

# Liyini Iqiniso? - Inombolo Yesibili

*Ungazinamathiseli izisho zesiprofetho sale ncwadi.*

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Sekukhonjisiwe ukuthi umlando wango-Agasti 11, 1840 kuze kube ngu-Okthoba 22, 1844 ungumlando omelwe yizaduma eziyisikhombisa ezavalwa kwaze kwaba sekusondele nje ngaphambi kokuvalwa komusa. Kulesi sihloko ngizoqala ngokubukeza okunye kwalokho esesikubonile mayelana nokufanekisa kwezaduma eziyisikhombisa. Sisebenzisa imigqa yomlando phezu kwemigqa yomlando ukwethula la maqiniso. Kunezimpawu ezine zesiprofetho kusukela ngo-Agasti 11, 1840 kuze kube futhi kuhlanganise no-Okthoba 22, 1844; ukunikwa amandla kombiko wengelosi yokuqala, ukudumala kokuqala, Isikhalo Saphakathi Kwamabili, kanye Nokudumala Okukhulu.

Umhla ka-11 Agasti, 1840, wawufanekiselwa nguMose esihlahleni esivuthayo. Ukudumala kokuqala entwasahlobo ka-1844 kwakufanekiselwa ngumkaMose, uZipora, lapho ngokudabuka nangokwesaba esoka indodana yabo. Ukumemeza Kwaphakathi Kwamabili, okwaqala emhlanganweni wekamu lase-Exeter kusukela mhla ka-12 kuya ku-17 Agasti, kwakufanekiselwa ukufika kukaMose eGibhithe nesixwayiso sakhe sokuqala mayelana nokufa kwamazibulo aseGibhithe. Ukudumala Okukhulu kwango-22 Okthoba, 1844, kwakufanekiselwa ngamaHeberu oLwandle oluBomvu.

Esikhathini seNkosi uDavide, u-11 Agasti 1840 wamfanekiselwa ngamaFilisti ebuyisa umphongolo kaNkulunkulu. Ukudumala kokuqala entwasahlobo ka-1844 kwamfanekiselwa u-Uzza ethinta umphongolo kaNkulunkulu. Isimemezelo Saphakathi Kwamabili esaqala emhlanganweni wekamu lase-Exeter kusukela mhla ziyi-12 kuya ziyi-17 ku-Agasti, samfanekiselwa uDavide eletha umphongolo eJerusalema. Ukudumala Okukhulu kwango-22 Okthoba 1844 kwamfanekiselwa ngumkaDavide, uMikhali, njengoba ayedelela uDavide ngenxa yokungena kwakhe eJerusalema nomphongolo.

Umhla ka-11 Agasti, 1840 wawufanekiselwa ubhaphathizo lukaKristu. Ukudumala kokuqala entwasahlobo ka-1844 kwakufanekiselwa ukudumala kokufa kukaLazaru. Ukumemeza Kwaphakathi Kwamabili okwaqala emhlanganweni wasekamu lase-Exeter kusukela mhla ka-12 kuya ku-17 Agasti kwakufanekiselwa ukungena kukaKristu ngokunqoba eJerusalema. Ukudumala Okukhulu kwango-22 Okthoba, 1844 kwakufanekiselwa ukudumala kwesiphambano.

Sikhombisile ukuthi lezi zimpawu zendlela ezine zimelela kuphela ingxenye ethile yesakhiwo esiphelele sawo wonke umnyakazo wokuvuselelwa. Sibonisa lezi zimpawu zendlela ezine njengofakazi bomlando owaqala ngoSeptemba 11, 2001. Esinye sezici zesiprofetho semigqa ngayinye kule emine, ukuthi izimpawu zendlela emgqeni ngamunye zinezihloko ezifanayo.

KuMose, zonke izimpawu ezine zendlela zazikhuluma ngomsebenzi kaNkulunkulu wokungena esivumelwaneni nesizwe esikhethiweyo ekugcwalisekeni kwesiprofetho sika-Abrahama. Emgqeni

wokuvuselela kaNkosi uDavide zonke izimpawu ezine zendlela zazihlotshaniswa nomphongolo kaNkulunkulu. Emgqeni kaKristu zonke izimpawu ezine zendlela zazihlotshaniswa nokufa nokuvuka.

