

Incwadi kaJoweli kanye neBandla labaSeventh-day Adventist laseLawodikea - Inombolo Yamashumi Amabili Nesikhombisa

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Inombolo Yamashumi Amabili Nesikhombisa

Sibhala amaqiniso iNgonyama yesizwe sakwaJuda eyawavula izimpawu manje. Siqondanisa amaqiniso ukuze sibhekane nomlayezo kaJoweli, uPetru awawubonisa njengomlayezo wemvula yokugcina encwadini yeZenzo. Sisondela emaqinisweni manje asesigabeni sokugewaliseka, njengamaqiniso afeza ukwahlukaniswa kokugcina kwezigaba ezimbili ezihlala zibonakaliswa lapho iqiniso lokuvivinya livulwa uphawu. Futhi sibhekana nala maqiniso afanayo avulwe uphawu hhayi nje njengamazwi engelosi yesithathu ehlukenisayo, kodwa futhi njengamazwi afeza ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Ingelosi yesithathu iyahlanza futhi ihlambulule.

Kusukela ngoJulayi ka-2023, iNgonyama yesizwe sakwaJuda ibikade ivula kancane kancane amaqiniso ahlobene nemigqa yangaphandle neyangaphakathi emlandweni wensali yabantu bakaNkulunkulu. Manje sesivula incwadi kaMathewu, ngenhloso yokuqonda indima kaPetru. UPetru uwuphawu lobudlelwane besivumelwano sikaKristu nomlobokazi waKhe wobuKristu—ibandla ayeyakulakha phezu kweDwala. UPetru umelela umlobokazi wokuqala wobuKristu kanye nowokugcina. UPetru uvezwa njengalolo phawu uqobo evesini eliphakathi nendawo lezahluko zeshumi nanye nezamashumi amabili nambili zikaMathewu, futhi lezo zahluko ziyizahluko eziphakathi nendawo zemigqa ehambisanayo kaGenesise neSambulo kusukela esahlukweni seshumi nanye kuya kwesamashumi amabili nambili. UPetru umelela abayizinkulungwane eziyikhulu namashumi amane nane ezinsukwini zokugcina, futhi kuleso siqephu useKhesariya Filipi, okuyiPanium kaDanyeli 11:13–15.

UPetru usePanium, futhi ukhona nangosuku lwePentekoste, ekamelweni eliphezulu ngehora lesithathu, bese ethempelini ngehora lesishiyagalolunye. Lawa mahora ayisithupha amelela inkathi yesikhathi lapho abayizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu, kuholela ekufikeni komthetho weSonto. Ukubethelwa kukaKristu kwaqala futhi ngehora lesithathu, futhi wafa ngehora lesishiyagalolunye, okwabaholela ovukweni, olwaqala inkathi yePentekoste eyaphela ngoPetru ePentekoste ngehora lesithathu nangeleshishiyagalolunye. Ngenkathi uHlinzeko luthumela ivangeli kwabeZizwe, uKorneliyu wathumela ukuba kubizwe uPetru ngehora lesishiyagalolunye. Ihora lesithathu nalo lalimelela umnikelo wasekuseni, kanti ihora lesishiyagalolunye lalimelela umnikelo wakusihlwa.

Inkathi yamahora ayisithupha yayimelwe yisikhathi somhlangano wasekamu lase-Exeter kanye nokudumazeka okukhulu kwango-October 22, 1844. Encwadini yeZenzo, uPetru uvezwa njengofika ebunyeni nabanye abakha abayizinkulungwane eziyikhulu namashumi amane nane

ekupheleni kwesahluko sokuqala, lapho uJuda eshintshwa ngoMathiya. Khona-ke isibalo sase sesigwalisiwe. Kukhona ukuqhubekela phambili okuqondile okubonakalisiwe endabeni.

UPetru uqala ekamelweni eliphezulu, bese kuba sethempelini. Lapho esekamelweni eliphezulu kuyihora lesithathu, futhi ethempelini kuyihora lesishiyagalolunye. Ukwethulwa ngehora lesithathu kwaveza ukubhaphathizwa kwemiphefumulo eyizinkulungwane ezintathu.

Khona-ke labo abalamukela ngenjabulo izwi lakhe babhaphathizwa; kwase kuthi ngalolo suku kwenezelwa kubo imiphefumulo ecishe ibe yizinkulungwane ezintathu. Izenzo 2:41.

Kusukela ekunombolweni okusekupheleni kwesahluko sokuqala kuze kube sethempelini ngehora lesishiyagalolunye, lesi sikhathi simelela ukubekwa uphawu kwabayi-khulu namashumi amane nane ezinkulungwane.

Abayizinkulungwane eziyikhulu namashumi amane nane bayokwethula isigijimi sokulungisiswa ngokukholwa, esi yisigijimi sengelosi yesithathu ngeqiniso. Ukulungisiswa kungumsebenzi kaNkulunkulu wokwehlisa inkazimulo yomuntu othulini, njengoba uDade White ephawulile ngokufanele kakhulu.

“Kuyini ukulungisiswa ngokukholwa? Kungumsebenzi kaNkulunkulu wokubeka inkazimulo yomuntu othulini, nokwenzela umuntu lokho okungekho emandleni akhe ukuba azenzele khona. Lapho abantu bebona ubuze babo siqu, balungiselwa ukwembathiswa ukulunga kukaKristu. Lapho beqala ukudumisa nokuphakamisa uNkulunkulu usuku lonke, khona-ke ngokubuka bayaguqulwa babe ngumfanekiso lowo lowo. Kuyini ukuzalwa kabusha? Kungukwembulela umuntu lokho okuyisimilo sakhe sangempela, ukuthi kuye ngokwakhe akasizi ngalutho. Lezi zifundo anikaze nizifunde. O, sengathi beningaqonda inani lomphfumulo womuntu.” Manuscript Releases, umqulu 20, 117.

Isibonelo somlayezo wokulungisiswa njengoba wethulwa yilabo abayizinkulungwane eziyikhulu namashumi amane nane nguGideyoni, oyindoda yesivumelwano, ngokuba igama lakhe laguqulwa laba nguJerubali. Umlayezo kaGideyoni wawuhlanganisa ukufaka kwakhe isibani esivuthayo ngaphakathi kwesitsha sobumba, bese ephihliza lesi sitsha, eshaya icilongo futhi ememeza, “inkemba kaJehova nekaGideyoni.” Inkemba kaGideyoni yayiyinkemba kaJehova futhi, ngokuba inkemba iyiZwi likaNkulunkulu, eliyinhlanganisela yobunkulunkulu nobuntu. Lowo mlayezo wawumelwe yicilongo nokumemeza kwakhe, ngesikhathi ephihliza isitsha. Isitsha singubuntu, okumelwe buphahlizwe, noma buthotshiswe bube uthuli, ukuze inkazimulo yokukhanya kukaNkulunkulu ikhanye.

