

Panium — Inani Leshumi Nane

Ukudumazeka Njengesihluthulelo Sovivinyo Lwethempeli

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Isihloko sendlu engcwele sasiyiso “isihluthulelo” esavula ukuqonda ukudumazeka kuka-Okthoba 22, 1844 ekuqaleni komlayezo wengelosi yesithathu, futhi yisihloko sokudumazeka esiyiso “isihluthulelo” sokuvula umyalezo wendlu engcwele wesivivinyo sethempeli ekupheleni kwengelosi yesithathu.

Futhi ngiyakukunika izihluthulelo zombuso wezulu; futhi noma yini oyakuyibopha emhlabeni iyakuboshwa ezulwini; futhi noma yini oyakuyikhulula emhlabeni iyakukhululwa ezulwini. Mathewu 16:19.

Iqiniso lokuthi uSeptemba 11, 2001 uqondwa ngokuthi “9/11,” ngokuvumelana nokuthi “911” iyisibonakaliso socingo lwesimo esiphuthumayo e-United States, lahlelwa nguYe owahlela zonke izinto. Ukuqonda ukudumala kwangoJulayi 18, 2020 yikho okwenza ukuba ukunyakaza kwalabo abayizinkulungwane eziyikhulu namashumi amane nane kuqashelwe njengalokhu okuyikho; kodwa kuphela yilabo abafisa ukubona ukuthi uJesu umelela okomoya ngokwemvelo namuhla ngendlela engafani nakancane naleyo ayenza ngayo eminyakeni eyizinkulungwane ezimbili edlule. Umbono othi “20/20” ungcono kunayo yonke ongaba nayo, futhi ukudumala kwango-2020 kuyisibonakaliso sendlela esenza ukuba ithempeli liqashelwe emlandweni wesiprofetho wezintombi eziyishumi.

“Umfanekiso wezintombi eziyishumi kuMathewu 25 nawo uveza okwenzeka kubantu bama-Adventist.” *The Great Controversy*, 393.

Ukubona okungu-20/20 kuba ngcono nakakhulu lapho kuhlanganiswa nokubheka emuva okumelwe amaqiniso ayisisekelo. UPawulu ufundisa ukuthi “imimoya yabaprofethi iyazithoba emimoyeni yabaprofethi,” ngakho-ke izintombi zikaMathewu ziyizona zintombi ezifanayo uJohane azibiza ngokuthi ziyizinkulungwane eziyikhulu namashumi amane nane, futhi uJohane uzibiza ngokuthi ziyizintombi ku—Sambulo 144.

Laba yibo abangazange bazingcolise ngabesifazane; ngokuba bayizintombi. Laba yibo abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwa phakathi kwabantu, beyizithelo zokuqala kuNkulunkulu nakuWundlu. IsAmbulo 14:4.

Izithelo zokuqala zenkathi yekwindla ziyizintombi ezilandela iWundlu zingene ethempelini, futhi “ukhiye” wokuqonda ithempeli ukulila kokudumala kwango-2020.

Ngiyakubeka phezu kwehlombe lakhe ukhiye wendlu kaDavide; uyakuvula, kungabikho oyakuvala; uyakuvala, kungabikho oyakuvala. U-Isaya 22:22.

Uma umAdventist ezoba phakathi kwabangu-144,000, kuyodingeka ngokwesiprofetho ukuba abe wake wabhekana nokudumala okwabangelwa ukwethulwa esidlangalaleni kwesibikezelo

esingazange sigcwaliseke.

“Ngivame ukuqondiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, nezihlanu eziyiziwula. Lo mfanekiso ufezekile futhi uyakufezelelwa kuze kube sekugcineni kwawo wonke amazwi awo, ngokuba usebenza ngokukhethekile kulesi sikhathi, futhi, njengombiko wengelosi yesithathu, usufeziwe futhi uyakuqhubeka ube yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, Agasti 19, 1890.

Impi yasePanium evesini leshumi nanhlanu likaDaniyeli ishumi nanye iyimpi eholela evesini leshumi nesithupha, elikhomba umthetho weSonto e-United States.

Ngakho inkosi yasenyakatho iyakuza, yakhe inqaba yokuvimbezela, ithumbe imizi ebiyelwe kakhulu; izingalo zaseningizimu aziyikuma, nabantu bayo abakhethiweyo abayi kuma, futhi akuyikuba khona amandla okumelana nayo. Daniyeli 11:15.

Kuleli vesi i-United States yehlula iRussia, kanye nabantu abakhethiweyo baseRussia. Kodwa evesini elilandelayo, akekho ongamelana nokuvuka kweRoma, okumaka uJuda neJerusalema njengesinyathelo sokuqala ekunqobeni kwayo umhlaba; njengoba iRoma yavuka yaba umbuso wesine wesiprofetho seBhayibheli. Ngokuma ezweni lenkazimulo elingokoqobo evesini leshumi nesithupha, uphawu lwegunya leRoma engokoqobo lwalungaphakathi ezweni lenkazimulo elingokoqobo; ngalokho kufanekisela ivesi lamashumi amane nanye, lapho uphawu lwegunya leRoma yomoya luphoqelega phezu kwezwe lenkazimulo lomoya le-United States.

