

Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikea - Inombolo Yamashumi Amabili Nesishiyagalolunye

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Inombolo Yamashumi Amabili Nesishiyagalolunye

Isiprofetho sesihlanu ngoMesiya encwadini kaMathewu siyisibonakaliso sokudumala nokufa. NgoJulayi 18, 2020, isibikezelo samanga sokubhujiswa kweNashville sabulala u-Eliya noMose.

Uphawu lwesihlanu lukaMesiya luwukudumazeka kwangomhla ka-18 Julayi 2020.

Khona-ke kwagcwaliseka lokho okwakhulunywa ngoJeremiya umprofethi, ethi: ERama kwezwakala izwi, ukukhala, nokulila, nokudabuka okukhulu; uRakeli ekhalela abantwana bakhe, engavumi ukududuzwa, ngoba bengasekho. Mathewu 2:17, 18.

Isiprofetho

Isho iNkosi: Kwazwakala izwi eRama, ukukhala nokulila okubhulungu; uRaheli ekhalela abantwana bakhe wenqaba ukududuzwa ngenxa yabantwana bakhe, ngokuba babengasekho. Jeremiya 31:15.

UMose no-Eliya bayabulawa ezitaladini zaseSodoma naseGibhithe. Isitatimende sokugcina seTestamente Elidala sikhomba ukuthi u-Eliya wayeyofika ngaphambi kosuku olukhulu nolwesabekayo lweNkosi. Lolo suku olwesabekayo luqala lapho uMikayeli esukuma kuDaniyeli ishumi nambili, futhi ememezela kuSambulo amashumi amabili nambili ukuthi, “olungileyo nalowo ongalungile” bayohlala bekuleso simo kuze kube phakade.

Ngaleso sikhathi uMikayeli uyakusukuma, inkosana enkulu emele abantwana babantu bakho; futhi kuyakuba khona isikhathi sokuhlupheka esingazange sibe khona selokhu kwaba khona isizwe kwaze kwaba yilesi sikhathi; futhi ngaleso sikhathi abantu bakho bayakukhululwa, yilowo nalowo oyakutholwa ebhaliwe encwadini. Daniyeli 12:1.

Ongalungile, makenze okungalungile namanje; nongcolileyo, makabe ngongcolileyo namanje; nolungileyo, makenze okulungileyo namanje; nongcwele, makabe ngongcwele namanje. IsAmbulo 22:11.

U-Eliya kumelwe abonakale ngaphambi kokuba kuvalwe isikhathi somusa, futhi uyabulawa aphinde avuswe kuSambulo sikaJohane ishumi nanye, ngaphambi nje kokuba kuvalwe isikhathi somusa. Uyavuswa futhi ethule umlayezo wakhe kuze kuvalwe isikhathi somusa, lapho-ke kuba khona olunye futhi uvuko, olwabalungileyo nolwababi.

Futhi abaningi balabo abalele othulini lomhlaba bayovuka, abanye baye ekuphileni okuphakade, abanye baye ehlazweni nasekudelelweni okuphakade. Daniyeli 12:2.

Lokho kuvuka okukhethekile kulandelwa Ukuza Kwesibili kukaKristu, lapho abafileyo abalungileyo bevuswa khona, bese kuba neminyaka eyinkulungwane lapho abangewe bahlulela khona abalahlekileyo. Ekupheleni kweminyaka eyinkulungwane kuba khona okunye ukuvuka nokufika kwesithathu kukaKristu. Ulayini wokuvuka okungokwesiprofetho uhlanganisa ukuvuka kwesilo sobupapa, kodwa ngakunye kwalokho kuvuka kuyisihloko esiqondile seZwi likaNkulunkulu lesiprofetho. NgoJulayi 18, 2020, inhlango yaseLawodikeya yabayizinkulungwane eziyikhulu namashumi amane nane yazibulala ngokuhlubuka emyalweni kaKristu owawunqabela ukusetshenziswa kwezikhathi okudlula u-1844.

Kwase kuzwakala izwi eRama, okusho ukuzidla nokuziphakamisa. URaheli, okusho umhambi omuhle, usesililweni, ngoba uMose no-Eliya bengekho, futhi okubaluleke nakakhulu, abakwazi ukududuzwa. Abanakududuzeka, kanti uMoya oNgewele unguMduduzi, obezothunyelwa lapho izwi lasehlane liqala ngoJulayi ka-2023.

Lezi zinto zenzeka nje ngaphambi kokuba kuvalwe isikhathi somusa, futhi ngokweSambulo, nje ngaphambi kokuba kuvalwe isikhathi somusa, iSambulo sikaJesu Kristu siyavulwa uphawu. Lokho kuvulwa kophawu yilokho okuvusa uMose no-Eliya, abangabuye babe nguRaheli, umhambi omuhle, owayekhala futhi elilela abantwana bakhe, engaduduzeki. Ukulila kwakhe kuphenduka injabulo lapho labo bantwana bevuswa.

Wasesethi kimi: Ungawavali amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesisondele. IsAmbulo 22:10.

UMose no-Eliya babefile emigwaqweni yaseSodoma naseGibhithe, futhi njengakuKristu, abayizinkulungwane eziyikhulu namashumi amane nane babeyobizwa baphume eGibhithe, lapho ukubuthwa kuqala ngoJulayi ka-2023.