Ngaphambi kokumemezela umlayezo, uGideyoni waqoqa amadoda angamakhulu amathathu ngenqubo yokuvivinya. Lapho leyo nqubo isiphelile, uGideyoni wayesenamadoda angamakhulu amathathu. I-300 iyisishiyagalombili seshumi sezinkulungwane ezintathu zasePentekoste. Amelela ibutho elivuswayo kuHezekeli amashumi amathathu nesikhombisa, elingena esivumelwaneni esiphakade.

Ngakho ngaprofetha njengoba engiyalile, umoya wangena kubo, baphila, bema ngezinyawo zabo, baba ibutho elikhulu kakhulu. Wayesethi kimi, Ndodana yomuntu, lawa mathambo ayiyo

yonke indlu ka-Israyeli; bheka, bathi, Amathambo ethu omile, nethemba lethu lilahlekile; sinqunyiwe maqondana nezingxenywe zethu. Hezekeli 37:10, 11.

Indlu ka-Israyeli inqunyiwe ngenxa yezingxenywe zayo, futhi uHezekeli uzobonisa ukuthi izingxenywe zakwaJuda no-Efrayimi ezinqunyiwe zizoba yisizwe esisodwa. Lelo butho lakhiwe ngezinduku ezimbili ebezihlukanisiwe, kodwa ezihlanganiswa zibe yinduku eyodwa lapho zingena esivumelwaneni noNkulunkulu.

Ngaphezu kwalokho ngiyakwenza nabo isivumelwano sokuthula; siyakuba yisivumelwano esiphakade nabo; ngiyobamisa, ngibandise, ngibeke nendawo yami engcwele phakathi kwabo kuze kube phakade. Nethabernakele lami liyakuba nabo; yebo, mina ngiyakuba nguNkulunkulu wabo, nabo bayakuba ngabantu bami. Nezizwe ziyokwazi ukuthi mina Jehova ngiyamngcwelisa u-Israyeli, lapho indawo yami engcwele iyakuba phakathi kwabo kuze kube phakade. Hezekeli 37:26–28.

“Abezizwe bayakukwazi ukuthi iNkosi” ingcwelisa u-Israyeli, lapho Ifaka indlu yayo engcwele phakathi kwabo. Ukuhlanganiswa kwendlu engcwele kaNkulunkulu nabantu bakaNkulunkulu kufanekisa ukuhlanganiswa kwethempeli lobuntu nethempeli lobuNkulunkulu, futhi lapho lokho kwenzeka, abathembekile bakaNkulunkulu abangu-300 bayabekwa uphawu, futhi izwe lingaxwayiswa kuphela ngokubona abantu abangcwelisiwe phakathi nenhlekelele yomthetho weSonto.

“Umsebenzi kaMoya oNgcwele ukuveza izwe ukuba linecala ngesono, nangokulunga, nangokwahlulela. Izwe lingexwayiswa kuphela ngokubona labo abakholwa iqiniso bengcweliswa ngeqiniso, benza ngokwezimiso eziphakeme nezingcwele, beveza ngokusobala nangokuphakeme umugqa wokwehlukana phakathi kwalabo abagcina imiyalo kaNkulunkulu nalabo abayinyathela ngaphansi kwezinyawo zabo. Ukungcweliswa ngoMoya kubonakalisa umehluko phakathi kwalabo abanophawu lukaNkulunkulu nalabo abagcina usuku lokuphumula olungamanga. Lapho uvivinyo lufika, kuyobonakala ngokucacileyo ukuthi siyini isibonakaliso sesilo. Kungukugcina iSonto. Labo okuthi, emva kokuzwa iqiniso, baqhubeke nokuthatha lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nemithetho.” Bible Training School, December 1, 1903.

Indawo engcwele kaNkulunkulu ihlanganiswa nebandla laKhe lapho ibandla liguquka lisuke ebandleni elilwayo liye ebandleni elinqobayo. Isivumelwano esikhulunywa ngaso nguHezekeli sibekwa ngokusobala maqondana nokuhlanganiswa kwezinti ezimbili, ezakha isizwe esisodwa.

Yisho kubo uthi: Isho kanje iNkosi uJehova: Bhekani, ngiyakuthatha induku kaJosefa, esesandleni sika-Efrayimi, nezizwe zakwa-Israyeli abangane bakhe, ngizibeke kanye nayo, yebo kanye nenduku kaJuda, ngizenze zibe yinduku eyodwa, futhi ziyakuba yinto eyodwa esandleni sami. Izinduku obhala kuzo ziyakuba sesandleni sakho phambi kwamehlo abo. Uthi kubo,

Isho kanje iNkosi uJehova: Bhekani, ngiyakubatha abantwana bakwa-Israyeli phakathi kwezizwe, lapho beye khona, ngibaqoqe nxazonke, ngibangenise ezweni labo siqu; ngibenze babe yisizwe sinye ezweni ezintabeni zakwa-Israyeli; inkosi eyodwa ibe yinkosi yabo bonke;

ababe besaba yizizwe ezimbili, bengabe besahlukaniselwa imibuso emibili nakanye; futhi abangabe besazizingcolisa ngezithombe zabo, nangezinto zabo ezinengekayo, nangaziphi iziphambeko zabo; kepha ngiyakubasindisa kuzo zonke izindawo zabo zokuhlala, lapho boné khona, ngibahlanze; ngalokho bayakuba ngabantu bami, nami ngibe nguNkulunkulu wabo. Hezekeli 37:19–23.

Induku ka-Efrayimi nenduku kaJuda kuyizikhathi ezimbili zokuhlakazeka zeminyaka engu-2520 ezamelana no-Efrayimi noJuda, ezafinyelela esiphethweni sazo ngo-1798 nango-22 Okthoba 1844, ngokulandelana. Zaba yisizwe esisodwa sakwa-Israyeli womoya wesimanje ngo-22 Okthoba 1844, lapho kwaqala umsebenzi wokuhlanza abantu baKhe, noma indawo yaKhe engewe. Lowo mlando uyisibonakaliso somlando wabantu abayikhulu namashumi amane nane ezinkulungwane abayokhucululwa futhi bahlanzwe nguMthunye wa weSivumelwano oza ngokuzumayo ethempelini lakhe ngesikhathi somthetho weSonto. Lapho lokho kukhucululwa sekugcwalisekile, masinyane nje ngaphambi komthetho weSonto, ibandla elinqobile liyakuba nenkosi phezu kwalo, futhi leyo nkosi nguDavide, owaqala ukubusa eneminyaka engamashumi amathathu ubudala. Nguye lowo Davide okuthi kuMathewu isahluko sokuqala abe yisizukulwane seshumi nane kusukela ku-Abrahama. Lokhu kukhomba ufakazi wesithathu kaDavide ngesikhathi somthetho weSonto. Ibutho elinamandla elivuswa ezindukwini ezimbili liholwa yinkosi uDavide, lapho ibandla selikhucululiwe emakhobeni.

