

# Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inani leSithoba

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## Inani Lesithoba

Ndifikile kwinqanaba kwesi singeniso sencwadi kaYoweli apho ndiza kushwankathela ngokufutshane amanye amanqaku akumanqaku asibhozo okuqala, ndize ndichonge oko sifanele ukukulindela encwadini kaYoweli ngoku ekubeni siyiphatha ngokungqalileyo ngakumbi, kwanoko ke, ngokuqinisekileyo, loo nto inantoni na yakwenza neemfazwe zaseRafiya nasePaniyam zikaDaniyeli 11:11–16?

Sibeke ugxininiso engomeni yesidiliya kuba “amava” emelwe “yingoma” ngokwesiprofeto. Enye yeempawu zabalikhulu elinamashumi amane anesine amawaka kukuba becula ingoma kaMoses neyeMvana, nto leyo eyindlela nje kaYohane yokumela ingoma yesidiliya kaIsaya. Wonke umprofeti omkhulu uqala incwadi yakhe ngezityholo nxamnye noSirayeli ngenxa yemvukelo yakhe, okanye unokuthi wonke umprofeti omkhulu uqala ngokucula ingoma yesidiliya. Ndiyagxininisa ukuba ingoma yesidiliya kaYoweli kwisahluko sokuqala yenye yezona zityhilelo zibaluleke kakhulu malunga nengoma yesidiliya. Andinakutsho ukuba ndichanile okanye akunjalo, kodwa isizathu sokuba ndibe nale nkolelo kukuba unxulumano lwesiprofeto olumelwe ngokomfuziselo encwadini kaYoweli lubonakala luyisitshixo, okanye mhlawumbi luyiasile yeentolo ezininzi. Ubungqina bukaYoweli abudibanisi nje kuphela neminye imigca ehambelanayo, kodwa bubonakala ngathi bumisela indawo yokubhekisela kuyo, ngakumbi ngomfuziselo wesidiliya esitshatyalaliswayo kwisahluko sokuqala, nezahluko ezibini ezilandelayo zichaza kokubini ixesha lokuvavanywa komfanekiso werhamncwa eUnited States kwakunye nexesha lokuvavanywa komfanekiso werhamncwa lwehlabathi. Kwaye konke oku kubekwe ngaphakathi komxholo wesidiliya, yaye isidiliya asisiso isidiliya esiphilayo—ukuba asifumani mvula.

Sikwabeke ugxininiso nakwixesha lesiprofeto elimelwe ngumqondiso othi “kuya kude kube nini?” Ndiva kuyimfuneko ukusikhumbuza ngalo mgaqo wawusekiwe ngaphambili malunga nalo “kuya kude kube nini?” ukuze kubekwe ugxininiso phezu kwe “litye lentloko” elalikhona, nelikwalisiseko nelitye lembombo. Uphuhliso lokugqibela olupheleleyo lomyalezo we-Midnight Cry oluqhubekayo ngoku “litye lentloko.” Ngokusekelwe phezu kweziseko ezo, elo litye lentloko zijuweli zikaMiller ezikhanya ngokuphindwe kalishumi ngakumbi kunasekuqaleni.

Ngokusekelwe “kwimisebenzi emangalisayo” kaThixo, ilitye lembombo lifikelela encotsheni yalo xa abantu baKhe betshintshela kumava aseLawodike besiya kumava aseFiladelfiya, nto leyo eyenzeka xa abo bantu besiba ngowesi-8 ophuma kwabase-7, kwanaxa betshintshela ebandleni elilwayo besiya ebandleni eloyisayo. Olu tshintsho lilitye lembombo. Olu tshintsho lwenziwa xa abantu bakaThixo besiva baze babone umyalezo “welitye lembombo,” yaye umangalisa

emehlweni abo. Umyalezo welitye lembombo sisiphelo esiphakamileyo, kuba uhlanganisa ndawonye zonke iinyaniso ezingumfuziselo “zelitye lembombo.” Umyalezo “wezihlandlo ezisixhenxe” wawulilitye lesiseko likaMiller, yaye wawumele ukuba ube lilitye lembombo lamaMillerite. IPentekoste yayililitye lembombo lexesha lePentekoste, kanye njengokuba iMidnight Cry yayililitye lembombo lentshukumo yamaMillerite yeengelosi yokuqala neyesibini.

Njengencopho okanye ilitye lokugqibela lexesha leminyaka engama-46 uKristu awawakhela ngalo itempile yamaMillerite yeengelosi zokuqala nezesibini, elo litye lokugqibela laliza kuba lilitye lesiseko somsebenzi kaKristu wokwakha itempile yabangamakhulu alikhulu anamashumi amane anesine amawaka. Elo litye lesiseko lamiswa ngowe-1844 njengokukhanya okukhanyisa indlela eya ezulwini, yaye ngenxa yesi sizathu abantu bakaThixo ekupheleni kwehlabathi bamele ukubuyela “ezindleleni zamandulo” ukuze bafumane ukuphumla. Ukuba yaye xa bebuyela kwimbali yoovulindlela bamaMillerite, bafumanisa ukuba isigidimi seSikhalo Sasezinzulwini Zobusuku sasiyincopho yembali yesiseko. ISikhalo Sasezinzulwini Zobusuku saba sisibonakaliso sokuthululwa koMoya oyiNgcwele. Xa umphefumlo ubuyela “ezindleleni zamandulo” aze afumane “ukukhanya okuqaqambileyo” okwamiswa ekuqaleni okanye kwindawo yesiseko yendlela, ufumana iSikhalo Sasezinzulwini Zobusuku, uYeremiya asichaza ngokuba “kukuphumla.”

