

# **Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inani lamaShumi amabini anesixhenxe**

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## **Inani Lamashumi Amabini anesixhenxe**

Sibhala iingqiniso iNgonyama yesizwe sakwaYuda ezizityhilayo ngoku. Silungelelanisa iingqiniso ukuze siphendule isigidimi sikaYoweli, awathi uPetros wasichonga encwadini yeZenzo njengesigidimi semvula yamva. Sisondela kwiingqiniso ezikwindlela yokuzaliseka ngoku, njengeingqiniso ezenza ukwahlulwa kokugqibela kwamaqela amabini ahlala ebonakaliswa xa inyaniso evavanyayo ityhilwa. Kanjalo sikwajonga ezi ngqiniso zinye zityhiliweyo kungekhona kuphela njengamazwi engelosi yesithathu eyahlulayo, kodwa kwananjengamazwi afezekisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka. Ingelosi yesithathu iyacoca kwanokuhlambulula.

Ukususela kuJulayi ka-2023, iNgonyama yesizwe sakwaYuda ibisoloko ityhila ngokuthe ngcembe iinyaniso ezinxulumene nemigca engaphandle nengaphakathi kwimbali yentsalela yabantu bakaThixo. Ngoku sivula incwadi kaMateyu, ngenjongo yokuqonda indima kaPetros. UPetros ngumqondiso wobudlelane bomnqophiso kaKristu noMtshakazi waKhe wobuKristu—ibandla Awayeya kulakha phezu kweLiwa. UPetros umele umtshakazi wokuqala wobuKristu kwangokunjalo nowokugqibela. UPetros umelwe njengalo mqondiso kanye kwivesi ephakathi yezahluko zeshumi elinanye nezingamashumi amabini anesibini zikaMateyu, yaye ezo zahluko zizahluko eziphakathi zemigca ehambelanayo yeGenesis neSityhilelo ukusuka kwisahluko seshumi elinanye ukuya kwesezingamashumi amabini anesibini. UPetros umele ikhulu elinamashumi amane anesine amawaka ngemihla yokugqibela, yaye kweso sicutshulwa, ukwaKesareya Filipi, enguPanium kaDanyeli 11:13–15.

UPetros usePanium, yaye ukwakhona nangomhla wePentekoste, kwigumbi eliphezulu ngelixa leyure yesithathu, aze emva koko abe setempileni ngelixa leyure yesithoba. Ezi yure zintandathu zimele ixesha apho abo balikhulu elinamashumi amane anesine amawaka betywinwa, bekhokelela ekufikeni komthetho weCawa. Ukubethelelwa kukaKristu emnqamlezweni nako kwaqala ngeyure yesithathu, waza wafa ngeyure yesithoba, nto leyo eyakhokelela eluvukweni, olwaqalisa ixesha lePentekoste elaphela ngoPetros ePentekoste ngeyure yesithathu neyesithoba. Xa uLwalathiso oluNgcwele lwathumela iindaba ezilungileyo kwiiNtlanga, uKorneli wathumela ukuba kubizwe uPetros ngeyure yesithoba. Iseyure yesithathu nayo yayimela umnikelo wakusasa, ize iyure yesithoba imelwe ngumthendeleko wangokuhlwa.

Ixesha leeyure ezintandathu lalimelwa lixesha lendibano yasekhempini yase-Exeter kunye nokudana okukhulu kwango-Oktobha 22, 1844. Encwadini yeZenzo, uPetros uboniswa engena ebunyeni nabanye abenza ikhulu elinamashumi amane anesine amawaka ekupheleni kwesahluko

sokuqala, xa uYudas ethatyathelwa indawo nguMatthiya. Inani elo ke ngoko lalisele ligqityiwe. Kukho inkqubela ethile echongiweyo ebalini.

UPetros uqala kwigumbi eliphezulu, aze emva koko abe setempileni. Xa ekwigumbi eliphezulu, lixesha lesithathu; kanti etempileni, lixesha lesithoba. Ukubonakaliswa ngexesha lesithathu kwavelisa ubhaptizo lwemiphefumlo engamawaka amathathu.

Ngoko abo balamkela ngovuyo ilizwi lakhe babhaptizwa; yaye ngaloo mini kwadityaniswa kubo imiphefumlo emalunga namawaka amathathu. IZenzo 2:41.

Ukusukela kwinani elisekupheleni kwesahluko sokuqala, kude kuse etempileni ngelixa lesithoba, elo xesha limela ukutywinwa kwekhulu elinamashumi amane anesine amawaka.

Amakhulu alikhulu anamashumi amane anesine amawaka aya kuveza isigidimi sokugwetyelwa ngokholo, esingumyalezo wengelosi yesithathu enyanisweni. Ukugwetyelwa ngumsebenzi kaThixo wokubeka uzuko lomntu eluthulini, njengoko uDade White ekuphawule ngokufaneleyo kakhulu.

“Yintoni ukugwetyelwa ngokholo? Ngumsebenzi kaThixo wokubeka uzuko lomntu eluthulini, nokwenzela umntu oko kungekho mandleni akhe ukuzenzela ngokwakhe. Xa abantu bebona ukungabi nto kwabo, balungiselelwa ukwambathiswa ubulungisa bukaKristu. Xa beqalisa ukudumisa nokuphakamisa uThixo imini yonke, ngoko ke ngokubona bayaguqulwa babe ngumfanekiselo lowo mnye. Yintoni ukuzalwa ngokutsha? Kukutyhila emntwini oko kuyinyani ngobume bakhe, ukuba kuye ngokwakhe akanaxabiso. Ezi zifundo anisafundanga. Owu, akwaba beninokuqonda ixabiso lomphfumlo womntu.” Manuscript Releases, umqulu 20, 117.

Umzekelo wesigidimi sokugwetyelwa njengoko sinikelwa ngabaliwaka elinamakhulu amane anamashumi amane anesine nguGidiyon, oyindoda yomnqophiso, kuba igama lakhe latshintshwa laba nguYerubhaali. Isigidimi sikaGidiyon sasiquka ukuba afake isibane esivuthayo ngaphakathi kwesitya sodongwe, aze ke asaphule eso sitya, avuthele ixilongo, aze adanduluke athi, “ikrele likaYehova nelikaGidiyon.” Ikrele likaGidiyon lalingelikaYehova kwangaxeshanye, kuba ikrele liLizwi likaThixo, eliyindibaniselwano yobuthixo nobuntu. Eso sigidimi samelwa lixilongo nangumkhwazo wakhe, xa wayesaphula isitya. Isitya sibuntu, obumele ukwaphulwa, okanye ukuthotywa kube seluthulini, ukuze uzuko lokukhanya kukaThixo lukhanye luphume.

