

# **Incwadi kaJoweli neBandla lama-Adventist osuku lwesikhombisa laseLawodikiya - Inombolo yeshumi nesishiyagalolunye**

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2025-12-25

## **Inombolo Yeshumi Nesishiyagalolunye**

IBhubesi lesizwe sakwaJuda liyigama likaJesu, eligcizelela umsebenzi kaKristu wokubeka uphawu bese kamuva evula iZwi laKhe lesiprofetho. Esahlukweni sesihlanu seSambulo iBhubesi lesizwe sakwaJuda, elibuye libe yimpande kaDavide, lanqoba ukuze livule incwadi. “Impande” kaDavide kwakunguJese, futhi impande kaJese kwakunguPheresi, futhi impande yakhe kwakunguJuda, futhi impande yakhe kwakunguJakobe, futhi impande yakhe kwakungu-Isaka, futhi impande yakhe kwakungu-Abrahama. Impande kaDavide noma kaJese, uma kukhulunywa ngayo maqondana neBhubesi lesizwe sakwaJuda, igcizelela izimiso zesiqalo nesiphetho, okuyi-Alfa ne-Omega. Lapho iSambulo sikaJesu Kristu sivulwa esahlukweni sokuqala seSambulo, isici esiyinhloko sobunjalo baKhe ukuthi uyi-Alfa ne-Omega. Lokho ayikho kuyiso futhi isimiso esisetshenziswayo ukuvula iziprofetho iBhubesi lesizwe sakwaJuda elizibekile uphawu, lapho linquma ukuthi isikhathi sesifikile.

Ukuvulwa kwezibopho zeZwi likaNkulunkulu lesiprofetho kuyingxeny yomsebenzi kaNkulunkulu wokuhlenga, njengoba esebenzisa amandla eZwi lakhe ukuletha izimvuselelo ngokwentando yakhe. USister White uthi lapho izincwadi zikaDaniyeli neSambulo ziqondwa kangcono, kuyobonakala phakathi kwethu imvuselelo enkulu. Kungukukhanya kweZwi likaNkulunkulu lesiprofetho okuletha imvuselelo nenguquko ngokwentando yakhe.

USister White, ebheka ezinsukwini zokugcina, ubhekisa enguqukweni enkulu eyenzeka phakathi kwabantu bakaNkulunkulu ezinsukwini zokugcina. Imvuselelo nezinguquko zomlando ongewele konke kwavela eZwini likaNkulunkulu, futhi ngayinye yalezo zikhathi ezingwele yakhomba imvuselelo enkulu yokugcina kanye nenguquko eqala kancane ngaphambi komthetho weSonto. Lezo zimvuselelo zidalwa ukwambulwa kwalokho obekuboshiwe eZwini likaNkulunkulu. Imidumo eyisikhombisa yabekwa uphawu, njengoba nencwadi kaDaniyeli esahlukweni seshumi nambili yabekwa uphawu.

Lapho sisebenzisa izimpawu zesiprofetho zesikhathi sokuhlakazeka ezihlotshani nophawu luka-1260, sithola ukuthi kuSambulo isahluko 11, uMose no-Eliya balele befile emgwaqweni izinsuku ezintathu nengxeny. Ngevesi le-18 isikhathi sentukuthelo kaNkulunkulu sesifikile. UMose no-Eliya bamele abantu bakaNkulunkulu ngaphambi nje kokuvalwa kwesikhathi sokulingwa komuntu. Bahlakazekile izinsuku eziyizimpawu ezingu-1260 emigwaqweni yaseSodoma naseGibhithe, lapho uJesu abethelwa khona esiphambanweni.

UMose no-Eliya banikwa amandla okunikeza ubufakazi babo kusukela evesini lesithathu kuze kube yivesi lesikhombisa lapho bebulawa khona emgwaqweni. UJohane waqeda ukukala ithempeli evesini lesibili, kwase kuthi uMose no-Eliya banikwe amandla okunikeza ubufakazi babo, bembethe indwangu yamasaka. Umlayezo ka-Eliya noMose wanikezwa i-Philadelphian Millerite Adventism ngo-1844, kwathi ngo-1863, amazwi abo angcwatshwa ngaphansi kwemikhuba namasiko adluliselwa ezizukulwaneni ngezizukulwane. Banikwa amandla okunikeza ubufakazi babo iminyaka emithathu nengxenye, bembethe “indwangu yamasaka,” uphawu lobumnyama obandayo kusukela ku-1863 kuya phambili.

Lapho sisebenzisa incazelo kaDade White yezulu elidumayo eliyisikhombisa njengelimele izigameko zengelosi yokuqala neyesibili, ngendlela yomugqa phezu komugqa, sakha umlando oqala ngengelosi eyehla nomlayezo, kodwa ngomugqa phezu komugqa, le ngelosi iyiyo kokubili ingelosi yokuqala neyesibili. Enye yabeka unyawo lwayo emhlabathini nolunye unyawo olwandle ngo-Agasti 11, 1840, kanti enye yafika ekudumazekeni kwango-Ephreli 19, 1844.

Uphawu olulandelayo emlandweni ngamunye ohambisanayo luyisandla sikaNkulunkulu, oluhlotshaniswa namatafula kaHabakuki. Nengelosana yokuqala, kwavezwa ishadi lika-1843, kodwa kwakukhona iphutha kwezinye zezinombolo. Nengelosana yesibili, isandla sikaNkulunkulu siyisiphawu sendlela samatafula kaHabakuki; simelwe lapho esusa isandla saKhe ephutheni. Lapho esusa isandla saKhe, umlayezo waqhubeka ukhula kancane kancane kwaze kwaba seqophelweni lawo eliphakeme emhlanganweni wekamu wase-Exeter, ngaphambi nje kokudumala kwango-Okthoba 22, 1844.