“Babenokukhanya okuqaqambileyo okumiselwe emva kwabo ekuqaleni kwendlela, awathi umthunywa kum lolo yayilu ‘khalelo lobusuku obuphakathi.’ Oku kukhanya kwakukhanya kuyo yonke indlela, kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Ukuba amehlo abo ayegxile kuYesu, owayephambi kwabo kanye, ebakhokela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sisekude kakhulu, yaye babelindele ukuba bangene kuso kwakade kudala. Wandula ke uYesu abakhuthaze ngokuphakamisa ingalo yaKhe yasekunene ezukileyo, yaye engalweni yaKhe kwaphuma ukukhanya okwawuphephezelisa phezu kweqela labalindele ukuBuya, baza badanduluka besithi, ‘Haleluya!’ Abanye ngenkalipho engenangqiqo bakukhanyela ukukhanya okungasemva kwabo, baza bathi ayengoThixo owabakhokelayo wababeka kude kangako. Ukukhanya okungasemva kwabo kwacima, kwashiya iinyawo zabo ebumnyameni obupheleleyo, baza bakhubeka, baphulukana nokubona umqondiso noYesu, baza bawa besuka endleleni bangena ezantsi kwihlabathi elimnyama nelikhohlakeleyo elingezantsi.” Christian Experience and Teachings of Ellen G. White, 57.

Incopho yembali yamaMillerite lilitye lesiseko sembali yabaliwaka alikhulu elinamashumi amane anesine amawaka. Ukususela ekuqaleni kweengelosi ezintathu ngo-1798 kude kube ibandla eloyisileyo limiswa ekuzalisekiswa kokuhlanjululwa kwengcwele ngexesha lomthetho weCawa, indlela ikhanyiswa ngomyalezo wesikhalo sasezinzulwini zobusuku; kuba umzekeliso ungowe-Adventism, nendlela uThixo amisa ngayo abantu ukuze babonakalise ngokugqibeleleyo isimilo saKhe njengoko ixesha lovavanyo livaleleka uluntu ngexesha lentshutshiso yomthetho weCawa.

Endleleni, uYesu ukhokela, yaye uyaqhubeka ekhanyisa indlela ngokuphakamisa ingalo yaKhe yasekunene ezukileyo. Ngoko ke kukho ukukhanya okuqaqambileyo ekuqaleni kwendlela,

kwanokukhanya okuqaqambileyo okukhokelela esiphelweni sendlela. UYesu njengoAlfa no-Omega udibanisa isiphelo nesiqalo, ngoko ukukhanya okusemacaleni omabini endlela kungumyalezo weSikhalo Sasezinzulwini Zobusuku.

Ingelosi yokuqala yafika ngo-1798 yaza yabhengeza ukuba ilixa loMgwebo wakhe lifikile, “Isithi ... lifikile ilixa lomgwebo wakhe.” Ilixo lomgwebo lafika ngo-1798, yaye xa laqalayo, kwaqalisa umtshato phakathi kukaKristu nomtshakazi wakhe omtsha—ubuAdventism bukaMiller bamaFiladelfiya. UKristu wayeza kutshata ngo-Oktobha 22, 1844, yaye ukususela ngo-1798 ukuya ku-1844 umtshakazi walungiswa. Umtshakazi wayengowaseFiladelfiya, kuba kwakungekho kugwetywa phezu komtshakazi kaKristu, kuba wazilungiselela—wayehlambulukile. Isibhengezo somgwebo sisibhengezo somtshato ekuqaleni ngo-1798 owafika esiphelweni ngo-1844.

Ukukhanya kwesiseko nokukhanya kwelitye lentloko lentshukumo yamaMillerite kwakungumyalezo owawuvakalisa umtshato—umyalezo weSikhalo Sasezinzulwini Zobusuku. ISikhalo Sasezinzulwini Zobusuku sasisiseko nelitye lentloko lembali yesithunywa sokuqala nesesibini, kwangokunjalo nembali yamaMillerite; yaye ilitye lentloko lembali yamaMillerite lilitye lesiseko lembali yabaliwaka elinamakhulu amane anamashumi amane anesine, kwakunye nokuba lilitye lentloko. Ukwakhiwa kwetempile kugqitywa xa kubekwa ilitye lentloko, yaye umsebenzi wokubeka elo litye lokugqibela “elimangalisayo” waqala ngoJulayi 2023.

Kukho iintlobo ngeentlobo zokuzaliseka kwesiprofeto eziya kwenza ilitye lentloko, kodwa ilitye lentloko likwamele incopho yomyalezo. IPentekoste yaba lilitye lentloko lomylezo wexesha lePentekoste, kanye njengokuba ukukhanya “kwamaxesha asixhenxe” okwafika ngosiba lukaHiram Edson ngowe-1856, kwakuyilitye lentloko elalicetyelwe umyalezo kaMiller, kuba inyaniso yokuqala esisiseko awayifumanayo uMiller yayikukuba “amaxesha asixhenxe.” Ngowe-1856, ukwala ukukhanya okutsha kwenyaniso yelitye lentloko kwakulingana nokukhetha ukufa entlango yaseLawodike, njengoko uSirayeli wamandulo wenzayo kwisithuba seminyaka engamashumi amane. Oku kuchonga uJulayi ka-2023 njengo-1856, indawo yokujika ukusuka eFiladelfiya ukuya eLawodike kwembali yamaMillerite, nokubuyela umva ukusuka eLawodike ukuya eFiladelfiya kwembali yabaliwaka elikhulu elinamakhulu amane anamashumi amane anesine. UKristu akazange atshate umfazi ongahlambulukanga ngowe-1844, kuba wayengowaseFiladelfiya, kwaye uya kutshata umtshakazi ophuma eFiladelfiya ngexesha lomthetho weCawa. Kodwa kuqala umele azilungiselele. Ngaba ukulungele?

