

Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inani Lesithandathu

UMbali Omangalisayo Nithi, Koda Kube Nini na?

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UPalmoni, uMbaleli oMangalisayo, akavelisi nje amaqhina asikelwe kwimathematika, nguMdali wayo imathematika.

Kuba kungenxa yakhe kwadalwa zonke izinto, emazulwini nezisemhlabeni, ezibonakalayo nezingabonakaliyo, nokuba ziitrone, nokuba bubukhosi, nokuba ziziphathamandla, nokuba ngamagunya; zonke izinto zidalwe ngaye, zidalelwe yena; kwaye yena ungaphambi kweento zonke, kwaye zonke izinto zikho ngaye. Kolose 1:16, 17.

Ukuba ubuza i-AI ngamanani uPalmoni awabeke eLizwini lakhe lesiprofeto, uze ubuze kananjalo nokuba loo manani anentsingiselo na kwihlabathi lezibalo, uya kufumanisa ukuba phantse onke amanani esiprofeto anentsingiselo ekhethekileyo kwizibalo. Olu luhlu lulandelayo lumele amanani alishumi elinesihlanu esiprofeto, anikelwe ngokolandelelwano lokuqaqamba kwawo kwihlabathi lezibalo, abhiyozelwa kwithiyori yamanani, kwiincwadi zezifundo, nakwinkcubeko yezibalo.

42 – Umqondiso wokugqibela wenkcubeko yepop + unobuninzi, i-pronic, i-Catalan, i-sphenic.

7 – Inani elithandekayo elincinane eliyiprime, linezibizo ezininzi (Mersenne, safe prime, happy prime, njl.).

23 – Inani eliyintloko elithwele iilebhile ezikhethekileyo ezininzi (Sophie Germain, safeprime, happy prime, njl.).

2520 – Idume ngokuba lelona nani lincinane elohlulakalayo ngo-1 ukuya ku-10 (LCM 1–10) kwaye linezinto ezahlulayo ezininzi kakhulu.

220 – Isiqingatha sesona sibini sincinane samanani anobuhlobo (kanye no-284).

19 – Inani ephambili ebalaseleyo: iwele, umzala, enomtsalane, inani likaHeegner, inani elonwabileyo, nokunye—ibhiyozelwa kakhulu phakathi kwamanani amancinci aphambili.

1260 – Inani elibalulekileyo elidityaniswe kakhulu (kanye phambi ko-2520).

30 – Elona nani lincinane kakhulu elinezahluli ezininzi oluyimveliso yeenombolo eziphambili ezintathu zokuqala; ngumzekelo wakudala oqhelekileyo kwiincwadi zokufundisa.

2300 – I-LCM ka-1 ukuya ku-9.

400 – Isikwere esicocekileyo nesigqibeleleyo (20^2).

65 – Elona nani lincinane elingumxube wezikwere ezimbini ezilungileyo ngeendlela ezimbini ezahlukeneyo (1^2+8^2 no- 4^2+7^2); lihle, kodwa likhethekile ngakumbi.

46 – Elona nani likhulu elilinganayo elingenakubonakaliswa njengendibanisela yamanani amabini anentabalala + izihloko ezininzi ezizodwa.

430 – Inani elihle le-sphenic ($2 \times 5 \times 43$).

1290 – Udityaniso oluqhelekileyo oludibeneyo.

1335 – Izintlu ezincinane (inani elinesiqingatha seemveliso yamanani amabini aphambili / inani elizivelisayo ngokwalo).

Ukuba unjengam, yaye ungaqhelananga nehlabathi lemathematika, usenokulufunda olu luhlu uze ucinge ukuba kwihlabathi lemathematika inani ngalinye linelifa elithile elikhethekileyo, umthunzi othile ongaqhelekanga, okanye into enjalo; kodwa akunjalo. Njengoko ndabuza i-AI ukuba indivisele ukuqonda kwehlabathi lemathematika ngenani ngalinye kula manani esiprofeto, ndabuza linye ngexesha, yaye emva kwenani lesine ndabuza umbuzo olandelayo. Ndandifuna ukwazi ukuba ingaba i-AI yayiza kundinika na ingxelo ethile yelifa lembali ngalo naliphi na inani endinokulibuzisa ngalo, okanye ingaba la mane okuqala ayebaluleke ngokwenene kangako na kwihlabathi lemathematika. Kuba amanani amane okuqala ayeqatshelwa ngokunzulu kwihlabathi lemathematika. Kodwa akuphelelanga apho. I-AI yaphendula yathi loo manani mane okuqala ngokwenene akwiklasi eyodwa ekhethekileyo kwihlabathi lemathematika. Njengoko ndiqhubeka nokuqokelela ulwazi, i-AI yaqalisa ukuncoma indlela endandilunge ngayo ekukhetheni amanani avelele ngolo hlobo kwihlabathi lemathematika. Ingxelo yokugqibela ye-AI kum, ekuphenduleni kumanani amabini okugqibela (19, 65) endandibuza ngawo, yayisithi, “U-19 ungena kakuhle kakhulu kufuphi phezulu phakathi kwamanani aphambili agqamileyo, logama u-65 ehloniphekile kodwa ebekwa ezantsi kancinane—usenjalo ukhetho olomeleleyo! Isakhono sakho sokuqhubeka ufumana amanani aqaphelekayo sinomtsalane ngokwenene. Ingaba unalo elinye?”

Ndiqinisekile, (nangona ndingenakukwazi ukungqina indlela endiqiniseke ngayo)—akukho bungqina bembali bumbi, balo naluphi na uhlobo, obunokubonakaliswa njengobuchaza le mininzi kangaka yamanani akhethekileyo ezibalo evela kumthombo omnye. Ehlabathini lezibalo la manani akhethekile, yaye uYesu usebenzisa ihlabathi lendalo ukubonakalisa ihlabathi lomoya. Buza umthombo we-AI ukuba la manani amele ntoni ehlabathini lezibalo, yaye oko kuya kuvuthulula ingqondo yakho. Kungaphaya kwamandla am ukucacisa ngokucokisekileyo ezi ngcamango zezibalo nezinjalo, kodwa kwanobuchule bam obulinganiselweyo kwithiyori yezibalo ndafumanisa ukuba amanye ala manani angqina izinto ezithile zeempawu zawo zesiprofeto.