Inceku yami uDavide iyakuba yinkosi phezu kwabo; bonke bayakuba nomalusi munye; bayakuhamba nasezahlulelweni zami, bagcine izimiso zami, bazenze. Bayakuhlala ezweni engalinika inceku yami uJakobe, lapho okhokho benu babehlala khona; bayakuhlala kulo bona, nabantwana babo, nabantwana babantwana babo kuze kube phakade; inceku yami uDavide iyakuba yisikhulu sabo kuze kube phakade. Hezekeli 37:24, 25.

Lelo butho futhi bangabapristi baka-1 Petru isahluko sesibili, abaneminyaka engamashumi amathathu ubudala lapho beqala inkonzo yabo.

Nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yomoya, ubupristi obungewe, ukuze ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. 1 Petru 2:5.

Labo bapristi baphinde bafanekiselwa yilabo bashumayeli bamaMillerite abangamakhulu amathathu abathatha amashadi angamakhulu amathathu ka-1843 ashicilelwa, basebenzisa lawo mashadi ukuhambisa umlayezo esizukulwaneni sabo.

“Ngemva kwengxoxo ethile ngalesi sihloko, kwavunyelwana ngazwi linye ukuba kuphrintwe ngamatshe izishadi ezingamakhulu amathathu ezifanayo nalesi, okwafezeka ngokushesha. Zaqanjwa ngokuthi ‘izishadi zango-’43.’ Le Nkomfa yayibaluleke kakhulu.” *The Autobiography of Joseph Bates*, 263.

“Manje umlando wethu ubonisa ukuthi kwakukhona amakhulu ayefundisa esebenzisa amashadi afanayo ezikhathi uWilliam Miller ayewasebenzisa, wonke enohlobo olulodwa. Ngaleso sikhathi kwakukhona ubunye besigijimi, bonke begxile esihlokweni esisodwa, ukuza kweNkosi uJesu ngesikhathi esithile, ngo-1844.” *Joseph Bates, Early SDA Pamphlets*, 17.

Abashumayeli abangamaMillerite abangama-300 bawufeza umsebenzi wabo ngesikhathi somlando wengelosi yokuqala, futhi ugqozi luyasazisa ukuthi ingelosi yokuqala iyisibonakaliso sengelosi yesithathu. NgokukaJoseph Bates, babengabantu “bonke besimo sinye.” UGideyoni uyala ibutho lakhe labangamakhulu amathathu ukuba lenze njengoba enza yena. Abashumayeli abangamaMillerite abangama-300, ababeyisibonakaliso esifanekiselwa ibutho likaGideyoni labangamakhulu amathathu, kufanele bahlelwe ngokuvumelana e-9/11, lapho umyalezo wokuqala unikwa amandla khona futhi ukuvivinywa kuqala khona.

UJherubhali, onguGideyoni, nabo bonke abantu ababenaye, bavuka ekuseni kakhulu, bamisa amatende ngasemthonjeni waseHarodi; ibutho lamaMidiyani laba enyakatho yabo, ngasegqumeni laseMore, esigodini. INkosi yasisithi kuGideyoni: Abantu abanawe baningi kakhulu ukuba nginikele amaMidiyani esandleni sabo, funa u-Israyeli azigabise kimi, athi: Isandla sami siqu singisindisile. Ngakho-ke hamba manje, umemezele ezindlebeni zabantu, uthi: Yilowo nalowo owesabayo nonovalu, makabuye ahambe masinyane asuke entabeni yaseGileyadi. Kwase kubuya kubantu abayizinkulungwane ezingamashumi amabili nambili; kwasala abayizinkulungwane eziyishumi. INkosi yasisithi kuGideyoni: Abantu basabaningi kakhulu; behlisele emanzini, khona ngizobavivinya ngenxa yakho; kuyakuthi lowo engiyakuthi kuwe ngaye, ‘Lo uyakuhamba nawe,’ yena uyakuhamba nawe; nalowo engiyakuthi kuwe ngaye, ‘Lo akayikuhamba nawe,’ yena akayikuhamba.

Ngakho wasehlisela abantu emanzini; uJehova wayesethi kuGideyoni: Bonke abakhotha amanzi ngolimi lwabo, njengobainja ikhotha, uyakubabeka bodwa; ngokunjalo nabo bonke abaguqa ngamadolo abo ukuba baphuze. Isibalo sabo abakhothayo, bebeka isandla sabo emlonyeni, sasingamadoda angamakhulu amathathu; kodwa bonke abanye abantu baguqa ngamadolo abo ukuba baphuze amanzi. AbAhluleli 7:1–6.

Igama likaGideyoni lishintshwa libe nguJerubhali, okusho ukuthi “ukuphikisana noBhali.” UGideyoni usho “umgawuli,” futhi uJohane uMbhapathizi wabeka imbazo ezimpendeni zomuthi. UJohane wayengumfanekiso kaWilliam Miller, isithunywa sengelosi yokuqala, okuyilapho uGideyoni ehambisana khona. UGideyoni unguMiller, u-Eliya we-alpha, emlandweni wezingelosi ezintathu.

AmaMidiyani ayisitha lasenyakatho, futhi amisa eduze kwegquma laseMoreh, uGideyoni yena eseduze komthombo waseHarodi, okusho ukwesaba nokuthuthumela. U-9/11 waletha ubuphekula, futhi umlayezo wokuqala uwubizo lokwesaba uNkulunkulu. UGideyoni uku-9/11, emthonjeni waseHarodi (ubuphekula), nesitha sasenyakatho sisesigodini ngasegqumeni laseMoreh, okusho imvula yokuqala. Ngo-9/11 ukufafazwa kwemvula yamuva, eyimvula yokuqala, kwaqala ukuna kuvela egqumeni laseMoreh. Emva kokuhlolwa kokuqala kokubili, abayizinkulungwane ezingamashumi amabili nambili bathunyelwa emakhaya besuka entabeni yaseGileyadi. IGileyadi isho uphawu lwendlela, futhi uphawu lwendlela lapho abayizinkulungwane ezingamashumi amabili nambili bathunyelwa khona emakhaya luwukudumala kokuqala kwango-Ephreli 19, 1844 noma kwangoJulayi 18, 2020. Amashumi amabili nambili aphawula uphawu lwendlela lokudumala kokuqala, njengoba nje u-22 ekhomba usuku lapho ukudumala okukhulu kwafika ngo-Okthoba 22, 1844.

Isivivinyo esilandelayo kwakuyisivivinyo samanzi, esaboniswa emlandweni wamaMillerite ngomhlangano wekamu lase-Exeter, lapho kwakukhona amatende amabili ahlobene namanzi, ngaleyo ndlela emelela izigaba ezimbili zabakhulekeli. I-Exeter lisho “inqaba esemanzini,” kanti elinye itende lalihlaliswe yizintombi eziyiziwula zaseWatertown. I-Exeter imelela isivivinyo samanzi sikaGideyoni, kodwa kwakungesona kakhulu amanzi uqobo, kunalokho kwakuyindlela eyayisetshenziswa ekuphuzeni amanzi. Esinye isigaba sasikhathele kakhulu ukuba siqhubeke sihamba ngesikhathi sikha amanzi, kanti esinye isigaba saqhubeka siqhubekela phambili. Esinye isigaba kwakuyisigaba esikhathelayo, esimelwe nguLeya ngokuphambene noRaheli, owayengumhambi omuhle.

