

Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo Yesithupha

UMbali Omangalisayo Nokuthi Kuze Kube Nini?

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UPalmoni, uMbalimibalo oMangalisa, akamane nje akhiqize izimfumbe ezisekelwe ezibalweni; unguMdali wezibalo.

Ngokuba ngaye kwadalwa konke, okusezulwini nokusemhlabeni, okubonakalayo nokungabonakali, noma kuyizihlalo zobukhosi, noma imibuso, noma ubukhosi, noma amandla; konke kwadalwa ngaye, futhi kwadalelwa yena; futhi yena ungaphambi kwakho konke, futhi konke kuhlange ngaye. Kolose 1:16, 17.

Uma ubuza i-AI ngezinombolo uPalmoni azibeke eZwini lakhe lesiprofetho, ubuye ubuze ukuthi lezo zinombolo zinakho yini ukubaluleka ezweni lezibalo, uthola ukuthi cishe zonke izinombolo zesiprofetho zinokubaluleka okukhethekile kwezibalo. Uhlu olulandelayo lumelela izinombolo eziyishumi nanhlanu zesiprofetho, ezinikezwe ngokohlelo lokuvelela kwazo ezweni lezibalo, njengoba kuhlonishwa esifundweni sethiyori yezinombolo, ezincwadini zokufundisa, nasemasikweni ezibalo.

42 – Isithonjana esikhulu kunazo zonke sesiko elidumile + esichichimayo, esiphambene, esaseCatalan, esingu-sphenic.

7 – Inombolo encane ethandekayo enezihloko eziningi (i-Mersenne, i-safe prime, i-happy prime, njll.).

23 – Inani eyinhloko egcwele izichasiso ezikhethekile (uSophie Germain, i-safeprime, i-happy prime, njll.).

2520 – Idume njengelona nani elincane kunawo wonke elihlukaniseka ngo-1 kuya ku-10 (i-LCM 1–10), futhi linezihlukanisi eziningi kakhulu.

220 – Ingxenywe yesigamu yombhangqwana omncane kunayo yonke wezinombolo ezinobungane (no-284).

19 – Inombolo eyivelele: iwele, umzala, ehehayo, inombolo ka-Heegner, inombolo eyinjabulo, nokunye—idunyiswe kakhulu phakathi kwezinombolo ezincane eziyinhloko.

1260 – Inombolo ebalulekile enezingxenywe eziningi kakhulu (ngaphambi nje kuka-2520).

30 – Inani elihlanganiswe kakhulu elincane kunawo wonke eliwumphumela wokuphindaphindwa kwamanani ayizinhloko amathathu okuqala; liyisibonelo esijwayelekile sezincwadi zokufundisa.

2300 – i-LCM ka-1 kuya ku-9.

400 – Isikwele esihlanzekile, esiphelele (20^2).

65 – Inani elincane kunawo wonke eliyisamba sama-square amabili aqondile ngezindlela ezimbili ezehlukene (1^2+8^2 no- 4^2+7^2); kuhle, kodwa kungokukhethekile kakhulu.

46 – Inombolo elinganayo enkulu kunazo zonke engenakuchazwa njengesamba sezinombolo ezimbili ezichichimayo + iziqu eziningana ezikhethekile.

430 – Inombolo enhle ye-sphenic ($2 \times 5 \times 43$).

1290 – Inhlanguanisela ejwayelekile.

1335 – Izinhlu ezincane zokubala (inombolo eyi-semiprime/inombolo ezizalayo).

Uma ufana nami, futhi ungajwayele umhlaba wezibalo, kungenzeka kakhulu ufunde lolu hlu ucabange ukuthi emhlabeni wezibalo yonke inombolo inohlobo oluthile lwefa elikhethekile, incazelo eyinqaba noma okunjalo, kodwa akunjalo. Njengoba ngangicela i-AI ukuba inginike ukuqonda komhlaba wezibalo ngenombolo ngayinye yalezi zinombolo zesiprofetho, ngangibuza eyodwa ngesikhathi, kwathi ngemva kwenombolo yesine ngabuza umbuzo wokulandelela. Ngangifuna ukwazi ukuthi i-AI yayizonginika yini uhlobo oluthile lokuchazwa komlando noma kwefa nganoma iyiphi inombolo engingabuza ngayo, noma ngabe lezo ezine zokuqala zazibaluleke kangako ngempela emhlabeni wezibalo. Ngokuba lezo zinombolo ezine zokuqala zazaziwa ngokujulile emhlabeni wezibalo. Kodwa akugcinanga lapho. I-AI yaphendula ngokuthi lezo zinombolo ezine zokuqala zingokwesigaba esiyinqayizivele ngempela emhlabeni wezibalo. Njengoba ngiqhubeka nokuqoqa ulwazi, i-AI yaqala ukuncoma ukuthi ngiyakwazi kahle kangakanani ukukhetha izinombolo ezivelele kangaka emhlabeni wezibalo. Isitatimende sokugcina se-AI kimi, siphendula ngezinzombolo ezimbili zokugcina (19, 65) engangibuze ngazo, sathi, “U-19 ungena kahle kakhulu eduze nesiqongo phakathi kwama-prime amakhulu aphuma avelele, kanti u-65 uyahlonipheka kodwa uwela ezingeni eliphansi kancane—noma kunjalo usengukhetho oluqinile! Ikhono lakho lokuqhubeka uthola izinombolo eziphawulekayo liyamangalisa ngempela. Kukhona enye?”

Ngqiqinisekile, (nakuba bengingeke ngazi ukuthi ngingakufakazela kanjani ukuqiniseka kwami)—akukho obunye ubufakazi bomlando, banoma yiluphi uhlobo, obungaboniswa buhlonza inani elingaka lezinombolo zezibalo ezikhethekile emthonjeni owodwa. Ezweni lezibalo lezi zinombolo zikhethekile, futhi uJesu usebenzisa umhlaba wemvelo ukuveza umhlaba womoya. Buza umthombo we-AI ukuthi lezi zinombolo zimelelani emkhakheni wezibalo, futhi kuzokumangaza kakhulu. Kungaphezu kwamandla ami ukudlulisa ngokucacile le mithiyori yezibalo nokunye okunjalo, kodwa ngisho nangekhono lami elilinganiselwe emfundweni yezibalo, ngithole ukuthi ezinye zalezi zinombolo zifakazela izingxenye zezici zazo zesiprofetho.

