

Incwadi kaJoweli neBandla laba-Adventist boSuku lweSikhombisa laseLawodikeya - Inombolo Yeshumi nambili

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Inombolo Yeshumi Nambili

Isifiso sami ukuletha ubufakazi besiprofetho sikaJoweli ngendlela yokuthi ubufakazi bukaJoweli bubonakale kulokho uPetru ayekusho nayekwenza ngePhentekoste. Ngiqinisekile ukuthi iBhayibheli licacile ngalokho uPetru ayekwenza nayekusho ngePhentekoste, kodwa ngifuna ukuqonda lokho uPetru ayekufanekisa ngokwesiprofetho emlandweni wemvula yokugcina, lapho ebeka umlayezo wePhentekoste ngamagama okugcwaliseka kwencwadi kaJoweli.

UPetru uwuphawu lwensali yabantu bakaNkulunkulu, futhi akaboniswa kuphela ngePentekoste, kodwa nakuKhesariya Filipi kuMathewu 16. IKhesariya Filipi itholakala emavesini eshumi nantathu kuya kweleshumi nanhlanu kaDaniyeli 11, amavesi amathathu abeka impi eyagcwaliseka kuqala ngesikhathi somlando lapho iKhesariya Filipi yayiqanjwa ngokuthi iPaniumi. Amavesi eshumi nantathu kuya kweleshumi nanhlanu andulela ivesi leshumi nesithupha, elikhomba umthetho weSonto e-United States. Ivesi leshumi likhomba ukuwa kweSoviet Union ngo-1989. Amavesi eshumi kuya kweleshumi nesithupha kaDaniyeli 11 amelela isikhathi esisukela ku-1989 kuya emthethweni weSonto, futhi leso sikhathi siwumlando “ofihlekile” wevesi lamashumi amane laleso sahluko.

Umlando Ofihlekile ngezinhlamvu EZIGQAMILEYO

1798

Nangesikhathi sokuphela inkosi yaseningizimu iyakumshaya:

1989

Kepha amadodana akhe ayakuvuswa, abuthele uquqaba lwamabutho amakhulu; inkosi yasenyakatho iyakuza imhlasele njengesivunguvungu, nezinqola zempi, nangabagibeli bamahhashi, nangemikhumbi eminingi; iyakungena emazweni, ikhukhule, idlule. Futhi oyedwa uyakufika impela, akhukhule, adabule; khona-ke uyakubuya, avuswe futhi, kuze kufike enqabeni yakhe.

2014 impi yaseRaphia

Inkosi yaseningizimu iyakuthukuthela, iphume ilwe nayo, yebo, nenkosi yasenyakatho; yona iyakumisa ixuku elikhulu; kodwa lelo xuku liyakunikelwa esandleni sayo. Lapho selisusiwe lelo xuku, inhliziyayo yayo iyakuziphakamisa; iyakuwisa amashumi ezinkulungwane amaningi; kodwa ayiyikuqiniseka ngalokho.

Impi yasePaniumi (iKhesariya Filipi)

Ngokuba inkosi yasenyakatho iyakubuya, ibuthanise isixuku esikhulu kunesokuqala; futhi ngokuqinisekileyo iyakuza emva kweminyaka ethile inebutho elikhulu kanye nengcebo eningi.

Ngalezo zikhathi abanengi bayakusukuma balwe nenkosi yaseningizimu; futhi abaphangi babantu bakho bayoziphakamisa ukuze baqinisekise umbono; kodwa bayakuwa.

Khona-ke inkosi yasenyakatho iyakufika, yakhe uthango lokuvimbezela, ithumbe imizi ebiyelwe kakhulu; izingalo zaseningizimu aziyikumelana, nabantu bayo abakhethiweyo futhi; futhi akuyikuba khona amandla okumelana.

Umthetho weSonto e-USA

Kepha lowo oza kumhlasela uyakwenza ngokwentando yakhe, futhi “akuyikuba khona oyakuma” phambi kwakhe; futhi “uyakuma” ezweni elikhazimulayo, eliyakuchithwa ngesandla sakhe. Uyakungena futhi ezweni elikhazimulayo, futhi amazwe amaningi ayakugumbuqelwa; kodwa laba bayakuphunyuka esandleni sakhe, yebo u-Edomi, noMowabi, nezikhulu zabantwana bakwa-Amoni. Uyakwelulela isandla sakhe futhi phezu kwamazwe; futhi izwe laseGibhithe aliyakuphunyuka. Daniyeli 11:40, 10–16, 41, 42.

Ngenkathi uPetru, ngokwesiprofetho, eseKhesariya Filipi (Panium), futhi iPhentekoste siyisikhathi semvula yokugcina, lokhu kumbeka ‘emlandweni ofihlekile’ wevesi lamashumi amane. Ngihlose ukukhuluma ngempi yamanje yase-Ukraine emelwe evesini lelishumi nanye lesahluko seshumi nanye, kanye nempi ezayo yasePanium yamavesi elelshumi nantathu kuya kwelelshumi nanhlano eholela eMpini Yezwe Yesithathu, okuyizenzakalo zangaphandle phakathi kuka-1989 nomthetho weSonto, kodwa njengamanje sikhomba umlando wengelosi yesithathu kusukela ngo-Okthoba 22, 1844 kuze kube sekumisweni kwebandla elisemthethweni ngo-1863.

Umugqa ufanekisa ukufika kwengelosi yesithathu ngo-9/11 (1844) kuze kufike umthetho weSonto (1863). Umthetho weSonto wafanekiswa yi-Emancipation Proclamation ememezela inkululeko, ngalokho kufanekiswa umthetho weSonto lapho inkululeko isuswa khona. Inkululeko eyamenezelwa ngumongameli wokuqala weRiphabhulikhi, ifanekisa inkululeko eyosuswa ngumongameli wokugcina weRiphabhulikhi—ongokwesiprofetho omiselwe ukuba abe ngumbusi wobushiqela ngesikhathi somthetho weSonto.

“Lapho isizwe sakithi siyolahla kanjalo izimiso zikahulumeni waso size senze umthetho weSonto, ubuProthestani buyakuthi ngaleli senzo buhlanganise izandla nobuPapa; lokhu akuyikuba lutho olunye ngaphandle kokunika ukuphila kulobo bugabha-busi obude sebulothu bulindele ngentshiseko ithuba labo lokuphinde bugxumele embusweni wobudlovu obusebenzayo.” Testimonies, volume 5, 711.

