

Incwadi kaJoweli kanye neBandla lama-Adventist osuku lwesikhombisa laseLawodikeya - Inombolo Amashumi Amathathu Nesikhombisa

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Ephusheni likaWilliam Miller, “isiphithiphithi” ekuqaleni, ngesikhathi abantu beqala ukuphazamisa amagugu, sandulelwa nguMiller eqoqa amagugu futhi ememeza ethi, “wozani nibone.” UKristu, njengendoda enebhulashi lothuli, usebenzisa umshanelo ukususa udoti, aqoqe amagugu ebhokisini elikhulu kakhulu, wabe esebiza uMiller ethi, “woza ubone.” Lapho uKristu eqala umsebenzi wakhe womshanelo, igumbi lalingenamuntu, ngokuba uMiller waloba ukuthi “kwavuleka umnyango, kwangena indoda egumbini, abantu bonke base bephuma kulo; yona-ke, inebhulashi lothuli esandleni sayo, yavula amafasitela, yaqala ukukhuhla uthuli nodoti egumbini.”

Indoda yomshanelo yothuli ingena ekamelweni lapho bonke abantu sebewushiye. Ngo-2023, indoda yomshanelo yothuli yangena ekamelweni elalingenalutho, ngoba ukuhamba kwalabo abayizinkulungwane eziyikhulu namashumi amane nane kwakuphihliziwe kwahlakazeka. Amaqiniso amelwe amaThebula kaHabakuki ka-2012 ayengawatshwe emfucumfucwini, futhi ikamelo lalingenalutho. Indoda yomshanelo yothuli nguYe oweza emva kukaJohane uMbhapathizi, uJohane athi wayephethe ifosholo lokwela, nokuthi wayeyolisebenzisa lelo fosholo ukuhlanza ngokupheleleyo ibala lakhe lokubhulira.

Mina impela ngiyanihbapathiza ngamanzi kube ngukuphenduka; kodwa lowo oza emva kwami unamandla kunami, engingafanele ukuthwala izicathulo zakhe; yena uyakunibhapathiza ngoMoya oNgewele nangomlilo. Ifolokhwe yakhe yokwela isesandleni sakhe, futhi uyakusihlanza ngokupheleleyo isibuya sakhe, abuthele ukolweni wakhe esibayeni; kodwa amakhoba uyakuwashisa ngomlilo ongacimekiyo. Khona-ke uJesu wafika evela eGalile eJordani kuJohane, ukuze abhapathizwe nguye. Mathewu 3:11–13.

IGalileya iwuphawu lwendawo yokuguquka, futhi indawo eJordani lapho uJesu eza khona ukuba abhapathizwe ibizwa ngokuthi iBethabara, futhi lisho “ukuwelwa ngesikebhe,” futhi limaka indawo lapho u-Israyeli wasendulo wawela khona waya eZweni Lesithembiso. Lapho uJesu ebhapathizwa, khona-ke waba nguJesu Kristu. IGalileya, iJordani, iBethabara, kanye nokuba kukaJesu nguKristu, konke kugcizelela ukuguquka kwesikhathi sokwabiwa kukaNkulunkulu, okuyilokho futhi umnyango ukumelayo, ikakhulukazi kwabaseFiladelfiya abanikezwa ukhiye womnyango ovulekayo novalwayo.

Futhi engelosini yebandla laseFiladelfiya loba; Kusho lokhu yena ongewele, yena oweqiniso, yena onesihluthulelo sikaDavide, yena ovulayo, kungabi khona muntu ovalayo; novalayo,

kungabi khona muntu ovulayo; Ngiyayazi imisebenzi yakho: bheka, ngibeke phambi kwakho umnyango ovulekile, futhi akakho ongawuvimba: ngokuba unamandla amancane, waligcina izwi lami, futhi awuliphikanga igama lami. IsAmbulo 3:7, 8.

Lapho uKristu “evula” “umnyango” futhi “engena ekamelweni,” lelo kamelo laliyilo “ikamelo Lakhe,” ngoba “uhlambulula ngokupheleleyo ibala Lakhe.” Uma ibala lingelaKhe, nekamelo lingelaKhe.