Umhla ka-11 Agasti, 1840, wawuyisiqinisekiso sesimiso sosuku sonyaka. Ukudumazeka kokuqala entwasahlobo ka-1844 kwabangelwa ukusetshenziswa okwehlulekile kwesimiso sosuku sonyaka. Umlayezo kaSamuel Snow woKukhala Kwaphakathi Kwamabili wawuyisilungiso kanye nokupheleliswa kwalokho kusetshenziswa okwehlulekile kwesimiso sosuku sonyaka. Umlayezo olungisiwe wawusekelwe phezu kwesimiso sosuku sonyaka futhi wagwaliseka ngo-Okthoba 22, 1844. Zonke lezi zimpawu ezine zikhomba isimiso sosuku sonyaka.

UDade White usazisa ukuthi ukuduma kwezulu okuyisikhombisa kumela izenzakalo ezenzeka ngesikhathi semiyalezo yengelosi yokuqala neyesibili; kodwa futhi ufundisa ukuthi ukuduma kwezulu okuyisikhombisa kumela “izenzakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo.” Ukuduma kwezulu okuyisikhombisa kumela izehlakalo ezine zesiprofetho ezaqala ngo-August 11, 1840 zaphela ngo-October 22, 1844, futhi lezo zimpawu ezine zomgwaqo ziyophindwa emlandweni wethu ngokulandelana okufanayo.

Umhla ka-11 kuMandulo, 2001 wawufanekiselwa ngowama-11 kuNcwaba, 1840, futhi womabili lawo madethi axhumene ne-Islamu, ngaleyo ndlela ehlanganisa isiqalo se-Adventismu kanye nokuphela kwe-Adventismu. Kokubili owama-11 kuNcwaba, 1840, kanye nowama-11 kuMandulo, 2001, kwakuyisiqinisekiso somthetho oyinhloko wesiprofetho emlandweni ngamunye owawubhekene nawo.

NgoSeptemba 11, 2001, ingelosi yesAmbulo ishumi nesishiyagalombili yehla, futhi ngo-Agasti 11, 1840, ingelosi yesAmbulo ishumi yehla. Ukudumala kokuqala kwe-Future for America kwakuyisiprofetho esihlulekile esimayelana ne-Islam ngoJulayi 18, 2020. Umlayezo ovulwayo, njengoba kwakunjalo ngoMkhosi Waphakathi Nobusuku e-Exeter ehlobo lika-1844, uwukulunga kwesiprofetho esihlulekile esase sinikeziwe ngaphambili. KumaMillerite, ukulungiswa kwakuhlobene nokusetshenziswa okwakuhlulekile ngaphambili komgomo wosuku lonyaka owawukhomba u-1843 njengesikhathi sokubuya kweNkosi. Namuhla ukulungiswa okumele umelwe umlayezo woMkhosi Waphakathi Nobusuku wamaMillerite kumele kube uphawu lwendlela olumele i-Islam, njengoba kwakunjalo ngezimpawu ezimbili zendlela ezandulele. Ukulungiswa okufanekiselwa ngumsebenzi kaSamuel Snow kwakungesikho ukungasinaki isiprofetho esase sehlulekile ngaphambili, kodwa kwakuwukusilungisa ngokunembayo isiprofetho esasike sahluleka ngaphambili.

“Abadumele babona emiBhalweni ukuthi babesenkathini yokulibala, nokuthi kwakufanele balinde ngokubekezela ukugwaliseka kombono. Ubufakazi obufanayo obabaholela ukuba balindele iNkosi yabo ngo-1843, babaholela ukuba bayilindele ngo-1844.” Early Writings, 247.