Phambi kokuvakalisa isigidimi, uGidiyon waqokelela amadoda angama-300 ngenkqubo yokuvavanywa. Xa inkqubo yaphelayo, uGidiyon wayenamadoda angamakhulu amathathu. Ama-300 sisishumi samawaka amathathu asePentekoste. Amela umkhosi ovuswayo kuHezekile amashumi amathathu anesixhenxe, ongena emnqophisweni ongunaphakade.

Ndaza ndaprofeta njengoko wayendiyalele; kwaza umphefumlo wangena kubo, baphila, baza bema ngeenyawo zabo, umkhosi omkhulu kunene. Wandula wathi kum, Nyana womntu, la mathambo ayindlu yonke kaSirayeli; yabona, bathi, Amathambo ethu omile, nethemba lethu lilahlekile; siinqunulwe ngokupheleleyo. Hezekile 37:10, 11.

Indlu kaSirayeli inqunyulwe ngenxa yamacandelo ayo, yaye uHezekile uza kubonisa indlela la macandelo akwaYuda nakaEfrayim anqunyuliweyo aya kuba luhlanga olunye. Loo mkhosi wenziwe ngeentonga ezimbini ezazisahlukene, kodwa ezidityaniswa zibe yintonga enye, xa zingena emnqophisweni noThixo.

Kananjalo ndiya kwenza umnqophiso woxolo nabo; uya kuba ngumnqophiso ongunaphakade kubo; ndibamise, ndibandise, ndimise ingcwele yam phakathi kwabo ngonaphakade. Intente yam yokuhlala nayo iya kuba nabo; ewe, ndiya kuba nguThixo wabo, nabo baya kuba ngabantu bam. Ziya kwazi neentlanga ukuba mna Yehova ndingwalisa amaSirayeli, xa ingcwele yam iya kuba phakathi kwabo ngonaphakade. Hezekile 37:26–28.

“Abahedeni baya kwazi ukuba uYehova” uyangwalisa uSirayeli, xa ebeka ingcwele yakhe phakathi kwabo. Ukudityaniswa kwengcwele kaThixo nabantu bakaThixo kumela ukudityaniswa kwetempile yomntu netempile engcwele, yaye xa oko kusenzeka, abathembekileyo bakaThixo abangama-300 bayatywinwa, yaye ihlabathi linokulumkiswa kuphela ngokubona abantu abangwalisiweyo ngexesha lengxaki yomthetho weCawa.

“Umsebenzi woMoya oyiNgcwele kukugwebela ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwayo enyanisweni bengcwaliswa ngayo inyaniso, besenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa ngendlela ephakamileyo nenobungangamsha umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathelela phantsi kweenyawo zabo. Ukungcwaliswa koMoya kubonakalisa umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla oluyinkohliso. Xa uvavanyo lufika, kuya kubonakaliswa ngokucacileyo ukuba yintoni na uphawu lwerhamncwa. Kukugcina iCawe. Abo bathi, emva kokuva inyaniso, baqhubeke beluthabatha olu suku njengolungcwele, bathwala uphawu lomntu wesono, owacinga ukutshintsha amaxesha nemithetho.” Bible Training School, Disemba 1, 1903.

Ingcwele kaThixo idityaniswa nebandla laKhe xa ibandla liguquka lisuka ekubeni libandla elisemfazweni liye ekubeni libandla eloyisileyo. Umnqophiso ekubhekiswa kuwo nguHezekile, ubekwe phambi kwethu ngokunxulumene nokudityaniswa kweentonga ezimbini, ezakha uhlanga olunye.

Yithi kubo, Itsho iNkosi uYehova ukuthi, Yabonani, ndiya kuyithabatha intonga kaYosefu, esesandleni sikaEfrayim, nezizwe zakwaSirayeli amahlakani akhe, ndizibeke ndawonye nayo, kwanentonga kaYuda, ndizenze intonga ibe nye, zibe nye esandleni sam. Neentonga obhala kuzo ziya kuba sesandleni sakho phambi kwamehlo abo. Uze uthi kubo,

Utsho ke uYehova uThixo; Yabonani, ndiya kubathabatha abantwana bakaSirayeli phakathi kweentlanga, apho baye khona, ndibaqokelele macala onke, ndibabuyisele ezweni labo: Kwaye ndiya kubenza babe luhlanga olunye ezweni, ezintabeni zakwaSirayeli; nokumkani omnye uya kuba ngukumkani kubo bonke; abayi kuba ziintlanga ezimbini kwakhona, bengayi kuphinda bahlukane babe zizikumkani ezibini kwakhona konke konke: Kananjalo abayi kuphinda bazingcolise ngezithixo zabo, nangamasikizi abo, nangasiphi na isono sabo sokreco: koko ndiya kubasindisa kuzo zonke iindawo zabo zokuhlala, apho bonileyo khona, ndibahlambulule: baze ke babe ngabantu bam, mna ndibe nguThixo wabo. Hezekile 37:19–23.

Intonga kaEfrayim nentonga kaYuda zizizichithachitheko ezibini zeminyaka engama-2520 ezichasene noEfrayim noYuda ezafikelela esiphelweni sazo ngo-1798 nango-Oktobha 22, 1844, ngokulandelelana. Zaba luhlanga olunye lweSirayeli yokomoya yanamhlanje ngo-Oktobha 22, 1844, xa kwaqalayo umsebenzi wokuhlancululwa kwabantu baKhe, okanye ingcwele yaKhe. Loo mbali ifuzisela imbali yekhulu elinamashumi amane anesine amawaka abaya kuhlanjululwa baze basulungekiswe (bahlanjululwe) nguMthunywa woMnqophiso ofika ngesiqophe etempileni yakhe ngexesha lomthetho weCawe. Xa oko kuhlanjululwa kuzalisekisiwe, kanye phambi komthetho weCawe, ibandla eloyisileyo liya kuba nokumkani phezu kwalo, yaye loo kumkani nguDavide, owaqalisa ukulawula eneminyaka engamashumi amathathu ubudala. Nguye kanye loo Davide othi, kuMateyu isahluko sokuqala, abe sisizukulwana seshumi elinesine ukususela kuAbraham. Oku kuchaza ubungqina besithathu bukaDavide ngexesha lomthetho weCawe. Umkhosi onamandla ovuswayo uphuma kwezo ntonga zimbini ukhokelwa nguKumkani uDavide, xa ibandla lihlanjululwa emdini.

Kwaye umkhonzi wam uDavide uya kuba ngukumkani phezu kwabo; yaye bonke baya kuba nomalusi omnye; baya kuhamba emigwebeni yam, bayigcine imimiselo yam, bayenze. Baya kuhlala ezweni endalinika umkhonzi wam uYakobi, apho ooyihlo babehleli khona; yaye baya kuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo ngonaphakade; yaye umkhonzi wam uDavide uya kuba yinkosana yabo ngonaphakade. Hezekile 37:24, 25.