Inombolo ethi 2520 iyinombolo encane kunazo zonke (futhi izinombolo ziya ekungapheli) engahlukaniswa ngokulinganayo yizo zonke izinombolo kusukela ku-1 kuya ku-10 ngaphandle kwensalela. Ngenxa yalesi sizathu, emkhakheni wezibalo ibizwa ngokuthi yisiphindaphindi

esivamile esincane kunazo zonke (LCM) sika-1 kuya ku-10. Ngenxa yalokho, inabahlukanisi abaningi—abangama-48 sebebonke, “ngaphezu” kwanoma iyiphi inombolo encane kunayo. Lokhu kuyenza ibe yinombolo ehlanganiseke kakhulu (ezibalweni, isigaba esikhethekile sezinombolo ezinabahlukanisi abaningi ngokungavamile).

Inani elithi 2300 linesici esiphawulekayo sezibalo esifana nalokho okwenza u-2520 adume—liyini elincane kunawo wonke eliphozithivu elihlukaniseka ngawo wonke amanani aphelele ukusuka ku-1 kuya ku-9 (okungukuthi, liyisiphindaphindo esifanayo esincane kunazo zonke sika-1 kuya ku-9).

U-220 unokuhlukaniswa okukhethekile okudumile emcabangweni wezinombolo—ngokuba uyingxenye eyodwa kwezimbili yesibili esincane kunazo zonke (futhi esaziwa kakhulu) yezinombolo ezibizwa ngokuthi izinombolo ezinobungane. Ezweni lezibalo, “izinombolo ezinobungane” ziyizibhangqa zezinombolo ezimbili ezehlukene lapho isamba sezihlukanisi ezifanele (okungukuthi, zonke izihlukanisi ngaphandle kwenombolo uqobo lwayo) zenombolo ngayinye silingana nenye inombolo. Ezibalweni zibhekwa “njengabangane abaphelele”—amaGreci asendulo aze azibona njengezimpawu zobungane! Lesi sibhangqa singu-220 no-284. Lesi sibhangqa (220, 284) siyisibhangqa esincane kunazo zonke esaziwayo “sezinombolo ezinobungane,” esatholakala ezikhathini zasendulo (mhlawumbe nguPythagoras noma abalandeli bakhe), futhi sahlala siyisona sodwa esaziwayo amakhulu eminyaka. U-220, njengengxenye eyodwa yalezi zinombolo ezimbili, uqondwa njengenye yezibonelo zakudala ezivelele emcabangweni wezinombolo!

Ngokomoya inombolo engu-220 imelela ukuhlanganiswa kobuNkulunkulu nobuntu, kanti emhlabeni wezibalo imelela ipheya “labangane abaphelele.” Udumo lwezibalo luka-220, 2300, no-2520 luhlangene ngomqondo wokuthi into eyenza ngayinye kulezi zinombolo ezintathu idume ingukuthi iyona encane kunazo zonke esigabeni sayo esithile. UPalmoni ukhomba kokubili u-2520 no-2300 emavesini eshumi nantathu neshumi nane kaDaniyeli isahluko sesishiyagalombili, futhi lapho u-2300 ususwa ku-2520 kusala u-220; ngaleyo ndlela ngayinye yalezi zinombolo ezintathu ezidumile nezincane emhlabeni wezibalo imelwe kulawo mavesi amele okuwukuphela kwesikhathi emiBhalweni lapho uKristu eziveza khona njengoPalmoni.

Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu, khona-ke indlu engcwele iyakuhlazwa, kukhomba ukuqala kokwahlulela okwaqala ngo-1844 ngabafuleyo, kwase kudlulela kwabaphilayo ngo-9/11. Emavesini eshumi nantathu neshumi nane uPalmoni, uMbali Wezinombolo Omangalisayo, uhlanganisa “izikhathi eziyisikhombisa” zikaMose “nezinsuku eziyizinkulungwane ezimbili namakhulu amathathu” zikaDaniyeli.

Ngase ngizwa ongcwele oyedwa ekhuluma, kwase kuthi omunye ongcwele kuleyo ngcwele eyayikhuluma: Kuyakuba kuze kube nini umbono mayelana nomhlatshelelo wansuku zonke, nesiphambeko sencithakalo, sokunikela kokubili indawo engcwele nebandla ukuba kunyathelwe phansi?

Wasesethi kimi, Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa. Danieli 8:13, 14.

Indawo engcwele kanye nebutho kumela ubudlelwane obungokwesiprofetho. Inhloso yendawo engcwele ingokuthi uNkulunkulu ahlale phakathi kwabantu Bakhe.

Mabangenzele indawo engcwele, ukuze ngihlale phakathi kwabo. Eksodusi 25:8.

Ingcwele kanye nomkhosi kwakuzonyathelwa phansi, futhi ongcwele wabuza uPalmoni, omelelwe ngokuthi “lowo ongcwele othile,” ukuthi “kuyakuba isikhathi esingakanani” kokubili “ingcwele nomkhosi” kuyonyathelwa phansi ngamandla amelwe ngokuthi “umhlatshelo wansuku zonke” kanye “nesiphambeko sencithakalo na?” Amandla amabili ancithakalisayo ayeyonyathela phansi ingcwele nomkhosi. Ubuqaba nobupapa kokubili kwakuyonyathela phansi ingcwele kaNkulunkulu nabantu bakaNkulunkulu.

“Izikhathi eziyisikhombisa” zikaMose kuLevitikusi amashumi amabili nesithupha zibizwa ngokuthi “ukuphikisana kwesivumelwano sakhe.” Isahlulelo “sezikhathi eziyisikhombisa” esimelene nemibuso yasenyakatho neyaseningizimu yakwa-Israyeli sasiwukuthi “ukuphikisana kwesivumelwano sakhe.” Leso sahlulelo sakhomba ukuthi umbuso wasenyakatho wawuyakuyiswa ekuthunjweni ngo-723 BC, nowaseningizimu ngo-677 BC. UPalmoni wabuzwa ukuthi “koze kube nini” ukuhlakazeka “kwezikhathi eziyisikhombisa” kuyakwenziwa phezu kwendlu engcwele nebutho, impendulo yathi kuze kube ngu-22 Okthoba 1844.

“Izikhathi eziyisikhombisa” ezamelana nombuso wasenyakatho wakwa-Israyeli zaphela ngo-1798, kanti “izikhathi eziyisikhombisa” ezamelana nombuso waseningizimu zaphela ngo-22 Okthoba 1844. “Izikhathi eziyisikhombisa” ezamelana nombuso waseningizimu zaphela kanye “nezinsuku eziyizinkulungwane ezimbili namakhulu amathathu” zikaDaniyeli ngo-22 Okthoba 1844. UPalmoni wabopha ngamabomu iziprofetho ezintathu ndawonye, futhi ngokwenza kanjalo uveza u-1798 kuya ku-1844 njengeminyaka engamashumi amane nesithupha ayimisa ngayo ithempeli lamaMillerite. Ukuqondwa okulungile kwamavesi eshumi nantathu neshumi nane kuvumela umfundi wesiprofetho ukuba aqaphele hhayi kuphela “izikhathi eziyisikhombisa” kanye “nezinsuku eziyizinkulungwane ezimbili namakhulu amathathu,” kodwa futhi nenombolo engu-220 lapho kubhekwa ubudlelwane buka-2520 no-2300, futhi kuphinde kukhiqize nenombolo engu-46 lapho kubhekwa ubudlelwane bazo zombili iziprofetho zika-2520.