Namuhla umlayezo ofanekiselwa ngumlayezo owaphuma emhlanganweni wenkampu yase-Exeter uyoba ukupheleliswa kwesibikezelo esahluleka ngaphambili. Ukudumala Okukhulu emlandweni wamaMillerite kufanekisela ukudumala okukhulu okwenzeka ngesikhathi somthetho weSonto,

kodwa kuyoba kumongo wesibikezelo esimayelana ne-Islam. Umlayezo kaSamuel Snow wawuyisibonakaliso sosuku oluqondile. Kwakuyisikhathi esifanele, kodwa umcimbi ongafanele. Umlayezo wanamuhla omelelwa ngumlayezo kaSnow uyoba umlayezo we-Islam oyikupheleliswa komlayezo owehluleka ekudumaleni kokuqala ngoJulayi 18, 2020.

Akusekho manje izikhathi noma imihla ehilelekile, ngoba selokhu kwaba ngu-Okthoba 22, 1844, ukumiswa kwesikhathi akusafanele kube yingxenye yomlayezo kaNkulunkulu wesiprofetho.

“INkosi ingibonisile ukuthi umlayezo wengelosi yesithathu kumelwe uhambe, futhi umemezelwe kubantwana beNkosi abahlakazekileyo, nokuthi akumelwe ubekwe phezu kwesikhathi; ngoba isikhathi asisoze saba yisivivinyo futhi. Ngabona ukuthi abanye babengeniswa ukuvukwa yintokozo yamanga okuvela ekushunyayelweni kwesikhathi; ukuthi umlayezo wengelosi yesithathu wawunamandla kunalokho isikhathi esingakwenza. Ngabona ukuthi lo mlayezo ungema phezu kwesisekelo sawo uqobo, nokuthi awudingi isikhathi ukuba siwuqinise, nokuthi uyakuhamba ngamandla amakhulu, wenze umsebenzi wawo, futhi uyakufinyezwa ngokulunga.” Experience and Views, 48, 49.

Uphawu lwesine lomlando wethu kufanele kube ngumthetho weSonto, ngokuba imilando engcewele yayo yonke imigqa yezinguquko, uma ihlanganiswa ndawonye umugqa phezu komugqa, ihambisana nokuphawula okuphefumulelweyo kwaleyo milando ngoMoya Wokuprofetha, kuyakufakazela ngokuphelele ukuthi umthetho weSonto uyilona phawu lwesine ngemva kokwehla kwengelosi enamandla emlandweni wethu. Uphawu lwesine emlandweni wezulu lokuduma okuyisikhombisa, okuyi “zehlakalo zesikhathi esizayo ezizokwambulwa ngokulandelana kwazo,” kufanele luhlotshaniswe nobuSulumane, ngokusekelwe eqinisweni lokuthi isihloko esifanayo sihlala sikhona njalo kulawo maphawu amane afanayo kuyo yonke inhlango yenguquko.

I-Islamu iyoba yingxenye yezehlakalo zesiprofetho ngesikhathi somthetho weSonto ngesizathu sesibili. UJesu, iNgonyama yesizwe sakwaJuda, uthabathe ngokukhethekile umlando walezi zehlakalo ezine wawuchaza njengophawu oluzimele lona ngokwalo. Lolo phawu luyimidumo eyisikhombisa. Kukhona nezinye izimpawu zendlela kuzo zonke izinhlangano zokuvuselelwa ezikhona kokubili ngaphambi nangemva kwezimpawu zendlela ezine iNgonyama yesizwe sakwaJuda ezichaza njengemidumo eyisikhombisa. Njengophawu oluzimele lona ngokwalo, uphawu lokuqala lwendlela lomlando ongokomfanekiso oqukethe lezi zimpawu zendlela ezine lwamela ukuhlasela kwe-United States yi-Islamu ngoSeptemba 11, 2001. Iqiniso lokuthi u-Alfa no-Omega bahlonza ukuphela ngesiqalo, limisa i-Islamu emthethweni weSonto, ngoba olwokuqala lwalezo zimpawu zendlela ezine kwakuwukuhlasela kwe-Islamu ngoSeptemba 11, 2001; ngakho-ke uphawu lwendlela lwesine nolokugcina nalo kumele lube ukuhlasela kwe-United States yi-Islamu.