Imigqa emibili iveza umlayezo womhlaba wonke, ngokuba ingelosi efikayo ibeka unyawo olulodwa emhlabathini nolunye olwandle, futhi ugqozi luyasitshela ukuthi lokhu kufanekisela umlayezo womhlaba wonke. Ingelosi futhi iveza ukuqala kwesikhathi sokulibala emfanekisweni wezintombi eziyishumi. Kulesi sikhumbuzo sokuqala siphinde sibone isandla sikaNkulunkulu siveza amanga. Ngo-Ephreli 19, 1844, ngokwesiprofetho kwabonakala sengathi umbono uqambe amanga, kodwa labo ababenokubekezela balinda, futhi nakuba umbono walibala, awuqambanga amanga. Kodwa lapho umugqa esiwakhayo uqala, amanga okudumazeka kokuqala aphawulwa njengophawu lwalesi sikhumbuzo sokuqala.

Khona-ke uphawu lwendlela lwesandla sikaNkulunkulu namatafula kaHabakuki lubonisa uNkulunkulu emboza iphutha, bese kamuva esusa isandla saKhe kulelo phutha. Emlandweni wamaMillerite, lelo phutha lavunyelwa nguNkulunkulu ngoMeyi ka-1842, ngesikhathi ishadi linyatheliswa, futhi lelo phutha labe selibonakaliswa ngemva kwalokho lapho unyaka ka-1843 usuphelile; kodwa kwaba yisikhathi esithile ngemva kwalokho lapho iNkosi yasusa isandla saYo ephutheni elalisezibalweni. Iphutha laba khona kusukela ngoMeyi ka-1842 kwaze kwaba ndawana-thile ngemva kokudumazeka kokuqala. Mayelana nengelosi yokuqala, isandla sikaNkulunkulu namatafula kaHabakuki kuphawulwa ngoMeyi ka-1842, kodwa ukususa kwaKhe isandla saKhe emlandweni wengelosi yesibili kwakuyoba maduze ngemva kokudumazeka kokuqala.

Lokhu kukhomba uphawu lwendlela “yesandla” njengenkathi yesiprofetho. Inkathi eqala ngesandla saKhe simboza iphutha, bese iphetha ngokuba isandla saKhe sisuswe ephutheni. Le nkathi yokusibekela nokusisusa isandla saKhe iyisibonelo somsebenzi weNgonyama yesizwe sakwaJuda njengoba Ivala bese futhi Ivula ukukhanya kwesiprofetho. Wamboza iqiniso, wase embula lona lelo qiniso elifanayo—ekukhanyeni okuhlukile okungazange kuphikise ukukhanya kokuqala. Wakwenza lokhu ukuze kuvele imvuselelo nokulungiswa kabusha koKukhala Kaphakathi Kobusuku kwamaMillerite.

Isikhathi sokulibala, esaqala ngokufika kwengelosi, saphela lapho isandla saYo sisuswa, ngaleyo ndlela kuvulwa ukukhanya kwesiprofetho okwaqala “ukunyakaza kwenyanga yesikhombisa” okwaholela emlayezweni Wokukhala Kwaphakathi Kwamabili emhlanganweni wekamu lase-Exeter, lapho lowo mlayezo waphenduka igagasi elinamandla lolwandle, kwaze kwaba semnyango ovaliwe ekudumazekeni okukhulu. Ukubonakaliswa kwamandla kaNkulunkulu ngokuvulwa kweZwi laKhe kwaveza imvuselelo nenguquko eyayikhula ngamandla njalo.

Ngo-1863, inhlango yamaMillerite yaseLawodikeya yanqatshelwa ukuwela iJordani, futhi yanikelelwa ihlane ngenxa yokukhanda ngamatshe u-Eliya noMose. Umlayezo kaWilliam Miller wawumlayezo ka-Eliya, futhi umlayezo oyisisekelo kaMiller wawuyi-“zikhathi eziyisikhombisa” zikaMose. Ukwenqaba “izikhathi eziyisikhombisa” kwakuwukubulala uMose, futhi ukwenqaba iqiniso eliyisisekelo elabekwa nguMiller kwakuwukubulala u-Eliya. Ngo-1863 isithunywa nomlayezo kwabulawa emgwaqeni, futhi kusukela kuleso sikhathi ukuya phambili, indlela kuphela yokubathola kwakuwukufuna amathuna abo ezindleleni zasendulo zikaJeremiya. Babelele bafile emgwaqeni—okungukuthi kwaze kwaba yilapho bevuswa. Bavuswa lapho “izehlakalo zesikhathi esizayo zemidumo eyisikhombisa” ezizo “kwambulwa ngokulandelana kwazo” ziphindwa—emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane.

Lapho umlando wengelosi yokuqala ubekwa phezu komlando wengelosi yesibili, isakhiwo sesiprofetho siveza iphuzu lokuqondisa lokulandela isandla sikaKristu, okuyilo ukukhanya okuphezu kwendlela yoMemezelo Lwaphakathi Kwamabili. Ukukhanya kokuqala koMemezelo Lwaphakathi Kwamabili kukhanyisa indlela, futhi kungukukhanya “kwengalo yakhe yokunene ekhazimulayo” okuhola indlela kukhuphuka kulowo mzila.

