

Panium - Inani Lamashumi Amabini Anesibini

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Ukusukela ngomhla wama-31 kuDisemba 2023, iNgonyama yesizwe sakwaYuda ibisolula amatywina enyaniso zesiprofeto ngolandelelwano oluthile. Olo landelelwano lunokufunyaniswa ngokuhlola amanqaku athe athunyelwa kwiwebhusayithi yeFuture for America. Kwiinyanga zakutshanje iinyaniso ezithe zasuselwa amatywina zininzi, yaye zinzulu! Olo landelelwano alungahleli nje ngokungenamthetho, lunenjongo. Uthotho lolu luchaza ngokucacileyo inkqubo elandelelanayo enenjongo ethi uKristu, njengeNgonyama yesizwe sakwaYuda, ayiphumeze xa esusa amatywina kwimiyalezo yokugqibela yovavanyo eya ecaweni kuqala aze emva koko ayise ehlabathini. Encwadini yeSityhilelo, iNgonyama yesizwe sakwaYuda ithabatha incwadi etywiniweyo ngamatywina asixhenxe, ize isuse amatywina elo linye ngexesha—ngolandelelwano.

Kuya Kutyhilwa Ngokulandelelana Kwazo

“Emva kokuba ezi ndudumo zisixhenxe zithethile ngamazwi azo, kufika umyalelo kuYohane njengoko wenziwa kuDaniyeli ngokubhekisele encwadini encinane: ‘Tywina ezo zinto zithethwe ziindudumo ezisixhenxe.’ Ezi zinxulumene neziganeko ezizayo eziya kutyhilwa ngokulandelelana kwazo. UDaniyeli uya kuma esabelweni sakhe ekupheleni kwemihla. UYohane uyibona incwadi encinane ingatywinwanga. Ngoko ke iziprofeto zikaDaniyeli zifumana indawo yazo efanelekileyo kwizigidimi zengelosi yokuqala, eyesibini, neyesithathu ezimele ukunikwa ihlabathi. Ukutyhilwa kwencwadi encinane kwakusisigidimi esinxulumene nexesha.”

“Incwadi zikaDaniyeli neSityhilelo zimnye. Enye sisiprofeto, enye isisityhilelo; enye yincwadi etywiniweyo, enye yincwadi evuliweyo. UYohane waziva iimfihlelo ezathethwa ziindudumo, kodwa wayalelwa ukuba angazibhali.”

“Ukukhanya okukhethekileyo okwanikwa uYohane, okwavezwa kwiindudumo ezisixhenxe, kwakungumzobo weziganeko ezaziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini. Kwakungelolona lungileyo ukuba abantu bazazi ezi zinto, kuba ukholo lwabo kwakufuneka luvavanywe. Ngokolungelelwano lukaThixo, iinyaniso ezimangalisa kakhulu nezikwinqanaba eliphakamileyo zaziza kuvakaliswa. Imiyalezo yengelosi yokuqala neyesibini yayimele ukuvakaliswa, kodwa kwakungamele kutyhilwe kukhanya kongezelelweyo ngaphambi kokuba le miyalezo iwugqibe umsebenzi wayo othile. Oku kumelwe yingelosi emi ngonyawo olunye phezu kolwandle, ivakalisa ngesifungo esona sinzulu ukuba ixesha alisayi kuba sabakho.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Isityhilelo sokugqibela se-“zandi ezisixhenxe” savulwa emva kowama-2023, yaye satyhila ukuba “izandi ezisixhenxe” zimele ukuphoxeka kokuqala kwe-alpha kuse ekuphoxekeni kokugqibela

kwe-omega. UYohane akazange avunyelwe ukuba azichaze izandi ezisixhenxe, kuba isityhilelo se-“zandi ezisixhenxe” sasingeyongqinisiso inye yembali, koko sasisengumfuziselo “wokucaciswa kweziganeko” ezathi zenzeka kwimbali yamaMillerite, nezaziza kuphinda zenzeke ngemihla yokugqibela. Inzaliseko egqibeleleyo yaboniswa ukuze icacise imbali esusela kuJulayi 18, 2020 kuse emthethweni weCawa osondele ngokufika. INgonyama yavula oko kukhanya ukuze kukhanye phezu kwembali yokwakhiwa kwetempile yabaliwaka elinamakhulu amane anamashumi amane anesine.

Kwimbali yamaMillerite “iindudumo ezisixhenxe” zazimela ixesha elisusela ku-1798 ukuya ku-1844, xa amaMillerite ayesazisa “iinyaniso ezimangalisayo nezihambele phambili.” Ekwenzeni umsebenzi ababewunikiwe, amaMillerite avavanywa. Ayengawuqondi ngokupheleleyo umyalezo ababewuvakalisa, nembali ababeyizalisekisa. Iinyaniso abababezivakalisa zezo uDade White azichaza njenge “nyaniso zihambele phambili,” ezazingamele ziqondwe de kube semva kokuba imiyalezo yengelosi yokuqala neyesibini iwugqibile umsebenzi wayo.

Xa “iindudumo ezisixhenxe” zifikelela ekuzalisekeni kwazo okugqibeleleyo, ezo “ziganeko zexesha elizayo” zimelwe zizigidimi zeengelosi ezintathu zesiTyhilelo seshumi elinesine zidityaniswe nencwadi kaDaniyeli. Umsebenzi wekhulu elinamashumi amane anesine amawaka, omelwa “ziziganeko zexesha elizayo” ze “ndudumo ezisixhenxe,” kukudibanisa incwadi kaDaniyeli neengelosi ezintathu.

“INkosi sele iza kuwohlwaya umhlaba ngenxa yobugwenxa bawo. Sele iza kuyohlwaya imibutho yezenkolo ngenxa yokwala kwayo ukukhanya nenyano ekunikiweyo. Isigidimi esikhulu, esidibanisa izigidimi zengelosi yokuqala, eyesibini, neyesithathu, simele ukunikelwa ehlabathini. Oku kumele kube ngumthwalo womsebenzi wethu.” The Seventh-day Adventist Bible Commentary, umqulu 7, 950.

Ukususela ngomhla wama-31 kuDisemba 2023, iNgonyama yesizwe sakwaYuda ibityhila iinyaniso zesiprofeto ngokulandelelana oluthile “olucwangcisiweyo.”

Imbali yamaMillerite

“Kukho abo basaphilayo ngoku abathi, ekufundeni iziprofeto zikaDaniyeli noYohane, bamkela ukukhanya okukhulu okuvela kuThixo njengoko babedlula kuloo mmandla apho iziprofeto ezikhethekileyo zazisazaliseka ngokulandelelana kwazo. Bawuthwala umyalezo wexesha baya kubantu. Iinyaniso yakhanya ngokucacileyo njengelanga emini enkulu. Iziganeko zembali, ezazibonisa ukuzaliseka ngokungqalileyo kwesiprofeto, zabekwa phambi kwabantu, yaye isiprofeto sabonwa siyinkcazelo yomfuziselo weziganeko ezikhokelela esiphelweniembali yalo mhlaba.” Selected Messages, incwadi 2, 101, 102.

“Ulandelelwano” uKristu athe ebeluvula kumyalezo weSikhalo Saphakathi Kobusuku lumele “iziganeko zembali” ezibonisa “ukuzaliseka ngqo kwesiprofeto” okukhokelela ekuvalweni kwexesha lobabalo. Ukuzaliseka ngqo kwesiprofeto ngemihla yokugqibela akusisityhilelo seziprofeto ezisekelwe exesheni, kodwa uPalmoni usasebenzisa amanani ukuchonga ukuzaliseka ngqo kweziprofeto. Ixesha alisekho, yaye nangona amaMillerite “athwala isigidimi sexesha”

esizukulwaneni sawo, isigidimi sengelosi yesithathu sinamandla ngakumbi kuno “xesha.”

“INkosi indibonisile ukuba umyalezo wengelosi yesithathu umele uhambe, uvakaliswe kubantwana beNkosi abathe saa, yaye akufanele uxhonywe exesheni; kuba ixesha alisayi kuphinda libe luvavanyo. Ndibonile ukuba abanye babesiba nemincili yobuxoki evela ekushumayeleni ixesha; ukuba umyalezo wengelosi yesithathu wawunamandla kunokuba ixesha linako ukuwanika. Ndibonile ukuba lo myalezo unokuma phezu kwesiseko sawo, nokuba awudingi xesha ukuze uwomeleze, nokuba uya kuhamba ngamandla amakhulu, wenze umsebenzi wawo, yaye uya kunqunyulwa ube mfutshane ngobulungisa.” Experience and Views, 48.