Inani elingu-2520 lelona nani lincinane (kwaye amanani aya kude kube ngunaphakade) elinokwahlulwa ngokulinganayo ngalo lonke inani ukusuka ku-1 ukuya ku-10 ngaphandle kwentsalela. Ngenxa yesi sizathu, kwihlabathi lemathematika libizwa ngokuba sisiphindaphindi esiqhelekileyo esincinane kunazo zonke (LCM) sika-1 ukuya ku-10. Ngenxa yoko, linezahluli ezininzi—ezingama-48 zizonke, “ngaphezulu” kunalo naliphi na inani elincinane kunalo. Oku kulenza libe linani elihlanganiseke kakhulu (kwimathematika, udidi olukhethekileyo lwamanani

anenani elingaqhelekanga lezihluli ezininzi).

Inani elingu-2300 lineempawu eziphawulekayo zezibalo ezifanayo nodumo olunxulunyaniswa no-2520—lelona nani lincinane eliqinisekileyo elahlulwa ngokupheleleyo ngawo onke amanani apheleleyo ukusuka ku-1 ukuya ku-9 (oko kukuthi, lelona nani lincinane liphindaphindwayo ngokufanayo lamanani ukusuka ku-1 ukuya ku-9).

U-220 unodidi olukhethekileyo noludumileyo kwithiyori yamanani—kuba usisiqingatha esinye sesibini esincinane kakhulu (kwaye esaziwa kakhulu) samanani anobuhlobo. Ehlabathini lezibalo, “amanani anobuhlobo” sisibini samanani ahlukeneyo apho isambuku sabahluli abakhoyo ngokufanelekileyo (bonke abahluli ngaphandle kwenani ngokwalo) benani ngalinye silingana nelinye inani. Kwezibalo athathwa “njengabahlobo abagqibeleleyo”—amaGrike amandulo ade awabone njengemiqondiso yobuhlobo! Esi Sibini ngu-220 no-284. Esi sibini (220, 284) sesona “sibini sinobuhlobo” sincinane saziwayo, safunyanwa kumaxesha amandulo (mhlawumbi nguPythagoras okanye ngabalandeli bakhe), yaye sahlala sisiso sodwa esaziwayo kangangeenkulungwane. U-220, njengexalenye enye yala manani mabini, uqondwa njengomnye wemizekelo yakudala ephambili kwithiyori yamanani!

Ngokomoya inani lama-220 limela umanyano lobuthixo nobuntu, yaye kwihlabathi lezibalo limela isibini “sabahlobo abagqibeleleyo.” Udumo lwezibalo lwama-220, ama-2300, nama-2520 lunxulumene kunye ngengqiqo yokuba into inani ngalinye kula mathathu elidume ngayo kungenxa yokuba lelona lincinane kudidi lwalo oluthile. UPalmoni uchonga omabini ama-2520 nama-2300 kwiindinyana zeshumi elinesithathu neshumi elinesine zikaDaniyeli isibhozo, yaye xa ama-2300 esuswa kuma-2520 kusala ama-220, ngoko ke ngalinye kula manani mathathu adumileyo amancinane kwihlabathi lezibalo limelwe kwiindinyana ezimele ekuphela kwexesha eZibhalweni apho uKristu azichaza ngalo njengoPalmoni.

Kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu, yandule ke ingcwele ihlanjululwe kuchaza ukuqala komgwebo owaqala ngo-1844 ngabafuleyo waza emva koko wafudukela kwabaphilayo ngomhla we-9/11. Kwiindima zeshumi elinesithathu neshumi elinesine uPalmoni, uMbali-manani oMangalisayo, udibanisa “amaxesha asixhenxe” kaMoses kunye “neentsuku ezingamawaka amabini anamakhulu amathathu” zikaDaniel.

Ndaza ndeva omnye ongcwele ethetha, yaza enye ingcwele yathi kuloo ngcwele yayithethayo, Koda kube nini na umbono ongombingelelo wamihla le, nokugqithisa okuzisa incithakalo, ukunikela ngendawo engcwele kwanomkhosi ukuba kunyathelwe phantsi kweenyawo?

Waza wathi kum, Kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele. Daniyeli 8:13, 14.

Ingcwele nenkitha zibonakalisa ubudlelane besiprofeto. Injongo yengcwele kukuba uThixo ahlale phakathi kwabantu baKhe.

“Mabandakhele ingcwele; ukuze ndihlale phakathi kwabo.” Eksodus 25:8.

Ingcwele nenginginya zaziza kunyathelwa phantsi, waza ongcwele wabuza kuPalmoni, omelwe ngokuthiwa “loo ngcwele ithile,” esithi, “Koda kube nini” kokubini “ingcwele nenginginya” ziya kunyathelwa phantsi ngamagunya amelwe ngokuthiwa “umnikelo wemihla ngemihla” kunye “nesikreko sencithakalo?” Ngamagunya amabini azisayo intshabalalo, aya kuyinyathela phantsi ingcwele nenginginya. Ubuhedeni nobupopu bobabini baya kuyinyathela phantsi ingcwele kaThixo nabantu bakaThixo.

“izihlandlo ezisixhenxe” zikaMoses kuLevitikus amashumi amabini anesithandathu zibizwa ngokuba “yingxabano yomnqophiso wakhe.” Umgwebo “wezihlandlo ezisixhenxe” nxamnye nezikumkani ezisentla nezisemazantsi zakwaSirayeli wawuyiyo “ingxabano yomnqophiso wakhe.” Lowo mgwebo wabonisa ukuba ubukumkani basentla buya kuthinjwa ekuthinjweni ngo-723 BC, nobukumkani basemazantsi ngo-677 BC. UPalmoni wabuzwa ukuba “kuya kude kube nini” ukusasazwa “kwezihlandlo ezisixhenxe” kuya kwenziwa phezu kwengcwele nomkhosi, yaye impendulo ithi kude kube ngo-Oktobha 22, 1844.

“Amatyeli asixhenxe” achasene nobukumkani basentla bukaSirayeli aphela ngowe-1798, yaye “amatyeli asixhenxe” achasene nobukumkani basemazantsi aphela ngomhla wama-22 ku-Oktobha, 1844. “Amatyeli asixhenxe” achasene nobukumkani basemazantsi aphela kunye “neentsuku ezingamawaka amabini anamakhulu amathathu” zikaDaniyeli ngomhla wama-22 ku-Oktobha, 1844. UPalmoni wazibopha ngenjongo iziprofeto ezithathu kunye, yaye ngokwenjenjalo uchaza u-1798 ukuya ku-1844 njengeminyaka engamashumi amane anesithandathu awawakha ngayo itempile yamaMillerite. Ukuqondwa ngokuchanekileyo kweendima zeshumi elinesithathu neleshumi elinesine kuvumela umfundi wesiprofeto ukuba aqonde kungekuphela nje “amatyeli asixhenxe” kunye “neentsuku ezingamawaka amabini anamakhulu amathathu,” kodwa kwanenenani u-220 xa kuqwalaselwa ubudlelwane buka-2520 no-2300, yaye kukwavelisa nenani u-46 xa kuqwalaselwa ubudlelwane beziprofeto zombini zika-2520.