Inkonzo ye-Future for America yayinguGideyoni ngo-9/11, lapho okokuqala kwezivivinyo ezimbili kwakuzohlunga isigaba esikhulu sisuke ebuthweni likaGideyoni. Ubugqobhoka buka-9/11 bukhomba umthombo waseHarodi wokwesaba nowokuthuthumela, kanti igquma laseMore liqondisa ekuqaleni kwemvula yamuva. Kwenziwa ukwehlukana ngoJulayi 18, 2020, lapho kwahamba khona abayizinkulungwane ezingamashumi amabili nambili, ngaleyo ndlela kuphawulwa ukufika kwesikhathi sokulibala ngenani elingamashumi amabili nambili. Abangamakhulu amathathu bakaGideyoni yilabo abaphumelela esivivinyweni sesibili, okuyisivivinyo sendlela yokusebenza yemvula yamuva njengoba ikhonjisiwe ku-Isaya amashumi amabili nesishiyagalombili.

UPetru ukhona nasePanium kanye nasePentekoste. IPentekoste ingumthetho weSonto, futhi noDaniyeli isahluko seshumi nanye ivesi leshumi nesithupha nawo ungumthetho weSonto. Amavesi eshumi nantathu kuya kweleshumi nanhlanu esahluko seshumi nanye sikaDaniyeli ayiPanium, futhi lawo mavesi amelela umlando wesiprofetho wangaphandle oholela emthethweni weSonto, kanti uPetru encwadini yeZenzo, ngehora lesithathu nangehora lesishiyagalolunye, umelela umlando wesiprofetho wangaphakathi oholela emthethweni weSonto. Ulayini wangaphandle ukhomba umlando oholela ophawini lwesilo, kanti ongaphakathi ukhomba umlando wokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Njengoba uPetru ewuphawu olubaluleke kangaka kuwo womabili umlando wangaphandle nowangaphakathi oseseqhubekeni lokugcwaliseka manje, kwabonakala kufanele ukubeka uPetru kuleso simo sesiprofetho esihamba ngaphansi kokufundwa kombhalo okusebusweni kweMibhalo.

Iziprofetho eziyishumi nambili eziphathelene noMesiya eziphawulwe njengezigcwalisekile encwadini kaMathewu zimelela umlando wabantu abayizinkulungwane eziyikhulu namashumi amane nane. “Isikhathi sokuphela” siphawula ukuqala komnyakazo wenguquko, futhi njengoba ukuzalwa kuka-Aroni noMose kwaphawula “isikhathi sokuphela” ohlwini lukaMose, i-alfa kaKristu, kanjalo futhi ukuzalwa kukaJohane, nomzala wakhe uJesu kwaphawula “isikhathi sokuphela” ngo-1989. Ukuthi kuwufanele yini ukucabangela lezi ziprofetho eziyishumi nambili eziphathelene noMesiya kuba yinto eehayo kakhulu uma kubekwa esimweni ngokuphakamisa omunye umbuzo. Iyiphi enye incwadi yeBhayibheli ephawula ukugcwaliseka okuningi kangaka okuphathelene noMesiya njengalokhu okutholakala kuMathewu?

“Umsebenzi kaNkulunkulu emhlabeni ubonakalisa, kusukela enkathini kuye enkathini, ukufana okumangalisayo kukho konke ukuvuselelwa okukhulu noma kunoma iyiphi

inhlango yenkolo. Izimiso zokusebenzelana kukaNkulunkulu nabantu zihlala zifana njalo. Izinhlango ezibalulekile zesikhathi samanje zifana nalezo zesikhathi esedlule, futhi okuhlangenwe nakho kwebandla ezikhathini zangaphambili kunezifundo eziyigugu elikhulu esikhathini sethu.” The Great Controversy, 343.

Yonke inhlango yenguquko inendawo yokuqala, ebizwa ngokuthi “isikhathi sokuphela,” encwadini kaDaniyeli. Isikhathi sokuphela enhlanganweni yenguquko kaKristu kwakuwukuzalwa kwaKhe, okwakuyisibonakaliso sangaphambili sazo zombili izikhathi zika-1798 no-1989,

Uphawu Lokuqala LweMesiya—1989

Base bethi kuye, EBethlehemaseJudiya; ngoba kunjalo kulotshiwe ngomprofethi ukuthi: Wena Bethlehem, ezweni lakwaJuda, awusiye omncane nakancane phakathi kwezikhulu zakwaJuda; ngoba kuwe kuyakuphuma uMbusi oyakwalusa abantu bami u-Israyeli. Mathewu 2:5, 6.

Isiprofetho

Kodwa wena, BhetlehemaseEfratha, nakuba umncane phakathi kwezinkulungwane zakwaJuda, nokho kuyakuvula kuwe lowo ozakuba umbusi kwa-Israyeli ngenxa yami; ukuphuma kwakhe kwasukela endulo, kusukela phakade. Mika 5:2.

U-1989 kwakuyisikhathi sokuphela kwenhlango yengelosi yesithathu. Safika eminyakeni eyi-126 emva kokuvukela kuka-1863, futhi samelwa nguRonald Reagan noGeorge Bush omdala. Isikhathi sokuphela emlandweni kaMose kwakungukuzalwa kuka-Aroni noMose, njengoba nesikhathi sokuphela emlandweni kaKristu sasingukuzalwa kukaJohane uMbhapathizi noKristu. Lapho incwadi kaDaniyeli ivulwa izimfihlo, njengoba kwenzeka ngo-1989, kuba khona ukwanda kolwazi. Lokho kwanda kolwazi kuholela kuphawu lwesibili lwendlela, kukhombe isikhathi lapho umlayezo wokuvivinya uthuthukiswa khona uluselwa olwazini olwavulwa izimfihlo.

Yonke inhlango yokuvuselela imaka isikhathi lapho umlayezo uhlelwa ngokusemthethweni, bese kuthi emva kwalokho ube ngumlayezo wokuvivinya. UKristu uhlale echaza uvivinyo ngaphambili, engakabambi amadoda nabesifazane benesibopho ngalo uvivinyo. U-Adamu no-Eva batshelwa kusengaphambili ngemiphumela eyayiyokwenzeka uma bengalaleli, futhi uNkulunkulu akaguquki neze.

UJehova uNkulunkulu wayesemuyala umuntu, wathi: Kuyo yonke imithi yensimu ungadla ngokukhululeka; kodwa emthini wokwazi okuhle nokubi ungadli kuwo; ngokuba mhla udla kuwo uyakufa nokufa. UGenesis 2:16, 17.