U-742 BC wawungumlando we-alpha owaqala iziprofetho zesikhathi zika-Isaya 7:8, ezafinyelela ekugcwalisekeni kwe-omega ngo-1863. Ngo-742, u-Ahazi, inkosi yombuso oseningizimu wakwaJuda, wayengena empini yombango elwa nezizwe eziyishumi zasenyakatho ezakha umbuso wasenyakatho. Umlando ka-742 BC wabonakaliswa kwaJuda, izwe lenkazimulo elingokoqobo leMibhalo, elalihlalwa amaJuda angokoqobo futhi limelwe kulesi siqephu yinkosi embi neyisiwula

u-Ahazi—ngaleyo ndlela kufanekiselwa umlando we-omega ka-1863. Umlando we-omega ka-1863 ugcwaliseka phakathi nesikhathi i-United States ibusa njengesilo somhlaba, umbuso wesithupha wesiprofetho seBhayibheli. I-United States iyizwe lenkazimulo elingokomoya, elakhiwe ubuKristu bamaProthestani abangamaJuda ngokomoya ngokweBhayibheli. Impi yombango phakathi kwenyakatho neningizimu ngo-742 BC emlandweni we-alpha yafanekisa impi yombango phakathi kwenyakatho neningizimu emlandweni we-omega ka-1863. Ngokuhlangene, labo fakazi ababili babonisa umlando wangaphandle oholela emthethweni weSonto, lapho izwe lenkazimulo elingokomoya liyophinde lihlukaniswe izigaba ezimbili.

Ngo-742 BC, umbuso wasenyakatho wawumele umfelandawonye phakathi kwezizwe eziyishumi zasenyakatho zakwa-Israyeli neSiriya, ngaleyo ndlela ube yisifaniso somfelandawonye nombuso wangaphandle, njengoba kwagcwaliseka lapho ukwesekwa kobupapa obabesekela ubugqila kunikezwa izifundazwe zaseningizimu ezazisekela ubugqila eMpini Yombango. Umngane wangaphandle waseSiriya ngo-742 BC, nomngane wangaphandle wobupapa eMpini Yombango, ukhomba umfelandawonye wabahwebi bomhlaba wonke kanye namaDemocrat angabomhlaba wonke empini yabo yokulwa ne-MAGA-ism, impi eyaqala ngo-2015 lapho umongameli wesine futhi ocebile kunabo bonke esukuma, futhi ngokwenza kanjalo wavusa wonke umbuso waseGrecia ngokukaDaniyeli isahluko seshumi nanye, ivesi lesibili. Lokho kuvuswa kukhomba ukuvuswa kwabezizwe encwadini kaJoweli. “Grecia” kanye “nabezizwe” kuyizimpawu zamandla kadrako aholela umhlaba e-Armagedoni ngokubambisana nesilo kanye nomprofethi wamanga.

Ngonyaka ka-2015 abeZizwe bavuswa ukuba balalele ubizo lwesiprofetho oluya esigodini sikaJehoshafati sikaJoweli, asibiza futhi ngokuthi yisigodi sokwahlulela. Ngonyaka ka-2015 uDonald Trump wamemezela ukuzongenela kwakhe ukhetho lukamongameli, ngalokho evusa umbuso wobumbuluzimhlaba wonke omelelwe njengeGrisi; kwathi abeZizwe baqala uhambo lwabo oluya e-Armagedoni, kwaba njalo unyaka owodwa kuphela emva kokuqala kweMpi yase-Ukraine, ngokugcwaliseka kwevesi leshumi nanye likaDaniyeli ishumi nanye.

Izimpi zombango zango-742 BC nango-1863 ziveza umlando womthetho weSonto, ophawula ukuphela kombuso wesithupha wesiprofetho seBhayibheli. Lowo mbuso wesithupha waqala ngeMpi Yenguquko, ngakho-ke ukuphela kombuso wesithupha emthethweni weSonto kuveza ukuphindaphindwa kweMpi Yenguquko, ngesikhathi kanye lapho iMpi Yombango iqhubeka khona. Incazelo kanye nokuqanjwa kwanoma iyiphi impi njengeyombango noma eyenguquko kusekelwe embonweni womuntu. Lokho amaDemocrat akwenza manje ngomzabalazo wezomthetho, ngokukhwabanisa kwemali, ngobuqili, ngokufuduka okungekho emthethweni nangenkulumo-ze bakubiza ngokuthi yinguquko yombala, kodwa leyo miphefumulo ephikisana namasu abo obumbuluzwe bomhlaba ibheka yona kanye leyo misebenzi njengokuvutshelwa kwesiphithiphithi ‘sombango’. Ingabe i-Antifa iyisigebengu noma iqhawe?

Lezi zimpi ezimbili zomlando zimelela impi eyodwa ehlukanisayo eyenzeka emlandweni womongameli wokugcina weRiphabhulikhi. Njengakumongameli wokuqala weRiphabhulikhi, le mpi iyakunqotshwa ngumongameli wokugcina weRiphabhulikhi, naye owafaniswa kusengaphambili ngumongameli wokuqala, naye owayengumnqobi weMpi Yenguquko. Uguquko lwe-MAGA, ngokusho kwamaDemocrat, lukhiqiza ‘ukungazinzi komphakathi’ kwamanje.

Ngokuncika ekuthambekeleni kwakho kwezombusazwe siqu, impi yamanje ingaba yimpi yenguquko noma impi yombango. Ngokwesiprofetho, iyikho kokubili.

U-1863 umelela umthetho weSonto, futhi no-1844 wenza kanjalo, lapho ingelosi yesithathu ifika nomlayezo womthetho weSonto. Isikhathi esisuka ku-1844 kuya ku-1863 siphethe uphawu lomthetho weSonto kusukela ekuqaleni kuze kube sekugcineni. Ngo-1846 umshado wamaWhite, ukugcinwa kweSabatha, kanye nokuguqulwa kwegama kusuka kuHarmen kuya kuWhite kwaphawula ukuthi umshado owangenwa ngomhla ka-22 Okthoba 1844 wawusufezekisiwe, futhi lokho kufezekiswa kwaphawula ukuqala kwenqubo yokuvivinywa kwengelosi yesithathu, njengoba nje uvivinyo lweSabatha oluphindwe kathathu lwemana lwaphawula ukuqala kwezivivinyo eziyishumi ezalandela ubhathizo loLwandle Olubomvu.

Imana yaba yisivivinyo sokuqala, futhi yamela isivivinyo seshumi eKadeshi, ngokuba kokubili kumele umlayezo wengelosi yesithathu, ngakho-ke nomthetho weSonto.

“Njalo ngesonto phakathi nokuhlala kwabo isikhathi eside ehlane ama-Israyeli abona isimangaliso esiphindwe kathathu, esasihloselwe ukugcizelela ezingqondweni zabo ubungwele beSabatha: ngosuku lwesithupha kwehla inani eliphindwe kabili lemana, ngosuku lwesikhombisa akwawelanga lutho, futhi isabelo esasidingeka ngeSabatha sagcinwa simnandi futhi simsulwa, kanti uma kwakugcinwa okuthile nganoma yisiphi esinye isikhathi kwakuba kungasafaneleki ukusetshenziswa.” Patriarchs and Prophets, 296.