Uphawu lwesithupha lukaMesiya luwukubizwa kuphunywe eGibhithe ngoJulayi ka-2023

Wahlala khona kwaze kwaba sekufeni kukaHerode, ukuze kugcwaliseke okwakukhulunywe yiNkosi ngomprofethi, ithi: “Ngibize indodana yami iphume eGibhithe.” Mathewu 2:15.

Isibikezelo

Lapho u-Israyeli esengumntwana, ngase ngimthanda, ngambiza indodana yami ukuba iphume eGibhithe. Hoseya 11:1.

Befile emigwaqweni waseGibhithe, izwi lasezulwini elivela ehlane libiza isigodi samathambo afileyo sikaHezekeli ukuba siphile. Lelo zwi laqala ukuzwakala ngoJulayi ka-2023.

Kwathi emva kwezinsuku ezintathu nengxenye uMoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; ukwesaba okukhulu kwehlela phezu kwalabo abababona. Base bezwa izwi elikhulu livela ezulwini lithi kubo: Yenyukelani lapha.

Benyukela ezulwini ngefu; nezitha zabo zababona. IsAmbulo 11:11, 12.

UNkulunkulu ubiza iNdodana yaKhe iphume eGibhithe, futhi wabiza noMose ukuba aphume eGibhithe, ngokuba uMose njenge-alpha noJesu njenge-omega bamele okuhlangenwe nakho kwabeyizinkulungwane eziyikhulu namashumi amane nane, abacula ingoma kaMose neyeWundlu. Leyo ngoma ihlanganisa nokubizwa kuphume eGibhithe. KuHezekeli kumelwe izinyathelo ezimbili, ezazifanekiswe kusengaphambili yizinyathelo ezimbili ekudalweni kuka-Adamu. Okokuqala umzimba uyabunjwa, bese umoya wokuphila uphefumulelwa emzimbeni, bese wona uyaphila. KusAmbulo isahluko seshumi nanye isinyathelo sokuqala ukungena koMoya kaNkulunkulu kwababulawayo, base bema ngezinyawo zabo. Lapho sebemile, bayibutho likaNkulunkulu. Lokho okudlulisa uMoya esahlukweni seshumi nanye kumelwe yisiprofetho sokuqala sikaHezekeli. Izwi ehlane lingumyalezo wesiprofetho ohambisana noMoya oNgcwele.

Incwadi kaMathewu iqukethe izahluko eziyishumi nambili ezingu-omega ezahlukweni eziyishumi nambili ezikuGenesis, ezinikeza ofakazi ababili abamele isivumelwano nabayizinkulungwane eziyikhulu namashumi amane nane. Labo besilisa nabesifazane babekwa uphawu kuze kube phakade ebudlelwaneni bobuNkulunkulu obuhlanganiswe nobuntu babo. Baba yisibonakaliso sabasebenzi behora leshumi nanye.

“Umsebenzi kaMoya oNgcwele ukuveza izwe icala ngesono, nangokulunga, nangokwahlulelwa. Izwe lingaxwayiswa kuphela ngokubona labo abakholwa iqiniso bengcweliswa ngeqiniso, besebenza ngokuvumelana nezimiso eziphakeme nezingcwele, bebonakalisa ngendlela ephakeme nenobukhosi umugqa wokwehlukana phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngezinyawo. Ukungcweliswa ngoMoya kuphawula ngokusobala umehluko phakathi kwalabo abanophawu lukaNkulunkulu, nalabo abagcina usuku lokuphumula olungelona lweqiniso. Lapho uvivinyo selufika, kuyobonakaliswa ngokucacileyo ukuthi uphawu lwesilo luyini. Kungukugcina iSonto. Labo okuthi, sebeyizwile iqiniso, baqhubeke nokubheka lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nemithetho.” Bible Training School, December 1, 1903.

Isibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane, lapho bebizelwa phezulu ezulwini esahlukweni seshumi nanye seSambulo, siwukuthi baqale babizwe baphume eGibhithe, okuyilapho babulawelwa khona. Izwi elivela ehlane libabiza ukuba baphume eGibhithe, ukuze babe yisibonakaliso sabasebenzi behora leshumi nanye. Ukuvuka kwabo ngo-2024 nakho kuvezwa njengokuzalwa, futhi njengokuvuswa, kuye ngokuthi yimuphi umfanekiso okhonjwayo. Ngokwendlela yokuzalwa, yibo abagcwalisa umfanekiso wezintombi eziyishumi; ngalowo mqondo, ukuzalwa kwabo kuwukuzalwa yintombi, futhi bona bayisibonakaliso.

Uphawu Lwesikhombisa LikaMesiya ngu-2024

Manje konke lokhu kwenziwa, ukuze kugcwaliseke okwakukhulunywe yiNkosi ngomprofethi, ithi: “Bheka, intombi iyakukhulelwa, ibelethe indodana, babize igama layo ngokuthi u-Emanuweli,” okuhunyushwa ngokuthi, uNkulunkulu unathi. Mathewu 1:22, 23.

Isiprofetho

Ngakho-ke iNkosi uqobo iyakunipha isibonakaliso; Bhekani, intombi iyakukhulelwa, ibelethe indodana, ibize igama layo ngokuthi u-Imanuveli. U-Isaya 7:14.

