

IRoma Imisa Umbono - Inombolo Yeshumi

Impikiswano Yokugcina: Incwadi kaJoweli, Ukuwa kweNew York, noMfanekiso weRoma Emlandweni Wama-Adventist

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Impikiswano yokugcina engifisa ukuyihlanganisa nezinye izimpikiswano zomlando ezimayelana nophawu lweRoma emlandweni wama-Advent yincwadi kaJoweli. Leyo mpikiswano yenzeka emva kukaSeptemba 11, 2001, futhi ngaphandle kokucabangela izimo zaleso sikhathi, amaphuzu ambalwa acashile angase aphuthelwe kalula impela. Ukubeka lezo zimo esimweni esifanele kudinga ukucatshangelwa komlando wamaMillerite. Ngo-Agasti 11, 1840, isiprofetho sesikhathi esikuSambulo isahluko sesishiyagalolunye, ivesi leshumi nanhlanu sagcwaliseka.

Futhi izingelosi ezine zakhululwa, ezazilungiselwe ihora, nosuku, nenyanga, nonyaka, ukuba zibulale ingxenye yesithathu yabantu. IsAmbulo 9:15.

Ivesi limisa “ihora, nosuku, nangenyanga, nangonyaka,” njengokulingana neminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu. Izingelosi ezine zazimele isikhathi lapho ubuSulumane buqala ukubusa futhi baletha impi yokulwa neRoma, kuqala ngoJulayi 27, 1449. Isiqalo sanqunywa ngokusebenzisa iphuzu lokuphela lesinye isiprofetho sesikhathi seminyaka eyikhulu namashumi amahlanu. Isiprofetho sokuqala sesikhathi seminyaka eyikhulu namashumi amahlanu sabekwa emlandweni kamaye wokuqala, okuyilo futhi icilongo lesihlanu lesAmbulo isahluko sesishiyagalolunye. Lapho isiprofetho seminyaka eyikhulu namashumi amahlanu siphetha ngoJulayi 27, 1449, isiprofetho sesikhathi esesicabangela manje saqala, kwathi eminyakeni engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu kamuva isiprofetho saphela ngo-Agasti 11, 1840.

UWilliam Miller wayeqonde ukuthi amandla eSambulo isahluko sesishiyagalolunye amele ubuSulumane, futhi ngaphambi kosuku luka-11 Agasti 1840, umMillerite okwakuthiwa uJosiah Litch waveza ukubikezela okwakusekelwe esiprofethweni, okwachaza ukuthi ngo-1840 ukubusa okuphezulu koMbuso Wase-Ottoman kwakuyophela. Ezinsukwini eziyishumi ngaphambi kuka-11 Agasti 1840, uLitch walungisa ngokucophelela futhi wabuyekeza ukubikezela kwakhe ukuze angakhombi nje kuphela unyaka isiprofetho esasiyogcwaliseka ngawo, kodwa nomnyaka uqobo, usuku nenyanga. USister White uphawula ngomphumela wokubikezela kukaLitch emhlabeni wezenkolo wamaMillerite lapho leso sehlakalo sigcwaliseka.

“Ngonyaka ka-1840 kwenzeka okunye ukugcwaliseka okuphawulekayo kwesiprofetho okwavusa intshisekelo esabalele. Eminyakeni emibili ngaphambili, uJosiah Litch, omunye wabefundisi abaholayo ababeshumayela ngokuza kwesibili, washicilela incazelo yeSambulo 9, ebikezela ukuwa koMbuso wase-Ottoman. Ngokwezibalo zakhe, la mandla kwakumelwe achithwe... ngomhla ka-11 Agasti, 1840, lapho kungalindeleka ukuba amandla ama-Ottoman eConstantinople aphulwe. Futhi lokhu, ngiyakholwa, kuyotholakala kunjalo.”