Musani ukoyika, mhlambi mncinane; kuba kukuthanda kakuhle kukaYihlo ukuninika ubukumkani. Luka 12:32.

Ngomhla wama-22 ku-Oktobha, 1844 iNkosi yatshata umtshakazi eyayimlungiselele ukuba amlandele kwembali yengelosi yesithathu, naku konke oko imelwe yengelosi yesithathu; kodwa ngowe-1863 imbali yengelosi yesithathu yaphambukiselwa entlango yaseLawodike. Imbali ka-1844 ukuya ku-1863 imele ixesha lengelosi yesithathu, ngaloo ndlela inika umzekeliso weentombi ezizizidenge ngexesha lokutywinwa kwamawaka alikhulu elinamashumi amane anesine. Iintombi zingqolowa nokhula ezahlulwa ngemiyalezo efuziselwa ziingelosi—kuba ziingelosi ezenza umsebenzi wokwahlula.

“Ndandula ndabona ingelosi yesithathu. Ingelosi ebihamba nam yathi, ‘Iyoyikeka umsebenzi wayo. Iyothusa intshumayelo yayo. Yiyo ingelosi eza kwahlula ingqolowa kumadiza, ize itywine, okanye ibophe, ingqolowa ukuze igcinelwe uvimba wasezulwini. Ezi zinto zimele ziwuthabathe wonke umqondo, yonke ingqalelo.” Early Writings, 119.

Imiyalezo yeengelosi ezintathu yeSityhilelo seshumi elinesine ngumyalezo wemvula yasemva owahlulayo uze ubophe ezi ndidi zimbini.

“Kwavulelwa kuYohane izigigaba ezazinomdla onzulu nezivuyisayo kumava ebandla. Wabona imeko, iingozi, iimfazwe, nokuhlangulwa kokugqibela kwabantu bakaThixo. Ubhala izigidimi zokugqibela ezimele zivuthise isivuno sehlabathi, nokuba sibe zizithungu zesisele sasezulwini okanye sibe zizithungu zeenkuni zomlilo wentshabalalo. Watyhilelwa imixholo ebaluleke kakhulu, ngakumbi ngenxa yebandla lokugqibela, ukuze abo babeza kuguquka besuka empazameni baye enyanisweni bafundiswe ngokuphathelele iingozi neemfazwe eziphambi kwabo. Akukho namnye omele abe sebumnyameni ngokuphathelele oko kuza kwehlela ihlabathi.” The Great Controversy, 341.

Ngamazwi “enyaniso” athi kulo esi sizukulwana abe “yimiya lezo yokugqibela emele ukuvuthisa isivuno,” yaye yiyo eyahlula ezi ntlobo zimbini. Loo msebenzi ukwanguwo nomsebenzi “wendoda enebhrashi yothuli” ephupheni likaMiller.

“‘Ifolokhwe lakhe lisesandleni saKhe, yaye uya kulucoca ngokupheleleyo isanda saKhe, aqokelele ingqolowa yaKhe esibayeni.’ Mateyu 3:12. Eli laliyelinye lamaxesha okuhlanjululwa. Ngamazwi enyaniso, umququ wawusahlulwa kwingqolowa. Ngenxa yokuba babengamampunge kakhulu, bezigwebela ngokwabo, ukuba bamkele ukohlwaywa; bethanda ihlabathi kakhulu ukuba bamkele ubomi bokuthobeka, abaninzi bamfulathela uYesu. Nabaninzi namhlanje basenza kwaloo nto. Imiphefumlo iyavavanywa namhlanje njengokuba abo bafundi bavavanywa kwindlu yesikhungu yaseKapernahum. Xa inyaniso isondezwa entliziyweni, bayabona ukuba ubomi babo abuhambelani nentando kaThixo. Bayayibona imfuno yenguqu epheleleyo kubo ngokwabo; kodwa abavumi ukuwuthwala loo msebenzi wokuzincama. Ngenxa yoko bayacaphuka xa izono zabo zityhilwa. Bemka bekhubekile, kanye njengokuba abafundi bamshiya uYesu, bekrokra besithi, ‘Linzima eli lizwi; ngubani onokuliva?’” Ulangazelelo Lwamaxesha, 392.

Ukuqalela kwimbandezelo enkulu yonyaka ka-1844, izikhumbuzo zendlela nezenzo ezenzekayo de kube ngu-1863 zimela imbali ka-9/11 kuse ekufikeni kumthetho weCawa. Kutheni usithi u-1844 ngu-9/11, uyabuza?