“Ulandelelwano” lokutyhilwa kwezi nyaniso zesiprofeto lubonakalisa imbali eqhubela phambili, kodwa lukwabonakalisa nokuphuhliswa kwesigidimi. “Ulandelelwano” lwembali emelweyo, kwanemikhondo yendlela iNgonyama yesizwe sakwaYuda ebesisityhila ngayo isigidimi ukususela ngoDisemba 31, zombini zisindisayo ukuba ziqondwe. NgoJulayi ka-2023, ilizwi entlango laqalisa ukulungisa indlela yokutyhilwa kukaDisemba 31, 2023. Emva koko iNgonyama yesizwe sakwaYuda yatyhila iSityhilelo isahluko sokuqala.

Akukho Enye Into

“Izigidimi ezinzulu ezinikelweyo ngokolandelelwano lwazo encwadini yesiTyhilelo zimele ukuthabatha indawo yokuqala ezingqondweni zabantu bakaThixo. Akukho nto yimbi emele kuvunyelwa ukuba ixakekise ingqalelo yethu.” Testimonies, volume 8, 301, 302.

Amanqaku awaqalisa ngo-2023 amelwe “ukuthabatha indawo yokuqala ezingqondweni zabantu bakaThixo.”

“Konke oko uThixo akuchazileyo kwimbali yesiprofeto njengokufanele ukuzaliseka kwixesha elidlulileyo, kuye kwazaliseka; yaye konke okusaseleyo okuseza kuza ngokolandelelwano lwako nako kuya kuzaliseka. UDaniyeli, umprofeti kaThixo, umi endaweni yakhe. UYohane umi endaweni yakhe. KwiSityhilelo iNgonyama yesizwe sakwaYuda iye yalivulela kubafundi besiprofeto incwadi kaDaniyeli, yaye ngaloo ndlela uDaniyeli umi endaweni yakhe. Unika ubungqina bakhe, oko iNkosi eyamtyhilelayo embonweni ngeziganeko ezikhulu nezindilisekileyo ekufuneka sizazi, njengoko simi kanye embundwini wokuzaliseka kwazo.”

“Kwimbali nakwisiprofeto iLizwi likaThixo libonakalisa ungquzulwano olude oluqhubekayo phakathi kwenyaniso nempazamo. Olo ngquzulwano lusaqhuba. Ezo zinto ebezikho, ziya kuphindwa.” Selected Messages, incwadi 2, 109.

Amashumi amathathu

Umyalezo kaDaniyeli ishumi elinanye ivesi lamashumi amane watyhilwa waza wamiswa ngokusesikweni ngowe-1996. Emva kweminyaka engamashumi amathathu, imbali efihlakeleyo yaloo vesi inye ngoku iyatyhilwa ngokunxulumene nokumiswa ngokusesikweni komyalezo weSikhalo sasezinzulwini zobusuku, umyalezo oqulethe uqikelelo lwangaphandle olulungisiweyo malunga ne-Islam olunxulumene nomyalezo wangaphakathi olungisiweyo weSikhalo sasezinzulwini zobusuku. Umyalezo weSikhalo sasezinzulwini zobusuku uvakaliswa phambi

komthetho weCawa wevesi leshumi elinesithandathu, kuba kusemthethweni weCawa apho ucango luvaleka khona emzekelisweni.

Petros

Oku kubeka uPetros kwimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka. UPetros wayenesigidimi awasibhengeza kwigumbi eliphezulu, kwaneso wasibhengeza etempileni. Isigidimi segumbi eliphezulu sisiKhalo Saphakathi Kobusuku somzekeliso, yaye isigidimi setempile sisiKhalo Esikhulu sengwele yesithathu. Ukuze uPetros abhengeze isigidimi segumbi eliphezulu sesiKhalo Saphakathi Kobusuku, kwakuza kuqala kulungiswe yaye kumiswe ngokusesikweni isigidimi sikaPetros. Olo lungiso nolo miselo olusesikweni luyenziwa ngokudityaniswa kwemigca yesiprofeto iNgonyama yesizwe sakwaYuda ebisiyichonga ukususela ngoDisemba 31, 2023.

Umsebenzi ngoku kukumisela ngokusesikweni umyalezo weSikhalo Saphakathi Kwamabili. Ukumiselwa ngokusesikweni komyalezo kuye kwafanekiswa nguWilliam Miller ngowe-1831, nangephephancwadi i-The Time of the End ngowe-1996. Ukulungiswa komyalezo okwavelisa ukuphoxeka kokuqala ngomhla we-18 Julayi 2020 kuye kwafanekiswa nguJosiah Litch kwananguSamuel Snow. Umsebenzi abawenzayo ngamnye “wabangel” “isiphumo” esalandelayo emva komhla we-11 Agasti 1840, nasemva kwentshukumo yenyanga yesixhenxe. Ngowe-1840 umyalezo wasiwa kuzo zonke izikhululo zemishini ehlabathini, yaye ngowe-1844 umyalezo weSikhalo Saphakathi Kwamabili watyhutyha unxweme olusempuma lweUnited States njengamaza amakhulu olwandle. Umsebenzi wabantu “wabangel” “isiphumo” sokuthululwa koMoya oyiNgcwele. U-1840 waya ehlabathini, olumelwe lulwandle, yaye u-1844 waya eUnited States, emelwe ngumhlaba. Umfuziselo ka-1840 yayinguKristu emi phezu komhlaba nolwandle kwiSityhilelo seshumi, yaye kanye eso sahluko sichonga imbali ka-1840 de kube ngu-1844, size sibonakalise uKristu emi phezu komhlaba nolwandle.

Kokubini u-1840 naku-1844, uhlehlengiso olwenziwa kwisibikezelo lwaluhlengahlengiso oluya phambili ngexesha, lusiya kumhla ogqibeleleyo. Esinye sasisibikezelo ngeSilamsi, esinye sisibikezelo ngomzekeliso weentombi ezilishumi. Esinye sasingesangaphandle, esinye singesesangaphakathi. U-1844 waquka nempazamo yokungayiqondi kakuhle ingcwele. Ngaba ingcwele yayilumlaba, okanye yayiyingcwele yasezulwini? Ukungayiqondi kakuhle kwakunzulu ngakumbi kunokuchazwa nje kwengcwele, kuba kwakukwamele novavanyo lokuba umphefumlo wawuya na ukulandela uKristu usuka kwindawo engcwele uye kwiNgcwele yeeNgcwele.

“Ndabona uYise esukuma etroneni, waza ngenqwelo yomlilo wangena engcwele ni yeengcwele ngaphakathi kwesigqubuthelo, wahlala phantsi. Waza uYesu wasuka etroneni, yaye inkoliso yabo babeguqe phantsi basuka kunye naYe. Andibonanga namnye umtha wokukhanya udlula usuka kuYesu usiya kweso sihlwele sasingakhathaliyo emva kokuba esukile, baza bashiyeka ebumnyameni obupheleleyo. Abo basuka ngelo xesha awasukayo ngalo uYesu, bagcina amehlo abo ethe nkqo kuYe njengoko wayeshiya itrone waza wabakhokela umgama omncinane. Wandula ke waphakamisa ingalo yaKhe yasekunene, saza seva ilizwi laKhe elimnandi lisithi, ‘Lindani apha; ndiya kuBawo wam ukuba ndiye kwamkela ubukumkani;

zigcineni iingubo zenu zingenabala, yaye kungekudala ndiya kubuya emtshatweni ndize ndinamkele kuni kum.’ Yandula ke inqwelo enamafu, enamavili afana nomlilo ovuthayo, ijikelezwe ziingelosi, yeza apho wayekhona uYesu. Wangena enqwelweni, waza wathwalelwa kweyona ngcwele, apho uYise wayehleli khona. Apho ndambona uYesu, enguMbingeleli oMkhulu omkhulu, emi phambi koYise. Ezantsi esingubeni saKhe kwakukho intsimbi nerharnati, intsimbi nerharnati. Abo bavukayo kunye noYesu babethumela ukholo lwabo kuYe kweyona ngcwele, bathandaze besithi, ‘Bawo wam, siphe uMoya waKho.’ Wandula ke uYesu waphefumlela phezu kwabo uMoya oyiNgcwele. Kolo phefumlo kwakukho ukukhanya, amandla, nothando oluninzi, uvuyo, noxolo.”