Kwakukhona izibonakaliso emlandweni kaMose nokaKristu, njengoba kwakunjalo nasemlandweni wamaMillerite. Ezinsukwini zokugcina, ubu-Adventisti baseLawodikea buyakufuna isibonakaliso, futhi isibonakaliso sabo sodwa siyisibonakaliso sikaJona. Kukhona futhi isibonakaliso salabo abavuswayo ngo-2024. Isibonakaliso sabo siyilezi “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Futhi lokhu kuyakuba yisibonakaliso kuwe: Kulo nyaka niyakudla lokho okumila ngokwako, kuthi ngonyaka wesibili nidle lokho okuvela kukho; kuthi ngonyaka wesithathu nihlwanyele, nivune, nitshale izivini, nidle nezithelo zazo. Insali yendlu kaJuda esindileyo iyakuphinde imile izimpande phansi, ithele izithelo phezulu. Ngokuba eJerusalema kuyakuphuma insali, nabaseleyo eNtabeni iSiyoni abayakuphunyuka; ukushisekela kukaJehova wamabandla kuyakukwenza lokhu. 2 Amakhosi 19:29–31.

Futhi uma nithi, Siyakudlani ngonyaka wesikhombisa na? bhekani, asiyikuhlwanyela, futhi asiyikuvuna isivuno sethu; khona-ke ngiyakuyala isibusiso sami phezu kwenu ngonyaka wesithupha, futhi siyakuthela izithelo zeminyaka emithathu. Niyakuhlwanyela ngonyaka wesishiyagalombili, nidle nokho isithelo esidala kuze kube ngowesishiyagalolunye; nize kufike izithelo zaso, niyakudla okusesitokweni esidala. Levitikusi 25:20–22.

Labo abaphunyukayo bamelwe futhi njengabaxoshiweyo bakwa-Israyeli, futhi baxoshwa ngabafowabo ababebazonda. Abafowabo babaxosha, ngoba babebazonda ngenxa yokuthi babengenakukuphikisa iqiniso leSabatha elalimelwe “izikhathi eziyisikhombisa” zikaMose.

UJehova uyakha iJerusalema; uqoqela ndawonye abaxoshiweyo bakwa-Israyeli. AmaHubo 147:2.

INkosi yaqala ukuqoqa insali ngoJulayi 2023, futhi insali ingabaxoshiwe bakwa-Israyeli. NgoJulayi 2023, Yabeka isandla saYo okwesibili ukuba iqoqe abaxoshiwe baYo. Yabeka isandla saYo ngo-1849 okwesibili, kusengaphambili kokukhanya kwe-omega kukaMose kwezikhathi eziyisikhombisa ngo-1856. Ukukhanya kwe-alpha kwamelwa ukutholakala kokuqala kwesiprofetho kukaMiller—izikhathi eziyisikhombisa zikaMose.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso kubantu; abeZizwe bayakuyifuna; nokuphumula kwayo kuyakuba yinkazimulo. Kuyakuthi ngalolo suku iNkosi iphinde yelule isandla sayo ngokwesibili ukuze ibuyise insali yabantu bayo eyakube isele, isuke e-Asiriya, naseGibithe, nasePathrosi, naseKushe, nase-Elamu, naseShinari, naseHamati, naseziqhingini zolwandle. Iyakuphakamisela izizwe isibonakaliso, ihlanganise abaxoshiweyo bakwa-Israyeli, ibuthe abahlakazekileyo bakwaJuda bevela emagumbini omane omhlaba. U-Isaya 11:10–12.

Lapho abalahliwe bephakanyiswa njengophawu, bayobe seabutha izisebenzi zehora leshumi nanye, ezinga “xwayiswa kuphela ngokubona” “umehluko phakathi kwalabo abanophawu

lukaNkulunkulu, nalabo abagcina usuku lokuphumula olungelona lweqiniso.” Uphawu lwezisebenzi zehora leshumi nanye ngabalahlwe, kanti uphawu LWABALAHLIWE luyimfihlakalo yokudla “kulo nyaka okuzimilelayo, nangomnyaka wesibili okumilayo kukho lokho okufanayo; kepha ngomnyaka wesithathu hlwanyelani, nivune, nitshale izivini, nidle izithelo zazo.”

Imfihlakalo yalesi siqephu iwukuthi simela “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nanhlane namashumi amabili nesithupha. ISabatha lokuphumula kwezwe liyingxenye yesivumelwano ebonakalisa kokubili isibusiso noma isiqalekiso, sokugcina noma sokwenqaba ukuphumula konyaka wesikhombisa kwezwe lesithembiso. Uphawu lwabayizinkulungwane eziyikhulu namashumi amane nane luyingxenye yesithembiso esiphindwe kathathu sesivumelwano esimelwe yiSabatha lonyaka wesikhombisa lezwe. Iqiniso eliyisisekelo le-“izikhathi eziyisikhombisa,” libonakalisa esinye sezici ezintathu zesivumelwano esithembisa inhliziyi nengqondo entsha, nomzimba omusha kanye nezwe lokuhlala kulo.