“ECapernaume uJesu wayehlala ngezikhathi eziphakathi kohambo Lwakhe lokuya nokubuya, kwaze kwaziwa ngokuthi ‘umuzi Wakhe uqobo.’ Lelo dolobha lalisesogwini loLwandle lwaseGalile, futhi liseduze kwemingcele yethafa elihle laseGenesaretha, noma mhlawumbe lalikululo uqobo.” *The Desire of Ages*, 252.

Ungena ekamelweni laKhe ukuba aqoqe ukolweni lwaKhe nokuba aqoqe ukhula alushise. Ushintsho lwenkathi yohlelo olufanekiselwa yiGalile, iJordani, iBethabara, ubhathizo, ukuguquka kusukela kuJohane kuya kuJesu luhambisana nokuguquka kwebandla elilwayo laseLawodikeya liye ebandleni elinqobayo laseFiladelfiya. Wangena ekamelweni laKhe ngoJulayi ka-2023. UMiller wayevale amehlo akhe phakathi komsindo nomatasa kaJulayi 18, 2020, kwathi lapho ewavula amehlo akhe, ikamelo lalingenabantu; iqiniso lalingcwatshwe ngaphansi kwephutha, kwase kuthi indoda yebhulashi lothuli yavula amafasitela yaqala ukukhukhula imfucumfucu iyikhiphe.

“Okhweza lakhe lokwela lisesandleni saKhe, futhi Uyakulihlanza ngokupheleleyo ibala lakhe lokubhulela, abuthele ukolweni wakhe esibuyeni.’ Mathewu 3:12. Lesi sasingesinye sezikhathi zokuhlaza. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babeyize ngokweqile futhi bezilungisa ngokwabo ukuba bamukele ukusolwa, bethanda izwe ngokweqile ukuba bamukele ukuphila kokuthobeka, abanengi bafulathela uJesu. Abanengi basenza namanje sona lesi senzo. Imiphefumulo iyavivinywa namuhla njengoba kwavivinywa labo bafundi esinagogeni eKapernaume. Lapho iqiniso lilethwa enhliziyweni ngamandla alo, bayabona ukuthi ukuphila kwabo akuvumelani nentando kaNkulunkulu. Bayasibona isidingo soguquko oluphelele kubo uqobo; kodwa abazimisele ukuthwala lowo msebenzi wokuzidela. Ngakho bayathukuthela lapho izono zabo zembulwa. Bahamba becasukile, njengoba nje abafundi bashiya uJesu, bebubula, ‘Leli lizwi lilukhuni; ngubani ongalizwa na?’” *The Desire of Ages*, 392.

Ngosuku lokugcina luka-2023, oluthinta usuku lokuqala luka-2024, iNgonyama yesizwe sakwaJuda yaqala ukuvula kancane kancane isambulo saYo uqobo. Ngokuhambisana nenqubo yokuhlolwa enezinyathelo ezintathu yokuvulwa kukaDaniyeli isahluko seshumi nambili, kwakuyobe sekuba khona izivivinyo ezintathu, ezimelelwa ngokuthi “bahlanjululwa, benziwa mhlophe, futhi balingwa.”

Wathi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe futhi ebekwe uphawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlazwa, benziwe mhlophe, futhi bavivinywe; kepha ababi bayakwenza okubi; futhi akuyikuba khona noyedwa kwababi oyoqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Ingelosi yokuqala imele ukuhlanzwa, njengoba isoni esilahliwe sibeka izono zaso phezu komhlatshele egcekeni, lapho silungisiswa khona ngegazi.

Igazi bese liyiswa endaweni engcwele lapho inqubo yokungcweliswa yobungcwele imelwe khona njengokwenziwa mhlophe ngokugezwa ngegazi elivela egcekeni. Ukulunga khona kubonakaliswa kulabo abanqoba ngegazi nangezwi lobufakazi babo.

Bese bevivinywa, futhi ngezinsuku zokugcina batholakala bengcono ngokuphindwe kayishumi kunabo bonke abanye abahlakaniphileyo baseBabiloni. Isivivinyo sesithathu yilesa lapho bekhazinyuliswa khona eNdaweni eNgcwelengcwele kakhulu futhi behlukaniswa nesinye isigaba sabahlakaniphileyo abazishoyo. Leso sivivinyo sesithathu ngumthetho weSonto, kanti isivivinyo sokuqala siyisibizo sengwekazi lokuqala sokubuyela ezisekelweni, ngoba esinyathelweni esilandelayo kuyakhiwa ithempeli. Leso sinyathelo esilandelayo siyisigijimi sengelosi yesibili sokwehlukanisa, esilandelwa yisivivinyo esiqondile sengwekazi lesithathu.