UWilliam Miller “wamisa ngokusemthethweni” umlayezo wokuvivinya wengelosi yokuqala kusukela ngo-1831 kuze kube ngu-1833. Umlayezo wabayizinkulungwane eziyikhulu namashumi amane nane wamiswa ngokusemthethweni ngo-1996, ngokushicilelwa komagazini othi Time of the End, ohlanganisa amavesi ayisithupha okugcina kaDaniyeli ishumi nanye, ayesekwambulwe ngo-1989. Ngalowo nyaka kwaphinde kwashicilelwa incwadi enesihloko esithi, Prophetic Time Lines, eyabeka phambili indlela yokusebenza enamandla aphindwe ngamashumi amabili nambili

kunezimiso ezamukelwa nguWilliam Miller. Lezo zimiso manje sezibekiwe encwadini ethi Prophetic Keys. Izimiso bonke abamemezela umlayezo wengelosi yesithathu abayozisebenzisa ziyizimiso zikaMiller.

“Labo abahlanganyela ekumemezeleni umlayezo wengelosi yesithathu bacwaninga imiBhalo ngohlelo olufanayo nalolo olwathathwa uBaba uMiller.” Review and Herald, November 25, 1884.

Imithetho kaMiller iyi-alpha, kanti iziHluthulelo zoBuprofethi ziyiyo i-omega. Indlela kuphela yokuphumelela emlayezweni wokuhlola ongokwesiprofetho, ukusebenzisa indlela yokutadisha echazwe eZwini likaNkulunkulu. Umlayezo weqiniso awunakwehlukani nendlela yeqiniso ewumisayo lowo mlayezo. Kuyo yonke inhlangano yokuvuselelwa, umyalezo wokuhlola walelo sizukulwane uyabekwa obala, futhi uhlanganisa indlela efanele njengengxenyane yesibonakaliso sendlela. Umlayezo kaMiller wawusekelwe ekuvulweni kwencwadi kaDaniyeli. Umlayezo wakhe wawungumyalezo kaGideyoni, ngoba nawo wakhiqiza ibutho labangamakhulu amathathu.

Wasewahlukanisa lawo madoda angamakhulu amathathu abangamabutho amathathu, wafaka uphondo esandleni salowo nalowo, kanye nezimbiza ezingenalutho, nezibani phakathi kwezimbiza. Wayesethi kubo: Bhekani kimi, nenze kanjalo nani; bhekani, lapho sengifika emaphethelweni ekamu, kuyakuthi njengalokhu ngenza, nani nenze kanjalo. Lapho sengikhala ngophondo, mina nabo bonke abanami, nani-ke khalani ngezimpondo nxazonke zekamu lonke, nithi: Inkemba yeNkosi, nekaGideyoni. AbAhluleli 7:16–18.

Umlayezo kaMiller wawuyiyo “icilongo,” kanye “nenkemba.” Nokho kwakuyinkemba kaGideyoni nekaJehova kokubili. IZwi leNkosi lashicilelwa ngo-1611, kwathi eminyakeni engu-220 kamuva uMiller washicilela umlayezo wakhe wengelosi yokuqala. ISimemezelolo Sokuzimela sashicilelwa ngo-1776, kwathi eminyakeni engu-220 kamuva, ngo-1996, kwashicilelwa umlayezo wengelosi yesithathu. OkaMiller kwakungumlayezo wangaphakathi wengelosi yokuqala wabantu bakaNkulunkulu, njengoba umelelwe ngumbono woMfula i-Ulai, umemezela ukuvulwa kokwahlulela. Umlayezo wengelosi yesithathu we-Future for America ungumlayezo wangaphandle wabantu bakaNkulunkulu, njengoba umelelwe ngumbono woMfula i-Hiddekel, umemezela ukuvalwa kokwahlulela.

Indlela yesiprofetho imelwe ngesinye seziprofetho zikaMesiya uMathewu asikhomba njengesagcwaliseka ngoKristu; futhi ngokwenza kanjalo ifanekisa u-1831, lapho “ubaba” emele indodana yakhe ngo-1996. Ofakazi ababili bendlela yokusebenza bayialfa ne-omega, futhi ngokuhileleka kwesithunywa esingumuntu, ndawonye basungula ubudlelwane bukababa nendodana, obuyibudlelwane bombiko ka-Eliya kaMalaki. Izinhliziyi zabobaba ziphendukiselwa kubantwana, nezabantwana kubobaba. Imithetho kaMiller kufanele ihlanganiswe nemithetho enesihloko esithi Prophetic Keys. Ukukhanya okusha kufanele kwakhelwe phezu kokukhanya okudala. Labo abakhetha ukungasebenzisi indlela yokusebenza ka-1831 no-1996 baqalekisiwe. Elinye iqembu liqalekisiwe, kanti elinye libusisiwe. Ukukhetha kungokwakho?

Uphawu Lwesibili LweNdelela LikaMesiya —1996

Ukuze kugcwaliseke okwakhulunywa ngumprofethi, ethi: Ngiyakuvula umlomo wami ngemifanekiso; ngiyakukhuluma izinto ebezifihliwe kusukela ekusekelweni komhlaba. Mathewu 13:35.

Isiprofetho

Ngizakuvula umlomo wami ngomfanekiso; ngizakhuluma izaga ezifihlakeleyo zakudala. AmaHubo 78:2.

Amazwi ayimfihlakalo; imizekeliso iNgonyama yesizwe sakwaJuda “eyikhulumayo” imelela ukwethulwa kwezinto zeqiniso umugqa phezu komugqa, eziye zavalwa, noma zagcinwa ziyimfihlo kusukela ekusekelweni kwezwe. Lapho umlayezo usumiswe ngokusemthethweni, emva kwalokho unikezwa amandla ngokugcwaliseka kwesiprofetho okuphawula ukuqala kwesikhathi sokuvinjanywa.

Lapho imvula yangemuva iqala ukuconsa ngoSeptemba 11, 2001, ukuhlubuka kwango-1888 nokukaKora kwaphindwa. Ekuhlubukeni kwaseMinneapolis kwango-1888 nasekuhlubukeni kukaKora, izithunywa ezikhethwe nguNkulunkulu zenqatshwa kanye nombiko ezawethula. Kokubili usana namanzi okugezela kwaphonswa ndawonye. Kwaphonswa ngaphandle ngaphansi kwesisekelo sokuthi lonke ibandla lalingcwele njengalabo uNkulunkulu ayebakhethile. Izihlubuki zehluleka ukubona ubuNkulunkulu kubathunywa abangabantu. Konke ezazikwazi ukukubona kwakuyizo uqobo, ubuntu obungenabo ubuNkulunkulu, ngakho zacabanga ukuthi wonke umuntu uyafana.

