

# Incwadi kaJoweli neBandla Lama-Adventist Osuku Lwesikhombisa laseLawodisiya - Inombolo Engamashumi Amathathu Nesithupha

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## Inombolo Engamashumi Amathathu Nesithupha

Kule “bustle,” uJames White ayichaza njengokuhlakazeka kwamaMillerite kulandela u-Okthoba 22, 1844, uWilliam Miller waba nephupho ngo-1847, kwathi eminyakeni emibili kamuva wabekwa ekuphumuleni.

“Ukuba uWilliam Miller wayengabona ukukhanya komyalezo wesithathu, izinto eziningi ezazibonakala zimnyama futhi ziyimfihlakalo kuye ngabe zachazwa. Kodwa abafowabo babethi banothando olujule kangaka nesithakazelo esikhulu ngaye, waze wacabanga ukuthi wayengenakuzihlukanisa nabo. Inhliziyo yakhe yayithambekela eqinisweni, bese ebheka abafowabo; babeluphikisa. Wayengazihlukanisa yini nalabo ababemi eceleni kwakhe, behlangene naye ekumemezeleni ukuza kukaJesu? Wacabanga ukuthi ngokuqinisekile babengeke bamdukise.

“UNkulunkulu wamvumela ukuba awele ngaphansi kwamandla kaSathane, umbuso wokufa, wamfihla ethuneni kulabo ababemhudula njalo bemsusa eqinisweni. UMose wona ngesikhathi esezongena eZweni Lesithembiso. Kanjalo nami ngabona ukuthi uWilliam Miller wona ngesikhathi esezongena eKhanani lasezulwini, ngokuvumela ithonya lakhe ukuba limelane neqiniso. Abanye bamholisa kulokho; yibo abayakuphendula ngakho. Kodwa izingelosi ziqapha uthuli oluyigugu lwale nceku kaNkulunkulu, futhi uyakuphuma ngokukhala kwecilongo lokugcina.”

“Isisekelo Esiqinile ‘Ngabona enye ingelosi inamandla yehla ezulwini, yembethe ifu; uthingo lwenkosazana lwaluphezu kwekhanda layo, nobuso bayo babunjengelanga, nezinyawo zayo zinjengezinsika zomlilo; esandleni sayo yayiphethe incwadi encane ivuliwe; yabeka unyawo lwayo lokunene phezu kolwandle, nolwesobunxele phezu komhlaba, yamemeza ngezwi elikhulu, njengengonyama ebhongayo. Kuthe lapho isimemezile, imidumo eyisikhombisa yakhuluma ngamazwi ayo. . . . Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo sokunene ezulwini, yafunga ngophilayo kuze kube-phakade naphakade, owadala izulu nezinto ezikulo, nomhlaba nezinto ezikuwo, nolwandle nezinto ezikulo, ukuthi akusayikuba khona isikhathi; kepha ngezinsuku zezwi lengelosi yesikhombisa, lapho isizakukhala, imfihlakalo kaNkulunkulu iyakupheleliswa, njengalokho ayekushumayeza izinceku zakhe abaprofethi.’ IsAmbulo 10:1-7. Isandla esasibambe incwadi encane sasivuliwe. Ububanzi bobuso bengelosi, nezinsika zayo zomlilo, kubonisa amandla ayo amakhulu kanye negunya layo. Uthingo olwaluphezu kwekhanda layo luwuphawu lobuNkulunkulu, inkazimulo kaNkulunkulu eyakhanya evela ebusweni bayo. Ukuma kwayo, olunye unyawo phezu komhlaba nolunye phezu kolwandle, kukhombisa ububanzi obubanzi besimemezelo sayo.

Yayikhala ngezwi elikhulu, njengengonyama ebhongayo. Izwi layo laliwubufakazi obuzwakalayo, obugunyazayo obuvela kuNkulunkulu. Lokho okuqukethwe yisincwadi esincane, kwase kuwukwambulwa okwengeziwe kweqiniso elihlobene nesigameko sokugcina emlandweni waleli zwe. “Lokho kwakuyisibonakaliso sokuthi umlayezo wayezoqondakala, futhi kungabikho isaba sokuphutha. Kufanele kulalelwe izwi lawo. Lizwakala ngokugunyazwa kukaKristu, futhi kufanele kuhlonishwe njengelizwi lakhe uqobo. Isandla sikaNkulunkulu sivula incwadi encane, futhi ngaleyo ndlela sibonisa ukuthi uNkulunkulu uyifaka indaba yakhe ezahlukweni ezivulekile zaleso siprofetho.”—Manuscript Releases, vol. 21, p. 437. Ngelosi Yenkontileka yayikhomba ukuqedwa kwesikhathi esingokwesiprofetho ngokuphathelene nomlayezo ka-1842. Lelohlelo lwesikhathi olwadlula, lwafinyelela kusukela ku-457 B.C. kwaze kwaba ku-1844. Isandla saleyo ngelosi sasiphakanyisiwe njengoba ifunga ngesifungo esiphindwe kabili, sifungela uNkulunkulu ophilayo ukuthi ngeke kusaba khona ukulibala esikhathini. Lokho kufunga kuveza ukuthi kwakungeke kusaba khona ukubambezeleka futhi, nokuthi isikhathi sesikhathi esingokwesiprofetho sase sifinyelele ekugcwalisekeni kwaso. Ngamanye amazwi, lowo mlayezo owawuzomenyenzelwa uqhubeke kwakuyoba umlayezo wesikhathi sabo sangaleso sikhathi, ohlanganisa isikhathi sokugcwaliseka kwaleyo mibono kusukela ku-1842 kuya ku-1844. Kwakungeke kusaba khona esinye isigijimi esinikeziwe sesikhathi esiqondile esingokwesiprofetho. Le ngelosi enamandla eyayiyala ngobuqotho obukhulu ukuthi akusayikuba khona isikhathi, yayimi phezu kwePulatifomu eqinile, enganyakaziswa. Yayimemeza emhlabeni nakolwandle, ukuze kuboniswe ukuthi umhlaba wayezokwelulwa kabanzi ngezwi layo. — Manuscript 59, 1900. Bafundile futhi bakhonjiswa ukuthi umcimbi omkhulu nonesabekayo obekumele uhlolwe kangaka ngokulangazela, kwakuwukudlula kwesikhathi ngo-1844. Babephakathi kwezimfihlakalo ezihlobene nesAmbulo sikaJohane, okwakungafanele zivalwe noma zifihlwe, kodwa zembulwe nokuthi ukuhlasela okuvuthayo kukaSathane kwakuza phezu kwabo. Futhi lapho bebona ukungabi nalutho kwezikhundla zabo zangaphambili, banqaba ukunyathela izisekelo zokubalwa kwabo kweziprofetho kwasekuqaleni. Kuwo wonke amahlelo abantu babebonakala bephakathi kobumnyama noma ekukhanyeni. Isimemezelo sengelosi yokuqala nelesibili sase silethwe ezinsukwini zabo nasemazweni abo; futhi kwakungekho ukubuyisela emuva ezimemezelweni ezinkulu ezingokwesiprofetho ezazisanda kwenziwa. Babebone ukuphelela ngokumangalisayo emlandweni wezizwe nasezindaweni zazo kwezinto ezazifanekiselwa yiwo, futhi babebekwe phezu kwePulatifomu Eqinile, Yeqiniso Elingunaphakade.”—Ibid., p. 457.