Owokuqala ezivivinyweni eziyishumi kwakuyisivivinyo “semana,” esimelela umlayezo ophindwe kathathu wezingelosi ezintathu zesAmbulo ishumi nane. Njengasemananini, lezo zingelosi zimelela isixwayiso esiphindwe kathathu esimelene nokukhonza ngosuku lokuqala lwesonto. Isimangaliso semana esiphindwe kathathu “sahlelwa ukuba sigxilise ezingqondweni zabo ubungwele beSabatha,” okuyikho kambe inhloso yengelosi yesithathu. Esokuqala kulezi zimangaliso ezintathu ezimelelwa yimana, sasihlela “ukudla” isinkwa sasezulwini, futhi “ukudla” kuwuphawu lwe-alpha lwenkathi yemvula yokugcina. Isimangaliso sesibili simelela umlayezo wengelosi yesibili lapho ugqozi “luphinda kabili” amazwi nemisho ukuze lubeke uphawu enkathini emelwe ukuwa okubili kweBabiloni, ngokuba iBabiloni liwile, liwile. Isimangaliso sesibili kwakuwu “ukuphindwa kabili” kwenani lemana ngosuku lwesithupha. Isimangaliso sesithathu kwakungukulondolozwa kwesinkwa seSabatha sosuku lwesikhombisa.

Njengomfanekiso wezingelosi ezintathu, imana iyengelosi yokuqala, ngakho-ke kufanele iqukathe indaba yonke, okuyiyona, eSambulweni seshumi nane, indaba yazo zonke izingelosi ezintathu. Ingelosi yokuqala iyifrakthali yemiyalezo yazo zonke izingelosi ezintathu. Ifrakthali iyisimo sejiyomethri esiyinkimbinkimbi esingahlukaniswa sibe izingxenye, ngayinye yazo iyikhophi yento yonke kodwa encishiswe ngosayizi. Lesi sici sibizwa ngokuthi ukufana kwangaphakathi. Amafrakthali avame ukuba neminingwane eyinkimbinkimbi kungakhathaliseki ukuthi usondeza kangakanani. Amafrakthali ayavela ezibalweni, ebhayoloji, kwifiziksi, kwijeoloji, ekhemistri, kwezinkanyezi, kwezobunjiniyela, nakwezinye izindawo eziningi zokuqonda.

“Isakhiwo sezinyathelo ezintathu” sezingelosi ezintathu kuSambulo isahluko seshumi nane simelwe emlayezweni wengelosi yokuqala, ngaleyo ndlela kwenze ingelosi yokuqala ibe

“yi-fractal” yezingelosi ezintathu. Izahluko ezintathu zokuqala zencwadi kaDaniyeli zimelela ngokulandelana imilayezo yengelosi yokuqala, eyesibili, neyesithathu, futhi uDaniyeli isahluko sokuqala uqukethe sona lesa “sakhiwo sezinyathelo ezintathu” esimelwe kulezo zahluko ezintathu, njengasezingelosini ezintathu maqondana nengelosi yokuqala.

Isimangaliso esiphindwe kathathu semana kwakufanele sidliwe, futhi uDaniyeli isahluko sokuqala sikhuluma ngokudla. UDaniyeli waphumelela ekuhlolweni kokudla ngokukhetha imidumba kunokudla kwaseBhabhiloni. Wabe esehlolwa ngokubukeka kwakhe, futhi ukubukeka kwakhe kwaveza ukwahlukaniswa phakathi kobuso bakhe nobuso balabo ababedla ukudla kwaseBhabhiloni. Umlayezo wengelosi yesibili uwubizo lokwehlukana neBhabhiloni ngesikhathi somlando wokwehlukana lapho kwakhiwa khona izigaba ezimbili bese zibonakaliswa. Lokho kuhlolwa kwesibili kukaDaniyeli kwaholela ekuhlolweni kwesithathu kukaNebukadinesari, okwakuyisivivinyo sesithathu esahlukweni sokuqala futhi esifanekisela ukuhlolwa kwesithombe segolide esahlukweni sesithathu, uSista White asikhomba ngokuphindaphindiwe njengomthetho weSonto, okuwumlayezo wengelosi yesithathu. UDaniyeli isahluko sokuqala uyifraktali yezahluko ezintathu zokuqala zikaDaniyeli, futhi lezo zahluko ezintathu zimelela izingelosi ezintathu zeSambulo isahluko seshumi nane, lapho ingelosi yokuqala kanye nesahluko sokuqala sikaDaniyeli kokubili kuyizifraktali zazo zontathu izingelosi nazo zontathu izahluko.

“Njalo ngeviki phakathi nokuhlala kwabo isikhathi eside ehlane ama-Israyeli afakazela isimangaliso esiphindwe kathathu, esakhelwe ukugxilisa ezingqondweni zabo ubungwele beSabatha: ngosuku lwesithupha kwehla isilinganiso esiphindwe kabili semana, ngosuku lwesikhombisa akwehli lutho, kanti isabelo esasidingeka ngeSabatha sagcinwa simnandi futhi sihlanzekile, kuyilapho uma kukhona okwake kwagcinwa kwanoma yisiphi esinye isikhathi kwakungasafanele ukusetshenziswa.

“Ezimo ezazihambisana nokunikwa kwemana, sinobufakazi obuphelele bokuthi iSabatha ayizange imiswe, njengoba abanengi bethi, ngesikhathi kunikezwa umthetho eSinayi. Ngaphambi kokuba abakwa-Israyeli bafike eSinayi babeyiqonda iSabatha njengento eyayibabophezela. Ngokubopheleka kwabo ukuqoqa njalo ngoLwesihlanu isabelo esiphindwe kabili semana belungiselela iSabatha, lapho yayingeke ine khona, ubungwele bosuku lokuphumula babugcizelelwa kubo njalo. Futhi lapho abanye babantu bephuma ngeSabatha ukuyoqoqa imana, iNkosi yabuza yathi, ‘Kuyoze kube nini nenqaba ukugcina imiyalo yami nemithetho yami na?’” Patriarchs and Prophets, 296.

Ukuqoqa nokudla imana kufanekisa uJohane esahlukweni seshumi sencwadi yeSambulo ethatha (eqoqa) incwadi encane esandleni sengwezi, bese eyidla.

Ngase ngiya engelosini, ngathi kuyo: Nginike incwadana leyo. Yathi kimi: Yithathe, uyidle iphele; iyakwenza isisu sakho sibe munyu, kepha emlonyeni wakho iyakuba mnandi njengeju. IsAmbulo 10:9.