Ngo-2023, ingelosi yokuqala yafika njengoba yayenzile ngo-Agasti 11, 1840, lapho yehla inomlayezo we-Islami wesishayo sesibili. Yehla njengoba yayenzile ngo-9/11, inomlayezo we-Islami wesishayo sesithathu, kanye nobizo lokubuyela ezindleleni zakudala. Izisekelo zomlando wamaMillerite zamiswa lapho umlayezo wesishayo sesibili usugcwalisekile ngo-Agasti 11, 1840. Ingelosi yesAmbulo isahluko seshumi yase yehla, ngaleyo ndlela ifanekisa ukwehla kwengelosi yesAmbulo isahluko seshumi nesishiyagalombili kanye nokufika kwesishayo sesithathu.

UJosiah Litch ungumuntu womlando ohlotshaniswa nezisekelo ezamiswa ngo-Agasti 11, 1840. Igama elithi “Josiah” lisho ukuthi “isisekelo sikaNkulunkulu,” futhi inkosi uJosiah emlandweni ongcwele imelela uguquko lukaJosiah, olwahlanganisa ukutholakala kwesiqalekiso sikaMose, esasifihlwe phakathi kwemfucumfucu endlini engcwele, njengoba nje namagugu kaMiller ayefihlwe ekamelweni.

INkosi uJosiya yafa eMegido, okuyi-Armagedoni yesAmbulo isahluko seshumi nesithupha. Uguquko lukaJosiya lwaluyikugcwaliseka kwesiprofetho esabekwa phambili ngumprofethi ongazange alalele, ngesikhathi uJerobowamu emisa ama-altare amabili eBetheli naseDani. Lowo mprofethi ongazange alalele wafa phakathi kwembongolo nebhubezi. INkosi uJosiya yayivele yabikezelwa ngegama, futhi uguquko lwayo lwaluyingxenywe yalokho kubikezela, okwakuhlanganisa nokuthi iNkosi yesikhathi esizayo uJosiya yayizodiliza lona kanye i-altare lapho umprofethi ongazange alalele abhekana khona nenkosi embi uJerobowamu.

UJosiya usho ukuthi isisekelo sikaNkulunkulu, futhi inkosi uJosiya yagcwalisa isiprofetho esanikezwa cishe eminyakeni engama-340 ngaphambi kokubusa kwayo. Yahola ekuvuselelweni nasekugugulweni okwafinyelela ekugcineni e-altare lapho umprofethi wakwaJuda abhekana khona nenkosi uJerobowamu. Lapho isifikile lapho, uJosiya walidiliza i-altare, njengoba isiprofetho sasishilo ukuthi wayeyokwenza. Lawo ma-altare amabili kaJerobowamu ayeyizifaniso zamabomu zethempeli laseJerusalema, kwaze kwafinyelela nasekujuleneni kokuthi uJerobowamu wamisa izinsuku zemikhosi eziyizifaniso. Ngokwenza kanjalo, wayemane enza lokho u-Aroni akwenza ngethole legolide. Ukuhlubuka kuka-Aroni kwakuyisisekelo somlando ongcwele ka-Israyeli

wasendulo. Kwenzeka ngesikhathi uMose emukela uMthetho, oyisisekelo sokubusa kukaNkulunkulu.

Ukuhlubuka kuka-Aroni kwakuyikuhlubuka okuyisisekelo, futhi kwaphindwa lapho uJerobowamu esungula izizwe eziyishumi zasenyakatho njenge-Israyeli. UMose wamkhuza u-Aroni, futhi uMose ungu-alpha, okungukuthi, isisekelo maqondana noKristu ongu-omega. U-Aroni noMose bamele izigaba ezimbili ekuhlubukeni okuyisisekelo, kanti isigaba sesithathu singamaqhawe amelana noMose—amaLevi. INkosi uJerobowamu nomprofethi ovela kwaJuda bayizigaba ezimbili ekuhlubukeni okuyisisekelo kombuso wasenyakatho, futhi futhi amaLevi angamaqhawe.

