

Incwadi kaJoweli neBandla Lwama-Adventist oSuku lwesiKhombisa laseLawodisiya - Inombolo Yesishiyagalolunye

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Inombolo Yesishiyagalolunye

Sengifinyelele kuleli qophelo kulesi singeniso sencwadi kaJoweli ukuba ngifingqe kafushane amanye amaphuzu avela ezihlokweni zokuqala eziyisishiyagalombili, futhi ngikhombe lokho okufanele sikulindele encwadini kaJoweli manje njengoba sesiyisingatha ngokuqondile kakhulu, bese kuthi-ke impela, lokhu kuhlobene ngani nezimpi zaseRaphia nasePanium zikaDanyeli 11:11–16?

Sigcizelele kakhulu engomeni yesivini ngoba “okuhlangenwe nakho” kumelwe ngokwesiprofetho “ngengoma.” Esinye sezici zalabo abayizinkulungwane eziyikhulu namashumi amane nane, njengoba becula ingoma kaMose neyeWundlu, okuyindlela nje kaJohane yokumela ingoma ka-Isaya yesivini. Wonke umprofethi omkhulu uqala incwadi yakhe ngezinsolo ezimelene no-Israyeli ngenxa yokuhlubuka kwawo, noma kungathiwa wonke umprofethi omkhulu uqala ngokucula ingoma yesivini. Ngiphikisa ngokuthi ingoma yesivini kaJoweli esahlukweni sokuqala ingesinye sezambulo ezibaluleke kakhulu mayelana nengoma yesivini. Angikwazi ukusho ukuthi ngiqinisile noma cha, kodwa isizathu salokhu kuqiniseka enginakho siwukuthi ukuxhumana kwesiprofetho okumelwe ngokomfanekiso encwadini kaJoweli kubonakala kuyisihluthulelo, noma mhlawumbe i-ekseli yezipikha eziningana. Ubufakazi bukaJoweli abuxhumani kuphela neminye imigqa ehambisanayo, kodwa kubonakala futhi bubeka iphuzu lokubhekisela, ikakhulukazi ngomfanekiso wesivini esichithwayo esahlukweni sokuqala, bese izahluko ezimbili ezilandelayo zikhomba kokubili isikhathi sokuvivinywa somfanekiso wesilo e-United States kanye nesikhathi sokuvivinywa somfanekiso wesilo emhlabeni. Futhi konke lokhu kubekwe ngaphakathi komongo wesivini, kanti isivini asisiso isivini esiphilayo—uma singatholi mvula.

Siphinde sabeka ukugcizelela esikhathini sesiprofetho esimelelwa uphawu oluthi “kuze kube nini na?” Ngazizwa kunesidingo sokusikhumbuza ngalesi simiso esase sisunguliwe ngaphambili mayelana nokuthi “kuze kube nini na?” ukuze kugcizelelwe “itshe lokuqedela” elaliyikho, futhi eliyisisekelo kanye netshe legumbi. Ukuthuthuka kokugcina okuphelele komlayezo Wokukhala Kwamaphakathi Nobusuku osuqhubeka manje “yitshe lokuqedela.” Kusekelwe phezu kwezisekelo ukuthi lelo tshe lokuqedela lingamagugu kaMiller akhanya ngokuphindwe kayishumi kunasekuqaleni.

Ngokusekelwe “emisebenzini emangalisayo” kaNkulunkulu, itshe eliyinhloko lifinyelelwa lapho abantu baKhe besuka esimweni saseLawodikeya bengena esimweni saseFiladelfiya; kulapho labo bantu baba ngowesi-8 ophuma koyisi-7, futhi kulapho futhi besuka ebandleni elilwayo bengena ebandleni elinqobayo. Lokhu kudlula kuyilo itshe eliyinhloko. Lokhu kudlula kufezwa lapho

abantu bakaNkulunkulu bezwa futhi bebona umlayezo “wetshe eliyinhloko,” futhi uba ngowomangaliso emehlweni abo. Umlayezo wetshe eliyinhloko uyisiqongo, ngokuba uhlanganisa ndawonye wonke amaqiniso angokomfanekiso “etshe eliyinhloko.” Umlayezo “wezikhathi eziyisikhombisa” wawuyitshe lesisekelo likaMiller, futhi wawufanele ukuba ube yitshe eliyinhloko lamaMillerite. IPentekoste laliyitshe eliyinhloko lesikhathi sePentekoste, njengoba nje noKukhala Kwaphakathi Kwamabili kwakuyitshe eliyinhloko lenhlangano yamaMillerite yezingelosi zokuqala nezesibili.

Njengomvuthwandaba noma itshe lokuphetha lesikhathi seminyaka engama-46 lapho uKristu akha khona ithempeli lamaMillerite lengelosi yokuqala neyesibili, lelo tshe lokuphetha laliyoba yitshe lesisekelo somsebenzi kaKristu wokwakha ithempeli labayizinkulungwane eziyikhulu namashumi amane nane. Lelo tshe lesisekelo lamiswa ngo-1844 njengokukhanya okukhanyisa indlela eya ezulwini, futhi ngenxa yalesi sizathu abantu bakaNkulunkulu ekupheleni kwezwe kufanele babuyele “ezindleleni zakudala” ukuze bathole ukuphumula. Uma futhi lapho bebuyela emlandweni wamaphayona amaMillerite, bathola ukuthi umlayezo we-Midnight Cry wawungumvuthwandaba womlando wesisekelo. I-Midnight Cry yayiyisibonakaliso sokuthululwa kukaMoya oNgcwele. Lapho umphefumulo ubuyela “ezindleleni zakudala” futhi uthola “ukukhanya okukhazimulayo” okwamiswa ekuqaleni noma endaweni eyisisekelo yendlela, uthola i-Midnight Cry, uJeremiya ayichaza ngokuthi “ukuphumula.”