“Kwabonakala kimi sengathi ngangizungezwe ukukhanya, futhi ngenyukela phezulu nangaphezulu ngisuka emhlabeni. Ngaphenduka ukuze ngibeke abantu be-advent emhlabeni, kodwa angibatholanga, lapho izwi lithi kimi, ‘Bheka futhi, ubheke kancane phezulu.’ Ngalokho, ngaphakamisa amehlo ami, ngabona indlela eqondileyo nencane, ephakanyiswe phezulu kakhulu ngaphezu kwezwe. Kule ndlela abantu be-advent babehambe emzini owawusekugcinini kwaleyo ndlela. Babenokukhanya okukhazimulayo okubekwe emva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi lokhu kwakuyisikhalo ‘saphakathi kwamabili.’ Lokhu kukhanya kwakukhanyisa kuyo yonke indlela, futhi kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Uma begcine amehlo abo egxile kuJesu, owayengaphambi kwabo, ebahola eya emzini, babevikelekile. Kodwa ngokushesha abanye bakhathala, bathi umuzi usekude kakhulu, futhi babelindele ukuthi ngabe sebengene kuwo ngaphambili. Khona-ke uJesu wayebakhuthaza

ngokuphakamisa ingalo yaKhe yangakwesokudla ekhazimulayo, kwase kuphuma engalweni yaKhe ukukhanya okwakuvunguza phezu kwebandla labalindele ukuza, base bememeza bathi, 'Haleluya!' Abanye, ngokuxhamazela, bakuphika ukukhanya okwakungemuva kwabo, bathi kwakungeyena uNkulunkulu owayebaholile baphumele kude kangaka. Ukukhanya okwakungemuva kwabo kwacima, kwashiya izinyawo zabo ebumnyameni obuphelele, bakhubeka, baphinde balahlekelwa ukubona uphawu kanye noJesu, base bewa besuka endleleni behlela ezweni elimnyama nelibi elingezansi." Christian Experience and Teachings of Ellen G. White, 57.

Lapho uKristu ephakamisa ingalo Yakhe ekhazimulayo, usebenzisa "isandla" Sakhe njengophawu lomsebenzi Wakhe wokuhola abantu Bakhe. Lapho sihlanganisa ukufika kwengelosi yesibili nangelosi yokuqala eyehla ngomhlaka 11 Agasti, 1840, sithola ukuthi zombili lezi zingelosi zazinesigijimi ezandleni zazo.

"Ngakhonjiswa intshisekelo yonke izulu elaliyithathile emsebenzini owawuqhubeka emhlabeni. UJesu wathuma ingelosi enamandla ukuba yehle, ixwayise abakhileyo emhlabeni ukuba bazilungiselele ukubonakala kwakhe kwesibili. Ngenkathi ingelosi isuka ebukhoneni bukaJesu ezulwini, ukukhanya okugqame ngokwedlulele nokukhazimulayo kwahamba phambi kwayo. Ngatshelwa ukuthi umsebenzi wayo kwakuwukukhanyisa umhlaba ngenkazimulo yayo nokuxwayisa umuntu ngolaka lukaNkulunkulu oluzayo. ...

"Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UJesu wafaka esandleni sayo umbhalo, futhi kwathi lapho ifika emhlabeni, yamemeza yathi, 'IBabiloni liwile, liwile.' Ngase ngibona futhi abadumele bephakamisa amehlo abo ezulwini, bebheke ngoku-kholwa ngethemba ukuvela kweNkosi yabo. Kodwa abanengi babonakala behlezi esimweni sobuwula, kungathi balele; nokho ngangibona umkhondo wosizi olujulile ebusweni babo. Abadumele babona emiBhalweni ukuthi babesenkathini yokulibala, nokuthi kwakufanele balinde ngesineke ukugcwaliseka kombono. Ubufakazi obufanayo obabaholela ukuba balindele iNkosi yabo ngo-1843, babaholela ukuba bayilindele ngo-1844. Nokho ngabona ukuthi iningi lalingenawo lawo mandla ayebonakalisa ukholo lwabo ngo-1843. Ukudumala kwabo kwakuluthobisile ukholo lwabo." Early Writings, 246, 247.

Zombili izingelosi zingezinye zezingelosi ezintathu ezihlangene zibe uphawu olulodwa, ngakho ziyavumelana ngokomlayezo ezimele wona, nakuba ngayinye imelela owayo umyalezo oyingqayizivele. Zombili izingelosi zinombhalo "ezandleni" zazo, omelela uvivinyo. "Ingelosi yokuqala neyesibili kufanele zihambe ngokuhambisana" nengelosi yesithathu.

"UNkulunkulu unikeze imilayezo yesAmbulo 14 indawo yayo ohlwini lwesiprofetho, futhi umsebenzi wayo akufanele uphele kuze kube sekupheleni komlando walomhlaba. Imiyalezo yengelosi yokuqala neyesibili iseyiqiniso kulesi sikhathi, futhi imelwe ukuhamba ngokufana nalena elandelayo. Ingelosi yesithathu imemezela isixwayiso sayo ngezwi elikhulu. 'Emva kwalezizinto,' kusho uJohane, 'ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa yinkazimulo yayo.' Kulokhu kukhanyiselwa, ukukhanya kwayo yonke imilayezo emithathu kuhlangukaniwe." The 1888 Materials, 803, 804.

USister White ukhomba ingelosi yesithathu njengengelosi yesAmbulo 18, futhi ukhomba ukuthi izingelosi zokuqala nezesibili kufanele zihambe ngokuhambisana nomlando wesiprofetho omelwe yingelosi yesithathu yesAmbulo 18. Ngakho-ke, uhambanisa ukwehla kwengelosi yokuqala ngo-Agasti 11, 1840, no-9/11, futhi ukhomba ukuthi ingelosi yesAmbulo 18 “iyingelosi yesithathu.” Ingelosi yesithathu ingeyokugcina kwezintathu, futhi ifanekiselwa ngeyokuqala; ngenxa yalesi sizathu uSister White uyasazisa ukuthi umsebenzi wengelosi yokuqala wawufana ncamashi nomsebenzi wengelosi yesAmbulo 18, ngokuba umsebenzi wazo zombili izingelosi wawungowoku “khanyisa umhlaba ngenkazimulo yayo.”