“Ngabona ibandla labantu elalimi lilondolozekile kahle futhi liqinile, linganiki nhlobo ukwesekwa kulabo ababefuna ukuphazamisa ukholo olumisiwe lomzimba. UNkulunkulu wabheka phezu kwabo ngokuvuma. Ngakhonjiswa izinyathelo ezintathu—imiyalezo yengelosi yokuqala, eyesibili, neyesithathu. Ingelosi eyayihamba nami yathi, ‘Maye kulowo oyakunyakazisa ibhulokhi noma aphazamise iphini lale miyalezo. Ukuqonda okuyiqiniso kwale miyalezo kubaluleke kakhulu empilweni. Isiphetho semiphefumulo sixhomeke endleleni eyamukelwa ngayo.’ Ngaphinde ngaholelwa phansi ngale miyalezo, ngabona ukuthi abantu bakaNkulunkulu babeyithenge ngentengo enkulu kangakanani imfundo yabo yesipiliyoni. Yayitholwe ngokuhlupheka okukhulu nangokulwisana okunzima. UNkulunkulu wayebahole izinyathelo ngezinyathelo, waze wabamisa phezu kwesiteji esiqinile, esinganyakaziseki. Ngabona abantu ngabanye besondela kuleso siteji behlola isisekelo. Abanye, ngokuthokoza,

bangena kuso ngokushesha. Abanye baqala ukusola isisekelo. Babefisa ukuba kwenziwe ukulungiswa, khona-ke isiteji sasiyoba siphelile ngokwengeziwe, nabantu babejabula kakhulu. Abanye behla esitejini ukuze basihlole, bamemezela ukuthi sabekwa ngokungalingile. Kodwa ngabona ukuthi cishe bonke bema beqinile phezu kwesiteji futhi banxusa labo ababehambile kuso ukuba bayeke ukukhononda kwabo; ngoba uNkulunkulu wayenguMakhi Omkhulu, futhi babelwa naye. Balandisa ngomsebenzi omangalisayo kaNkulunkulu, owawubaholele esitejini esiqinile, futhi ngobunye baphakamisa amehlo abo ezulwini, ngezwi elikhulu badumisa uNkulunkulu. Lokhu kwathinta abanye balabo ababekhononde futhi bashiya isiteji, nabo ngobuso obuthobekile baphinda bangena kuso.” Early Writings, 258.

## **Imisebenzi Emangalisayo kaMiller**

“Umsebenzi omangalisayo” kaWilliam Miller waholela “esisekelweni esiqinile” esasi “yisizinda esiqinile, esinganyakaziswa.” “Isisekelo” saleso “sizinda esinganyakaziswa,” kanye nokuhlaselwa okwalandela kokubili “isizinda” kanye “nesisekelo” okwangeniswa ngemva kokufa kukaMiller ngo-1849, kuyakhonjwa ephusheni lakhe.

UWilliam Miller uwuphawu lwezisekelo ze-Adventism.

Yena futhi uyisibonakaliso somlando wamaMillerite kusukela ngo-1798 kuze kube ngu-1863.

Yena futhi uyisibonakaliso somlando wamaMillerite kusukela ngo-1798 kuze kube ngu-1844.

Futhi uyisifanekiselo somlando wezingelosi ezintathu kusukela ngo-1798 kuze kube ngumthetho weSonto.

Ufanekiswa yiminyaka engamashumi amane nesithupha kusukela ngo-1798 kuze kube ngu-1844.

Ufanekiselwa ngenombolo ethi “220,” maqondana no-2,520 no-2,300.

Umelwe “yizikhathi eziyisikhombisa”—u-2,520.

Umelwe yilezi zi-2 300.

Amaphupho amabili kaMiller amelwa ngokwesibonakaliso ngamaphupho amabili kaNebukhadinezari esahlukweni sesibili nasesahlukweni sesine sikaDanyeli.

Inkathi ka-1798 iqala ngoNebukhadinezari futhi iphetha ngo-1863 ngoBelishazari.

Inkathi ka-1798 kuya emthethweni weSonto iqala ngoNebukadinesari futhi iphela ngoBelishasari.

Njengophawu lomlando wamaMillerite, uyisibonakaliso sezisekelo, ezimelela amaqiniso atholakala phakathi kokutholakala kwe-alpha kwama-2,520 nokutholakala kwe-omega kwama-2,300. Ephawula ngephupho likaWilliam Miller, uJames White wathi “ukhiye” kwakuyindlela kaMiller yokufunda iBhayibheli. Leyo ndlela yokusebenza ingukhiye kaDavide owabekwa ehlobo likaMiller, ngoba wethula isiprofetho seminyaka eyi-2300 esaphela lapho u-Isaya 22:22 egcwaliseka ngo-Okthoba 22, 1844.