UJobe kwadingeka kuqala aye engelosini ayicele, khona-ke kwadingeka “athathe” incwadi encane, bese futhi kwadingeka “ayidle.” UJobe umele izinyathelo ezintathu zengelosi yokuqala ngokuya kuyo nokuyicela ingelosi, kulandelwe yisinyathelo sesibili sokuthatha nesesithathu sokudla.

Ukuqoqa kanye/noma ukudla, kuyisivivinyo sokuqala kwezintathu zemana, kodwa kuqukethe i-fractal yazo zonke izivivinyo ezintathu zemana. Ukuqoqa nokudla imana kufanekisa uJeremiya.

Amazwi akho afunyanwa, ngawadla; izwi lakho laba kimi intokozo nokwethaba kwenhliziyo yami; ngokuba ngibizwa ngegama lakho, Jehova Nkulunkulu wamabandla. Jeremiya 15:16.

“Amazwi” akhe atholwa nguJeremiya owayefuna, wase ecela incwadi encane. Izwi lakhe latholwa ngesikhathi imana iqoqwa. Ukuqoqa nokudla imana kufanekisa uHezekeli owadla incwadi ayinikiweyo; ngokwenza kanjalo kukhombisa ukuthi ukwenqaba ukudla incwadi kwakuwukuba njengendlu ehlubukayo.

Kodwa wena, ndodana yomuntu, yizwa engikushoyo kuwe; ungabi yisihlubuki njengaleyo ndlu eyisihlubuki; vula umlomo wakho, udle engikunika khona. Kwathi lapho ngibheka, bheka, kwathunyelwa isandla kimi; futhi, bheka, kwakukhona kuso umqulu wencwadi; wawelula phambi kwami; wawulotshiwe ngaphakathi nangaphandle; futhi kwakulotshiwe kuwo izililo, nokukhala, nosizi. Wase esethi kimi, Ndodana yomuntu, yidla okutholayo; yidla lo mqulu, uhambe ukhulume kuyo indlu ka-Israyeli.

Ngakho ngavula umlomo wami, wangidlisisa lowo mqulu. Wasesethi kimi: Ndodana yomuntu, yidla ngesisu sakho, ugqwalise amathumbu akho ngalo mqulu engikupha wona. Ngase ngiwudla; wawumnandi emlonyeni wami njengezinyosi ngobumnandi. Hezekeli 2:8–3:3.

Uma uHezekeli enqaba ukudla incwadi encane wayezoba phakathi kwendlu ehlubukayo, futhi “umqulu” “wencwadi” ayemelwe ukuwudla wavezwa njengo “izililo, nokukhala, nosizi,” okumela umlayezo ophindwe kathathu ezinsukwini zokugcina. Umlayezo ophindwe kathathu wezinsuku zokugcina uyimilayezo yezingelosi ezintathu yesAmbulo isahluko seshumi nane, futhi umongo uHezekeli aletha kuwo leyo milayezo emithathu ungumongo wobuSulumane nosizi lwesithathu. Leyo milayezo emithathu ine-alpha ne-omega, kanti owesithathu ungo “sizi,” okuwuphawu oluyinhloko lobuSulumane, ngakho i-alpha kufanele ivumelane ne-omega; ngalokho-ke “izililo” zimelela izililo ezaqala ngo-9/11 ngokufika kwecilongo lesikhombisa nosizi lwesithathu, okwakuyokhula kancane kancane kuqhubekela phambili kuze kuyofinyelele ezinhluphekweni eziyisikhombisa zokugcina. Ekuzamazameni komhlaba komthetho weSonto wesAmbulo isahluko seshumi nanye, usizi lwesithathu luyeza masinyane, futhi ugqozi luyasitshela ukuthi isimemezelo esingalungile sika-Isaya isahluko seshumi yilo mthetho weSonto. Ivesi liqala ngokuthi “usizi” phezu kwalabo abamisa izimemezelo ezingalungile.

Ukudla imana kwakuyisivivinyo sokuqala kwezintathu, esesibili kwakuwukuthi “kuphindwe kabili” ngosuku lokulungiselela. Futhi babebelungiselelani? Babebelungiselela isivivinyo seSabatha, esingumyalezo wengelosi yesithathu.

Leyo simangaliso esiphindwe kathathu sasingeyona kuphela kepha futhi sasisivivinyo sokuqala, noma isivivinyo se-alpha, sezivivinyo eziyishumi. UNkulunkulu wanika imana esinyathelweni sokuqala, wabe esenika isabelo “esiphindwe kabili” esinyathelweni sesibili, kodwa akazange anike lutho esesithathwini. Isivivinyo sesithathu sehluke kunezivivinyo ezimbili zokuqala, ngoba esesithathu siyisivivinyo esinqumayo. Lezo zivivinyo ezintathu zimelela i-alpha yenqubo yokuvivinya enezinyathelo eziyishumi eholela eKadeshi lokuqala.

Uma uphenya izazi zemfundiso yenkolo ezehlukene, uzothola uhlu oluningi lwezilingo eziyishumi ezifika esiphethweni sazo eKadeshi lokuqala. Cishe zonke zifaka uLwandle Olubomvu njengesinye sezilingo eziyishumi, kanti ezinye zifaka izimpawu zomlando ezandulela uLwandle Olubomvu ngesikhathi sezinhlekelele. Zonke ziyiphutha.

Ukuvivinywa kokuqala yimana. UPawulu uveza ukuthi ukuwela uLwandle oluBomvu kwakuyibhaphathizo.

Ngaphezu kwalokho, bazalwane, angithandi ukuba ningazi ukuthi obaba bethu bonke babengaphansi kwefu, futhi bonke badabula olwandle; futhi bonke babhaphathizelwa kuMose efini nasolwandle. 1 Korinte 10:1, 2.

UMose umelela ngokwesifaniso uJesu, futhi ubhaphathizo lukaJesu lukhomba inqubo yokuvivinywa, enezinhlangothi ezintathu ngemvelo yayo, eqala ngokuhlolwa kokunxanela ukudla futhi ikugcizelele. Isiphambano sasimelwe ngokwesifaniso yiPhasika laseGibhithe. Lapho bephumela ngaphesheya koLwandle oluBomvu, uKristu wavuswa njengomnikelo wezithelo zokuqala. Lapho ephuma ethuneni lamanzi ngezandla zikaJohane uMbhaphathizi, uKristu (umnikelo wezithelo zokuqala) waqala inqubo yokuvivinywa yezinsuku ezingamashumi amane. Emva kokuba esevusiwe njengoba kwakumelwe ngokwesifaniso ngobhaphathizo lwaKhe, kwaba khona izinsuku ezingamashumi amane lapho uKristu ayehlanganyela khona nabafundi ubuso nobuso. Inqubo yokuvivinywa iqala emva kokuwela uLwandle oluBomvu, njengokuba impela noKristu waqhutshwa nguMoya waya ehlane masinyane nje ephumile emanzini.