“Ukuduma kwezulu okuyisikhombisa” kumelela ukucaciswa kwezehlakalo ngaphakathi komlando wezingelosi zokuqala nezesibili okuyophindwa emlandweni wengelosi yesithathu. Ugqozi luqondisile ukuthi lapho siqondanisa le milando “umugqa phezu komugqa”, ukwehla kwengelosi yokuqala ngo-1840 kuqondana nokwehla kwaYo ngo-9/11. Lokhu kukhomba umlayezo wokuvivinya okufanele udliwe kanye nofakazi ababili, futhi kuqondanisa ukudumala nophawu lokuqala lwendlela.

“Imidumo eyisikhombisa” imelela inkathi yesiprofetho eqala ngokudumazeka futhi iphethe ngokudumazeka okukhulu kakhulu.

Lapho umugqa wesiprofetho wokwehla kwengelosi yokuqala uhlelwa uvumelane nokufika kwengelosi yesibili, kuveza “isakhiwo seqiniso.” Iqiniso lichazwa njengezinyathelo ezintathu, lapho esokuqala nesokugcina kufana khona, kuthi isinyathelo esiphakathi simelele ukuhlubuka. Ukuvumelanisa izingelosi ezimbili zokuqala nalo mklamo kuveza isakhiwo esakhiwe ngengelosi yokuqala neyesibili, esibonakalisa ingelosi yesithathu yesAmbulo ishumi nesishiyagalombili, futhi ingelosi yesithathu yesAmbulo ishumi nesishiyagalombili iyinhlanganisela yengelosi yokuqala neyesibili.

Ingelosi yesithathu yesAmbulo ishumi nesishiyagalombili yakhiwa ngamazwi amabili. Izwi lokuqala lagcwaliseka ngesikhathi izakhiwo zaseNew York ziwa ngo-9/11, kanti izwi lesibili levesi lesine ngumthetho weSonto. Esikhathini esisukela ku-9/11 kuze kube ngumthetho weSonto, ingelosi yesithathu yesAmbulo ishumi nesishiyagalombili imelela inhlanganisela yengelosi yokuqala neyesibili. Njengoba lokhu kuyilo iqiniso, ukusebenzisa umlando walezo zingelosi ezimbili “umugqa phezu komugqa,” ukumela umlando wengelosi yesithathu yesAmbulo ishumi nesishiyagalombili—kungukuvumelanisa ingelosi yokuqala neyesibili, nengelosi yokuqala neyesibili.

Izingelosi ezimbili zifika ekudumazekeni kokuqala, futhi zombili lezi zingelosi zihlobene ngokwesiprofetho, futhi zombili zinomyalezo wokuvivinya osezandleni zengelosi. Uphawu lwendlela olulandelayo olumelwe emgqeni ngamatafula kaHabakuki, ahlotshaniswa ngokuqondile nesandla sikaNkulunkulu. Emgqeni wengelosi yokuqala, ishadi lika-1843 lakhizwa ngoMeyi ka-1842, kanti emgqeni wengelosi yesibili, kwakungekho shadi. Ishadi lase liphelile ekufikeni kwengelosi yesibili. Uphawu lwendlela lwetafula likaHabakuki emgqeni wengelosi yesibili ukususwa kwesandla sikaNkulunkulu ephutheni elalisezinombolweni zeshadi lika-1843.

Isandla saKhe sembesa iphutha esibonakalweni sendlela sengelosi yokuqala, futhi isandla saKhe sasuswa khona kanye kuleso sibonakaliso sendlela esifanayo, emgqeni wengelosi yesibili. Ngakho-ke; isibonakaliso sendlela samatafula kaHabakuki emigqeni ehambisanayo yengelosi yokuqala neyesibili simelela izinyathelo ezimbili. Esinyathelweni sokuqala isandla saKhe sembesa iphutha, futhi ekupheleni kwesikhathi sesibonakaliso sendlela samatafula kaHabakuki, Ususa isandla saKhe. Isikhathi sokulibala saqala ngokufika kwengelosi yesibili, futhi isikhathi sokulibala siphela kancane kancane, siqala ngokususwa kwesandla saKhe. Isibonakaliso sendlela samatafula kaHabakuki simelela inkathi yesikhathi ephawulwa yisandla sikaKristu ekuqaleni nangesandla saKhe ekugcineni.

Izandla ezimbili zimakwa ekudumaleni kokuqala, futhi zombili zinomyalezo wokuvivinya okufanele wamukelwe futhi udliwe. Khona-ke kuqala inkathi yesikhathi sesiprofetho, emele amaqiniso ayisisekelo, eqala ngesandla sikaNkulunkulu esimbozayo iphele ngesandla saKhe esembulayo. Uphawu olulandelayo luyingqungquthela yasekamu yase-Exeter lapho ukukhala phakathi kobusuku kwehlukana futhi kuhlanza labo ababeyolandela isandla sikaKristu lingene eNgcwelengwele.

Lapho uKristu engena eNdaweni eNgcwelengwele, waphakamisa isandla saKhe ezulwini wafunga ukuthi isikhathi asisayikuba khona. Wayesanda ukuvala “imidumo eyisikhombisa” emele umlando wezingelosi ezimbili zokuqala, uphindwa emlandweni wengelosithathu. Wavala “imidumo eyisikhombisa” njengoba nje wayevale iziprofetho zikaDaniyeli esahlukweni seshumi nambili. Esahlukweni seshumi nambili sikaDaniyeli, ekuqaleni kwezikhathi ezintathu ezingokomfanekiso, uKristu uphakamisa zombili izandla zakhe ezulwini amemezele ukuthi lapho ukuhlakazwa kwabantu bakaNkulunkulu sekuphelile, labo ababa “ngabantu abamangaliswayo” bayakuhlanjululwa futhi baphakanyiswe njengomnikelo. Uhlaka lwengelosokuqala neyesibili esesilucubungula njengamanje lubonakalisa, ngokomfanekiso, isandla sikaNkulunkulu kuzo zonke izinyathelo.