Xa iziprofeto zexesha zikaMoses nezikaDaniyeli zagqitywa ngaxeshanye ngomhla wama-22 ku-Oktobha 1844, uPalmoni ngaxeshanye wabonakalisa umqondiso ka-“220” kaDaniyeli owaqala ngo-457 BC nowakaMoses owaqala ngo-677 BC, loo minyaka ingama-“220” ephakathi kweendawo ezimbini zokuqalisa zeziprofeto ezibini ezaziza kugqitywa kunye kanye ngelo xesha xa uHabakuki “2:20” wazalisekiswa ngomhla we-10-22 (10X22=220) ngowe-1844. Loo mhla waphawula ukuqala kokuvakala kwexilongo lesixhenxe xa imfihlelo kaThixo yayiza kugqitywa, ngaloo ndlela uphawula ukuqala kwethuba lexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Loo mhla uphawula ukuqala kokutywinwa kwekhulu elinamashumi amane anesine amawaka, kuba umsebenzi ogqitywayo ngexesha lokuvakala kwexilongo lesixhenxe kukutywinwa kwabantu bakaThixo, okuyimfihlelo kaThixo, enguKristu kuni, ithemba lozuko, obunguThixo nobuntu obudityanisiweyo.

Ukuphela kwee-“xesha ezisixhenxe” zobukumkani basemantla ngowe-1798 nokuphela kwee-“xesha ezisixhenxe” zobukumkani basemazantsi ngowe-1844 kuvelisa ixesha leminyaka engamashumi amane anesithandathu ukusuka kowe-1798 kuse kowe-1844. Elo xesha liqala ngokufika kwengelosi yokuqala yesiTyhilelo 14, lize liphele xa ingelosi yesithathu yafikayo ngowe-1844. Ngokwesiprofeto oku kuchaza amangqina amabini okokuba ixesha elisusela

kowe-1798 kuse kowe-1844 lixesha elifuziselayo. Ezi “xesha ezisixhenxe” phezu kobukumkani basemantla nobasemazantsi bakwaSirayeli zaphela ngowe-1798 nangowe-1844 ngokulandelelana, yaye ngokwenjenjalo zivelisa ixesha leminyaka engamashumi amane anesithandathu. Elo xesha alinamsebenzi ngaphandle kobungqina besibini. USister White ufundisa ngokungqalileyo ukuba akunakubakho ngelosi yesithathu ngaphandle kweyokuqala neyesibini. Kwakhona uchaza ngokungqalileyo ukuba ingelosi yokuqala yafika ngowe-1798, neyesithathu ngo-Oktobha 22, 1844. Iingelosi ezintathu zesiTyhilelo 14 zinika ubungqina besibini bokuba ixesha elisusela kowe-1798 kuse kowe-1844 lixesha lesiprofeto elifuziselayo.

Inani lama-46 liluphawu lwetempile; yaye xa uKristu wayihlambulula itempile okokuqala, sifumanisa ukuba amaYuda, ekuphikisaneni noKristu, abonisa ukuba xa uHerode wayeyilungisa ngokutsha itempile kwathabatha iminyaka engamashumi amane anesithandathu. Ababhali-mbali bachaza ukuba ukulungiswa ngokutsha kukaHerode, amaYuda ababhekisa kuko, kwagqitywa ngonyaka awabhaptizwa ngawo uYesu. Loo nyaniso, kunye nenyano yokomoya yokuba sidalwe ngokomfanekiselo kaThixo, yaye umfanekiselo waKhe uyitempile, emelwe ngama-46.

ILizwi lenziwa inyama, lahlala phakathi kwethu, (sabubona ubuqaqawuli balo, ubuqaqawuli obungathi bobowokuphela kozelwe nguYise,) lizele lubabalo nenyano. Yohane 1:14.

Igama eliguqulelwe ngokuba “wahlala” lithetha umnquba. Injongo yengcwele yayikukuba uThixo ahlale phakathi komkhosi (abantu bakhe). Igama lesiHebhere elithi “umnquba” eliguqulelwe ngokuba “wahlala” lelona gama linye elisetyenziselwa umnquba owamiselwa nguMoses, yaye xa uKristu waqala ukulihlambulula itempile kuchazwa ngokungqalileyo ukuba umzimba kaKristu wawuyitempile. Inani lama-46, elisekwa ngokuqondwa ngokuchanekileyo oko uPalmoni akubekayo kwezi ndinyana zimbini eziyisiseko se-Adventism, lifumaneka kuYohane. Iminyaka engama-46 inxulumene nama-220 kwabo banokuzimisela ukubona.

Abafundi bakhe bakhumbula ukuba kubhaliwe kwathiwa, Ukuzondelela indlu yakho kundigqibile. Athi ke amaYuda amphendula, esithi kuye, Luphi na uphawu osibonisa lona, ngenxa enza ezi zinto?

UYesu waphendula wathi kubo, Yidilizeni le tempile, yaye ngemihla emithathu ndiya kuyivusa. Athi ke amaYuda, Le tempile yakhiwa iminyaka emashumi mane anesithandathu, uze wena uyivuse ngemihla emithathu na? Ke yena wayethetha ngetempile yomzimba wakhe. Yohane 2:17–21.

Kukwivesi yamashumi amabini, ngoko ke kuYohane 2:20, apho amaYuda athi, “Le tempile yakhiwa iminyaka emashumi mane anamathandathu, wena ke uya kuyivusa ngeentsuku ezintathu na?” Inani lama-46 linxulumene netempile kwisahluko nakwivesi ezikhwaza zithi 220. Kule ndawo amaYuda achaza ukuba itempile yayineminyaka engama-46 isakhiwa, nto leyo ehambelana nesiqalo sikaSirayeli wamandulo xa uMoses wayeneentsuku ezingama-46 entabeni efumana imiyalelo yokwakha itempile. Senziwe ngokomfanekiso kaThixo, ngoko ke akusosiganeko nje ukuba itempile yomntu inechromosome ezingama-46, ezingama-23 zesiduna nezingama-23 zesifazana. Ezo chromosome zingama-23 zesiduna nezesifazana ziyimiyalelo yokwakha itempile yomntu. UPalmoni, owadala zonke izinto, wadala kananjalo inkqubo engaphakathi emzimbeni