Loo mkhosi ukwangababingeleli baka-1 Petros isahluko sesibini, abaneminyaka engamashumi amathathu ubudala xa beqalisa inkonzo yabo.

Nani ke, njengamatye aphilayo, nakhiwa nibe yindlu yokomoya, ububingeleli obungcwele, ukuze ninikele ngemibingelelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu. 1 Petros 2:5.

Abo babingeleli nabo babemelwe kwangaphambili ngabo bashumayeli bamaMillerite abangamakhulu amathathu abathabatha iitshathi ezingamakhulu amathathu zika-1843 ezazipapashiwe, baza bazisebenzisa ezo tshathi ekuthwaleni isigidimi besisa kwisizukulwana sabo.

“Emva kwengxoxo ethile ngalo mbandela, kwavotelwa ngamxhelo mnye ukuba kushicilelwe nge-lithograph amakhulu amathathu afana neli, nto leyo eyakhawuleza yenziwa. Zabizwa ngokuba ‘ziitshathi zika-’43.’ Le yayiyiNkomfa ebaluleke kakhulu.” The Autobiography of Joseph Bates, 263.

“Ngoku imbali yethu ibonisa ukuba kwakukho amakhulu abafundisa besebenzisa iitshathi ezifanayo zobalo lwamaxesha awayezisebenzisa uWilliam Miller, bonke beluhlobo olunye. Ngoko ke kwakukho ubunye besigidimi, bonke benomxholo omnye, ukuza kweNkosi uYesu ngexesha elithile, ngo-1844.” Joseph Bates, Early SDA Pamphlets, 17.

AbaShumayeli abangamaMillerite abangama-300 bawugqiba umsebenzi wabo ngexesha lembali yengelosi yokuqala, yaye ukuphefumlelwa kusazisa ukuba ingelosi yokuqala ifuzisela ingelosi yesithathu. NgokukaJoseph Bates, babengabantu “bonke besimo sinye.” UGidiyon uyalela umkhosi wakhe wabangamakhulu amathathu ukuba benze njengoko wayenzile yena. AbaShumayeli abangamaMillerite abangama-300, ababefuziselwe ngumkhosi kaGidiyon

wabangamakhulu amathathu, bamele ukumiselwa ngokulungelelana e-9/11, apho umyalezo wokuqala unikwa amandla khona, novavanyo luqalisa.

Waza uYerubhaali, onguGidiyon, nabo bonke abantu ababenaye, bavuka kusasa, bamisa inkampu ngasequleni laseHarodi; ke umkhosi wamaMidiyan wawungasentla kwabo, ngasegqumeni laseMore, entilini. Waza uYehova wathi kuGidiyon, Abantu abanani baninzi kum ukuba ndinikele amaMidiyan ezandleni zabo, hleze amaSirayeli aziqhayise ngam, esithi, Sisandla sam esindisindisileyo. Ngoko ke kaloku hamba, uvakalise ezindlebeni zabantu, usithi, Lowo unoloyiko nowoyikayo, makabuye, amke kwakusasa entabeni yaseGiliyadi. Babuya ke kubantu abangamawaka angamashumi amabini anesibini; kwasala amashumi alishumi amawaka. Waza uYehova wathi kuGidiyon, Abantu basebaninzi; behlise baye emanzini, ndibavavanye khona ngenxa yakho; kuze kuthi ke, lowo endiya kuthi ngaye kuwe, Lo uya kuhamba nawe, uya kuhamba nawe lowo; nalowo endiya kuthi ngaye kuwe, Lo akayi kuhamba nawe, akayi kuhamba lowo.

Ngoko wabahlisela abantu emanzini; yaza iNkosi yathi kuGidiyon, Bonke abarhabula amanzi ngolwimi lwabo, njengoko irhabulainja, uya kubabeka bodwa; kwangokunjalo nabo bonke abaqubuda ngamadolo abo ukuze basele. Ke kaloku inani labo barhabulayo, besa isandla emlonyeni, lalingamadoda angamakhulu amathathu; ke bonke abanye abantu baqubuda ngamadolo abo ukuze basele amanzi. ABagwebi 7:1–6.

Igama likaGidiyon litshintshwa laba nguYerubhaali, elithetha ukuthi “ukuphikisana noBhahali.” UGidiyon uthetha ukuthi “umgawuli,” yaye uYohane umBhaptizi wabeka izembe emazantsi omthi. UYohane wayengumfuziselo kaWilliam Miller, umthunywa wengelosi yokuqala, apho uGidiyon ehambelana khona. UGidiyon nguMiller, uEliya we-alpha, kwimbali yeengelosi ezintathu.

AmaMidiyan ngotshaba lwasentla, aza amisa ecaleni kwenduli yaseMore, uGidiyon yena ekufuphi nomthombo waseHarodi, okuthetha ukoyika noloyiko olukhulu. I-9/11 yazisa ubunqolobi, yaye umyalezo wokuqala lulubizo lokoyika uThixo. UGidiyon use-9/11, emthonjeni waseHarodi (ubunqolobi), yaye utshaba lwasentla lusesihlanjeni ecaleni kwenduli yaseMore, okuthetha imvula yokuqala. Kwi-9/11 ukutshizwa kwemvula yamva, eyimvula yokuqala, kwaqalisa ukuhla kusuka endulini yaseMore. Emva kovavanyo lokuqala kwezi zimbini, amawaka angamashumi amabini anesibini athunyelwa ekhaya esuka entabeni yaseGiliyadi. IGiliyadi ithetha isiphawuli sendlela, yaye isiphawuli sendlela apho amawaka angamashumi amabini anesibini athunyelwa ekhaya khona kukudana kokuqala kwangoAprili 19, 1844 okanye Julayi 18, 2020. Amashumi amabini anesibini aphawula isiphawuli sendlela sokudana kokuqala, kanye njengokuba u-22 echaza umhla ekwafika ngawo ukudana okukhulu ngo-Oktobha 22, 1844.

Uvavanyo olulandelayo lwaluluvavanyo lwamanzi, olwachazwa kwimbali yamaMillerite ngentlanganiso yenkampu yase-Exeter, apho kwakukho iintente ezimbini ezazinxulunyaniswa namanzi, ngaloo ndlela zimele iindidi ezimbini zabanquli. I-Exeter ithetha “inqaba esemanzini,” yaye enye intente yayihlaliswe ziintombi ezizizidenge zaseWatertown. I-Exeter imele uvavanyo lwamanzi lukaGidiyon, kodwa yayingengamanzi kangako, njengendlela eyasetyenziswayo ekuseleni amanzi. Elinye iqela lalidiniwe kakhulu ukuba liqhubeke lihamba ngoxa likha amanzi,

yaye elinye iqela laqhubeka liqhubela phambili. Elinye iqela laliyiklasi ediniweyo, emelwe nguLeya ngokuchaseneyo noRakeli, owayengumhambi olungileyo.