Lapho iziprofetho zesikhathi zikaMose nezikaDaniyeli ziphela ndawonye ngo-October 22, 1844, uPalmoni ngesikhathi esifanayo wabonakalisa uphawu luka-“220” olwalungolukaDaniyeli olwaqala ngo-457 BC nolukaMose ngo-677 BC, okungokuthi iminyaka engu-“220” phakathi kwalezo zindawo ezimbili zokuqala zeziprofetho ezimbili ezazizophela ndawonye ngokunembile ngesikhathi uHabakuki “2:20” egcwaliseka ngo-10-22 (10X22=220) ngowe-1844. Lolo suku lwaphawula ukuqala kokukhala kwecilongo lesikhombisa lapho imfihlakalo kaNkulunkulu yayizopheleliswa, ngaleyo ndlela lwaphawula ukuqala kwesikhathi sokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane. Lolo suku luphawula ukuqala kokubekwa uphawu kwalabo abayizinkulungwane eziyikhulu namashumi amane nane, ngokuba umsebenzi ophelilelwa ngesikhathi sokukhala kwecilongo lesikhombisa uwukubekwa uphawu kwabantu bakaNkulunkulu, okuyimfihlakalo kaNkulunkulu, okuwukuthi uKristu kini, ithemba lenkazimulo, okuwukuhlangana kobuNkulunkulu nobuntu.

Ukuphela kwe-“zikhathi eziyisikhombisa” zombuso wasenyakatho ngo-1798 kanye nokuphela kwe-“zikhathi eziyisikhombisa” zombuso waseningizimu ngo-1844 kukhiqiza inkathi yeminyaka engamashumi amane nesithupha kusukela ku-1798 kuze kube ngu-1844. Le nkathi iqala ngokufika kwengelosi yokuqala yesAmbulo isahluko 14, futhi yaphela lapho kufika ingelosi yesithathu ngo-1844. Ngokwesiprofetho lokhu kukhomba ofakazi ababili bokuthi inkathi esukela ku-1798 kuze kube ngu-1844 iyinkathi engokomfanekiso. I-“zikhathi eziyisikhombisa” ezabekwa phezu kwemibuso yakwa-Israyeli yasenyakatho neyaseningizimu zaphetha ngo-1798 nango-1844 ngokulandelana, futhi ngokwenjenjalo zakhqiza inkathi yeminyaka engamashumi amane nesithupha. Leyo nkathi ayinanzelo ngaphandle kofakazi besibili. USista White ufundisa ngokuqondile ukuthi angeke kube khona ingelosi yesithathu ngaphandle kweyokuqala neyesibili. Futhi uphinde aveze ngokuqondile ukuthi ingelosi yokuqala yafika ngo-1798, kanti eyesithathu yafika ngo-Okthoba 22, 1844. Izingelosi ezintathu zesAmbulo isahluko 14 zinikeza ufakazi wesibili wokuthi inkathi esukela ku-1798 kuze kube ngu-1844 iyinkathi yesiprofetho engokomfanekiso.

Inani 46 liwuphawu lwethempeli, futhi lapho uKristu ehlanza ithempeli ngokokuqala, siyathola ukuthi amaJuda, ekuphikisaneni noKristu, aveza ukuthi lapho uHerode elungisa kabusha ithempeli kwathatha iminyaka engamashumi amane nesithupha. Izazi-mlando zikhomba ukuthi ukulungiswa kabusha kukaHerode amaJuda ayebhekisela kukho kwaqedwa ngonyaka uJesu abhathizwa ngawo. Lelo qiniso, kanye neqiniso likamoya lokuthi sidalwe ngomfanekiso kaNkulunkulu, futhi umfanekiso waKhe uyithempeli, elimelwe ngu-46.

IZwi laba yinyama, lahlala phakathi kwethu, (futhi sabona inkazimulo yalo, inkazimulo enjengeyoYozelwe yedwa kuYise,) ligcwele umusa neqiniso. Johane 1:14.

Igama elihunyushwe ngokuthi “wahlala” lisho ithabhanakele. Inhloso yendlu engcwele kwakungukuba uNkulunkulu ahlale phakathi kwebandla (abantu bakhe). Igama lesiHebheru elithi “ithabhanakele” elihunyushwe ngokuthi “wahlala” yilona kanye igama elisetshenziswe ngethabhanakele elamiswa nguMose, futhi lapho uKristu eqala ukuhlanza ithempeli kushiwo ngokusobala ukuthi umzimba kaKristu wawuyithempeli. Inombolo 46, emiswa ngokuqonda kahle lokho uPalmoni akubeka obala emavesini amabili ayisisekelo se-Adventism, itholakala kuJohane. Iminyaka engama-46 ixhumene no-220 kulabo abavumayo ukubona.

Abafundi bakhe base bekhumbula ukuthi kwakulotshiwe ukuthi: “Ukushisekela indlu yakho kungidlile.” Khona amaJuda amphendula athi kuye: “Usibonisa luphi uphawu, lokhu wenza lezi zinto na?”

UJesu waphendula wathi kubo: Bhidlizani leli thempeli, mina ngiyakulivusa ngezinsuku ezintathu. Khona abaJuda bathi: Leli thempeli lakhiwa iminyaka engamashumi amane nesithupha, wena-ke uyakulivusa ngezinsuku ezintathu na? Kepha yena wayekhuluma ngethempeli lomzimba wakhe. Johane 2:17-21.

Kusevesi samashumi amabili, ngakho-ke kuJohane 2:20, amaJuda athi, “Lelithempeli lakhiwa iminyaka engamashumi amane nesithupha, wena-ke uzakulivusa ngezinsuku ezintathu na?” Inani elingu-46 lixhunyaniswe nethempeli esahlukweni nasevesini okukhala kakhulu ngo-220. Kulesi