“Babenokukhanya okukhazimulayo okumiswe emva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi lokhu kwakuyi-‘midnight cry.’ Lokhu kukhanya kwakukhanya kuyo yonke indlela, futhi kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Uma begcina amehlo abo egxile kuJesus, owayephambi kwabo, ebahola eya emzini, babevikelekile. Kodwa ngokushesha abanye bakhathala, bathi umuzi usekude kakhulu, futhi babelindele ukuba sebewungenile kakade. Khona-ke uJesus wayebabekhuthaza ngokuphakamisa ingalo Yakhe yesokudla ekhazimulayo, futhi kwavela ukukhanya engalweni Yakhe okwazulazula phezu kweqembu le-advent, base bememeza bathi, ‘Haleluya!’ Abanye, ngokuxhamazela, bakuphika ukukhanya okwakungemva kwabo, bathi kwakungesuye uNkulunkulu owayebaholile wabakhipha kwaze kwaba lapho. Ukukhanya okwakungemva kwabo kwacima, kwashiya izinyawo zabo ebumnyameni obuphelele, bakhubeka, balahlekelwa ukubona uphawu noJesus, base bewa besuka endleleni behlela ezweni elimnyama nelibi elingezansi.” Christian Experience and Teachings of Ellen G. White, 57.

Itshe eliyinhloko yomlando wamaMillerite liyitshe lesisekelo lomlando wabayi-ikhulu namashumi amane nane ezinkulungwane. Kusukela ekuqaleni kwezingelosi ezintathu ngo-1798 kuze kube yilapho ibandla elinqobayo limiswa ekugcwalisekeni kokuhlanzwa kwendlu engcwele ngesikhathi somthetho weSonto, indlela ikhanyiswa ngumlayezo Wokukhala Kwamaphakathi Nobusuku, ngokuba umfanekiso ukhuluma ngo-Adventismu, nangendlela uNkulunkulu avusa ngayo abantu ukuba babonakalise isimilo saKhe ngokuphelele njengoba isikhathi somusa sivala esintwini phakathi kwenhlekelele yomthetho weSonto.

Endleleni, uJesus uyahola, futhi uyaqhubeka ekhanyisa indlela ngokuphakamisa ingalo Yakhe yesokunene ekhazimulayo. Ngakho-ke kukhona ukukhanya okukhazimulayo ekuqaleni kwendlela

nokukhanya okukhazimulayo okuholela ekupheleni kwendlela. UJesu njengo-Alfa no-Omega ubonakalisa ukuphela ngesiqalo, ngakho ukukhanya emikhawulweni yomibili yendlela kungumyalezo Wokukhala Kwaphezulu Kwamaphakathi Nobusuku.

Ingelosi yokuqala yafika ngo-1798 futhi yamemezela ukuthi ihora lokwahlulela Kwakhe lase lifikile, “Ithi ... ihora lokwahlulela kwakhe selifikile.” Ihora lokwahlulela lafika ngo-1798, futhi lapho liqala umshado phakathi kukaKristu nomlobokazi Wakhe omusha—ubu-Adventism bukaMiller obunguFiladelfiya—laqala. UKristu wayezoshada ngo-Okthoba 22, 1844, futhi kusukela ngo-1798 kuya ku-1844 umlobokazi walungiselelwa. Umlobokazi wayenguFiladelfiya, ngoba kwakungekho kulahlwa phezu komlobokazi kaKristu, ngoba wazilungisela—wayemsulwa. Isimemezelo sokwahlulela siyisimemezelo somshado ekuqaleni ngo-1798 owafika ekugcineni ngo-1844.

Ukukhanya okuyisisekelo nokukhanya kwetshe lesiphetho lenhlangano yamaMillerite kwakuyisigijimi esimemezela umshado—isigijimi Sokukhala Kwamaphakathi Nobusuku. Ukukhala Kwamaphakathi Nobusuku kwakuyisisekelo netshe lesiphetho lomlando wengelosi yokuqala neyesibili kanye nomlando wamaMillerite, futhi itshe lesiphetho lomlando wamaMillerite liyitshe lesisekelo lomlando wezinkulungwane eziyikhulu namashumi amane nane nane, kanti futhi liyitshe lesiphetho. Ukwakhiwa kwethempeli kuyaphela lapho kubekwa itshe lesiphetho, futhi umsebenzi wokubeka lelo tshe lokugcina “elimangalisayo” waqala ngoJulayi 2023.

