

# Incwadi kaYoweli neBandla laMa-Adventist oMhla weSixhenxe laseLawodikea - Inani Lamashumi Amane anesithandathu

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## Inani Lamashumi Amane Anesithandathu

UKesareya Filipi ukuya eKesareya Maritima umele ixesha elisusela kwiyure yesithathu ukuya kweyesithoba, elahlulwa kwiyure yesithandathu. Ulwahlulo lweKesareya ukuya eKesareya lwaluyiNtaba yoGuquko. INtaba yoGuquko ilungelelanisa eminye imigca emibini nophawu lwendlela lwamanyathelo amathathu olwandulela umthetho weCawa wePentekoste ngeentsuku ezintlanu.

Entabeni, uThixo uYise wathetha okwesibini. Okokuqala awathethayo kwakusekubhaptizweni kukaKristu, okokugqibela kwaba kanye ngaphambi komnqamlezo.

Ngoku umphefumlo wam uxhalabile; ndithini na? Bawo, ndisindise kweli lixa; kodwa ndize kweli lixa ngenxa yale nto. Bawo, zukisa igama lakho. Kweza ilizwi livela ezulwini, lisithi, Ndilizukisile, ndobuya ndiluzukise kwakhona. Isihlwele ke esasimi kufuphi, sakukuva oko, sathi kududumile; abanye bathi, Uthethe naye ingelosi. Yohane 12:27–29.

UThixo uzukisa igama laKhe xa etywina ikhulu elinamashumi amane anesine amawaka aze abhale phezu kwawo igama laKhe.

Lowo oyisayo ndiya kumenza intsika etempileni kaThixo wam, angabi saphuma phandle kwakhona; yaye ndiya kubhala phezu kwakhe igama loThixo wam, negama lomzi kaThixo wam, eyiYerusalem entsha, eyehlayo ivela ezulwini kuThixo wam; yaye ndiya kubhala phezu kwakhe igama lam elitsha. Onendlebe makekuve oko uMoya akuthethayo kuwo amabandla. ISityhilelo 3:12, 13.

Entabeni yoTshintsho loBume, nguPetros, uYakobi noYohane kuphela ababekhona phakathi kwabafundi, njengokuba kwakunjalo ekuvusweni kwentombi kaYayiro, kwanakwakhona eGetsemane. IGetsemane, ngokunjengokuthetha kukaYise kuYohane ishumi elinesibini—yeza kanye phambi komnqamlezo. IGetsemane ithetha “isixovuleli seoli,” nto leyo ebonakalisa uvavanyo lweoli lwentombi. IGetsemane yile “ngxaki” ezisa umphefumlo “ubuso ngobuso nokufa,” yaye iintombi ezizizilumko ziyaluphumelela uvavanyo olo, kuba kuvavanyo lwesibini lwentombi zaya zema ubuso ngobuso nobomi, njengoko uYesu wafundisa “ubuso ngobuso” iintsuku ezingamashumi amathathu.

Okokuqala uYise wathetha kwakusekubhaptizweni kukaKristu, yaye okokuqala wabathabatha ngokukodwa uPetros, uYakobi noYohane kwakuxa intombi kaYayiro eneminyaka elishumi elinesibini yavuswayo. Uvuko lwentombi enyulu eneminyaka elishumi elinesibini luyahambelana nokubhaptizwa kukaKristu, okufuzisela amandla ovuko. Uvuko lwentombi kaYayiro

luyahambelana nokubhaptizwa kukaKristu neKesareya Filipi. IGethsemane nokuxhalaba kukaKristu xa uYise wathethayo kanye phambi komnqamlezo kuyahambelana neKesareya Maritima.

Umgca ngomgca uPetros umela ikhulu elinamashumi amane anesine amawaka atywinwa eKesareya Filipi, xa igama likaSimon Bhar-yonah liguqulwa libe nguPetros. Akuba etywiniwe ePanium, eyiyo iKesareya Filipi, uPetros uya kwiyure yesithandathu yeNtaba, apho aphakanyiselwa khona njengomqondiso njengoko eqhubela phambili ukuphendula ubizo lukaKorneli eKesareya Maritima. EKesareya Filipi uPetros ushiya intlanganiso yenkampu yase-Exeter enetywina likaThixo kunye nesigidimi seSikhalo saphakathi kobusuku ukuba asivakalise. Isigidimi seSilamsi, njengoko simelwe ngumthendeleko weexilongo, simqhubeleka uPetros siye eKesareya ngaselwandle. Isigidimi seSilamsi simphakamisa uPetros ukuba abonwe lihlabathi, kuba uPetros uxele kwangaphambili ukufika kweSilamsi ngokwesiprofeto ngaphambi komthendeleko weexilongo.

Yabonani, ndiya kunithumela uEliya umprofeti phambi kokufika kwemini enkulu neyoyikekayo yeNkosi; yaye uya kuyibuyisela intliziyo yooyise kubantwana, nentliziyo yabantwana kooyise, hleze ndifike ndibethe ihlabathi ngesiqalekiso. Malaki 4:5, 6.

Umyalezo kaEliya, umgca phezu komgca, ngumyalezo osekelwe ekudibaniseni oobawo nabantwana babo. UEliya wayenguBawo uMiller, obonakalisa abantwana bakhe. Ikhulu elinamashumi amane anesine amawaka ngabantwana bakaWilliam Miller, yaye ukujika iintliziyo zikaMiller ziye kubantwana bakhe kukudibanisa imbali yamaMillerite nembali kaEliya, kwananjalo noYohane uMbaptizi nomthunywa onxulunyaniswa nekhulu elinamashumi amane anesine amawaka. Inxalenye yokudityaniswa kwale migca mine kukuba, kwimbali nganye yokuvavanywa kaEliya, kaYohane, nekaMiller, ekuphela komyalezo wenyaniso yangoku yayingulowo myalezo owafika ngomthunywa.

UEliya umTishbite, owayengowabemi baseGiliyadi, wathi kuAhabhi, Ehleli nje uYehova, uThixo kaSirayeli, endimi phambi kwakhe, akuyi kubakho mbethe namvula kule minyaka, ngaphandle kokuba kungokwelizwi lam. 1 Kumkani 17:1.