Amaqiniso aqala ukwambulwa kusukela ku-2023 kuya phambili, yilawo maqiniso ayesekhonjisiwe kakade ezethulweni ze-Habakkuk's Tables 95, futhi manje lawo maqiniso asebekwa ngaphakathi kohlaka olusha lwe-"Qiniso."

Ubizo lwezwi ehlane ngoJulayi 2023 lwabonisa ukuthi ukukhala nokulila kwakuyimfuneko kulabo ababemelwe ukuphenduka ngenxa yesimemezelo sangoJulayi 18, 2020. Labo ababeyokuba phakathi kwezintombi ezihlakaniphileyo kwakumelwe baphenduke bevumelana nomkhuleko kaDaniyeli isahluko sesishiyagalolunye, okuwumkhuleko walabo abakuLevitikusi 26 abaqaphela ukuthi bahlakazekile.

Lapho uMiller ethi, "Ngenkathi ngisakhala kanjalo futhi ngilila ngenxa yokulahlekelwa kwami okukhulu nokubophezela kwami ekulandiseni, ngakhumbula uNkulunkulu, ngase ngithandaza ngokujulileyo ukuba angithumelele usizo. Masinyane umnyango wavuleka, kwangena indoda ekamelweni, abantu bonke base bephuma kulo; yona-ke, iphethe ibhulashi lokususa uthuli ngesandla sayo, yavula amafasitela, yaqala ukususa uthuli nemfucumfucu ekamelweni."

Umanyango owavuleka kwakuyinhliziyi kaMiller ngesikhathi "ekhuleka ngokuzimisela" ecela "usizo." UJesu, njengoFakazi Weqiniso eLaodikeya, ungqongqotha ezinhliziyweni efuna ukungena. Lapho umnyango uvuleka kwaqala inqubo yokwahlukanisa. Lapho umnyango uvuleka, "namafasitela" avuleka futhi, futhi "amafasitela" angamafasitela asezulwini.

UJohane wabona amafasitela ezulu evulwa esahlukweni seshumi nesishiyagalolunye seSambulo lapho iNkosi imisa ibutho laYo lamahhashi amhlophe, masinyane nje emva kokuba umakoti esezilungisile. Lelo butho liyibutho likaHezekeli elisukuma liphendule embikweni womoya wasempumalanga onolaka. Lelo butho liyibandla elinqobayo eliguquka lisuke ebandleni elilwayo liye ebandleni elinqobayo lapho sekuqedliwe ukwahlukaniswa kukakolweni nokhula. Lokho kwahlukaniswa kuboniswa futhi njengokuguquka kusuka ekuhlangenwe nakho kwaseLawodikeya kuya ekuhlangenwe nakho kwaseFiladelfiya. UMiller wavula inhliziyi yakhe wavumela uFakazi Weqiniso ukuba angene, lapho Ehlukana ukolweni nokhula, ngaleyo ndlela evusa ibutho laKhe lamahhashi amhlophe ukuba liphile.

Ngomhla ka-31 Disemba 2023 indoda yeBhulashi Lothuli yangena ekamelweni emva kokuba abantu sebephumile, yaqala umsebenzi wokukhipha udoti wamaphutha, ngesikhathi ibeka amaqiniso amadala amaTafula kaHabakuki ohlakeni olusha lweqiniso.

"UMsindisi wayengazelanga ukuzochitha lokho ababekukhulumile obaba bokholo nabaprofethi; ngokuba Yena uqobo wayekhulumile ngabo laba bantu abamelelayo. Onke amaqiniso ezwi likaNkulunkulu avela kuYe. Kodwa lawa magugu ayigugu kakhulu ayebekwe ezimisweni ezingamanga. Ukukhanya kwawo okuyigugu kwakwenziwe ukuba kusekele iphutha. UNkulunkulu wayefisa ukuba asuswe kulezo zimiso zephutha abuyiselwe esakhiweni seqiniso. Lo msebenzi wawungenziwa kuphela yisandla sobuNkulunkulu. Ngokuxhumana kwalo nephutha, iqiniso laliselikhonza udaba lwesitha sikaNkulunkulu nesomuntu. UKristu wayefikile ukulibeka lapho liyokhazimulisa khona uNkulunkulu, futhi lenze umsebenzi wensindiso yesintu." The Desire of Ages, 287.

Elinye lamaqiniso okuqala afundiswa ngo-2024 kwakuyincazelo yokudumala kwangoJulayi 18, 2020. Umugqa phezu komugqa kwaqashelwa ukuthi ukudumala kokuqala kwemigqa yonke yenguquko kwakhomba uJulayi 18, 2020 njengophawu lwendlela oluyinhloko emzekelisweni wezintombi eziyishumi. Isihloko sokudumala saba “ukhiye” wokuvula iqiniso lendawo engcwele; kanti ekudumaleni okukhulu kwango-1844, indawo engcwele yayingu “khiye” owavula ukudumala.

Indoda yebhulashi lothuli, futhi nguNgonyama yesizwe sakwaJuda, yaqala ukuvula izimpawu zomyalezo Wokukhala Kwasebusuku ngowe-2023. Manje sesifikile endaweni ephusheni likaMiller lapho Ebeka khona ibhokisi elikhulu phezu kwetafula futhi ephonsa kulo amaqiniso azokhanya ngokuphindwe kayishumi kunelanga. Elinye lalawo magugu liyisambulo sokuthi Ungubani ekulandisweni kwesiprofetho.

Lapho isiprofetho sivulwa, UnguNgonyama yesizwe sakwaJuda, othatha amaqiniso amadala awabeke ohlakeni olusha lwezinyathelo ezintathu “zeqiniso.” Lolo hlaka lubanjwe ndawonye nguKristu njengo-Alfa no-Omega, owokuqala nowokugcina. NjengeZwi likaNkulunkulu, wahlela zonke izingxenye zeZwi laKhe. NjengoPalmoni waklama yonke imikhakha yayo yaba yisibalo.