Imibhalo kaDade White icacile ukuba ingelosi yesithathu yafika ngomhla wama-22 Oktobha 1844, kodwa yaphinda yafika kanjalo ngo-1888, nto leyo efuzisela u-9/11. Okona kubaluleke ngakumbi kukuba bonke abaprofeti bayahlula kanye imbali ka-9/11 ukuyisa emthethweni weCawa, ngoko akusobungqina bababini okanye bathathu, koko bubungqina obumanyeneyo bamangqina onke avela eLizwini likaThixo bokuba u-9/11 ukuya emthethweni weCawa lixesha apho “isiphumo sayo yonke imibono” sizalisekiswa.

Imbali yokufika nokugqitywa kwengelosi yesithathu yayisusela ku-1844 ukuya ku-1863, yaye imela ixesha lemisebenzi emangalisayo kaThixo ukusuka ku-9/11 kuse kude kube ngumthetho weCawa. Loo mbali ikwamelwa ngu-1840 ukuya ku-1844, yaye kuloo mgca u-1840 ngu-alpha, kanti u-1844 ngu-omega. Kumgca ka-1844 ukuya ku-1863, u-1844 ngu-alpha, yaye u-1863 ngu-omega. U-1844 ungu-alpha kwanangu-omega.

Umnqamlezo uhambelana no-1844, yaye u-Alfa no-Omega waphalaza igazi laKhe emnqamlezweni. Ukusuka ku-9/11 (1840) sifumana isiTyhilelo seshumi sibeka imbali eqala ngoYohane esidla incwadi encinane ngo-1840, kuze emva koko kubekho ukudana esiswini sakhe ngo-1844. Ukudla kusisiqalo; isisu siphawula isiphelo. Ivesi yokugqibela yesahluko seshumi imele imbali ephindwa kwimbali yabangamakhulu alikhulu anamashumi amane anesine amawaka.

Ndaza ndayithabatha loo ncwadi incinane esandleni sengelosi, ndayidla yonke; yaye emlonyeni wam yayimnandi njengobusi; kanti kuthe nje ndakuyidla, isisu sam saba krakra. Yaza yathi kum, Umele ukuxela kwangaphambili kwakhona phambi kwezizwe ezininzi, neentlanga, neelwimi, nookumkani. ISityhilelo 10:10, 11.

ISityhilelo isahluko seshumi noHabakuki isahluko sesibini zimele izahluko ezibini ezinika ubungqina ngexesha lesiprofeto lika-1840 ukuya ku-1844. Imbali ka-1844 ukuya ku-1863 iqala kwisiphawuli sendlela sokudana, ilandelwe kukusasazeka okulandelwa kukuqokelelwa. Ngelo xesha imbali yesiprofeto yeetafile ezimbini zikaHabakuki ifikelela esiphelweni xa itafile yesibini yashicilelwa ngowe-1849 yaza yapapashwa phesheya ngowe-1850. Ixesha leetafile zikaHabakuki lalisusela kuMeyi ka-1842 xa itshathi ka-1843 yapapashwa, yaye ixesha lesiprofeto laphela apho laqala khona ngokupapashwa kwenye yeetafile ezimbini zikaHabakuki. Itshathi ka-1843 yi-alpha yaye itshathi ka-1850 yi-omega.

Ngowe-1856 uHiram Edson wabhala uthotho lwamanqaku olwathabatha ukuqonda kukaWilliam Miller “ngamaxesha asixhenxe” lwayisa kwinqanaba elitsha. Umsebenzi kaEdson wawuyi-omega yomsebenzi kaMiller, uzisa inyaniso esisiseko kaMiller kwindawo yelitye lembombo, eyayenzelwe ukuxhobisa abantu bakaThixo. Ukukhanya kukaMiller “ngamaxesha asixhenxe” kwakuyi-alpha, kwaye ukukhanya kukaEdson “ngamaxesha asixhenxe” kwakuyi-omega.

Ngo-1863 intshukumo yatshintsha yaba libandla elaliza kuthi ekugqibeleni livelise intshukumo ephuma emzimbeni walo ngokwalo, ngendlela efanayo nendlela amaMillerite aphuma ngayo kumaProtestanti, kwananjengokuba abafundi baphuma ebuYudeni baya ebuKristwini, kwananjengokuba uYoshuwa noKalebhi baphuma kubantu bomnqophiso wangaphambili ababemiselwe ukufela entlanga.

Kule mbali kanye oko, kwimbali enye leyo, (1844 ukuya ku-1863) uphondo lweRiphabhlikhi lwerhamncwa lomhlaba ludlula kumzabalazo ohambelanayo othi ekugqibeleni uqhambuke ube yiMfazwe Yamakhaya, nto leyo zonke izazi-mlando ezivumelanayo ukuba yafikelela embindini wayo ngo-1863 ngeSaziso sikaLincoln soKhululo lwamakhoboka. ULincoln umele umongameli wokuqala weRiphabhlikhi, owafunga isifungo sobuMongameli emva koyena Mongameli weDemokhrasi umbi embalini kude kube ngelo xesha. Kamva wabulawa. Zonke ezi mpawu zesiprofeto, kwakunye nezinye, ziphindaphindwa kumongameli wokugqibela weRiphabhlikhi.

Ukususela kowe-1844 ukuya kowe-1863 kwaqukwa ukusasazeka nokuhlanganiswa. U-1863 umele umthetho weCawa, ngoko ukusasazeka okwenzeka ngo-1844 kukuphela kokusasazeka de kube ngu-1863 xa amaSeventh-day Adventists aseLawudikeya asasazelwa entlango yaseLawudikeya. U-1844 wazisa ukusasazeka, yaye u-1863 wazisa ukusasazeka, ngaloo ndlela kungqinwa into yokuba le mbali ingumfuziselo wesiprofeto ochongiweyo, kuba iqala ngokusasazeka kwe-alpha ngo-1844 ize iphele ngokusasazeka kwe-omega ngo-1863. Ukusasazeka kokuqala kwafika ngoJulayi 18, 2020, yaye ukusasazeka kokugqibela kwe-omega kuzaliseka emthethweni weCawa.