Izimpondo ezimbili zesilo somhlaba sesAmbulo 13 zimelela ubuRiphabhulikhi nobuProthestani. Evesini 15 likaDaniyeli 11 u-Antiochus Magnus, owaziwa njengo-Antiochus III no-Antiochus Omkhulu, unqoba umbuso waseningizimu, omelwe yinzalo yobukhosi bamaPtolemy. U-Antiochus umelela uDonald Trump, kanti inkosi yaseningizimu imelela iRussia. Impi yasePanium iyimpi ephakathi kwe-United States neRussia nabantu abakhethiweyo baseRussia, impi u-Antiochus anqoba kuyo, kodwa ngemva kwalokho wabona umbuso wakhe unqotshwa yiRoma yangokoqobo—amandla evesi 14, amisa umbono wangaphandle wophondo lobuRiphabhulikhi lwesilo somhlaba. Umbono wangaphakathi umelelwa uphondo lobuProthestani lwesilo somhlaba. Zombili izimpondo zikhona empini yasePanium, ngoba uPetru ukhona lapho njengomProthestani enomyalezo wakhe ovela encwadini kaJoweli.

Iminyaka eyi-250

Lapho sicabangela imigqa emibili yesilo somhlaba, siyathola ukuthi ngo-1776 isilo somhlaba saqala ukuphakama kwaso, futhi ngo-1798, (emva kweminyaka engamashumi amabili nambili) isilo solwandle sesAmbulo ishumi nantathu samukela inxeba laso elibulalayo, kwase kuthi isilo somhlaba saqala ukubusa kwaso njengombuso wesithupha wesiprofetho seBhayibheli. Eminyakeni engamakhulu amabili namashumi amahlanu kamuva, ngo-2026, sesivukele ekuvivinyweni kwethempeli langaphakathi okwaqala ngoMeyi 8, 2025.

Leyo minyaka “engu-250” nayo ihlobene no-Antiochus Magnus. Siqala ngomthetho owakhishwa ngo-457 BC, bese sisuka kulowo mthetho sibala iminyaka engamakhulu amabili namashumi amahlanu, sifike ku-207, iminyaka eyisikhombisa ngaphambi kwempi yasePanium, neminyaka

eyishumi emva kokuba uPtolemy enqobe u-Antiochus empini yaseRaphia, emelwe evesini leshumi nanye likaDaniyele ishumi nanye. UDaniyele 11:11, kambe, ungumugqa wangaphandle wophondo lweRiphahulikhi oluvumelana neSambulo 11:11, okuwumugqa wangaphakathi wophondo lwamaProthestani. UDaniyele neSambulo kuyincwadi efanayo, futhi iSambulo isebenzisa izimpawu njengemifanekiso yesiprofetho sangaphandle namabandla njengemifanekiso yesiprofetho sangaphakathi esihambisanayo.

UKoresi umelela yonke imithetho emithathu, ngoba awukwazi ukuba nowesithathu ngaphandle kowokuqala nowesibili.

“Esahlukweni sesikhombisa sika-Ezra kutholakala umyalo. Amavesi 12–26. Esimweni sawo esiphelele kunazo zonke wakhishwa ngu-Artaxerxes, inkosi yasePheresiya, ngo-457 BC. Kodwa ku-Ezra 6:14 kuthiwa indlu yeNkosi eJerusalema yakhiwa ‘ngokomyalo [“decree,” emaphethelweni] kaKoresi, noDariyu, no-Artaxerxes inkosi yasePheresiya.’ Lawa makhosi amathathu, ekuqaleni kwawo umyalo, ekuwuqinisekiseni kabusha, nasekuwuqedeliseni, awuletha ekupheleleni okwakufunwa yisiprofetho ukuze kuphawulwe ukuqala kweminyaka engu-2300. Ngokuthatha u-457 BC, isikhathi lapho umyalo waqedwa khona, njengosuku lomyalo, kwabonakala ukuthi yonke imininingwane yesiprofetho ephathelene namasonto angamashumi ayisikhombisa yayigcwalisekile.” The Great Controversy, 326.

Kusukela emithethweni emithathu emelwe nguKoresi ngo-457 BC, iminyaka engu-“250” iyaphetha emlandweni ophakathi kwempi yaseRaphia ngo-217 BC, lapho uPtolemy IV anqoba khona u-Antiochus Omkhulu, kanye no-200 BC lapho u-Antiochus esemngoba khona uPtolemy empini yasePanium evesini leshumi nanhlano. Umugqa uvumelanisa u-Antiochus Magnus noDonald Trump. Ekuqaleni kombuso wesithupha wesiprofetho seBhayibheli kusukela ngo-1776 kuze kube ngu-1798 kunesikhathi seminyaka engu-“22” esimelela ukuvuka kombuso wesithupha. Leyo minyaka engu-“22” iphinde ibonise umlando omelwe yinani elithi “22” ekupheleni komlando wombuso wesithupha kusukela ngo-2001 kuze kube ngu-2023. U-“22” uyisibonakaliso sokuhlanganiswa kobuNkulunkulu nobuntu, okufezwa emlandweni wombuso wesithupha wesiprofetho seBhayibheli, onguyena isilo somhlaba esinophondo lwangaphandle lweRiphahulikhi nophondo lwangaphakathi lobuProthestani.

Umsebenzi uKristu awufeza ngalolo hlango olumelwe ngu-“22” ungumsebenzi wokugcina kaKristu eNdaweni eNgcwelengwele Kakhulu, omelwa ngokusulwa kwesono, okuthi, ngokukaJoweli kuhambisana nokuchaza okuphefumulelwe kukaPetru, kwenzeke ngesikhathi sokuthululwa kwemvula yokugcina.

Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, lapho izikhathi zokuhlunyelelwa ziyakuza ebusweni beNkosi. Izenzo 3:19.