Kungenzeka impela ukuthi umthetho weSonto uyoba olunye uhlasele lwamaSulumane eDolobheni laseNew York, futhi lokho kungaba ukuphela okuhlonzwa ngesiqalo, kodwa okungenani kuyoba ukuhlasele kwamaSulumane njengoba kwakuyisiprofetho sangoJulayi 18, 2020.

Siphinde saveza ukuthi u-Alfa no-Omega wafihla umlando phakathi kwaleyo milando emine. Eqinisweni, lowo mlando wangaphakathi ofihliwe uyisambulo esiyinhloko manje osukhishwa

obala ngokuhambisana nomyalo othi, “ungazivaleli amazwi esiprofetho sencwadi yeSambulo.” Lowo mlando wangaphakathi ofihliwe uyabonakala lapho sibona, phakathi kwezimpawu ezine ezimelelwa yizulu eziyisikhombisa, ukuthi kukhona inkathi phakathi kwalezo zimpawu ezine eqala ngokudumazeka iphele ngokudumazeka. Kusukela ekufikeni kwengelosi yesibili kuze kufike eyesithathu emlandweni wamaMillerite, kukhona umlando okhethekile ozimele njengophawu ngokwawo. Uqala ngombiko wengelosi okufanele udliwe, ngaleyo ndlela uphawule isikhathi sokulibala emzekelisweni wezintombi eziyishumi. Bese ukhomba ukukhala kwaphakathi kwamabili, nakho okuyisigijimi okufanele sidliwe, bese kuholela ekufikeni kwesigijimi sesithathu okufanele sidliwe.

Umugqa wangaphakathi ofihlekile ngaphakathi komugqa wezidumo eziyisikhombisa uqinisekiswa ngokwesiprofetho, hhayi kuphela ngokuqala okumelwe ukudumazeka, nangokufika kwengelosi nomlayezo wokuba kudliwe, okuwukuthi, okuphindwa futhi ekudumazekeni okukhulu, kodwa futhi uqinisekiswa “yiqiniso.”

Igama lesiHeberu elithi “ēmet” elihunyushwa ngokuthi “iqiniso” eTestamenteni Elidala lakhiwa uMlimi wezilimi omangalisayo ngokusebenzisa uhlamvu lokuqala lwezinhlamvu zesiHeberu, kwalandelwa uhlamvu lweshumi nantathu lwezinhlamvu, bese kuphethwa ngohlamvu lokugcina lwezinhlamvu, ukuze kwakhiwe igama elihunyushwa ngokuthi iqiniso. Sibonisile ukuthi lezo zinhlamvu zimelela isimiso somthetho wokukhulunywa kokuqala, isimiso esikhomba ukuphela kusukela ekuqaleni. Uhlamvu lokuqala uhlamvu oluthi “alpha”. Uhlamvu oluphakathi luwuhlamvu lweshumi nantathu lwezinhlamvu zesiHeberu, futhi lumelela ukuhlubuka. Uhlamvu lokugcina yilokugcina, ukuphela, i-omega. Sibonisile ukuthi lezi zinhlamvu ezintathu zimelela izinyathelo ezintathu zevangeli laphakade njengoba kuqinisekiswa imigqa eminingana yesiprofetho.

Izincazelo zalezo zincwadi ezintathu ziyahambelana nencazelo yemilayezo yezingelosi ezintathu. Izincazelo zalezo zincwadi ezintathu ziyahambelana nenqubo yokuhlanzwa kwabahlakaniphileyo nababi kuDanilyeli ishumi nambili ivesi leshumi, lapho behlanzwa, benziwa mhlophe, bese bevivinywa. Lezo zincwadi ezintathu zesiHeberu ezahlanganiswa ukuze kwakhiwe igama elithi “iqiniso,” zithwele uphawu luka-Alfa no-Omega; futhi izinyathelo ezintathu ezizivezayo emlayezweni wengelosi yokuqala zibizwa ngokuthi yivangeli laphakade. Lezo zinyathelo ezintathu ezimelelwa yilezo zincwadi futhi zimelela umsebenzi kaMoya oNgcwele njengoba uvezwe kuJohane ishumi nesithupha.