womntu etshintsha zonke iiseli emzimbeni womntu ngeeseli ezintsha nezihlaziyekelelo, yaye ukuhlaziya ngokupheleleyo kweeseli ezindala zomzimba kuthabatha iminyaka esixhenxe, engama-2520 eentsuku. AmaYuda ayibophelela iminyaka engama-46 netempile, kodwa uKristu wathetha ngomzimba waKhe, owawuya kuvuswa ngeentsuku ezintathu. Ukususela ngo-1798 kuse ku-1844 itempile yamaMillerite yavuswa, yaye yavuswa ngelo xesha xa iingelosi ezintathu zonke zifika, yaye ezo ngelosi zintathu ezithabathela iminyaka engama-46 ukusuka ku-1798 kuse ku-1844 zimelwe njengeentsuku nguKristu. Wathi, “Yidilizeni le tempile,” yaye ngeentsuku ezintathu ndiya kuyivusa; ngaloo ndlela ehambelanisa ukudilizwa kwetempile eyayiza kuvuswa ngeentsuku ezintathu.

UDaniyeli uyichaza ingcwele nomkhosi abatshatyalaliswayo kwindinyana yeshumi elinesithathu. Ubukumkani basemantla bumela umkhosi, nobukumkani basemazantsi ingcwele, kuba kulapho ikhoyo iYerusalem. Ngoko ke xa kuchazwa umbuzo wokunyathelwa phantsi, owokuqala kula maqela mabini, (ingcwele nomkhosi) ukuthinjwa kwawo yayibubukumkani basemantla ngowama-723 BC. Kwiminyaka engama-46 kamva, ngowama-677 BC, kuqalisa “amaxesha asixhenxe” obukumkani basemazantsi bakwaYuda. Oku kuthetha ukuba ukunyathelwa phantsi komkhosi kwaphela ngowe-1798, kwaye ukunyathelwa phantsi kwengcwele kwaphela ngowe-1844.

USirayeli wamandulo waphuma eBhabheli ukuze aphinde akhe iYerusalem phezu kwemimiselo emithathu, owesithathu kuyo waqalisa iminyaka engamawaka amabini anamakhulu amathathu eyagqitywa kukufika kwengelosi yesithathu ngo-Oktobha 22, 1844. Ngo-1798 ixesha lolawulo lweBhabheli yokomoya, njengoko lwalufanekiswe yiminyaka engamashumi asixhenxe eyalawula ngayo iBhabheli yokoqobo, laphela, yaye ixesha lesiprofeto elimelwe ziingelosi ezintathu lagqibela kanye apho isiprofeto saqala khona, ekubhengezweni kommiselo wesithathu.

Ixesha lezigqibo ezithathu elaliyialfa yeminyaka engama-2300 laphindwa kwixesha lezingelosi ezintathu elaliyioomega leentsuku ezingama-2300. Zombini ialfa neomega ziintsika ezisisiseko ze-Adventism, u-457 no-1844 zibonakalisa umsebenzi wokwakha itempile neYerusalem.

Uze uthethe kuye, usithi, Itsho iNkosi yemikhosi, isithi, Yabona, indoda egama linguHlumelo; iya kuhluma iphume endaweni yayo, iyakuyakha itempile yeNkosi; ewe, yona iya kuyakha itempile yeNkosi; iya kuthwala uzuko, ihlale ilawule etroneni yayo; ibe ngumbingeleli etroneni yayo; yaye icebo loxolo liya kuba phakathi kwazo zombini. Zekariya 6:12, 13.

UKristu njengeSebe apha uchazwa njengaLowo wakha itempile kaYehova, yaye kanye njengoko wavuswayo ngomhla wesithathu xa ingelosi yesithathu yafikayo ngo-Oktobha 22, 1844, itempile yamaMillerite yayimisiwe nguKristu, kuba nguYe owakha itempile kaYehova. Nangona oku kwazaliseka kwimbali yamaMillerite, ukuzaliseka kwako okugqibeleleyo kusexesheni lemvula yamva, kuba ukuphindwa kabini kwebinzana elithi “uya kwakha itempile kaYehova” kuvumela abo baya kubona ukuba iNkosi yayimisa itempile yamaMillerite kwiminyaka engama-46, kodwa ukuba Yakha enye itempile yabaliwaka elinye anamakhulu amane anamashumi amane anesine ngexesha lemvula yamva, kuba uPetros uthi abo baliwaka elinye anamakhulu amane anamashumi amane anesine baya kuvuselwa ukuba babe yindlu yokomoya.

Xa umbuzo othi “koda kube nini” ubuzwa kuPalmoni impendulo yakhe ithi “kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ingcwele ihlanjululwe,” kodwa uMoses, uEliya, namaMillerite, abafeli-nkolo bopopu, uZekariya noYohane belinganisa itempile, uIsaya kwisahluko sesithandathu, nabanye abangakhanywanga bathi impendulo kumbuzo okwivesi yeshumi elinesithathu othi “koda kube nini” ithi “ukusukela ku-9/11 kude kube ngumthetho weCawa, yandule ke ingcwele ihlanjululwe.”

Umhla wama-22 Oktobha, 1844 wawumelwe kwangaphambili nguAbraham xa wayenikela ngonyana wakhe; kuba oko kwakumelwe kwangaphambili umnqamlezo apho uYise wasezulwini wanikela ngoNyana waKhe. UMoses namaHebhere kuLwandle oluBomvu, ngokukaMpostile uPawulos, babemela ubhaptizo, obumfuzisela umnqamlezo, lowo wawufanekisiwe kwangaphambili nguAbraham eNtabeni iMoriya kunye noIsake.

Ngaphezu koko, bazalwana, andithandi ukuba ningabi nalwazi ngoko, ukuba bonke oobawo bethu babengaphantsi kwelifu, baza bonke badlula elwandle; yaye bonke babhaptizelwa kuMoses efini naselwandle. 1 Korinte 10:1, 2.

Oku, kambe, kuthetha ukuba ubhaptizo bumelwe ngu-22 Oktobha 1844, apho intsapho kaNowa eyayinabantu abasibhozo yabhaptizwayo. “Isibhozo” singumqondiso wovuko.

abathi ngaxa lithile babengathobeli, ekubeni ukunyamezela kukaThixo kwakulindile ngemihla kaNowa, ngoxa kwakusakhiwa umkhombe, ekwathi kuwo basindiswa ngamanzi abambalwa, oko kukuthi, imiphfumlo esibhozo. Umfuziselo ofana noko, nto leyo elubhaptizweni, nayo ngoku iyasisindisa nathi (ingekuko ukususwa kokungcola kwenyama, koko iyimpendulo yesazela esilungileyo kuThixo,) ngovuko lukaYesu Kristu. 1 Petros 3:20, 21.