USista White ucacile ekubeni abo bangazange bawamkele umyalezo kaYohane, awathi uYesu ngaye unguEliya, babengenakuxhamla kwiimfundiso zikaYesu; kananjalo nokuba abo bawugatyayo umyalezo kaMiller, omelwe ngomyalezo wengelosi yokuqala, babengenakuxhamla kumyalezo wengelosi yesibini. Okukhatshwe sisibhengezo sikaEliya sokuba imvula yayiza kuza kuphela ngomyalelo wakhe, kwakukho uvavanyo lokugqibela olwalubandakanya umyalelo wokukhetha phakathi komyalezo kaEliya okanye umyalezo kaBhahali. Umfuziselo wobuprofeti othi “kuya kude kube nini” uyayidibanisa iNtaba yeKarmele kaEliya nomthetho weCawa.

Ngoko ke uAhabhi wathumela kubo bonke abantwana bakwaSirayeli, wabahlanganisela ndawonye abaprofeti entabeni yeKarmele. Waza uEliya weza kubo bonke abantu, wathi, Koze kube nini na nityekela phakathi kweengcinga ezimbini? Ukuba uYehova nguThixo, mlandeleni; kodwa ukuba nguBhahali, mlandeleni yena. Ke abantu abamphendulanga nelizwi. Waza uEliya wathi ebantwini, Mna, mna ndedwa, ndisele ndingumprofeti kaYehova; ke

abaprofeti bakaBhahali bangamadoda angamakhulu amane anamashumi amahlanu. Mabasinike ke iinkunzi ezimbini; bazikhethele inkunzi ibe nye, bayinqunqe, bayibeke phezu kweenkuni, bangafaki mlilo phantsi kwayo; nam ndiza kuyilungisa enye inkunzi, ndiyibeke phezu kweenkuni, ndingafaki mlilo phantsi kwayo. Nibize ke egameni loothixo benu, nam ndiya kubiza egameni likaYehova; yaye uThixo ophendula ngomlilo, makabe nguThixo. Baza bonke abantu baphendula bathi, Kuthethwe kakuhle. 1 Kumkani 18:20–24.

Uvavanyo lwaseKarmele lwalungolokukhetha phakathi kwemiyalezo emibini. Lwaluluvavanyo phakathi kwesiprofeto senyaniso nesobuxoki, naphakathi komthunywa uEliya okanye abaprofeti ababehleli etafileni kaIzebhele. Lwalungomthunywa nomyalezo. Ngo-1844, iKarmele yaphindwa njengoko iNkosi yazisa uvavanyo olwabonakalisa uMiller njengomprofeti wenyaniso, nomyalezo kaMiller njengombethe nemvula. Umahluko phakathi komprofeti wenyaniso nomyalezo wenyaniso, ngokwahlukileyo kumprofeti wobuxoki nomyalezo wobuxoki, wamela kwintlanganiso yenkampu yaseExeter ngentente yaseExeter nentente yeqela laseWatertown. Iintente ezimbini zonqulo ezazimela inyaniso ngokwahlukileyo kubuxoki. Umahluko owenziwa eKarmele nembali ka-1844 uchongwa eKesareya Filipi xa uPetros etywinwa aze anyuselwe eNtabeni njengomqondiso. Wanyuselwa ngenxa yokuba wayebange ukuba umyalezo wakhe ngowona kuphela myalezo wenyaniso wemvula yamva. Wanyuselwa xa ukuxela kwakhe kwazaliseka.

Umthendeleko weexilongo ungowesithathu, yaye ululingo lokugqibela ngexesha lePentekoste; yaye phambi kolo vavanyo lokugqibela uPetros uchaza ukuba ubuSilamsi buya kukhululwa ukuze kuphawulwe ukuqala kokuvakaliswa kweSikhalo sasezinzulwini zobusuku. Ukuzaliseka kwesiprofeto kuko okwabangela umahluko phakathi kwamaMillerite namaProtestanti, amele abantu bomnqophiso wangaphambili abadlulwayo. UEliya ngokwakhe wababulala abaprofeti bobuxoki, kwakuba kanye kubonakalisiwe ukwahluka phakathi kwenyaniso nobuxoki. Umahluko wenziwa emthendelekweni weexilongo, xa kuzaliseka uqikelelo ngobuSilamsi.

Isikhalo Sasezinzulwini Zobusuku kwimbali yamaMillerite sasisisibikezelo esalungiswayo saza emva koko sazaliseka. Sazaliseka ngomhla wama-22 Oktobha 1844, kanti ukuqonda kwasekuqaleni kukaMiller ngeSikhalo Sasezinzulwini Zobusuku kwakungunyaka ka-1843. USamuel Snow umele ukulungiswa komyalezo, yaye umyalezo wakhe waziwa njengomyalezo “wenyaniso” weSikhalo Sasezinzulwini Zobusuku.

U-1844 wawungumzekeliso womahluko phakathi komyalezo kaMiller nomyalezo wamaProtestanti. Kwinkqubo yokuvavanywa amaProtestanti abulawa nguMiller aza ngaloo ndlela aba bubuProtestanti obuwileyo, iintombi zaseRoma, ababingeleli bakaYezebhele. Lo mahluko wabonakaliswa mhlawumbi ngokwamkelwa okanye ngokwaliwa komyalezo wesiprofeto. NgoYohane nangoMiller umyalezo wesiprofeto wawubhenca umyalezo wobuxoki wabantu bomnqophiso wangaphambili ababedlulwayo. Umyalezo kaEliya wabanga ukuba akuyi kubakho mvula ngaphandle kwelizwi lakhe, yaye emva kweminyaka emithathu enesiqingatha uvavanyo lolo bango lwalumele lubonakaliswe.

Kwathi ke, xa uAhabhi embona uEliya, uAhabhi wathi kuye, Nguwe na lowo ukhathaza uSirayeli? Waphendula wathi, Andim ndikhathazileyo uSirayeli; kodwa nguwe, nendlu kayihlo, ngenxa yokuba niyishiyile imithetho kaYehova, wena walandela ooBhahali. Ngoku ke

thuma, undibuthelele wonke uSirayeli entabeni yeKarmele, nabaprofeti bakaBhahali abangamakhulu amane anamashumi amahlanu, nabaprofeti bezigxobo abangamakhulu amane, abadla etafileni kaIzebhele. 1 Kumkani 18:17–19.