“Ndajika ndakhangelwa kwelo qela lalisahleli ligobile phambi kwetrone; babengazi ukuba uYesu wayeyishiyile. USathana wabonakala engathi usecaleni kwetrone, ezama ukuqhubela phambili umsebenzi kaThixo. Ndababona bejonga phezu etroneni, bethandaza besithi, ‘Bawo, siphe uMoya Wakho.’ Waye ke uSathana avuthele phezu kwabo impembelelo engengcwele; kuyo kwakukho ukukhanya namandla amaninzi, kodwa kungekho thando lumnandi, uvuyo, noxolo. Injongo kaSathana yayikukubagcina bekhohlisekile nokubarhoxisa umva nokukhohlisa abantwana bakaThixo.” *Early Writings*, 55, 56.

Ingcwele yachongwa “njengesithixo” esachaza zonke iintswela-qonda ezaveliswa kukungayiqondi kakuhle ingcwele. Yaba “sisitshetshe” esachaza ukudana okukhulu. Ngemihla yokugqibela, “isitshixo” kukudana okukhulu, okucacisa ukungayiqondi kakuhle itempile.

Ukususela ngo-Oktobha 22, 1844, “ixesha alusasekho,” yaye impazamo yokudana kukaJulayi 18, 2020, ngoku mayilungiswe, kodwa kungabi ngokwemigaqo yexesha, kuba ixesha alusasekho.

Yaye ke ingelosi endayibonayo imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo ezulwini, Yafunga ngoya uphilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, isithi, akusayi kubakho xesha; kodwa ngemihla yesandi sengelosi yesixhenxe, xa ithe yaqalisa ukuvuthela, iya kuthi igqitywe imfihlelo kaThixo, njengoko wayivakalisa kubakhonzi bakhe abaprofeti. ISityihlelo 10:5–7.

Indawo yesiprofeto ekufuneka ilungiswe yiNashville, eTennessee, yaye loo ndawo ayinakuguqulwa, kuba ayichongwanga yiFuture for America, koko ichongwe nguEllen White, yaye uMoya weSiprofeto akaze usilele.

“Xa ndandiseNashville, ndandithetha nabantu, yaye ebusuku kwabakho ibhola enkulu yomlilo eyeza ngqo ivela ezulwini yaza yema eNashville. Kwakuphuma amadangatye kuloo bhola ngokungathi ziintolo; izindlu zazitshiswa ziphele; izindlu zazigungqa zize ziwe. Abanye babantu bakuthi babemi apho. ‘Kunjengoko kanye besikulindele,’ batsho, ‘besikulindele oku.’ Abanye babesonga izandla zabo ngenxa yentlungu enkulu, bekhala kuThixo becela inceba. ‘Benisazi,’ batsho, ‘benisazi ukuba oku kuyeza, kanti anizange nitsho nelizwi elinye ukusilumkisa!’ Babonakala ngokungathi bangade babakrazule babe ziingceba, xa becinga ukuba abazange babaxelele okanye babanike nasiphi na isilumkiso kwaphela.” *Manuscript* 188, 1905.

Umba wangaphakathi weebhola zomlilo phezu kweNashville kukuba uchaza ukuba ubu-Adventist beSeventh-day bamaLaodikeya babewazi umyalezo wesilumkiso waseNashville, kodwa bathi cwaka. Le yindawo kwimbali yesiprofeto apho “ihlazo” okanye “uvuyo” lomylezo weSidandululo Sasezinzulwini zobusuku lubonakaliswa khona. Le yindawo apho abo baza kuba ngumqondiso baqala ukuphakanyiswa ngokwahlukileyo kwabo bathi ke bahlaziswe ngabo basehlabathini abacaphukileyo nabangomsindo ngenxa yokuba ubu-Adventist beSeventh-day bamaLaodikeya abuzange bunike silumkiso saseNashville. Olu lwahlulo lunye lwesiprofeto lwamelwa eNtabeni yeKarmele phakathi kukaEliya nabaprofeti bakaBhahali, nakwimbali yengelosi yesibini kwimbali yamaMillerite, xa amaProtestanti atshintsha aba ngamaProtestanti awexuki aza aqalisa indima yawo njengomprofeti wobuxoki, esiba ziintombi zaseRoma. Ngo-1989, uphondo lwezopolitiko ngoReagan lwenza kanye loo nto inye, kuphela kukuba uReagan akazange abe ziintombi zaseRoma, waba nguAhabhi noClovis owokuqala, abathandi baseRoma.

“Kwakho umbono owaboniswa kum. Kwakubusuku obandulela iSabatha. Kungelo xesha apho loo mbono waboniswa khona. Ndakhangela ngefestyle, ndabona kukho ibhola enkulu yomlilo eyayivele ezulwini, yaza yawa apho babesakha izakhiwo ezineentsika, ingakumbi iintsika zazo zavezwa kum. Kwaye kwabonakala ngathi loo bhola yeza ngqo kwisakhiwo yaza yasityumza, baza babona ukuba iyahlumeka, iyahlumeka, isanda, baza baqalisa ukukhala nokulila nokulila, besonga izandla zabo; ndaza ndacinga ukuba abanye babantu bakuthi babemi apho ecaleni, besithi, ‘Kaloku, koko kanye besikulindele; koko kanye besithetha ngako; koko kanye besithetha ngako.’ ‘Benisazi?’ batsho abantu. ‘Benisazi, kodwa anisixelelanga ngako?’ Ndacinga ukuba kwakukho intlungu enkulu enjalo ebusweni babo, intlungu enkulu enjalo embonakalweni wabo.” Manuscript 152; 1904.

Ukudana komhla we-18 Julayi 2020 “sisitshixo” sokuchonga itempile emele ukuphakanyiswa ibe ngumqondiso. Umahluko phakathi kweendidi ezimbini zama-Adventist ngumxholo omkhulu wesiprofeto seBhayibhile. UYeremiya wala ukuzimanya “nendibano yabagculeli,” yaye amabandla aseSmirna naseFiladelfiya omabini athelekiswa nesikhungu sikaSathana, esasibanga ukuba singamaYuda, kanti sasingengawo. Umahluko phakathi kwezi ndidi zimbini zama-Adventist azibizayo umelwe yindlela abazisebenzisayo ekufundeni iBhayibhile. Ngumahluko phakathi kwemfundo eyinyaniso nemfundo “ephakamileyo, ekuthiwa yiyo,” njengoko uDade White eyibiza.

INashville yaziwa njenge-“Athene yaseMzantsi,” yaye esona sakhiwo sidume kakhulu esimele iGrisi eNashville yiParthenon eseCentennial Park, eyakhiwa ngowe-1897 njengomfuziselo opheleleyo weParthenon yamandulo yaseGrisi. Yakhiwa ukubhiyozela ikhulu leminyaka lokungena kweTennessee kubume boburhulumente ngowe-1796, yaye kwakucetyelwe ukuba idilizwe emva kwaloo mbhiyozo. Kunoko, loo mhlaba waguqulwa waba yipaki ngowe-1903, yaye iParthenon yaphinda yakhiwa ngokusisigxina ukususela ngowe-1920 kude kube ngowe-1931.

Igama elithi “Parthenon” lisuselwa kwigama lesiGrike elithi parthénos, elithetha “intombi enyulu” okanye “intombi,” libhekisela kuAthena kwinkalo yakhe njengothixokazi ongachukunyiswanga, osisilumko, nowomkhosi wobulumko, isicwangciso-qhinga, ubugcisa, imisebenzi yezandla,

nempucuko. Yakhiwa phakathi ko-447–432 BC kwiAcropolis eAthene, yaye yayigcina umfanekiso oqingqiweyo omkhulu kaAthena wechryselephantine (igolide neempondo zendlovu) owenziwa ngumqophi uPhidias—ngokusisiseko isebenza “njengendlu” yakhe okanye indawo yakhe yokuhlala yobuthixo, apho kwakukholelwa ukuba wayekho.

Ugxininiso lwenkqubo yemfundo yaseNtshona kulwazi olubanzi, kuphando olugxekayo, ekulungiseleleni ubuzwe, nakwisakhelo sobugcisa benkululeko, lusekelwe ngokusisiseko kwifilosofi nakwindlela yokusebenza yamaGrike amandulo. Ngaphandle kwe-Akademi kaPlato, iLyceum kaAristotle, okanye i-paideia yaseAthene, ukufunda kwanamhlanje njengoko sikwazi bekuya kubonakala ngokwahlukileyo kakhulu.