“Ngesikhathi uqobo esasimisiwe, iTurkey, ngabammeli bayo, yamukela ukuvikelwa kwamandla ahlange aseYurophu, ngaleyo ndlela yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Lesi sehlakalo sagcwalisa ngokunembile leso siprofetho. Kwathi lapho lokhu sekwaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuchazwa kweziprofetho ezazemukelwe nguMiller nabangane bakhe, kwase kunikwa umfutho omangalisayo inhlangano ye-advent. Amadoda emfundo nawasesikhundleni ahlangana noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Ukuvuma kwakhe lo mcimbi, eminyakeni edlulileyo, kuhlaselwe kaningi ngezindlela ezihlukahlukene ngamaSeventh-day Adventist aseLawodikeya. Njengasezikhathini eziyisikhombisa naku-“daily”, ukuhlasele leli qiniso kungukwenqaba izisekelo njengoba zimelelwe phezu kwamatafula amabili angcwele, kanye negunya loMoya weSiprofetho. Isizathu esenze uSathane wasebenza ukubhubhisa ukwethemba kulo mlando sinezingxenye eziningi.

Isibikezelo sikaLitch sasebenzisa “izimiso zokuhumusha iziprofetho ezamukelwa nguMiller.” UMiller wanikwa ukuqonda ngesici sesikhathi esingokwesiprofetho, futhi noma ubani ongabaza ukuthi umyalezo kaMiller wawusekelwe esikhathini esingokwesiprofetho, kudingeka kuphela abuyekeze amashadi amaphayona ka-1843 nango-1850 ukuze aqinisekise ukuthi lokhu kwakuyiqiniso. Ngaphambi kuka-11 Agasti 1840, labo ababephikisa ukubikezela kukaMiller kokubuya kukaKristu babevame ukuphikisa ngokuthi isikhathi esingokwesiprofetho sasingeke sisetshenziswe ukuqonda ukuthi uKristu wayeyobuya nini. Babevame ukusebenzisa isitatimende seBhayibheli sokuthi akwaziwa usuku noma ihora, ukuze bamelane nomyalezo wakhe nomsebenzi wakhe.

Kepha ngalolo suku naleso sikhathi akekho okwaziyo, ngisho nezingelosi zasezulwini, kuphela uBaba wami. Kodwa njengasemihleni kaNowa, kuyakuba njalo nokufika kweNdodana yomuntu. Ngokuba njengasemihleni eyayiphambi kukazamcolo babedla futhi bephuza, bendisa futhi bendiswa, kwaze kwaba usuku uNowa angena ngalo emkhunjini, bengazi lutho kwaze kwafika uzamcolo, wabakhukhula bonke; kuyakuba njalo futhi nokufika kweNdodana yomuntu. Khona kuyakuba khona ababili ensimini; oyedwa uyakuthathwa, omunye ashiywe. Mathewu 24:36–40.

Naphezu kwalesi siqephu, amaMillerite athola ubufakazi obuningi kakhulu beBhayibheli obasekela ekubikezeleni kwawo, futhi aqhubeka nokusebenza ngesisekelo somgomo owabuye wakhonjwa nguDade White.

“‘Akekho umuntu owaziyo usuku noma ihora’ kwakuyimpikiswano eyayivame kakhulu ukuvezwa yilabo ababeyilahla inkolo yokufika kukaKristu. Umbhalo uthi: ‘Kepha ngalolo suku nangehora akakho owaziyo, ngisho nezingelosi zasezulwini, kuphela uBaba waMi.’ Mathewu 24:36. Incazelo ecacile nehambisanayo yalombhalo yanikezwa yilabo ababebelindele iNkosi, futhi kwaboniswa ngokusobala ukusetshenziswa kwawo ngendlela engafanele ngabaphikisi babo. Lawo mazwi akhulunywa nguKristu kuleyo ngxoxo eyisimanga nabafundi baKhe eNtabeni yama-Oliva emva kokuba esuke ethempelini okokugcina. Abafundi babebuza lo mbuzo: ‘Siyakuba yini isibonakaliso sokufika kwaKho nesokuphela kwezwe na?’