Kukhona ukugwaliseka okuhlukahlukene kwesiprofetho okuyokwakha itshe lesihloko, kodwa itshe lesihloko nalo limelela umvuthwandaba wesigijimi. IPentekoste yayiyitshe lesihloko lesigijimi sesikhathi sePentekoste, njengoba nje ukukhanya “kwezikhathi eziyisikhombisa” okwafika ngosiba lukaHiram Edson ngo-1856, kwakuyitshe lesihloko elalihlosiwe lesigijimi sikaMiller, ngoba iqiniso lokuqala eliyisisekelo uMiller alithola kwakungelokuthi “izikhathi eziyisikhombisa.” Ngo-1856, ukwenqaba ukukhanya okusha kweqiniso letshe lesihloko kwakulingana nokukhetha ukufela ehlane laseLawodisiya, njengoba u-Israyeli wasendulo ayenzile phakathi nenkathi yeminyaka engamashumi amane. Lokhu kukhomba uJulayi ka-2023 njengo-1856, okuyindawo yokuphenduka ukusuka eFiladelfiya kuya eLawodisiya emlandweni wamaMillerite kanye nokubuyela emuva kusuka eLawodisiya kuya eFiladelfiya emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane. UKristu akazange ashade nowesifazane ongcolileyo ngo-1844, ngoba wayengowaseFiladelfiya, futhi Uyoshada nomlobokazi waseFiladelfiya ngesikhathi somthetho weSonto. Kodwa kuqala kumelwe azilungiselele. Ingabe usulungile?

Ningesabi, mhlambi omncane; ngokuba kuyintokozo kaYihlo ukuninika umbuso. Luka 12:32.

Ngo-Okthoba 22, 1844 iNkosi yashada nomlobokazi eyayimlungisile ukuba ayilande emlandweni wengelosi yesithathu, naku konke lokho ingelosi yesithathu ekumele, kodwa kwathi ngo-1863 umlando wengelosi yesithathu waphambukiselwa ehlane laseLawodikeya. Umlando ka-1844 kuze kube ngu-1863 umele inkathi yengelosi yesithathu, ngaleyo ndlela unikeza umfanekiso wezintombi eziyiziwula esikhathini sokubekwa uphawu kwabayikhulu namashumi

amane nane ezinkulungwane. Izintombi zingukulweni nomhlanga okwehlukani wayo ngemiyalezo efanekiselwa yizingelosi—ngokuba yizingelosi ezenza umsebenzi wokwehlukana.

“Ngase ngibona ingelosi yesithathu. Ingelosi eyayihamba nami yathi, ‘Yesabeka umsebenzi wayo. Mkhulu ngokuthuthumela umyalo wayo. Yiyo ingelosi ezokhetha ukolweni phakathi kokhula, futhi ibeke uphawu, noma ibophe, ukolweni ukuze uye esibayeni sasezulwini. Lezi zinto kufanele zithathe ingqondo yonke, ukunakwa konke.’” *Early Writings*, 119.

Imilayezo yezingelosi ezintathu yesAmbulo isahluko seshumi nane ingumyalezo wemvula yokucina ohlukanisa futhi ubophe izigaba ezimbili.

“KuJohane kwavulelwa izigcawu ezinokujula nokuthakazelisa okukhulu kokuhlangenwe nakho kwebandla. Wabona isimo, izingozi, izingxabano, kanye nokukhululwa kokucina kwabantu bakaNkulunkulu. Ulandisa imiyalezo yokuphetha ezovuthisa ukuvuthwa kwesivuno somhlaba, kungaba njengezithungu zokubuthelwa esibayeni sasezulwini noma njengezinkuni ezibotshiwe zomlilo wokubhujiswa. Wembulelwa izihloko ezibaluleke kakhulu, ikakhulukazi ezebandla lokucina, ukuze labo abayophenduka besuka ephutheni beye eqinisweni bafundiswe mayelana nezingozi nezingxabano eziphambi kwabo. Akekho odinga ukuba sebumnyameni mayelana nalokho okuza phezu komhlaba.” *The Great Controversy*, 341.

“amazwi eqiniso” okuyiwona kulesi sizukulwane “imiyalezo yokuvala ezovuthisa isivuno,” futhi yiwo ahlukana izigaba ezimbili. Lowo msebenzi futhi ungumsebenzi “wendoda yebhulashi lothuli” ephusheni likaMiller.

“‘Ofolosholo lwakhe lusesandleni saKhe, futhi Uyakuhlambulula nokukuhlambulula ngokuphelele isibuya saKhe, aqoqele ukolweni waKhe esibayeni.’ Mathewu 3:12. Lokhu kwakungesinye sezikhathi zokuhlana. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babeyize ngokweqile futhi bezilungisa ngokwabo ukuba bamukele ukusolwa, bethanda izwe ngokweqile ukuba bamukele ukuphila kokuzithoba, abaningi bafulathela uJesu. Abaningi basenza namanje leso senzo esifanayo. Imiphefumulo iyavivinywa namuhla njengoba kwavivinywa labo bafundi esinagogeni laseKapernaume. Lapho iqiniso lilethwa ngokuqondile enhliziyweni, bayabona ukuthi ukuphila kwabo akuvumelani nentando kaNkulunkulu. Bayabona isidingo soguquko oluphelele kubo uqobo; kodwa abazimisele ukuthatha umsebenzi wokuzidela. Ngakho bayathukuthela lapho izono zabo zembulwa. Bayahamba becasukile, njengalabo bafundi abashiya uJesu, bekhononda bethi, ‘Leli lizwi lilukhuni; ngubani ongalizwa na?’” *The Desire of Ages*, 392.

Kusukela ekudumazekeni okukhulu kuka-1844, izimpawu zendlela nezigameko kuze kube ngu-1863 zimelela umlando ka-9/11 kuze kube ngumthetho weSonto. Kungani u-1844 engu-9/11, uyabuza?