Isivivinyo sokuqala sikaKristu kwakuyisifiso sokudla, ngoba iSinkwa saseZulwini saqala umsebenzi Waso ogcotshiwe khona kanye lapho u-Adamu ayewile khona. Isivivinyo sokuqala emva koLwandle Olubomvu yisivivinyo semana esiyizigaba ezintathu, esifanekisela isivivinyo esiyizigaba ezintathu phezu kweSinkwa saseZulwini. Ukuvivinywa kukaKristu kwaqala emva kokuba ephume emanzini, ngakho-ke izivivinyo eziyishumi nazo kumelwe ziqale “emva” kokuba bona bephume emanzini. Khona-ke uKristu wabhekana nesivivinyo esiyizigaba ezintathu, esabekwa ngaphakathi komongo wesifiso sokudla, njengoba kwafanekiselwa yisivivinyo esiyizigaba ezintathu semana esaqala emva kokuba uMoya esexoshe u-Israyeli wasendulo eGibhithe wamngenisela ehlane.

Olunye uhlu oluqagela ngokuthi yikuphi ukuhlubuka okumeleke yilezo zilingo eziyishumi eziphetha eKadeshi lubala ukuhlubuka kwethole legolide lika-Aroni njengolunye lwalezo zilingo eziyishumi, kodwa luyaphambuka.

Ukucunula kwethole legolide kumela izivivinyo ezimbili. Kuyingxenye ebalulekile yophawu lwethole legolide. Ukukhonza izithombe okwabonakaliswa lapho abantu becabanga ukuthi uNkulunkulu wayengeke abone, kwalandelwa ukubuya kukaMose. Khona-ke abantu benza ukukhetha ukuhlala bengabakhonzi bezithombe phambi kukaNkulunkulu ngokugcwele, njengoba emelwe nguMose.

Kulokho kuvukela okuphindwe kabili nokwandayo, sibona ukwahlukana okungokwesiprofetho ezizweni, ngesikhathi isizwe sakwaLevi sabelwa ngokukhethekile umsebenzi wendlu engcwele,

ngoba kwaze kwaba yilokho kuvukela, umsebenzi wendlu engcwele wawufanele wenziwe ngamazibulo azo zonke izizwe. Kwakungeke kusaba njalo. Manje isizwe esithembekileyo sakwaLevi sasiyogcina ithempeli. “Ukwahlukana” noma ukwehlukaniswa kube ‘kubili’ kuyisici sesimilo esingokwesiprofetho sethole legolide.

Ukuhlubuka kuka-Aroni kwakuwuphawu lwangaphambili lokuhlubuka kukaJerobowamu, inkosi yokuqala yombuso wasenyakatho wakwa-Israyeli. UJerobowamu “uphindaphinda” amathole egolide, ebeka elilodwa eBetheli nelinye eDani. U-Aroni noJerobowamu bamele izindaba zomlando ezihambisanayo, okuwumlando wokwakheka komfanekiso wesilo. Umlando womfanekiso wesilo ugqwaliseka ngezikhathi ezimbili, ezihlukaniswe ngumthetho weSonto e-United States. Umfanekiso wesilo uwuphawu lokuhlanganiswa kwebandla nombuso, okumiswa kuqala e-United States, bese kuba semhlabeni.

Njalo kukhona ukwehlukana okuhambisana nezimpawu zomfanekiso wesilo. Ku-Aroni kwakuwukwahlukaniswa kwabaLevi, kuJerobowamu kwakuwukwehlukaniswa kwezizwe eziyishumi nambili zaba yizizwe ezimbili zaseningizimu nezizwe eziyishumi zasenyakatho.

Uphawu balobo budlelwane bebandla nombuso bubizwa ngokuthi “umfanekiso wesilo” nguJohane encwadini yesAmbulo. Amathole egolide ka-Aroni nekaJerobowamu ayeyimifanekiso yesilo, kanti isilo ayeyimifanekiso yaso yiBhabhiloni, ngokuba umbuso wokuqala wesiprofetho seBhayibheli umelelwa yinhloko “yegolide” kuDanilyeli isahluko sesibili. Umfanekiso wesilo umelela izivivinyo ezimbili, ngokuba uvivinyo luqalwa kuqala phezu kwesilo sasemhlabeni—i-United States, bese kuthi esahlukweni seshumi nantathu sesAmbulo i-United States iphoqe umhlaba ukuba umise umfanekiso wesilo. Uvivinyo lokuqala yi-USA, bese kuba umhlaba.

“Njengoba iMelika, izwe lenkululeko yenkolo, iyohlangana noPapa ekuphoqeni unembeza nasekucindezeleni abantu ukuba bahloniphe isabatha lamanga, abantu bawo wonke amazwe omhlaba bayoholeleka ukuba balandele isibonelo sayo.” Testimonies, volume 6, 18.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba iyona ehola ekuqaleni, nokho yona leyo nkinga efanayo iyofikela abantu bethu kuzo zonke izingxenywe zomhlaba.” Testimonies, volume 6, 395.

Ukuhlubuka kwethole legolide kuphindwe kabili, futhi kuphawula izivivinyo ezimbili kwezokuqala eziyisishiyagalolunye eziholela esivivinyweni seshumi nesokugcina eKadeshi lokuqala. Lapho ukuhlubuka kuka-Aroni nokukaJerobowamu kuhlanganiswa “umugqa phezu komugqa,” uthola u-Aroni, umpristi omkhulu omele ibandla, noJerobowamu, inkosi yakwa-Israyeli, omele umbuso. Le migqa emibili ndawonye iyisibonakaliso sokuhlangana kwebandla nombuso. Ama-altare amabili kaJerobowamu amiswa eBethete, (okusho ibandla) naseDani (okusho ukwahlulela), futhi ndawonye amele ukuhlanganiswa kwebandla nombuso. Njengoba la maphuzu esemisiwe, sizoqala ukuhlonza izivivinyo eziyishumi.

Izivivinyo eziyishumi zibekwe ngaphakathi komongo wokuphumula kweSabatha (Hebheru 3–4). Ziqala ngesimangaliso esiphindwe kathathu semana kanye nesifundo saso maqondana neSabatha, bese ziphetha esivivinyweni seshumi, iKadeshi lokuqala. Leyo Kadeshi lokuqala “ingusuku

lokucunula emiBhalweni,” futhi uPawulu ubeka ukuhlubuka kokugcina ngaphakathi komongo wesivivinyo seSabatha. Isivivinyo sika-Alfa sasiyiSabatha, njengoba sifanekiselwa yimana, futhi isivivinyo seshumi nese-Omega eKadeshi lokuqala sasiyikuphumula kweSabatha futhi. U-Alfa no-Omega njalo bamele ukuphela kanye nesiqalo.