UJesu wabanika izibonakaliso, wathi: ‘Ngakho nxa nibona konke lokho, yazini ukuthi sekuseduze, kuseminyango.’ Amavesi 3, 33. Izwi elilodwa loMsindisi akumelwe lenziwe lichithe elinye. Nakuba kungekho muntu owaziyo usuku noma ihora lokufika kwaKhe, siyafundiswa futhi kuyafuneka kithi ukuba sazi lapho sekuseduze. Siphinde sifundiswe ukuthi ukungalaleli isexwayiso saKhe, nokwenqaba noma ukudedela ukwazi lapho ukufika kwaKhe sekuseduze, kuyakuba yinhlekelele kithi njengoba kwaba njalo kulabo ababephila ezinsukwini zikaNowa ukungazi ukuthi uzamcolo wawuzofika nini. Futhi umfanekiso osekuleso sahluko, owenza umehluko phakathi kwenceku ethembekileyo nenceku engathembekileyo, futhi unikeze isigwebo salowo owathi enhliziyweni yakhe: ‘INKosi yami iyephuza ukufika,’ ukhombisa ukuthi uKristu uyakubheka ngakuphi futhi ayivuze kanjani labo ayobafica beqaphile, futhi befundisa ukufika kwaKhe, kanye nalabo abakuphikayo. ‘Ngakho lindani,’ usho kanjalo. ‘Ibusisiwe leyo nceku, eyakuthi inkosi yayo nxa ifika iyifumane yenza njalo.’ Amavesi 42, 46. ‘Ngakho-ke uma ungabheki, ngiyakuza kuwe njengesela, awuyikwazi ihora engiyakuza ngalo kuwe.’ IsAmbulo 3:3.” The Great Controversy, 370.

Lapho ukubikezela kukaLitch kugcwaliseka, amadoda “afundile nasezikhundleni eziphakeme ahlalanga noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wanda ngokushesha.” Umlayezo kaMiller wanikwa amandla lapho imithetho yakhe yokuhumusha isiprofetho iqinisekiswa njengemithetho efanele. Ekusabeleni ekugcwalisekeni kwesiprofetho sesikhathi, akusikho kuphela ukuthi kwaqinisekiswa imithetho kaMiller, futhi abanengi base bejoyina inhlangano yamaMillerite, kodwa okwakubaluleke ngokwesiprofetho ngendlela efanayo ukuthi kwakuyimithetho eyinhloko phakathi kwemithetho kaMiller eyayiqinisekisiwe. Futhi, iqiniso lokuthi lokho kuqinisekiswa kwafezwa ngokusetshenziswa kwesiprofetho sosizi lwesibili kwezintathu, okuyizona futhi icilongo lesihlanu, elesithupha nelesikhombisa.

Ukunikwa amandla komlayezo kaMiller kwaba ngesinye sezimpawu zendlela ezibaluleke kakhulu zenhlangano yokuvuselela yamaMillerite. Kwakube kufanekiselwe ngokubhaphathizwa kukaJesu. Kwaphawula ukuthi inqubo yokugcina yokuvivinywa kwabantu besivumelwano sangaphambili (amaProthestani) yayisiqalile. Kwaba yisikhungo sokuhlasela kukaSathane kulenhlangano yonke yamaMillerite kanye nasemlayezweni wayo.

“Noma yimuphi umbuzo uSathane angawuvusa engqondweni ukuze adale ukungabaza mayelana nomlando omkhulu wokuhamba kwabantu bakaNkulunkulu ezikhathini ezedlule uyakuthokozisa ubukhosi bakhe bobuSathane, futhi uyisona kuNkulunkulu. Izindaba zokufika kweNkosi kwethu maduze emhlabeni wethu ngamandla nangenkazimulo enkulu ziyiqiniso, futhi ngo-1840 amazwi amaningi aphakanyiswa ekumemezeleni khona.” Manuscript Releases, volume 9, 134.

Ngomhlaka-11 kuSeptemba 2001 usizi lwesithathu lwafika emlandweni wesiprofetho. Leso sehlakalo saqinisekisa umthetho oyinhloko wokuhunyushwa kwesiprofetho owamukelwa yinhlangano yengelosi yesithathu eyaqala ngo-1989. Iqiniso lokuqala elavulelwa isithunywa saleyo nhlangano yokulungisa lavulelwa sona ngo-1989, futhi kwakungeyona amavesi ayisithupha okugcina kaDanyeli ishumi nanye. Kwakuyiqiniso lokuthi zonke izinhlangano zokulungisa zihamba ngokuhambisana enye nenye futhi kufanele zihlanganiswe, umugqa phezu komugqa,

ukuze kubonakale izimpawu zenhlangothi yabayizinkulungwane eziyikhulu namashumi amane nane, okuyiyo inhlangano yengelosi yesithathu. Isethulo sokuqala somphakathi engake ngasinikeza sasingomhlangothi wekamu ngo-1994, noma mhlawumbe ngo-1995. Leso sethulo sasingengamavesi ayisithupha okugcina kaDanieli ishumi nanye; sasimayelana nemigqa yokulungisa ehamba ngokuhambisana enye nanye.