UKora, indodana ka-Izihari, indodana kaKohati, indodana kaLevi, kanye noDathani no-Abiramu, amadodana ka-Eliyabi, no-Oni, indodana kaPelethi, abangamadodana kaRubeni, bathatha amadoda; basukuma phambi kukaMose, benabathile kubantwana bakwa-Israyeli, izikhulu zomhlangano ezingamakhulu amabili namashumi amahlanu, ezazidumile ebandleni, amadoda adumile; babuthana ndawonye bamelana noMose no-Aroni, bathi kubo: Nizithathela kakhulu, lokhu ibandla lonke lingcwele, yilowo nalowo walo, futhi uJehova uphakathi kwalo; pho-ke, kungani niziphakamisa phezu kwebandla likaJehova na? Numeri 16:1–3.

Ukuvukela kukaKora, u-1888 kanye no-9/11 kuvezwa njengokwenqaba ukuzithoba ekukhetheni kukaNkulunkulu ubuholi obukhethiweyo, kuyilapho kubekwa ithemba encazelweni yamanga yebandla likaNkulunkulu. UJeremiya ukhomba lesi simo esifanayo lapho abavukeli bethi: “ithempeli likaJehova, ithempeli likaJehova yilaba.”

Izwi elafika kuJeremiya livela eNkosini, lithi,

Yima esangweni lendlu kaJehova, ushumayele khona leli zwi, uthi: Yizwani izwi likaJehova, nonke bakwaJuda, eningena ngala masango ukuba nikhonze uJehova. Usho kanje uJehova Sebawoti, uNkulunkulu ka-Israyeli, uthi: Lungisani izindlela zenu nezenzo zenu, khona ngiyonenza nihlale kule ndawo. Ningathembi emazwini amanga, nithi: Ithempeleli likaJehova, ithempeli likaJehova, ithempeli likaJehova, yilawa.

Ngokuba nilungisisa ngokupheleleyo iindlela zenu nezenzo zenu; ukuba niluphumeza ngokupheleleyo ugwebo phakathi komntu nommelwane wakhe; ukuba anicinezeli

umphambukeli, ongenayise, nomhlokokazi, ningaphalazi gazi limsulwa kule ndawo, ningalandeli thixo bambi, kube kukwenzakala kwenu; ndandule ke ndinibangele ukuba nihlale kule ndawo, ezweni endalinika ooyihlo, ngonaphakade kanaphakade.

Bhekani, nithemba emazwini amanga, angeke asize ngalutho. UJeremiya 7:1–8.

Amazwi amanga amaJuda enkathini kaJeremiya ayilawo mazwi amanga kaKora nabahlanganyeli bakhe, izihlubuki zango-1888, futhi impela, izihlubuki zango-9/11. Yila amanga izidakwa zakwa-Efrayimi ezicasha ngaphansi kwawo ku-Isaya amashumi amabili nesishiyagalombili.

Ngakho-ke yizwani izwi leNkosi, nina bantu abaklolodayo, enibusa lesi sizwe esiseJerusalema. Ngokuba nithe: Senze isivumelwano nokufa, nesihogo sivumelene naso; lapho isishayo esichichimayo sidlula, asiyikusehlela; ngokuba senze amanga abe yisiphephelo sethu, sazifihla ngaphansi kwamanga. U-Isaya 28:14, 15.

Futhi kungamanga okubonisa ukuntula uthando lweQiniso, oluletha inkohliso enamandla kweyesi-2 kwabaseThesalonika.

Ngenxa yalokhu uNkulunkulu uyobathumela ukudedelwa okunamandla, ukuze bakholwe amanga; ukuze bonke labo abangakhawanga iqiniso, kodwa bathokoza ngokungalungi, balahlwe. 2 Thesalonika 2:11, 12.

“Amagama amanga” amele umqondo wobuwula wokuthi insindiso itholakala ebandleni, hhayi ezithunywani ezikhethiweyo nasezilayezweni zazo ezikhethiweyo. Uxhumano phakathi kukaNkulunkulu nomuntu lwenziwa futhi lugcinwe kuphela ngeZwi laKhe. Yena uyiZwi, futhi akekho umuntu oza kuYise ngaphandle kweZwi. UKristu umelelwa izithunywa zaKhe ezikhethiweyo kanye nomlayezo eziwethulayo. Ukukholwa ngenye indlela kuwukuzonda iQiniso nokukholwa amanga. UJeremiya ulahla amaJuda athembela ethempelini ngokuwakhumbuzwa ngeShilo, lapho uMphongolo kaNkulunkulu wawukhona khona kusukela ekungeneni eZweni Lesithembiso.

Ngakho-ke ngiyakwenza kule ndlu ebizwa ngegama lami, enethembele kuyo, nasendaweni enganinika yona nina nawoyihlo, njengoba ngenzile eShilo. Futhi ngiyakunilahla nisuke phambi kobuso bami, njengoba ngilahle bonke abafowenu, yebo, yonke inzalo ka-Efrayimi. Ngakho-ke ungabakhulekeli laba bantu, futhi ungabaphakamiseli ukukhala noma umkhuleko, ungangincengeli futhi; ngokuba angiyikukuzwa. Jeremiya 7:14–16.

UEli omubi, kanye namadodana akhe amabili amabi, uHofini noFinehasi, bayafana futhi bahambisana noKora, uDathani no-Abhiramu ngokuvumela ukuhlubuka okwandayo ukuba kuthuthuke kwaze kwavalwa isikhathi somusa, futhi bobathathu bafa ngosuku olufanayo, njengoba kwafa noKora, uDathani no-Abhiramu. Bonke bafa ngesikhathi somthetho weSonto!

Ekuhlubukeni kukaKora kwa-9/11, nasekuhlubukeni kuka-Eli, ekuhlubukeni kwamaJuda ebufakazini bukaJeremiya, nakwabahlubuki baka-1888, bayawenqaba futhi bayawuhlubukela umyalezo nezithunywa zaleso sikhathi. Leso sikhathi siphetha emthethweni weSonto emva kwezivivinyo ezimbili. Isivivinyo sokuqala sisukela ku-9/11 size sifike kuJulayi 18, 2020, kanti isivivinyo sesibili singukuhlungwa nokubekwa uphawu okumele umyalezo weSikhalo Saphakathi

Nobusuku. Kuleyo nqubo yokuhlazwa uGideyoni nabangamakhulu akhe amathathu balungiselelwa ukukhala amacilongo abo, futhi bakwenza lokho lapho uSamuweli evuswa emthethweni weSonto, okuyilapho umPhongolo uthunjwa khona ngamaFilisti. Khona-ke ibandla elinqobayo liphakanyiswa libe yisibhengezo.

Lelo bandla linenkosi, uDavide ngegama, kanye nomprofethi omelwe nguHezekeli, noSamuweli, ngesikhathi sokuchithwa kweShilo. Lelo bandla liyakuba futhi nobupristi obumelwe nguJosefa. Isikhathi sokuvivinywa komthetho weSonto yilapho umlilo kaMoya oNgcwele uthululwa khona ngaphandle kwesilinganiso, njengoba kumelwe uphawu lwesikhombisa. Lowo mlilo ubhubhisa amadoda adumile avukela kanye noKora, noDathani, no-Abiramu, no-Eli, noHofini, noFinehasi kanye nabavukeli bango-1888.