Ubulungiseleli be-Future for America babunguGidiyon e-9/11, xa olokuqala lweemvavanyo ezimbini lwaliza kuhlambulula iqela elikhulu kwibandla likaGidiyon. Ubunqolobi be-9/11 buchaza umthombo waseHarodi woloyiko nenkwantya, yaye induli yaseMore ibonisa ukuqala kwemvula esemva kwexesha. Ukwahlulwa kwenzeka ngoJulayi 18, 2020 xa amashumi amabini anesibini amawaka emkayo, ngaloo ndlela kuphawulwa ukufika kwexesha lokulibaziseka ngenani lamashumi amabini anesibini. Amakhulu amathathu kaGidiyon ngabo badlula uvavanyo lwesibini, oluluvavanyo lwendlela yokusebenza yemvula esemva kwexesha njengoko ichongiwe kuIsaya wamashumi amabini anesibhozo.

UPetros ukwaPanium kwakunye nasePentekoste. IPentekoste ngumthetho weCawa, yaye uDaniyeli ishumi elinanye ivesi yeshumi elinesithandathu nawo ungumthetho weCawa. Iivesi zeshumi elinesithathu ukuya kweshumi elinesihlanu zesahluko seshumi elinanye sikaDaniyeli ziyiPanium, yaye ezo vesi zimele imbali yesiprofeto engaphandle ekhokelela kumthetho weCawa, yaye uPetros kwiZenzo, ngexesha lesithathu nelesithoba, umele imbali yesiprofeto engaphakathi ekhokelela kumthetho weCawa. Umgca wangaphandle uchonga imbali ekhokelela kuphawu lwerhamncwa, yaye ongaphakathi uchonga imbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Kuba uPetros eluphawu olubaluleke kakhulu kokubini kwimbali yangaphandle neyangaphakathi ngoku esekwinkqubo yokuzaliseka, kwabonakala kufanelekile ukumfaka uPetros kulo mongo wesiprofeto ohamba ngaphantsi kofundo olungaphezulu lweSibhalo.

Iziprofeto ezilishumi elinesibini ezingoMesiya eziphawulwe njengazalisekileyo encwadini kaMateyu zimele imbali yamawaka alikhulu anamashumi amane anesine. “Ixesha lokuphela” liphawula ukuqala kwentshukumo yohlaziyo, yaye kanye njengokuba ukuzalwa kuka-Aron noMoses kwaphawula “ixesha lokuphela” kumgca kaMoses, u-alfa kaKristu, ngokunjalo nokuzalwa kukaYohane, nomzala wakhe uYesu kwaphawula “ixesha lokuphela” ngowe-1989. Enoba kufanelekile kusini na ukuqwalasela ezi ziprofeto ezilishumi elinesibini ezingoMesiya kuba nomtsalane ngakumbi, xa zibekwe emxholo ngokuphakanyiswa komnye umbuzo. Yiyiphi na enye incwadi yeBhayibhile ephawula ukuzaliseka okungako okungoMesiya njengoko kufunyanwa kuMateyu?

“Umsebenzi kaThixo emhlabeni ubonakalisa, ukusuka kwisizukulwana ukuya kwesinye, ukufana okumangalisayo kulo lonke uhlaziyo olukhulu okanye intshukumo yonqulo. Imigaqo yokusebenza kukaThixo ngabantu ihlala ifana ngamaxesha onke. Iintshukumo ezibalulekileyo zeli xesha langoku zinento ezifanayo nezo zamaxesha adlulileyo, yaye amava ecawa kwizizukulwana zangaphambili aneziifundo ezixabiseke kakhulu zexesha lethu.” The Great Controversy, 343.

Yonke intshukumo yohlaziyo inendawo yokuqala, ebizwa ngokuba “lixesha lesiphelo,” encwadini kaDaniyeli. Ixesha lesiphelo kwintshukumo yohlaziyo kaKristu yaba kukuzalwa kwaKhe, okwakungumfuziselo wawo omabini u-1798 no-1989,

## **Uphawu Lokuqala LwamaMesiya—1989**

Baza bathi kuye, EseBhetelehem yelaseYuda; kuba kubhaliwe ngolo hlobo ngomprofeti kwathiwa, Nawe Bhetelehem, ezweni lakwaYuda, akunguye omncinane phakathi kweenkosi zakwaYuda; kuba kuwe kuya kuphuma uMlawuli, oya kubalusa abantu bam amaSirayeli. Mateyu 2:5, 6.

## Isiprofeto

Ke wena, Bhethleme-Efrata, nangona umncinane phakathi kwamawaka akwaYuda, kanti ke kuya kuphuma kuwe, esiza kum, lowo uya kuba ngumlawuli kwaSirayeli; ukuphuma kwakhe kwakukho kwakudala, kususela emaphakadeni. Mika 5:2.

Unyaka ka-1989 wawulixesha lesiphelo lentshukumo yengelosi yesithathu. Wafika kwiminyaka eli-126 emva kovukelo luka-1863, yaye wawumelwe nguRonald Reagan noGeorge Bush omkhulu. Ixesha lesiphelo kwimbali kaMoses yayikukuzalwa kukaAron noMoses, kwananjengoko ixesha lesiphelo kwimbali kaKristu laliyikukuzalwa kukaYohane umBhaptizi noKristu. Xa incwadi kaDaniyeli ivulwa amatywina ayo, njengoko yenzeka ngo-1989, kubakho ukwanda kolwazi. Olo lwando lolwazi lukhokelela kuphawu lwesibini, lubonisa ukuba umyalezo wokuvavanya uphuhliswa nini kulwazi olwaluvulwe amatywina alo.

Yonke intshukumo yohlaziyo iphawula inqanaba apho isigidimi sibekelwa ngokusesikweni, yaye emva koko siba sisigidimi sovavanyo. UKristu usoloko ecacisa uvavanyo kwangaphambili, engakabambi amadoda nabafazi benoxanduva ngolo vavanyo. UAdam noEva baxelelwa kwangaphambili ngeziphumo ezaziza kulandela ukuba babengathobeli, yaye uThixo akaguquki naphakade.

Yaye uYehova uThixo wamyalela umntu, esithi, Kuyo yonke imithi yomyezo ungadla kuyo ngokukhululekileyo; kodwa emthini wokwazi okulungileyo nokubi uze ungadli kuwo; kuba mhla uthe wadla kuwo uya kufa okunene. Genesis 2:16, 17.