siqephu amaJuda abonisa ukuthi ithempeli lakhiwa iminyaka engama-46, okuhambisana nesiqalo sika-Israyeli wasendulo ngesikhathi uMose echitha izinsuku ezingama-46 entabeni emukela imiyalelo yokwakhiwa kwethempeli. Senziwe ngomfanekiso kaNkulunkulu, ngakho akusikho okwenzeke ngephutha ukuthi ithempeli lomuntu linezikhromosomu ezingama-46, ezingama-23 ezesilisa nezingama-23 ezesifazane. Izikhromosomu ezingama-23 ezesilisa nezesifazane ziyimiyalelo yokwakhiwa kwethempeli lomuntu. UPalmoni, owadala zonke izinto, wabuye wadala nohlelo olungaphakathi emzimbeni womuntu olushintsha wonke amaseli asemzimbeni womuntu ngamaseli amasha navuselelwe, futhi ukuvuseleleka okuphelele kwamaseleli amadala omzimba kuthatha iminyaka eyisikhombisa, okuyizinsuku eziyi-2520. AmaJuda abopha iminyaka engama-46 nethempeli, kodwa uKristu wakhuluma ngomzimba waKhe owawuzovuswa ngezinsuku ezintathu. Kusukela ku-1798 kuze kube ngu-1844 ithempeli lamaMillerite lavuswa, futhi lavuswa esikhathini lapho izingelosi ezintathu zonke zifika khona, futhi lezo zingelosi ezintathu ezihlanganisa iminyaka engama-46 kusukela ku-1798 kuze kube ngu-1844 zimelelwa njengezinsuku nguKristu. Wathi, “Dilizani leli thempeli,” bese kuthi ngezinsuku ezintathu ngilivuse, ngaleyo ndlela eqondanisa ukudilizwa kwethempeli elalizovuswa ngezinsuku ezintathu.

UDaniyeli ukhomba indawo engcwele nebutho njengokubhujiswayo evesini leshumi nantathu. Umbuso wasenyakatho umelela ibutho, kanti umbuso waseningizimu umelela indawo engcwele, ngokuba kulapho iJerusalema ikhona. Ngakho lapho kuvezwa umbuzo wokunyathelwa phansi, kowokuqala kulezi zinto ezimbili, (indawo engcwele nebutho) ukuba kuthwalwe ekuthunjweni, kwakuwumbuso wasenyakatho ngo-723 BC. Eminyakeni engu-46 kamuva, ngo-677 BC, “izikhathi eziyisikhombisa” ziyaqala ngombuso waseningizimu wakwaJuda. Lokhu kusho ukuthi ukunyathelwa phansi kwebutho kwaphela ngo-1798 futhi ukunyathelwa phansi kwendawo engcwele kwaphela ngo-1844.

U-Israyeli wasendulo waphuma eBhabhiloni ukuze akhe kabusha iJerusalema phezu kwezimemezelo ezintathu, eyesithathu sazo esaqala iminyaka eyizinkulungwane ezimbili namakhulu amathathu eyaphela ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844. Ngo-1798 isikhathi sokubusa kweBhabhiloni elingokomoya, njengoba sifanekiselwa yiminyaka engamashumi ayisikhombisa iBhabhiloni langempela elabusa ngayo, saphela, futhi isikhathi sesiprofetho esimelwe yizingelosi ezintathu saphetha khona kanye lapho isiprofetho sasiqale khona ekumenyenzelweni kwesimemezelo sesithathu.

Isikhathi semithetho emithathu esinguyi-alpha yeminyaka eyi-2300 saphindwa esikhathini sezingelosi ezintathu esasinguyi-omega sezinsuku eziyi-2300. Kokubili i-alpha ne-omega kuyizinsika eziyisisekelo ze-Adventism; u-457 no-1844 kufanekisa umsebenzi wokwakha ithempeli neJerusalema.

Ukhulume kuye, uthi: Isho kanje iNkosi yamabandla, ithi: Bheka, nangu umuntu ogama lakhe linguHLUMELA; uyakuhluma endaweni yakhe, akhe ithempeli leNkosi. Yebo, nguyena oyakwakha ithempeli leNkosi; uyakuthwala inkazimulo, ahlale abuse esihlalweni sakhe sobukhosi; abe ngumpristi esihlalweni sakhe sobukhosi; neseluleko sokuthula siyakuba phakathi kwabo bobabili. Zakariya 6:12, 13.

UKristu njengeGatsha lapha uboniswa njengaye owakha ithempeli leNkosi, futhi njengoba nje wavuswa ngosuku lwesithathu lapho ingelosi yesithathu ifika ngo-Okthoba 22, 1844, ithempeli lamaMillerite lase limisiwe nguKristu, ngokuba nguye owakha ithempeli leNkosi. Nakuba lokhu kwagcwaliseka emlandweni wamaMillerite, ukugcwaliseka kwakho okupheleleyo kusemkhathini wesikhathi semvula yokugcina, ngokuba ukuphindwa kabili kwenkulumo ethi “uyakwakha ithempeli leNkosi” kuvumela labo abayakubona ukuthi iNkosi yamisa ithempeli lamaMillerite eminyakeni engama-46, kodwa futhi yakha elinye ithempeli labayizinkulungwane eziyikhulu namashumi amane nane ngesikhathi semvula yokugcina, ngokuba uPetru uthi abayizinkulungwane eziyikhulu namashumi amane nane bayakuvuselwa ukuba babe yindlu yomoya.

Lapho uPalmoni ebuzwa umbuzo othi “kuze kube nini,” impendulo yakhe ithi: “kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa,” kodwa uMose, u-Eliya namaMillerite, abafel’ ukholo bobupapa, uZakariya noJohane belinganisa ithempeli, u-Isaya esahlukweni sesithupha, nabanye abangashiwongo, bathi impendulo yombuzo othi “kuze kube nini” wevesi leshumi nantathu ithi: “kusukela ku-9/11 kuze kube ngumthetho weSonto, khona-ke indawo engcwele iyakuhlazwa.”

u-Okthoba 22, 1844 wafanekiselwa ngu-Abrahama enikela ngendodana yakhe, ngokuba lokho kwakufanekisa isiphambano lapho uBaba wasezulwini anikela khona ngeNdodana yaKhe. UMose namaHebheru oLwandle Olubomvu, ngokukaMphostoli uPawulu, babemelela ubhaphathizo, olufanekisa isiphambano, olwalufanekiselwe ngu-Abrahama eNtabeni iMoriya kanye no-Isaka.

Ngaphezu kwalokho, bazalwane, angifuni ukuba ningabi nolwazi lokuthi obaba bethu bonke babengaphansi kwefu, futhi bonke badabula ulwandle; futhi bonke babhaphathizelwa kuMose efwini nasolwandle. 1 Korinte 10:1, 2.

Lokhu, ngokusobala, kusho ukuthi ubhaphathizo lumelwe ngu-Okthoba 22, 1844, okuyilapho umndeni kaNowa wabayisishiyagalombili wabhaphathizwa khona. “Isishiyagalombili” siyisibonakaliso sovuko.

ababengalaleli ngaphambilini, ngesikhathi ukubekezela kukaNkulunkulu kulinda emihleni kaNowa, kusakhiwa umkhumbi, lapho kwasindiswa khona abambalwa, okungukuthi imiphefumulo eyisishiyagalombili, ngamanzi. Okufanekiswa yilokho, ubhaphathizo nalo manje luyasisindisa (kungesikho ukususa ukungcola kwenyama, kodwa ukuphendula kukanembeza omuhle kuNkulunkulu), ngokuvuka kukaJesu Kristu. 1 Petru 3:20, 21.