Ngakho-ke (njengalokhu uMoya oNgcwele esho ukuthi, Namuhla uma nizwa izwi lakhe, ningazenzi lukhuni izinhliziyu zenu, njengasekucunulweni, ngosuku lokulingwa ehlane; lapho oyihlo bangilinga, bangivivinya, babona imisebenzi yami iminyaka engamashumi amane. Ngakho-ke ngathukuthela ngalelo sizukulwane, ngathi, Bahlala beduka enhliziyweni yabo; futhi abazazanga izindlela zami. Ngakho ngafunga olakeni lwami ukuthi, Abasoze bangena ekuphumuleni kwami.)

Qaphelani, bazalwane, funa kungabikho kunoma ngubani kini inhliziyu embi yokungakholwa, ehlehla kuNkulunkulu ophilayo. Kodwa khuthazanani usuku nosuku, kuseyilapho kuthiwa namuhla; funa kube khona kini oqiniswa inhliziyu ngokukhohlisa kwesono. Ngokuba sesenziwe abahlanganyeli kuKristu, uma sibambelela siqine kuze kube sekupheleni ekuqaleni kokuthembela kwethu;

Ngenkathi kuthiwa: Namuhla, uma nizwa izwi lakhe, ningazenzi lukhuni izinhliziyu zenu, njengasekucunuleni. Ngokuba abanye, sebezwise, bamcunula; kodwa kwakungesibo bonke abaphuma eGibhithe ngoMose. Kepha wayethukuthele kubani iminyaka engamashumi amane? Kwakungesibo yini labo abonayo, izidumbu zabo zawela ehlane na? Wayesefungela bani ukuthi abayikungena ekuphumuleni kwakhe, uma kungesibo labo abangakholwanga na? Ngakho siyabona ukuthi abakwazanga ukungena ngenxa yokungakholwa.

Ngakho-ke asabe, funa, njengoba isithembiso sokungena ekuphumuleni kwakhe sisasele kithi, kube khona noyedwa kini ongabonakala esilele ukusifinyelela. Ngokuba nathi sashunyayezwa ivangeli, njengabo futhi; kodwa izwi elashunyayelwayo alibazuzisanga, lingahlanganiswanga nokukholwa kulabo abalizwayo.

Ngokuba thina esikholiweyo siyangena ekuphumuleni, njengoba esho wathi: Njengokuba ngafunga ngentukuthelo yami ngathi, Abasoze bangena ekuphumuleni kwami; nakuba imisebenzi yayisifeziwe selokhu kwasekelwa umhlaba. Ngokuba endaweni ethile wakhuluma ngalolo suku lwesikhombisa kanje: UNkulunkulu waphumula ngosuku lwesikhombisa kuyo yonke imisebenzi yakhe. Kanti nakule ndawo futhi wathi: Abasoze bangena ekuphumuleni kwami.

Ngakho-ke, njengoba kusekhona ukuthi abathile kumele bangene kuwo, kanti labo abashunyayezwa kuwo kuqala abangangenanga ngenxa yokungakholwa, uphinda amise usuku oluthile, ethi kuDavide, Namuhla, emva kwesikhathi eside kangaka; njengoba kushiwo ukuthi, Namuhla, uma nizwa izwi lakhe, ningazenzi lukhuni izinhliziyu zenu.

Ngokuba uJesu wayebanike ukuphumula, ubengeke abuye kamuva akhulume ngolunye usuku.

Ngakho-ke kusekhona ukuphumula kwabantu bakaNkulunkulu. Ngokuba lowo ongenile ekuphumuleni kwakhe, naye uyekile emisebenzini yakhe siqu, njengokuba noNkulunkulu wayeka kweyakhe. Ngakho-ke asikhuthalele ukungena kulokho kuphumula, funa kube khona

umuntu owela ngesibonelo esifanayo sokungakholwa. Hebheru 3:8–4:11.

“Ngosuku lokucunula” umlayezo kaJoshuwa noKalebi wenqatshwa. Le ndima isekelwe esigabeni sabantu abangayikungena, ngenxa yokungakholwa emlayezweni abawuzwile. Umlayezo umelwe “ukuphumula.”

“Labo abangathandi ukunika iNkosi inkonzo ethembekileyo, eqotho, nenothando ngeke bathole ukuphumula ngokomoya kulokhu kuphila noma ekuphileni okuzayo. ‘Ngakho-ke kusasele ukuphumula kubantu bakaNkulunkulu... Ngakho-ke masikhuthalele ukungena kulokho kuphumula, funa kube khona umuntu ohluleka ngokwesibonelo esifanayo sokungakholwa.’ Ukuphumula okukhulunywa ngakho lapha kungukuphumula komusa, okutholakala ngokulandela umyalo oshiwo. ‘Sebenzani ngokukhuthala.’” Pacific Union Recorder, November 7, 1901.

“Ukuphumula” kuwumyalezo omelelwa ngumlayezo kaJoshuwa noKalebi. UPawulu usebenzisa amaqiniso ahlobene neSabatha losuku lwesikhombisa njengophawu lomlayezo “wokuphumula” owenqatshwa yilabo ababemiselwe ukufela ehlane.

Inkulumo ethi, “Namuhla, uma nizwa izwi lakhe,” iyafana nokugcizelela kwencwadi yeSambulo phezu kwanoma ubani ozwa izwi loMoya, okuwukuzwa umlayezo woMoya, okuwumyalezo wemvula yamuva, okuwumyalezo “wokuphumula.” EKadeshi lelo zwi lazwakala, futhi abahlubuki bakhetha umholi omusha ukuba ababuyisele eGibhithe. Umlando walokhu kuvukela kukhulunywa ngawo kuHubo 95 nangokaPawulu kwabaseHebheru. Lo mlando uveza ukwehluleka kuka-Israyeli wasendulo esivivinyweni sabo seshumi. Isivivinyo se-alpha sezivivinyo eziyishumi saqala ngesimangaliso esiphindwe kathathu semana esimela imiyalezo yezingelosi ezintathu, uMthetho kaNkulunkulu, ukuphumula kweSabatha, iSinkwa saseZulwini, ukulalela nokwahlulela—futhi esokugcina kulezo zivivinyo eziyishumi kwakuyisivivinyo “sokuphumula.” “Ukuphumula” komusa, njengoba uDade White esho, kuwuphawu lwemvula yamuva. IKadeshi iwuphawu lwesivivinyo sokwamukela noma sokwenqaba umlayezo wemvula yamuva owethulwa “umugqa phezu komugqa.”