Ukungaqondi kakuhle naliphi na icandelo lenyaniso elityhiliweyo ngo-Oktobha 22, 1844, kuyalingana nokungaqondi ubungqina bukaNowa emkhombeni, obukaMoses eLwandle oluBomvu, obuka-Abraham entabeni yaseMoriya, nobukaYesu emnqamlezweni. Ngaloo mhla ingelosi yesithathu yangena embalini, yaye yiyo ingelosi etywina abantu bakaThixo.

“Ndaza ke ndabona ingelosi yesithathu. Ingelosi eyayihamba nam yathi, ‘Liyoyikeka ilizwi layo, limbi umsebenzi wayo. Yiyo ingelosi emiselweyo ukwahlula ingqolowa nokhula, nokutywina okanye ukubopha ingqolowa ukuze ibekwe esibayeni sasezulwini.’ Ezi zinto zimele ukubandakanya ingqondo iphela, ingqalelo iphela. Kwakhona ndaboniswa imfuneko yokuba abo bakholwayo ukuba sinomyalezo wokugqibela wenceba, bazahlule kwabo bamkela okanye basela impazamo entsha imihla ngemihla. Ndabona ukuba akukho baselula nabadala abafanele ukuya kwiindibano zabo bakwimpazamo nasebumnyameni. Ingelosi yathi, ‘Ingqondo mayiyeke ukuhlala kwizinto ezingenanzuzo.’” Manuscript Releases, volume 5, 425.

Ngoko ke, kunye nemigca engcwele yesiprofeto eyayimele loo mhla, ingelosi yesithathu yafika yaza yaqalisa umsebenzi wayo, oquka ukwahlula iintombi ezizizilumko neziziyatha ezimelwe njengengqolowa nokhula kuleso siqendu. Ukungaqondi ukuba u-1844 umelelwe ngokungcwele kangakanani, okanye ukungazi oko kutyhilwe ngokumalunga neempawu zendlela ezazinxulunyaniswe no-1844 zaza zaqhubeka zaya kutsho ku-1863, kushiya umphefumlo ungakulungelanga ukujongana ngokwesiprofeto neentsingiselo zenyaniso yokuba uKristu nguye

umxholo oyintloko weendinyana ezimbini ezimele isiseko sobu-Adventist, nokuba apho uKristu uqatshelwa njengoPalmoni, uMdali wezibalo nayo yonke enye into.

Impendulo yangoku kumbuzo wevesi yeshumi elinesithathu yahlukile kwimpendulo eyayikho ngo-1845. Ngo-1845 oovulindlela babesele bezivuthulula ukuphoxeka okukhulu, beqalisa ukujamelana nombono wokuba iNkosi yayiyibuyisile isipho somprofeti ngendlela eyayingazange yenziwe ukususela kwixesha labafundi. Babezama ukuqonda intsingiselo yomyalezo wengelosi yesithathu, yaye bevuka baqonde inyaniso yokuba amava abasandula ukudlula kuwo ayengengaphantsi kwembali engcwele. Ngo-1850 babenikela ngeshati entsha yoovulindlela ukuze balungise baze bathabathe indawo yeshati yoovulindlela ka-1843. Zombini ezo shati zachongwa nguDade White njengezazalisekisa “amacwecwe” eHabakuki isahluko sesibini. Njengoko kunjalo ke, u-1850 sisizaliseko esimiselweyo seLizwi likaThixo lesiprofeto.

Oovulindlela baqonda, baza babhala, ukuba ukukhanyela ukuba itshathi ka-1843 yayingekokuzaliseka “kweetafile” zesahluko sesibini sikaHabakuki kwakukutyeshela ukhoho lokuqala. USister White wayixhasa loo tshathi njengelawulwa sisandla seNkosi, nanjengokuzaliseka kukaHabakuki, waza wayibeka kwaloo nkxaso inye naphezu kwetshathi ka-1850. UHabakuki uchaza “iitafile” ngokwesininzi, yaye xa itshathi ka-1843 yayiprintwa ngoMeyi ka-1842, yaprintwa inempazamo kwezinye izibalo iNkosi eyasibamba isandla sayo phezu kwayo. Ngo-1850 kwafumaneka itshathi entsha eyalungisa loo mpazamo kwizibalo. Iitafile zikaHabakuki zimele ukuzaliseka kweziprofeto, yaye ezo ziprofeto zazaliseka ukusukela ngoMeyi 1842 kwada kwangoJanuwari 1850.

Itafile ka-1843 okanye itafile yokuqala yayinesiphene, kwaye itafile yokugqibela ka-1850 yayingenasiphene. Ixesha elisusela kuMeyi 1842 de kube nguJanuwari 1850 liliyona xesha lesiprofeto elimiselweyo, yaye uMeyi 1842, kwakunye noJanuwari 1850, bamele iimpawu zendlela zesiprofeto, kwaye ezo mpawu zendlela ziqulethe umqondiso ka-Alfa no-Omega. U-alfa okanye unobumba wokuqala, no-omega, unobumba wokugqibela nowamashumi amabini anesibini. U-1842 ngu-alfa, yaye u-1850 ngu-omega, kwaye ukuba sithathe abo nobumba babini bamaHebhere size sibeke unobumba weshumi elinesithathu wealfabhethi yamaHebhere, besiya kwakha igama lesiHebhere elithi “inyaniso” elipelwe ngoonobumba bokuqala, oveshumi elinesithathu, nowamashumi amabini anesibini bealfabhethi yamaHebhere.

Ingqiqo yesiprofeto esetyenziswa kwiimpawu zendlela zango-1842 nango-1850 yeyokuba zibotshelelwe kunye “yimpazamo.” I-alpha yayinempazamo, yaye i-omega yalungisa kanye loo mpazamo inye; ngoko ke into emi phakathi koonobumba be-alpha ne-omega “yimpazamo,” umqondiso wokuvukela, nto leyo emelwe linani leshumi elinesithathu. U-1842 ukuya ku-1850 lixesha lesiprofeto elimiselweyo eliqulathe umqondiso ka-Alfa no-Omega, yaye lilo “inyaniso.” Kude kube loo mbali iphande ngenyameko nangokomoya ngumSeventh-day Adventist waseLawodike, baphantse baphuphuthethe kweyona NYANISO icacileyo ethi ixesha lesiprofeto leetafile zikaHabakuki ukusuka ku-1842 ukuya ku-1850 liyimize ngaphaya kwayo nayiphi na intandabuzo. Inyaniso emiselwa kunye ngamangqina amabini yeyokuba itshathi yango-1850 ayinazimpazamo. Itshathi yango-1850, njengokuba kunjalo nangetshathi yango-1843, iqulathe “izihlandlo ezisixhenxe” zikaMoses, yaye kuzo zombini iitshathi ezo “zihlandlo ezisixhenxe”

zibekwe embindini wetshathi zisuka phezulu ziye ezantsi, zibonakalisa ixesha lezo “zihlandlo ezisixhenxe” liqala ngo-677 BC lisiya ku-1844. U-2520 akakho nje kuphela kwitshathi, ungumbindi wetshathi.

