari 2022—sanyathela inqubo efanele yezomthetho kanye nokuvikelwa okuyisisekelo komthetho ngokusebenzisa impi yezomthetho yezepolitiki, imisebenzi ye-false-flag, kanye nokonakala kwezinhlangano zikahulumeni, siphika obala amalungelo ayisisekelo. Lezi zimpawu ezintathu zokukhuluma ku-Patriot Act ka-2001, amaPelosi Trials ka-2022, kanye nomthetho weSonto oluzayo, ziqhubeka ngokwenqatsha zonke izimiso zoMthethosisekelo wase-U.S.

Khona-ke ubuProthestani buhlanganisa izandla nobupapa kanye nokusebenzelana nemimoya kulolo bumbano obuyizingxenye ezintathu; ngaleso sikhathi i-United States ikhuluma njengodrako, ibumbe ngokugcwele umfanekiso wesilo, igwalise indebe yayo yesikhathi somusa, futhi iyeke ukuba ngumbuso wesithupha. Khona-ke ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe. Lokho kukhuluma emthethweni weSonto kufanekiswa ukuqala nomthetho wokuqala weSonto kaConstantine ngo-321, bese ukuphela nomthetho wokugcina weSonto kumelwe ngu-538.

Zonke lezi zehlakalo zifihlwe emlandweni wesiprofetho kaDaniyeli 11:40, ohambisana nomugqa wamaMillerite kanye nomugqa kaKristu kuya esiphambanweni. ISambulo 12:15–16 siveza uMthethosisekelo “njengomhlaba” owake wagwinya uzamcolo wokushushisa kadrako, lowo oyogcina usukhuluma njengodrako emthethweni weSonto osusondele ukufika. Isexwayiso sika-Ellen White ku-Testimonies, umqulu 5 (amakhasi 711 no-451, 452), sokuthi noma yimuphi umthetho wenkolo ovuma ukudedela igunya kupapa, nokuthi umthetho weSonto uyokwembula umoya kadrako, siqinisekisa ukuthi izinyathelo ezintathu zika-1776, 1789, no-1798 ziyizimpawu zendlela ezifanekisela inqubo yokugcina yokuvivinywa enezinyathelo ezintathu ephetha ekuvivinyweni kokugcina, futhi inqubo yokuvivinywa iyona elungiselela abantu bakaNkulunkulu ukuba beme.

Isihloko sesithathu siqhubekisela phambili izixwayiso zika-Ellen White ezise-Testimonies, umqulu 5, amakhasi 451, 452, sigcizelela ukuthi umthetho weSonto ozayo maduze e-United States uphawula umzuzu onqumayo lapho leso sizwe sizihlukanisa ngokuphelele nokulunga, sigcwalisa inyunyana ephindwe kathathu (ubuProthestani bubamba ubuRoma kanye nokusebenzelana nemimoya). I-United States ibe isilahla yonke imigomo yomthethosisekelo njengohulumeni ongumProthestani noweriphabhulikhi, futhi isakaze izinkohliso zobupapa. Lokhu kuyisibonakaliso sokuthi umkhawulo wokubekezela kukaNkulunkulu usufinyelelwe, ngaleyo ndlela kugcwaliseke inkomishi yobubi yesizwe, okubangela ukuhamba kwengelosi yesihe futhi kuqalise ukubhujiswa kwesizwe. Khona-ke impendulo ekukhaleni kwabafel' ukholo kophawu lwesihlanu ethi, “Koze kube nini na?” iyafika njengoba kugcwaliswa iqembu lesibili labafel' ukholo bobupapa. Umoya kadrako uyembulwa lapho “inhlango yeSonto” ikhuluma—usebenza “njengesinengiso sencithakalo” sesimanje (esakhulunywa nguDaniyeli sabhekiselwa futhi nguKristu) njengesibonakaliso sokubaleka emizini ngaphambi kwencithakalo. Umthetho weSonto uyisiphetho sokulahlwa okuqhubekayo koMthethosisekelo okwaqala ngo-2001 nge-Patriot Act (okufanekiselwa yi-Blair Bills zika-1888, ukujinjezelwa kweJerusalema nguCestius ngo-66 AD, ukubhathizwa kukaKristu, u-August 11, 1840 kanye ne-The Declaration of Independence).

Isikhathi sokwakheka komfanekiso wesilo e-United States sihlanganisa umugqa oyinkimbinkimbi ophindwe kabili, ohlanganisa “izimpondo” ezihambisanayo zamaRepublican (ezombusazwe) nezamaProthestani (ezokholo), ekugcineni ezihlangana ekuphoqelelweni kwemithetho yeSonto ngokuphathelene nokugcinwa kweSonto ngeSonto ngokubambisana kombuso nesonto. Lobu budlelwano bufanisa ukulawula kowesifazane phezu kwesilo esiphathelene nesilo sobupapa, futhi bubonakaliswa ngokugcwele ekuchithweni kwesimiso esiyinhloko soMthethosisekelo sokwehlukaniswa kwesonto nombuso.