Lapho uPetru eseKhesariya Filiphi, ngehora lesithathu, Uziveza njengoPalmoni, egcizelela “ama-fractal esiprofetho.” Esinye sezambulo zokugcina zikaKristu njengeNkosi yesiprofetho, ukugcizelela ama-fractal esiprofetho njengoba emelwe nguPetru kuMathewu 16:18, okuyisibonakaliso sika-1.618, esibizwa ngokuthi isilinganiso segolide emvelweni, kodwa “ama-fractal esiprofetho” nguPalmoni.

Sisanda kuqala ukuhlonza amafrakthali esiprofetho atholakala phakathi kwesonto elingcwele lika-27 kuya ku-34. Ngaphambi kokuba sibuyele lapho sisendleleni yethu eya encwadini kaJoweli, bekudingeka ukuthi ukugcizelelwa kwamafrakthali esiprofetho kwengezwe ekucabangeleni kwethu iphupho likaMiller.

Isikhathi esisukela ekubizeni kukaMiller abantu ukuba “beze nibone,” noKristu, njengendoda yebhulashi lothuli ebiza uMiller ukuba “eze abone,” singu-1798 kuze kube ngumthetho weSonto, kodwa siqukethe i-fractal ngaphakathi kwalowo mlando wonkana, okuyisikhathi esisukela ku-1798 kuze kube ngu-1863. Siqukethe enye i-fractal esukela ku-9/11 kuze kube ngumthetho weSonto, nenye futhi esukela ku-2023 kuze kube ngumthetho weSonto.

Lapho uMiller evala amehlo akhe phakathi kokuxokozela, wayemele umlando ka-1849, lapho iNkosi yayizama ukuqeda umsebenzi, kodwa kwaba yize. Uvusiwe ngo-2023, ngokuba ungu-Eliya owabulawa emgwaqweni kanye noMose. Wafa ngo-1849, wase ephinde wafa ngoJulayi 18, 2020.

Iphupho lakhe lanikezwa ngo-1847, kwase kuthi iNkosi yelula isandla saYo okwesibili futhi yashicilela ishadi lika-1850. Nxa iNkosi yelula isandla saYo okwesibili emlandweni wabayiziinkulungwane eziyikhulu namashumi amane nane, uMiller uyavuswa.

Isiqalo sokuhlakazeka kuka-Israyeli noJuda siyabekwa ku-Isaya.

Ngokuba inhloko yeSiriya iyiDamaseku, nenhloko yeDamaseku inguRezini; futhi eminyakeni engamashumi ayisithupha nanhlano u-Efrayimi uyakwephulwa, aze angabe esaba yisizwe. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikumiswa. Isaya 7:8, 9.

Isiprofetho sanikezwa ngo-742 BC, kwathi eminyakeni eyishumi nesishiyagalolunye kamuva, ngo-723 BC, u-Israyeli wasakazwa ngabase-Asiriya, kwase kuthi eminyakeni engamashumi amane nesithupha kamuva uJuda wasakazwa yiBhabhiloni. Lezi zinsuku ezintathu zimelela inkathi yeminyaka eyishumi nesishiyagalolunye, elandelwa yiminyaka engamashumi amane nesithupha. Lapho lezo ziprofetho ezimbili ziphela ngo-1798 nango-1844 ngokulandelana, inkathi yeminyaka eyishumi nesishiyagalolunye ekuqaleni kusukela ku-742 BC kuze kube ku-723 BC yayiyiminyaka eyishumi nesishiyagalolunye ye-alpha, eyayimelela iminyaka eyishumi nesishiyagalolunye ye-omega kusukela ku-1844 kuze kube ku-1863.

UMiller washona eminyakeni emihlanu ekuqaleni kwe-omega, eminyakeni eyishumi nesishiyagalolunye; kwathi eminyakeni eyisikhombisa kamuva kwashicilelwa izihloko zikaHiram Edson eziphathelene “nezikhathi eziyisikhombisa.” Emva kweminye iminyaka eyisikhombisa “izikhathi eziyisikhombisa” zachithwa. U-1856 kwakufanele kube ngukubekwa uphawu olwandulela umthetho weSonto wango-1863, kodwa akwenzekanga.

Ingelosi yesithathu yafika ngo-1844, ngo-1888 nango-9/11. USister White wakhomba ukuthi lapho izakhiwo ezinkulu zaseDolobheni laseNew York ziwohloka, amavesi amathathu okuqala eSambulo ishumi nesishiyagalombili ayogcwaliseka.

## **IsAmbulo 18**

Ivesi LOKUQALA—Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo.

Ivesi LESIBILI—Wamemeza ngezwi elikhulu nelinamandla, wathi: Liwile, liwile iBabiloni elikhulu, seliphenduke indawo yokuhlala yamadimoni, nomphongolo wawo wonke umoya ongcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo.

Ivesi LESITHATHU—Ngokuba zonke izizwe ziphuzile iwayini yolaka lobufebe balo, namakhosi omhlaba enze ubufebe nalo, nabathengisi bomhlaba bacebe ngobuningi bobukhazikhazi balo.

Ingelosi yokuqala enamandla yehla inomlayezo esandleni sayo, futhi uJohane wayalwa ukuba aye athathe incwadi encane ayidle. Leyo ngelosi yokuqala yenza umsebenzi ofanayo nowengelosi yesAmbulo ishumi nesishiyagalombili ekhanyisa umhlaba ngenkazimulo yayo. Lokhu kungenxa yokuthi ingelosi yokuqala iyi-alpha kanti ingelosi yesithathu iyi-omega, futhi isiqalo sihlala simelela isiphetho.

“UJesu wathuma ingelosi enamandla ukuba yehle izoxwayisa abakhileyo emhlabeni ukuba bazilungiselele ukubonakala Kwakhe kwesibili. Njengoba ingelosi isuka ebukhoneni bukaJesu ezulwini, ukukhanya okukhazimula kakhulu nokunenhlonipho enkulu kwahamba phambi kwayo. Ngatshelwa ukuthi umsebenzi wayo kwakuwukukhanyisela umhlaba ngenkazimulo

yayo nokuxwayisa umuntu ngolaka lukaNkulunkulu oluzayo.” Early Writings, 245.