Imibhalo kaDadewethu White icacile ngokuthi ingelosi yesithathu yafika ngo-Okthoba 22, 1844, kodwa futhi yafika ngo-1888, okufanekisela u-9/11. Okubaluleke nakakhulu, bonke abaprofethi bahlukanisa wona kanye umlando ka-9/11 kuze kufike umthetho weSonto; ngakho-ke akusibo ubufakazi bababili noma babathathu, kodwa ubufakazi obuhlangene bawo wonke ofakazi obuvela eZwini likaNkulunkulu bokuthi isikhathi esisukela ku-9/11 siye emthethweni weSonto siyiso

isikhathi lapho “umphumela wawo wonke umbono” ufezeka khona.

Umlando wokufika nokuphetha kwengelosi yesithathu wawusukela ku-1844 kuya ku-1863 futhi umele inkathi yemisebenzi kaNkulunkulu emangalisayo kusukela ku-9/11 kuze kube ngumthetho weSonto. Lowo mlando ubuye umelelwe ngu-1840 kuya ku-1844, futhi kulowo mugqa u-1840 uyi-alpha kanti u-1844 uyi-omega. Emgqeni ka-1844 kuya ku-1863, u-1844 uyi-alpha kanti u-1863 uyi-omega. U-1844 uyikho kokubili i-alpha ne-omega.

Isiphambano sihambisana no-1844, futhi u-Alfa no-Omega wachitha igazi Lakhe esiphambanweni. Kusukela ku-9/11 (1840) sithola ukuthi iSambulo isahluko seshumi sibeka phambili umlando oqala ngoJohane edla incwadi encane ngo-1840, bese kuba khona ukudumazeka esiswini sakhe ngo-1844. Ukudla kungukuqala; isisu siphawula ukuphela. Ivesi lokugcina lesahluko seshumi limelela umlando uphindaphindwa emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane.

Ngase ngiyithatha le ncwadana encane esandleni sengelosi, ngayidla yayiqeda; emlonyeni wami yaba mnandi njengoju; kodwa kwathi sengiyidlile, isisu sami saba munyu. Yase ithi kimi: Kumelwe uphrofethe futhi phambi kwabantu abaningi, nezizwe, nezilimi, namakhosi. IsAmbulo 10:10, 11.

IsAmbulo seshumi seSambulo nesambulo sesibili sikaHabakuki zimelela izahluko ezimbili ezinikeza ubufakazi besikhathi sesiprofetho sika-1840 kuya ku-1844. Umlando ka-1844 kuya ku-1863 uqala ophawini lwendlela lokudumala, kulandelwe ukuhlakazeka okube sekulandelwa ukubuthana. Kuleso sikhathi umlando wesiprofetho wamatafula amabili kaHabakuki uphetha lapho ithebula lesibili lanyatheliswa ngo-1849 futhi lwasakazwaphesheya ngo-1850. Isikhathi samatafula kaHabakuki sasisuka ngoMeyi ka-1842 lapho ishadi lika-1843 lanyatheliswa khona, futhi isikhathi sesiprofetho saphela lapho saqala khona ngokunyatheliswa kwelinye lamatafula amabili kaHabakuki. Ishadi lika-1843 liyialfa futhi ishadi lika-1850 liyi-omega.

Ngo-1856 uHiram Edson wabhala uchungechunge lwezihloko olwaluthatha ukuqonda kukaWilliam Miller “kwezikhathi eziyisikhombisa” kuluyise ezingeni elisha. Umsebenzi ka-Edson wawuyi-omega yomsebenzi kaMiller, uletha iqiniso eliyisisekelo likaMiller esikhundleni setshe lesivalo elalihloselwe ukunika abantu bakaNkulunkulu amandla. Ukukhanya kukaMiller “kwezikhathi eziyisikhombisa” kwakuyi-alpha, kanti ukukhanya kuka-Edson “kwezikhathi eziyisikhombisa” kwakuyi-omega.

Ngo-1863 le nhlangotho yaguqulwa yaba yibandla elalizogcina seliveza inhlangano ephuma emzimbeni walo uqobo, ngendlela efanayo naleyo amaMillerite aphuma ngayo kumaProthestani, futhi njengoba nje abafundi baphuma ebuJudeni bangena ebuKristwini, kanjalo noJoshuwa noKalebi baphuma kubantu besivumelwano sangaphambili ababemiselwe ukufela ehlane.

Kulowo mlando ofanayo, (1844 kuya ku-1863) uphondo lweRiphabhulikhi lwesilo somhlaba ludlula empini efanayo, egcina iqhume yaba yiMpi Yombango, izazi-mlando zonke ezivumelana ngokuthi yafinyelela maphakathi nayo ngo-1863 ngeSimemezelo Sokukhululwa SikaLincoln. ULincoln umele umongameli wokuqala weRiphabhulikhi, owafunga isifungo sobuMongameli

ngemva komongameli omubi kakhulu weDemokhrasi emlandweni kuze kube yileso sikhathi. Kamuva wabulawa. Zonke lezi zimpawu zesiprofetho, kanye nezinye, ziyaphindwa kumongameli wokugcina weRiphabhulikhi.

1844 kuya ku-1863 kwahlanganisa ukusakazwa kanye nokuqoqwa. U-1863 umelela umthetho weSonto, ngakho ukusakazwa okwenzeka ngo-1844 kuwukuphela kokusakazwa kuze kube ngu-1863, lapho amaSeventh-day Adventist aseLawodikeya asakazelwa khona ehlane laseLawodikeya. U-1844 wakhiqiza ukusakazwa, futhi u-1863 wakhiqiza ukusakazwa, ngaleyo ndlela kufakazelwa iqiniso lokuthi lowo mlando uwuphawu lwesiprofetho olukhonjiwe, ngokuba uqala ngokusakazwa kwe-alpha ngo-1844, bese uphetha ngokusakazwa kwe-omega ngo-1863. Ukusakazwa kokuqala kwafika ngoJulayi 18, 2020, futhi ukusakazwa kokugcina kwe-omega kugcwaliseka emthethweni weSonto.