Lapho Esemboza iqiniso, kuveza ukudumala, futhi lapho Esusa isandla saKhe, kuvezwa ukukhanya, futhi lokho kukhanya kungukukhanya komlayezo weSikhalo Saphakathi Kobusuku. Ukudumala kokuqala kuze kufike ekudumaleni okukhulu kuthwala uphawu lwe-alpha ne-omega futhi kubekwe ngaphakathi kwesakhiwo seqiniso. Isiqalo simelela ukuphela, futhi uphawu lwendlela oluphakathi kwalezo zinkinga ezimbili zokudumala lubonisa umphumela wokubekwa uphawu nokwambulwa kwamatafula kaHabakuki, okuwukwambulwa kwezindlela zasendulo zikaJeremiya, futhi lumelela isisekelo okwakhiwa phezu kwaso ithempeli ngaphambi komthetho weSonto, lapho ithempeli eliphelisiwe liphakanyiswa ngaphezu kwazo zonke izintaba. Uphawu lwendlela oluphakathi nezwi leqiniso lumelela ukuhlubuka, futhi emlandweni omelwe ukwahlukaniswa kokugcina kukakolweni nokhula lubonakalisa ukuhlubuka kwezintombi eziyiziwula.

Ukuhlubuka okumelelwa yisibonakaliso sendlela samatafula kaHabakuki kumelelwa njengokuyinqubo eqhubekayo, ngokuba akusona isibonakaliso sendlela esisodwa, kodwa kuyisikhathi esinesiqalo nesiphetho esichaziwe, njengoba kumelelwa yisandla sikaNkulunkulu. Isandla sikaNkulunkulu sivela kabili ekudumazekeni kokuqala, ngokuba kukhona izingelosi

ezimbili, zombili ezinesigijimi ezandleni zazo. Isibonakaliso sendlela esilandelayo sokuhlubuka sinesandla sokuqala nesokuphetha, ngakho nalo linezandla ezimbili phakathi kwezimpawu zalo zesiprofetho. Isibonakaliso sendlela sesithathu sokudumazeka okukhulu sikhomba uKristu ephakamisa isandla saKhe efunga ezulwini, kuleso kanye isahluko lapho ukuduma okuyisikhombisa kuvalelwa khona uphawu, njengoba kwakunjalo nakuDanieli isahluko seshumi nambili. Kulelo kanye iphuzu lapho ingelosi ibeka uphawu lokuphela kwesakhiwo sesiprofetho sezingelosi ezimbili zokuqala esesizicabangela manje, Iphetha ukusebenza kwesikhathi sesiprofetho, futhi Izibeka evesini elihambisanayo encwadini kaDanieli, lapho ingaphakamisi isandla saYo, kodwa iphakamisa zombili izandla zaYo.

KuDanilyeli ishumi nambili kunezikhathi ezintathu ezingokwesiprofetho ezivulwa ezinsukwini zokugcina, ngokuba yilokhu okwehlela abantu bakaNkulunkulu ezinsukwini zokugcina. Into yokuqala eshiwo embonweni wokugcina kaDanilyeli, ofinyelela esicongweni, kwakungukuthi uDanilyeli, omele abantu bakaNkulunkulu abayinsali, wayenokuqonda kokubili kwento kanye nombono. Into yokugcina ebhalwe nguDanilyeli yindlela ukwanda kolwazi okwasetshenziswa ngayo yiNgonyama yesizwe sakwaJuda ukuletha imvuselelo yokugcina nokulungiswa phakathi kwabantu bakaNkulunkulu abahlukaniswa njengalabo abaqondayo. Ufeza ukubekwa uphawu kwabantu baKhe ngokuvula “imidumo eyisikhombisa” yesAmbulo ngokuhlangene nokuvulwa “kwezikhathi ezintathu” zikaDanilyeli ishumi nambili.

Lapho uJesu ekhomba ukuthi ekupheleni kwezinsuku ezintathu nengxenye zesiprofetho zokusakaza amandla abantu bakaNkulunkulu, zonke “izimangaliso” zaziyoze seziphelile—ukhomba uJulayi 2023, lapho izinsuku ezintathu nengxenye zokufa ezitaladini zesAmbulo ishumi nanye zaphela khona. Manje izimangaliso zaziyoze seziphelile ngaphambi komthetho weSonto. Wamaka uJulayi 2023 ngokuphakamisa hhayi isandla esisodwa, kodwa zombili izandla. Ngokwenza kanjalo wayemaka ukuphela kwesikhathi sokulibala, njengalapho esusa isandla saKhe ephutheni emlandweni wamaMillerite. Ukudumala kokuqala kwenzeka ngoJulayi 18, 2020, njengoba kwafaniswa ukudumala kokuqala kwamaMillerite, futhi isikhathi sokulibala saqala saqhubeka kwaze kwaba yilapho enweba isandla saKhe okwesibili ukuze aqoqe abantu baKhe abasele ngoJulayi 2023.

Ukudumala kokuqala kufanekiselwa yisandla sikaNkulunkulu esimboza iphutha, okuyilokho, kumaMillerite, okwakungukukhomba unyaka ka-1843 esikhundleni sika-Okthoba 22, 1844. Lokho kudumala kufanekiselwa evesini leshumi nambili lesahluko seshumi nambili. Ukudumala kokuqala kufanekiselwa yisandla saKhe esimboza iphutha, futhi kwakuyisithombe esandulelayo samaMillerite abafika ekudumaleni kokuqala. Igama elisevesini leshumi nambili lithi “ufikayo.” Ubusisiwe olindayo, ofinyelela, “ufikayo” ku-1335; ubusisiwe yena “ofikayo” ekudumaleni kuka-Ephreli 19, 1844. Igama elihunyushwe ngokuthi “ufikayo” lisho “ukuthinta.” AmaMillerite abhekana nokudumala kwawo kokuqala lapho unyaka ka-1843 uthinta unyaka ka-1844. Ivesi leshumi nambili likaDanilyeli isahluko seshumi nambili likhomba ukudumala kokuqala kwakho kokubili kuka-Ephreli 19, 1844, kodwa ngokuqondile kakhulu ukudumala kokuqala kukaJulayi 18, 2020.