Lapho isiprofetho se-Islamu sosizi lwesithathu sigcwaliseka ngoSeptemba 11, 2001, sasihambisana no-Agasti 11, 1840. Ngo-1840 isiprofetho sosizi lokuqala nolwesibili saqinisekisa umlayezo wamaMillerite, kanti ngoSeptemba 11, 2001 isiprofetho sosizi lwesithathu saqinisekisa umlayezo we-Future for America. Ukuqondwa kwalelo qiniso kwaletha isixuku esikhulu kule nhlangano, lapho ngaphambili yayikade ngokuyinhloko ingumuntu oyedwa. Umlayezo wenhlangothi nesithunywa kwase kuba ngaphansi kokuhlaselwa, njengoba nje umlando ka-1840 wawube yisizinda sokuhlasela kukaSathane kuwo wonke amashumi eminyaka alandela.

Labo abahlanganyela enhlanganweni i-Future for America bamukela imithetho yokuhunyushwa kweziprofetho eyahlanganiswa yisithunywa salowo mlando. Omunye waleyo mithetho, mhlawumbe obaluleke kunayo yonke kuleyo mithetho, wawuyisicelo esiphindwe kathathu sesiprofetho, futhi usalokhu unjalo. Isithunywa sase sifinyelele ekuqondeni ukuthi amaqiniso athile esiprofetho ayefanekiswa ekugcwalisekeni okuthathu okuqondile. Ngokukholwa ukuthi umlando wamaMillerite waphindwa emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane, kwabonakala ukuthi u-Agasti 11, 1840 wayeyisifanekiselo sikaSeptemba 11, 2001, nokuthi eminye imigqa engcwele yenguquko nayo yayinalowo kanye lowo mngcele ofanayo.

Ubufakazi bokuphindaphindwa kwalo lonke uhlelo olungcwele lokuguqulwa emgqeni wengelosi yesithathu base bevulwa yiNgonyama yesizwe sakwaJuda. Kwabonakala ukuthi njengoba umlando wamaMillerite wagcwalisa umfanekiso wezintombi eziyishumi ngokunembile kuze kube yizinhlamvu zawo uqobo, kanjalo futhi wenza umlando we-Future for America.

“Ngivame ukubhekiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, nezihlanu eziyiziwula. Lo mfanekiso ugcwalisekile futhi uyakugcwaliseka ngisho nangokwezinhlamvu zawo uqobo, ngokuba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Imidumo eyisikhombisa yesAmbulo isahluko seshumi yaqondwa njengokukhomba isipiliyoni samaMillerite kusukela ngo-August 11, 1840 kuya ku-October 22, 1844, kanye nomlando osukela ku-September 11, 2001 kuze kube ngumthetho weSonto osuzayo maduze.

“Ukukhanya okukhethekile okwaphathiswa uJohane okwavezwa ngezulu eziyisikhombisa kwakuwukuvezwa ngokucacile kwezihlakalo ezaziyokwenzeka ngaphansi kwemyalezo yengelosi yokuqala neyesibili...”

“Emva kokuba lezi zulu eziyisikhombisa sezikhulume amazwi azo, umyalo ufika kuJohane njengowafika kuDanieli maqondana nencwadi encane: ‘Vala uphawu lezo zinto ezakhulunywa yizulu eziyisikhombisa.’ Lezi zihlobene nezihlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo.” The Seventh-day Adventist Bible Commentary,

volume 7, 971.

Kwabonakala ukuthi uDade White washo ngokuqondile ukuthi ukuhamba kwengelosi yesithathu kuhamba kuhambisana nokuhamba kwezingelosi zokuqala nezesibili.

“UNkulunkulu unikeze imiyalezo yesAmbulo 14 indawo yayo ohlwini lwesiprofetho, futhi umsebenzi wayo awumelwe ukuphela kuze kube sekupheleni komlando walomhlaba. Imiyalezo yengelosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi imelwe ukuhamba ihambisana nalona olandelayo. Ingelosi yesithathu imemezela isixwayiso sayo ngezwi elikhulu. ‘Emva kwalezi zinto,’ kusho uJohane, ‘ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa yinkazimulo yayo.’ Kulokhu kukhanyiselwa, ukukhanya kwayo yonke imiyalezo emithathu kuhlanganisiwe.” The 1888 Materials, 803, 804.