“Isikhathi siyeza lapho siyohlukaniswa futhi sihlakazeke, futhi yilowo nalowo wethu kuyodingeka ame engenalo ilungelo lokuhlanganyela nalabo abanokukholwa okuyigugu okufanayo; pho ningama kanjani ngaphandle kokuba uNkulunkulu abe eceleni kwenu, futhi nazi ukuthi uyabahola futhi uyaqondisa na?” Review and Herald, March 25, 1890.

Akwanele ukuba uNkulunkulu ame “eceleni kwakho” kuphela; kufanele futhi “wazi ukuthi uyakuhola futhi uyakuqondisa.” Leli qiniso liyisihloko sesiprofetho esimelwe yizisho ezehlukene ezisekelwe esikhathini lapho “niyakumazi uJehova.”

Niyakudla kakhulu, nisuthe, nidumise igama likaJehova uNkulunkulu wenu, owenze izinto ezimangalisayo kini; abantu bami abayikujabha naphakade. Niyakukwazi ukuthi ngiphakathi kuka-Israyeli, nokuthi nginguJehova uNkulunkulu wenu, akakho omunye; abantu bami abayikujabha naphakade. ... Ngalokho niyakukwazi ukuthi nginguJehova uNkulunkulu wenu, ohlala eSiyoni, entabeni yami engcwele; khona iJerusalema liyakuba ngcwele, nabokufika abayikuphinde badabule phakathi kwalo. Joweli 2:26, 27, 3:17.

Lapho iJerusalema lingcwele, liyibandla elinqobileyo, ngokuba ibandla elisalwa lichazwa njengebandla elakhiwe ngokolweni nokhula, futhi lapho “abangaziweyo bengasatluli” “eJerusalema” “nakhona” abantu bakaNkulunkulu “bayokwazi” “ukuthi uyabahola futhi uyabaqondisa.” Bayazi, ngokuba yibo labo abagcwalise umkhuleko “wezikhathi eziyisikhombisa,” ohlanganisa ukuvuma ukuthi uNkulunkulu wayengakuholi njengomLaodike, kodwa lapho usuguquka ube ngowaseFiladelfiya uyokwazi “ukuthi uyabahola futhi uyabaqondisa” nokuthi uNkulunkulu “uphakathi kuka-Israyeli.”

Ukuhlakazeka kwe-alpha (ukudumala) kwango-April 19 nokuhlakazeka kwe-omega (ukudumala) kwango-October 22 kuphawulwa ukushicilelwa kokuqala okusemthethweni emva kokudumala okukhulu kwango-October 22. Ukushicilela kuyisibonakaliso sesiprofetho emlandweni wamaMillerite nasemlandweni wesiprofetho wase-United States, ngakho into yokuqala eyashicilelwa ngokusemthethweni emva kuka-1844 iyisikhombiso salowo mlando, futhi lesi sikhombiso sikhomba ukuhlakazeka.

1847—Insaliyo Ehlakazekele Kude Nezwe Layo

“Izwi Eliya ‘Emhlambini Omncane.’”

“Lezi zihloko ezilandelayo zabhalelwa i-The Day-Dawn, ebishicilelwa eCanadaigua, eNew York, ngu-O. R. L. Crosier. Kodwa njengoba lelo phephandaba selingasashicilelwa manje, futhi njengoba singazi noma liyophinde lishicilelwe yini, thina abathile eMaine sibone kungcono ukuba zinikezwe ngalolu hlobo. Ngifisa ukuqondisa ukunaka ‘komhlambi omncane’ kulezo zinto ezizokwenzeka masinyane kakhulu kulo mhlaba...”

“Umfundi uzobe ephawulile ukuthi izincwadi ezintathu ezivela esandleni sikaNkk. E. G. White zafakwa encwadinkazini ethi A Word to the ‘Little Flock.’...”

“Ukukhulumisana kwesibili okuvela kuNkk. White, okutholakala emakhasini 14–18, kuwukulandisa ngombono wakhe wokuqala ngaphansi kwesihloko esithi, To the Remnant Scattered Abroad. Lokhu kwabhalwa ngoDisemba 20, 1845, njengencwadi yomuntu siqu eya ku-Enoch Jacobs, futhi kwashicilelwa okokuqala ngumamukeli wayo ku-The Day-Star yangoJanuwari 24, 1846. Kwase kuthi ngo-Ephreli 6, 1846, kwaphinde kwanyatheliswa ngesimo se-broadside nguJames White no-H. S. Gurney. Isitatimende njengoba sivela ku-A Word to the ‘Little Flock,’ ngaphandle kwezinguquko ezincane zokuhlela kanye nezinkomba zemibhalo ezingcwele ezengeziwe, siyefana ncamashi nokulandisa okuphelele kombono njengoba kwashicilelwa okokuqala.” James White, A Word to the ‘Little Flock’, 25.