Inkathi yokuqala yesiprofetho nenkathi yokugcina yesiprofetho yezinkathi ezintathu ezambulwa ngesikhathi sokuphela, lapho ulwazi lwanda khona futhi lufeza ukwahlukaniswa kokugcina kukakolweni namakhula, ngaleyo ndlela kukhonjwa ukwambulwa kokukhanya kwesiprofetho okubeka uphawu phezu kwezinkulungwane eziyikhulu namashumi amane nane, ziyinkathi yesiprofetho efanayo.

Isikhathi sokuqala sevesi lesikhombisa siyisiphetho sokuhlakazeka kwezinsuku ezintathu nengxenyane zesAmbulo 11 ngoJulayi ka-2023, kanti isikhathi esisevesini leshumi nambili siyisiqalo salokho kuhlakazeka okufanayo ngoJulayi 18, 2020. U-Alpha no-Omega wayemakhe umlando wezuluziyisikhombisa kuDaniyeli 12 njengomlando oqala ekudumazekeni kwangoJulayi 18, 2020, uphele ezinsukwini ezintathu nengxenyane ezingokomfanekiso kamuva ngoJulayi ka-2023. Okubaluleke ngokufanayo ukuthi lapho u-Alpha no-Omega emaka ukuqala nokuphela kwesikhathi sokulibala sokugcina, akazange aphakamise isandla esisodwa, kodwa waphakamisa zombili izandla zakhe ezulwini wafunga ngoYe ophila kuze kube phakade naphakade.

INdodana kaNkulunkulu eyindodana yomuntu yenza isifungo noYise, khona kanye lapho umvuthwandaba wendaba yabantu bakaNkulunkulu besivumelwano waqala khona, lapho uKristu eqala ukubiza u-Abrama ngesithembiso, wase eqinisa leso sithembiso ngesifungo. Khumula izicathulo zakho, umi emhlabathini ongewele!

Uhlamvu oluphakathi kwezikhathi ezintathu zesiprofetho aluyona into encane kunokugcwaliseka kwe-omega kwesiprofetho sesikhathi sesivumelwano seminyaka engu-430 sika-Abrama noPawulu, njengoba simelwe eminyakeni engu-1290 yevesi leshumi nanye. Ivesi, lapho lisondeliswa ngokuqonda kwamaMillerite, lakhomba isikhathi seminyaka engamashumi amathathu sokulungiselelwa kobupapa, bese kulandela iminyaka engu-1260 yokushushisa kobupapa. Iminyaka engu-430 ka-Abrama imele ubugqila nokukhululwa esizweni esithile, kuhambisana nokuthi iminyaka yokuqala engamashumi amathathu imele iNkosi ingena esivumelwaneni no-Abrama. Iminyaka engamashumi amathathu yokulungiselelwa kwabapristi yaqala ngo-1989 ngesikhathi sokuphela, futhi leyo minyaka engamashumi amathathu iphela emthethweni weSonto, lapho ivesi likhomba ukuthi isinengiso sencithakalo siyobekwa, bese sihlupha abantu bakaNkulunkulu iminyaka engu-1260 engokomfanekiso, ihambisana nezinyanga ezingama-42 ezingokomfanekiso zikaJohane kusAmbulo ishumi nantathu.

Inhlangano yenguquko yabayizinkulungwane eziyikhulu namashumi amane nane yaqala ngowe-1989, njengoba iNkosi yaqala umsebenzi Wayo wokulungisa ubupristi ukuze bukhonze ngesikhathi senhlekelele phakathi kwamabili, eqala emthethweni weSonto. U-Alfa no-Omega wema phezu kwamanzi aseHiddekel futhi waphakamisela izandla Zakhe zombili ezulwini, efunga ukuthi lapho ukuhlakazeka kukaJulayi 18, 2020 kuze kube nguJulayi 2023 sekugcwalisekile, izimangaliso ezihambisana nomsebenzi kaKristu wokuhlanganisa ubuNkulunkulu Bakhe nobuntu zizobe seziphelile.

Lesi yisimemezelo esifanayo sesahluko seshumi, emgqeni wemidumo eyisikhombisa, ngoba lapho akagcinanga nje ngokuphetha ukusetshenziswa kwesikhathi esiprofethweni, kodwa futhi wakhomba ukuthi ngezinsuku zokukhala kwecilongo lesikhombisa imfihlakalo kaNkulunkulu

yayizopheleliswa. Isiqephu esihambelanayo kuDaniyeli ishumi nambili sikhomba ukuthi lapho ukuhlakazwa kuphela ngoJulayi 2023, ukupheleliswa kokubekwa uphawu kwabantu bakaNkulunkulu kwakuyopheleliswa, njengoba kufanekiswe ukukhala kwecilongo lesikhombisa okwenzeka ngesikhathi esifanayo noKristu ephakamisa isandla saKhe futhi efunga kuzo zombili iziqephu ezihambelanayo.