Ukususwa kwesono kuwumsebenzi wokugcina woMpristi Omkhulu wasezulwini.

“Njengoba endulo izono zabantu zazibekwa ngomfaithi phezu komnikelo wesono, bese kuthi ngegazi lawo zidluliselwe, ngokomfanekiso, endlini engcwele yasemhlabeni, kanjalo nasesivumelwaneni esisha izono zabaphendukayo zibekwa ngomfaithi phezu kukaKristu futhi zidluliselwe, ngokoqobo, endlini engcwele yasezulwini. Futhi njengoba ukuhlanzwa

okuyisifanekiso kweyasemhlabeni kwafezwa ngokususwa kwezono eyayingcoliswe yizo, kanjalo nokuhlazwa kwangempela kweyasezulwini kuyofezwa ngokususwa, noma ngokwesulwa, kwezono ezilotshwe khona. Kodwa ngaphambi kokuba lokhu kufezwe, kumelwe kube khona ukuhlolwa kwezincwadi zemibhalo ukuze kunqunywe ukuthi ngobani okuthi, ngokuphenduka esonweni nangokukholwa kuKristu, bafanelekele izinzuzo zokubuyisana Kwakhe. Ngakho-ke ukuhlazwa kwendlu engcwele kuhilela umsebenzi wokuphenya—umsebenzi wokwahlulela. Lo msebenzi kumelwe wenziwe ngaphambi kokuza kukaKristu ukuzohlenga abantu Bakhe; ngokuba lapho efika, umvuzo Wakhe unaye ukuba anike yilowo nalowo ngokwemisebenzi yakhe. IsAmbulo 22:12.” The Great Controversy, 421.

Umsebenzi owaqala ngo-Okthoba 22, 1844, waqala esicongweni seSikhalo Saphakathi Nobusuku, futhi lowo msebenzi uphela esicongweni seSikhalo Saphakathi Nobusuku, uPetru asikhomba njengesikhathi sokwesulwa kwesono, esimaka inkathi yokwahlulelwa kwabaphilayo, lapho kufika “izikhathi zokuphumula.”

“Umsebenzi wokwahlulela okuphenyayo nokwesulwa kwezono kufanele ufezwe ngaphambi kokubuya kwesibili kweNkosi. Njengoba abafuleyo bezakwahlulelwa ngokwezinto ezilotshiwe ezincwadini, akunakwenzeka ukuthi izono zabantu zesulwe kuze kube ngemva kokwahlulela lapho amacala abo ezophenywa khona. Kodwa umphostoli uPetru usho ngokucacile ukuthi izono zabakholwayo ziyakwesulwa ‘lapho kufika izikhathi zokuphumula ezivela ebukhoneni beNkosi; futhi Iyothuma uJesu Kristu.’ IzEnzo 3:19, 20. Lapho ukwahlulela okuphenyayo sekuphelile, uKristu uyokuza, futhi umvuzo waKhe uyoba naYe ukuba anike wonke umuntu njengokunjalo umsebenzi wakhe.” The Great Controversy, 485.

“Izikhathi zokuvuseleleka” ziyizikhathi futhi “zokubuyiselwa kwazo zonke izinto.”

Ngakho-ke phendukani, niguqulwe, ukuze izono zenu zesulwe, ukuze kufike izikhathi zokuvuselelwa ezivela ebusweni beNkosi; futhi iyakuthuma uJesu Kristu, owayeshunyayelwe kini ngaphambili; yena izulu okumelwe limamukele kuze kube yizikhathi zokubuyiselwa kwazo zonke izinto, uNkulunkulu akukhulumile ngomlomo wabo bonke abaprofethi bakhe abangcwele kusukela ekuqaleni kwezwe. Izenzo 3:19–21.

“Izikhathi zokuhlumelelwa” zivela “ebukhoneni beNkosi” ezenzeka lapho kuthunywa “uJesu Kristu.” Lapho ingelosi yesAmbulo ishumi yehla ngo-Agasti 11, 1840, uDadewethu White wakhomba ukuthi leyo ngelosi “yayingeyena omunye umuntu ongaphansi kukaJesu Kristu.” Umsebenzi uKristu awuqala ngo-Okthoba 22, 1844 wangeniswa ngumlando ka-1840 kuya ku-1844; umlando uDadewethu White athi wawuyikho “ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu,” ngesikhathi ehambelanisa lowo mlando uqobo nenkathi yePentekoste ngesikhathi sikaPetru, bese esebenzisa leyo migqa emibili yomlando wesiprofetho ukukhomba phambili ekwehleni kwengelosi yesAmbulo ishumi nesishiyagalombili ekhanyisa umhlaba ngenkazimulo yaYo.

“Ingelosi ehlangana ekumemezeleni umlayezo wengelosi yesithathu izakukhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kubikezelwa umsebenzi wobubanzi bomhlaba wonke nowamandla angajwayelekile. Ukunyakaza kokufika kukaKristu kweminyaka ka-1840–44 kwakungukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu; umlayezo wengelosi

yokuqala wathwalwa wayiswa kuzo zonke iziteshi zezithunywa zevangeli emhlabeni, futhi kwamanye amazwe kwaba khona intshisekelo yenkolo enkulu kunazo zonke eyake yabonakala kunoma yiliphi izwe kusukela eNguqukwani yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyakwedlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengwele yesithathu.”