U-1844 uphawula ukufika kwengelosi kanye nokudumala. Ngo-1845 kulotshwa umbono wokuqala, futhi ushicilelwa ngo-1846. Umbono wokuqala uqondiswe “ensalelweni ehlakazekele phesheya.” Ngiyangabaza ukuthi lowo mprofethikazi osemusha, ongashadile, wayazi ngesikhathi ebhala umbono wakhe wokuqala ukuthi isici esingokwesiprofetho “sensalela” siwukuthi insalela kwakuyodingeka, ngenxa yesidingo esingokwesiprofetho, ukuba “ihlakazekele phesheya,” njengesinye sezici zalabo abayizinkulungwane eziyikhulu namashumi amane nane. Ngo-1846 abakwaWhite bashada, ngaleyo ndlela beguqula isibongo sika-Ellen saba nguWhite. Ngawo lowo nyaka abakwaWhite baqala ukugcina iSabatha losuku lwesikhombisa. Ngo-1846 isivumelwano sibonakaliswa njengesiqediwe, umshado ongokwesiprofetho owaqala ngo-1844 wapheliselwa ngo-1846, futhi ngo-1847 kushicilelwa futhi kuthunyelwe ngeposi incwadi yokuqala esemthethweni.

uMeyi, 1850

“MFUNDI OTHANDWAYO—Inhloso yami kulokhu kubuyekeza kube ngukwambula iphutha ngokukhanya kweqiniso elingcwele...”

“Ekuletheni lo msebenzi omncane emhlambini ohlakazekile, ngiwezile umthwalo wami kubo, ngalokhu, futhi sengathi uNkulunkulu anganezela isibusiso sakhe. Ameni.” James White, The Seventh-day Sabbath not Abolished, 2.

Ukushicilelwa kukaJames White kukhomba ukuthi izethameli zakhe zazisengumhlambi ohlakazekile, kodwa futhi kuyisivikelo seSabatha losuku lwesikhombisa. Lona ngumlayezo wengelosi yesithathu useyinganeni ngokokuqonda kwe-Adventism yamaMiller mayelana neSabatha nengelosi yesithathu. Kushicilelwe ngawo lowo nyaka okwashicilelwa ngawo ishadi

lika-1850, futhi ndawonye kumele ukwakhiwa kwebutho leNkosi ngenxa yenhlekelele yomthetho weSonto esondelayo. UJesu uhlale ebonisa ukuphela ngesiqalo, futhi labo abethula umyalezo ngo-1844 abasebenzisa ishadi lika-1843 babeyisifanekiselo salabo ababeyokwethula umyalezo besebenzisa ishadi lika-1850. Ekuqaleni kwenkathi yamatafula amabili kaHabakuki, amadoda ayememezela umyalezo wesikhathi ehambisana netafula likaHabakuki, futhi ngo-1850 uJames White wethula umyalezo wengelosi yesithathu kanye neshadi lika-1850. Ishadi lenziwa nguMfoweth' uNichols esikhathini sango-1849, isikhathi lapho uJames no-Ellen White babehlala noMfoweth' uNichols. UJames White wayehileleke ngokuqondile ekukhiqizweni kweshadi lika-1850, futhi ngalowo nyaka waqala ukumemezela umyalezo wengelosi yesithathu.

“Ngomhla ka-23 Septemba, [1850] iNkosi yangibonisa ukuthi yayiselulile isandla sayo okwesibili ukuze ibuyise insali yabantu bayo, nokuthi imizamo kumele iphindwe kabili kulesi sikhathi sokubuthana. Esikhathini sokuhlakazeka u-Israyeli washaywa futhi wadatshulwa; kodwa manje esikhathini sokubuthana uNkulunkulu uyakwelapha futhi ayibophe insali yabantu bakhe. Esikhathini sokuhlakazeka, imizamo eyenziwa ukusakaza iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma yahluleka nhlobo; kodwa esikhathini sokubuthana, lapho uNkulunkulu esebeke isandla sakhe ukuze abuthe abantu bakhe, imizamo yokusakaza iqiniso iyakuba nomphumela owawuhloselwe. Bonke kufanele babe munye futhi bashisekele umsebenzi. Ngabona ukuthi kwakuyihlazo ukuba noma ubani abhekisele esikhathini sokuhlakazeka njengesibonelo esingasibusa manje esikhathini sokubuthana; ngoba uma uNkulunkulu engenzeli lutho oluningi kithi manje kunalokho akwenza ngaleso sikhathi, u-Israyeli wayengeke aqoqwe. Kuyadingeka ngokunjalo ukuba iqiniso lishicilelwe ephepheni, njengokuba lishunyayelwa.” Review and Herald, Novemba 1, 1850.

“Umbono wokuthi iNkosi ‘yayelule isandla saYo ngokwesibili ukuze ibuyise insali yabantu baYo,’ ekhasini 74, ubhekisela kuphela ebunyeni nasemandleni ake aba khona phakathi kwalabo ababebheke uKristu, nase lokhu Yase iqale ukuhlanganisa nokuvusa abantu baYo futhi.” Early Writings, 86.