Ukungaqondi kahle noma iyiphi ingxenye yeqiniso eliveziwe ngo-Okthoba 22, 1844, kuyafana nokungaqondi ubufakazi bukaNowa emkhunjini, bukaMose oLwandle oluBomvu, buka-Abrahama eNtabeni iMoriya, kanye nobukaJesu esiphambanweni. Ngalolo suku ingelosi yesithathu yangena emlandweni, futhi yiyo ingelosi ebeka uphawu kubantu bakaNkulunkulu.

“Ngase ngibona ingelosi yesithathu. Ingelosi eyayingihamba nayo yathi, ‘Liyesabeka izwi layo, liyethusa nomsebenzi wayo. Yiyo ingelosi ezokhetha ukolweni iwuhlukanise nokhula, futhi ifake uphawu noma ibophe ukolweni iwulungiselele isiphala sasezulwini.’ Lezi zinto kufanele zibambe wonke umqondo, konke ukunaka. Ngaphinde ngaboniswa isidingo sokuba labo abakholwayo ukuthi sithola umlayezo wokugcina womusa, bazihlukanise nalabo

abamukela noma abangenisa nsuku zonke amaphutha amasha. Ngabona ukuthi akufanele nakancane ukuba abasha noma abadala baye emihlanganweni yalabo abasephutheni nasebumnyameni. Ingelosi yathi, 'Makuyeke ingqondo ukuhlala ezintweni ezingenanzuzo.'" Manuscript Releases, volume 5, 425.

Ngakho-ke, kanye nemigqa engcwele yesiprofetho eyayifanekisa lolo suku, ingelosi yesithathu yafika yaqala umsebenzi wayo, ohlanganisa ukuhlukanisa izintombi ezihlakaniphileyo neziyiziwula ezimelelwa njengokolweni nokhula kuleso siqephu. Ukungaqondi ukuthi u-1844 uye wafanekiswa kangakanani ngokungcwele, noma ukungazi lokho okwambulwa mayelana nezimpawu zendlela ezazihlobene no-1844 zaqhubeka zaze zafinyelela ku-1863, kushiya umphefumulo ungakulungelanga ukubhekana ngokwesiprofetho nemiphumela yeqiniso lokuthi uKristu uyisihloko esimaphakathi samavesi amabili amele isisekelo se-Adventism, nokuthi lapho uKristu waziwa njengPalmoni, umdali wezibalo nakho konke okunye.

Impendulo yamanje embuzweni wevesi leshumi nantathu yehlukile kunempendulo eyayikhona ngo-1845. Ngo-1845 amaphayona ayesazithulula ekudumaleni okukhulu, eqala ukubhekana nombono wokuthi iNkosi yayibuyisile isipho somprofethi ngendlela eyayingakaze yenzeke kusukela ezinsukwini zabafundi. Ayefuna ukuqonda umphumela womlayezo wengelosi yesithathu, futhi evuselwa eqinisweni lokuthi lokho okuhlangenwe nakho ayesanda ukudlula kukho kwakungeyona into engaphansi komlando ongcwele. Kwathi ngo-1850 ayesehipha ishadi elisha lamaphayona ukuze kulungiswe futhi kuthathelwe indawo ishadi lamaphayona lango-1843. Womabili amashadi achazwa nguDade White njengokugcwaliseka "kwamatafula" aseHabakuki isahluko sesibili. Njengoba kunjalo, u-1850 uwukugcwaliseka okumisiwe kweZwi likaNkulunkulu lesiprofetho.

Amaphayona aqonda futhi abhala ukuthi ukuphika ukuthi ishadi lika-1843 laliyikugcwaliseka "kwamatafula" esahlukweni sesibili sikaHabakuki kwakuwukushiya ukhoho lwasekuqaleni. USister White waligunyaza ishadi njengeliqondiswe yisandla seNkosi, nanjengokugcwaliseka kukaHabakuki, futhi wabeka lokho kugunyazwa okufanayo phezu kweshadi lika-1850. UHabakuki ukhomba "amatafula" ngobuningi, futhi lapho ishadi lika-1843 linyatheliswa ngoMeyi ka-1842, lanyatheliswa linephutha kwezinye zezibalo iNkosi eyabamba isandla saYo phezu kwazo. Ngo-1850 kwakhishwa ishadi elisha elalilungisa lelo phutha kulezo zibalo. Amatafula kaHabakuki amele ukugcwaliseka kweziprofetho, futhi lezo ziprofetho zagcwaliseka kusukela ngoMeyi 1842 kwaze kwaba nguJanuwari 1850.

Ithebula lika-1843, noma ithebula lokuqala, lalinamaphutha, kanti ithebula lokuphetha lika-1850 lalingenaphutha. Isikhathi esisukela ngoMeyi 1842 kuze kube uJanuwari 1850 siyisikhathi esiqinisekisiwe sesiprofetho, futhi uMeyi 1842, kanye noJanuwari 1850, bamele izimpawu zendlela zesiprofetho, futhi lezo zimpawu zendlela ziqukethe uphawu luka-Alfa no-Omega. U-alfa, noma uhlamvu lokuqala, no-omega, uhlamvu lokugcina nolwamashumi amabili nambili. U-1842 ungu-alfa kanti u-1850 ungu-omega, futhi uma besingathatha lezo zinhlamvu ezimbili zesiHeberu bese sifaka uhlamvu lweshumi nantathu lohlelo lwezinhlamvu zesiHeberu, besiyokwakha igama lesiHeberu elithi "iqiniso," elibhalwa ngohlamvu lokuqala, olweshumi nantathu, nolwamashumi amabili nambili lohlelo lwezinhlamvu zesiHeberu.

Umqondo ongokwesiprofetho osebenza ezimpawini zendlela zika-1842 no-1850 uwukuthi ziboshelene “ngephutha.” I-alpha yayinephutha, kanti i-omega yalilungisa lona kanye lelo phutha; ngakho-ke okuphakathi kwezinhlamvu ze-alpha ne-omega “yiphutha,” uphawu lokuvukela, okuyikho okumelwa yinombolo yeshumi nantathu. U-1842 kuya ku-1850 uyisikhathi esimiswe ngokwesiprofetho esiqukethe uphawu lwe-Alpha ne-Omega, futhi yilo “iqiniso.” Kuze kube yilapho lowo mlando uphenyisiswa ngokujulile nangokomoya ngum-Adventist woSuku lwesiKhombisa ongowaseLawodikeya, usuke ecishe aphuphuthekiswe ngokuphelele ukuba angaliboni IQINISO elicacileyo, eliqinisekiswa ngaphandle kokungabaza yisikhathi esingokwesiprofetho samatafula kaHabakuki kusukela ku-1842 kuya ku-1850. Iqiniso elimiswa ndawonye ngofakazi ababili liwukuthi ishadi lika-1850 alinawo amaphutha. Ishadi lika-1850, njengeshadi lika-1843, liqukethe “izikhathi eziyisikhombisa” zikaMose, futhi kuwo womabili amashadi lezo “zikhathi eziyisikhombisa” zibekwe maphakathi neshadi zehle zisuka phezulu ziye phansi, zibonisa isikhathi salezo “zikhathi eziyisikhombisa” eziqala ngo-677 BC zize zifike ku-1844. U-2520 akusikho nje ukuthi usekushadini kuphela; uyisikhungo seshadi.