Ngo-1904, iSikolo saseMadison sasekwa kumgama weekhilomitha ezisithoba ngaphandle kweNashville. UEllen White wayelilungu lebhodi elasekwa ngalo iSikolo saseMadison sokuqala (ngokusesikweni iNashville Agricultural and Normal Institute, yaza kamva yaziwa njengeMadison College). Wasebenza njengelungu elasekwa ngalo lebhodi yabalawuli ukusukela ekusekweni kwaso ngo-1904. Wahlala ekwelo bhodi de kwangowe-1914 (unyaka ongaphambi kokufa kwakhe ngo-1915).

Le yayikukuphela kwebhodi yekholeji okanye yeziko awakha wavuma ukuyijoyina okanye asebenze kuyo. Ngokuqondayo wazibekela umda ezo zikhundla zisesikweni kwezinye iintlangano zama-Adventist, kodwa wenza umahluko ngenxa yaseMadison ngenxa yokuvumelana kwayo neengcebiso zakhe zemfundo (ezixhasayo ngokwazo, ezisekelwe efameni, uqeqesho olugxile kubuvangeli obugxininisa iBhayibhile, umsebenzi wezandla, nolungiselelo olusebenzayo lwenkonzo eMzantsi nangaphaya). Imiyalezo yaseNashville evela kuDade White yeza ngowe-1904 nango-1905, ngelo xesha linye iSikolo saseMadison sasiqala, yaye umboniso weParthenon wawugququlwa waba yinto esisigxina epakini esisigxina. Umfuziselo wemfundo yamaGrike nemfundo yasezulwini yomibini iphawula iziqalo zayo kwangelo xesha lifutshane linye, elalikwanguloo xesha lunye apho kwanikelwa khona imibono yeebhola zomlilo zaseNashville.

“Phezolo ebusuku kuboniswe umbono phambi kwam. Mhlawumbi andisayi kuze ndizive ndikhululekile ukutyhila konke oko, kodwa ndiya kutyhila intwana nje.”

“Kwabonakala ngathi ibhola enkulu yomlilo yehlayo phezu kwehlabathi yaza yacinezela izindlu ezinkulu. Kweendawo ngeendawo kwenyuka isikhalo, ‘iNkosi ifikile! iNkosi ifikile!’ Abaninzi babengakulungelanga ukuhlangana naYo, kodwa bambalwa babesithi, ‘Makadunyiswe uYehova!’”

“‘Nimdumisa ngani na iNkosi?’ babuza abo babesiya kufikelwa yintshabalalo ngequbuliso.

“Ngenxa ngoku sibona oko besikukhangela.”

“‘Ukuba benikholelwa ukuba ezi zinto ziyeza, kwakutheni ukuze ningasixeleli?’ yaba yimpendulo eyoyikekayo. ‘Sasingazazi ezi zinto. Kutheni nisishiye sisekungazini? Kaninzi nani niphindaphindiwe nisibonile; kwakutheni ukuze ningaqhelani nathi nize nisixelele ngomgwebo ozayo, kwanokuba kufuneka sikhonze uThixo, hleze sitshabalale? Ngoku silahlekile!’” Manuscript 102, 1904.

Umxholo wemiyalezo yaseNashville wabekwa ngokwendawo ngaphakathi kwimeko yokomoya yemfundo eyinyaniso okanye eyobuxoki. Imfundo elungiselela umphefumlo ukuba ube ngummi wezulu okanye womhlaba. Akukho kubhekiswa kwiSilamsi kwimibono kaDade White yaseNashville, ngoko ke singaba yintoni isizathu sokunxulumanisa iSilamsi nombono weebhola zomlilo eziseNashville? Ukulungiswa komyalezo waseNashville ka-2020 kungangqinelana njani nomsebenzi kaJosiah Litch noSamuel Snow? Ukulungiswa kwabo kwenziwa xa baqaphelayo ukuba obo bungqina bunye obabukhokelele kuqikelelo lokuqala, bobo bungqina obamisela uqikelelo olulungisiweyo.

Ubungqina bamaSilamsi bamiselwa kudala ngaphambi kokuba bunxulunyaniswe nomyalezo wesilumkiso waseNashville. Umyalezo wamaSilamsi uqhagamshelene ngokuthe ngqo nomyalezo wengelosi yesithathu. Le nyaniso iboniswa ngamangqina amaninzi eBhayibhile. Isilumkiso sengwe losi yesithathu simela isilumkiso ngokuphathelele uphawu lwegunya lokumkani wasentla, yaye isilumkiso samaSilamsi simelwe sisilumkiso sabantwana basempumalanga.

Kodwa iindaba ezivela empumalanga nezivela emantla ziya kumphazamisa; ngenxa yoko uya kuphuma enoburhalarhume obukhulu ukuba atshabalalise, aze ababulale ngokupheleleyo abaninzi. Daniyeli 11:44.

Ingelosi yesithathu yangena embalini ngomhla wama-22 ku-Oktobha 1844 xa ixilongo lesixhenxe laqalisa ukuvakala. Ixilongo lesixhenxe likwangumashwangusha wesithathu wobuSilamsi. Uvukelo lwango-1863 lwayithulisa ukuvakala kwexilongo lesixhenxe kwada kwangumhla we-9/11, xa ingelosi yesithathu yehla kwiSityhilelo isahluko seshumi elinesibhozo njengoko izakhiwo ezikhulu zaseNew York zawiswa phantsi kukuchukunyiswa ngamandla kaThixo.

u-9/11 wayeyi-alpha, okanye isiqalo sexesha lokutywinwa, eliphela kwi-omega, okanye esiphelweni sokutywinwa kwekhulu elinamashumi amane anesine amawaka, kumthetho weCawa osondeleyo ozayo.

I-9/11 yi-alpha yexesha lokuvavanywa komfanekiselo werhamncwa e-United States, eliphela kwi-omega yexesha lokuvavanywa komfanekiselo werhamncwa e-United States, eyenzeka xa uphawu lwerhamncwa linyanzeliswa e-United States.

u-9/11 yi-alpha, okanye sisiqalo, somgwebo wabaphilayo phezu kwerhamncwa lomhlaba, kuquka iimpondo zalo zobuRiphabhlikhi nezobuProtestanti, ophela ngomthetho weCawa oza kufika kungekudala.

9/11 yi-alpha “yomhla wokulungiselela kweNkosi,” ophela ngovavanyo olunxulumene nomhla weSabatha yeNkosi.

u-9/11 yi-alpha yokwaxhiwa kwetempile emelwe lilitye lesiseko, ephela xa i-omega, ilitye eliyintloko lembombo, libekwa phezu kwetempile.

u-9/11 yi-alpha yeshwangusha yesithathu e-United States, ephela kunyikima komhlaba kweSityhilelo seshumi elinanye, okuwumthetho weCawa ozayo kungekudala. Kolo nyikima lomhlaba ishwangusha yesithathu iyeza ngokukhawuleza. Imbali yeebhola zomlilo zaseNashville

iphambi kokuvalwa kovavanyo ngexesha lomthetho weCawa, nangona kukho isibhengezo sabo bagxeka ama-Adventist aseLaodike besithi, “Ngoku silahlekile.”

Incwadi kaYoweli nokuzaliseka kwayo ngePentekoste zibeka phambili impikiswano yomyalezo weSikhalo Saphakathi Kwezulu, xa iqela elinye, elingakwaziyo ukuqonda ukwanda kolwazi, limangalela abo baqondayo ngokuba banxilile. Ukujongana kwabaxilileyo bakwaEfrayim nezilumko sisihloko esisoloko sithethwa kwiLizwi likaThixo lesiprofeto. Enye inxalenye yenyano kukuba umyalezo ungumyalezo onamanyathelo amabini, njengoko kubonisiwe nguPetros kwigumbi eliphezulu, kwaza emva koko etempileni. Umele umgwebo oqala endlwini kaThixo, uze emva koko ulandelwe ngabo bangaphandle kwendlu kaThixo. Inkqubo yomgwebo ikwamelwe ngamazwi amabini eSityhilelo seshumi elinesibhozo, apho ilizwi lokuqala lingu-9/11 ukuya kumthetho weCawa, aze ke ilizwi lesibini lendima yesine liphawule umthetho weCawa. Umahluko phakathi komyalezo wesiprofeto wokwenyano nowobuxoki wemvula yamva nawo ubonisiwe ngoEliya, lowo uMalaki amchaza njengobuyayo kanye ngaphambi kokuvalwa koxolelo.