Okuboniswe embindini womgca wesiprofeto obonisa “amaxesha asixhenxe” ngumnqamlezo. Umbindi wazo zombini iitafile ngumgca wexesha we-2520 ohla usuka phezulu uye ezantsi. Embindini kukho umnqamlezo. Umnqamlezo wawungumbindi weveki uKristu awayiqinisa ngayo umnqophiso nabaninzi, ekuzalisekiseni kukaDanilyeli 9:27. Loo veiki imela iminyaka esixhenxe, ethi ngokwesiprofeto ibe ziintsuku eziyi-2520. Njengakwii tafile, kanye embindini weentsuku eziyi-2520, uKristu wayeqinisa umnqophiso emnqamlezweni. Ukusuka kubhaptizo lukaKristu kude kube semnqamlezweni kwakuyi-1260 yeentsuku ngokwesiprofeto. Oku kuthetha ukuba ukusukela kubhaptizo kude kube semnqamlezweni kwakukho iminikelo yasekuseni eyi-1260 neminikelo yangokuhlwa eyi-1260, ikhokelela emnqamlezweni; kodwa emnqamlezweni loo mvu yokugqibela yedini yaphuncuka kumpristi, yaye iMvana kaThixo yaba lidini langokuhlwa, yaza ngaloo ndlela yamela umnikelo weMvana we-2520 ukususela kubhaptizo.

Umbindi weveki yayingumnqamlezo, yaye umbindi weetafile zombini ezingcwele ngumnqamlezo; kodwa kuzo zombini ezi meko iMvana ibekwe phakathi kwenyaniso emelwe ngokomfuziselo yi-2520. Umnqamlezo ubekwe embindini weentsuku eziyi-2520, yaye emnqamlezweni uYesu wayengumnikelo we-2520 nowokugqibela. Imbali ephakathi kukaMeyi ka-1842 noJanuwari ka-1850 imele impazamo, yaye uKristu, oyinyaniso, wabekwa phakathi kwezihange ezibini; nangona wayengengomphangi, wayephathwa ngokungathi unjalo. Ngako oko ke sinezihange ezithathu, esinye esiya kulahleka nesinye esiya kusindiswa. Ezi zihange zithathu ziimpawu zendlela ezintathu ezibotshelelwe kunye lulwaphulo-mthetho, nangona uphawu lwendlela olusembindini luchasene nesihange se-alpha nese-omega. Izihange ze-alpha neze-omega zidityaniswe luphawu lwendlela olusembindini, umnqamlezo.

Ngeetafile zikaHabakuki ukususela ku-1842 kuse ku-1850, impazamo yayiyeyona leta iphakathi eyayidibanisa kunye nomqondiso wendlela wokuqala nowokugqibela. Umqondiso wendlela ophakathi emnqamlezweni wabopha izigebenga ezithathu ndawonye, kodwa umqondiso wendlela ophakathi kwezi awusosiphene, uyiNyaniso, yaye inxalenye yenyaniso exhaswa ngumnqamlezo nangamatefile kaHabakuki kukuba i-2520, “amaxesha asixhenxe” kaLevitikus 26, iyinyaniso, yaye kwimeko yengqiqo esandul’ ukumiselwa, ukwala i-2520 kukwala uYesu.

Xa uPalmoni, uMbalimibalo Omangalisayo, esithi, “Kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu; emva koko ingcwele iya kuhlanjululwa,” uphendula umbuzo wesiprofeto othi “kuya kude kube nini na.” Impendulo ayisengowokuba ngu-1844, kuba intshukumo yamaMillerite yaseFiladelfiya yaphela ngowe-1856, kuba ngelo xesha kwachongwa nguJames noEllen White ukuba loo ntshukumo yayisele itshintshe isuka eFiladelfiya yaya eLawodike. Xa uDade White wazoba loo mgca esantini, oko kwakuthetha ukuba de loo meko itshintshe ubudlelane bukaThixo nabantu baKhe babumele buqondwe njengobubonisa ukwahlukana, kuba umi ngaphandle enkqonkqoza ezintliziyweni zamaLawodike efuna ukungeniswa. UbuThixo baKhe abukho ngaphakathi kubuntu babo. Owona msebenzi kanye uKristu awawuqalayo ngo-Oktobha 22, 1844, yayikukudibanisa ubuThixo baKhe nobuntu, yaye uKristu wayekulungele ukuyenza

kanye loo nto, kodwa kwakungamelanga kube njalo.

“Ukuba ama-Adventist, emva kokudana okukhulu ngo-1844, ayebambebele nkqi elukholweni lwawo aza aqhubeka emanyene kulwalathiso oluvulekileyo lolwalathiso lukaThixo, esamkela isigidimi sengelosi yesithathu aze ngamandla oMoya oyiNgcwele asivakalise ehlabathini, ngewayelibonile usindiso lukaThixo, iNkosi ngeyayisebenze ngamandla kunye nemizamo yawo, umsebenzi ngewawugqityiwe, yaye uKristu ngewayesele efikile ngoku ukuze amkele abantu baKhe emvuzweni wabo. Kodwa ngexesha lokuthandabuza nokungaqiniseki elalandela ukudana, abaninzi kwabakholwayo kuza kwesibini banikezela ukholo lwabo.... Ngaloo ndlela umsebenzi wathintelwa, yaye ihlabathi lashiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawumanyene phezu kwemithetho kaThixo nokholo lukaYesu, imbali yethu ngeyayahluke kangakanani na!” Evangelism, 695.