Esihlubukweni sikaJerobowamu esiyisisekelo sokuhlubuka, umprofethi waseJuda uyamkhuza futhi aprofethe ngenkosi eyayiyobizwa ngokuthi “isisekelo sikaNkulunkulu”—uJosiya. Ukugcwaliseka kwalolo guquko olwalubikezelwe kwakuhlanganisa ukuthi, lapho uJosiya eqala imvuselelo yakhe nenguquko, kwatholakala isiqalekiso sikaMose, futhi ukufundwa kwamazwi angcwele kaMose kwanika amandla imvuselelo nenguquko eyayisivele isiqalile. UJosiya, ngokusobala eyisifanekiselo esingokwesiprofetho, umele imvuselelo nenguquko enikwa amandla lapho kutholakala isiprofetho esivela emibhalweni kaMose.

Ukuhlubuka okuyisisekelo endabeni yenkosi uJerobowamu kumelwe yinkosi yakwa-Israyeli, futhi futhi ngumprofethi waseJuda owathunywa nesimemezelo sobuNkulunkulu esimelene nokuhlubuka okuyisisekelo kukaJerobowamu kanye nemiyalo yomprofethi echaza ukuthi iyiphi indlela okufanele ayigweme lapho ebuyela kwaJuda. Umprofethi waseJuda wenqaba isicelo sikaJerobowamu sokuba ahlale, kodwa ngemva kwalokho wemukela isimemo somprofethi wamanga waseBetheli, ngaleyo ndlela waqinisa isiphetho sakhe. Umprofethi ongalalanga wayezokufa phakathi kwembongolo nehubesi, bese engcwatshwa ethuneni lomprofethi wamanga.

Ngomhla ka-11 Agasti 1840, isiprofetho sosizi lwesibili sagcwaliseka, futhi izisekelo ze-Adventism zabekwa. UJosiah Litch wethula lesi siprofetho ngo-1838, kwase kuthi ezinsukwini eziyishumi ngaphambi kuka-11 Agasti 1840 walungisa ngokucophelela izibalo zakhe futhi wabikezela u-11 Agasti 1840 njengosuku okuyophela ngalo ukubusa okukhulu kwama-Ottoman, ngokugcwaliseka kwesiprofetho se-Islami sosizi lwesibili.

INkosi uJosiya ifanekisela imvuselelo yokugcina nenguquko yokugcina, ngokuba wonke umprofethi ukhuluma ngokuqonde kakhulu ngezinsuku zokugcina kunangezinye izinsuku ezandulelayo. INkosi uJosiya ifanekisela imvuselelo yokugcina nenguquko yokugcina, futhi leyo nguquko ibekwe eBhayibhelini ngesiprofetho. Incwadi kaJoweli iveza imvuselelo yokugcina nenguquko yokugcina okwenzeka phakathi kwalabo abayokuba yizinkulungwane eziyikhulu namashumi amane nane. Imvuselelo kaJosiya yayinezinyathelo ezimbili; yaqala, kwase kuvulwa isiprofetho esasengeza umfutho emsebenzini. Lezo zinyathelo ezimbili ziyimvula yokuqala neyokugcina, njengoba kubekiwe encwadini kaJoweli, futhi kwagcwaliseka encwadini yeZenzo, kwase kugcwaliseka futhi emlandweni wamaMillerite.

Ekuhlubukeni okuyisisekelo kuka-Aroni, inkosi uJerobowamu nomprofethi waseJuda, kuya enkosini uJoshiya, bese kuqhubekela kuJosiah Litch, kubonakala umugqa wobufakazi mayelana novivinyo oluyisisekelo. Uvivinyo oluyisisekelo luwuvivinyo lokuqala, olulandelwa uvivinyo

Iwethempeli lapho kubekwa itshe eliyinhloko. Emva kwalokho kufika uvivinyo lwesithathu, okuwuvivinyo lokunquma iqiniso.