Imifuziselo yezilumko nezinyathela eNtabeni yeKarmele yayingu “Eliya osisilumko” nabaprofeti abazizinyathela bakaBhahali. UEliya nguPetros, yaye abaprofeti bakaBhahali ngamanxila akwaEfrayim. Xa amanxila azizinyathela etyhilwa njengabaprofeti bobuxoki bakaBhahali, ngokuthululwa komlilo; abantu ekugqibeleni baphendula bathi, “iNkosi, Yona nguThixo.” Ama-Adventist eSeventh-day aseLawodike atyhilwa enjalo, ekuzalisekeni kwesiprofeto saseNashville. Abo bangaphandle koBu-Adventist abathi ngoko bavuswe ekungathembekini kwabazizinyathela baziswa phantsi kokweyiseka sisono, kodwa ixesha labo lokuvavanywa alikavalwa. Umzekeliso wokutyhilwa kweentombi ezizilumko nezizinyathela ezimelwe ngumyalezo wesilumkiso saseNashville uluphawu lwendlela ekuzalisekeni kokugqibela okugqibeleleyo komzekeliso weentombi ezilishumi.

Ukudana kwangoJulayi 18, 2020 kuchaza isigidimi ekufuneka silungiswe, kwanokubonakaliswa kwabo bangaphakathi kwi-Adventism abaneoli, nabo bangenayo. Abo baswele isigidimi seoli esilumkisa iNashville ke ngoko bayathelekiswa nabo ngokwenene abanayo ioli. Kwezi ndidi zimbini ezithi mhlawumbi zibe nayo okanye zingabinayo ioli yesigidimi, olunye udidi lube namava okudana awayemelwe kukudana kokuqala kwimbali yamaMillerite, kanti olunye alunawo loo mava. Ngaphandle kokudana okufuziselwe ngamaMillerite akukho lungiso lunokwenziwa kulo naluphi na uqikelelo olungaphumelelanga. Inyaniso yokuba uqikelelo lwaseNashville luka-2020 lwaluchonga i-Islam iyavumelana nenxalenye yesigidimi esingaphumelelanga ekufuneka silungisiwe.

Ubungqina boku bufumaneka kwinto yokuba imbali apho kufika khona iibhola zomlilo zaseNashville ayisiyiyo kuphela leyo ivumelana nembali yokudana kokuqala kwamaMillerite, nolungiso lomnyalezo olwalulandela emva koko, kodwa kwanokuba yenzeka ngaphakathi kwembali eqala ngokufika kwengelosi yesithathu ngomhla we-9/11, okuphawula ukufika kobuSilamsi bentlungu yesithathu, yaye obo buSilamsi buyafika ngokwesiprofeto kwakhona enyikimeni yomthetho weCawa weSityhilelo seshumi elinanye. Ukugcina ubuSilamsi emyalezweni ngaphandle kwayo nayiphi na imbhekiso ethe ngqo kaDade White kubuSilamsi nesilumkiso saseNashville kusekelwe kumxholo wale mbali, ongobuSilamsi.

Kwisiqendu sekhulu elinamashumi amahlanu anesithathu sothotho olunesihloko esithi *The Book of Daniel* sachonga ukuba, ngokuvumelana nobungqina bukaBhileham nembongolo, iSilamsi, esimelwe yimbongolo, siya kuba nonxibelelwano oluthathu oluphambili neUnited States kwimbali esusela ku-9/11 ukuya kumthetho weCawa. Sachonga u-9/11 njengolokuqala, saza ke u-Okthobha 7, 2022 njengolwesibini. Saqaphela ukuba uhlaselo lokuqala lwaluphezu kwelizwe elizukileyo elingokomoya, yaye uhlaselo lwesibini lwaluphezu kwelizwe elizukileyo elingokoqobo lakwaSirayeli, nokuba uhlaselo lwesithathu luya kuba luhlaselo olwenzeka ekunyikimeni komhlaba komthetho weCawa. Saphawula ukuba imbali kaBhileham kweli nqanaba lesiprofeto yayithwele uphawu lwenyaniso, kuba uhlaselo lokuqala nolokugqibela lwaluphezu kwelizwe elizukileyo elingokomoya, yaye uhlaselo olusembindini lwaluphezu kwelizwe elizukileyo elingokoqobo, olungumfuziselo wovukelo. Ngoku siyabona ukuba ukubetha kwesine, okuphawula ukuqala komyalezo weMidnight Cry, kuya kwenzeka kwilizwe elizukileyo elingokomoya xa iibhola zomlilo zaseNashville zizaliseka. Oku kuthetha ukuba ukubetha kwesibini kukaBhileham nembongolo yakhe kuphindwe kabini, apho okwokuqala kwezo zibetho zibini kusephezu kwelizwe elizukileyo elingokoqobo, kanti okwesibini kusephezu kwelizwe elizukileyo elingokomoya.

Inqaku lanikela ngenyaniso engaphelelanga athe ngoku iNgonyama yesizwe sakwaYuda yayityhila njengobunye ubungqina bonxulumano lobuprofeti phakathi kobuSilamsi neebhola zomlilo zaseNashville. Enye ingxoxo exhasa ukunxulunyaniswa kobuSilamsi neebhola zomlilo ifunyanwa ngaphakathi kwimigca yohlaziyo yembali engewe. Yonke intshukumo yohlaziyo inomxholo wayo owodwa nowodwa oyiyeayo, otyhutyha yonke loo ntshukumo yohlaziyo. Kwintshukumo yohlaziyo kaMoses, yayimalunga nokungena emnqophisweni nabantu abanyuliweyo. Kumgca wohlaziyo kaKristu, yayimalunga noMesiya. Kumgca wohlaziyo kaDavide, yayimalunga neMithetho eliShumi nendawo engewe. KumaMillerite umxholo wawulixesha lobuprofeti, kuba amaMillerite ayethwele “umyalezo wexesha.” Ngokufika kwengelosi yesithathu ngo-9/11, umxholo womgca wohlaziyo wamawaka alikhulu anamashumi amane anesine wachongwa njengobuSilamsi besishwangusha sesithathu, abantwana basempuma, iesile lobuprofeti beBhayibhile, amahashe emfazwe eSityhilelo sesithoba, umoya wasempuma, iinkumbi, nokucaphukiswa kweentlanga.

Inyikima yoSityhilelo seshumi elinanye iphawula ubuSilamsi bentlekele yesithathu, ngoxa ikwangummeli wesiphelo somyalezo weSikhalo Sasezinzulwini Zobusuku. ISikhalo Sasezinzulwini Zobusuku safanekiswa kukungena kukaKristu ngoloyiso eYerusalem, okwaqala ngokukhululwa kwe-esile. Ukuqala kweSikhalo Sasezinzulwini Zobusuku kwimbali yamaMillerite yaba kukufika kukaSamuel Snow ekhwele ihashe kwintlanganiso yenkampu yase-Exeter. Ukuqala kwexesha leSikhalo Sasezinzulwini Zobusuku kuphawulwa ziimpawu zobuSilamsi. Kukho ubungqina obuninzi obuqinisekisa ukuba umyalezo olungisiweyo kaJulayi 18, 2020 ukuqala ubuSilamsi njengenxalenye yomyalezo wesilumkiso. Akukho mhla uchongiweyo, kodwa iibhola zomlilo zaseNashville zichonga impikiswano “yewayini entsha” ngemihla yokugqibela, ngoko ke iibhola zomlilo zaseNashville ziquka ubuSilamsi, kodwa kuthekani ngokuchongwa kweebhola zomlilo njengezixhobo zenyukliya?

Umyalezo kufuneka ugcine ukutyunjwa kobuSilamsi njengomchasi kolu hlaselo ngokusekelwe kumangqina amaninzi. Impazamo yokumisela amaxesha efuna ukulungiswa ifanekiswa zizo zombini u-1840 no-1844. Ixesha alisayi kuba yinxalenye yomyalezo wesiprofeto, nangona amanani esasekhona. Impazamo emelwe kukungaqondwa kakuhle kwengcwele nayo kufuneka isonjululwe, kodwa ngaphambi kokuba isonjululwe yaye ibandakanywe kumyalezo olungisiweyo, impazamo eyayifanekiswa kukungaqondwa kakuhle kwengcwele kufuneka ichongwe. Yintoni eyayimelwe koko kungaqondwa kakuhle kwengcwele kwisiyalo saseNashville sangoJulayi 18?