Ingelosi yokuqala iyivesi lokuqala lesAmbulo ishumi nesishiyagalombili.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo.

Ingelosi yesibili ivesi lesibili lesAmbulo ishumi nesishiyagalombili.

Wakhala ngamandla ngezwi elikhulu, wathi: Liwile, liwile iBabiloni elikhulu, futhi seliyindawo yokuhlala yamademoni, nomhume wabo bonke omoya abangcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo.

Ingelosi yesithathu ivesi lesithathu lesAmbulo isahluko seshumi nesishiyagalombili.

Ngokuba zonke izizwe ziphuzile iwayini lolaka lobufebe bakhe, namakhosi omhlaba aphingile naye, nabathengisi bomhlaba bacebile ngokuchichima kobumnandi bakhe.

Wonke amakhosi afeba nesifebe emthethweni weSonto, njengoba kufanekisiwe evesini lesithathu. Umlayezo wengelosi yesibili uthi iBabiloni liwile, futhi lokho kuyivesi lesibili. Umsebenzi wengelosi yokuqala kwakuwukukhanyisa umhlaba ngenkazimulo yayo, futhi lokho kuyivesi lokuqala. Ivesi lokuqala lingu-9/11. Ivesi lesibili liyinqubo yokwehlukana ebilokhu iqhubeka phakathi kwesintu sonke selokhu kwaba ngu-9/11, kanti ivesi lesithathu liwumthetho weSonto. Ngenxa yalesi sizathu, u-9/11 ungumlayezo wengelosi yesithathu, futhi kanjalo nomthetho weSonto unjalo. U-9/11 uyisexwayiso somthetho weSonto osondelayo njengoba umelwe emavesini amathathu okuqala, kanti lelo elinye izwi levesi lesine liwumthetho weSonto. Izwi lokuqala lesAmbulo isahluko 18 liyisexwayiso somthetho weSonto osondelayo, futhi leso sixwayiso siguquka sibe yiqiniso eliphilayo emthethweni weSonto.

U-9/11 kuya emthethweni weSonto kufanekiswa yisikhathi se-alpha esithi “woza ubone” sephupho likaMiller kuya ku-omega ethi “woza ubone.” Phakathi kuka-9/11 nomthetho weSonto amagugu abekwa phezu kwetafula likaMiller maphakathi negumbi, ehlahazekile futhi engcwatshiwe, bese ebuyiselwa yindoda yebhulashi lothuli. Ingelosi eyehla ngo-1840 inencwadi encane yayiyingelosi yokuqala ne-alpha eyamela ingelosi eyehla ngo-9/11. Leyo ngelosi ikhonjwa esahlukweni seshumi, lapho uJohane etshelwa khona ukuthi incwadi yayiyoba mnandi, kodwa iphenduke ibe muncu.

UJohane wayemele ukunyakaza kwengelosi yokuqala, okwamelelwa amaMillerite, futhi wayebuye abonakalise ukunyakaza kwabangukhulu namashumi amane nane ezinkulungwane. Ngaphezu kwakho konke, wayemele izinsuku zokugcina, njengoba abaprofethi benza njalo. Ngenxa yalesi sizathu, watshelwa kusengaphambili ukuthi incwadi yayizoba mnandi bese iba muncu.

AmaMillerite ayengakwazi lokhu kusengaphambili, kodwa abangukhulu namashumi amane nane ezinkulungwane kudingeka bakwazi lokhu.

UMiller, njengesithunywa sengelosi yokuqala, ungumfuziselo oyinhloko walowo owadla incwadi encane. Njengomgayi, kwakumelwe ahlukane ukolweni namakhoba, abese ecubungula okusanhlamvu kube ufulawa, enze nesinkwa esasizakudliwa. Wabelana ngesinkwa ngokusibeka phakathi nendawo yegumbi lakhe, ebiza bonke ababethanda ukuba “beze babone.” Kodwa

njengomfuziselo walowo owathatha incwadi esandleni sengelosi, uMiller, efana noJohane, ukhuluma ngezinsuku zokugcina zengelosi yesithathu, ngaphezu kokukhuluma ngezinsuku zokuqala zengelosi yokuqala. Ephusheni lakhe uqala ngokusazisa ukuthi wamukela isigijimi sakhe ngesandla esingabonwayo. Ingelosi yokuqala yesAmbulo ishumi inencwadi encane esandleni sayo, kodwa ingelosi yesAmbulo ishumi nesishiyagalombili, okuyi-omega ku-alpha ka-1840, ayinancwadi emelwe esandleni sayo, futhi yileyo ncwadi uMiller ayemukela—incwadi evela esandleni esingabonwayo. Ukuthi kukaMiller “wozani nibone” kungu-9/11, kanti ukuthi kwendoda yebhulashi lothuli “wozani nibone” kuwumthetho weSonto.

Phakathi kwe-alpha ne-omega ethi “woza ubone” unomyalezo wengelosi yesibili, ngoba i-alpha ingu-9/11, okuyivesi lokuqala lesahluko seshumi nesishiyagalombili, kanti ivesi lesibili liyingelosi yesibili ephetha evesini lesithathu, okuyiSunday law ne-omega ethi “woza ubone.” Ephusheni likaMiller ingelosi yesibili, nokuwa kweBabiloni, kumelwe yizikhathi eziyisikhombisa lapho kusetshenziswa khona igama elithi scatter, kuyilapho indaba iyonkana ikhomba iqiniso linqotshwa yiphutha.

Ingelosi yokuqala neyesithathu zehla nomlayezo okufanele uthathwe udliwe ngomhlaka 11 Agasti 1840 nango-9/11 ngokulandelana. Lezi zinsuku ezimbili zihambisana nevesi lokuqala leSambulo isahluko 18.

Amaqiniso ayisisekelo ashicilelwa ngoMeyi ka-1842, kanti ishadi lamaphayona lika-1843 laliyialfa yamatafula amabili kaHabakuki. Ngo-2012 kwashicilelwa i-Habakkuk’s Tables, kuhambisana noMeyi ka-1842.