“Umsebenzi uyofana nowoSuku lwePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kukaMoya oNgcwele ekuqaleni kwevangeli, ukuze kubangele ukuhluma kwembewu eyigugu, kanjalo ‘imvula yokugcina’ iyonikezwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Khona siyokwazi, uma siqhubeka ukumazi uJehova: ukuphuma kwakhe kulungisiwe njengokusa; futhi uyakuza kithi njengemvula, njengemvula yokugcina neyokuqala emhlabeni.’ Hosea 6:3. ‘Ngakho-ke thokozani, nina bantwana baseZiyoni, nijabule kuJehova uNkulunkulu wenu; ngokuba uninike imvula yokuqala ngokulinganisela, futhi uyakunenzela ukuba yehle imvula, imvula yokuqala, nemvula yokugcina.’ Joel 2:23. ‘Ngezinsuku zokugcina, usho uNkulunkulu, ngiyakuthulula uMoya waMi phezu kwayo yonke inyama.’ ‘Kuyakuthi-ke, yilowo nalowo oyakukhuleka egameni leNkosi uyakusindiswa.’ Acts 2:17, 21.”

“Umsebenzi omkhulu wevangeli akufanele uphethe ngokubonakaliswa okuncane kwamandla kaNkulunkulu kunalokho okwakuphawula ukuvulwa kwalo. Iziprofetho ezagcwaliseka ekuthululweni kwemvula yokuqala ekuvulweni kwevangeli ziyophinde zigcwaliseke emvuleni yokugcina ekuvalweni kwalo. Nazi ‘izikhathi zokuvuselelwa’ umphostoli uPetru ayebheke phambili kuzo lapho ethi: ‘Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, lapho izikhathi zokuvuselelwa sezifikile zivela ebukhoneni beNkosi; yona ithumele uJesu.’ IzEnzo 3:19, 20.” The Great Controversy, 611.

Ukunyakaza kwe-Advent kusukela ngo-1840 kuya ku-1844 kwakuyisibonakaliso esikhazimulayo samandla kaNkulunkulu esaletha ukuvulwa komsebenzi kaKristu ekuhlanzeni kwakhe ithempeli lakhe elingwele. Lowo mlendo waqala lapho uJesu, emelwe njengengelosi yokuqala yesAmbulo seshumi nane, ehla ngo-Agasti 11, 1840 njengoba kumelwe esahlukweni seshumi sesAmbulo. Ukubonakaliswa kwamandla kaNkulunkulu okwaqala ngaleso sikhathi kwakhula kwaze kwaba ukuvulwa kokwahlulela kophenyo, ngakho-ke kwaba wuphawu lwangaphambili lokubonakaliswa kwamandla kaNkulunkulu okwakuyokhula kuze kufike ekuvalweni kokwahlulela kophenyo. Isikhathi sokuphela saqala ngo-9/11, lapho uJesu ephinde ehla njengengelosi yesAmbulo seshumi nesishiyagalombili lapho izakhiwo ezinkulu zaseNew York zehliswa ngokuthintwa nguNkulunkulu, nomsebenzi wokwahlulela kophenyo washintsha usuka kwabafuleyo waya kwabaphilayo. Izimvula ziyafika lapho uJesu ethunyelwa.

UJesu wafundisa ukuthi kumele sicele ukuze samukele, futhi uZakariya uthi kumele sicele imvula yamuva ngesikhathi semvula yamuva. Ngakho-ke kusobala ukuthi kumelwe wazi ukuthi usesikhathini semvula yamuva, ukuze ugcwalise isiqondiso sikaZakariya.

Celani imvula eNkosini ngesikhathi semvula yokugcina; khona iNkosi iyakwenza amafu akhazimulayo, ininike imibhobho yemvula, inike yilowo nalowo utshani ensimini. Zakariya 10:1.

Ngo-9/11 uJesu wehlela njengengelosi yesAmbulo ishumi nesishiyagalombili, futhi imvula yokugcina yaqala ukufafaza, kodwa yehlela kuphela kulabo abahlangabezana nomyalo kaZakariya wokuba “bacele imvula yokugcina,” lapho usunokuqonda kweqiniso ukuthi “izikhathi zokuphumula” nokubuyiselwa kwazo zonke izinto sekufikile. Umphefumulo kufanele “uqaphele” ukuthi isikhathi sesiprofetho semvula yokugcina sesifikile.

“Akumelwe silinde imvula yokugcina. Iza phezu kwabo bonke abayokuqaphela futhi bamukele amazolo nemvula yezibusiso zomusa eyehla phezu kwethu. Lapho siqoqa izingcezwana zokukhanya, lapho siyazisa izihawu eziqinisekileyo zikaNkulunkulu, othanda ukuba simethembe Yena, khona-ke zonke izithembiso ziyogcwaliseka. [u-Isaya 61:11 ucashuniwe.] Umhlaba wonke kumelwe ugqwaliswe ngenkazimulo kaNkulunkulu.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

Ngo-9/11 kwaqala izikhathi zokuhlunyelelwa, kwaqala nokwesulwa kwezono zabaphilayo. Leso sahlulelo sihambisana ngokuqondile nesimiso sokuqala kakhulu sesivumelwano sika-Abrahama esinezinyathelo ezintathu. Leso simiso sokuqala sasiwukuthi, lapho iNkosi ikhipha u-Israyeli ebugqilini baseGibhithe, yayizokwahlulela kokubili abantu baYo besivumelwano, kanye nesizwe ababebehlela kuso njengabafokazi nezihambi. Abantu bokuqala besivumelwano babeyisibonakaliso sabantu bokugcina besivumelwano, abangamakhulu ayikhulu namashumi amane nane ezinkulungwane. Labo bantu besiprofetho bayokwahlulelwa njengophondo lwamaProthestani lwesilo somhlaba, kuyilapho uphondo lwamaRiphabhulikhi lwesilo somhlaba nalo lwahlulelwa ngesikhathi esifanayo.