Futhi nxa efikile, uyakukholisa izwe ngesono, nangokulunga, nangokwahlulelwa: ngesono, ngokuba bengakholwa yimi; nangokulunga, ngokuba ngiya kuBaba, anisabe nisangibona; nangokwahlulelwa, ngokuba umbusi waleli zwe usehlulelwe. Johane 16:8–11.

Ukudumazeka kokuqala kumelwe njengesono, njengoba kuboniswa ngoMose, u-Uza, uMariya noMartha, kanye namaMillerite, ngokuba uJohane 16 uchaza umsebenzi kaMoya oNgcwele ekusoleni “ngesono;” kwakungenxa yokuthi “abakholwa.” Ngayinye yezimpawu esisanda kuyisho imelela ukudumazeka kokuqala, futhi umlando wayo ngamunye ufakaza ukuthi lokho kudumazeka kwabangelwa yisono sokungakukholwa okuthile ababekade sebevele bekwambulwe kona. Isinyathelo sokuqala ukusolwa ngesono. Isinyathelo sokuqala siyincwadi yokuqala yolimi

IwesiHebheru.

Uphawu lwesibili lomlando ofihlekile ukulunga, okuyindawo lapho ukubonakaliswa kwamandla kaNkulunkulu kubonakaliswa khona ekulungeni kwalabo abaphethe umlayezo Wokukhala Kwaphakathi Kwamabili. Babonakalisa ukulunga kukaNkulunkulu ekupheleni kwesikhathi sokulibala, ngokuba uJohane ishumi nesithupha uthi uKristu waya kuYise, base bengasamboni uKristu. UKristu wayelibele ngaphambi kokubonakaliswa kokulunga. KumaMillerite, lapho uKristu esusa isandla saKhe, iphutha laqashelwa. Khona-ke okuqukethwe ngumlayezo olungisiwe kwaveza izigaba ezimbili zabakhulekeli. Isigaba esisodwa sabonakalisa ukulunga, ngokuba sasinamafutha, kanti esinye isigaba sabonakalisa ukuhlubuka okumelelwa uhlamvu lweshumi nantathu lwezinhlamvu zesiHeberu.

“Abagcotshiwe abami eceleni kweNkosi yomhlaba wonke banesikhundla esake sanikwa uSathane njengekherubi elisibekelayo. Ngezidalwa ezingcwele ezihaqe isihlalo saYo sobukhosi, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo zinikeziwe, ukuze zingabhanyabhanisi zicime. Ukuba bekungenjalo ukuthi la mafutha angcwele athululwa evela ezulwini ngemiyalezo kaMoya kaNkulunkulu, izinhlaka zobubi bezingaba nokulawula okuphelele phezu kwabantu.”

“UNkulunkulu uyadelelwa lapho singazamukeli izixwayiso asithumela zona. Ngaleyo ndlela siyalenqaba uwoyela wegolide abengawuthela emiphefumulweni yethu ukuze udluliselwe kulabo abasebumnyameni. Lapho isimemezelo sesifika, ‘Bhekani, umkhwenyana uyeza; phumani nimhlangabeze,’ labo abangawamukelanga amafutha angcwele, abangaligcinanga ngomusa kaKristu ezinhliziyweni zabo, bayothola, njengezintombi eziyiziwula, ukuthi abalungile ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuthola uwoyela, futhi ukuphila kwabo kuyabhidlika. Kodwa uma kucelwa uMoya oNgcwele kaNkulunkulu, uma sincenga, njengoba kwenza uMose, sithi, ‘Ngibonise inkazimulo yakho,’ uthando lukaNkulunkulu luyochichimiswa ezinhliziyweni zethu. Ngamapayipi egolide, uwoyela wegolide uyodluliselwa kithi. ‘Akungethama, kungekho ngamandla, kodwa ngoMoya wami, usho uJehova Sebawoti.’ Ngokwamukela imisebe ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bakhanya njengezibani emhlabeni.” Review and Herald, Julayi 20, 1897.