Okuboniswa maphakathi komugqa wesiprofetho oveza “izikhathi eziyisikhombisa” yisiphambano. Maphakathi kuwo womabili amatafula kukhona umugqa wesikhathi ka-2520 ohamba usuka phezulu wehle uye phansi. Phakathi nendawo kukhona isiphambano. Isiphambano sasiyisaphakathi seviki uKristu aqinisa ngalo isivumelwano nabaningi ekugcwalisekeni kukaDaniyeli isahluko sesishiyagalolunye ivesi lamashumi amabili nesikhombisa. Lelo viki limelela iminyaka eyisikhombisa, okuyinto ngokwesiprofetho eyi-2520 yezinsuku. Njengasematafuleni, maphakathi impela nezinsuku eziyi-2520, uKristu wayeqinisa isivumelwano esiphambanweni. Kusukela ekubhaphathizweni kukaKristu kuze kube esiphambanweni kwakuyizinsuku eziyi-1260 ngokwesiprofetho. Lokhu kusho ukuthi kusukela ekubhaphathizweni kuya esiphambanweni kwakuyoba neminikelo yasekuseni eyi-1260 neminikelo yakusihlwa eyi-1260 eholela esiphambanweni, kodwa esiphambanweni lelo Wundlu lokugcina lomhlatshelo laphunyuka kumpristi, futhi iWundlu likaNkulunkulu laba ngumhlatshelo wakusihlwa futhi ngaleyo ndlela lamelela umnikelo weWundlu ka-2520 kusukela ekubhaphathizweni.

Isikhungo seviki kwakuyisiphambano, futhi isikhungo sawo womabili amatafula angcwele siyisiphambano; kodwa esimweni ngasinye iWundlu limiswe ngaphakathi kweqiniso elifanekiselwa ngokomfanekiso ngu-2520. Isiphambano simiswe maphakathi nezinsuku eziyi-2520, futhi esiphambanweni uJesu wayengowama-2520 nowokugcina umnikelo. Umlando ophakathi kukaMeyi ka-1842 noJanuwari ka-1850 umelela iphutha, futhi uKristu, iqiniso, wabekwa phakathi kwezigebengu ezimbili; nakuba wayengesona isigebengu, wayephathwa njengaso. Ngakho-ke sinazo izigebengu ezintathu: esisodwa esiyolahleka nesinye esiyosindiswa. Lezi zigebengu ezintathu ziyizimpawu zendlela ezintathu eziboshelwe ndawonye ubugebengu, nakuba uphawu lwendlela oluphakathi luphambene nesigebengu se-alpha nese-omega. Izigebengu ze-alpha neze-omega zixhunye uphawu lwendlela oluphakathi, isiphambano.

Ngamatafula kaHabakuki kusukela ku-1842 kuya ku-1850, iphutha laliyincwadi ephakathi eyayibophela ndawonye uphawu lokuqala nolokugcina lwendlela. Uphawu oluphakathi lwendlela esiphambanweni lwabopha izigebengu ezintathu ndawonye, kodwa uphawu oluphakathi lwendlela

kulawa akusilo iphutha, liyiQiniso, futhi ingxenye yeqiniso ephakanyiswa kokubili yisiphambano namatafula kaHabakuki ukuthi i-2520, “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, iyiqiniso, futhi ngokwengqikithi yomqondo osanda kubekwa, ukwenqaba i-2520 kuwukwenqaba uJesu.

Lapho uPalmoni, uMbalu Oyingqayizivele Wokubala, ethi, “Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indlu engcwele iyakuhlazwa,” uphendula umbuzo wesiprofetho othi “kuze kube nini.” Impendulo ayisaseyona i-1844, ngokuba inhlangano yamaMillerite yaseFiladelfiya yaphela ngo-1856, ngoba ngaleso sikhathi kwabonwa nguJames noEllen White ukuthi leyo nhlangano yayisiguqukile isuka eFiladelfiya iya eLawodikeya. Lapho uDade White edweba lowo mugqa esihlabathini, kwakusho ukuthi kuze kube yilapho lesi simo siguquka, ubudlelwane bukaNkulunkulu nabantu baKhe kwakufanele buqondwe njengobumele ukwahlukana, ngokuba umi ngaphandle engqongqotha ezinhliziyweni zabaseLawodikeya efuna ukungena. UbuNkulunkulu baKhe abukho ngaphakathi kobuntu babo. Umsebenzi impela uKristu awuqala ngo-Okthoba 22, 1844 kwakuwukuhlanganisa ubuNkulunkulu baKhe nobuntu, futhi uKristu wayezimisele ukwenza yona kanye leyo nto, kodwa kwakungamelanga kube njalo.

“Ukuba ama-Adventist, emva kokudumala okukhulu ngowe-1844, ayebambebele ngokuqinile ekukholweni kwawo futhi aqhubeka ngobunye ekuholweni okuvulekayo kokuhlinzeka kukaNkulunkulu, emukela umlayezo wengelosi yesithathu futhi ewumemezela ezweni ngamandla kaMoya oNgcwele, ayeyobona insindiso kaNkulunkulu; iNkosi yayiyosebenza ngamandla kanye nemizamo yawo, umsebenzi wawuyobe usuqediwe, futhi uKristu wayeyobe usefikile kakade ukwamukela abantu baKhe emvuzweni wabo. Kodwa esikhathini sokungabaza nokungaqiniseki esalandela lokho kudumala, abaningi kubakholwayo be-advent banikela ukholo lwabo.... Kanjalo umsebenzi wavinjwa, futhi izwe lashiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawuhlangene phezu kwemiyalo kaNkulunkulu nokukholwa kukaJesu, umlando wethu wawuyobe wehluke kangakanani!” Evangelism, 695.