Ukwahlulelwa kophondo lweRiphabhulikhi kufika ekupheleni komlando walo, okuwumthetho weSonto. Umthetho weSonto umelelwa ekugcwalisekeni kwevesi leshumi nesithupha kokuba iRoma ithathe ukulawula kwaJuda ngo-63 BC—ngoSuku Lokubuyisana ngokwabanye ababhali bomlando.

U-Antiochus Magnus umelela i-United States emavesini eshumi kuya kweleshumi nanhlano. URonald Reagan wanqoba empini yevesi leshumi, eyayiyisifaniso sokuwa kwe-Soviet Union kwevesi lamashumi amane. U-Isaya 8:8 ukhomba impi efanayo emelwe emavesini eshumi namashumi amane kaDanyeli ishumi nanye, futhi lawo mavesi amathathu ahambisanayo avumela ukuba iRussia ibonakaliswe njengomnqobi empini yaseRaphia yevesi leshumi nanye.

Impi yaseRaphia evesini leshumi nanye yayingumfanekiso ongaphambili wempi yase-Ukraine phakathi kwenkosi yaseningizimu (iRussia) namandla ayisithunywa sobupapa (i-Ukraine). Le mpi yaqalwa uMbuso ka-Obama ngesikhathi sopapa wokuqala ovela eningizimu yenkabazwe, owayengupapa wokuqala futhi ovela emazweni aseMelika, nakuba kwakuyiNingizimu Melika. “INingizimu” iwuphawu lobuglobalizimu, lobuthakathi bomoya, kanye nobukhomanisi, futhi lo papa wokuqala waseningizimu ovela emazweni aseMelika wazihlanganisa nomongameli ongumbuglobalizimu u-Obama, ngesikhathi kufika impi yevesi leshumi nanye. UReagan, emele i-United States evesini leshumi, wangena esivumelwaneni esiyimfihlo nopapa olondolozayo; kwase kusetshenziswa amaNazi ase-Ukraine ngumongameli ongumbuglobalizimu ngesikhathi sopapa ongumbuglobalizimu. I-United States ngaphansi kukaTrump manje isobudlelwaneni

obusobala nopapa wokuqala waseNyakatho Melika, nowabizwa ngokuthi ungolondolozayo.

UReagan wayenobudlelwane obuyimfihlo nomphikukristu wesiprofetho seBhayibheli empini yevesi leshumi, futhi u-Obama waqala impi yevesi leshumi nanye, esikhathini lapho upapa naye ayengumgqugquzeli wobumbano lomhlaba wonke, efana no-Obama. UTrump manje usebudlelwani obuvulekile nopapa ohambisanayo noReagan, ngaphandle kokuthi ubudlelwane bokuqala obuyimfihlo, manje sebuyinhlango evulekile. Opapa abathathu, kanye nomongameli abathathu, bahambisana nezimpi ezintathu zamavesi eshumi, eleshumi nanye neleshumi nanhlano.

“Liyamangalisa ngokuhlakanipha kwalo nobuqili balo iBandla laseRoma. Liyakwazi ukufunda okuzayo. Lilinda isikhathi salo, libona ukuthi amabandla amaProthestani alihlonipha ngokwamukela kwawo isabatha lamanga nokuthi azilungiselela ukuliphoqelela ngezona zindlela lona uqobo lwalo elazisebenzisa ezinsukwini ezedlule. Labo abalahla ukukhanya kweqiniso bayakuthi nokho bafune usizo lwala mandla azibiza ngokuthi awanaphutha ukuze baphakamise isikhungo esavela kulo. Ngokushesha okungakanani eliyakuza ukusiza amaProthestani kulo msebenzi akunzima ukukucabangela. Ngubani oqonda kangcono kunabaholi bobupapa indlela yokuphatha labo abangathobeli ibandla?”

“ISonto LamaRoma Katolika, kanye nawo wonke amagatsha alo emhlabeni wonke, yakha inhlango eyodwa enkulu engaphansi kokulawulwa kwesihlalo sobupapa, futhi ehlelelwe ukukhonzisa izithakazelo zaso. Izigidi zamalungu ayo esidlo, kuwo wonke amazwe omhlaba, zifundiswa ukuba zizibheke njengeziboshwe ukwethembeka kupapa. Noma ngabe bungobabani ubuzwe bazo noma uhulumeni wazo, kufanele zibheke igunya lebandla njengelingaphezu kwawo wonke amanye. Nakuba zingase zifunge isifungo sokwethembeka embusweni, nokho ngemuva kwalokho kukhona isifungo sokulalela iRoma, esizikhulula kuzo zonke izethembiso eziphikisana nezithakazelo zayo.