ISabatha yosuku lwesikhombisa iyisibonakaliso phakathi kukaNkulunkulu nabantu baKhe, kodwa leyo Sabatha yosuku lwesikhombisa futhi imelela umthwalo wemfanelo wesivumelwano owanikwa u-Israyeli wasendulo. Babefanele ukuba babe abalondolozisi, abagcini beMiyalo eLishumi. USista White ucacisa ngokusobala ukuthi u-Israyeli wanamuhla ngo-1844, ehambisana no-Israyeli wasendulo, wenziwa abagcini hhayi beMiyalo eLishumi kuphela, kodwa futhi beZwi likaNkulunkulu lesiprofetho.

“UNkulunkulu ubize ibandla laKhe kulesi sikhathi, njengoba wabiza u-Israyeli wasendulo, ukuba lime njengokukhanya emhlabeni. Ngesigodo esinamandla seqiniso, imiyalezo yezingelosi zokuqala, zesibili, nezesithathu, ubahlukanisile emasontweni nasezweni ukuze abasondeze eduze naYe ngobungcwele. Ubenze abagcini bomthetho waKhe futhi ubanikile amaqiniso amakhulu esiprofetho alesi sikhathi. Njengamazwi angcwele aphantsi u-Israyeli wasendulo, lawa ayithemba elingcwele okufanele lidluliselwe emhlabeni. Izingelosi ezintathu zesAmbulo 14 zimelela abantu abemukela ukukhanya kwemiyalezo kaNkulunkulu futhi baphume njengabathunywa baKhe ukuze bakhalise isixwayiso kubo bonke ubude nobubanzi bomhlaba.” Testimonies, volume 5, 455.

Imiyalo Eyishumi imelwe uphawu lweSabatha losuku lwesikhombisa, kanti imithetho yesiprofetho imelwe iSabatha yonyaka wesikhombisa. Ubu-Adventism Bosuku Lwesikhombisa baseLawodikeya buyojabheka kakhulu lapho befulathela inkolo yabo bese beqala ukukhonza ilanga, kodwa umyalo weSabatha abawenqaba kuqala uyileyo kaMose ethi “izikhathi eziyisikhombisa.”

Ukuze banqobe izwe lesithembiso, abantu bakaNkulunkulu kumelwe baqonde futhi bagcine ngokuqinile hhayi iSabatha losuku lwesikhombisa kuphela, kodwa neSabatha leminyaka eyisikhombisa. Ubu-Adventisti baseLawodikeya abunakuphikisa leli qiniso leBhayibheli, nakuba belimboza ngamanga. Lena yimpande yenzondo yabo ebaholela ekuxosheni labo abayoba yisibonakaliso.

“Iningi lomndeni kababa lalingamakholwa aphelele ekufikeni kweNkosi, futhi ngenxa yokufakaza ngale mfundiso ekhazimulayo, abayisikhombisa bethu sake saxoshwa ngasikhathi sinye eBandleni lamaMethodisti. Ngaleso sikhathi amazwi omprofethi ayeyigugu kakhulu kithi: ‘Abafowenu abanizodayo, abanixoshayo ngenxa yegama Lami, bathi, INkosi mayidunyiswe; kepha yona iyakubonakala kube yintokozo kini, bona bayakujabha.’ U-Isaya 66:5.”

“Kusukela kulesi sikhathi kuze kube nguDisemba, 1844, izinjabulo zami, izilingo zami, nokudumala kwami kwakunjengokwabangane bami abathandekayo bama-Advent ababengizungezile. Ngalesi sikhathi ngavakashela omunye wodadewethu bama-Advent, kwathi ekuseni saguqa sizungeze i-altare lomndeni. Kwakungesona isikhathi esivusa amadlingozi, futhi sasibahlanu kuphela ababeseekhona, sonke singabesifazane. Ngesikhathi ngikhuleka, amandla kaNkulunkulu ehlela phezu kwami ngendlela engangingakaze ngiyizwe ngaphambili. Ngambozwa embonweni wenkazimulo kaNkulunkulu, futhi kwabonakala sengathi ngikhuphukela phezu nangaphezulu ngisuka emhlabeni, ngase ngiboniswa okuthile ngohambo lwabantu bama-Advent oluya eMzini oNgcwele, njengoba kulandiswa ngezansi.” Early Writings, 13.

Umbono wokuqala ka-Ellen White wanikezwa lapho abesifazane abayisihlanu (abamele izintombi eziyisihlanu ezihlakaniphileyo) babeqoqene ndawonye emva kokuxoshwa ngabafowabo ababebazonda. Babebazonda ngenxa yemfundiso yokuBuya Kwesibili, ngaleyo ndlela befuzisela abaxoshiwe bezinsuku zokugcina.

“Ngabona ibandla elibizwa ngegama kuphela nama-Adventist abizwa ngegama kuphela, njengokaJuda, ezosinikela kumaKhatholika ukuze azuze ithonya lawo ukuze eze amelane neqiniso. Ngaleso sikhathi abangcwele bayakuba ngabantu abangaziwa, abaziwa kancane kumaKhatholika; kodwa amabandla nama-Adventist abizwa ngegama kuphela awaziyo ukholo lwethu namasiko ethu (ngoba ayesizonda ngenxa yeSabatha, ngoba ayengenakuyiphikisa) ayakunikela abangcwele, abike ngabo kumaKhatholika njengalabo abangayinaki imithetho yabantu; okuwukuthi, bagcina iSabatha futhi abayihloniphi iSonto.”