“Kuyeza ixesha apho siya kwahlulwa size sichithachithwe, yaye ngamnye kuthi kuya kufuneka eme engenalo ilungelo lonxulumano nabo banokholo oluxabisekileyo olufana nolwethu; yaye ningema njani na ngaphandle kokuba uThixo esecaleni kwenu, nize nazi ukuba nguye onikhokelayo nonikhaphelayo?” Review and Herald, Matshi 25, 1890.

Akwanelanga ukuba uThixo ame “ecaleni kwakho,” kufuneka kananjalo “wazi ukuba uyakukhokelela, ekwalathisa.” Le nyaniso ngumxholo wesiprofeto omelwe ngamabanzana ahlukeneyo asekelwe kwixesha apho “niya kuyazi iNkosi.”

Niya kudla ngokwaneleyo, nihluthe, nidumise igama likaYehova uThixo wenu, onenzele imisebenzi emangalisayo; nabantu bam abasayi kuze babe nehlazo. Nize nazi ukuba ndiphakathi kwamaSirayeli, nokuba ndinguYehova uThixo wenu, akukho wumbi; nabantu bam abasayi kuze babe nehlazo. ... Ngaloo ndlela niya kwazi ukuba ndinguYehova uThixo wenu, ndihleli eZiyon, intaba yam engcwele; ngoko iYerusalem iya kuba ngcwele, nabasemzini abasayi kuphinda badlule kuyo. Yoweli 2:26, 27, 3:17.

Xa iYerusalem ingcwele, yona yiBandla eloyisileyo; kuba ibandla elisadabini lichazwa njengelibandla elenziwe yingqolowa nokhula, yaye xa “kungasayi kudlula abasemzini” “eYerusalem” “kwakhona,” abantu bakaThixo “baya kwazi” “ukuba uyakhokela, uyalathisa.” Bayazi, kuba bangabo bawuzalisekileyo umthandazo “wezihlandlo ezisixhenxe,” oquka ukuvuma ukuba uThixo wayengakukhokeli njengomLaodike, kodwa xa utshintsha ube ngumFiladelfiya uya kwazi “ukuba uyakhokela, uyalathisa” nokuba uThixo “uphakathi koSirayeli.”

Ukuchithwa kwe-alpha (ukudana) kwangoAprili 19 nokuchithwa kwe-omega (ukudana) kwangoOktobha 22 kuphawulwa lupapasho lokuqala olusemthethweni emva kokudana okukhulu kwangoOktobha 22. Upapasho luluphawu lobuprofeti kwimbali yamaMillerite nakwimbali yobuprofeti yaseUnited States, ngoko ke into yokuqala epapashwe ngokusemthethweni emva ko-1844 ililitye lendlela lalo mbali, yaye elo litye lendlela lichaza ukuchithwa.

## **1847—Intsalela Ethe saaphesheya Xh.**

“Ilizwi Eliya ‘Kumhlambi Omncinane.’”

“Amanqaku alandelayo abhalelwa iThe Day-Dawn, ebipapashwa eCanadaigua, eNew York, ngu-O. R. L. Crosier. Kodwa ke, ekubeni elo phepha lingasapapashwa ngoku, yaye njengoko singazi nokuba liya kuphinda lipapashwe na, kucingwe ngcono ngabanye bethu abaseMaine ukuba anikwe ngolu hlobo. Ndinqwenela ukubizela ingqalelo ‘yomhlambi omncinane’ kwezo

zinto ziya kuthi kungekudala kakhulu zenzeke kulo mhlaba....”

“Umfundi uya kube eqaphele ukuba kwakubandakanyiwe imiyalezo emithathu evela esandleni sikaNksk. E. G. White kwiA Word to the ‘Little Flock.’...”

“Unxibelelwano lwesibini oluvela kuNksk. White, olufumaneka kumaphepha 14–18, lulandiso lombono wakhe wokuqala phantsi kwesihloko esithi, To the Remnant Scattered Abroad. Oku kwabhalwa ngoDisemba 20, 1845, njengencwadi yobuqu eya kuEnoch Jacobs, yaye kwapapashwa okokuqala ngummkeli wayo kwi-The Day-Star kaJanuwari 24, 1846. Emva koko, ngoAprili 6, 1846, lwaphinda lwashicilelwa ngohlobo lwephepha elinye nguJames White noH. S. Gurney. Ingxelo njengoko ibonakala kwi-A Word to the ‘Little Flock,’ ngaphandle kweenguqu ezincinane zobuhleli nezalathiso ezongeziweyo zeZibhalo, iyafana ncam nenkazelo ephelileyo yombono njengoko yashicilelwa okokuqala.” James White, A Word to the ‘Little Flock’, 25.