Ukuhamba kwengelosi yokuqala neyesibili kuhambisana nokuhamba kwengelosi yesithathu. Isiprofetho esanika amandla ukuhamba kwengelosi yokuqala neyesibili sanikwa amandla ngokugcwaliseka kwesiprofetho sesikhathi sosizi lokuqala nolwesibili, kanti ukunikwa amandla kokuhamba kwengelosi yesithathu kwanikezwa amandla ngokugcwaliseka kwesiprofetho sosizi lwesithathu.

Njengango-Agasti 11, 1840, lapho umlayezo we-Future for America uqinisekiswa, “izixuku zaqiniseka ngokunemba kwezimiso zokuhunyushwa kwesiprofetho ezamukelwa” yi-Future for America, futhi “kwanikezwa umfutho omangalisayo enhlanganweni ye-advent.” “Amadoda emfundo nesikhundla ahlanguka” ne-Future for America, “kokubili ekushumayeleni nasekushicileleni” umlayezo wesiprofetho we-Future for America. Umthetho othile we-Future for America owaqinisekisa ngokusobala uSeptemba 11, 2001 njengokugcwaliseka kwesiprofetho kwakuwu “kusetshenziswa kathathu kwesiprofetho.”

Lapho samukela umbono oyisisekelo we-Islami mayelana nosizi lokuqala nolwesibili, njengoba umelwele kuzo zombili izichasiso ezingcwele, kuhlangene nobufakazi obubhaliwe balabo abafundisa umlayezo, siyazibona izimpawu ezithile zesiprofetho ezihlotshaniswa nosizi lokuqala, kanye nosizi lwesibili. IBhayibheli lifundisa ngokuphindaphindiwe, ngezindlela ezehlukene, ukuthi iqiniso liqinisekiswa phezu kobufakazi bababili. Izimpawu zesiprofetho zosizi lokuqala, zihlanganiswe nezimpawu zesiprofetho zosizi lwesibili, ziqinisa izimpawu zesiprofetho zosizi lwesithathu. Ukusetshenziswa okuphindwe kathathu kwe-Islami kucacile kakhulu ekukhombeni ukufika kosizi lwesithathu ngo-September 11, 2001, kangangokuthi akunakwenzeka ukungakuboni, nakuba iningi likhetha ukuvala amehlo alo ebufakazini.

Ukusetshenziswa okuphindwe kathathu kwesiprofetho kwaqinisa ngokuqinile ukuthi umaye wesithathu wafika ngoSeptemba 11, 2001. Kwase kubonakala ngaleso sikhathi ukuthi lo mthetho wawuhlotshaniswe ngokuqondile nesigijimi sengwezi yesibili, okungukuthi, ngesikhathi samaMillerite kanye nangesikhathi sabayizinkulungwane eziyikhulu namashumi amane nane, yisikhathi lapho uMoya oNgcwele uthululwa khona. Zombili lezi zindaba zomlando ziyikugcwaliseka komfanekiso wezintombi eziyishumi, futhi kulowo mfanekiso isigijimi sokukhala kwaphakathi kwamabili siyindawo lapho umehluko phakathi kwabahlakaniphileyo nabayiziwula ubonakaliswa khona, futhi siyindawo lapho isigijimi sengwezi yesibili siphila

amandla khona.

“Sekuseduze nokuphela komlayezo wengelosi yesibili, ngabona ukukhanya okukhulu okuvela ezulwini kukhanyisa phezu kwabantu bakaNkulunkulu. Imisebe yalokho kukhanya yabonakala ikhanya njengelanga. Futhi ngezwa amazwi ezingelosi ememeza ethi, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze!’”

“Lokhu kwakuyisikhalo saphakathi kwamabili, esasizokwenza umlayezo wengelosi yesibili ube namandla. Izingelosi zathunywa zivela ezulwini ukuze zivuse abangcwele ababedangele futhi zibalahlele endleleni yokulungiselelwa umsebenzi omkhulu owawuphambi kwabo. Amadoda ayenamakhono amakhulu kunawo wonke ayengawona awokuqala ukwamukela lo myalezo. Izingelosi zathunyelwa kwabathobekile nabazinikele, zabacindezela ukuba baphakamise lesi sikhalo, ‘Bhekani, uMyeni uyeza; phumani niye nimhlangabeze!’” Early Writings, 238.