Qaphela ukuthi labo abamukela umlayezo woKukhala Kwaphakathi Kwamabili baye bafanekiswa nguMose emhumeni waseHorebe, encenga uNkulunkulu ukuba ambonise inkazimulo yaKhe. Lezo zigaba zombili zase ziqedile ukwakha izimilo zazo ngaphambi koKukhala Kwaphakathi Kwamabili, ngesikhathi sokulibala.

“Manje siphila esikhathini esiyingozi kakhulu, futhi akekho kithina okufanele abe nokulibala ekufuneni ukulungiselelwa ukuza kukaKristu. Makungabikho noyedwa olandela isibonelo sezintombi eziyiziwula, acabange ukuthi kuyoba kuphephile ukulinda kuze kufike inhlekelele ngaphambi kokuzuzwa ukulungela kwesimilo sokuma ngaleso sikhathi. Kuyobe sekwephuze kakhulu ukufuna ukulunga kukaKristu lapho izivakashi zibizwa zingene futhi zihlolwe. Manje yisikhathi sokwembatha ukulunga kukaKristu,—ingubo yomshado ezokwenza ukuba

ukufanele ukungena edilini lomshado leWundlu. Emfanekisweni, izintombi eziyiziwula zivezwa zincenga amafutha, kodwa zehluleke ukuwathola ngokwesicelo sazo. Lokhu kufanekisela labo abangazange bazilungiselele ngokwakha isimilo esiyokwazi ukuma ngesikhathi senhlekelele.” The Youth’s Instructor, January 16, 1896.

Ekukhaleni kwaphakathi kwamabili, iqembu elilodwa lalinalo uwoyela oludingekayo, kanti elinye lalingenalo. Isinyathelo sesibili siyisambulo, ekupheleni kwesikhathi sokulibala, sokuba khona kokulunga noma kokungalingi “ngokuba” umyeni waya “ku” “Yise, futhi anisangiboni.” Isinyathelo sesibili siyincwadi yeshumi nantathu yohlamvu lwesiHebheru. Isinyathelo sesithathu emlandweni ofihlekile singukwahlulela, nokudumala okukhulu, kanye nohlamvu lokugcina lohlamvu lwezinhlamvu.

Umlando ofihlekile phakathi kwezulu eziyisikhombisa ufakazelwa yigama elithi “iqiniso,” ngokudumala kwasekuqaleni okukhomba ukudumala kokugcina, nangengelosi efika nomlayezo ekuqaleni nasekugcineni. Lowo mlando ofihlekile uyokwaziwa kuphela yilabo abamukele imithetho yokutadisha iBhayibheli enikezwe yigunya eliphakeme kunawo wonke. Imithetho kaMiller ekuqaleni ne-Prophetic Keys ekugcineni.

Ngomlando wezulu eziyisikhombisa, njengoba sisanda kuwuchaza, kunokugcizelela okufanele kuphindwe futhi kukhunjulwe. Ukudumala kokuqala kulo lonke ulayini lokuvuselelwa kuwukungayinaki iqiniso elase limisiwe ngaphambili. UMose wakhohlwa ukusoka indodana yakhe, nakuba kwakuyilo kanye uphawu lweSivumelwano esasikhonjiswa yisiprofetho sika-Abrahama. U-Uza wakhohlwa ukuthi ubupristi kuphela obabungathinta umphongolo. UMariya no-Elizabethhe banikeza ubufakazi endabeni kaLazaru bokuthi ngaphambili babazi ngamandla kaKristu okuvuka. Lapho kukhiqizwa ishadi lika-1843, abaholi (ingcindezi yontanga) bathembela kuBaba uMiller ukuba angalinaki ayekade ekusho njalo mayelana nonyaka ka-1843. Bamcindezela ukuba aguqule ubufakazi bakhe obumisiwe obabushiya isikhala sokungaqiniseki maqondana nosuku luka-1843 njengokubikezela kwabo ukugcwaliseka kwezinsuku eziyizinkulungwane ezimbili namakhulu amathathu. Ubufakazi bukaMiller bukhomba ukuthi ingcindezi yontanga eyalethwa abanye abaholi enhlanganweni yamholela ekulahleni indlela yakhe engacacile yokuchaza usuku lokugcwaliseka kwesiprofetho, futhi asho ngokuqondile ukuthi sasizogcwaliseka ngo-1843.