“Umlando ufakazela imizamo yaso enobuqili nephikelelayo yokuzigxambukela ezindabeni zezizwe; futhi lapho sesizuze indawo yokungena, siqhubekisele phambili izinhloso zaso uqobo, ngisho noma kungaholela ekubhujisweni kwezikhulu nabantu. Ngonyaka ka-1204, uPapa Innocent III wathola kuPetru II, inkosi yase-Arragon, lesi sifungo esimangalisayo esilandelayo: ‘Mina, Petru, inkosi yama-Arragoni, ngivuma futhi ngiyathembisa ukuba njalo ngithembeke futhi ngilalele inkosi yami, uPapa Innocent, abalandeli bakhe abangamaKatolika, neBandla laseRoma, futhi ngilondoloze ngokuthembeka umbuso wami ekulaloleni yena, ngivikele ukhohlo lwamaKatolika, futhi ngishushise ububi bokuhlubuka.’—John Dowling, *The History of Romanism*, b. 5, ch. 6, sec. 55. Lokhu kuyavumelana nezimangalo eziphathelene namandla ombhishobhi omkhulu waseRoma ‘zokuthi kusemthethweni kuye ukukhipha ababusi embusweni’ nokuthi ‘angakhulula izakhamuzi ekwethembekeni kwazo kubabusi abangalungile.’—Mosheim, b. 3, cent. 11, pt. 2, ch. 2, sec. 9, note 17.

“Futhi makukhunjulwe ukuthi, kuyisifuba seRoma ukuthi ayiguquki neze. Izimiso zikaGregory VII no-Innocent III ziseyizimiso zeSonto LamaRoma Katolika. Futhi ukube ibinamandla kuphela, ibiyozisebenzisa namuhla ngamandla afanayo nalawo eyazisebenzisa ngawo emakhulwini eminyaka adlule. AmaProthestani awazi kangako ukuthi enzani lapho ephakamisa ukwamukela usizo lweRoma emsebenzini wokuphakanyiswa kweSonto. Ngesikhathi ezinikele ekufinyeleleni injongo yawo, iRoma ihlose ukubuyisela amandla ayo,

ibuyise ubukhosi bayo obalahleka. Makuthi nje kusungulwe isimiso e-United States sokuthi ibandla lingasebenzisa noma lilawule amandla ombuso; sokuthi ukugcinwa kwemikhosi yenkolo kungaphoqeelwa ngemithetho yezwe; ngamafuphi, sokuthi igunya lebandla nelombuso libuse unembeza, khona-ke ukunqoba kweRoma kuleli zwe kuqinisekile.”

“Izwi likaNkulunkulu linike isexwayiso ngengozi esondelayo; makuthi lokhu kunganakwanga, khona-ke umhlaba wamaProthestani uzokwazi ukuthi izinhloso zeRoma ziyini ngempela kuphela lapho sekwephuzile kakhulu ukuba uphunyuke ogibeni. Yena ukhula buthule abe namandla. Izimfundiso zakhe zenza ithonya lazo ezindlini zomthetho, emasontweni, nasezinhliziyweni zabantu. Uqongelela izakhiwo zakhe eziphakeme nezinkulu, ezindaweni ezifihlekile zazo lapho kuyophindwa khona ukushushisa kwakhe kwangaphambili. Ngobuqili nangokungasoleki uqinisa amabutho akhe ukuze aqhubekisele phambili izinhloso zakhe siqu lapho isikhathi sesifikile sokuba ahlasele. Konke akufisayo yindawo yokuzuzisa ithuba, futhi lokhu usevele ekunikezwa. Maduze sizobona futhi sizokuzwa ukuthi iyini inhloso yento yaseRoma. Noma ubani oyokholwa alalele izwi likaNkulunkulu ngalokho uyothwala ihlazo nokushushiswa.” The Great Controversy, 580, 581.

Ngo-2016 uTrump wakhethwa, khona-ke abahwebi bomhlaba wonke abamelelwa nguBiden bantshontsha ukhetho lwango-2020, kodwa lokho kuqashelwa kuphela yilabo abanombono ka-20/20. Evesini leshumi nantathu uDonald Trump “uyabuya” ngo-2024, enamandla amakhulu kunanini ngaphambili, futhi uqala amalungiselelo akhe enkathi yegolide kanye nempi yasePaniam evesini leshumi nanhlanu. Khona-ke uLeo upapa wafika ukuze amise lo mbono ngo-2025, engupapa wesithathu ohlotshaniswa nezimpi ezintathu zamavesi eshumi kuya kweleshumi nanhlanu, futhi futhi namamongameli amathathu alezo zimpi. Upapa wokuqala nowesithathu kanye nomongameli wokuqala nowesithathu babhekwa njengabagcina amasiko, kanti upapa ophakathi nendawo kanye nomongameli ophakathi babengabahwebi bomhlaba wonke. Umfelandawonye wokuqala wawuyimfihlo, owokugcina uvulekile, ngokuba umelelwe evesini leshumi nane njengophawu olumisa umbono wangaphandle weziprofetho zezinsuku zokugcina.

NgoDisemba 31, 2023, umsebenzi wengelosi yokuqala, njengoba wawufanekiswa ngumsebenzi wesimemezelo sokuqala, waqala ukubeka isisekelo. Uvinyo oluyisisekelo lwalungolokuthi uWilliam Miller wayeqinisile noma wayephambukile ekuhlonzeni kwakhe ukuthi yiRoma emisa umbono evesini leshumi nane. Ukuhlonza kukaMiller iRoma njengophawu olwamisa umbono wokuprofetha wezinsuku zokugcina, kwezinye izici, kuyikho okubaluleke kakhulu kunawo wonke amaqiniso ayisisekelo kaMiller. Indlela uMiller afinyelela ngayo kwezinye iziqondiso ingatholakala kuphela ngokusebenzisa umqondo ongewelisiwe esikhathini nasezimweni zakhe, kodwa kwezinye zezinto azitholayo zokuprofetha kukhona ubufakazi obuqonde kakhulu mayelana nokuthi kungani afinyelela kulezo ziqondiso. Okuyisisekelo kakhulu ekuqondeni kwakhe kwakuwukuhlonza kwakhe ukuthi yiRoma emisa umbono.