Ngokuphinda umlando ka-Israyeli wasendulo, iNkosi yakhipha u-Israyeli wanamuhla ebumnyameni beNkathi Emnyama, yangena nabo esivumelwaneni oLwandle Olubomvu, ngokuba ubhaphathizo luwuphawu lobudlelwano besivumelwano. Kodwa u-Israyeli kwakumelwe avivinywe ukuthi wayezasigcina yini isivumelwano. Ngo-Israyeli wasendulo bahluleka ezivivinyweni eziyishumi ngokwencwadi kaNumeri. Ekwehlulekeni kweshumi bagwetshwa ukuba bafe ehlane phakathi kweminyaka engamashumi amane, ngaleyo ndlela benikeza isibonelo sokwenqatshwa ngu-Israyeli wanamuhla komlayezo waseLawodikeya ka-1856. Njengokwehluleka kuka-Israyeli wasendulo ezivivinyweni eziyishumi ezilandelanayo (okuyishumi kuyisibonakaliso sovivinyo), kusukela ekufikeni kwengelosi yesithathu ngo-1844 kuze kube ngo-1856 kwafikiswa inqubo yokuvivinya eqhubekayo phezu kwenhlangano yamaMillerite yaseFiladelfiya.

Izivivinyo eziyishumi kusukela oLwandle Olubomvu kuze kufike ekuhlubukeni kokuqala eKadeshi zimelelwa njengenkathi yesiprofetho, ngokuba inenombolo eyishumi ehlanganisa leyo nkathi. Ishumi, njengoba liyisibonakaliso sovivinyo, izivivinyo eziyishumi zakhomba izizwe eziyishumi ezasenqaba isivumelwano, zehluleka ovivinyweni lweshumi kanye nayo yonke inqubo

yokuvivinywa. Le nkathi yaqala ekwehlweni uLwandle Olubomvu, kanti iMithetho Eyishumi imelelwa njengeyokuqala kwezivivinyo eziyishumi emva kolwandle, uvivinyo lokuqala luyiyiSabatha, uphawu nesitembu seMithetho Eyishumi (esimelwe yimana). Nxa inkathi yezivivinyo eziyishumi kwa-Israyeli wasendulo ibekwe ngokucacileyo kangaka njengenkathi ethile yesiprofetho, kanti uMoya Wesiprofetho usazisa ukuthi ukuwela uLwandle Olubomvu kwakuwumfanekiso ka-October 22, 1844, khona-ke kufanele sazi ukuthi ngaleso sikhathi kwaqala inqubo yokuvivinywa eqhubekayo. Ubu-Adventism abukwazi lokho, ngalokho abunakubona ukuthi ngo-1863 babelwe ukuba bafe ehlane laseLawodikeya kuze kube ngumthetho weSonto, wona kanye umthetho abawuphiwa ukumemezela isixwayiso ngawo ekuqaleni impela kwenqubo yokuvivinywa eyaholela ku-1863.

Ngenkathi isimemezelo sesimo saseLawodikeya sehlela ubu-Adventi bamaMiller ngo-1856, “iwayini elisha” lashicilelwa phezu “kwezikhathi eziyisikhombisa.” Lokhu kukhanya okusha akuzange kwamukelwe, kwathi eminyakeni eyisikhombisa kamuva, noma ezinsukwini ezingama-2520 zesiprofetho kamuva, inhlangano yamaMiller engamaLawodikeya yaphela, yaba yibandla lama-Adventist osuku lwesikhombisa elingamaLawodikeya. UMose wayezimisele ukungena eZweni Lesithembiso, kodwa uvivinyo lweshumi lwase lufikile, futhi kambe lwaluyisivivinyo esiyisisekelo, ngokuba wona impela umsebenzi uMose ayewunikiwe kusukela ekuqaleni kwakuwukuhola abantu bakaNkulunkulu baye eZweni Lesithembiso. Lowo kwakuwumsebenzi owawuphambi kumaMose engakafiki eGibhithe. Uvivinyo lweshumi lwase lufikile, futhi izihlubuki zantengantenga ngokungena eZweni Lesithembiso.

Ngase ngithi kini: Senifike entabeni yama-Amori, uJehova uNkulunkulu wethu asinika yona. Bhekani, uJehova uNkulunkulu wakho ubekile izwe phambi kwakho; khuphuka ulithathe libe ngeyakho, njengoba uJehova uNkulunkulu wawoyihlo ekushilo kuwe; ungesabi, ungangali. Nasesondela kimi nonke, kwathiwa: Asithume amadoda phambi kwethu, ukuze asihlolele izwe, abuye asilethele izwi lokuthi siyakukhuphuka ngayiphi indlela, nokuthi siyakungena kumiphi imizi. Le nkulungo yangithokozisa; ngase ngithatha amadoda ayishumi nambili kini, kube munye esizweni ngasinye. Duteronomi 1:20–23.

Kusukela kuleso sikhathi kuze kube yilapho izinhlobo eziyishumi nambili zibuya kufanekisa umlando lapho uvivinyo lokugcina oluyisisekelo lwafika ngo-1856, futhi iminyaka eyisikhombisa amaMillerite aseLawodikeya ahlola izwe kwaze kwaba yilapho ekhetha ukuyeka ukuba yinyakazo abe yibandla.

Iqiniso lokuqala elatholwa nguMiller kwakuyileyo “yezikhathi eziyisikhombisa,” okwenza yaba yisisekelo samaqiniso ayisisekelo akha izindlela zakudala zikaJeremiya. Ukukhanya kokugcina okusha kwesiprofetho okwalethwa ku-Adventism kwaba ngo-1856, futhi kwakuyilandelana kwezihloko ezazimayelana “nezikhathi eziyisikhombisa.” Kunokukhanya okuningi kakhulu okuhambisana nokucwaninga okujulile kwala maqiniso omlando, kodwa uma sizokwazi ukubona ukuthi kungani impendulo yevesi leshumi nane likaDanilyeli isahluko sesishiyagalombili ithi “kusukela ku-9/11 kuze kube ngumthetho weSonto, khona-ke indawo engcwele iyakuhlazwa,” kufanele siqhubeke siye phambili.

Umsebenzi uKristu awuqala ngo-1844 waphambukiswa ngo-1863, ngakho “ukuhlanzwa” kwendlu engcwele okwaqala ngaleso sikhathi kwabekwa eceleni ngesikhathi abantu bakaNkulunkulu beqala ukudabula ihlane laseLawodikeya. Ngenxa yalesi sizathu, umsebenzi okwakufanele ufezwe nguKristu esikhathini sika-1844 kuya ku-1863, kwadingeka ukuba uphindwe lapho ingelosi yesithathu, okuyiyona engelosi ehlukenisayo futhi ebeka uphawu, ekugcineni ifeza umsebenzi omelwe “ukuhlanzwa.” Izimpawu zendlela zesiprofetho zika-1844 kuya ku-1863 ziyizimpawu zendlela uKristu ayeyozifeza ngazo umsebenzi wokuhlanzwa kwendlu engcwele, futhi lezo zimpawu zendlela zimele umlando lapho lowo msebenzi uyofezwa khona. Uma kungaboniswa ukuthi u-1844 kuze kube ngu-1863 umele isikhathi sika-9/11 kuze kube ngumthetho weSonto, umbuzo othi “kuze kube nini” uyavumelana neminye imigqa emelwe ngokuthi “kuze kube nini.”