“Khona-ke amaKhatholika ayakuyala amaProthestani ukuba aqhubekele phambili, futhi akhiphe isimemezelo sokuthi bonke abangayikugcina usuku lokuqala lwesonto, esikhundleni sosuku lwesikhombisa, bayobulawa. Futhi amaKhatholika, abaningi ngenani, ayakuma ohlangothini lwamaProthestani. AmaKhatholika ayakunika isithombe sesilo amandla awo. Futhi amaProthestani ayakusebenza njengoba unina wawo enza ngaphambi kwawo ekubhubhiseni abangcwele. Kodwa ngaphambi kokuba isimemezelo sawo siveze noma sithele izithelo, abangcwele bayakukhululwa ngeZwi likaNkulunkulu.” Spalding and Magan, 1, 2.

“Ama-Adventist” “ngokwegama kuphela” (okusho ukuthi ngegama lodwa), “njengoJuda, ayeyosikhaphela kumaKatolika.” Lokhu akwenza ngoba “ayezonda” labo abaxoshiweyo “ngenxa yeSabatha.” Ama-Adventist angokwegama kuphela azisho ukuthi agcina iSabatha losuku lwesikhombisa, ngakho lena ayinakuba yiSabatha okubhekiselwa kuyo. Azonda labo abaxoshiweyo, ngoba ayazi ukuthi awanakuphikisa iqiniso eliyisisekelo lezikhathi eziyisikhombisa zikaMose, elaliyikuqonda kwe-alpha kuka-Eliya esimweni sikaWilliam Miller.

“UNkulunkulu akasiniki umlayezo omusha. Kumelwe simemezele umlayezo owathi ngo-1843 nango-1844 wasikhipha kwamanye amabandla.” Review and Herald, January 19, 1905.

“Yonke imiyalezo eyanikezwa kusukela ngo-1840 kuya ku-1844 kumelwe yenziwe ibe namandla manje, ngoba baningi abantu asebelahlekelwe ukuqondisa kwabo. Imiyalezo kumelwe iye kuwo wonke amabandla.” Manuscript Releases, volume 21, 437.

“Amaqiniso esawamukela ngo-1841, ‘42, ‘43, nango-‘44 manje kufanele afundwe futhi amenezelwe.” Manuscript Releases, volume 15, 371.

“Isixwayiso sesifikile: Akukho okufanele kuvunyelwe ukuba kungene okuzophazamisa isisekelo sokholo ebesakhela phezu kwaso selokhu kwafika umlayezo ngo-1842, 1843, nango-1844. Mina ngangikulo mlayezo, futhi kusukela ngaleso sikhathi bengimi phambi kwezwe, ngithembekile ekukhanyeni uNkulunkulu asiphe khona. Asihlosile ukususa izinyawo zethu esiteji lapho zabekwa khona njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakuyeka ukukhanya uNkulunkulu angiphe kona na? Kumelwe kube njengedwala laphakade. Bekungihola selokhu nganikezwa khona.” Review and Herald, April 14, 1903.

UJuda akalona uphawu lweSanhedrini olwakhiwe ngabaSadusi nabaFarisi; uJuda wayengomunye wabafundi abayishumi nambili. Wayengomunye womlobokazi wesivumelwano, lowo uKristu ayesezomshada ngePhentekoste. Ukukhaphela okumelene nabadeliweyo kuvela kuJuda, ibandla lamaSeventh-day Adventist laseLawodikea. Bamelwe ngezimpawu eziningi, njengabaLevi abenqatshwa yiSithunywa Sesivumelwano kuMalaki isahluko sesithathu. AbaLevi bahlukaniswa kulokho kuhlanzwa, futhi inani labo lingu-25, noma bethembekile noma bengathembekile. AbaLevi bayahlanzwa kusengaphambili ngaphambi kokuphakanyiswa kwabo njengomnikelo, njengaseminyakeni yakuqala.

Uyohlala njengomncibilikisi nomhlanzi wesiliva; uyakuhlaza amadodana kaLevi, awacwenge njengokucwengwa igolide nesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zakudala, nanjengaseminyakeni yakuqala. Malaki 3:3, 4.

AbaLevi bangumnikelo, ngokuba babonakalisa ngokuphelele isimilo sikaKristu, ongumnikelo omkhulu. Lapho labo baLevi abangamashumi amabili nanhlanu bephakanyiswa njengomnikelo, labo baLevi mbumbulu abangamashumi amabili nanhlanu bakhothamela ilanga kuHezekeli 8.

UJuda akameleli kuphela umLevi omubi, kodwa futhi ungumpristi omubi ohlongozelwe iminyaka engamashumi amathathu, njengoba kufanekiswa yizingcezu zesiliva zikaJuda ezingamashumi amathathu.

Khona uJuda, owayemkhaphela, esebonile ukuthi ulahliwe, wazisola, wabuyisa izinhlamvu zesiliva ezingamashumi amathathu kubapristi abakhulu nakubadala, ethi: Ngonile ngokukhaphela igazi elingenacala. Kepha bona bathi: Kuyini lokho kithi? Zibonele wena. Wayeseziphonsa phansi izinhlamvu zesiliva ethempelini, wasuka, wahamba, wazilengisa. Mathewu 27:3–5.