Ndiphikisa ngelithi iimpendulo zifumaneka ekukhanyeni obeku kuqhubeka kutyhilwa ukusukela ekupheleni kuka-2023. Imigca emithathu ehambelanayo yezahluko ezilishumi elinanye, eqala ngesahluko seshumi elinanye ize iphelele kwisahluko samashumi amabini anesibini kwiGenesis, kuMateyu nakuSityhilelo, ikuku vuselelwa komnqophiso kaThixo nabalikhulu elinamashumi amane anesine amawaka. Ngaba siyasala umnikelo waKhe wenceba ngokwenza ngokungathi asivanga ukubizwa kwaKhe, okanye siyaguqa size sivakalise ngamandla ethu obuntu sithi, “konke akuyalelayo, ndiya kukwenza?” Okanye sivumela uMoya oyiNgcwele ukuba awubhale umthetho waKhe ezintliziyweni nasezingqondweni zethu?

Iimpendulo zikwanokufumaneka ekutyhilweni kweSahluko seshumi elinesibini sikaDaniyeli kwezo ndinyana zintathu ezibonisa ixesha njengezigidimi zengelosi yokuqala, eyesibini neyesithathu. Ezo ndinyana zintathu zikwaphawula uDisemba 31, 2023 kwindinyana yesixhenxe, uJulayi 18, 2020 kwindinyana yeshumi elinesibini, kwandule ke kuthi ukususela kowe-1989 kuse kumthetho weCawa kuze kube kukuvalwa kwexesha lovavanyo kuboniswe kwindinyana yeshumi elinanye. Ezo nyaniso zintathu, ezingaphakathi kwezo ndinyana zintathu, zifumaneka kanye kweso siqendu seZibhalo apho inkqubo yokuvavanywa ephindwe kathathu ehlala isenzeka xa isiprofeto sityhilwa ibekwa khona!

UKristu akazange nje avule amatywina ovavanyo oluphindwe kathathu lukaDaniyeli isahluko se-12, kodwa wabuye wachaza ezo mvavanyo njengovavanyo olusisiseko, olulandelwa luvavanyo lwetempile, olulandelwa luvavanyo lwe-litmus. Waphinda wachaza ukuba uvavanyo olusisiseko lwaqala ngomhla we-31 Disemba 2023 yaye lwalusekelwe phezu kovavanyo olusisiseko lwentshukumo yamaMillerite, njengoko lwalumelwe ngumchasi-kaKristu ukuba abe luphawu oluseka umbono wangaphandle.

Emva koko wachaza uvavanyo lwesibini nolwetempile njengolumelwe ngumbono kaDaniyeli kaKristu etempileni kwisahluko seshumi. Olo vavanyo luyaqhubeka ngoku. Ukutyhilwa kwezitywina kukaDaniyeli ishumi elinesibini kwemihla ka-1989, Julayi 18, 2020, Disemba 31, 2023, nomthetho weCawa kuquka umbono weRoma nombono kaKristu. Yomibini le mibono ibekwe kanye kulo kwa mbono mnye apho kufumaneka khona ukutyhilwa kwezitywina kwesahluko seshumi elinesibini. Ezi zahluko zithathu zingumbono omnye, yaye umbono kaKristu luluvavanyo lwetempile kwisahluko seshumi, umbono womchasi-kristu luluvavanyo lwesiseko kwisahluko seshumi elinanye, yaye iimpawu zendlela zabaliikhulu elinamashumi amane anesine amawaka kwisahluko seshumi elinesibini zimela uvavanyo lwesithathu nolokugqibela apho abazizidenge bahlulwa kwabalumkileyo njengoko abaninzi behlanjululwa, benziwa mhlophe, baze bavavanywe.

Uvavanyo lwetempile lwavula ukukhanya kweLevitikus amashumi amabini anesithathu, olwalulukhanya lwetyeya yomnqophiso, olungukukhanya kwe-alpha kweSabatha yomhla wesixhenxe nokukhanya kwe-omega kweSabatha yonyaka wesixhenxe. Ukukhanya kweSabatha ze-alpha ne-omega kuchonga ukukhanya kokuzalwa kukaKristu enyameni. Oko kukhanya kuchonga uThixo ethabatha inyama yobuntu ngenjongo yokubuyisela indibaniselwano yoButhixo nobuntu, nto leyo engumsebenzi awawuqala uKristu ngo-Oktobha 22, 1844; umsebenzi awugqibezelayo ngoku ekugwetyweni kwabaphilayo.

Ukukhanya kweLevitikus amashumi amabini anesithathu kwadibanisa imithendeleko yasentwasahlobo ye-alpha nemithendeleko yasekwindla ye-omega ukuze kuveliswe kanye imbali kaDisemba 31, 2023, kuse kuthi xhaxhe ukuvalwa kwexesha lovavanyo loluntu. Ngaphakathi emgceeni, uvavanyo olusisiseko luphawulwe njengolufikayo ngoDisemba 31, 2023, yaye uvavanyo lwetempile luchongwe njengoluqalayo ngo-2025, oluqhubeka de kube luvavanyo lokugqibela olwahlulayo lomthendeleko wamacilongo. Ilizwi entlango elaqala ngoJulayi ka-2023 liphawulwe ngumthendeleko wezonka ezingenagwele owaphela kwiintsuku ezintlanu emva kophawu lwendlela olunamalungu amathathu. Kwandula ke ixesha leentsuku ezingamashumi amathathu elalandelwa luphawu lwendlela olunamalungu amathathu olwalandelwa ziintsuku ezintlanu, ngaloo ndlela kubonakaliswa amanyathelo amathathu eendaba ezilungileyo ezingunaphakade. Uphawu lwendlela lwe-alpha olunamalungu amathathu olulandelwa ziintsuku ezintlanu lube yingelosi yokuqala, iintsuku ezingamashumi amathathu zibe yingelosi yesibini, yaye uphawu lwendlela lwe-omega olunamalungu amathathu olulandelwa ziintsuku ezintlanu ukuya kumthetho weCawa wePentekoste lube yingelosi yesithathu.

UKristu kananjalo wavula ukukhanya kweLevitikus mashumi amabini anesithathu ekwaxhiweni kwetyeya yomnqophiso etempileni ngexesha lokuvavanywa. Umyalezo okanye ingelosi yeSabatha yosuku lwesixhenxe kwelinye icala letyeya, kunye nengelosi yeSabatha yonyaka wesixhenxe kwelinye icala letyeya, zifanekisa iikherubhi ezigqumayo ezijonge ngaphakathi etyeyeni. Kwimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka, ukukhanya okumbini kwezo ngelosi zimbini kufanekisa iSabatha yosuku lwesixhenxe, yaye imfundiso yokuzalwa kukaThixo esenyameni ifanekisa umxholo oya kufundwa ngonaphakade.

Kakade ke, ukuba anikwazi ukubona amaxesha asixhenxe njengophawu lwejubhile, uMmiselo wokukhululwa ngokwasemoyeni wowe-1863, ngoko anyi kubona ukuba iziprofeto ze-alpha ne-omega zikaWilliam Miller zazingamaxesha asixhenxe neentsuku ezingamawaka amabini anamakhulu amathathu. Ukungakwazi ukubona ukubaluleka kwezo ziprofeto zimbini zexesha ezinxulumeneyo kuthintela naluphi na uqondisiso lokuba u-1798 umele amaxesha asixhenxe, yaye u-1844 umele ezo ntsuku zingamawaka amabini anamakhulu amathathu. Ngenxa yoko kusilela kolu lwazi, kuya kuba phantse kungenakwenzeka ukubona ukuba xa iLevitikus amashumi amabini anesithathu idityaniswa umgca phezu komgca, kubekwa kunye iindinyana zayo zokuqala ezingamashumi amabini anesibini ezibeka phambili imithendeleko yasentwasahlobo neendinyana ezingamashumi amabini anesibini zokugqibela zemithendeleko yasekwindla; ukuba umgca uqala ngeSabatha yosuku lwesixhenxe emelwe ngu-1844, yaye iSabatha egqiba loo mgca weendinyana ezingamashumi amane anesine yiSabatha yelizwe emelwe ngu-1798.

Ukungakwazi ukubona ubudlelwane beeSabatha ezimbini kubonisa ukungakwazi ukubona ukuba amaxesha asixhenxe ka-1798 bubuntu, nokuba iintsuku ezingamawaka amabini anamakhulu amathathu zika-1844 bubuThixo. Ngobumfama obunzulu kangako, kungabonakala ngathi akunakwenzeka phantse konke ukuqonda ukuba ukukhanya kwe-alpha kweSabatha yosuku lwesixhenxe nokukhanya kwe-omega kwemfundiso yokwenziwa inyama kuchonga umsebenzi kaKristu ekudibaniseni ubuThixo baKhe nobuntu bomntu owileyo. Umsebenzi kaKristu ekudibaniseni ubuThixo baKhe nobuntu bethu ngumsebenzi wokudibanisa u-1798 no-1844, kuba u-1798 umele inyama yobuntu, kanti u-1844 umele ubuThixo.