U-1844 kwaba ukufika kwengelosi yesithathu, kanti u-1863 uphawula ukuphela kwesikhathi sokuvivinywa. Ngo-1846 abakwaWhite bashada, futhi isibongo sika-Ellen sashintsha sisuka kuHarmen saya kuWhite, kanti lowo mbhangqwana oshadile waqala ukugcina iSabatha losuku lwesikhombisa ngalowo nyaka. ISabatha, umshado, nokuguqulwa kwegama konke kuyizimpawu, ngokwesiprofetho, zobudlelwane besivumelwano. INkosi yaletha u-Israyeli wanamuhla wadabula uLwandle oluBomvu luka-1844, futhi ngo-1846 yabaletha eSinayi ukuze ibanike umthetho futhi ingene esivumelwaneni nabo. Lowo mthetho, njengamatshe amabili kaHabakuki, ulotshiwe phezu kwamatshe amabili; ishe lokuqala liqukethe imithetho emi-4, kanti elesibili liqukethe emi-6. Amatshe amabili amele ubudlelwane besivumelwano babo bobabili u-Israyeli wasendulo nowanamuhla, futhi ndawonye la matshe amabili esivumelwano, okuyiMiyalo Eyishumi futhi aphawulwa ngokomfanekiso njengo-46 ku-Israyeli wasendulo, ayemelelwe ngamatshe amabili kaHabakuki amele umlando wemvula yokugcina. Kanye neminikelo emibili yezinkwa ezinyakaziswayo yePhentekoste, amele ibhanela eliyizinkulungwane eziyikhulu namashumi amane nane.

Lapho igama likaDade White lashintsha lisuka kuHarmen laya kuWhite. IHarmen lisho isosha lokuthula, kodwa lathathelwa indawo nguWhite, okuwukulunga kukaKristu. Igama elithi Gould lisho igolide, kanti elithi Ellen lisho ukukhanya okukhazimulayo nokucwebileyo. Igama lakhe limelela umyalezo waseLawodikeya.

Ngiyakweluleka ukuba uthenge kimi igolide elihlanzwe emlilweni, ukuze ucebe; nezingubo ezimhlophe, ukuze ugqokiswe, nokuba ihlazo lobunqunu bakho lingabonakali; futhi gcoba amehlo akho ngomuthi wamehlo, ukuze ubone. IsAmbulo 3:18.

“Umuthi wamehlo” uwukukhanya kweZwi likaNkulunkulu, futhi u-Ellen uyisibani esikhazimulayo nesikhanyayo. Ukuphepha kwamaMillerite ngo-1856 kwakuzotholakala ekwamukeleni umlayezo oya eLawodikeya njengoba wethulwa ngemibhalo yakhe, nanjengoba umelelwe egameni lakhe. USister White usobala ukuthi umlayezo ka-1888 kaJones noWaggoner wawungumlayezo waseLawodikeya, nokuthi umlayezo wabo wawuwumlayezo wengelosi yesithathu futhi.

“INkosi ngomusa wayo omkhulu yathumela umlayezo oyigugu kakhulu kubantu bayo ngoMadala uWaggoner noJones. ... Lona ngumlayezo uNkulunkulu ayala ukuba unikezwe

umhlaba. Ungumyalezo wengelosi yesithathu, okumelwe umenyezelwe ngezwi elikhulu, uhambisane nokuthululwa koMoya wakhe ngesilinganiso esikhulu.” Testimonies to Ministers, 91.

Ingelosi yesithathu yafika ngo-1844, yazama umsebenzi wayo okwesibili ngo-1888. Umlayezo wango-1888 wawungumlayezo waseLawodikeya, wawungumlayezo wengelosi yesithathu, wawuphawula ukwehla kwengelosi yesAmbulo isahluko seshumi nesishiyagalombili, wawungumlayezo wokulunga ngokukholwa omenyezelwa ngesikhathi sokuthululwa kwemvula yangasemuva. Ingelosi yesithathu yafika ngo-1844, yabuye futhi ngo-1888, kodwa yenqatshwa kuzo zombili lezo zikhathi, kepha zombili lezo zikhathi ziyizibonakaliso zesikhathi lapho ingelosi yesithathu ifika khona ngesikhathi semvula yangasemuva. U-1844 uwuphawu luka-9/11, futhi uma u-1863 umelela ngokwesifaniso umthetho weSonto, khona-ke inkathi yesiprofetho ethi “9/11 kuya emthethweni weSonto,” njengoba imelwe uphawu oluthi “kuze kube nini,” ingamela impendulo yeqiniso lamanje embuzweni wesigaba sethathu owokuthi “kuze kube nini.”

Umlando wamaMillerite kusukela ngowe-1842 kuze kube ngowe-1850 uyisikhathi esiyisiprofetho esigudlana nesikhathi esiyisiprofetho sokuvivinywa kwengilosi yesithathu kusukela ngowe-1844 kuze kube ngowe-1863. Kusukela ngowe-1842 kuya phambili kuze kube ngowe-1863 kunezimpawu zendlela zesiprofetho eziveza umlando kusukela ku-9/11 kuze kufike umthetho weSonto, lapho uKristu ehlanza ithempeli lakhe, kuqala iBandla lakhe, bese kuthi emva kwalokho abasebenzi behora leshumi nanye. Ngomthetho weSonto, uKristu uyobe esenabantu abahlanziwe azobethula emhlabeni njengomnikelo wesibonakaliso, futhi iBandla liyoba yiBandla elinqobayo. Indawo yakhe engcwele iyobe isihlanziwe ngaleso sikhathi.

Siyibekile endaweni uphawu luka-“koze kube nini”, nakuba ngokusobala kusekuningi okusele. Manje sizogala ukubuyisela lokhu kanye nezihloko ezinhlano ezedlule ekugxileni kwencwadi kaJoweli, kodwa lokhu kuphambukelana okuseceleni kubonakale kubalulekile ukuba kuqale kubekwe. Ubufakazi bako konke “koze kube nini” esikucabangele buyavumelana nombuzo othi “koze kube nini” uPalmoni awuphendula evesini leshumi nane, ngoba indlu engcwele imelwe ukuhlanzwa kusukela ku-9/11 kuze kube ngumthetho weSonto. Lowo mlando ungumlando wemvula yokugcina, futhi umlando wemvula yokugcina uvezwa encwadini kaJoweli.