Kusukela enkonyaneni yegolide, kuye ema-altare kaJerobowamu aseBethelle naseDani, kuya enkosini uJoshiya, kuze kufike kuJosiah Litch, kumelwa uchungechunge lwezinyathelo zesiprofetho eziholela ovivinyweni oluyisisekelo lwe-9/11. Lapho izakhiwo ezinkulu zaseNew York ziwa ngo-9/11, isiprofetho sosizi lwesithathu sakhomba uvivinyo olwalubiza ukubuyela ezindleleni ezindala eziyisisekelo, ngoba ukuhambisana kuka-Agasti 11, 1840 no-9/11 kwakungabonwa yinoma yimuphi umAdventisti woSuku lwesiKhombisa waseLawodikea owayekhetha ukubona. Ukubandakanyeka kwe-Al Qaeda ku-9/11 kuvame ukubuzwa kulezi zinsuku zemibono yozungu evamise ukuba yiqiniso, kodwa i-Al Qaeda isho “isisekelo,” futhi baqala njengenghlangano unyaka owodwa ngaphambi kwesikhathi sokuphela ngo-1989, empeleni ngo-Agasti 11, 1988.

Uma le mininingwane ephathelene nokufanekisela kwesiprofetho kwezisekelo ingaqashelwa, kulahleka okuningi. Ngo-9/11 izisekelo zabekwa esinyathelweni sokuqala. Esinyathelweni sesibili ithempeli liyapheleliswa njengoba kubekwa itshe legumbi eliphezulu. Esinyathelweni sesithathu kukhona umnyango ovaliwe womthetho weSonto. Kusukela ku-9/11 kuze kube semthethweni weSonto, umlayezo uqondiswe ngokuyinhloko kumaSeventh-day Adventist aseLawodikeya, ngokuba ukwahlulela kuqala endlini kaNkulunkulu, futhi kuphelela indlu kaNkulunkulu emthethweni weSonto. Lapho nangaleso sikhathi ubuSeventh-day Adventism baseLawodikeya buyedluliswa; njengoba kwenzeka kumaProthestani emlandweni wamaMillerite, nakumaJuda emlandweni kaKristu, nanjengalabo abafa phakathi neminyaka engaphezu kwamashumi amane emlandweni kaMose.

Umaye wesithathu ka-9/11 wafanekiselwa ngumaye wesibili ka-11 Agasti 1840, futhi kulowo mgangatho womabili la ma-waymark amelwe yimbongolo, uphawu lokuqala lwe-Islamu esiprofethweni seBhayibheli. Umthetho weSonto uyisibonakaliso sesilo, futhi lesilo sivame ukumelwa njengebhubesi, ngaleyo ndlela silingisa ngobuqili iBhubesi lesizwe sakwaJuda. Umthetho weSonto uyibhubesi, futhi umprofethi ongazange alalele ovela kwaJuda wafa phakathi kwembongolo nebhubesi, futhi wangcwatshwa ethuneni elifanayo nomprofethi wamanga waseBetheli. Wafa enkathini yesiprofetho esukela ku-9/11 kuze kube ngumthetho weSonto, okuyinkathi yesiprofetho esukela embongolweni kuze kube sebhubesini. Leyo nkathi yokuvivinywa iyithuna lomprofethi wamanga waseBetheli, owangcwabisa umprofethi ongazange alalele ovela kwaJuda ethuneni lakhe uqobo.

Umbuso kaJerobowamu, ovezwa njengomfanekiso-mbumbulu wombuso wakwaJuda, lapho kutholakala khona iJerusalema nethempeli, wawumela amaProthestani omlando wamaMillerite ayengaseyena abantu bakaNkulunkulu. Alahlekelwa yisikhundla sawo sesivumelwano phakathi kuka-11 Agasti 1840 nomnyango ovaliwe ka-22 Okthoba 1844. Lowo mlando uhambisana no-9/11 kuze kufike emthethweni weSonto, futhi ngenxa yalesi sizathu umprofethi wakwaJuda ongazange alalele ungcwatshwa ethuneni elifanayo nalelo okwangcwatshwa kulo amaProthestani ahlubukayo, ayemelwe ngumprofethi wamanga waseBethelle.