AmaMillerite abhekana nokudumala kwawo kokuqala ngo-Ephreli 19, 1844, okufanekisela uJulayi 18, 2020. Ngaleso sikhathi ingelosi yesibili yafika, futhi ukufika kwayo kwahambisana nevesi lesibili leSambulo 18. Lokho kudumala kwaphawula ukuphela kwengelosi yokuqala. Lapho ingelosi yesibili yafika khona, kwaqala isikhathi sokulibala emzekelisweni wezintombi. Umlando wengelosi yokuqala kufanele ugijime ngokuhambisana nomlando wengelosi yesibili, futhi lapho kusetshenziswa ngaleyo ndlela, ukufika kwengelosi yesibili kuhambisana nokufika kwengelosi yokuqala ngo-1840 nango-9/11.

Kwafika isikhathi sokulibala ngo-9/11, esasifanekiselwa ngu-Ephreli 19, 1844. Ngo-9/11 imimoya emine yamaSulumane yakhululwa, yase ibanjwa ivinjelwe. Leyo mimoya emine kaJohane iyiyo imimoya enamandla ka-Isaya, kanye nomoya wasempumalanga wesiprofetho, futhi ingelosi ebekayo uphawu iyenyuka ivela empumalanga. Lapho Yenyuka, imemeza ithi “bamba, bamba, bamba, bamba” izikhathi ezine ngokukaDade White. Isikhathi sokulibala esiqala ngokufika kwengelosi yesibili simelwe njengokubanjwa kwemimoya emine ivinjelwe kuze kube yilapho abayizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu.

Emva kokudumala kokuqala, uSamuel Snow waholelwa ukuba ahlanganise umlayezo Wokukhala Kwaphakathi Kwamabili, ngaleyo ndlela emelela izwi elikhalayo ehlane ngoJulayi ka-2023.

Emhlanganweni wekamu lase-Exeter, ukuhlukaniswa kwezintombi ngokusekelwe emafutheni okuhlola kwahlanza futhi kwaphinde kwacwengisisa amaMillerite ngokuvumelana nomsebenzi

weSithunywa seSivumelwano. Umhlangano wekamu lase-Exeter wawumela ukubekwa uphawu, ngoba umsebenzi waqhubekela phambili njengegagasi elikhulu lolwandle, noma njengebutho elinamandla, kwaze kwafika ingelosi yesithathu ngo-Okthoba 22, 1844. Isihluthulelo somlando singukwahlukaniswa.

Ingelosi yesibili yenza umsebenzi wokwahlukanisa lapho ifika, njengoba yenza ngesikhathi sokudumala kokuqala, futhi yaphetha ngokwahlukana kwango-October 22. Phakathi kwalokho kuhlukaniswa okubili umyalezo wengelosi yesibili wamemezela. Ingelosi yesibili iyinqubo eqhubekayo yokwahlukanisa kuze kube uvivinyo lokugcina lwamafutha. Uvivinyo lokugcina lwamafutha luholela ovivinyweni oluyisilinganiso esiveza iqiniso lwengelosi yesithathu. Lolo vivinyo oluyisilinganiso esiveza iqiniso lwaluyisiphambano kuJesu, futhi iNsimu yaseGetsemane, okusho “insimu yesikhomo samafutha,” yandulela uvivinyo oluyisilinganiso esiveza iqiniso lwesiphambano, futhi uvivinyo lwamafutha entombi lwandulela umnyango ovaliwe ka-1844.

Isivivinyo sokugcina, esalandelwa ukwahlulelwa, sasiyisivivinyo seshumi kwa-Israyeli wasendulo. Base benqunyelwa ukuba bafe ehlane. Noma kunguKadeshi, iGetsemane noma i-Exeter; isivivinyo sokugcina ngaphambi kokwahlulelwa, lapho izigaba ezimbili zihlukaniswa khona, sikhomba esivivinyweni sokugcina emva kuka-2023, esandulela ukwahlulela komnyango ovaliwe komthetho weSonto. Leso sivivinyo sokugcina siwukubekwa uphawu. Isivivinyo sokugcina noma sokugcina kunazo zonke sisho ngokusobala isivivinyo sokuqala.

Ngo-2023, isikhathi sokulibala saphela njengoba iNgonyama yesizwe sakwaJuda yakhulula uphawu embonweni owawuzolibala, ngokususa isandla saYo. Kwabe sekuqala umsebenzi kaSamuel Snow.

Uma siqondanisa isikhathi sengelosi yokuqala nengesengelosi yesibili ngokuhambisanayo komunye nomunye, zikhomba ukwehla kwengelosi enomyalezo ovivinya abantu bakaNkulunkulu ngokusabela kwabo emyalweni wokuba bathathe badle umyalezo. Umthetho oyisisekelo ube usubekwa obala emphakathini, kuze kube yilapho lowo myalezo oyisisekelo wehluleka. Bese kufika ingelosi yesithathu. Isikhathi sengwele yesithathu yiminyaka eyishumi nesishiyagalolunye eyayiyiminyaka eyishumi nesishiyagalolunye ye-omega kusukela ngo-742 BC kuya ku-723 BC.

Isikhathi sika-1844 kuya ku-1863, kanye nesikhathi sika-742 BC kuya ku-723 BC, sihamba ngokuhambisana esinye nesinye, futhi siphinde sihambisane nezikhathi zengelosi yokuqala neyesibili. Leyo migqa emine yomlando wesiprofetho ihambisana no-9/11 kuya emthethweni weSonto. Leyo migqa emihlanu iwumlando ka-alpha kaMiller othi “woza ubone” kanye no-omega kaKristu othi “woza ubone.”