Nge-Future for America, sasazi ukuthi kwakungeke kuphinde kube nomunye umlayezo “olengiswa phezu kwesikhathi.” I-Future for America yayifundise kaningi lelo qiniso kuwo wonke umlando wenhlangano. Ukudumala kokuqala kuhlale kusekelwe ekunganakini iqiniso lokuvivinya eselimiswe. Kwakuwukungalinaki ngesono iqiniso, kodwa okubaluleke nakakhulu, kwakuwukungalinaki ngesono umthetho oyinhloko kaWilliam Miller, owawukhonjiswe ngokucacile njengophela ngo-1844.

Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, yafunga ngaye ophila kuze kube phakade naphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi kungabe kusaba khona isikhathi. IsAmbulo 10:5, 6.

Ingelosi elalimi phezu komhlaba nolwandle, ngokukaDade White, “yayingengaphansi komuntu onguJesu Kristu.” IFuture for America yalishaya indiva umyalo oqondile ovela kuJesu Kristu! Mina uqobo ngihlanganyele nabantu abambalwa kakhulu kuphela engangihlotshani nabo ngaphambi kukaJulayi 18, 2020. Kulabo bantu abambalwa, ngababili kuphela, kanti omunye walabo ababili manje usulele kuJesu, engifunde nabo futhi ngahlola lokho okwakuvela eZwini likaNkulunkulu mayelana nesipiliyoni sikaJulayi 18, 2020. Kodwa ngokusekelwe emlandweni wamaMillerite, okuyisiqalo salokho esiyisiphetho sako, ngiqinisekile ukuthi kusekhona labo ababekulo mnyakazo ngaleso sikhathi, abasakhiqiza izinhlelo zokusebenza zesiprofetho “ezilengiswe esikhathini.” Akukho okusha phansi kwelanga.

Isikhathi sifushane kakhulu ukuba kuqhubekwe nalolo hlobo lokuvuswa okungokwesiprofetho, kodwa yilowo nalowo makaqiniseke ngokugcwele engqondweni yakhe siqu. Futhi yilowo nalowo emadodeni othatha isikhundla ohlangothini olusadlala ngesikhathi, okuyilo i-Future for America elizichithayo zonke lezo zisebenziso, ngokuba azilutho ngaphansi kokuba ziyizinkohliso zikaSathane.

Ulayini lwangaphakathi olufihlekile lwesiprofetho olungaphakathi kwezimpawu ezine ezenza imidumo eyisikhombisa yilokho manje osekuvulwa yiNgonyama yesizwe sakwaJuda. Lesi sihloko simane saba ukubukeza lokho esesikushilo ngegama lesiHeberu elithi “‘ēmet’” elihunyushwa ngokuthi iqiniso. Asizange sithinte konke esesabelane ngakho ngaphambili, kodwa inhloso yalokhu kubukeza iwukubonisa ukuthi uJohane isahluko seshumi nesithupha ivesi lesishiyagalombili uyavumelana ngokuphelele nomfanekiso wesiprofetho esiwuphakamisayo mayelana nolayini wesiprofetho wangaphakathi ofihlekile ongaphakathi emidumeni eyisikhombisa.

Kusekhona ukubuyekeza okuncane okusadingeka ngaphambi kokuba sifinyelele esiphethweni esizosingatha esihlokweni esilandelayo.

Ungazinamathiseli amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesisondele: ongalungile makaqhubeke engolungile; nongcolileyo makaqhubeke engcolile; nolungileyo makaqhubeke elungile; nongcwele makaqhubeke engcwele. Futhi, bheka, ngiyeza masinyane; nomvuzo wami unami, ukuba nginike wonke umuntu njengokuyakuba njalo ngomsebenzi wakhe. Ngingu-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina. IsAmbulo 22:10–13.