Ngaphakathi, isikhathi sokuhlolwa somfanekiso wesilo sivivinya ukwakheka kwesimilo (umfanekiso kaKristu uma uqhathaniswa nomfanekiso wesilo kaSathane) phakathi kwabantu bonke, sehlukana izintombi ezihlakaniphileyo neziziphukuphuku; kanti ngaphandle siveza imizabalazo yezombusazwe yezinsuku zokugcina, izivumelwano zokubambisana, nezivumelwano eziphulwayo. Isikhathi esisukela ku-2001 siye esikhathini somthetho weSonto siqala ukufafazwa kwemvula yakamuva (siqala lapho ingelosi yesAmbulo 18 yehla ngoSeptemba 11, 2001, ikhanyisa umhlaba ngokuwiswa kwezakhiwo ezinkulu zaseNew York). U-9/11 uqala ukuhlungwa kweSeventh-day Adventism yaseLawodike ngokwamukela noma ngokwenqaba umlayezo “wencwadi encane” okumelwe udliwe njengaseSambulweni 10. Ukolweni nokhula kuhlala ndawonye kuze kube ukuhlukaniswa kwako ngesikhathi somthetho weSonto, lapho abayizinkulungwane eziyikhulu namashumi amane nane bephakanyiswa njengophawu, kanye nokufika kokuthululwa okuphelele kwemvula yakamuva ngesikhathi sokwakheka komfanekiso wesilo emhlabeni wonke, okufanekiselwa ngu-321 kuya ku-538. Khona-ke ukuqoqwa kwesixuku esikhulu eBhabhiloni kuyaqala kuze kube uMikayeli esukuma nomusa wokuprathiza uvalwa. Lokhu kuhambisana nokwahlulela okuqala kuqala endlini kaNkulunkulu kusukela ku-9/11, bese kuya kubasebenzi behora leshumi nanye emva komthetho weSonto.

Isihloko sesithathu sigcizelela ukuthi ukusinda kuleso sikhathi lapho inkazimulo yasezulwini nokushushiswa kwangesikhathi esidlule kuhlangukiswa khona futhi kuphindaphindwa khona kudinga ulwazi oluqondile lwesiprofetho olwaluzuzwa ngaphambili, ngokusebenzisa indlela ka-Isaya 28 yomugqa phezu komugqa. Le ndlela ibonakaliswa ngabalungileyo bakaDaniyeli, ngabafundi bakaKristu ngaphambi kwePhentekoste, nangoShadiraki, Meshaki, no-Abedinego esithandweni somlilo, abamelela labo abalungiselelwe ukuma ngokuqinile phezu kokuthi “Kulotshiwe,” phakathi kwemisebenzi emangalisayo kaSathane nezinkohliso zakhe.

Isihloko sesine sichaza ukuthi inqubo yokuvivinywa yesiprofetho yokwakheka komfanekiso wesilo e-United States ihamba ihambisana futhi ixhunye ngokuqinile nezimpawu-ndlela ezintathu zomthethosisekelo (i-Patriot Act ngo-2001 njengokuthi “ukukhuluma” kokuqala, ama-Pelosi Trials ngo-2022 njengaphakathi, nomthetho weSonto njengowokugcina). Inqubo yokuvivinywa ilungiselela izintombi ezihlakaniphileyo (abayi-144,000) ukuba zikhuthazelele uvivinyo oluyisicoco lokushushiswa oluqala emthethweni weSonto, lapho ukuhlubuka kwesizwe kuholela encithakalweni. USathane abe esededele okomgunyathi okumangalisayo (ethi unguNkulunkulu ephelkezelela ngezimangaliso), futhi inkazimulo yasezulwini ixubana nokushushiswa okuphindaphindiwe kwangesikhathi esidlule, kuvumela abantu bakaNkulunkulu ukuba bahambe benganyakaziswa ekukhanyeni okubela esihlalweni sobukhosi sikaNkulunkulu. Lokhu kulungiselelwa kufana neqhinga likaKristu kuJohane isithupha (njengoba kuphawuliwe ku-The Desire of Ages, 394), lapho avumela khona uvivinyo olunzima ukuze ahlunge kusenesikhathi abalandeli abazifunelayo bona, eqinisa abafundi beqiniso ngenxa yovivinyo lwabo lokugcina (iGetsemane, ukungcatshwa, ukubethelwa) ngobukhona Bakhe. Ngokufanayo, uvivinyo lomfanekiso wesilo—oluhlangukiswa ukwakheka kwesimilo kwangaphakathi (umfanekiso kaKristu ngokumelene nomfanekiso wesilo kaSathane) kanye nokuhlangukiswa kwangaphandle kwebandla nombuso okugumbuqela ukuhlukaniswa kwebandla nombuso—luhlunga ubu-Adventist baseLawodikeya. Uvivinyo luhlanza abahlakaniphileyo ngokwamukela umlayezo ongakavulwa ngezimpawu ngokusebenzisa indlela yomugqa phezu komugqa ka-Isaya 28.