## **Izikhathi Ezine Eziyisikhombisa**

Uma kuqondwa ngokufanele, uLevitikusi amashumi amabili nesithupha ukhomba “izikhathi eziyisikhombisa,” izikhathi ezine, kanti “izikhathi eziyisikhombisa” ziyisifanekiselo sikaMiller nomlayezo wakhe. Ngo-1842, ukuqonda kukaMiller “kwezikhathi eziyisikhombisa” kwafakwa ngokusemthethweni eshadini lika-1843 uDade White athi “laqondiswa yisandla seNkosi,” futhi “akufanele liguqulwe.” Eminyakeni eyisikhombisa kamuva uMiller washona ngo-1849, kanti

eminye iminyaka eyisikhombisa kamuva umyalezo “wezikhathi eziyisikhombisa” wafakwa embhalweni nguHiram Edson, kwathi eminye iminyaka eyisikhombisa kamuva wenqatshwa.

Ngo-1842 kwashicilelwa itafula lokuqala likaHabakuki.

Ngo-1849 isithunywa se-alpha se-“seven times” eshadini lika-1843 siyafa.

Ngo-1856 isithunywa se-omega se-“zikhathi eziyisikhombisa” esisekhadini sango-1850 siyashaywa indiva.

Ngo-1863 amathebula amabili kaHabakuki enqatshwa, kwase kushicilelwa ishadi lika-1863.

Ishadi elingcwele elashicilelwa ekuqaleni neshadi lomuntu elashicilelwa ekugcineni. Phakathi nendawo, kubonwa izithunywa ezimbili, ngoba umlayezo wesibili ngaso sonke isikhathi uba nokuphindeka kabili.

## **Ingelosi yokuqala**

Ngo-1842 kwashicilelwa itafula lokuqala likaHabakuki.

## **Ingelosi lesibili**

Ngo-1849 isithunywa esidala seshadi lika-1843 siyafa.

Ngo-1856 isithunywa esisha seshadi lika-1850 asinanakwa.

## **Ingelosi lesithathu**

Ngo-1863 umlayezo wenqatshwa, kwase kushicilelwa ishadi lika-1863.

Inkathi yeminyaka engamashumi amabili nanye emele izimpawu ezine ze-“izikhathi eziyisikhombisa,” ezihlukaniswe ngokulinganayo ngeminyaka eyisikhombisa phakathi kwazo. Umlayezo we-alpha uyashicilelwa (1842), isithunywa se-alpha siyafa (1849), isithunywa se-omega asinanakwa (1856), futhi umlayezo we-omega uyanqatshwa (1863), okufanekisa u-2012; Julayi 18, 2020; u-2023; kanye nomthetho weSonto ozayo maduze. Ukufa kukaMiller ngo-1849 kuhambisana noJulayi 18, 2020. Isithunywa, kanye nomlayezo, kwavuswa ngo-2023. Umlayezo we-omega manje usavulwa uphawu, futhi ulandelwa ngumthetho weSonto wango-1863.

Enhlanganweni yamaMillerite, umlayezo wamiswa, kwase kuthi isithunywa sife. Enhlanganweni efanayo ngomfanekiso, umlayezo wamiswa, kwase kuthi umlayezo ufe. Umlayezo wavuswa ngo-1856 nango-2023. Ukuhlabuka kuyisihloko sika-1863, futhi ukunqoba kuyisihloko somlingani wako emthethweni weSonto. Ngaphambi kokuhlabuka nokunqoba komthetho weSonto noka-1863, kwethulwa ukwambulwa kokungavalwa kokukhanya kwe-omega kwetshe eliyinhloko le-“izikhathi eziyisikhombisa” zika-1856, njengoba kunjalo kusukela ngo-2023.

Sizoqhubeka esihlokweni esilandelayo.

## **UWilliam Miller: 1782–1849**

UWilliami: “intando” kanye “nesigqoko sokuzivikela”— “umvikeli oqinile ngokuzimisela”, “umlondolozisi onqumayo”, noma “iqhawe elinentando eqinile.”

UMillari: umuntu osebenzisa isigayo, ikakhulukazi isigayo esigaya okusanhlamvu kube ufulawa.

## Iqhawe elinenkani eqinile

“Umlimi oqotho, onehliziyo ethembekileyo, owayeseholelwe ekungabazeni igunya lobuNkulunkulu leMibhalo, kodwa nokho efisa ngobuqotho ukwazi iqiniso, wayengumuntu uNkulunkulu amkhethe ngokukhethekile ukuba ahole ekumemezelweni kokubuya kukaKristu kwesibili. Njengabanye abaningi abaguquli benkolo, uWilliam Miller ebusheni bakhe wayelwe nobumpofu, ngaleyo ndlela wafunda izifundo ezinkulu zokukhuthala nokuzidela. Amalungu omndeni aphuma kuwo ayebonakala ngomoya wokuzimela nowokuthanda inkululeko, ngamandla okubekezela, nangokuthanda izwe ngokushisekela—izimfanelo ezazivelele futhi esimilweni sakhe. Uyise wayengukaputeni ebuthweni leMpi Yenguquko, futhi imihlatshelo ayenzayo emizabalazweni nasekuhluphekeni kwaleso sikhathi esinesiyaluyalo ingalandelwa njengeyabangela izimo eziminyene zokuphila kukaMiller esemncane.”

“Wayenomzimba owawuqinile, futhi ngisho nasebuncaneni wanikeza ubufakazi bamandla engqondo angaphezu kwavamile. Njengoba ekhula, lokhu kwabonakala nakakhulu. Ingqondo yakhe yayisebenza futhi ikhule kahle, futhi wayenokulangazelela okubukhali kolwazi. Nakuba engazange ajabulele izinzuzo zemfundo yasekolishi, uthando lwakhe lokutadisha nomkhuba wokucabanga ngokucophelela nokuhlaziya ngokusondele kwamenza umuntu wokwahlulela okuqinile nemibono ebanzi. Wayenesimilo sokuziphatha esingenakusolwa nedumela elifiselekayo, ehlonishwa ngokuvamile ngobuqotho, ukongamela, nokupha. Ngokusebenza kanzima nangokuzinikela wakuthola kusenesikhathi ukwaneliseka kwempilo, nakuba imikhuba yakhe yokutadisha yaqhubeka igcinwa. Wafeza imisebenzi ehluahlukene yezakhamuzi neyezempi ngendlela ehloniphekile, futhi izindlela eziya engcebweni nodumo zabonakala zivuleke kakhulu phambi kwakhe.” *The Great Controversy*, 317.