UDadewethu uWhite ku-Early Writings uphawula ngaleso siqephu esivela ku-Review and Herald maqondana nokusebenzisa kwakhe amazwi omprofethi u-Isaya lapho ethi, “iNkosi yangibonisa ukuthi yayiselule isandla sayo ngokwesibili ukuba ibuyise insali yabantu bayo.” Yelula isandla saYo ngo-1850. Lapho Iqoqa labo bantu endaweni eNgewelengewe ngo-Okthoba 22, 1844, kwakusekupheleni kokuhlakazeka kusukela ku-677 BC kuze kube ngu-Okthoba 22, 1844. UJuda ongokoqobo, ehlala ezweni elikhazimulayo elingokoqobo, wahlakazwa iminyaka engu-2520 ngokuvumelana “nezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ngo-677 BC. Ekupheleni kweminyaka engu-2520, u-Israyeli ongokomoya waqoqwa ngo-Okthoba 22, 1844, futhi bahlakazeka ngokushesha, kanti lokho kuhlakazeka kwaphela lapho iNkosi yelula isandla saYo ngokwesibili. Ibaqoqa ngokwesibili kuleso siqephu ukuze kufezeke izinto ezimbili: “ukubopha abantu bayo amanxeba” nokuba “iphakamise” abantu baYo.

“Ngase ngibona ingelosi yesithathu. Ingelosi eyayihamba nami yathi, ‘Liyesabeka izwi layo, liyethusa umsebenzi wayo. Iyona ingelosi ezohlukanisa ukolweni nokhula, ibeke uphawu noma ibophe ukolweni ukuze uya esibuyeni sasezulwini.’ Lezi zinto kufanele zithathe wonke umqondo, konke ukunaka. Ngaphinde ngaboniswa isidingo sokuthi labo abakholwa ukuthi

samukela umlayezo wokugcina womusa bahlukane nalabo abamukela noma abamunca iphutha elisha nsuku zonke. Ngabona ukuthi akumelwe neze, omncane noma omdala, baye emihlanganweni yalabo abasephutheni nasebumnyameni. Ingelosi yathi, ‘Makuyekwe ukuba umqondo uhlale ugxile ezintweni ezingenzuzo.’” Manuscript Releases, umqulu 5, 425.

Ukuqoqwa kwesibili okwaqala ngo-1850 kwakufanekisela ukubekwa uphawu (ukuboshwa) kwabantu bakaNkulunkulu njengoba bephakanyiswa, “bevusiwe,” babe yisibonakaliso. U-1850 ukhomba isikhathi lapho iNkosi iqoqa khona izinkulungwane eziyikhulu namashumi amane nane. Ngokwesidingo sesiprofetho kwakumelwe babe behlakazekile ngaphambi kokuba baqoqwe. Ngakho-ke, “izinsuku ezintathu nengxenye” zesAmbulo 11:11, ezifuzisela u-1260, okuyingxenye ka-2520, futhi zimelela ukuhlakazeka okwalandela uJulayi 18, 2020. IsAmbulo 11:11 simele ukuqoqa kwesibili kwalabo abayoba izinkulungwane eziyikhulu namashumi amane nane kanye nesibonakaliso esiphakanyiselwa izizwe, njengoba kubekiwe ku-Isaya 11:11!

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibhengezo sabantu; izizwe ziyakuyifuna; nokuphumula kwayo kuyakuba yinkazimulo.

Kuyakuthi ngalolo suku iNkosi iyophinde yelule isandla sayo ngokwesibili ukuba ibuyise insali yabantu bayo esalayo, isuka e-Asiriya, naseGibithe, nasePathrosi, naseKushe, nase-Elamu, naseShinari, naseHamati, naseziqhingini zolwandle.

Futhi uyakumisela izizwe isibonakaliso, abuthele ndawonye abaxoshiweyo bakwa-Israyeli, aqoqe nabahlakazekileyo bakwaJuda, ebakhipha emikhawulweni yomine yomhlaba. U-Isaya 11:10, 11, 12.

Ngo-1850 iNkosi yelula isandla saYo okwesibili ukuze iqoqe abantu ababethula umlayezo wengelosi yesithathu uhlangene nomlayezo Wokukhala Kwasebusuku njengokuba kuvezwa ngamatafula amabili kaHabakuki. NgoJulayi ka-2023 iNkosi yelula isandla saYo okwesibili ukuze iqoqe abantu ababethula umlayezo wengelosi yesithathu uhlangene nomlayezo Wokukhala Kwasebusuku njengokuba kuvezwa ngamatafula amabili kaHabakuki. Kokubili u-1850 noJulayi 2023 kuveza ukuqoqwa “kwensali yabantu baKhe” njengoba u-Isaya esho evesini 11 lesahluko 11. Ivesi 11 limi phakathi kwamavesi 10 no-12, futhi womabili lawo mavesi akhomba ukuphakanyiswa kwesibonakaliso ezweni.

Ngayinye yalezi zivesi ezintathu ikhomba isibonakaliso, nakuba ivesi eliphakathi libakhomba njengensali. Le nsali lapho iqoqwa okwesibili, futhi inani lezizwe abaqoqwa kuzo liyisishiyagalombili. “8” alimeleli kuphela labo ababeseMkhunjini kaNowa abadabula besuka emhlabeni omdala baya emhlabeni omusha bengabonanga ukufa, kodwa “8” futhi limelela labo abayibandla lesishiyagalombili elivela kulawo ayisikhombisa. Ofakazi ababili besAmbulo 11:11 yilabo abavusiweyo. Inani elithi “8” liwuphawu lokuvuka kwabafuleyo, uphawu lwabayizinkulungwane eziyikhulu namashumi amane nane, uphawu lobhaphathizo, futhi liwuphawu lwalabo abasuka eLawodikeya baya eFiladelfiya, babe yisibonakaliso sika-Isaya ezizweni. INkosi yelulela isandla saYo okwesibili phakathi kuka-1850 no-1865, iphinde futhi ngoJulayi ka-2023.