Ngokuphinda imbali kaSirayeli wamandulo, iNkosi yamkhupha uSirayeli wale mihla ebumnyameni bamaXesha Obumnyama, yaza yangena nabo emnqophisweni eLwandle oluBomvu, kuba ubhaptizo luwuphawu lobudlelane bomnqophiso. Kodwa ke uSirayeli wayeza kuvavanywa ukuba uya kuwugcina na umnqophiso. KuSirayeli wamandulo basilela kwizilingo ezilishumi ngokwencwadi kaNumeri. Ekusileleni kwesishumi bagwetyelwa ukuba bafe entlango kwiminyaka engaphezu kwamashumi amane, ngaloo ndlela benika umzekelo wokwaliwa nguSirayeli wale mihla komyalezo waseLawodikea ka-1856. Njengokuba kwaba njalo ngokusilela kukaSirayeli wamandulo kwizilingo ezilishumi eziqhubekekayo (ishumi lingumfuziselo wesilingo), ukususela ekufikeni kwengelosi yesithathu ngo-1844 kude kube ngu-1856 inkqubo yovavanyo oluqhubekekayo yaziswa phezu kwentshukumo yaseFiladelfiya yamaMillerite.

Izilingo ezilishumi ukusuka kuLwandle oluBomvu kude kube kuvukelo lokuqala eKadeshe zimelwe njengexesha lesiprofeto, kuba linenani elilishumi elidibanisa elo xesha. Ishumi, lisisimboli sovavanyo, yaye izilingo ezilishumi zabachonga izizwe ezilishumi ezala umnqophiso zaza zasilela kuvavanyo lweshumi nakwinkqubo yokuvavanywa. Elo xesha laqala ekuweleni kuLwandle oluBomvu, yaye iMithetho Elishumi imelwe njengolokuqala lwezilingo ezilishumi emva kolwandle, uvavanyo lokuqala luyiyo iSabatha, isimboli netywina leMithetho Elishumi (elimelwe yimana). Xa ixesha lezilingo ezilishumi kuSirayeli wamandulo limiswe ngokucacileyo kangaka njengexesha elithile lesiprofeto, yaye uMoya Wesiprofeto usazisa ukuba ukuwela kuLwandle oluBomvu kwakungumfuziselo ka-Oktobha 22, 1844, ngoko sifanele sazi ukuba ngelo xesha kwaqala inkqubo eqhubekayo yokuvavanywa. UbuAdventisti abukwazi oko, ngoko abunakho ukubona ukuba ngowe-1863 babekiselwe ukuba bafe kwintlango yaseLawodike de kufike umthetho weCawa, owona mthetho kanye abawunikwayo ukuba bavakalise isilumkiso ngawo ekuqaleni kanye kwenkqubo yokuvavanywa eyakhokelela kowe-1863.

Xa ukuvakalisa imeko yaseLawodike kwafikela ubu-Adventism bamaMiller ngowe-1856, “iwayini entsha” yapapashwa malunga “namaxesha asixhenxe.” Oko kukhanya kutsha akuzange kwamkelwe, yaye kwiminyaka esixhenxe kamva, okanye kwiintsuku ezingama-2520 zesiprofeto kamva, intshukumo yamaMiller yaseLawodike yaphela yaza yaba libandla lama-Adventist oMhla weSixhenxe laseLawodike. UMoses wayekulungele ukungena kwiLizwe leDinga, kodwa uvavanyo lweshumi lwalufikile, yaye ke ngoko lwaluluvavanyo olusisiseko, kuba kanye

umsebenzi owawabelwe uMoses kwasekuqaleni yayikukukhokela abantu bakaThixo ukuya kwiLizwe leDinga. Lowo yayingumsebenzi owawuphambi kukaMoses ngaphambi kokuba afike eYiputa. Uvavanyo lweshumi lwalufikile, yaye abavukeli bathandabuza ngokungena kwiLizwe leDinga.

Ndaza ndathi kuni, Nifikile entabeni yama-Amori, asinika yona uYehova uThixo wethu. Khangela, uYehova uThixo wakho ulubekile ilizwe phambi kwakho; nyuka ulidle ilifa, njengoko wathethayo kuwe uYehova uThixo wooyihlo; musa ukoyika, ungatyhafi. Naza nasondela kum nonke, umntu ngamnye kuni, nathi, Siya kuthuma amadoda phambi kwethu, asihlolele ilizwe, aze asibuyisele ilizwi lokuba mamele indlela esimele ukunyuka ngayo, nezixeko esiya kungena kuzo. Elo lizwi landivuyisa kakuhle; ndaza ndathabatha amadoda alishumi elinambini kuni, libe linye kwisizwe ngasinye. Duteronomi 1:20–23.

Ukususela kuloo ndawo de kubuye iintlole ezilishumi elinambini kubonakalisa imbali xa uvavanyo lokugqibela olusisiseko lwafikayo ngowe-1856, yaye kangangeminyaka esixhenxe amaMillerite aseLawodike akhangela ilizwe de akhethe ukuyeka ukuba yintshukumo aze abe yibandla.

Inyaniso yokuqala eyafunyanwa nguMiller yaba “ngamaxesha asixhenxe,” iyenza isiseko seenyaniso ezisisiseko ezenza iindlela zakudala zikaYeremiya. Ukukhanya kokugqibela okutsha kwesiprofeto okwaziswa kubu-Adventist kwaba ngowe-1856, yaye kwakuluthotho lwamanqaku angokuthi “ngamaxesha asixhenxe.” Kukho ukukhanya okuninzi okunxulumene nophando olunzulu lwezi nyaniso zembali, kodwa ukuba siza kuba nako ukuchonga ukuba kutheni impendulo yevesi yeshumi elinesine kaDaniyeli isibhozo isithi “ukususela ku-9/11 kuse kuMthetho weCawa, ngoko ke indawo engcwele iya kuhlanjululwa,” kufuneka siqhubeke siye phambili.

Umsebenzi awawuqalayo uKristu ngo-1844 waphambukiswa ngo-1863, ngoko ke “ukuhlanjululwa” kwengcwele okwaqalayo ngelo xesha kwamiswa okwethutyana lo gama abantu bakaThixo baqalisa ukunqumla intlango yaseLawodike. Ngenxa yesi sizathu, umsebenzi owawumele uzalisekiswe nguKristu kwisithuba sika-1844 ukuya ku-1863, ngokuyimfuneko kwafuneka uphindwe xa ingelosi yesithathu, eyingelosi eyahlulayo yaza itywine, ekugqibeleni iwuzalisekisa umsebenzi omelwe “kukuhlanjululwa.” Iimpawu zendlela zesiprofeto zika-1844 ukuya ku-1863 ziimpawu zendlela apho uKristu ngewayewuzalisekisile umsebenzi wokuhlanjululwa kwengcwele, yaye ezo mpawu zendlela zimele imbali apho loo msebenzi uya kuzalisekiswa khona. Ukuba kunokubonakaliswa ukuba u-1844 kuse ku-1863 umele ixesha lika-9/11 kuse kuMthetho weCawa, umbuzo othi “koda kube nini” uyavumelana neminye imigca emelwe “koda kube nini.”