UMiller ufakaza ngokuqondile indlela afuna ngayo ukuqonda ukuthi kwakuyini “okwakhishwa” encwadini kaDaniyeli. Akagcini nje ngokukhomba lapho ayithola khona impendulo yakhe, kodwa ukhuluma nangenjabulo yakhe ngesikhathi ethola igugu ayekade elifuna. U-Apollo Hale ubhala amazwana phezu kwemibhalo kaMiller uqobo, futhi endimeni elandelayo uHale uchaza indlela

uMiller aba ngayo umfundi wesiprofetho. UMiller, njengenceku yesigijimi sokukhanya esavulwa ngo-1798, uyisibonelo esingcwele salabo uDanyeli ababiza ngokuthi “abahlakaniphileyo” “abaqondayo” lapho incwadi “ivulwa.” Ubufakazi bukaMiller bokuthi waholelwa kanjani ekutadisheni iBhayibheli buyisibonelo esinenhloso esivela kulo Lowo olawula zonke izinto. Qaphelani ukukhula kukaMiller, ngoba uyisibonelo sabahlakaniphileyo abaqonda ukwanda kolwazi, yize bona, njengoMiller, bephuma ebumnyameni bephutha.

“Ngenyanga kaMeyi, 1816, ngaethwa ngaphansi kokwahluleka yicala lesono, futhi, hawu, yeka ukwesabeka okwagwala umphefumulo wami! Ngakhohlwa nokudla. Amazulu abonakala enjengethusi, nomhlaba unjengensimbi. Ngaleyo ndlela ngaqhubeka kwaze kwaba ngu-Okthoba, lapho uNkulunkulu evula amehlo ami; futhi, hawu, mphefumulo wami, yeka uMsindisi engamthola uJesu eyikho! Isono zami zawa emphefumulweni wami njengomthwalo osuswayo: kwase kuthi iBhayibheli libonakale licace kanjani kimi! Konke kwakukhuluma ngoJesu; wayekulo lonke ikhasi nakuwo wonke umugqa. Hawu, lolo kwakuwusuku lwenjabulo! Ngangifuna ukuya ngqo ekhaya ezulwini; uJesu wayeyikho konke kimi, futhi ngangicabanga ukuthi ngangingenza wonke umuntu ambone njengoba nami ngangimbona, kodwa nganginephutha.

“Phakathi neminyaka eyishumi nambili engangiyi-Deist, ngafunda yonke imilando engangingayithola; kodwa manje ngangilise uthando iBhayibheli. Lalifundisa ngoJesu! Nokho kwakusekhona ingxenye enkulu yeBhayibheli eyayimnyama kimi. Ngo-1818 noma ngo-19, ngesikhathi ngixoxa nomngane engangimvakashele, futhi owayengazi futhi engizwile ngikhuluma ngesikhathi ngiseyi-Deist, wangibuza, ngendlela enencazelo enkulu, wathi, “Ucabangani ngalombhalo, nalowo?” ebhekisela emibhalweni yakudala engangiyiphikisa ngesikhathi ngiseyi-Deist. Ngaqonda lokho ayekuhlose, ngase ngiphendula—Uma ninginika isikhathi, ngizonitshela ukuthi isho ukuthini. “Ufuna isikhathi esingakanani?” Angazi, kodwa ngizonitshela, ngaphendula, ngoba bengingakholwa ukuthi uNkulunkulu wayenikeze isambulo esingeke siqondwe. Ngase nginquma ukutadisha iBhayibheli lami, ngikhuluma ukuthi ngangingathola ukuthi uMoya oNgcwele wayeqonde ukuthini. Kodwa kwathi nje sengisenzile leso sinqumo, kwafika kimi umcabango—“Ake sithi uthola isiqephu ongakwazi ukusiqonda, uyokwenzenjani?”

“Le ndlela yokutadisha iBhayibheli yase ifika engqondweni yami:—Ngizothatha amazwi alezo zindima, ngiwalandele kulo lonke iBhayibheli, bese ngithola incazelo yawo ngaleyo ndlela. Ngangine-Cruden’s Concordance, [eyathengwa ngo-1798] engicabanga ukuthi iyona engcono kunazo zonke emhlabeni; ngakho ngayithatha kanye neBhayibheli lami, ngahlala etafuleni lami lokubhala, futhi angafunda lutho olunye, ngaphandle kwamaphephandaba kancane, ngoba ngangizimisele ukwazi ukuthi iBhayibheli lami lalisithini. Ngaqala kuGenesis, ngaqhubeka ngifunda kancane kancane; kwathi lapho ngifika embhalweni engangingawuqondi, ngangisesha kulo lonke iBhayibheli ukuze ngithole ukuthi usho ukuthini. Emva kokuba sengidlule eBhayibhelini ngale ndlela, O, yeka ukuthi iqiniso labonakala likhanya futhi linenkazimulo! Ngathola lokho ebengilokhu nginishumayeza khona. Nganeliseka ukuthi izikhathi eziyisikhombisa zaphela ngo-1843. Khona-ke ngafika ezinsukwini eziyi-2300; nazo zangiletha esiphethweni esifanayo; kodwa ngangingacabangi nhlobo ukuthola ukuthi uMsindisi wayeza nini, futhi ngangingenakukukholwa; kodwa ukukhanya kwangishaya

ngamandla amakhulu kangangokuthi ngangingazi ukuthi ngenzeni. Manje, ngacabanga, kumelwe ngifake izikhonkwane nezibambo; angiyikuhamba ngesivinini esedlula iBhayibheli, futhi angiyikusalela emuva kuso. Noma yini iBhayibheli eliyifundisayo, ngiyakunamathela kuyo. Kodwa noma kunjalo kwakusekhona eminye imibhalo engangingayiqondi.”