U-1844 luphawula ukufika kwengelosi nokudana. Ngo-1845 umbono wokuqala uyabhalwa, yaye upapashwa ngo-1846. Umbono wokuqala ubhekiswa “kwintsalela esasazeke phesheya.” Ndiyathandabuza ukuba loo mprofetikazi uselula, ongatshatanga, wayesazi na xa wayebhala umbono wakhe wokuqala ukuba uphawu lobuprofeti “lwentsalela” kukuba, ngokuyimfuneko yobuprofeti, intsalela yayiya kufuneka “isasazeke phesheya,” njengolunye lweempawu zabalikhulu elinamashumi amane anesine amawaka. Ngo-1846 ooWhite batshata, ngaloo ndlela beguqula ifani kaEllen yaba nguWhite. Kwangaloo nyaka ooWhite baqalisa ukugcina iSabatha yosuku lwesixhenxe. Ngo-1846 umnqophiso uphawulwa njengogqityiweyo, umtshato wobuprofeti owaqala ngo-1844 wagqitywa ngokupheleleyo ngo-1846, yaye ngo-1847 upapasho lokuqala olusemthethweni luyaprintwa luthunyelwe ngeposi.

## **Meyi, 1850**

“MFUNDI OTHANDWAYO—Injongo yam kolu phononongo ibe kukubhenca impazamo ngokukhanya kwenyaniso engewele....”

“Ekubekeni lo msebenzi mncinane phambi komhlambi osasazekileyo, ndiyifezekisile imbopheleleko yam kubo, kulo mba, yaye wanga uThixo angongeza intsikelelo yakhe. Amen.” James White, The Seventh-day Sabbath not Abolished, 2.

Upapasho lukaJames White lubonisa ukuba abaphulaphuli bakhe babesengumhlambi othe saa, kodwa lukwakhusele neSabatha yosuku lwesixhenxe. Lo ngumyalezo wesithunywa sesithathu usekusesebeni bawo ngokwendlela iMillerite Adventism eyayiqonda ngayo iSabatha nesithunywa sesithathu. Lwapapashwa kwakuloo nyaka kanye kwapapashwa ngawo itshathi ka-1850, yaye kunye zibonakalisa ukuvuswa komkhosi weNkosi ngenxa yengxaki esondelayo yomthetho weCawa. UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye abo babewisa umyalezo ngo-1844, ababesebenzisa itshathi ka-1843, babemela ngokomfuziselo abo babeza kuwisa umyalezo besebenzisa itshathi ka-1850. Ekuqaleni kwexesha leetafile ezimbini zikaHabakuki, amadoda ayebhengeza umyalezo welo xesha enxulumene netafile kaHabakuki, yaye ngo-1850 uJames White wayewisa umyalezo wesithunywa sesithathu kunye netshathi ka-1850. Itshathi yenziwa nguMzalwana uNichols ngexesha lika-1849, ixesha apho uJames noEllen White babehlala

noMzalwana uNichols. UJames White wayenxulumene ngokuthe ngqo nokuveliswa kwetshathi ka-1850, yaye ngaloo nyaka waqalisa ukuvakalisa umyalezo wesithunywa sesithathu.

“NgoSeptemba wama-23, [1850] iNkosi yandibonisa ukuba isolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, nokuba imigudu imele iphindwe kabini kweli xesha lokuhlanganisa. Ngexesha lokusasazwa uSirayeli wabethwa waza wakrazulwa; kodwa ngoku ngexesha lokuhlanganisa uThixo uya kubaphilisa abantu bakhe aze ababophe amanxeba. Ngexesha lokusasazwa, imigudu eyenziwayo yokusasaza inyaniso yaba nempembelelo encinane kakhulu, yafezekisa okuncinane kakhulu okanye phantse akukho nto; kodwa ngexesha lokuhlanganisa, xa uThixo ebeke isandla sakhe ukuba ahlanganise abantu bakhe, imigudu yokusasaza inyaniso iya kuba nesiphumo ebeyilungiselelwe. Bonke bamele bumanyane baze babe nenzondelelo emsebenzini. Ndabona ukuba kulihlazo ukuba nabani na abhekise kwixesha lokusasazwa njengemizekelo yokusilawula ngoku ngexesha lokuhlanganisa; kuba ukuba uThixo akasenzi nto ingaphezu kwale asenzela yona ngelo xesha, uSirayeli ebengenakuze ahlanganiswe. Kuyimfuneko kanye ukuba inyaniso ipapashwe ephepheni, njengokuba ishwunyayelwa.” Review and Herald, Novemba 1, 1850.

“Imbono yokuba iNkosi ‘yolule isandla saYo okwesibini ukuze ibuyise intsalela yabantu baYo,’ kwiphepha 74, ibhekisela kuphela kumanyano namandla awayekhe abakho phakathi kwabo babelindele uKristu, nakwinyaniso yokuba Yayisele iqalile ukumanya nokuvusa abantu baYo kwakhona.” Early Writings, 86.

USisi White kwi-Early Writings uphawula ngesi sicutshulwa esivela kwi-Review and Herald ngokunxulumene nokusebenzisa kwakhe amazwi omprofeti uIsaya xa wayesithi, “iNkosi yandibonisa ukuba isolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo.” Wasolula isandla saYo ngowe-1850. Xa Yabahlanganisela abo bantu kwiNdawo eNgcwele Kakhulu ngo-Oktobha 22, 1844, kwakusekupheleni kokuchithachithwa okwathabatha ukusuka ku-677 BC kwada kwangumhla ka-Oktobha 22, 1844. UYuda ongokoqobo, ehlala kwilizwe elizukileyo elingokoqobo, wachithachithwa iminyaka engama-2520 ngokungqinelana “namaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu ngowe-677 BC. Ekupheleni kwaloo minyaka ingama-2520 uSirayeli womoya wahlanganiswa ngo-Oktobha 22, 1844, baza ngoko nangoko bachithachithwa, yaye ukuchithachithwa kwaphela xa iNkosi isolula isandla saYo okwesibini. Iyahlanganisa okwesibini kwesi sicutshulwa ukuze izalisekise izinto ezimbini; “ukubopha amanxeba abantu bayo” nokuba “iphakamise” abantu bayo.