Umahluko phakathi kobuxoki nenyano, nokuba ngumphathiswa okanye ngumyalezo, wabonakaliswa kwinkqubo yokuvavanywa eyayiquka izityholo ezazijoliswe kokubini kumyalezo nakumthunywa. NguEliya owatyholwa ngokuzisa inkathazo kwaSirayeli, kuba umyalezo wakhe wawumise imvula. Ukuba imvula yayiqhubekile ukuna kwaSirayeli, ngengazange kuphakanyiswe mba ngoEliya. Umbandela wawusekelwe ekuprofeteni kukaEliya, nasekuzalisekeni kwako kwisithuba seminyaka emithathu enesiqingatha.

Xa uPetros ekwivavanyo elityhilayo laseKesareya Filipi, olungumthendeleko wamaxilongo, yaye ikwayindawo apho i-esile ikhululwa khona, kubonakaliswa ukuqala kwesigidimi seSikhalo Saphakathi Kobusuku. UPetros, onjengoEliya, usandul' ukubona ukuqinisekiswa kwesiprofeto sakhe, yaye ukwahlulwa phakathi kwenyano nobuxoki kubonakalisiwe ukuze bonke bakubone. Ukuqinisekiswa kweso siprofeto kumelwe ngumthendeleko wamaxilongo—oluvavanyo olityhilayo. Eso siprofeto safanekiswa kokubini ngo-1840 nango-1844, apho isiprofeto silungiswa size emva koko sizaliseke. Isiprofeto esalungiswayo sikaJosiah Litch sanika amandla ingelosi yokuqala ngomhla we-11 kuAgasti, 1840, yaye isiprofeto sonyaka ka-1843 sikaMiller salungiswa nguSnow.

“Ngomnyaka ka-1840 kwenzeka kwakhona ukuzaliseka okuphawulekayo kwesiprofeto okwavusa umdla omkhulu kubantu abaninzi. Kwiminyaka emibini ngaphambi koko, uJosiah Litch, omnye wabefundisi abaphambili ababeshumayela ukuza kwesibini, wapapasha ukucaciswa kweSityhilelo 9, exela kwangaphambili ukuwa koBukhosi base-Ottoman. Ngokwezibalo zakhe, la mandla ayemele abhukuqwe... ngomhla we-11 ku-Agasti, 1840, xa amandla ase-Ottoman eConstantinople enokulindeleka ukuba aphulwe. Kwaye oku, ndiyakholwa, kuya kufumaneka kunjalo.”

“Ngexesha kanye elalichaziwe, iTurkey, ngoonozakuzaku bayo, yamkela ukhuseleko lwamagunya amanyeneyo aseYurophu, yaza ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zobuKristu. Esi sehlo sazalisekisa ngokuchanekileyo isiprofeto. Xa kwaziwayo oko, izihlwele ezininzi zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyayamkelwe nguMiller namaqabane akhe, yaye intshukumo yeza likaKristu yanikwa umfutho omangalisayo. Amadoda emfundo nawodumo amanyana noMiller, kokubini ekushumayeleni nasekupapasheni izimvo zakhe, yaye ukususela ngowe-1840 ukuya kowe-1844 umsebenzi wanda ngokukhawuleza.” The Great Controversy, 334, 335.

Isiprofeto sikaLitch sasimalunga nobuSilamsi, yaye isiprofeto sikaSnow sasimalunga nomnyango ovaliweyo. Xa isiprofeto sikaLitch sazalisekiswayo, indlela eyamisela umyalezo yamkelwa, yaye abo bamkela umyalezo “bamanyana” nomthunywa. Kokubini umyalezo nomthunywa kwaqondwa ekuzalisekeni kweso siprofeto. Isiprofeto sikaLitch sasimalunga nobuSilamsi, yaye isiprofeto sikaSnow sasimalunga nomnyango ovaliweyo.

“Ndababona abantu bakaThixo bevuya benolindelo, bekhangele iNkosi yabo. Kodwa uThixo wayemisele ukubavavanya. Isandla saKhe sasigqume impazamo ekubalweni kwamaxesha esiprofeto. Abo babekhangele iNkosi yabo abazange bayibone le mpazamo, yaye kwanawona madoda afunde kakhulu awayechasa elo xesha nawo asilela ukuyibona. UThixo wayemisele ukuba abantu baKhe bahlangabezane nokuphoxeka. Ixesha ladlula, yaye abo babelindele uMsindisi wabo ngolindelo oluvuyisayo baba lusizi baza badimazeka, kanti abo babengakuthandanga ukubonakala kukaYesu, kodwa bawamkela umyalezo ngenxa yokoyika, bakholiswa kukuba akazange eze ngexesha lokulindelwa. Ukuvuma kwabo kwakungayichaphazelanga intliziyo nokuyihlambulula impilo. Ukudlula kwexesha kwakubaliwe kakuhle ukuze kutyhilwe iintliziyo ezinjalo. Babengabokuqala ukujika bahlekise ngabo babebuhlungu, bephoxekile, ababekuthanda ngokwenene ukubonakala koMsindisi wabo. Ndabubona ubulumko bukaThixo ekuvavanyeni abantu baKhe nasekubanikeni uvavanyo olucokisekileyo ukuze kufunyaniswe abo babeza kurhoxa babuye umva ngexesha lovavanyo.