Isikhathi sokuqala sesiprofetho nesikhathi sokugcina sesiprofetho somlayezo ophindwe kathathu kaDaniyeli ishumi nambili kunophawu lwe-alpha ne-omega. Isikhathi sokuqala sevesi lesikhombisa sikhomba ukuphela kwaleso sikhathi esifanayo impela, ivesi leshumi nambili eliphawula ukuqala kwaso. Phakathi kwamavesi esikhombisa neleshumi nambili, umlando wesikhathi sokuphela kusukela ngowe-1989 kuze kube sekupheleni komusa umelelwe. Phakathi kwesikhathi se-alpha sevesi lesikhombisa nomlando we-omega wevesi leshumi nambili, ukuhlubuka kokugcina kwesintu kusukela emthethweni weSonto kuze kube uMikayeli ema, kumelelwe; futhi kumelelwe kuso kanye leso sahluko lapho uMikayeli ema khona.

Ukuhlubuka kwesikhathi esiphakathi, ngokuyinhloko, kuwumlando wangaphandle wokuhlubuka; kodwa iminyaka engamashumi amathathu yokuqala iwumlando wangaphakathi wokulungiswa kwabapristi ababhekene ngqo namandla angaphandle amelwe esikhathini esilandelayo seminyaka eyi-1260.

Inkathi emaphakathi imelela ukuhlubuka kohlamvu lweshumi nantathu lwezinhlamvu zamaHebheru, futhi ihlangana nokwangaphakathi njengoba iveza impi yokugcina yombango omkhulu emhlabeni, ngesikhathi umnyango womusa usalindile ukuvalwa. Ukuhlangana kwayo kokwangaphandle nokwangaphakathi futhi kungumyalezo wombono wokugcina kaDaniyeli, omelwe ngumfula iHidekeli kanye nezahluko ezintathu nazo eziphethe uphawu luka-Alfa no-Omega, futhi ezakhelwe phezu kwesakhiwo seqiniso. Isahluko sokuqala nesokugcina sikhuluma ngokubekwa uphawu kwabantu bakaNkulunkulu abavezwa njengezinkanyezi ezikhanya kuze kube phakade. Isahluko esiphakathi sokuhlubuka sikhomba umlando ofanayo omelwe evesini leshumi nanye ngeminyaka eyi-1290, okuyivesi eliphakathi kuleso sakhiwo esifanayo.

Lapho uKristu esebenzisa isandla saKhe ngaphakathi kwesakhiwo sesiprofetho, simela amaqiniso amaningi, kodwa futhi simela indlela ahola abantu baKhe kuyo. Isambulo sikaJesu Kristu saqala ukwambulwa ngoJulayi ka-2023. Lokho kwambulwa kuhlanganisa ukwambulwa kwezulu eziyisikhombisa kanye nomlayezo kaDaniyeli njengoba umelelwe esahlukweni seshumi nambili. Lokho kwambulwa kwenzeka ngaphakathi komlando ofihlekile wevesi lamashumi amane, owaqala ngo-1989 futhi ophetha ngomthetho weSonto. Kulowo mlando abantu bakaNkulunkulu bayakubekwa uphawu, futhi babekwa uphawu ngokuthululwa kukaMoya oNgcwele. Ukuthululwa kokugcina kukaMoya oNgcwele kukhonjiswe esahlukweni sesishiyagalombili seSambulo, lapho kumelelwa khona njengophawu lwesikhombisa, ngakho-ke uphawu lokugcina. INgonyama yesizwe sakwaJuda yanqoba esahlukweni sesihlanu ukuze ivule incwadi ebekwe uphawu ngezimpawu eziyisikhombisa.

Uphawu lwesithupha lwavusa umbuzo ekupheleni kwesahluko sesithupha, lubuza ukuthi ubani oyokwazi ukuma phakathi nesikhathi lapho kungasekho khona ukulamula ngenxa yesono.

Ngokuba usuku olukhulu lolaka lwakhe selufikile; ngubani oyokwazi ukuma na? IsAmbulo 6:17.

Isahluko esilandelayo, noma ungathi ivesi elilandelayo, sethula ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane kanye nesixuku esikhulu esiqoqelwa embusweni kaNkulunkulu ngesikhathi senhlekelele yomthetho weSonto. Laba abayizinkulungwane eziyikhulu namashumi amane nane bayimpendulo yombuzo wophawu lwesithupha. Emva kokuba beveziwe esahlukweni sesikhombisa, isahluko sesishiyagalombili sesikhomba ukususwa kophawu lwesikhombisa nolokucina.

Kwathi esevule uphawu lwesikhombisa, kwaba khona ukuthula ezulwini okungangengxenyehora. Ngase ngibona izingelosi eziyisikhombisa ezazimi phambi kukaNkulunkulu; zanikwa amacilongo ayisikhombisa. Kwase kufika enye ingelosi yema e-altare, iphethe isitsha segolide sempepho; yanikwa impepho eningi, ukuze iyinikele kanye nemikhuleko yabo bonke abangcwele phezu kwe-altare legolide elaliphambi kwesihlalo sobukhosi. Intuthu yempepho, eyakhuphuka kanye nemikhuleko yabangcwele, yenyukela phambi kukaNkulunkulu ivela esandleni sengwezi.

Ingelosi lathatha isitsha sempepho, lasigcwalisa ngomlilo wase-altare, lawuphonsa emhlabeni; kwase kuba khona amazwi, nokuduma kwezulu, nokubaneka kombani, nokuzamazama komhlaba. IsAmbulo 8:1–5.

“Umlilo,” omelelwe ku-Isaya isahluko sesithupha “njengele,” uDade White awukhomba njengophawu lokuhlanzwa, uyathathwa e-altare uphonswe emhlabeni. “Umlilo” ovela ezulwini ngePentekoste wamelwa njengezilimi “zomlilo.” “Umlilo” yiwo isiThunywa seSivumelwano esiwusebenzisayo ukuhlanza amadodana kaLevi.