Ukukhanya okungavuliwe kuwukukhanya kophawu lwesikhombisa (IsAmbulo 8:1–5), okubonakaliswa njengomlilo ophonselwa emhlabeni njengempendulo emikhulekweni yabangcwele, njengoba kufanekiswa yizilimi zomlilo ekuthululweni kwePentekoste. Ukukhanya okungavuliwe kwaphinde kwamelelwa yisimemezelwe sasebusuku phakathi kwamabili sabaMillerite (esasihlela ukungena ngokukholwa eNdaweni Engcwele Kakhulu), futhi esiyogcwaliseka esimemezelweni sanamuhla sasebusuku phakathi kwamabili esingavuliwe ngoJulayi 2023, ngaphakathi komlando ofihlekile kaDaniyeli 11:40.

Umlayezo wokufafazwa kwemvula yamuva kusukela ngo-9/11, kanye nokwanda kolwazi ngobupapa nomthetho weSonto, kuhambisana nokwambulwa kwezulu kwezulu eziyisikhombisa, kanye nomlando ofihlekile wevesi lamashumi amane, konke kuhlangukiswa ekuvulweni kwencwadi yeSambulo sikaJesu Kristu. Ukukhanyiselwa okuningiliziwe kwesiprofetho mayelana nokwakheka komfanekiso wesilo; kuhlangukiswa kokubili imizabalazo yezimpondo zeRiphahbulikhi nezobuProthetani, amaqembu ezombangazwe, ubu-Adventist baseLawodikeya, ukuvela kwabayi-144,000, usizi lwesithathu lwamaSulumane, iRussia, i-UN, amandla obupapa,

kanye nokufana kwamaHasmoneya, kuhlomisa abahlakaniphileyo ukuba baqaphele futhi bamukele ukuhola kukaNkulunkulu ngaphandle kokukhohlwa ukuhola kwangaphambili (Testimonies to Ministers, 31).

Ngokudla “incwadi encane” (IsAmbulo 10), bekwenza umlando ube ngaphakathi kubo kusengaphambili ngokufunda kwaseBereya, abayizinkulungwane eziyikhulu namashumi amane nane nane bathola ukuqonda ukuze beme beqinile phezu kokuthi, “Kulotshiwe,” phakathi kokukhohlisa kukaSathane. Ukulungiselelwa kwabo kubenza bakwazi ukugwema ukuhlela kuye ekubhujisweni (Hebheru 10:37–39; Habakuki 2:4), bese kamuva babonakaliswa njengabanqobi abavivinyiwe nabafakazelwe abagcina imiyalo kaNkulunkulu (ikakhulukazi eyesine) kanye nokholo lukaJesu. Yibo labo abadabula inhlekelele yokugcina lapho abalungileyo bephila ngokukholwa, bevikelwe yizingelosi, kuyilapho abayiziwula (abala indlela nomyalezo) bebhekana nokuduka okunamandla futhi bengasenathemba. Lokhu kuvumelana nesahluko esithi For the Coming of the King encwadini ethi Testimonies, umqulu 9, (esiqala ekhasini 11) kanye nomfuziselo waso ka-9/11, ngaleyo ndlela kukhonjwa isikhathi sika-9/11 kuze kube ngumthetho weSonto njengesikhathi sokubekwa uphawu lapho abahlakaniphileyo beqonda ukuphelela kukaDaniyeli ishumi nanye futhi bengasabi lutho ngaphandle kokukhohlwa ukuhola kukaNkulunkulu emilandweni engcwele edlule.

Lezi zihloko ezine, ngokuhlangene, ziveza ukuhumusha okungokwesiprofetho ngoKristu, njengeNgonyama yesizwe sakwaJuda, no-Alfa no-Omega, ovula izingxenye zikaDaniyeli isahluko seshumi nanye ngezikhathi ezisemqoka ukuze aqondise ukunyakaza kokugcina kwenguquko kwabeyikhulu namashumi amane nane ezinkulungwane. Ngo-1989, eminyakeni eyi-126 emva “kokuhlubuka” kwama-Adventist kwango-1863, iNgonyama yavula uDaniyeli 11:40–45, yembula ukuphulukiswa kwesilonda esibulalayo sobupapa sango-1798 enhlanganweni ephindwe kathathu (udrako, isilo, nomprofethi wamanga) yevesi lamashumi amane nanye, yaholela e-Armagedoni, “intaba ekhazimulayo engcwele,” lapho ubupapa bamukela khona ukwahlulelwa kwabo kokugcina evesini lamashumi amane nanhlanu. Lokhu kuvulwa kuqalisa ukuqala kwalokhu kunyakaza, kukhiqize “ukwanda kolwazi” (Selected Messages, incwadi 2) mayelana “nobupapa nomthetho weSonto”, kubangele ukuvivinywa okuphindwe kathathu kokuba “bahlanjululwe, benziwe mhlophe, bavivinywe” njengoba kumelelwe kuDaniyeli 12:10.

Sizoqhubeka nale micabango esihlokweni esilandelayo.