“UYesu nawo wonke umkhosi wasezulwini babebajonga ngovelwano nangothando abo babethe, benolindelo olumnandi, balangazelela ukumabona Lowo imiphefumlo yabo eyayimthanda. Iingelosi zazijikeleza phezu kwabo, ukuze zibaxhase ngexesha lovavanyo lwabo. Abo babeyityeshele ukuyamkela isigidimi sasezulwini bashiywa ebumnyameni, yaye ingqumbo kaThixo yavutha phezu kwabo, ngenxa yokuba bengazange bamkele ukukhanya awayebathumelele kona evela ezulwini. Abo bathembekileyo, badanileyo, ababengenakuqonda ukuba kutheni iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Kwakhona bakhokelwa kwiiBhayibhile zabo ukuze baphengulule amaxesha esiprofeto. Isandla seNkosi sasuswa kula manani, yaza impazamo yacaciswa. Babona ukuba amaxesha esiprofeto ayefikelela ku-1844, nokuba ubungqina obo babebuvezile ukubonisa ukuba amaxesha esiprofeto ayephela ngo-1843, babungqina obo kanye babungqina ukuba ayeza kuphela ngo-1844. Ukukhanya okuvela eLizwini likaThixo kwakhanyisa imeko yabo, baza bafumanisa ixesha lokulibala—‘Nokuba [umbono] ulibala, linda wona.’ Eluthandweni lwabo lokufika kukaKristu ngoko nangoko, babekutyeshela ukulibala kombono, okwakumiselwe ukubonakalisa abo balindayo bokwenyaniso. Kwakhona babenendawo yexesha. Kanti ndabona ukuba abaninzi kubo babengenako ukuphakama ngaphezu kokudana kwabo okunzima ukuze babe nolo nqanaba lwenzondelelo namandla olwaluphawule ukholo lwabo ngo-1843.

“USathana neengelosi zakhe baboyisa, yaye abo babengayi kuwamkela umyalezo bazivuyela, bezibongela ngokuba nesigwebo esikude nokubona nobulumko ekungawamkeleni lo nkohliso, njengoko babewubiza njalo. Abazange baqonde ukuba babewugatya umcebiso kaThixo ngokuchasene nabo ngokwabo, nokuba babesebenza bemaneyene noSathana neengelosi zakhe ukuze badide abantu bakaThixo, ababebephila bewufeza umyalezo othunyelwe lizulu.”

“Abakholwayo kulo myalezo bacinezela ezicaweni. Okwethuba elithile, abo babengayi kuwamkela lo myalezo babethintelwa luloyiko ekwenzeni ngokweemvakalelo zeentliziyo zabo; kodwa ukudlula kwexesha kwatyhila iimvakalelo zabo zokwenene. Babenqwenela ukuyithulisa ingqina ababelivayo abanyamezelayo benyanzelekile ukuba balinike, lokuba amaxesha esiprofeto ayesoluleleka ukuya ku-1844. Ngokucacileyo abakholwayo bachaza impazamo yabo baza banika izizathu zokuba kwakutheni ukuze balindele iNkosi yabo

ngo-1844. Ababachasayo babengenakuzisa naziphi na iingxoxo ezichasene nezizathu ezinamandla ezazinikwe. Sekunjalo ingqumbo yeecawa yavutha; bazimisela ukungabuphulaphuli ubungqina, nokuwuvula loo bungqina ngaphandle kweecawa, ukuze abanye bangaliva. Abo babengazange babe nesibindi sokubamba kwabanye ukukhanya uThixo awayebanikile kona, bagxothwa ezicaweni; kodwa uYesu wayenabo, baza bavuyiswa kukukhanya kobuso baKhe. Babelungiselelwe ukwamkela umyalezo wengelosi yesibini.” Early Writings, 235–237.

UPetros umele abo balikhulu elinamashumi amane anesine amawaka abathi, njengoLitch, baveze uqikelelo olulungisiweyo malunga nobuSilamsi nokuphela kobukumkani; yaye njengoSnow, uPetros naye uveza uqikelelo olulungisiweyo lomnyango ovaliweyo. Isigidimi sikaLitch sesibetho sesibini sobuSilamsi sasisiluyikelelo lwangaphandle, yaye umnyango ovaliweyo kaSnow wawulusisigidimi sangaphakathi. KuSnow umsebenzi waqala xa iNkosi yasusa isandla sayo kumanani, kwaza kwabonakala ngoko ukuba obo bungqina bunye obabukade bucingwa ukuba bungqina u-1843, enyanisweni babungqina u-Oktobha 22, 1844. KuLitch yayilusibalo esathi, sakuzaliseka, sehlisa ingelosi yeSityhilelo ishumi ukuba ime phezu komhlaba nolwandle.

Inyaniso yokuba uLitch waphinda wabala uqikelelo lwakhe kwiintsuku ezilishumi phambi kokuzaliseka kwalo ichaza umsebenzi wokulungisa uqikelelo lwangaphambili njengovavanyo. Ingaba ukuqala ngo-1840 nokuphela ngo-1844 ngenene kuluphawu lwesiprofeto loqikelelo olubalwa kwakhona ukuze lube sisiKhalo saphakathi kobusuku esiyinyaniso? Ingaba ialfa ne-omegā yembali yamaMillerite, eyaphela ngokubhengezwa kwesiKhalo saphakathi kobusuku, ngenene ifuzisela iimpawu zesiprofeto zesiKhalo saphakathi kobusuku esiyinyaniso sabo balikhulu elinamashumi amane anesine amawaka?

Kuzo zombini ezi ziqendu zokubhengezwa kwesiprofeto esalungisiweyo, kwabakho impikiswano ebonakalisiweyo ngokuchasene nesigidimi samaMillerite, kuba isigidimi sasibakhathaza abantu. Xa uPetros emi eKesareya Filipi kukho impikiswano ngesi sigidimi eyaqala ngaphambi kweKesareya Filipi, kuba kukuzaliseka okungqinisisa ukuba kwakungelizwi likaPetros lodwa apho isigidimi semvula sasiza kuwa. IKesareya Filipi ngumthendeleko wamaxilongo, ihambelana noKristu ethuma abafundi ababini, abamele ingelosi yesibini, ukuba bakhulule iesile lobuSilamsi. Ukukhululwa kweesile lobuSilamsi kubhengeza ukuqala kwesigidimi soKukhala Kwasemini Ebusuku kwintlanganiso yenkampu yase-Exeter, kuba ukufika ekhwele ihashe emva kosuku olunye, ngomhla we-13 kuAgasti, kukaSamuel Snow, owabambezela kunokuba afike ngosuku lokuvulwa, kuphawula ukuphela kwexesha lokulibaziseka nokuqala kwesigidimi esasiza kuthwalwa njengamaza amakhulu olwandle xa intlanganiso yaphela ngomhla we-17.