Sekukonke inkosi uJosiya yayiyinkosi enhle, kodwa yafa eMegido, okuwukusetshenziswa okusobala nokuqondile kwe-Armagedoni. Yaphambuka ngokwenqaba umlayezo wesixwayiso kaNekho. UNekho, inkosi yaseGibhithe, ngalokho-ke inkosi yaseningizimu, wayesindleleni eya empini neBhabhiloni, inkosi yasenyakatho. UJosiya umelela amaJuda afela e-Armagedoni, ngoba enqaba umlayezo wesixwayiso wempi yenkosi yaseningizimu nenkosi yasenyakatho kuDaniyeli 11:40–45. Lowo mlayezo waba yisisekelo ngo-9/11.

Uvivinyo lokuqala luwubizo lwengelosi yokuqala lokubuyela ezisekelweni.

Isivivinyo sesibili siyisibizo sengelosi yesibili sokwehlukana nokuqeda ithempeli.

Isivivinyo sesithathu yisivivinyo sokuhlola sesithunywa sesithathu ngokuphathelele nophawu noma uphawu lwesilo.

Uvivinyo lokuqala luwuvivinyo phezu kwezisekelo, futhi ngo-2024 cishe ingxenye yalabo ababehilelekile emihlanganweni yeSabatha ye-Zoom bahamba ngenxa yengxabano eyodwa kuphela yemfundiso emelwe eshadini lika-1843. Leyo ngxabano yayimayelana nophawu olumisela umbono wabantu bakaNkulunkulu ezinsukwini zokugcina. Impikiswano yamaMillerite yayinabaProthestani bethi u-Antiochus Epiphanes, noma ubuSulumane, kwakungamandla aziphakamisayo, bese ewa, ukuze amise umbono evesini leshumi nane likaDaniyeli ishumi nanye.

Ngaleyo zikhathi kuyakusukuma abaningi bamelane nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kodwa bayakuwa. Daniyeli 11:14.

Ingabe ubuSulumane noma u-Antiochus Epiphanes kwakungabaphangi babantu bakho, noma kwakuyiRoma, njengoba uMiller akuhlonza. UMiller wayeqondile ukuthi amandla achithayo obuhedeni nawobupapa kwakungawo womabili lawo mandla aziphakamisayo, awawa, futhi ayengabaphangi babantu bakaNkulunkulu. Le mpikiswano imelwe eshadini “elaliqondiswe yisandla sikaNkulunkulu, futhi okungafanele siguqulwe,” futhi iyona yodwa inkulumo emelwe kunoma yiliphi lamatafula kaHabakuki ekhomba isigameko esasinganalo uqondiselo oluqondile eZwini lesiprofetho. Uqondiselo oluseshadini lwalukhona ukuze kugqanyiswe leyo mpikiswano eyisisekelo njengophawu lwamandla okuhlukanisa eZwi likaNkulunkulu lesiprofetho.

Ngo-2024, cishe ingxenye yeqembu le-Zoom yahamba ngenxa yokuqonda okuyiphutha kokuthi yi-United States emisa umbono, hhayi iRoma, njengoba amaMillerite akuvikela ngokufanele kakhulu.

Ukuhlanzwa okwaqala ngonyaka wezi-2023, kwaqala lapho uKristu engena ekamelweni enesihlungo saKhe, futhi isihlungo siyizwi laKhe leqiniso. Lapho engena ekamelweni laKhe, lalingenabantu, ngakho wavusa izwi ehlane ukuba lilungise indlela yeNkosi. Lelo zwi lalizolungisa indlela ukuze isiThunywa seSivumelwano size ngokuzuma ethempelini laSo; ithempeli laSo labayizinkulungwane eziyikhulu namashumi amane nane.

Kwase kuthi ngo-2024, uvivinyo lokuqala, uvivinyo lwezisekelo, uvivinyo lokuthi ubani omisa umbono—lowo mbono ovala uphawu ensalini. Umbono wangaphakathi ovala uphawu ensalini ungumbono kaKristu esahlukweni seshumi, futhi umbono wangaphandle ungumbono omiswa