UWilliam Miller wawumisela “ngokusesikweni” umyalezo wokuvavanywa wengelosi yokuqala ukususela ngowe-1831 ukuya kowe-1833. Umyalezo wabaliwaka elinye elinamakhulu amane anamashumi amane anesine wamiswa ngokusesikweni ngowe-1996, ngokupapashwa kwemagazini ethi Time of the End, egubungela iivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, ezatyhilwa ngowe-1989. Kulo nyaka kwapapashwa kwakhona incwadi enesihloko esithi, Prophetic Time Lines, yaza yabeka indlela yokusebenza enamandla aphindwe ngamashumi amabini anesibini kunemithetho eyamkelwa nguWilliam Miller. Loo mithetho ngoku ibekwe kwincwadi ethi Prophetic Keys. Imithetho eya kusetyenziswa ngabo bonke abavakalisa umyalezo wengelosi yesithathu yimithetho kaMiller.

“Abo babandakanyekileyo ekubhengezeni umyalezo wengelosi yesithathu bayaziphengulula iziBhalo ngalo kanye icebo awalamkelayo uBawo uMiller.” Review and Herald, November 25, 1884.

Imithetho kaMiller yi-alpha, kwaye iiZitshixo zeSiprofeto ziyi-omega. Ekuphela kwendlela yokuluphumelela uvavanyo lomylezo wesiprofeto, kukusebenzisa indlela yokufunda echazwe eLizwini likaThixo. Umyalezo oyinyaniso awunakwahlulwa kwindlela eyinyaniso eyamisela loo

myalezo. Kuyo yonke intshukumo yohlaziyo umyalezo wovavanyo weso sizukulwana ubekwa phambi kwabantu, kwaye uquka indlela echanileyo njengenxalenye yophawu lwendlela. Umyalezo kaMiller wawusekelwe ekuvulweni kwencwadi kaDaniyeli. Umyalezo wakhe wawungumyalezo kaGidiyon, kuba nawo wavelisa umkhosi wabantu abangamakhulu amathathu.

Wawahlula amadoda angamakhulu amathathu aba ngamaqela amathathu, wanika wonke umntu ixilongo esandleni sakhe, neengqayi ezingenanto, nezibane ngaphakathi kweengqayi. Waza wathi kubo, Khanijonge kum, nenze ngokunjalo; yaye, yabonani, xa ndifika ngasemdeni wenkampu, kuya kuba kukuba, njengoko ndisenza, nani niya kwenza ngokunjalo. Xa ndivuthela ixilongo, mna nabo bonke abanam, nani bovuthela amaxilongo ngapha nangapha kuyo yonke inkampu, nize nithi, Ikrele leNkosi, nelikaGidiyon. ABagwebi 7:16–18.

Umyalezo kaMiller wawuyi“xilongo,” yaye uyiyo “ikrele.” Noko ke lali likrele likaGidiyon kwakunye nelo leNkosi. ILizwi leNkosi lapapashwa ngowe-1611, yaye kwiminyaka engama-220 kamva uMiller wapapasha umyalezo wakhe wengelosi yokuqala. ISibhengezo seNkululeko sapapashwa ngowe-1776, yaye kwiminyaka engama-220 kamva, ngowe-1996, umyalezo wengelosi yesithathu wapapashwa. OkaMiller wawungumyalezo wangaphakathi wengelosi yokuqala kubantu bakaThixo, njengoko umelwe ngumbono woMlambo i-Ulai, uvakalisa ukuvulwa komgwebo. Umyalezo wengelosi yesithathu we-Future for America ngumyalezo wangaphandle wabantu bakaThixo, njengoko umelwe ngumbono woMlambo i-Hiddekel, uvakalisa ukuvalwa komgwebo.

Indlela yesiprofeto imelwe sesinye seziprofeto ezingoMesiya ezachongwa nguMateyu njengezazalisekiswa nguKristu, yaye ngokwenjalo ifanekisa u-1831, apho “utata” emele unyana wakhe ngo-1996. AmaNgqina amabini endlelayo angualfa no-omega, yaye ngokubandakanyeka komthunywa ongumntu, ngokudibeneyo amisela ubudlelane botata nonyana, obubo ubudlelane besigidimi sikaEliya sikaMalaki. Iintliziyo zooyise ziphendulelwa ebantwaneni, nezabantwana zooyise. Imithetho kaMiller imele ukudityaniswa nemithetho enesihloko esithi Izitshixo Zesiprofeto. Ukukhanya okutsha kumele kwakhiwe phezu kokukhanya okudala. Abo bakhetha ukungasebenzisi indlela ka-1831 neka-1996 baqalekisiwe. Elinye iqela liqalekisiwe, kanti elinye lisikelelekile. Ukhetho lolwakho?

## **Uphawu lwesiBini lwaMesiya —1996**

ukuze kuzaliseke okwathethwayo ngomprofeti, esithi, Ndiya kuvula umlomo wam ngemizekeliso; ndiya kuthetha izinto ebezifihlakele kwasekusekweni kwehlabathi. Mateyu 13:35.

## **Isiprofeto**

Ndiya kuvula umlomo wam ngomzekeliso; ndiya kuthetha amazwi antsokothileyo akudala. Iindumiso 78:2.

Amazwi amnyama; imizekeliso ethi iNgonyama yesizwe sakwaYuda “iwathethayo” imela izityhilelo zenyano ezithi zibe ngumgca phezu komgca, eziye zatywinwa, okanye zagcinwa ziyimfihlelo, kususela ekusekweni kwehlabathi. Xa umyalezo sele ubunjwe ngokusesikweni, emva

koko uxhobiswa ngamandla kukuzaliseka kwesiprofeto okuphawula ukuqala kwexesha lokulingwa.

Xa imvula yamva yaqalisa ukutshiza ngomhla we-11 kuSeptemba 2001, uvukelo lwango-1888 nolukaKora lwaphindwa. Kuvukelo lwaseMinneapolis lwango-1888 nakuvukelo lukaKora, abathunywa abanyuliweyo bakaThixo balahlwa kunye nesigidimi ababesizisa. Zombini umntwana namanzi okuhlamba zalahlwa kunye. Zalahlwa phantsi kwengcamango yokuba lonke ibandla lingcwele kanye njengabo abo uThixo wayebanyulile. Abavukeli babengakwazi ukububona ubuThixo kubathunywa abangabantu. Ekuphela kwento ababeyibona yayingabo ngokwabo, ubuntu obungenabo ubuThixo, ngoko ke babecinga ukuba wonke umntu uyafana.

Ngoku uKora, unyana kaItsare, unyana kaKohati, unyana kaLevi, noDatan noAbhiram, oonyana bakaEliyabhi, no-Oni, unyana kaPelete, oonyana bakaRubhen, bathabatha amadoda; baza basuka bema phambi koMoses, benabathile kubantwana bakwaSirayeli, izikhulu zamabandla ezingamakhulu amabini anamashumi amahlanu, amadoda adumileyo ebandleni, amadoda anegama: baza bazihlanganisa nxamnye noMoses nxamnye noAron, bathi kubo, Nizithwalisa kakhulu, ekubeni lonke ibandla lingcwele, bonke bephela, yaye uYehova uphakathi kwabo; yini na ke ngoko ukuba niziphakamise ngaphezu kwebandla likaYehova? Numeri 16:1–3.