Impikiswano yembali yamaMillerite, izityholo zikumkani uAhabhi, nokumelana kwamaYuda aphikisanayo njengoko uKristu wayengena eYerusalem, zonke zibonisa impikiswano efikelela esiphelweni sayo emthendelekweni wamaxilongo, xa kukhululwa iesile. Ukukhululwa kweesile kukuqinisekiswa kwesiprofeto esichaza ucango oluvaliweyo phezu kobu-Adventist ekuqaleni eKesareya Filipi, kwakunye nocango oluvaliweyo ekupheleni kwelo xesha eKesareya Maritima. Iesile luphawu lobuSilamsi bentsizi yesithathu ehlasela iUnited States, kuquka neNashville, Tennessee. Uqikelelo olungaphumelelanga lukaJulayi 18, 2020, ngoku luyalungiswa ngokuthe

ngcembe njengoko iNkosi isusa isandla saYo, ize ityhile oko bekutywiniwe kwisityhilelo sikaYesu Kristu. Oko kutyhilwa kwaqala entlango ngoJulayi ka-2023.

## **Umbono kaDaniyeli Ishumi elinanye**

Umthendeleko wezigodlo umele isigodlo sesixhenxe, esilusizi lwesithathu, oluyiSilamsi. Isigodlo sisigidimi sesilumkiso sangaphandle semfazwe, kodwa sinokuqondwa kananjalo njengobizo lwangaphakathi lokuya kwindibano engcwele. Njengovavanyo lwe-litmus oluqala xa kugqitywa iintsuku ezingamashumi amathathu zovavanyo lwetempile yesibini, sisigidimi sangaphandle nangaphakathi. Uvavanyo lokuqala olusisiseko lwafika entlakohlaza ka-2024 ngombono wangaphandle womchasi-kakristu njengoko emelwe kuDaniyeli 11:14.

Kwaye ngaloo maxesha abaninzi baya kusukuma bemelene nokumkani wasezantsi; kwanabaphangi babantu bakowenu baya kuzinyusa ukuze bazimisele umbono; kodwa baya kuwa. Daniyeli 11:14.

Ivesi engaphambili lazisa iPanium, yaye ubungqina bePanium buyaqhubeka de kufike kwivesi yeshumi elinesihlanu.

Ngokuba ukumkani wasemntla uya kubuya, aze amise isihlewele esikhulu ngaphezu kwesangaphambili, yaye ngokuqinisekileyo uya kuza emva kweminyaka ethile enomkhosi omkhulu nangeempahla ezininzi. Daniyeli 11:13.

Ukumkani wasentla kwiivesi zeshumi ukuya kweshumi elinesihlanu ligunya elisebenza njengommeli wobupopu, elalimelwe nguRonald Reagan kwivesi yeshumi xa udonga lomkhusane wentsimbi lwasuswayo, njengoko kwafuziselwa kukuwa koDonga lwaseBerlin ngomhla we-9 kuNovemba 1989. Ivesi yeshumi elinesithandathu iphawula ukususwa kodonga lokwahlula ibandla norhulumente kumthetho weCawa. Ivesi yeshumi elinanye neyeshumi elinambini zimele imfazwe yaseUkraine eyaqala ngowama-2014, yaye ivesi yeshumi elinesithathu ichonga unyulo lowama-2024, xa uTrump, umongameli wesibhozo ukususela kuReagan, okwanguye nomongameli wesibhozo ophuma koobongameli abasixhenxe bangaphambili, “ebuyayo” enegunya elingakumbi; kuba ekubuyeni kwakhe “uya kuvelisa isihlewele esikhulu ngakumbi kunesokuqala, yaye ngokuqinisekileyo uya kuza emva kweminyaka ethile.” “Iminyaka ethile” yileyo minyaka mine kaJoe Biden.

Emva kuka-2024, ngokuvumelana nendima yeshumi elinesithathu, iRoma iya kuzingenisa kwimbali yesiprofeto yasePanium. NgoMeyi 8, 2025, kwanyulwa upopu wokuqala ovela kwilizwe elizukileyo ngokwasemoyeni, yaye wakhetha igama elithi Leo, elithwele iimpawu ezininzi ezibalulekileyo zesiprofeto. Emva koko, kwindima yeshumi elinesihlanu, idabi liyaqalisa.

Ngoko ukumkani wasemantla uya kuza, amise uduli lokungqinga, ayithabathe imizi enqatyiswe ngokugqithisileyo; iingalo zasemzantsi aziyi kumelana naye, kwanabantu bakhe abanyuliweyo; akuyi kubakho namandla okumelana naye. Daniyeli 11:15.

Idabi lasePanium liyaqala kwivesi yeshumi elinesihlanu, yaye irhamncwa lasemhlabeni elimelwe nguDonald Trump liya koyisa ubukumkani basemzantsi. Ukumkani wasemzantsi kwivesi yeshumi

elinanye waqalisa imfazwe neUkraine, igunya elisebenza egameni lobupopu nelaxhaswa ngemali nangenkxaso ligunya elisebenza egameni lobupopu elikwivesi yeshumi—iUnited States. Ukumkani wasemzantsi wayeza koyisa edabini laseRaphia, kodwa emva koloyiso ukuchithakala okuqhubekayo okuhlala kuhambisana nokutshalalala kobukumkani benamba basemzantsi kushiya ukumkani wasemzantsi ekwimeko yokuba sesichengeni ngokugqithisileyo, njengoko ukumkani wasemantla ebuya, enamandla kunakuqala, aze alungiselele idabi lasePanium. IRashiya noPutin bangukumkani wasemzantsi xa iUnited States yaqalisa iMfazwe yaseUkraine ngowama-2014. Ngowama-2022 uhlaselo lwaqalisa, negazi laqalisa ukuphalala. Ngowama-2024 ukumkani wasemantla wabuya.