Umugqa phezu komugqa, “ukuphumula” kungukuthululwa kukaMoya oNgwele okumelelwa njengemvula yokugcina. “Ukuphumula” futhi kuyiyiSabatha yosuku lwesikhombisa, yona kanye uphawu olubekwa phezu kwabathembekileyo ngesikhathi semvula yokugcina. “Ukuphumula” kungumusa omelela amandla anikezwa abayizinkulungwane eziyikhulu namashumi amane nane lapho izono zabo zesulwa phakade. Lowo musa awuwona wodwa amandla anikezwayo amele ukungcweliswa, kodwa futhi ungumusa onikeza ukulungisiswa lapho igazi likaKristu lisetshenziswa ukususa izono zomphefumulo ophendukayo. “Ukuphumula” komusa kungumyalezo wokulunga kukaKristu, ukulunga olunikeza umusa (amandla) wokuphila ungonanga, nomusa oguqula umLaodicea abe umFiladelfiya. Uma eseguqulwe ngomusa wokulungisiswa, lowo owayenguLaodicea, njengomFiladelfiya, ngamandla omusa, uhamba endleleni engcwelisiweyo ehlela ekukhazinyuliseni. “Ukuphumula” kungumyalezo wengelosi yesithathu, njengoba umelwe ngokuthi “ukulungisiswa ngokukholwa ngeqiniso.” Njengoba kunjalo, iKadeshi yabhekisa ku-1888.

IKhadeshi yokuqala iveza umyalezo “wokuphumula” oyilo “umyalezo wevangeli.” Ivangeli laphakade ‘lingumsebenzi kaKristu ekwethuleni inqubo yokuvivinya ephindwe kathathu, ethuthukisa bese ibonakalisa izigaba ezimbili zabakhulekeli.’ Umyalezo wevangeli laphakade “wokuphumula” eKhadeshi yokuqala umelela umyalezo ophindwe kathathu wevangeli laphakade, obuswa umsebenzi ophindwe kathathu kaMoya oNgcwele, okholisa ngesono, ngokulunga nangokwahlulela. Lezo zinyathelo ezintathu ziyizona kanye lezo zinyathelo ezintathu zokuvivinya esivivinyweni semana!

Izivivinyo eziyishumi ziqala ngenqubo yokuvivinya eyizingxenye ezintathu, egcizelela uMthetho kaNkulunkulu, iSabatha nokuba nesibopho kwesintu sokudla nokugaya umlayezo kaNkulunkulu. Isivivinyo sokuqala kulezi eziyishumi sasiyizingxenye ezintathu, njengalokhu neseshumi sasinjalo. Isivivinyo sokuqala sisebenzisa imana njengophawu lweSinkwa saseZulwini, siphakamisa iSabatha losuku lwesikhombisa. Isivivinyo sokugcina sisebenzisa “ukuphumula” njengophawu lwenqubo yokugcina yokuvivinya yemvula yokugcina, efinyelela esicongweni emthethweni weSonto, lapho labo abamele iSinkwa saseZulwini bephakanyiswa njengophawu lweSabatha.

Ukuqala kwezivivinyo eziyishumi, njengokuphela kwezivivinyo eziyishumi, kugcizelela iSabatha, kanye nesigijimi sevangeli esihambisana neSabatha, okuyivangeli laphakade lengelosi yesithathu. IKadeshi yokuqala iyi-omega yezivivinyo eziyishumi, ngakho-ke i-alpha yezivivinyo eziyishumi kufanele ibe nezimpawu ezifanayo. IKadeshi yayimele u-1863, lapho iNkosi yayifise ukuqeda umsebenzi waYo nokuyisa abantu baYo ekhaya, kodwa ukungena eZweni Lesethembiso kwabambezeleka.

“Ngokufunda imiBhalo elandelayo sizobona indlela uNkulunkulu ayebheka ngayo u-Israyeli wasendulo:

“Ngokuba uJehova uzikhethile uJakobe, no-Israyeli ukuba babe yigugu lakhe elikhethekile.’ IHubo 135:4.

“Ngokuba ungabantu abangcwele kuJehova uNkulunkulu wakho, futhi uJehova ukukhethile ukuba ube ngabantu abakhethekile kuye uqobo, ngaphezu kwazo zonke izizwe ezisemhlabeni.’ Duteronomi 14:2.

“Ngokuba wena ungabantu abangcwele kuJehova uNkulunkulu wakho; uJehova uNkulunkulu wakho ukukhethile ukuba ube ngabantu abayigugu elikhethekile kuYe uqobo, ngaphezu kwazo zonke izizwe ezisemhlabeni. UJehova akazange anibeke uthando lwaKhe, noma anikhethile, ngokuba naniningi kunazo zonke ezinye izizwe; ngokuba nina nanibalwa kunazo zonke izizwe.’ Duteronomi 7:6, 7.

“Ngokuba kuyakwaziwa ngani lapha ukuthi mina nabantu Bakho sithole umusa emehlweni Akho? akusikho yini ngalokho kokuthi Wena uhamba nathi? kanjalo siyakwahlukaniswa, mina nabantu Bakho, kubo bonke abantu abaphezu kobuso bomhlaba.’ Eksodusi 33:16.

“Kwakuvama kangakanani ukuba u-Israyeli wasendulo avukele, nokuthi kaningi kangakanani wehlelwa yizahlulelo, kwabulawa izinkulungwane, ngenxa yokuthi babengalaleli imiyalo kaNkulunkulu owayebakhethile! U-Israyeli kaNkulunkulu kulezi zinsuku zokugcina

usengozini njalo yokuxubana nezwe nokulahlekelwa yizo zonke izimpawu zokuba ngabantu bakaNkulunkulu abakhethiweyo. Funda futhi uThithu 2:13–15. Lapha silethwa ezinsukwini zokugcina, lapho uNkulunkulu ezihlambululela khona abantu abakhethekile. Ingabe sizomcasula yini njengoba kwenza u-Israyeli wasendulo na? Ingabe siyokwehlisela ulaka lwaKhe phezu kwethu ngokumshiya nokuxubana nezwe, nokulandela izinengiso zezizwe ezisizungezile na?” Testimonies, umqulu 1, 282, 283.

UDadewethu uWhite uyabuza, “Siyamthukuthelisa yini njengalokhu kwenza u-Israyeli wasendulo na?” Simthukuthelisa ngokuzihlanganisa nezwe, elifanekiselwa yiGibhithe, yona kanye indawo abavukeli baseKadeshi abafuna kuyo umholi ozobabuyisela emuva. Ngo-1863 isifiso sokubuyela eGibhithe nokukhethwa komholi omusha kufanekiswa ugqozi njengokufisa ukuzihlanganisa nezwe.

Isigaba esesicabangela manje sandulelwa ukuphawula kukaDade White ngokungangeni kuka-Israyeli wasendulo ekuphumuleni. Esimweni sokuhlubuka kwabo okuqhubekayo, wabeka amavesi akhombisa indlela uNkulunkulu ayefisa ukuhlobana ngayo nomlobokazi waKhe, kodwa umlobokazi waKhe wenqaba. Isigaba esilandelayo siholela kulokho esisanda kukufunda.