“Sekwanele ngaleyo ndlela yakhe evamile yokutadisha iBhayibheli. Kwesinye isikhathi wachaza indlela yakhe yokunquma incazelo yombhalo esiphambi kwethu—incazelo ‘yeyansuku zonke.’ ‘Ngaqhubeka ngifunda,’ kusho yena, ‘futhi angitholanga elinye icala lapho kwakutholakala khona, ngaphandle kukaDaniyeli. Ngase ngithatha lawo mazwi ayemi ehlobene nayo, ‘susa.’ ‘Uyakususa eyansuku zonke,’ ‘kusukela esikhathini lapho eyansuku zonke iyakususwa khona,’ njalonzalo. Ngaqhubeka ngifunda, ngacabanga ukuthi ngeke ngithole kukhanya embhalweni; ekugcineni ngafika ku-2 Thesalonika 2:7, 8. ‘Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyakuvimbela, aze asuswe endleleni, bese kuthi khona lowo omubi embulwe,’ njalonzalo. Futhi lapho sengifikile kulowo mbhalo, o, yeka ukuthi iqiniso labonakala licace futhi likhazimula kanjani! Nanko! yilokho ‘eyansuku zonke!’ Awu-ke manje, uPawulu usho ukuthini ngo ‘lowo ovimbelayo manje,’ noma ophazamisayo? Ngo ‘umuntu wesono,’ nango ‘omubi,’ kubhekiswe ebuPapheni. Awu-ke, kuyini okuvimbela ubuPapha ukuba bembulwe? Kungobuhedeni; ngakho-ke, ‘eyansuku zonke’ kufanele isho ubuhedeni.’” Apollos Hale, *The Second Advent Manual*, 66.

Ukuqondisa kokunakekela kukaNkulunkulu esifundweni sikaMiller, ngokomuntu nangokobukulunkulu, kubhaliwe embhalweni. Umngane wakhe wakudala wamcindezela, futhi imicabango eyafika kuye yayiyizwi lengelosi uGabriyeli, uDade White amchaza “umugqa phezu komugqa” njengengelosi eyamvakashela kaningi uMiller. Uveza izikhathi eziyisikhombisa njengokutholakala kwakhe kokuqala, bese echaza izinsuku eziyi-2,300 njengofakazi wesibili wezikhathi eziyisikhombisa, ngokuba kokubili kwakuphela ngowe-1843, (njengoba ekuqaleni wayekhohlelwa). Lezi ziprofetho ezimbili ziyizinto azitholayo eziyi-alpha ne-omega, futhi ebudlelaneni besiprofetho obuphathelene noMiller zikhomba iphutha elalizolungiswa nguSamuel Snow ngomyalezo Wokukhala Kwaphakathi Kwamabili owavula “ukunyakaza kwenyanga yesikhombisa.” Ukunyakaza Kokukhala Kwaphakathi Kwamabili kwakuyilo “ukunyakaza kwenyanga yesikhombisa” lapho kusuka emhlanganweni wenkambu wase-Exeter, ngokuba kwakukhomba ukuza kweNkosi ngosuku lweshumi lwenyanga yesikhombisa, okwathi ngowe-1844 kwaba ngu-Okthoba 22.

Iphutha elikhiqiza ukunikwa amandla kwengelosi yesibili limelwa ukuqonda kukaMiller kokuqala kokuthi izikhathi eziyisikhombisa kanye neminyaka eyi-2,300 kuphetha ndawonye ngo-1843. Kulesi siqephu, imfundiso elandelayo ekhulunywayo iyindlela uMiller afinyelela ngayo ekuboneni iRoma njengophawu olumisa umbono. Othisha bomlando wama-Adventist bakhomba ukuthi konke ukuqonda kwesiprofetho sikaWilliam Miller kwakusekelwe ekuboneni kwakhe amandla amabili achithayo. Wawaqonda lawo mandla amabili achithayo njengeRoma yobuhedeni neRoma yobupapa, futhi wawabona lawo mandla amabili ku-2 Thesalonika lapho efika ekuqondeni ukuthi “okwenziwa nsuku zonke” encwadini kaDaniyeli kuyiRoma yobuhedeni. Yonke imodeli yesiprofetho eyabekwa nguMiller, uDade White asazisa ukuthi wvakashelwa kaninginingi

yizingelosi, yayisekelwe ekuqondeni kwakhe ukuthi iRoma iyawumisa umbono. Yonke, ngaphandle kokukhetha!

Kusukela mhla zingama-31 kuZibandlela 2023, iNgonyama yesizwe sakwaJuda ibilokhu ivula izimpawu zesAmbulo sikaJesu Kristu. Kusukela kuleso sikhathi kwaqala uvivinyo oluyisisekelo, futhi lwafinyelela esiphethweni salo lapho upapa wokuqala wase-United States eqala ukubusa kwakhe mhla ziyi-8 kuNhlaba 2025. Ngaleso sikhathi kwaqala uvivinyo lwethempeli.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo futhi sisebenzise iminyaka ethi “250” njengofakazi wokusekela ukuqashelwa kwethu kokuthi uvivinyo oluyisisekelo lwaphela ngopapa wamanje.