Uluntu lwenziwa ngokomfanekiso kaThixo, lunobume obuphezulu nobusezantsi. Ubume obuphezulu bomntu bobenyama yaye buthengiselwe esonweni. UKristu unika umphefumlo oququkileyo ingqondo yaKhe ngexesha lokuguquka, kuba ukuguquka kulapho ukugwetyelwa khona kusenzeka, yaye ukugwetyelwa kukwenziwa lilungisa. Ubume obusezantsi abunako ukuhlawulelwa ngoko nangoko, yaye isithembiso seendaba ezilungileyo ngobume obusezantsi kukuba siya kwamkela umzimba ozukisiweyo ekubuyeni kukaKristu. Ubume obuphezulu yingqondo, yaye ubume obusezantsi yinyama. Ubume obuphezulu bubuprofeti bamaxesha asixhenxe awagqitywa ngo-Oktobha 22, 1844, ngoMhla woCamagushelo, xa ixilongo lesixhenxe nexilongo lejubhile kwaqala omabini ukuvakala. Amaxesha asixhenxe obume obusezantsi aphela ngo-1798, kuba abunako ukuhlaziywa de kube kukuBuya kweSibini kukaKristu.

Amaxesha asixhenxe ka-1798, amaxesha asixhenxe ka-1844, neminyaka engamawaka amabini anamakhulu amathathu ka-1844 zimela umsebenzi kaKristu owaqalayo ngo-Oktobha 22, 1844. Loo msebenzi wawungowokudibanisa ubuThixo baKhe nobuntu, kodwa xa itempile eyenziwe bubuntu nobuThixo yayiza kumanyaniswa ngo-1844, u-1798 wayengafanele ukubandakanywa, kuba umele intendezezo yeeNtlanga.

Uvavanyo lwetempile luquka umlinganiselo wetempile, yaye kwasekuqaleni kwembali yokutyhilwa kwezinto ezitywiniweyo eyaqalayo ngo-2023, ukutyhilwa kwezandi ezisixhenxe kwachonga imbali yokudaniswa kokuqala kuse ekudanweni okukhulu njengokubonakaliswa kokugqibela nokugqibeleleyo kwembali emelwe zizandi ezisixhenxe, ezithi ngokwelizwi lempefumlelo zimele iziganeko ezenzeka ngexesha lembali yengelosi yokuqala neyesibini, kwakunye neziganeko zexesha elizayo ebeziya kutyhilwa ngokolandelelwano lwazo. Ukuzaliseka okugqibeleleyo kwabekwa ngaphakathi kwesakhelo senyaniso esasingomnye wemityhilelo yokuqala eyafikayo ngo-2023. Ukudaniswa ekuqaleni kwakumela ukudaniswa kwe-omega, yaye embindini kwakukho intlanganiso yenkampu yaseExeter apho izilumko nezizidenge zahlulwa ngokusekelwe “kwioyile” yomyalezo.

Itempile yamaMillerite yakhiwa isuka ekudanisekeni iye ekudanisekeni, ngaloo ndlela ichaza ukuba itempile yabakhulu ikhulu elinamashumi amane anesine amawaka yakhiwa isuka ngoJulayi 18, 2020, ide iye kumthetho weCawa oza kufika kungekudala apho ucango luvalwayo emzekelisweni, kanye njengoko lwenzekayo ngo-Oktobha 22, 1844. Imbali emelwe ziindudumo ezisixhenxe yiyo kanye le mbali imelwe ekukhanyeni kukaDanyeli ishumi elinesibini. Ukukhanya kweentsuku eziliwaka elinamakhulu amabini anamashumi alithoba zikaDanyeli ishumi elinesibini kuqhagamshelana ngokuthe ngqo nexesha lemnyaka engamashumi amathathu elimelwe

kwindinyana yeshumi elinanye. Kwakhona kuqhagamshelene neminyaka engamashumi amathathu eyahlulwa ngummeli wokuqala womnqophiso nabantu abanyuliweyo, nangumprofeti owavuswayo ukuze achaze ukuguquka kobudlelane bomnqophiso busuke kuSirayeli ongokoqobo buye kuSirayeli womoya. Iintsuku ezingamashumi amathathu ezisemazantsi omxholo weLevitikus amashumi amabini anesithathu zizo kanye ezo minyaka ingamashumi amathathu yenyathelo lokuqala lomnqophiso ka-Abraham oneziqendu ezithathu noThixo. Iminyaka engamashumi amathathu ukusuka ku-508 ukuya ku-538 kwindinyana yeshumi elinanye iluphawu lobubingeleli babakhulu ikhulu elinamashumi amane anesine amawaka.

Iintsuku ezingama-30 ezikwisakhiwo seLevitikus amashumi amabini anesithathu ziyinxalenye yeentsuku ezingamashumi amane uKristu awafundisa ngazo abafundi baKhe ubuso ngobuso de wenyuka. Amashumi amathathu aluphawu lwababingeleli ababeza kuqala ukukhonza beneminyaka engamashumi amathathu ubudala. Iminyaka engamashumi amathathu ukusukela ku-508 kuse ku-538 ichaza inguquko esuka kwiRoma yobuhedeni isiya kwiRoma yobupopu, yaye ngokwenjenjalo ichaza inguquko yobubingeleli baseLawodike babangamakhulu alikhulu anamashumi amane anesine ukuya kububingeleli baseFiladelfiya babangamakhulu alikhulu anamashumi amane anesine. Le nguquko yenzeka ngamanyathelo amathathu njengoko imelwe ngu-508 xa “owemihla ngemihla” wasuswayo, umyalelo kaJustinian ngo-533, ulandelwe ngumthetho weCawa wangeCawe ka-538, njengoko inguquko yagqityezelwa.

Loo minyaka imashumi mathathu imele u-1989 kuse kufike umthetho weCawa, apho abantu bakaFiladelfiya bakaThixo abatywiniweyo, abaya kuthi njengoko beyitempile yaKhe, baphakanyiselwe ukuze babonwe lihlabathi lonke. Ihlabathi liya kwandula ukugweba phakathi kukaKristu omelwe ngabantu baKhe, abahleli ezindaweni zasezulwini noKristu, yaye ngenxa yoko base itempileni kaThixo; okanye phakathi komntu wesono ohleli etempileni kaThixo ezibonakalisa ukuba unguThixo. Kulo mthetho weCawa usondele ukuza, abasebenzi beyure yeshumi elinanye, abakwasesisihlewe esikhulu, baya kujamelana novavanyo olusisiseko. Ingaba iSabatha yosuku lwesixhenxe yiSabatha kaThixo, okanye ngaba usuku lwelanga luyiSabatha kaThixo.

“Kwaye ngoku omnye umbono wadlula phambi kwakhe. Wayebonisiwe umsebenzi kaSathana ekukhokeleleni amaYuda ukuba amkhabe uKristu, ngoxa babesithi bayawuhlonela umthetho kaYise. Ngoku wabona ilizwe lamaKristu liphantsi kwenkohliso efanayo, lisithi liyamamkela uKristu, ngoxa liwukhaba umthetho kaThixo. Wayevile kubabingeleli nakumadoda amakhulu eso sikhalo sinobundlobongela, ‘Msuseni!’ ‘Mbethele emnqamlezweni, mbethele emnqamlezweni!’ yaye ngoku weva kubafundisi abathi bangamaKristu eso sikhalo, ‘Msuseni umthetho!’ Wabona iSabatha inyathelwa phantsi kweenyawo, kwamiselwa indawo yayo liziko lobuxoki. Kwakhona uMoses wazaliswa kukumangaliswa noloyiko olukhulu.