Emlandweni wezingelosi zokuqala nezesibili, ukuthululwa kukaMoya oNgcwele kufezwa ngokuthi Isimemezelo Saphakathi Kwamabili sihlangele nesigijimi sengwelezane yesibili. Lokhu kuphindwa emlandweni wengelosi yesithathu.

“Izingelosi zathunywa ukuba zisize ingelosi enamandla evela ezulwini, futhi ngezwa amazwi ayebonakala sengathi ananela kuyo yonke indawo, ethi, Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuba ningamukeli izinhlupho zakhe; ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbule iziphambeko zakhe. Lo myalezo wawubonakala uyisengezo emlayezweni wesithathu, futhi wahlangana nawo, njengoba ukukhala kwaphakathi kwamabili kwahlangana nomlayezo wengelosi yesibili ngo-1844. Inkazimulo kaNkulunkulu yahlala phezu kwabangcwele ababekezelayo, abalindileyo, futhi banikela ngesibindi isexwayiso sokugcina esinzulu, bememezela ukuwa kweBabiloni, futhi bebiza abantu bakaNkulunkulu ukuba baphume kulo; ukuze baphunyuke ekubhujisweni kwalo okwesabekayo.” Spiritual Gifts, volume 1, 195.

Ngokuphathelene nokusetshenziswa okuphindwe kathathu kwesiprofetho, umlayezo wengelosi yesibili umelela ukusetshenziswa okuphindwe kathathu kwesiprofetho, ngoba umlayezo kunoma yimuphi umlando uthi iBhabhiloni liwile kabili.

Kwase kulandela enye ingelosi, ithi, Liwile, liwile iBabiloni, lelo dolobha elikhulu, ngokuba laphuzisa izizwe zonke iwayini lolaka lobufebe balo. IsAmbulo 14:8.

Ingelosi enamandla yesAmbulo isahluko seshumi yehla nokugcwaliseka kwesiprofetho sosizi lokuqala nolwesibili ngo-Agasti 11, 1840, futhi ngokwenza kanjalo yabonakalisa ngaphambili ukwehla kwengelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili ngo-Septemba 11, 2001. Leyo ngelosi ekhanyisa umhlaba ngenkazimulo yaYo yase yenza isimemezelo.

Wamemeza ngezwi elinamandla, wathi: Liwile, liwile iBhabhiloni elikhulu, selibe yindawo yokuhlala yamademoni, nesiphephelo sawo wonke umoya ongcolileyo, nomgodla wazo zonke izinyoni ezingcolileyo nezinengekayo. ISambulo 18:2.

Umyalezo wengelosi yesibili wesahluko seshumi nane, nowengelosi enamandla yesahluko seshumi nesishiyagalombili, ukhomba ukuthi iBabiloni liwile kabili, futhi lowo myalezo ukhomba iBabiloni lezinsuku zokugcina. Ukhomba iBabiloni lezinsuku zokugcina, ngokuba ukuwa okubili kwangaphambili kweBabiloni ngesikhathi sikaNimrode, nangesikhathi sikaNebukadinesari kuze kube kuBelishasari, kumisa izimpawu zesiprofetho zokuwa kwesifebe seSambulo seshumi nesikhombisa esibhale ebunzini laso ukuthi, “iBabiloni Elikhulu.” Ukuze kubonakaliswe lokho kuwa kweBabiloni ezinsukwini zokugcina kudingeka ofakazi ababili balokho kuwa okubili kwangaphambili kweBabiloni, ngokuba umyalezo wezinsuku zokugcina uthi iBabiloni liwile, liwile. Ngesikhathi ingelosi enamandla yehla ngesikhathi izakhiwo ezinkulu zaseNew York City zehliswa ngokuthintwa nguNkulunkulu, ngesimemezelo saYo ikhomba ukubusa komthetho wokusebenza okuphindwe kathathu kwesiprofetho. Lokho kusebenza okuphindwe kathathu kwesiprofetho okwamisa uSeptemba 11, 2001 njengokugcwaliseka kweZwi likaNkulunkulu lesiprofetho kwakuwukusebenza okuphindwe kathathu kwemaye amathathu.