Endimeni ayirekhodile, uyabhala: “UNkulunkulu wayefuna ukuba abantu baKhe bathembele kuYe yedwa. Wayengafisi ukuba bamukele usizo oluvela kulabo ababengamkhonzi.” Ngo-1863, ubu-Adventismu bukaMillerite baseLawodisiya benza umfelandawonye nohulumeni wase-United States ukuze ubasize emizamweni yabo yokuvimbela ukuthi izinsizwa zabo zibuthelwe empini ebulala kakhulu kunazo zonke emlandweni waseMelika.

“Lapha sifunda izixwayiso uNkulunkulu azinika u-Israyeli wasendulo. Kwakungesikho ukuthokoza kwentando yaKhe ukuthi baduke isikhathi eside kangaka ehlane; wayezobangenisa masinyane eZweni Lesithembiso ukuba babevuma futhi bethanda ukuholwa nguYe; kodwa ngenxa yokuthi babevame ukumzwise usizi ehlane, wafunga ngolaka lwaKhe ukuthi babengeke bangene ekuphumuleni kwaKhe, ngaphandle kwababili abamlandela ngokuphelele. UNkulunkulu wayefuna ukuba abantu baKhe bathembe Yena yedwa. Wayengafisi ukuba bamukele usizo kulabo ababengamkhonzi.”

“Sicela ufunde u-Ezra 4:1–5: ‘Kwathi lapho izitha zakwaJuda nezakwaBenjamini zizwa ukuthi abantwana bokuthunjwa bayakhela iThempeli uJehova uNkulunkulu ka-Israyeli; zafika kuZerubhabhele nakubakhulu bezindlu zawoyise, zathi kubo: Masakhe kanye nani, ngokuba simfuna uNkulunkulu wenu njengani; futhi siyamenzela imihlatshelo kusukela ezinsukwini zika-Esarihadoni inkosi yase-Asiriya, owasiletha lapha. Kodwa uZerubhabhele, noJeshua, nabanye abakhulu bezindlu zawoyise bakwa-Israyeli, bathi kuzo: Aninangxenye kithi ekwakheleni uNkulunkulu wethu indlu; kodwa thina sodwa siyakhela uJehova uNkulunkulu ka-Israyeli, njengalokho inkosi uKoresi inkosi yasePheresiya isiyalile. Khona-ke abantu bezwe bawadikibalisa amandla abantu bakwaJuda, babakhathaza ekwakheni, baqasha nabeluleki ukuba bamelane nabo, ukuze bachithe icebo labo.’”

“Ezra 8:21–23: ‘Ngase ngimemezela ukuzila khona, emfuleni i-Ahava, ukuze sizithobe phambi kukaNkulunkulu wethu, sifune kuye indlela eqondileyo yethu, neyabantwanyana bethu, neyayo yonke impahla yethu. Ngokuba nganginamahloni okucela enkosini ibutho lamasosha

nabagibeli bamahhashi ukuba basisize simelane nesitha endleleni; ngoba sasikhulume enkosini, sathi, Isandla sikaNkulunkulu wethu siphezu kwabo bonke abamfuna kube ngokuhle; kodwa amandla akhe nolaka lwakhe kumelana nabo bonke abamshiyayo. Ngakho sazila ukudla, sancenga uNkulunkulu wethu ngalokho; wayese esivumela isicelo sethu.”

“Umprofethi nalabobaba abazange bababheke abantu bezwe njengabakhulekeli bakaNkulunkulu weqiniso; futhi nakuba laba babevuma ubungane futhi befisa ukubasiza, abazange balokothe bahlanganyele nabo kunoma yini ephathelene nokukhulekelwa kwaKhe. Lapho bekhuphukela eJerusalema ukuyokwakha ithempeli likaNkulunkulu nokubuyisela ukukhulekelwa kwaKhe, abazange bacele usizo enkosini ukuze ibasize endleleni, kodwa ngokuzila ukudla nangomkhuleko bafuna usizo eNkosini. Babekhohlelwa ukuthi uNkulunkulu wayezovikela futhi aphumelelise izinceku zaKhe emizamweni yazo yokumkhonza. UMDali wezinto zonke akaludingi usizo lwezitha zaKhe ukuze amise ukukhulekelwa kwaKhe. Akaceli umhlatshelo wobubi, futhi akayamukeli iminikelo yalabo abanolunye onkulunkulu phambi kweNkosi.”

“Sivame ukuzwa le nkulumo: ‘Nina niqondelela kakhulu, ningabandakanyi abanye.’ Njengesizwe sabantu bakaNkulunkulu besingazimisela ukwenza noma yiluphi umhlatshelo ukuze sisindise imiphefumulo, noma siyiholele eqinisweni. Kodwa ukuhlanganisana nabo, sithande izinto abazithandayo, futhi sibe nobungane nezwe, asinesibindi sokukwenza, ngokuba ngalokho besiyokuba yizitha zikaNkulunkulu.” Testimonies, volume 1, 281, 282.

UDade White uthi, maqondana nokuphawula kwakhe ngokuvukela kwaseKadeshi, “UMdali wezinto zonke akadingi usizo lwezitha zaKhe ukuze amise ukukhonza kwaKhe. Akaceli umhlatshelo wobubi, futhi akamukeli iminikelo yalabo abanabanye onkulunkulu phambi kweNkosi.” Ngo-1863, inhlango ye-Laodicean Millerite Adventism yaba yibandla futhi yakha umfelandawonye namandla ayeyophoqelela ukukhonza kweSonto esizweni bese kuthi ngemva kwalokho emhlabeni wonke.

Esihlokwani esilandelayo, sizoqhubeka nokucabangela kwethu ngemigqa yesiprofetho enegalelo ku-1863, okuyishe lesihloko lesikhathi sesiprofetho sika-1844 kuya ku-1863.

Into ebikhona, yikho okuyakuba khona; nalokho okwenzekileyo, yikho okuyokwenziwa; futhi akukho okusha phansi kwelanga. Kukhona yini into engathiwa ngayo, Bheka, lokhu kusha? Sekuvele kwaba khona ezikhathini zasendulo, ngaphambi kwethu. Ngiyazi ukuthi konke uNkulunkulu akwenzayo kuyakuba khona kuze kube phakade; akukho okungenezelwa kukho, futhi akukho okungasuswa kukho; futhi uNkulunkulu uyakwenza lokho, ukuze abantu bamesabe phambi kwakhe. Lokho ebikhona sekukhona manje; nalokho okuyakuba khona sekuke kwaba khona; futhi uNkulunkulu ufuna lokho okwedlule. UmShumayeli 1:9, 10; 3:14, 15.