“Ndaza ndabona ingelosi yesithathu. Ingelosi ehamba nam yathi, ‘Liyoyikeka ilizwi layo, limbi umsebenzi wayo. Yiyo ingelosi eza kukhetha ingqolowa phakathi kokhula, ize itywine okanye ibophe ingqolowa ukuze ibekelwe uvimba wasezulwini.’ Ezi zinto zimele ukuxakekisa ingqondo iphela, ingqalelo iphela. Ndabuye ndaboniswa imfuneko yokuba abo bakholwayo ukuba sifumana umyalezo wokugqibela wenceba, bahluke kwabo bafumana mihla le, okanye baselayo, imposiso entsha. Ndabona ukuba akufuneki nokuba bancinane nokuba badala baye kwiindibano zabo bakwimposiso nasebumnyameni. Yathi ingelosi, ‘Ingqondo mayiyeke ukuhlala kwizinto ezingenanzuzo.’” Manuscript Releases, umqulu 5, 425.

Indibano yesibini eyaqala ngowe-1850 yayingumfuziselo wokutywinwa (ukubotshelwa) kwabantu bakaThixo njengoko bephakanyiswa “banyuswa” njengomqondiso. Unyaka ka-1850 uchaza ixesha iNkosi eqokelela ngalo ikhulu elinamashumi amane anesine amawaka. Ngokuyimfuneko yesiprofeto, babe fanele ukuba babesasaziwe ngaphambi kokuba baqokelelwe. Ngoko ke, “ezo ntsuku zintathu ezinesiqingatha” zeSityhilelo 11:11 ezimele u-1260, ongumqolo wesibini ka-2520, kwaye zimele ukusasazwa okwalandela uJulayi 18, 2020. ISityhilelo 11:11 simela indibano yesibini yabo baya kuba likhulu elinamashumi amane anesine amawaka kunye nomqondiso ophakanyiselwa iintlanga njengoko kuchaziwe kuIsaya 11:11!

Ngaloo mini kuya kubakho ingcambu kaYese, emi njengomqondiso ezizweni; iintlanga ziya kufuna kuye; nendawo yakhe yokuphumla iya kuba nobuqaqawuli.

Kwaye kuya kuthi ngaloo mini, iNkosi iphinde yolule isandla sayo okwesibini, ukuze ibuyise intsalela yabantu bayo, eya kube ishiyekile, eAsiriya, naseYiputa, nasePathros, naseKushe, naseElam, naseShinare, naseHamati, naseziqithini zolwandle.

Yaye uya kumisela iflegi yeentlanga, aqokelele abagxothiweyo bakwaSirayeli, ahlanganise nabasasazekileyo bakwaYuda bevela kwiimbombo zone zomhlaba. Isaya 11:10, 11, 12.

Ngo-1850 iNkosi yolula isandla saYo okwesibini ukuze ihlanganise abantu ababeshumayela umyalezo wengelosi yesithathu bedibene nomyalezo weSikhalo saphakathi kobusuku, njengoko kuboniswe kwiitafle ezimbini zikaHabakuki. NgoJulayi ka-2023 iNkosi yolula isandla saYo okwesibini ukuze ihlanganise abantu ababeshumayela umyalezo wengelosi yesithathu bedibene nomyalezo weSikhalo saphakathi kobusuku, njengoko kuboniswe kwiitafle ezimbini zikaHabakuki. Zombini u-1850 noJulayi ka-2023 zichaza ukuhlanganiswa “kwentsalela yabantu baYo,” njengoko uIsaya esitsho kwindima 11 yesahluko 11. Indima 11 iphakathi kwindima 10 neye-12, yaye zombini ezo ndima zibonisa ukuphakanyiswa komqondiso ehlabathini.

Nganye kwezi ndinyana zintathu ichaza umqondiso, nangona indinyana esembindini ibachaza njenge “intsalela.” Intsalela apho iqokelelwa okwesibini, yaye inani lezizwe abaqokelelwa kuzo lisibhozo. “8” alimeli kuphela abo babekumkhombe kaNowa abawela besuka kwihlabathi elidala besiya kwihlabathi elitsha bengakhange babone ukufa, kodwa “8” likwamela abo bayibandla lesi-8 eliphuma kwasixhenxe. Amangqina amabini eSityhilelo 11:11 ngabo baye bavuswa kwabafileyo. Inani elithi “8” luphawu lovuko, uphawu lwamawaka alikhulu anamashumi amane anesine, uphawu lobhaptizo, kwanophawu lwabo batshintsha besuka eLawodike besiya eFiladelfiya baza baba ngumqondiso kaIsaya ezintlangeni. INkosi yelula isandla saYo okwesibini ngowe-1850 ukuya kowe-1865, ize kwakhona ngoJulayi ka-2023.