Uqhushululu lukaKora, u-1888 no-9/11 lumelwe njengokwala ukuzithoba kukhetho lukaThixo lobunkokeli abakhethiweyo, lo gama kubekwa ithemba kwinkcazo yobuxoki yebandla likaThixo. UYeremiya uchaza kwaeso siganeko sinye xa abavukeli babanga besithi, “itempile kaYehova, itempile kaYehova zezi.”

Ilizwi elafika kuYeremiya livela eNkosini, lisithi,

Yima esangweni sendlu kaYehova, uvakalise khona eli lizwi, uthi, Liveni ilizwi likaYehova, nonke nina bakwaYuda, ningena ngala masango ukuze nikhonze uYehova. Utsho uYehova wemikhosi, uThixo kaSirayeli, ukuthi, Lungisani iindlela zenu nezenzo zenu, ndoninika ukuhlala kule ndawo. Musani ukukholosa ngamazwi obuxoki, nisithi, Itempile kaYehova, Itempile kaYehova, Itempile kaYehova, zezi.

Kuba xa nithe nayilungisa ngokwenene iindlela zenu nezenzo zenu; ukuba nithe nawuphumeza ngokwenene umgwebo phakathi komntu nommelwane wakhe; ukuba aniyi kumcinezela owasemzini, nenkedama, nomhlolokazi, ningachithi gazi limsulwa kule ndawo, ningahambi emva kwabanye oothixo, kube kukwenzakala kwenu: ndoko ke ndiya kunihlalisa kule ndawo, ezweni endalinika ooyihlo, ngonaphakade kanaphakade.

Khangelani, nikholose ngamazwi obuxoki, angenakunceda nto. Yeremiya 7:1–8.

Amazwi obuxoki amaYuda ngexesha likaYeremiya, ngawona mazwi obuxoki kaKora namaqabane akhe, abavukeli bonyaka ka-1888 yaye ke kaloku, nabavukeli be-9/11. Ngawo la maxoki azimela phantsi kwawo amanxila akwaEfrayim kuIsaya wamashumi amabini anesibhozo.

Ngako oko yivani ilizwi leNkosi, nina madoda agxekayo, alawula aba bantu baseYerusalem. Ngenxa yokuba nithe, Senze umnqophiso nokufa, yaye nesihogo sivumelene naso; xa isibetho

esiphuphuma sigqitha, asiyi kusifikela; kuba senze ubuxoki baba yindawo yethu yokusabela, size sazifihla phantsi kobuxoki. Isaya 28:14, 15.

Kukwabubuxoki obubonisa ukuswela uthando lweNyaniso, oluzisa inkohliso enamandla ku-2 Thessalonians.

Ngenxa yesi sizathu uThixo uya kubathumela inkohliso enamandla, ukuze bakholwe ubuxoki; ukuze bagwetyelwe bonke abo bangakhohlwanga yinyaniso, koko bakholiswa kukungalungisi. 2 Tesalonika 2:11, 12.

“Amazwi obuxoki” amele ingcinga yobudenge yokuba usindiso lufumaneka ecaweni, kungekhona kubathunywa abanyuliweyo nakwizigidimi zabo abanyuliweyo. Unxulumano phakathi koThixo nomntu luphunyezwa yaye lugcinwa kuphela ngeLizwi laKhe. UliLizwi, yaye akukho mntu uzayo kuYise ngaphandle kweLizwi. UKristu umelwa ngabathunywa baKhe abanyuliweyo nangesigidimi abasisizayo. Ukukholelwa ngenye indlela kukuthiya iNyaniso nokukholwa bubuxoki. UYeremiya ugxeke amaYuda athembela etempileni, ngokuwakhumbuza ngeShilo, apho iTyeya kaThixo yayihleli khona ukususela ekungeneni kwawo kwiLizwe leDinga.

Ngako oko ndiya kwenza kule ndlu ibizwa ngegama lam, eniyithembayo, nakule ndawo ndayinika nina nooyihlo, njengoko ndenzayo eShilo. Kwaye ndiya kunigxotha ebusweni bam, njengoko ndabakhuphayo bonke abazalwana benu, yona yonke imbewu kaEfrayim. Ngako oko musa ukubathandazela aba bantu, ungabaphakamisi ukukhala nomthandazo ngenxa yabo, ungandibongozi ngenxa yabo; kuba andiyi kukuva. Yeremiya 7:14–16.

UEli ongendawo, noonyana bakhe ababini abangendawo, uHofeni noPinehasi, bayafana kwaye bayahambelana noKora, noDatan, noAbhiram, kuba bavumela uwexuko olwandayo ukuba luphuhle de kwavalwa ixesha lokuvavanywa, baza bobathathu bafa kwangolo suku lunye, njengokuba kwafa noKora, noDatan, noAbhiram. Bonke bafa ngexesha lomthetho weCawa!

Ngo-9/11 imvukelo kaKora, nemvukelo kaEli, imvukelo yamaYuda kubungqina bukaYeremiya, nabavukeli bango-1888 bayaligatya yaye bayalivukela ilizwi nabathunywa belo xesha. Elo xesha liphela kumthetho weCawa emva kweemvavanyo ezimbini. Uvavanyo lokuqala lususela ku-9/11 luse kowe-18 Julayi 2020, yaye uvavanyo lwesibini kukuhlanjululwa nokutywinwa okumelwe sisigidimi seSikhalo Sasezinzulwini Zobusuku. Kule nkqubo yokucocwa uGidiyon nabakhe abangamakhulu amathathu balungiselelwa ukuvuthela amaxilongo abo, yaye benza njalo xa uSamuweli evuswa kumthetho weCawa, elo lixesha apho iTyeya ithinjwa ngamaFilisti. Emva koko ibandla eloyisayo liyaphakanyiswa njengomqondiso.

Loo nkonzo unokumkani, uDavide ngegama, nomprofeti omelwe nguHezekile, noSamuweli, ngexesha lokuwiswa kweShilo. Ibandla liya kuba nobubingeleli obumelwe nguYosefu. Ixesha lokuvavanywa komthetho weCawa kulapho umlilo woMoya oyiNgewele ugalelwa khona ngaphandle komlinganiselo, njengoko umelwe lilitywina lesixhenxe. Lowo mlilo ubatshabalalisa amadoda adumileyo avukela kunye noKora, uDatan, uAbhiram, uEli, uHofeni, uPinehasi, nabavukeli bango-1888.