Lowo kanye umlilo wokuthululwa kukaMoya oNgcwele uyisizinda somdlalo webandla elinqobayo. Ibandla limelelwa yinkosi uDavide, umprofethi uHezekeli, noJosefa umpristi. Labo abathathu bema emlilweni obhubhisa amadoda angama-250 adumile, njengoba umlilo kaNebukhadinezari wabhubhisa amadoda ayefake la maqhawe amathathu esithandweni somlilo. Njengebandla elinqobayo, umhlaba wonke ubukele njengoba bephonswa esithandweni somlilo esivuthayo, futhi ngokuphazima kweso, iNdodana kaNkulunkulu iyavela kanye nomprofethi, umpristi nenkosi yebandla—abamelwa nguShadiraki, uMeshaki no-Abhedinigo. Abane abaneminyaka engamashumi amathathu esithandweni somlilo bemele iqiniso lokuthi ubuNkulunkulu obuhlanganiswe nobuntu abonanga!

UKhora, uDathani no-Abhiramu, abangabanye futhi o-Eli, uHofini noFinehasi, bayinkohliso yebandla elinqobayo elakhiwe ngomprofethi, umpristi nenkosi. Labo abathathu bangabangu-300 bakaGideyoni, imiphefumulo eyizinkulungwane ezintathu ngePhentekoste, abashumayeli abangamaMillerite abangu-300, amashadi angama-300 ka-1843, abaneminyaka engamashumi amathathu lapho umthetho weSonto ufika futhi umlilo wehla uvela ezulwini. Ku-Eliya umlilo wawungowokwehlukana phakathi kwabaprofethi beqiniso nabamanga. Umlilo owehla encwadini kaLevitikusi ngosuku “lwesishiyagalombili,” lapho u-Aroni eqala ukukhonza, uqeda umnikelo ka-Aroni, ongumnikelo kaMalaki isahluko sesithathu, othokozisayo njengaseminyakeni yakuqala. Lowo mlilo ofanayo ubhubhisa labo abanikeza umlilo ongaziwa noma ovamile, njengoba kufanekiswa nguHofini noFinehasi, amadodana ka-Aroni.

Lapho uNkulunkulu eqinisekisa umprofethi weqiniso ngo-Eliya, noma umpristi weqiniso ngo-Aroni, umlilo uholela ekufeni kwabaprofethi bamanga bakaBhali, ababuye babe nguHofini noFinehasi. UHofini noFinehasi bangamadodana ka-Aroni; bayisizukulwane sokugcina sabantu besivumelwano abakhafulelwa baphume emlonyeni weNkosi ngesikhathi somthetho weSonto.

“Lawa akusiwona amazwi kaDade White, kodwa angamazwi eNkosi, futhi isithunywa saYo siwanike mina ukuba ngiwalethe kini. UNkulunkulu unibiza ukuba ningabe nisasebenza ngokuphambana naYe. Kwanikezwa iziyalo eziningi mayelana nabantu abazishoyo ukuthi bangamaKristu, kanti baveza izici zikaSathane, bephikisa ngomoya, ngezwi, nangesenzo ukuqhubeka kweqiniso, futhi impela balandela indlela uSathane abahola kuyo. Ngobulukhuni bezinhliziyi zabo babambe igunya elingebona neze elabo, nalapho kungafanele balisebenzise. Kusho uMfundisi omkhulu, ‘Ngiyakugumbuqela, ngikugumbuqele, ngikugumbuqele.’ Abantu

baseBattle Creek bathi, 'Ithempeli leNkosi, ithempeli leNkosi siyilo thina,' kodwa basebenzisa umlilo ovamile. Izinhliziyo zabo azithambiswanga futhi azithotshiswanga ngomusa kaNkulunkulu." Manuscript Releases, volume 13, 222.

"Umlilo ovamile" yilowo owasetshenziswa yindodana ka-Aroni ngesikhathi kuqala ubupristi. Inani elithi "81" liwuphawu lobupristi, futhi kuLevitikusi isahluko sesishiyagalombili, ivesi lokuqala, kuboniswa izinsuku eziyisikhombisa zokuhlazwa nokungcweliswa kompristi. Izingubo zabo ziyasuswa, bese zithathelwa indawo izingubo zoMpristi Omkhulu waseZulwini, njengoba kuboniswe embonweni kaZakariya ngoJoshuwa nengelosi esahlukweni sesithathu. Ama-300 kuZakariya amelwe ngokuthi "amadoda amangaliswayo," ngokuba ayemelela emlandweni isikhathi lapho uNkulunkulu esusa ububi babantu baKhe, okuwumthetho weSonto, lapho ibandla liguqulwa lisuke ekubeni elilwayo liye ekubeni elinqobayo. Emva kwezinsuku eziyisikhombisa zokungcweliswa, baqala ukukhonza ngosuku lwesishiyagalombili.

Ningaphumi emnyango wetabernakele lenhlangano izinsuku eziyisikhombisa, kuze kuphele izinsuku zokungcweliswa kwenu; ngokuba uzaningcwelisa izinsuku eziyisikhombisa. Levitikusi 8:33.

Usuku lwesishiyagalombili luwuphawu lwesishiyagalombili esiphuma kwesikhombisa, lokuguquka kweLaodicea ibe yiPhiladelphia, lwemphefumulo eyisishiyagalombili emkhunjini kaNowa, losuku lwesishiyagalombili lokusoka, kanye losuku lwesishiyagalombili lokuvuka. Lolo suku ngumthetho weSonto, lapho isilonda esibulalayo sobupapa siphulukiswa, ngakho-ke, sesivusiwe, sibe yisishiyagalombili, esiphuma kwesikhombisa.

Kwathi ngosuku lwesishiyagalombili uMose wabiza u-Aroni namadodana akhe, kanye namalunga akwa-Israyeli. Levitikusi 9:1.

Ngosuku lwesishiyagalombili, abapristi baqala ukukhonza, kodwa amadodana ka-Aroni anikela "umlilo ovamile." I-Adventism ithi bayithempeli leNkosi, futhi uDade White wahlonza lesi simangalo njengomlilo ovamile. Akusikho kuphela ukuthi kungamanga, kodwa kungumlilo ovamile, ngokuphambene nomlilo ongwele. Umlilo ongwele uyisigijimi Sokukhala Kwaphakathi Nobusuku, kanti umlilo ovamile uyisigijimi somgunyathi sokuthula nokulondeka, esiyoba yisigijimi sokugcina esiyomenyezelwa yizinja eziyizimungulu ezenqaba ukukhonkotha nokunikeza isigijimi sesexwayiso. Esahlukweni sesishiyagalolunye, u-Aroni uletha umnikelo, bese kwehla umlilo uvela ezulwini uqede umnikelo. Khona-ke amadodana akhe amabili amabi anikela umlilo ovamile, umlilo kaNkulunkulu ubadla.