UPetros useKesareya Filipi, nto leyo eyisiqalo sokuvakaliswa kwesigidimi seSikhalo Sasezinzulwini Zobusuku. UPetros, ofana noEliya nabaseMillerite njengoko bemelwe nguLitch noSnow, ngaphambili uye wabeka phambili isiprofeto socango oluvaliweyo neSilamsi. Ukuzaliseka kwaso kuchaza umahluko phakathi kwezigidimi zemvula yasemva eziyinyaniso nezingezizo, nabathunywa bokwenyaniso nabobuxoki. Isigidimi sikaPetros sisigidimi esilungisiweyo saseNashville neseSilamsi, yaye xa emi eKesareya Filipi, umi ePanium, idabi elikhokelela kumthetho weCawa wevesi yeshumi elinesithandathu. Ukuzaliseka kwesiprofeto sikaPetros kuchaza isiqalo sokuvakaliswa kweSikhalo Sasezinzulwini Zobusuku, xa iSilamsi sikhululwa, nto leyo ekwangoko, umgca phezu komgca, xa kufika idabi lasePanium.

## **Umbono kaDaniyeli ishumi**

Umthendeleko wexilongo umele ixilongo lesixhenxe, eliyintlekele yesithathu, eyiSilamsi. Ixilongo lingumyalezo wesilumkiso, kwaye likwabizela kwindibano engcwele. Kwakhona luyisivavanyi esingundoqo esiqala xa kugqitywa iintsuku ezingamashumi amathathu zovavanyo lwetempile yesibini. Umbono wokuqala osisiseko wovavanyo lwangaphandle womchasi-Kristu wafika entwasahlobo ka-2024, yaye owesibini umbono wovavanyo lwangaphakathi kaKristu, njengoko umelwe kuDaniyeli 10, wafika ngo-2026.

Ndaza ndaphakamisa amehlo am, ndakhangela; yaye nanko umntu othile embethe ilineni, isinqe sakhe sibhinqiswe ngegolide ecocekileyo yaseUfaz: nomzimba wakhe wawunjengeberile, nobuso bakhe bunjengokubonakala kombane, namehlo akhe enjengezibane zomlilo, neengalo zakhe neenyawo zakhe zifana ngombala nobhedu olubengezelisiweyo, nelizwi lamazwi akhe linjengelizwi lesihlwele.

Mna ndinguDaniyeli ndedwa endabona umbono; kuba amadoda awayekunye nam akawubonanga umbono lowo; kodwa ukuNgcangcazela okukhulu kwehlela phezu kwawo, ade abaleka, azimela.

Ngoko ndasala ndedwa, ndawubona lo mbono mkhulu; akwabikho mandla ashiekileyo kum; kuba ubuhle bam baguquka kum baba kukonakala, andagcina mandla.

Kodwa ndeva ilizwi lamazwi akhe; yaye xa ndeva ilizwi lamazwi akhe, ndaza ndalala ubuthongo obunzulu ngobuso bam, ubuso bam busingise emhlabeni.

Yabona, isandla sandichukumisa, sandimisa emadolweni am nasezintendeni zezandla zam. Wathi kum, Owu Daniel, ndoda ethandwa kakhulu, waqonde amazwi endiwathetha kuwe, ume nkqo; kuba ngoku ndithunyelwe kuwe. Wathi akuba ethethe elo zwi kum, ndema ndingcangcazela. Waza wathi kum, Musa ukoyika, Daniel; kuba kususela kumhla wokuqala owawubeka ngawo intliziyo yakho ekuqondeni, nasekuzithobeni phambi koThixo wakho, amazwi akho aviwe, yaye ndize ngenxa yamazwi akho. Ke inkosana yobukumkani basePersi yandichasa iintsuku ezimashumi mabini ananye; kodwa, yabona, uMikayeli, omnye weenkosana eziphambili, weza kundinceda; ndaza ndahlala khona ndinookumkani basePersi. Ngoku ndize kukwenza uqonde oko kuya kwehlela abantu bakowenu kwimihla yokugqibela; kuba umbono usengowemihla emininzi ezayo. Wathi akuba ethethe amazwi anjalo kum, ndabhekisa ubuso bam emhlabeni, ndaza ndaba sisimumu.

Nanko ke, omnye onjengomfuziselo woonyana babantu wachukumisa imilebe yam; ndaza ndawuvula umlomo wam, ndathetha, ndathi kulowo wayemi phambi kwam, O nkosi yam, ngenxa yombono iintlungu zam zindehlele, andasala namandla. Kuba umkhonzi wale nkosi yam angathetha njani nale nkosi yam? kuba mna, kwangoko akwasala mandla kum, akwabikho nokuphefumla kushiyekileyo kum.

Wabuya kwakhona wandichukumisa othile onjengokubonakala komntu, wandomeleza, wathi, O ndoda ethandwa kakhulu, musa ukoyika; uxolo malube kuwe, yomelela, ewe, yomelela. Wathi akuba ethethile kum, ndomelezwa, ndathi, Inkosi yam mayithethe; kuba undomelezile. Daniel 10:5–19.

UDaniyeli, ngomhla wamashumi amabini anesibini, ubona umbono woMbingeleli oMkhulu wasezulwini ngemihla yokugqibela. Umbono weRoma omisa lo mbono wawuluvavanyo olusisiseko nolwe-alpha luka-2024, yaye umbono kaKristu luluvavanyo lwetempile. Uvelisa ukwahlulwa kweqela elisaba kuDaniyeli lize lizifihle. Elo qela lizifihla phantsi kobuxoki nenkohliso, yaye ngenxa yesi sizathu lifumana inkohliso enamandla.

Emva koko uDaniyeli uchukunyiswa kathathu, okokuqala nguGabriyeli, kwandule ke kube nguKristu, kwaze kwaba sesithathu kwakhona nguGabriyeli. Endaweni eNgcwele Kakhulu, xa uDaniyeli echukunyiswa kathathu ubonakalisa ukomelezwa, kuba kuqala engenamandla xa wabona umbono, kodwa ngokuchukunyiswa kwesithathu ekugqibeleni uyomelezwa. Uyomelezwa ukuze aqonde oko kuya kubahlela abantu bakaThixo ngemihla yokugqibela. Isigidimi sesiprofeto sento eya kubahlela abantu bakaThixo ngemihla yokugqibela sisigidimi esimelelwe ngaphakathi komzekeliso weentombi ezilishumi.