“‘Isixovulo sakhe sisesandleni saKhe, futhi uyakuhlambulula ngokupheleleyo ibala lakhe lokubhulela, aqoqele ukolweni wakhe esibayeni.’ Mathewu 3:12. Lesi kwakungesinye sezikhathi zokuhlanza. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babegcwele kakhulu ubuze nokuzilungisa ukuze bamukele ukusolwa, bethanda izwe kakhulu ukuba bamukele ukuphila kokuthobeka, abaningi bamfulathela uJesu. Abaningi basakwenza lokho nanamuhla. Imiphefumulo iyavivinywa namuhla njengoba kwavivinywa labo bafundi esinagogeni laseKapernaume. Lapho iqiniso lilethwa lifike enhliziyweni, babona ukuthi ukuphila kwabo akuvumelani nentando kaNkulunkulu. Bayasibona isidingo soguquko oluphelele kubo ngokwabo; kodwa abazimisele ukuthatha umsebenzi wokuzidela. Ngakho bayathukuthela lapho izono zabo zembulwa. Basuke bahambe bekhubekile, njengoba nabafundi bamshiya uJesu, bekhononda, ‘Leli yizwi elinzima; ngubani ongalizwa na?’” The Desire of Ages, 392.

Umlilo yiwo owehla phezu komnikelo ka-Eliya, njengoba kwenzeka nangomnikelo kaGideyoni engelosini. “Umlilo” wokuhlanzwa uyiZwi likaNkulunkulu, ngoba ukwenziwa ngcwele kuwukungcweliswa ngeZwi laKhe. “Umlilo” ophonselwa phansi emhlabeni lapho uphawu lwesikhombisa lususwa ubonakalisa ukunikwa amandla komlayezo wesiprofetho owambulwayo ezinsukwini zokugcina, ngesikhathi sokukhala kwecilongo lesikhombisa, ngesikhathi sokugcwaliseka kokugcina nokuphelele kwezehlakalo ezifanekiselwa yimidumo eyisikhombisa

futhi eziqinisekiswa yizikhathi ezintathu zesiprofetho zikaDaniyeli ishumi nambili ezazivalelwe kwaze kwaba yizinsuku zokugcina.

IsAmbulo sikaJesu Kristu esivulwa ngaphambi nje kokuvalwa kwesikhathi sokulingwa komuntu—sihlanganisa ukuvulwa kwezulu eziyisikhombisa, ukususwa kophawu lwesikhombisa, ukuvulwa kukaDaniyeli ishumi nambili, nokuvulwa komlando ofihlekile wevesi lamashumi amane likaDaniyeli ishumi nanye, wona impela lowo mlendo lapho ingelosi yabuza khona iNdoda eyayembethe ilineni ukuthi ukuphela kwalezi zimangaliso kuyakuba yini.

Indoda egqoke ilineni yaphendula yathi—Lapho nifika esiphethweni sesikhathi sokulibala ngoJulayi ka-2023, nisuke nifinyelele emlandweni wokubekwa uphawu kwabazinkulungwane eziyikhulu namashumi amane nane.

Wabuye futhi wathi—ekupheleni kwezinsuku ezintathu nengxenywe ezingokomfanekiso zeSambulo ishumi nanye, umlayezo ongokwesiprofetho ovela encwadini kaDaniyeli wawuyokwambulwa uphawu lwawo, njengoba kwakufanekiswe yisikhathi sokuphela ngo-1798. Iqiniso elaliyobe selambulwa uphawu lwalo ngaleso sikhathi, ekupheleni kwezinsuku ezintathu nengxenywe ezingokomfanekiso, lalizotholakala khona kanye emavesini ayisishiyagalolunye encwadini kaDaniyeli akhomba futhi achaze ukubekwa uphawu nokwambulwa kophawu lwencwadi kaDaniyeli.

Sizoqhubekisela phambili lezi zinto esihlokweni esilandelayo.

“Lapho uKristu eza kulo mhlaba, amasiko ayedluliselwe ezizukulwaneni ngezizukulwane, kanye nokuhunyushwa kwemibhalo ngabantu, kwakubafihlela abantu iqiniso njengoba linjalo kuJesu. Iqiniso lalingcwatshwe ngaphansi kwenqwaba yamasiko. Incazelo yomoya yezincwadi ezingcwele yayilahlekile; ngokuba, ngokungakholwa kwabo, abantu bavala umnyango womcebo wasezulwini. Ubumnyama bamboza umhlaba, kwathi ubumnyama obukhulu bamboza abantu. Iqiniso labuka lisuka ezulwini libheke emhlabeni; kodwa ndawo yonke kwakungabonakali uphawu lobuNkulunkulu. Ukusibekela okufana nesembatho sokufa kwasakazeka phezu komhlaba.”

“Kodwa iNgonyama yesizwe sakwaJuda yanqoba. Yavula uphawu olwaluvimbe incwadi yemfundiso kaNkulunkulu. Izwe lavunyelwa ukubuka iqiniso elimsulwa, elingaxutshwanga nakancane. Iqiniso uqobo lehla ukuzohlehla ubumnyama nokumelana nephutha. Kuthunyelwe uMfundisi evela ezulwini enokukhanya okwakuzokhanyisela wonke umuntu oza emhlabeni. Kwakukhona amadoda nabesifazane ababefuna ngentshiseko ulwazi, izwi eliqinisekileyo lesiprofetho, futhi lapho lifika, laba njengokukhanya okukhanyisa endaweni emnyama.” Spalding Magan, 58.

“Ababhali nabaFarisi babevuma ukuthi bayayichaza imiBhalo, kodwa bayichaza ngokuvumelana nemibono namasiko abo uqobo. Imikhuba nezisho zabo kwaba nzima ngokwengeziwe, ziba lukhuni kakhulu ekufuneni kwazo. Ngomqondo wayo wokomoya, iZwi elingcwele laba kubantu njengencwadi evaliwe ngophawu, evalelwe ukuqonda kwabo.” Signs of the Times, Meyi 17, 1905.