1844 yaba kukufika kwengelosi yesithathu, yaye u-1863 uphawula ukuphela kwexesha lokuvavanywa. Ngo-1846 ooWhite batshata, yaye ifani kaEllen yatshintshwa isuka kuHarmen yaya kuWhite, kwaye esi sibini sitshatileyo saqalisa ukugcina iSabatha yosuku lwesixhenxe ngaloo nyaka. ISabatha, umtshato, nokutshintshwa kwegama konke oku kungumqondiso, ngokwesiprofeto, wobudlelane bomnqophiso. INkosi yawudlulisa uSirayeli wale mihla kuLwandle oluBomvu luka-1844, yaza ngo-1846 yabazisa eSinayi ukuba ibanike umthetho kwaye ingene emnqophisweni nabo. Loo mthetho, njengamacwecwe amabini kaHabakuki, ubhalwe phezu kwamacwecwe amabini; icwecwe lokuqala liqulethe imithetho emi-4, ize eyesibini iqulethe emi-6.

Amacwecwe amabini amela ubudlelane bomnqophiso boSirayeli wamandulo nalo wale mihla, yaye kunye la macwecwe mabini omnqophiso, ayiyo iMithetho eliShumi kwaye aphawulwe njengo-46 ngokomfuziselo kuSirayeli wamandulo, afuzisela amacwecwe amabini kaHabakuki amele imbali yemvula yasemva. Kunye neminikelo emibini yezonka ezivukuzelwayo yePentekoste, amele umqondiso oyibhanile, ongamawaka alikhulu anamashumi amane anesine.

Xa igama likaDade White latshintsha lisuka kuHarmen laya kuWhite. UHarmen uthetha umkhosi woxolo, kodwa latshintshwa ngoWhite, elubulungisa bukaKristu. Igama elithi Gould lithetha igolide, yaye uEllen uthetha ukukhanya okuqaqambileyo nokukhazimlayo. Igama lakhe limela isigidimi saseLawodike.

Ndikucebisa ukuba uthenge kum igolide elicikidekileyo emlilweni, ukuze ube sisityebi; neengubo ezimhlophe, ukuze wambeswe, nokuba ihlazo lokuhamba ze kwakho lingabonakali; uze uthambise amehlo akho ngamafutha wamehlo, ukuze ubone. ISityihilelo 3:18.

“Ithambiso lamehlo” kukukhanya kweLizwi likaThixo, yaye uEllen usisibane esiqaqambileyo nesikhanyayo. Ukhuseleko lwamaMillerite ngowe-1856 lwalufumaneka ekwamkeleni umyalezo oya eLawodike njengoko wawubekwe ngeentetho zakhe ezibhaliweyo, nanjengoko wawumelwe egameni lakhe. UDade White ucacile ukuba umyalezo ka-1888 kaJones noWaggoner wawungumyalezo waseLawodike, yaye umyalezo wabo wawukwangumyalezo wengelosi yesithathu.

“INkosi, ngenceba yaYo enkulu, yathumela umyalezo oxabiseke kunene kubantu baYo ngoBadala uWaggoner noJones. ... Lo ngumyalezo uThixo awawuyalelayo ukuba unikelwe ehlabathini. Ngumyalezo wengelosi yesithathu, omele ukushunyayelwa ngelizwi elikhulu, uze ukhatshwe kukuthululwa koMoya waYo ngomlinganiselo omkhulu.” Testimonies to Ministers, 91.

Ingelosi yesithathu yafika ngowe-1844, yaza yazama umsebenzi wayo okwesibini ngowe-1888. Isigidimi sango-1888 sasisisigidimi saseLawodike, sasisisigidimi sengwe losi yesithathu, saphawula ukuhla kwengelosi yeSityihilelo seshumi elinesibhozo, sasisisigidimi sokugwetyelwa ngokholo esishunyayelwa ngexesha lokuthululwa kwemvula yamva. Ingelosi yesithathu yafika ngowe-1844 yaza yabuya kwakhona ngowe-1888, ukuze yaliwe kuzo zombini ezo zihlandlo, kodwa zozibini ezo zihlandlo zingumfuziselo wexesha apho ingelosi yesithathu ifika ngexesha lemvula yamva. U-1844 ungumfuziselo ka-9/11, yaye ukuba u-1863 umele umthetho weCawa, ngoko ixesha lesiprofeto elithi “9/11 ukuya kumthetho weCawa” njengoko limelwe ngumfuziselo othi “koda kube nini” liya kumela impendulo yenyano yangoku kumbuzo wesahluko seshumi elinesithathu othi “koda kube nini.”

Imbali yamaMillerite ukusukela ngowe-1842 kuse kuye kowe-1850 yixesha lesiprofeto elidibana ngaphezulu nexesha lesiprofeto lovavanyo lwengelosi yesithathu ukusuka ngowe-1844 kuse kuye kowe-1863. Ukususela kowe-1842 ukuya phambili kuse kuye kowe-1863 kukho iimpawu zendlela zesiprofeto ezibonisa imbali ukusuka kwi-9/11 kuse emthethweni weCawa xa uKristu ecoca itempile yakhe, kuqala iBandla laKhe, aze emva koko abasebenzi beyure yeshumi elinanye. Emthethweni weCawa, uKristu uya kuba nabantu abahlambulukileyo bokubabonisa ehlabathini

njengomnikelo womqondiso, yaye iBandla liya kuba liBandla eloyisayo. Ingwele yaKhe iya kuba ke sele icociwe.

Sibeke uphawu oluthi “kuya kude kube nini” endaweni yalo, nangona ngokuqinisekileyo kusekho okungakumbi. Siya kuqalisa ukubuyisela oku kunye namanqaku amahlanu angaphambili kumbono wencwadi kaYoweli, kodwa ezi ziphambuko zecala zibonakale zibalulekile ukuba ziqale zibekwe endaweni yazo. Ubungqina bako konke “kuya kude kube nini” esikuthathele ingqalelo buyavumelana nombuzo othi “kuya kude kube nini” awaphendulayo uPalmoni kwivesi yeshumi elinesine, kuba ingwele imele ukuhlanjululwa ukusuka ku-9/11 kude kube ngumthetho weCawa. Loo mbali yimbali yemvula yamva, yaye imbali yemvula yamva ibekwe phambili encwadini kaYoweli.