Babengenakuthini abo babekholwa kuKristu ukuba bawukhabe umthetho owathethwa lilizwi laKhe phezu kwentaba engcwele? Babengenakuthini abo babesoyika uThixo ukuwubeka ecaleni umthetho osisiseko solawulo lwaKhe ezulwini nasemhlabeni? Ngovuyo uMoses wabona umthetho kaThixo usahlonitshwa yaye uphakanyiswa ngabambalwa abathembekileyo. Wabona umzabalazo wokugqibela omkhulu wamandla asemhlabeni wokubatshabalalisa abo bagcina umthetho kaThixo. Wakhangela phambili kwixesha apho uThixo aya kuvuka ukuze ohlwaye abemi behlabathi ngenxa yobugwenxa babo, nalapho abo baloyikayo igama laKhe

baya kugutyungelwa baze bafihlwe ngemini yomsindo waKhe. Weva umnqophiso kaThixo woxolo ungena nabo bawugcinileyo umthetho waKhe, xa ekhupha ilizwi laKhe esendaweni yaKhe engcwele, aze amazulu nomhlaba anyikime. Wabona ukuza kwesibini kukaKristu ngozuko, abafileyo abangamalungisa bevuselwa ebomini obungafiyo, nabangcwele abaphilayo beguqulelwa ngaphandle kokubona ukufa, baze kunye benyuka beneengoma zovuyo besiya kwisiXeko sikaThixo.” Patriarchs and Prophets, 476.

Isihlwele esikhulu, esingabeeNtlanga nabasebenzi beyure enye, sivavanywa luvavanyo olusisiseko, oluthi lulandelwe kwangoko luvavanyo lwetempile. Ingaba itempile yobuntu yaseRoma enomntu wesono iya kuba lilitye okanye isanti enakhela phezu kwayo ukholo lwakho? Okanye ingaba yitempile yokuzalwa enyameni, ekukudityaniswa koButhixo nobuntu, eyitempile yamakhulu alikhulu anamashumi amane anesine amawaka athi uPetros ayibize ngokuba “yindlu yokomoya?” Kulo mhla wokuvavanywa kwesiseko netempile, intshutshiso iya kuzalisekisa uvavanyo lokugqibela lwenyathelo lesithathu, yaye ke ngoko ixesha lovavanyo lomntu liya kuvalwa.

INgonyama yesizwe sakwaYuda ngoku izalisa imbali efihlakeleyo yendima yamashumi amane, yaye iye yazisa ukukhanya okungakumbi ngeziprofeto ezithathu zeminyaka engamakhulu amabini anamashumi amahlanu zikaKoreshi, zikaNero noTrump; yaye yenze njalo kanye ngexesha awayegxininise ngalo umsebenzi wokuvakalisa umyalezo waseNashville olungisiweyo. Umgca kaNero unika isakhelo sokumiselwa kokugqibela komfanekiselo werhamncwa eUnited States, aze ke kamva ehlabathini. Umgca kaKoreshi ka-457 BC uchaza imbali ephakathi kweRaphia nePanium, imbali ephakathi kweMfazwe yaseUkraine neMfazwe Yehlabathi Yesithathu eqala njengoko iPanium idibana neActium kumthetho weCawa osondelayo. Umgca kaTrump uphela kulo nyaka ngomhla wesi-4 kuJulayi.

UNero ngumfuziselo wentshutshiso; ibandla laseSmirna lichaza imbali eqhubekayo de intshutshiso iphele kwiminyaka engama-250 kamva kwibandla lasePergamo nasekuvumelaneni. Umgca uchaza ukumiselwa komfanekiso, yaye ngoko uhambelana nembali xa umfanekiso kaKristu umiselwa etempileni yaKhe. “Umyalelo” yindawo yokuqalisa ekhokelela kumthetho wokuqala weCawa, olandelwa ngumnyango ovaliweyo wokwahlukana phakathi kwempuma nentshona, abazizilumko nabazizidenge, ingqolowa nokhula, nabasindisiweyo okanye abalahlekileyo. “Umyalelo” oqalisa eli xesha ukwanguwo “umyalezo” oqalisa elo xesha linye lovavanyo lwehlabathi. “Umyalelo” ngoko ngowokuqala nowokugqibela. Wonke umqondiso wendlela kumgca kaNero weminyaka elishumi elinesixhenxe uchaza intshutshiso eyandayo yengxaki yomthetho weCawa eqala “ngomyalezo,” into ekumgangatho womyalelo kamongameli “wokulawula ngqo.”

Imimiselo emithathu kaKoreshi ka-457 BC ichaza ixesha leminyaka elishumi elinesixhenxe elineempawu-ndlela ezintathu ekupheleni kwalo, njengoko kusenjalo ngomgca kaNero nanjengoko kusenjalo nangomnye umgca kaKoreshi, owaphela ngokufika kweengelosi zokuqala, zesibini, nezesithathu ukusuka ku-1798 kuse ku-1844. Amanyathelo amathathu kaKoreshi yidabi laseRaphia, emva koko iminyaka elishumi ukuya kwinyathelo lesibini, aze emva koko iminyaka esixhenxe ukuya kwidabi lasePanium. Isiqalo nesiphelo zombini ziidabi, ngaloo ndlela zithwele uphawu luka-Alfa no-Omega. Ixesha lokuqala leminyaka elishumi limele ixesha lokuvavanywa elaqala ngo-2014 ngemfazwe yaseUkraine, kanti ixesha lesibini liphela kwiminyaka esixhenxe

kamva kwidabi lasePanium.

Palmoni

UPalmoni wasityhila umyalezo wexesha kumaMillerite kwimbali yesithunywa sokuqala nesibini, yaye usityhila umyalezo wamanani kwimbali yabangamawaka alikhulu anamashumi amane anesine amawaka, eyimbali yesithunywa sesithathu.

Iimbali zembali ezingumfuziselo zesiprofeto, ezinjengeminyaka engamashumi amabini anesibini ukusuka ku-1776 ukuya ku-1798 emelwe luvukelo lwamaMaccabee, zichaza unobangela wokuqalisa kobukumkani besithandathu, kwanobangela wokuphela kobukumkani besihlanu. Umongameli wamashumi amabini anesibini, uGrover Cleveland, wayeyi-alpha yabongameli emela ngomfuziselo umongameli we-omega onguDonald Trump, njengabongameli ababini kuphela abakhonze izithuba ezimbini ezingalandelananga. UTrump ungumongameli wamashumi amabini anesibini ophumelele isithuba sesibini, xa kubalwa nabanye abongameli abathabatha ulawulo ngexesha lesithuba somongameli wangaphambili, kunye nabo bongameli abaziphumelele ngokwabo isithuba sesibini. Ubukumkani besithandathu besiprofeto seBhayibhile baqala ngo-1798, emva kweminyaka engamashumi amabini anesibini ukusukela kwiSibhengezo seNkululeko. U-1798 ukuya ku-2026 umelwe ngama-22 ngomhla we-alpha nangama-22 ngomhla we-omega.

Imigca emithathu yezahluko ezilishumi elinanye eqala ngesahluko seshumi elinanye ize iphele kwesamashumi amabini anesibini. Ngamnye kule migca mithathu yezahluko ezilishumi elinanye uqulethe indawo ephakathi echanileyo emelwe ziivesi ezintathu. IGenesis ichaza ixesha “lolwaluko” olwanikwa ngalo njengomfuziselo wobudlelane bomnqophiso nabantu abanyuliweyo. Yayikokuqala ukuba abantu abanyuliweyo banikwe umqondiso omela abantu bomnqophiso, yaye kuMateyu ezi vesi zintathu ziseziko zichaza iLiwa uKristu awayeya kwakhela phezu kwalo ibandla laKhe. Ezo vesi zichaza ixesha awaguqulwa ngalo igama likaSimon Barjona laba nguPetros, nto leyo elingana nekhulu elinamashumi amane anesine amawaka. Umbindi womgca kwiSityhilelo uchaza umnqophiso wokufa njengoko uchaza ubupopu njengentloko yesibhozo ephuma kwezisixhenxe. Ucinga ukuba zithini iziphumo zokuba isahluko seshumi elinanye kwiDesire of Ages sichaza isigidimi sikaYohane uMbaptizi, nokuba isahluko samashumi amabini anesibini sichaza ukufa kukaYohane?

Umbindi waloo zahluko ukukusa kwiphepha 168, apho kuqala khona isahluko esinesihloko esithi Nicodemus. Isahluko seshumi elinanye sinesihloko esithi Ubhaptizo, yaye isahluko samashumi amabini anesibini sinesihloko esithi Ukuvalelwa Entolongweni Nokufa KukaYohane. Isahluko seshumi elinanye singumqondiso wokufa, ukungewatywa nokuvuka, kwananjengesahluko seshumi elinesixhenxe noNicodemus, kwananjengokufa kukaYohane.

Siza kuqhubekeka ezi zinto kwinqaku elilandelayo.