Ngo-2023, kwabakho ukukhanya okutsha ngokuphathelele kumaxesha asixhenxe, kanye njengoko kwakunjalo ngo-1856. Ixesha elisusela ku-1856 ukuya ku-1863 limela imbali yabaliwaka elikhulu elinamakhulu amane anesine anesine anamawaka alikhulu elinamashumi amane anesine, xa iNkosi ivusa abantu bayo abaseleyo njengomkhosi.

uIsaya 11:11 uhambelana ngokugqibeleleyo nesiTyhilelo 11:11, esihambelana ngokugqibeleleyo noDaniyeli 11:11. UIsaya noYohane bazoba imbali yangaphakathi, yaye uDaniyeli imbali

wangaphandle. Umgca wangaphandle kaDaniyeli ka-11:11 uhamba ngongqamana nomgca wangaphakathi kaYohane ka-11:11, yaye uIsaya 11:11 uzisa umqondiso womgca wangaphakathi obiza omnye umhlambi kaThixo ukuba uphume emgceni wangaphandle. UPalmoni uzibophelele ezi ndima ndawonye waza wazenza umqulu omhle, into enokuphunyezwa kuphela nguLowo unguMdali wezinto zonke.

Siya kuqhubeka nezi zinto kwinqaku elilandelayo.

## **Ingxoxo Nolwazi Oluzenzekelayo:**

Ngaba ihlabathi lezibalo lifumana nayiphi na intsingiselo kwini elithi “11”?

Ewe, inani 11 liphethe imiba emininzi enomdla wokwenene kwezibalo nokubaluleka kwalo (ngaphandle nje kokuba liyinani eliyiprime). Nantsi eyona miba iphambili abathi iingcali zezibalo nabathandi bezibalo bahlale beyigxininisa:

11 linani lesihlanu eliphambili, elona nani liphambili lincinane elinamadijithi amabini, kwaye lelokuqala phakathi kwamanani aiphambili eliyi-palindrome kwisiseko se-10. “11” lelona nani lincinane le-repunit (inani elenziwe ziiyunithi eziphindaphindwayo) eliyinani eliphambili. Lilo lodwa inani eliphambili elinamadijithi amabini apho omabini amadijithi efana. 11, 22, 33, 44 njl. Oku kusebenza ngo-“11” kuphela. “11” yi-exponent yenani eliphambili le-Mersenne. Ukwandiswa kwedesimali kwe- $1/11 = 0.090909\dots$  kunexesha lokuphindaphinda elingu-2 kuphela, kodwa  $1/11$  idume nangenye indlela: ulandelelwano lwamanani aiphambili 11, 101, 1009, 10007, 100003, njl., luvela kwiingxoxo ezimalunga namanani aiphambili akwi-arithmetic progression. Iqela le-dihedral elinomyalelo ongu-22 (iisimetry ze-11-gon eqhelekileyo) libalulekile kuba “11” lelona nani liphambili lincinane apho iqela le-dihedral linesakhiwo esingeyo-abelian nesingenaziko esinomdla kwithiyori yamaqela. Kwi-physics yethiyori (string theory / M-theory), indalo iphela ihlala imodelwa kwimilinganiselo ye-spacetime eli-11, yaye iingcali ze-physics nezemathematika ezisebenza kuloo ndawo zihlala ziphawula ngokubonakala kuka-11. “11” lilo lodwa inani eliphambili eliyi-palindrome elinenani elilinganayo lamadijithi (onke amanye anamadijithi alinganayo angaphezu ko-2 ayahlulwa ngo-11, yaye ngenxa yoko angamanani adityanisiweyo). Le yitheorem kwithiyori yamanani yokonwabisa.

Undoqo olusisiseko:

Nangona “11” ingenalo iwonga lobugorha obufanayo no- $\pi$ , e, okanye umlinganiselo wegolide, iphinda ivele ngokuphindaphindiweyo njengowona mzekelo mncinane okanye wokuqala weeziganeko ezininzi (inani lokuqala le-repunit prime, ekuphela kwenani eliyiprime eliyi-palindromic elinenani lamanani elingananiyo, ukubonakala kwangethuba kubungqina obuninzi nakwiimeko eziphikisayo, imilinganiselo eli-11 kwi-M-theory, njl.). Ngoko ke ewe—ihlabathi lezibalo liyalithathela ingqalelo inani u-11 njengelintsingiselo ebalulekileyo.

“Lowo waphefumlela iLizwi wayengumchazi wokwenyaniso weLizwi. UKristu wabonisa iimfundiso zakhe ngokutsalela ingqalelo yabaphulaphuli bakhe kwimithetho elula yendalo, nakwizinto eziqhelekileyo ababezibona nababezibamba imihla ngemihla. Ngaloo ndlela wakhokela iingqondo zabo esuka kweyendalo wazisa kweyomoya. Abaninzi basilela

ekukuqondeni ngoko nangoko intsingiselo yemizekeliso yakhe; kodwa njengoko imihla ngemihla babesondela kwezo zinto uMfundisi Omkhulu awayedibanise nazo iinyaniso zokomoya, abanye baqonda izifundo zenyaniso engcwele awayefuna ukuzigxininisa, baza aba baqiniseka ngenyaniso yomsebenzi wakhe baza baguqukela kwiindaba ezilungileyo.” Sabbath School Worker, Disemba 1, 1909.

“Ngale ndlela ekhokela ukusuka kubukumkani bendalo ukuya kubukumkani bomoya, imizekeliso kaKristu zizihlanganisi kwityathanga lenyaniso elimanyanisa umntu noThixo, nomhlaba nezulu.” Christ’s Object Lessons, 17.