“Ukwazi uNkulunkulu akutholakali ngaphandle komzamo wengqondo, ngaphandle komkhuleko wokucela ukuhlakanipha ukuze nihlukanise, enhlamvini emsulwa yeqiniso, amakhoba abantu noSathane abaye bamela kabi ngawo izimfundiso zeqiniso. USathane nenhlangano yakhe yabasebenzeli abangabantu bazamile ukuhlanganisa amakhoba ephutha nokolweni weqiniso. Kufanele sifune ngenkuthalo ingcebo efihliwe, futhi sifune ukuhlakanipha okuvela ezulwini ukuze sehlukane okuqanjwe ngabantu nemiyalo kaNkulunkulu. UMoya oNgcwele uyakusiza umfuni wamaqiniso amakhulu nayigugu ahlobene necebo lensindiso. Ngingathanda ukugcizelela kubo bonke iqiniso lokuthi ukufunda imiBhalo ngokunganaki akwenele. Kufanele sicwaninge, futhi lokhu kusho ukwenza konke okushiwo yilelo zwi. Njengoba umvukuzi ewuhlola ngomdlandla umhlaba ukuze athole imithambo yegolide, kanjalo nani kufanele nilihlale izwi likaNkulunkulu ukuze nithole ingcebo efihliwe uSathane asenesikhathi eside ezama ukuyifihlela umuntu. INkosi ithi, ‘Uma umuntu ethanda ukwenza intando yakhe, uyakukwazi ngemfundiso.’ *Johane 7:17, Revised Version.*

“Izwi likaNkulunkulu liyiqiniso nokukhanya, futhi limele libe yisibani ezinyaweni zenu, ukuze linikhombise zonke izinyathelo zendlela kuze kube seminyango yomuzi kaNkulunkulu. Kungalesi sizathu uSathane enze imizamo enjalo yokuphelelwa yithemba yokuvimba indlela ephakanyiselwe abahlengiweyo beNkosi ukuba bahambe kuyo. Akufanele niletke imibono yenu eBhayibhelini, nenze izimvo zenu zibe yisikhungo okuyolizungeza kuso iqiniso. Kumele nibeke eceleni imibono yenu emnyango wokuphenya, futhi ngezinhliziyi ezithobekile nezithuliwe, nina nificheleke kuKristu, ngomthandazo oqotho, nifune ukuhlakanipha kuNkulunkulu. Kufanele nizizwe ukuthi kumele nazi intando kaNkulunkulu eyembuliwe, ngoba ithinta inhlalakahle yenu siqu yaphakade. IBhayibheli liyisiqondiso eningakwazi ngaso indlela eya ekuphileni okuphakade. Kumele nifise ngaphezu kwakho konke ukuthi nazi intando nezindlela zeNkosi. Akumelwe niphenye ngenhloso yokuthola imibhalo engcwele eningayihumusha ukuze ifakazele izimfundiso zenu; ngoba izwi likaNkulunkulu limemezela ukuthi lokho kuwukuphendukisa imiBhalo ekubhujisweni kwenu uqobo. Kumele nizikhulule kukho konke ukucwasa, nize ngomoya womthandazo ekuphenyeni izwi likaNkulunkulu.”  
Review and Herald, September 11, 1894.

“UWilliam Miller wazalelwa ePittsfield, eMassachusetts. Imfundo yakhe esemthethweni yaba yizinyanga eziyi-18 kuphela, kodwa wazifundisa yena ngokwakhe ngenxa yomkhuba wakhe oqinile wokufunda. Waqala futhi kusenesikhathi ukubhala, eqamba izinkondlo futhi egcina idayari. Ukufunda kwakhe kwamenza wabhekana nababhali abangakholwa kuNkulunkulu, abamthonya ukuba aphambukele ebudeyizimweni. Waba yimantshi yokuthula eseneminyaka yokugcina yamashumi amabili okuphila kwakhe, futhi walwa eMpini ka-1812. Izigameko eziningana phakathi kwaleyo mpi zaphendulela ingqondo yakhe kuNkulunkulu ongowomuntu siqu. Ngonyaka ka-1816 wayesephendukile, waqala ukufunda iBhayibheli ngokuzimisela okukhulu. Wabhala wathi, ‘ImiBhalo... yaba yinjabulo yami, futhi kuJesu ngathola umngane.’”

“Ngowe-1818, ekutadisheni kwakhe iziprofetho, wafinyelela esiphethweni sokuthi uJesu wayeyobuya ‘cishe ngo-1843.’ Ngo-1831 waqala ukwabelana ngezifundo zakhe obala ezindaweni ezincane, ngemva kokukholelwa okuqinile nokuqondiswa nguNkulunkulu ukuze enze kanjalo. Ngemva kokuhlangana no-J. V. Himes, umhleli ovelele, ngo-1839, kwavuleka indlela yokuba ashumaye ezixukwini ezinkulu emizini emikhulu. Nakuba ayemelene nabantu abaningi, ukushumayela kwakhe, kanye nokwalabo abanye abamukela isigijimi sokuBuya kukaKristu, kwaba nomthelela omkhulu, kwaze kwaba ngabafika ku-100,000 abamukela inkolelo yokufika kukaKristu ngokushesha. U-Ellen Harmon wamuzwa ePortland, eMaine, ngoMashi ka-1840 lapho eneminyaka eyi-12. Walandisa wathi, “UMnu. Miller walandelela iziprofetho ngokunembayo okwashaya ukuqiniseka ezinhliziyweni zabamuzwayo. Wagxila ezikhathini zesiprofetho, waletha nobufakazi obuningi bokuqinisa isikhundla sakhe. Khona-ke ukunxusa nokuxwayisa kwakhe okunesithunzi nokunamandla kulabo ababengakalungeli, kwabamba izixuku sengathi zithakathiwe.” Life Sketches, 20.