Izinhlamvu zesiliva ezingamashumi amathathu uJuda azilahla zimelela isiThunywa seSivumelwano silahla (sihlanza) insila (isiliva somgunyathi) kuMalaki isahluko sesithathu. Lobu buphristi obubi bamelwa ukuhlubuka kukaKora, uDathani no-Abiramu kanye nabahlubuki bango-1888. Ubuphristi obubi buyagwinywa lapho i-United States, isilo somhlaba, ivula umlomo wayo. Khona-ke umlilo ubhubhisa abalandeli babo, ngesikhathi sokuthululwa okuphelele kwemvula yangemuva, okuqala emthethweni weSonto.

Ukuzalwa yintombi njengesibonakaliso ngosuku lukaKristu, kumele isibonakaliso sezintombi ezihlakaniphileyo ezinsukwini zokugcina. Ngaleso sikhathi iSanhedrini, ibandla laseLawodisiya lamaSeventh-day Adventist, liyakufuna isibonakaliso, kodwa lingeke likwazi ukubona isibonakaliso sodwa esaphiwa iLawodisiya. Isibonakaliso sesixuku esikhulu, izisebenzi zehora leshumi nanye, ukubona amadoda nabesifazane begcina iSabatha yosuku lwesikhombisa ngesikhathi sokuvivinywa komthetho weSonto. Isibonakaliso sensali empikiswaneni yayo nabantu besivumelwano sangaphambili yiSabatha yonyaka wesikhombisa, emele izisekelo zobu-Adventist njengoba zikhonjwe njengensika emaphakathi yamatafula womabili angcwele kaHabakuki. Isibonakaliso esaphiwa ubu-Adventist baseLawodisiya yisibonakaliso sikaJona, esikhulunywa engxoxweni phakathi kukaKristu noPetru.

Kwathi uJesu efika emikhawulweni yaseKesariya Filipi, wababuza abafundi bakhe, wathi: Abantu bathi ngingubani mina, iNdodana yomuntu na? Base bethi: Abanye bathi unguJohane uMbhapathizi; abanye bathi ungu-Eliya; kuthi abanye bathi unguJeremiya noma omunye wabaprofethi. Wathi kubo: Kodwa nina nithi ngingubani mina na?

USimoni Petru waphendula wathi: Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu waphendula wathi kuye: Ubusisiwe wena, Simoni Bharijona; ngokuba inyama negazi akukwambulanga lokhu, kodwa uBaba osezulwini. Nami ngithi kuwe: Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awasoze alinqoba. Futhi ngiyakunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakubotshwa ezulwini; nakho konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini.

Wayese ebayala abafundi bakhe ukuba bangatsheli muntu ukuthi wayenguJesu uKristu. Mathewu 16:13–20.

Isibonakaliso seSanhedrini, ngakho-ke nese-Adventism, siyisibonakaliso sikaJona. USimoni Barjona wethulwa kule ndima njengophawu lomuntu wesivumelwano, ngoba igama lakhe selizoshintshwa. Igama lika-Abrama lashintshwa esivumelwaneni. Igama likaSawulu lashintshwa laba nguPawulu. Igama likaJakobe lashintshwa laba ngu-Israyeli. Labo fakazi abathathu baqinisa ukuthi lapho igama lomlingiswa waseBhayibhelini lishintshwa, umelela umuntu wesivumelwano, ngakho-ke afanekise abantu bokugcina besivumelwano, abangamakhulu ayikhulu namashumi amane nane ezinkulungwane. Labo fakazi abathathu futhi baqinisa ukuthi igama lomuntu wesivumelwano limelela uphawu lwesiprofetho oluhambisana nomuntu ogama lakhe lishintshwayo. USawulu usho ukuthi “okhethiwe,” ngoba wakhethwa ukuba apha thele abeZizwe ivangeli. Igama lakhe lashintshwa laba nguPawulu, okusho ukuthi mncane, ngoba emehlweni akhe uqobo wayengomncinyane kunabo bonke abaphostoli, ngenxa yokuthi wayelihlupheza ibandla likaNkulunkulu. UJakobe, umphangi wesikhundla somunye, washintshwa kokubili ngegama

nangokuhlangenwe nakho ukuba abe ngumnqobi, njengoba kusho u-Israyeli. Igama likaPetru lalinguSimoni, okusho umuntu ozwayo; noBarjona, okusho indodana kaJona.

UPetru umelela isizukulwane sokugcina sikaJona, ngokuba wayeyindodana kaJona. UJona usho “ijuba,” kanti uSimoni ungulowo owezwa umlayezo wejuba, futhi uSimoni Barjona wayewuzwile umlayezo wokugcotshwa kukaJesu, ngesikhathi ebhaphathizwa futhi eba nguJesu Kristu, noMoya oNgcwele ehla ngesimo sejuba. Umlayezo kaJona wawungumlayezo wejuba elalimelela ukugcotshwa kukaJesu ngamandla ekubhaphathizweni Kwakhe. Umlayezo kaJona wamelwa ngokuthi uJona abe yizinsuku ezintathu esiswini somkhomo. Lezo zinsuku ezintathu ziyizinsuku ezintathu zePhasika kuze kufike emkhosini wezithelo zokuqala, ezifanekiselwa ukubhaphathizwa kukaKristu nangaleso sikhathi sikaJona esiswini somkhomo.