UAaron waphakamisa isandla sakhe wabhekisa kubantu, wababusisa, wase ehla ekunikezeni umnikelo wesono, nomnikelo wokushiswa, nemnikelo yokuthula. UMose no-Aroni bangena etendeni lokuhlangana, baphuma, babusisa abantu; inkazimulo kaJehova yabonakala kubo bonke abantu. Kwase kuphuma umlilo phambi kukaJehova, wadla phezu kwe-altare umnikelo wokushiswa namanoni; bonke abantu sebekubonile lokho, bamemeza, baqubuda ngobuso babo. UNadabi no-Abihu, amadodana ka-Aroni, bathatha yilowo nalowo isitsha sakhe sempepho, bafaka umlilo kuso, babeka impepho phezu kwawo, banikela phambi kukaJehova ngomlilo ongaziwa, ayengabayalanga ngawo. Kwase kuphuma umlilo uvela kuJehova,

wabashwabadela, bafa phambi kukaJehova. Levitikusi 9:22–10:2.

Amadoda aseBattle Creek ayiSanhedrini yanamuhla ethemba isakhiwo sebandla lawo ngaphezu komlayezo woFakazi Othembekileyo eLaodicea. UFakazi Othembekileyo eLaodicea nguKristu, futhi Yena akaguquki neze, futhi ubelokhu esebenzisa amadoda azikhethele wona ukwethula umyalezo kubantu ababebonakalisa izimpawu zaseLaodicea. Akukho okusha phansi kwelanga.

Wakhetha uMose, owayeqeqeshwe nguNkulunkulu yedwa iminyaka engamashumi amane, njengoba noJesu nomzala wakhe uJohane babeqeqeshiwe. Wakhetha uMose, uKristu noJohane njengezibonelo zalabo abaqeqeshwa ngaphandle kohlelo lwemfundo olusemthethweni. INazaretha imelela uphawu lomuntu okhethiwe, njengoba kwakunjalo ngalabo abasanda kuqhamuka; uJones noWaggoner ekuvukeleni kwaseMinneapolis ngo-1888. INazaretha imelela ubizo nokungcweliswa komuntu okhethiwe, kodwa lowo muntu okhethiwe uyisakhamuzi somuzi odelwayo.

UNathaniyeli wathi kuye: Kungavela okuhle eNazaretha na? UFiliphu wathi kuye: Woza ubone. Johane 1:46.

Izilimi ezingingqikayo zika-Isaya 28 zimelela labo abavela eNazaretha. Ngemva kokuhlelwa ngokusemthethweni komyalezo kaMiller ngo-1831, lowo myalezo wanikwa amandla ngokugcwaliseka kwesiprofetho somaye wesibili, okufanekisela ukugcwaliseka kwesiprofetho somaye wesithathu ngo-9/11. Sizobheka isiprofetho sesithathu sobuMesiya esihlokweni esilandelayo.

“Ngobusuku obuthathu ngaphambi kokuba ihhovisi le-Review lishiswe, ngangisebuhlungwini obukhulu amazwi angeke akuchaze. Angikwazanga ukulala. Ngazulazula ekamelweni, ngithandaza kuNkulunkulu ukuba abe nesihe kubantu baKhe. Khona-ke kwangathi ngisehhovisi le-Review kanye namadoda anokuphatha kwaleso sikhungo. Ngangizama ukukhuluma nawo, kanjalo ngiwusize. Omunye onegunya wasukuma wathi, ‘Nithi, Ithempeli leNkosi, ithempeli leNkosi siyilo thina; ngakho-ke, sinegunya lokwenza lokhu nalokho nenye into. Kodwa izwi likaNkulunkulu liyakwenqabela okuningi kwezinto enihlose ukuzenza.’ Ekufikeni kwaKhe kokuqala, uKristu wahlanza iThempeli. Ngaphambi kokufika kwaKhe kwesibili uzophinde alihlanze ithempeli. Wayekhona lapho ehlanza ithempeli. Ngani na? Ngoba umsebenzi wokuhweba wawungenisiwe, futhi uNkulunkulu wayesekhohliwe. Ngokushesha lapha, nangokushesha laphaya, nangokushesha kwenye indawo, kwakungasekho sikhathi sokucabanga ngezulu. Izimiso zomthetho kaNkulunkulu zavezwa, futhi ngezwa umbuzo ubuzwa, ‘Kungakanani komthetho eniwulalelile na?’ Khona-ke kwakhulunywa izwi, ‘UNkulunkulu uzolihlanza alihlambulule ithempeli laKhe ekungathokozini kwaKhe.’”

“Emibonweni yasebusuku ngabona inkemba yomlilo yeluliwe phezu kwe-Battle Creek.

“Bazalwane, uNkulunkulu uqotho ngathi. Ngifuna ukunitshela ukuthi uma, emva kwezixwayiso ezinikeziwe kule mililo, abaholi babantu bethu beqhubeka nje, njengoba benze esikhathini esedlule, beziphakamisa, uNkulunkulu uzothatha imizimba ngokulandelayo. Njengokuba ephila impela, uyokhuluma nabo ngolimi abangeke bahluleke ukuluqonda.

“UNkulunkulu usibhekile ukuze abone ukuthi sizozithoba yini phambi Kwakhe njengabantwana abancane. Ngikhuluma la mazwi manje ukuze size Kuye ngokuthobeka

nangokudabuka kwenhliziyo, futhi sithole ukuthi yini Ayifunayo kithi.” Publishing Ministry, 170, 171.

“Umyalezo walesi sikhathi awusiwo othi, ‘Ithempeli leNkosi, ithempeli leNkosi, ithempeli leNkosi siyilo.’ INkosi yamukela bani njengezitsha zodumo?—Labo abasebenzisana noKristu; labo abakholwa yiqiniso, abaphila iqiniso, abamemezela iqiniso kuzo zonke izinhlangothi zalo.” Review and Herald, October 22, 1903.

“Lawa akusona amazwi kaDade uWhite, kodwa angamazwi eNkosi, futhi isithunywa saYo singinike wona ukuba ngininike wona. UNkulunkulu uyanibiza ukuba ningabe nisasebenza niphikisana naYe. Kwanikezwa iziyalo eziningi maqondana namadoda azibiza ngokuthi angamaKristu, kuyilapho ebonakalisa izimfanelo zikaSathane, ephikisa ngomoya, ngezwi, nangokwenza ukuthuthuka kweqiniso, futhi impela elandela indlela lapho uSathane ewahola khona. Ngobulukhuni bezinhliziyi zawo abambe igunya okungelona elawo nangayiphi indlela, futhi okungafanele alisebenzise. Kusho uMfundisi omkhulu: ‘Ngiyakuchitha, ngikuchithe, ngikuchithe.’ Amadoda athi eBattle Creek, ‘Ithempeli leNkosi, ithempeli leNkosi siyilo,’ kodwa asebenzisa umlilo ovamile. Izinhliziyi zawo azithanjiswanga futhi azithobekiswanga ngomusa kaNkulunkulu.” Manuscript Releases, ivolumu 13, 222.