Kanye loo mlilo wokuthululwa koMoya oyiNgcwele, usisizinda somdlalo wecawe eyoyisayo. Icawe imelwe nguKumkani uDavide, umprofeti uHezekile noYosefu umbingeleli. Abo bathathu bema emlilweni otshabalalisa amadoda angama-250 adumileyo, kanye njengokuba umlilo kaNebhukadenetsare watshabalalisa amadoda awaphosa amadoda amathathu anobugorha ezikweni lomlilo. Njengecawe eyoyisayo, ihlabathi liphela libukele xa bephoswa ezikweni lomlilo, yaye ngequbuliso, uNyana kaThixo ubonakala ekunye nomprofeti, umbingeleli nokumkani wecawe—bemelwe nguShadraki, uMeshaki noAbhednego. Abane abaneminyaka engamashumi amathathu ubudala ezikweni lomlilo bemele inyaniso yokuba ubuThixo obudityaniswe nobuntu abonisi!

UKora, uDatan noAbhiram, abangoEli, uHofeni noPinehasi nabo, bangumgunyathi webandla eloyisayo elenziwe ngomprofeti, umbingeleli nokumkani. Abo bathathu ngabangama-300 bakaGidiyon, yimiphefumlo engamawaka amathathu ngePentekoste, ngabashumayeli abangama-300 bamaMillerite, ziitshathi ezingamakhulu amathathu zika-1843, abangamashumi amathathu eminyaka ubudala xa umthetho weCawa ufika kuze umlilo wehle usuka ezulwini. KuEliya umlilo wawungowokwahlula phakathi kwabaprofeti bokwenyaniso nabobuxoki. Umlilo owehla kwiLevitikus ngomhla “wesibhozo,” xa uAron eqalisa ukukhonza, uyawutshisa umnikelo kaAron, ongumnikelo kaMalaki isithathu, owamkelekileyo njengakwiminyaka yangaphambili. Loo mlilo mnye uyabatshabalalisa abo banikela umlilo wasemzini okanye oqhelekileyo, njengoko bemelwe nguHofeni noPinehasi, oonyana bakaAron.

Xa uThixo eqinisekisa umprofeti oyinyaniso ngoEliya, okanye umbingeleli oyinyaniso ngoAron, umlilo ukhokelela ekufeni kwabaprofeti bobuxoki bakaBhahali, abangoHofeni noPinehasi nabo. UHofeni noPinehasi bangoonyana bakaAron; bangabizukulwana bokugqibela babantu bomnqophiso abagabelwayo baphume emlonyeni weNkosi ngomthetho weCawa.

“La asingawo mazwi kaDade White, koko ngamazwi eNkosi, yaye umthunywa waYo uwandinikile ukuba ndiwanike nina. UThixo unibizela ekubeni ningabe nisasebenza niphikisana naYe. Kwanikwa imfundiso eninzi ngokubhekisele kumadoda azibiza ngokuba angamaKristu lo gama ebonakalisa iimpawu zikaSathana, echasa ngomoya, ngelizwi, nangesenzo ukuqhubela phambili kwenyaniso, yaye ngokuqinisekileyo alandela umendo apho uSathana ewakhokela khona. Ngokulukhuni kweentliziyo zawo azibambe igunya elingelilo lawawo nangayiphi na indlela, naleyo angafanele ayisebenzise. Itsho iTitshala enkulu, ‘Ndiya kubhukuqa, ndibhukuqe, ndibhukuqe.’ Amadoda athi eBattle Creek, ‘Itempile yeNkosi, itempile yeNkosi singayo thina,’ kodwa asebenzisa umlilo oqhelekileyo. Iintliziyo zawo azithambiswanga zaza zathotywa lubabalo lukaThixo.” Manuscript Releases, volume 13, 222.

“Umlilo oqhelekileyo” ngulo wasetyenziswa ngunyana ka-Aron xa ubupristi baqalayo. Inani elithi “81” liluphawu lobupristi, yaye kwiLevitikus isahluko sesibhozo, umqolo wokuqala, kubonakaliswa iintsuku ezisixhenxe zokuhlanjululwa nokungcwaliswa kombingeleli. Izambatho zabo ziyasuswa zize zithatyathelwe indawo zizambatho zoMbingeleli Omkhulu waseZulwini, njengoko kubonisiwe embonweni kaZekariya ngoYoshuwa nengelosi kwisahluko sesithathu. Ama-300 kuZekariya amelwe ngokuthi “ngamadoda amangalisiweyo,” kuba ayemele kwimbali ixesha xa uThixo esusa ubugwenxa babantu baKhe, nto leyo engumthetho weCawa, xa ibandla

liguqulwa lisuke kwelilwayo lisiya kweloyisileyo. Emva kweentsuku ezisixhenxe zokungcwaliswa, baqalisa ukukhonza ngomhla wesibhozo.

Ningaphumi emnyango womnquba wokuhlangana iintsuku ezisixhenxe, zide zizaliseke iintsuku zokungcwaliswa kwenu; kuba uya kuningcwalisa iintsuku ezisixhenxe. Levitikus 8:33.

Usuku lwesibhozo luluphawu lowesibhozo ongowabasixhenxe, lweLaodikea ijika ibe yiFiladelfiya, lwemiphefumlo esibhozo eyayisemkhombeni kaNowa, losuku lwesibhozo lolwaluko, kwanolosuku lwesibhozo lovuko. Loo mini ngumthetho weCawa, xa inxeba elibulalayo lobupopu liphiliswa, yaye ngoko, sele luvusiwe, buba ngowesibhozo, ongowabasixhenxe.

Kwathi ke ngomhla wesibhozo, uMoses wabiza uAron noonyana bakhe, namadoda amakhulu akwaSirayeli. Levitikus 9:1.

Ngomhla wesibhozo, ababingeleli baqalisa ukukhonza, kodwa oonyana baka-Aron banikela “umlilo oqhelekileyo.” Ubu-Adventism bubanga ukuba bona bayitempile yeNkosi, yaye uDade White wayichaza loo mabango njengomlilo oqhelekileyo. Asibubuxoki kuphela oko, kodwa ngumhlilo oqhelekileyo, ngokuchaseneyo nomlilo ongewe. Umlilo ongewele sisigidimi soKhalelo lwasezinzulwini zobusuku, yaye umlilo oqhelekileyo sisigidimi somgunyathi soxolo nokhuseleko, esiya kuba sisigidimi sokugqibela esishunyayelwa zizinja ezizizidenge ezala ukukhonkotha nokunika isigidimi sesilumkiso. Kwisahluke sesithoba, uAron unikezela umnikelo, yaye umlilo wehla uvela ezulwini wawudla umnikelo. Emva koko oonyana bakhe ababini abangendawo banikela umlilo oqhelekileyo, yaye umlilo kaThixo wabadla.