Isibonakaliso sikaJona siyisibonakaliso sokugcotshwa kukaKristu ekubhaphathizweni kwaKhe, okubonisa ngokomfanekiso ukwehla kwengelosi yesAmbulo isahluko seshumi nesishiyagalombili ngo-9/11. U-9/11 waqala inqubo yokuvivinywa enezinyathelo ezintathu njengoba imelwe yizinsuku ezintathu zikaJona. Lezo zinyathelo ezintathu ziphinde zifanekiswe emlandweni wamaMillerite. U-11 Agasti 1840 waphawula uvivinyo lwengelosi yokuqala, u-19 Ephreli 1844 uvivinyo lwengelosi yesibili, kanti u-22 Okthoba 1844 uvivinyo lwesithathu. Lezo zinyathelo ezintathu zimele u-9/11, u-18 Julayi 2020, kanye nomthetho weSonto.

Emthethweni weSonto, uJona uyakhafulelwa aphume emlonyeni wenhlanzi, khona kanye lapho uKristu ekhafulela khona iLawodikeya iphume emlonyeni waKhe, khona kanye lapho imbongolo kaBhalami ivula umlomo wayo ikhulumile khona, khona kanye lapho uZakariya uyise kaJohane uMbhaphathizi ekhuluma khona, okuyilapho futhi i-United States ikhuluma khona njengodrako. UJona use enikeza izwe isixwayiso sokugcina njengesifanekiselo salabo abavuswa kanye noMose no-Eliya ngo-2024. Leyo miphefumulo yafa ezitaladini zaseSodoma naseGibhithe, bese kuthi emva kwalokho ivuswe njengempi enamandla kaHezekeli. Ekuvukeni kwabo baba yisibonakaliso sikaJona, ngoba umelela labo abafile bavuswa ukuze banikeze iNineve umlayezo wokugcina. UJona esiswini somkhoma, uDanyeli emgodini wezingonyama, uJohane embizeni yamafutha abilayo, bamele abayizinkulungwane eziyikhulu namashumi amane nane abaye bahlangabezana nokufa nokuvuka okuyisifanekiselo. Ukugcotshwa ngo-9/11 kuze kube sekuvukeni kwempi enamandla kaHezekeli kumelela ukubhaphathizwa kukaKristu kuze kube sekuvukeni kwaKhe.

AbaFarisi nabo abasadusi beza kuye, bemlinga, bacela ukuthi ababonise isibonakaliso esivela ezulwini. Wasephendula wathi kubo: Nxa sekuntambama, nithi, Kuzoba kuhle umoya, ngokuba izulu libomvu. Futhi ekuseni, nithi, Namuhla kuzoba kubi umoya, ngokuba izulu libomvu futhi lifiphale. Bazenzisi, niyakwazi ukuqonda ubuso bezulu; kodwa izibonakaliso zezikhathi anikwazi ukuziqonda na? Isizukulwane esibi nesiphingayo sifuna isibonakaliso; kodwa asiyikuphiwa esinye isibonakaliso ngaphandle kwesibonakaliso somprofethi uJona. Wasuka wabashiya, wahamba. Mathewu 16:1–4.

Isimangaliso esiphethe umqhele kwakuwukuvuswa kukaLazaru.

“Ekubambezeleni kwaKhe ukuza kuLazaru, uKristu wayenenhloso yesihawu kulabo ababengamamelanga. Walibala, ukuze ngokuvusa uLazaru kwabafileyo anike abantu baKhe

abanenhliziyo elukhuni, abangakhulwayo, obunye futhi ubufakazi bokuthi ngempela waye 'uyovuko, nokuphila.' Wayengathandi neze ukulahla lonke ithemba ngabantu, izimvu ezimpofu, ezizulazulayo zendlu ka-Israyeli. Inhliziyo yaKhe yayidabuka ngenxa yokungaphenduki kwabo. Esihawini saKhe wahlela ukubanika obunye futhi ubufakazi bokuthi wayenguMbuyiseli, Lowo kuphela owayengaletha ukuphila nokungafi ekukhanyeni. Lokhu kwakuzoba ubufakazi abapristi ababengeke bakuhumushe kabi. Yilesi isizathu sokubambezeleka kwaKhe ukuya eBethaniya. Lesi simangaliso esiphakeme kunazo zonke, ukuvuswa kukaLazaru, sasizobeka uphawu lukaNkulunkulu emsebenzini waKhe nasekubangweni kwaKhe kobuNkulunkulu." The Desire of Ages, 528, 529.

UKristu walibala ngaphambi kokuba avuse uLazaru, futhi uLazaru wayengeyena kuphela "isimangaliso esiyisicoco," kodwa futhi wayeyi "ngophawu" phezu komsebenzi kaNkulunkulu. Kulesi siqephu uphawu lukaJona luyilo kuphela uphawu lwesizukulwane esiphingayo nesibi. Kubalulekile ukubona ukuthi isikhathi senqubo yokubekwa uphawu sicaciswe ngokukhethekile kakhulu. Kulesi siqephu esikhuluma ngaso lapho igama likaPetru liguqulwa, siyasazisa ukuthi kusukela ngaleso sikhathi uJesu waqala ukwambula ukuthi wayezobulawa, nokho evesini lokugcina uMathewu uyaloba, "Then charged he his disciples that they should tell no man that he was Jesus the Christ." Khona-ke evesini elilandelayo ngokushesha uyaloba, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Lesi siqephu siqala ngoJesu ebuza ukuthi abantu bathi ungubani, bese kulandela umbuzo awubuza kubafundi wokuthi bona bathi ungubani.