Ngo-2023, kwaba khona ukukhanya okusha maqondana nezikhathi eziyisikhombisa, njengoba kwakunjalo nango-1856. Inkathi esukela ku-1856 kuya ku-1863 imele umlando wabangu-144,000 ngesikhathi iNkosi ivusa abantu baYo abaseleyo babe yibutho.

U-Isaya 11:11 uhambisana ngokuphelele neSambulo 11:11, nalo oluhambisana ngokuphelele noDaniyeli 11:11. U-Isaya noJohane baveza umlando wangaphakathi, kanti uDaniyeli uveza umlando wangaphandle. Umugqa wangaphandle kaDaniyeli ka-11:11 uhamba ngokuhambisana nomugqa wangaphakathi kaJohane ka-11:11, kanti u-Isaya 11:11 wethula isibonakaliso somugqa wangaphakathi obiza omunye umhlambi kaNkulunkulu uphume emgqeni wangaphandle. UPalmoni uzibophe lezi zindima ndawonye zaba yinqwaba enhle, into ebingafezwa kuphela ngoYe onguMdali wakho konke.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.

Ingxoxo noLwazi Lokwenziwa:

Ingabe umhlaba wezibalo uthola noma yikuphi ukubaluleka enombolweni ethi “11”?

Yebo, inombolo 11 inezici eziningana eziwusizo nezinencazelo yangempela kwezibalo (ngaphezu kokuba nje iyinombolo eyinhloko). Nazi eziyinhloko izazi zezibalo nabathandi bezibalo abavame ukuziqamisa:

u-11 uyinombolo yokuqala yesihlanu, uyinombolo yokuqala enezinombolo ezimbili encane kunazo zonke, futhi uyinombolo yokuqala yokuqala eyipalindromu ku-base 10. “11” uyirephiyunithi encane kunazo zonke (inombolo eyakhiwe ngamayunithi aphindaphindiwe) eyinombolo yokuqala. Iyona kuphela inombolo yokuqala enezinombolo ezimbili lapho lezo zinombolo zombili ziyefana. 11, 22, 33, 44 njll. Kusebenza kuphela ngo-“11.” “11” uyisikhombiso senombolo yokuqala kaMersenne. Ukwandiswa kwedesimali kuka- $1/11 = 0.090909\dots$

kunesikhathi sokuphindaphinda esingu-2 kuphela, kodwa u- $1/11$ udume nangenye indlela: uchungechunge lwezininombolo zokuqala 11, 101, 1009, 10007, 100003, njll., luvela ezingxoxweni ngezininombolo zokuqala ekuqhubekeni kwe-arithmetiki. Iqembu le-dihedral lohlelo lwama-22 (ama-symmetry e-11-gon ejwayelekile) liphawuleka ngoba u-“11” uyinombolo yokuqala encane kunazo zonke lapho iqembu le-dihedral linesakhiwo esingeyona i-abelian esingenasikhungo esinentshisekelo emfundweni yamaqembu. Ku-physics yethiyori (string theory / M-theory), umkhathi uvame ukumodelwa ezindaweni zesikhathi nesikhala eziyi-11, futhi ososayensi be-physics nezazi zezibalo abasebenza kuleyo ndawo bavame ukuphawula ngokubonakala kuka-11. “11” uyiyona kuphela inombolo yokuqala eyipalindromu enenani elilinganayo lezibalo (zonke ezinye ezinenani elilinganayo lezibalo elikhulu kuno-2 zihlukaniseka ngo-11, ngakho-ke ziyizinombolo ezihlanganisiwe). Lokhu kuyithiyorem emfundweni yezininombolo yokuzijabulisa.

Isiphetho esiyinhloko:

Nakuba u-“11” engenaso isikhundla esifanayo sobugqame obukhulu njengo- π , u-e, noma isilinganiso segolide, uvela kaningi njengesibonelo esincane kunazo zonke noma esokuqala sezinto eziningi ezibonakalayo (inombolo yokuqala eyinhloko ye-repunit, okuwukuphela kwenombolo

eyinhloko eyi-palindromic enezinombolo ezilinganayo, ukvela kusenesikhathi emibhalweni eminingi yobufakazi nasezibonelweni eziphikisayo, izilinganiso eziyi-11 ku-M-theory, njll.). Ngakho-ke yebo—umhlaba wezibalo uyibheka i-11 njengenombolo ebalulekile.

“Lowo owaphefumulela iZwi wayengumchazi weqiniso weZwi. UKristu wachaza izifundiso zakhe ngokudonsela ukunaka kwabezwayo emithethweni elula yemvelo, nasezintweni ezijwayelekile ababebona futhi beziphatha nsuku zonke. Ngaleyo ndlela wahola izingqondo zabo zisuka kokwemvelo ziye kokukamoya. Abanengi behluleka ukuqonda masinyane incazelo yemifanekiso yakhe; kodwa njengoba usuku nosuku behlangana nezinto uMfundisi Omkhulu ayehlenganise nazo amaqiniso akamoya, abanye baqonda izifundo zeqiniso laphezulu ayefuna ukuzigxilisa kubo, futhi laba baqiniseka ngeqiniso lomsebenzi wakhe futhi baphendukela evangelini.” Sabbath School Worker, December 1, 1909.

“Ngakho-ke, ngokuholela ukusuka embusweni wemvelo kuya embusweni womoya, imifanekiso kaKristu iyizixhumanisi ochungechungeni lweqiniso oluhlenganisa umuntu noNkulunkulu, nomhlaba nezulu.” Christ’s Object Lessons, 17.