Waza uAron wasolula isandla sakhe ngakubantu, wabasikelela, wehla ekunikeleni umnikelo wesono, nomnikelo otshiswayo, nemibingelelo yoxolo. Waza uMoses noAron bangena emnqubeni wokuhlangana, baphuma, babasikelela abantu; lwabonakala ke uzuko lweNkosi kubo bonke abantu. Kwaza kwaphuma umlilo uvela phambi kweNkosi, wadla phezu kwesibingelelo umnikelo otshiswayo namanqatha; abathi bonke abantu bakukubona oko, badanduluka, bawa ngobuso phantsi. Ke ooNadabhi noAbhihu, oonyana baka-Aron, bathabatha elowo isitya sakhe sesiqhumiso, bafaka umlilo kuso, bafaka nesiqhumiso kuso, banikela phambi kweNkosi ngomlilo wasemzini, engabawisileyo yona. Kwaza kwaphuma umlilo uvela eNkosini, wabadla, bafa phambi kweNkosi. Levitikus 9:22–10:2.

Amadoda aseBattle Creek ayiSanhedrin yale mihla athembela kulwakhiwo lwecawe yawo ngaphezu komyalezo woNgqina Othembekileyo oya eLawodike. UNgqina Othembekileyo oya eLawodike nguKristu, yaye akaguquki naphakade, yaye ebesoloko esebenzisa amadoda awazikhethelayo ngokwakhe ukuba avakalise umyalezo kubantu ababebonakalisa iimpawu zeLawodike. Akukho nto intsha phantsi kwelanga.

Wakhetha uMoses, owayeqeqeshwe nguThixo yedwa iminyaka engamashumi amane, kanye njengokuba uYesu nomzala wakhe uYohane babeqeqeshiwe. Wakhetha uMoses, uKristu noYohane njengemizekelo yabo baqeqeshwe ngaphandle kwenkqubo yemfundo esemthethweni. INazarete imele umqondiso womntu onyuliweyo, njengoko kwakunjalo ngaba batsha bavukelayo, uJones noWaggoner kwimvukelo yaseMinneapolis ka-1888. INazarete imele ubizo

nokungwaliswa komntu onyuliweyo, kodwa loo mntu unyuliweyo ungummi wesixeko esideliweyo.

UNatanayeli wathi kuye, Kanti kungakho na into elungileyo evela eNazarete? UFilipu wathi kuye, Yiza ubone. Yohane 1:46.

Iilwimi ezithintithayo zikaIsaya 28 zimele abo baphuma eNazarete. Emva kokumiselwa ngokusesikweni kwesigidimi sikaMiller ngowe-1831, eso sigidimi saxhotyiswa ngokuzaliseka kwesiprofeto sesibetho sesibini, esifuzisela ukuzaliseka kwesiprofeto sesibetho sesithathu ngomhla we-9/11. Siya kuqwalasela isiprofeto sesithathu sikaMesiya kwinqaku elilandelayo.

“Kwiintsuku ezintathu zobusuku ngaphambi kokuba iofisi ye-Review itshiswe, ndandikwintlungu yokuphelelwa lithemba engachazekiyo ngamazwi. Andikwazanga ukulala. Ndandihambahamba egumbini, ndithandaza kuThixo ukuba abe nenceba kubantu baKhe. Emva koko ndabonakala ndingaphakathi kwiofisi ye-Review ndinamadoda aphelele ulawulo lwelo ziko. Ndandizama ukuthetha nawo ukuze ngaloo ndlela ndiwancede. Kwavuka Omnye onegunya wathi, ‘Nithi, Itempile kaYehova, itempile kaYehova singabo thina; ngenxa yoko, sinegunya lokwenza le nto naleya nto nalenye into. Kodwa ilizwi likaThixo liyakwalela okuninzi kwezo zinto niceba ukuzenza.’ Ekufikeni kwaKhe kokuqala, uKristu wayicoca iTempile. Ngaphambi kokufika kwaKhe kwesibini uya kuphinda ayicoce itempile. Wayelapho eyicoca itempile. Ngani? Kuba umsebenzi wokurhweba wawungenisiwe, yaye uThixo wayelityelwe. Ngokukhawuleza apha nangokukhawuleza phaya nangokukhawuleza kwenye indawo, kwakungekho xesha lokucinga ngezulu. Imigaqo yomthetho kaThixo yaziswa, ndaza ndeva kubuzwa umbuzo, ‘Ungakanani na umthetho lowo owuwulileyo?’ Emva koko kwathethwa ilizwi, ‘UTHixo uya kuyicoca, ayihlambulule itempile yaKhe ngomsindo waKhe.’”

“Emibonweni yasebusuku ndabona ikrele lomlilo lixhonywe phezu kweBattle Creek.

Bazalwana, uThixo uzimisele ngenyaniso ngathi. Ndifuna ukunixelela ukuba, ukuba emva kwezilumkiso ezinikiweyo kwezi zitshiso iinkokeli zabantu bethu ziqhubeka nje, kanye njengoko bezisenza kwixesha elidlulileyo, ziziphakamisa, uThixo uya kuthabatha imizimba ngokulandelayo. Kanye njengokuba ephila ngokuqinisekileyo, uya kuthetha kubo ngolwimi abangekhe basilele ukuluqonda.

“UTHixo usibukele ukuze abone ukuba siya kuziphatha na ngokuthobeka phambi Kwakhe njengabantwana abancinane. Ndithetha la mazwi ngoku ukuze size Kuye ngokuthobeka nangokuzisola, size sazi oko akufunayo kuthi.’ Publishing Ministry, 170, 171.

“Isigidimi salo eli xesha asithi, ‘Itempile yeNkosi, itempile yeNkosi, itempile yeNkosi sithi thina.’ INkosi ibamkela bani njengezitya zembeko?—Ngabo basebenzisana noKristu; ngabo bakholwayo yinyaniso, abaphila inyaniso, abavakalisa inyaniso kuzo zonke iinkalo zayo.” Review and Herald, Oktobha 22, 1903.

“La asingamazwi kaSister White, koko ngamazwi eNkosi, yaye umthunywa wayo uwandinikile ukuze ndiwanike nina. UThixo unibizela ekubeni ningabe nisasebenza ngokuchasene neenjongo zaKhe. Kwanikwa umyalelo omkhulu ngokuphathelele amadoda

azibanga engamaKristu, kanti atyhilela iimpawu zikaSathana, echasene ngomoya, ngelizwi, nangokwenza nokukhuthaza ukuqhubela phambili kwenyaniso, yaye ngokuqinisekileyo alandela indlela apho uSathana ewakhokelela khona. Ekuqineni kweentliziyo zawo abambe igunya elingelolawo nangayiphi na indlela, nelingafanelekanga ukuba alisebenzise. Itsho iMfundisi enkulu ukuthi, 'Ndiya kubhukuqa, ndibhukuqe, ndibhukuqe.' Abantu bathi eBattle Creek, 'Itempile yeNkosi, itempile yeNkosi siyiyo thina,' kodwa basebenzisa umlilo oqhelekileyo. Iintliziyo zabo azithanjiswanga, azoyiswanga lubabalo lukaThixo." Manuscript Releases, volume 13, 222.