Kwathi uJesu esefikile emikhawulweni yaseKesariya Filipi, wabuza abafundi bakhe, wathi: Abantu bathi mina, iNdodana yomuntu, ngingubani na? Base bethi: Abanye bathi unguJohane uMbhapathizi; abanye, u-Eliya; abanye, uJeremiya, noma omunye wabaprofethi. Wathi kubo: Kepha nina nithi ngingubani? Mathewu 16:13–15.

Lapho uPetru ephendula, uveza ukuthi uJesu wayenguKristu neNdodana kaNkulunkulu ophilayo. Igama elithi Kristu liyigama lesiGriki elimele igama lesiHeberu elithi Mesiya. UJesu uphakamisa umbuzo wokuthi ungubani, futhi uholela abafundi eqinisweni lokuthi unguMesiya, kodwa ngokushesha uyabazisa ukuthi bangatsheli muntu. Kusukela kuleso sikhathi, waqala ukufundisa ukuthi wayezogcwalisa izimpawu zendlela ezingamashumi amabili nantathu ezahlukeni ezintathu zokugcina zikaMathewu, kodwa kwakungokwesidingo ukuthi amaqiniso ahambisana noKristu avulwe kancane kancane, ngesinyathelo ngesinyathelo.

Sizoqhubeka nalezi zimpawu zendlela zikaMesiya esihlokwini esilandelayo.

Ukukhanya kwe-Alpha kwengelosi yesithathu

"Ekwindla ka-1846 saqala ukugcina iSabatha leBhayibheli, futhi silifundisa silivikele. Ukunaka kwami kwaqondiswa okokuqala eSabatheni ngesikhathi ngivakashele eNew Bedford, eMassachusetts, ekuqaleni kwalowo nyaka ofanayo. Lapho ngajwayelana noMdala uJoseph Bates, owayesamukele kusenesikhathi ukukholwa kokuza kukaKristu, futhi eyisisebenzi esikhuthele emsebenzini waleyo njongo. UMdala B. wayeligcina iSabatha, futhi wagcizelela

ukubaluleka kwalo. Mina angizange ngikuzwe ukubaluleka kwalo, futhi ngangicabanga ukuthi uMdala B. wayephambuka ngokugxila emyalweni wesine ngaphezu kweminye eyisishiyagalolunye. Kodwa iNkosi yanginika umbono wendawo engcewele yasezulwini. Ithempeli likaNkulunkulu lavulwa ezulwini, futhi ngaboniswa umphongolo kaNkulunkulu ombozwe isihlalo somusa. Izingelosi ezimbili zazimi, enye ngakolunye uhlangothi lomphongolo, enye ngakolunye, amaphiko azo enwebeke phezu kwesihlalo somusa, nobuso bazo bubheke kuso. Ingelosi eyayihamba nami yangitshela ukuthi lokhu kwakumele lonke ibandla lasezulwini libheke ngokuhlonipha okukhulu emthethweni ongcewele owawulotshwe ngomunwe kaNkulunkulu. UJesu waphakamisa isembozo somphongolo, ngabona izibhebhe zamatshe okwakulotshwe kuzo iMiyalo Eyishumi. Ngamangala lapho ngibona umyalo wesine usenkabeni impela yale miyalo eyishumi, uzungezwe ukukhanya okuthambile okunjengesiyingi. Ingelosi yathi: ‘Yona yodwa kuleyo eyishumi echaza uNkulunkulu ophilayo owadala amazulu nomhlaba nakho konke okukukho. Lapho kubekwa izisekelo zomhlaba, khona kwabekwa nesisekelo seSabatha futhi.’” Testimonies, volume 1, 75.

Ukukhanya kwe-Omega kwengelosi yesithathu

“Labo abahlanganyela noNkulunkulu bahamba ekukhanyeni kweLanga Lokulunga. Abamedeleli uMhlengi wabo ngokonakalisa indlela yabo phambi kukaNkulunkulu. Ukukhanya kwasezulwini kubakhanyisela. Njengoba besondela ekupheleni komlando waleli zwe, ulwazi lwabo ngoKristu, nangokwesiprofetho esihlobene naye, luyanda kakhulu. Bayigugu elingenamkhawulo emehlweni kaNkulunkulu; ngokuba bamunye neNdodana yakhe. Kubo izwi likaNkulunkulu lingobuhle nobumnandi obudlula konke. Bayakubona ukubaluleka kwalo. Iqiniso lembulwa kubo. Imfundiso yokwenziwa inyama ihlotshiswe ukukhazimula okuthambile. Bayabona ukuthi imiBhalo iyisihluthulelo esivula zonke izimfihlakalo nesixazulula bonke ubunzima. Labo abebephikile ukwamukela ukukhanya nokuhamba ekukhanyeni bayohluleka ukuqonda imfihlakalo yokumesaba uNkulunkulu, kodwa labo abangazange bangabaze ukuthwala isiphambano balandele uJesu, bayobona ukukhanya ekukhanyeni kukaNkulunkulu.” The Southern Watchman, April 4, 1905.