Kuleso kugcwaliseka abanengi bajoyina inhlangano ye-Future for America, futhi baqiniseka ngezimiso zokuhunyushwa kwesiprofetho ezazisetshenziswe yi-Future for America. U-11 Agasti 1840 waphindwa, futhi ngokwenza kanjalo lokho kuphindaphindwa akuzange kuqinisekise umthetho oyinhloko kaMiller, okuwukuthi usuku lumelela unyaka esiprofethweni seBhayibheli, ngoba umthetho oyinhloko we-Future for America wawuwukuthi umlando wamaMillerite wemibiko yengelosi yokuqala neyesibili uyaphindwa emlandweni wenhlangano yengelosi yesithathu.

Kubonakala kusobala ngokwakho ukuthi uma unyaka ka-1840 waba ukuhlasela okuqondile koBukhosi bakhe bukaSathane, njengoba uDadewethu White emchaza uSathane, khona-ke umlando kaSeptemba 11, 2001 nawo wawuyoba ngaphansi kokuhlaselwa okufanayo. Ngakho-ke, sithola izinkolelo-mbono zamacebo ayimfihlo eziveza indima yomuntu oyiglobalist, noma amaJesuit, noma i-CIA, noma abakwaBush, noma inhlanganisela ethile yalawo mandla. Lezo zinkolelo-mbono, nakuba ziqukethe izingxenye ezithile zeqiniso, zakhelwe ukuphikisa umqondo wokuthi kwakuwukuthinta okuvela kuNkulunkulu okwadiliza izakhiwo ezinkulu zaseNew York City, ngaleyo ndlela kuphawula ukufika kukashwa lwesithathu emlandweni wenhlangano yabayizinkulungwane eziyikhulu namashumi amane nane.

“Ingabe manje sekufika izwi engilikhulumile lokuthi iNew York izokhukhulwa igagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Ngishilo ukuthi, njengoba ngangibuka izakhiwo ezinkulu ezazakhiwa khona, isitezi phezu kwesinye, ‘Yeka izigameko ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuze inyakazise umhlaba ngamandla amakhulu! Khona-ke amazwi esAmbulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili sesAmbulo siyisexwayiso ngalokho okuzayo phezu komhlaba. Kodwa anginakho ukukhanya okuqondile maqondana nalokho okuzayo phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngelinye ilanga izakhiwo ezinkulu lapho ziyowiswa phansi ngokuphenduka nokugumbuqelwa kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusezweni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulukazi ziyokuwa. Kuyokwenzeka izigameko ezesabekayo okungenakwenzeka ukuba sizicabange.” Review and Herald, Julayi 5,

1906.

Imibono yamaqhinga ayimfihlo, noma ingenalo nhlobo iqiniso noma iqukethe amaqiniso athile kuphela, yonke iyalilimaza iqiniso lokuthi kwakuyisenzo sikaNkulunkulu sokunakekela nokuhlela okwabangela izigameko zalolo suku. Leyo mibono ehluhahlukene yamaqhinga ayimfihlo iwukuhlasela kukaSathane okubela ngaphandle kwenhlangano kuqondiswe eqinisweni, kodwa futhi wasebenza ukulicekela phansi iqiniso evela ngaphakathi enhlanganweni. Olunye lwalezo zihlaselo zangaphakathi lusekelwe ekwenqabeni iRoma njengendikimba yencwadi kaJoweli.

Sizocabangela ngaleyo mpikiswano esihlokweni esilandelayo.

Izwi leNkosi elafika kuJoweli indodana kaPethuweli. Yizwani lokhu, nina madoda amadala, nibeke indlebe, nonke nina bakha bezwe. Kwake kwaba khona yini lokhu ezinsukwini zenu, noma ezinsukwini zawoyihlo na? Kulandiseni kubantwana benu, nabantwana benu bakulandise kubantwana babo, nabantwana babo bakulandise kwesinye isizukulwane. Lokho okwasala yisibungu esidla izihlahla kudliwe yisikhonyane; nalokho okwasala yisikhonyane kudliwe yisibungu esidla utshani; nalokho okwasala yisibungu esidla utshani kudliwe yisibungu esihuyayo. Vukani, nina zidakwa, nikhale; nilile ngokuzwakalayo, nonke nina baphuzi bewayini, ngenxa yewayini elisha; ngokuba lisusiwe emlonyeni wenu. Ngokuba isizwe sikhuphukele ezweni lami, sinamandla, singenakubalwa; amazinyo aso angamazinyo ebhubesi, futhi sinamazinyo omhlathi ebhubesi elikhulu. Joweli 1:1–6.