UDaniyeli uqala engenamandla, kuba umbono kaKristu ofana nesipili wamshiya engenamandla; kodwa ekupheleni kwezo kuthintwa zithathu uyomelezwa, yaye umyalelo othi “yomelela, ewe, yomelela,” uyaphindwa kabini, nto leyo ephawula ingelosi yesibini okanye uvavanyo lwesibini. Uvavanyo lwesibini luvavanyo lwetempile apho abantu bakaThixo bomelezwa khona ukuze bavakalise isigidimi soKhalelo lwasezinzulwini zobusuku xa intlanganiso yenkampu yase-Exeter iphela. Olo vavanyo luvavanyo lwetempile apho ilitye lentloko, elalisisiseko nelitye lembombo, liba lilitye lentloko elimangalisayo letempile, ngaloo ndlela kuphawulwa ukugqitywa kwayo. UDaniyeli uyomelezwa ngomhla wamashumi amabini anesibini, xa engena eNdingcweni

yeeNgcwele ngokholo. Xa esenza oko, uGabriyeli uyamchukumisa, aze uKristu amchukumise, aze uGabriyeli amchukumise kwakhona. Ngako oko uDaniyeli uyomelezwa ukuba avakalise isigidimi eNdingcweleni yeeNgcwele apho ebona khona uKristu phakathi kweengelosi ezimbini, yaye indawo eseNdingcweleni yeeNgcwele apho uKristu esembindini khona sisihlalo senceba, neekerubhi ezimbini ezigqumayo zijonge ityeya ekhanyiselwe kukukhanya kobuqaqawuli beShekinah bukaKristu ohleli etroneni yaKhe. Umbono kaDaniyeli isahluko seshumi ulungiswe ngokwesiprofeto ngendlela yokuba uDaniyeli ajonge ubuqaqawuli bukaKristu njengeShekinah etroneni yesihlalo senceba, lo gama iikerubhi ezimbini ezigqumayo zikhangelana ngaphakathi etyeyeni!

Ngaphambi komthendeleko weexilongo uEliya ubanga ukuba isigidimi sakhe semvula sisiso sodwa isigidimi semvula esivela eNkosini, aze abeke phambili isiprofeto esifika esiphelweni saso ngombonakaliso ongqina ukuba ngubani ongumthunywa okanye ongenguye, nokuba siyintoni na isigidimi okanye asisiyintoni na. Iminyaka emithathu nesiqingatha ngaphambi kweKarmele ukumkani uAhabhi wayemfuna uEliya, kuba kukho ixesha lembambano elandulela iKarmele. INtaba iKarmele yindawo nje yovavanyo apho isimilo sibonakaliswa khona. Kwangelo xesha kwimbali yamaMillerite kwakukho ubungqina obufanayo, njengoko abo babesithiyile isigidimi babagxotha abathembekileyo ezicaweni, baza abathembekileyo emva koko baphakamisa isigidimi esibizela abantu ukuba baphume kubantu bomnqophiso wangaphambili abawileyo ababedlulwayo.

UPetros ukwixesha lomthetho wangeCawa wePentekoste evakalisa isigidimi sikaYoweli, okuthetha ukuba uPetros uvakalisa eso sigidimi sinye xa ixesha lesiKhalo saphakathi kobusuku liqalisa ekupheleni kwentlanganiso yenkampu yase-Exeter, eyaqalayo xa uqikelelo lukaPetros lwalulungisiwe njengoko kwakunjalo kwizigidimi zikaSnow noLitch. Impikiswano isoloko isandulela ukuzaliseka koqikelelo. Ngoko ke impikiswano iqala ngaphambi kokuzaliseka koqikelelo.

Umyalezo obangela uxhalaba kuAhabhi, kuZebhele nakubaprofeti bakhe, nakumaYuda aphikisanayo emihla kaKristu, nakumaProtestanti awileyo embalini yamaMillerite, uchongwa nguPetros njengencwadi kaYoweli. Phambi kovavanyo lwesithathu lwe-litmus oluphawulwa ngokukhululwa kwe-esile, umyalezo kaPetros uhlaselwa yi-Adventism yaseLawodike, yaye uPetros uphendula ekuxhathisweni ngokuchaza ukuba abathunywa abanxilanga; bangukuzaliseka nje kwezahluke ezithathu zikaYoweli. Izahluko ezithathu zikaYoweli ziqala ngokugxeka kabukhali i-Adventism yaseLawodike. Xa umyalezo ufikelela ezindlebeni zabo banxililwe siselo esinxilisayo, baya kusabela. Bamchasa uKristu xa wayesihla entabeni esendleleni eya eYerusalem, baza baphinda bamchasa eYerusalem.

Idonki liyakhululwa, ukungena kuyaqalisa; amaYuda aphikisanayo afuna ukuba isigidimi sithuliswe. UYesu uyaqhubeka aze emva koko ame aze alilele ixesha lokugqibela losuku lovavanyo lwe-Adventism. Emva koko eYerusalem kubakho olunye udibano lokungqubana namaYuda anqwenela ukuba abantu bayeke isigidimi sabo. Xa ilanga latshona ngaloo mini, ixesha lovavanyo lwesizwe samaYuda lafikelela kwelinye inqanaba. Ukuqhubela phambili kokuxhathisa kuyaqhubeka kuse ekufeni komnqamlezo, yaye kwaqala ngokunyanisekileyo ngokuvuswa kukaLazaro, okwaphawula ukufika kwengelosi yesibini nexesha lokulibaziseka.

“IBhethani yayikufuphi kangangokuba eYerusalem kangangokuba iindaba zokuvuswa kukaLazaro zakhawuleza zafikiswa esixekweni. Ngabahloli ababeyibonile loo mimangaliso abalawuli bamaYuda bakhawuleza bazifumana izibakala. Intlanganiso yeSanhedrin yabizwa kwangoko ukuze kugqitywe ukuba makwenziwe ntoni. UKristu wayesele ekubonakalisile ngokupheleleyo ukulawula kwaKhe phezu kokufa nengcwaba. Loo mmangaliso mkhulu wawuyeyona ngxelo yobungqina epheleleyo uThixo awayinika abantu yokuba wayethumele uNyana waKhe ehlabathini ukuze kubekho usindiso lwabo. Yayikukubonakaliswa kwamandla kaThixo okwakwanele ukweyisa zonke iingqondo ezaziphantsi kolawulo lwengqiqo nesazela esikhanyiselweyo. Abaninzi kwabo babebonile ukuvuka kukaLazaro bakhokelwa ekukholweni kuYesu. Kodwa intiyo yababingeleli ngakuYe yanda ngakumbi. Babebuchithile bonke obunye ubungqina obuncinane bobuThixo baKhe, kwaye lo mmangaliso mtsha wabacaphukisa ngakumbi kuphela. Ofileyo wayevusiwe ekukhanyeni okupheleleyo kwemini, naphambi kwesihlewele samangqina. Akukho buqhophololo babunokuluphelisa olo bungqina. Ngenxa kanye yoko ubutshaba bababingeleli baba bubulalayo ngakumbi. Babengazimisele ngaphezu kwangaphambili ukumisa umsebenzi kaKristu.”

“AbaSadusi, nangona babengamthandi uKristu, babengazalisekanga bubutshaba obunobungozi kuye njengabaFarisi. Intiyo yabo yayingekekra kangako. Kodwa ngoku babesoyike kakhulu. Babengakholelwa eluvukweni lwabafuleyo. Bekhupha oko kwakubizwa ngokuba yinzululwazi, babeqqa besithi akunakwenzeka ukuba umzimba ofileyo ubuyiselwe ebomini. Kodwa ngamazwi ambalwa kaKristu, ingcamango yabo yabhukuqwa. Babonakaliswa ukuba abayazi kwaphela iZibhalo kwanemandla kaThixo. Babengaboni ndlela yokususa umbono owawenziwe ebantwini ngulo mmangaliso. Babengenziwa njani abantu ukuba basuke kuye Lowo wayephumelele ukuhlutha ingcwaba abafuleyo balo? Iingxelo zobuxoki zingasazwa, kodwa ummangaliso wawungenakuphikwa, yaye babengazi ukuba bangawunqanda njani umphumo wawo. Kude kube ngoku abaSadusi babengakhuthazanga icebo lokumbulala uKristu. Kodwa emva kovuko lukaLazaro bagqiba kwelokuba kukufa kwakhe kuphela apho izikhalazo zakhe ezingoyikiyo ezibagxekayo zazinokupheliswa.” *The Desire of Ages*, 537.

Ukufa kukaLazaro kwaphawula ukuqala kweentsuku ezine awazilibazisileyo uYesu. Ukufa kwakhe kwakumela ukufika kwengelosi yesibini, ephawula ukuqala kwexesha lokulibazisa. Uvuko lwakhe luphawula uvuko lwamangqina amabini ngoDisemba 31, 2023, kwiminyaka engamashumi amabini anesibini emva ko-9/11. Uvuko lwakhe luphawula uvuko lwamathambo awomileyo afileyo kaHezekile. Uvuko lwakhe lwafanekiselwa yindalo ka-Adam, eyayiquka ubuntu, obumelwe ludongwe, budityaniswe nobuThixo, obumelwe ngumoya wobomi.

“Ababingeleli nabalawuli bamaYuda babemthiyile uYesu; kodwa izihlewele zabuthana ukumamela amazwi akhe obulumko nokubona imisebenzi yakhe enamandla. Abantu bavuselelwa ngowona mdla unzulu, baza belandela uYesu bexhalabile ukuze beve imiyalelo yalo Mfundisi umangalisayo. Abaninzi kubalawuli bakhokelwa kuye, kodwa abazange babe nabuganga bokuluvuma ukholo lwabo, hleze bagxothwe esinagogeni. Ababingeleli namadoda amakhulu bagqiba kwelokuba kufuneka kwenziwe into yokutsalela ingqalelo yabantu kude noYesu. Boyika ukuba bonke abantu baya kukholwa kuye. Babengaboni nakuphi na ukhuseleko lwabo. Kwakufuneka balahlekelwe sisikhundla sabo okanye bambulale uYesu. Kwaye emva kokuba bemthintele ukufa, kwakusaya kubakho abo babengamatye ezikhumbuzo

aphilayo amandla akhe. UYesu wayemvusile uLazaro kwabafileyo, yaye babesoyika ukuba, ukuba bambulala uYesu, uLazaro wayeya kungqina ngamandla akhe amakhulu. Abantu babegaleleka ukuya kubona lowo wayevusiwe kwabafileyo, baza abalawuli bazimisela nokumbulala uLazaro, baze bayicime loo mvuselelo. Emva koko babeya kubuyisela abantu kwizithethe neemfundiso zabantu, ekunikeleni isishumi seminti nerhuwu, baze baphinde babe nempembelelo phezu kwabo. Bavumelana ngokumbamba uYesu xa eyedwa; kuba ukuba babenokuzama ukumbamba phakathi kwesihlwele, xa iingqondo zabantu zazixakeke ngokupheleleyo nguye, babeya kugityiselwa ngamatye.” Early Writings, 165.

Ngomhla we-18 Julayi 2020 amangqina amabini eSityhilelo abulawa, kwaza kwafika ingelosi yesibini nexesha lokulibazisa. Ngomhla wama-31 Disemba 2023 kwaqala inkqubo enamanyathelo amabini yovuko. Inyathelo lokuqala lalisisiseko; inyathelo lesibini lalisikukwakhiwa kwetempile phezu kwesiseko. Icawa yamaSeventh-day Adventist yaseLawodike yayithiyile umyalezo ukusukela kwixesha awazalwa ngalo ngowe-1989, yaye isawuthiyile nanamhla. Ngoku ekubeni amangqina athiyiweyo, ababecinga ukuba afile, ephilile kwakhona; baya kuwuthiya ngakumbi umyalezo. Baya kuphikisana ngokuqikelelwa komhla we-18 Julayi 2020 ngobungozi obunobuhlungu obufana nobo amaYuda ayenabo ngovuko lukaLazaro. Kwimbali yovavanyo lwetempile, uPetros uya kuphendula izityholo zabo eziphosakeleyo ngokukhomba kwincwadi kaYoweli njengempendulo kuwo onke amanga abo.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.