umphikukristu, kanti umphikukristu yiRoma. Umbono wangaphakathi kaKristu nombono wangaphandle womphikukristu. Ukuvalwa ngophawu kuwukuzinza eqinisweni, ngokomoya nangokwengqondo; futhi umbono wangaphakathi wesahluko seshumi ungowokomoya, kuthi umbono wangaphandle wesahluko seshumi nanye ungowokwengqondo. Ukuqonda kanye nesipiliyoni esihambisanayo sale mibono yomibili kuyizimfanelo ezidingekayo kunoma ubani ozakuvalwa ngophawu, njengoba uDaniyeli emelela evesini lokuqala lesahluko seshumi sikaDaniyeli.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwambulwa into kuDaniyeli, ogama lakhe lalibizwa ngokuthi uBelitesazari; leyo nto yayiyiqiniso, kodwa isikhathi esimisiweyo saside; wayiqonda leyo nto, waba nokuqonda kombono. Daniyeli 10:1.

Ukuhlolwa kokuqala kwezisekelo kwakungaphezu kwevesi leshumi nane likaDaniyeli ishumi nanye, futhi kwakuyisifaniso esihambisanayo nokuhlolwa okufanayo kwezisekelo kwamaMillerite; futhi lolo vivinyo lwaluyiyona kuphela impikiswano emlandweni wamaMillerite emelelwe etafuleni umlindi kaHabakuki ayalelwa ukuba alibhale futhi alenze licace. Ukuhlolwa kwezisekelo kwango-2024 kwakuwukwehla kwengelosi yokuqala, njengoba kumelwe ngu-August 11, 1840, 1888 no-9/11.

Leyo ngelosi yayehle futhi njengoMikayeli, ngokuba uMikayeli nguyena owavusa uMose, lowo owavuswa kanye no-Eliya ngosuku lokugcina luka-2023. Lokho kuvuka kufanekiswa nguHezekeli njengokufezwa yisiprofetho semimoya emine, uDadewethu White ayibiza ngokuthi ihhashi elithukuthele elibanjelwe, okuyi-Islam ka-Agasti 11, 1840 kanye no-9/11. Uvivinyo lwe-alpha lwaluwukuhlolwa okuyisisekelo kombono wangaphandle. Uvivinyo lwe-omega lwaluyoba ngumbono wangaphakathi oyitshe lesihloko.

Kungani kungaba khona i-alfa ne-omega bese kulandelwa uvivinyo lwesithathu? Yiyo kanye le ndaba engiyikhombisayo. Umbono wokuhlolwa kwangaphandle we-alfa ka-2024 ungowokuqala kwezivivinyo ezintathu. Lolo vivinyo oluyisisekelo kufanele luphumelelwe ukuze umuntu abandakanyeke ovivinyweni lwe-omega oluyitshe lokugcina. Lezo zivivinyo ezimbili zingezesimo esihlukile sesiprofetho kunesivivinyo sesithathu. Isivivinyo sesithathu siyisivivinyo esiveza ngokusobala ukuthi lowo ohlolwayo ngempela uziphumelele yini lezo zinyathelo ezimbili ezandulelayo.

Isivivinyo sokuqala siyisisekelo, futhi isivivinyo sesibili siyithempeli seliqediwe. Isisekelo sethempeli sabekwa ngesikhathi somlando womthetho wokuqala wokuphuma eBabiloni. Emlandweni womthetho wesibili ithempeli laqedwa. Umthetho wesithathu wawuhlukile, ngokuba kulowo mthetho ubukhosi besizwe sakwaJuda babuyiselwa, babunikeza igunya lokushushisa amacala omphakathi nawezenkolo. Ukwahlulela kubuyiselwa emthethweni wesithathu. Ngo-2024, isivivinyo se-alpha esiyisisekelo sahlukana labo ababesekamelweni elicishe lingenalutho, elingokoqobo, lendoda yebhulashi lothuli.

Uvivinyo lwe-omega yilapho ithempeli liqedwa khona, njengoba kufanekiselwa ukubekwa kwetshe eliyinhloko. Ukuqedwa kwethempeli kuyibandla elinqobayo elimiswa lapho ukhula lususwa. Ukuqedwa kwethempeli ephusheni likaMiller kwakungesikhathi amagugu ephonswa

ebuyiselwa ebhokisini elikhulu “ngaphandle kobuhlungu obubonakalayo bendoda eyawaphonsa phakathi.” Emva kokuba uMiller ehlonze indoda enebhulashi lothuli iphonsa amagugu ebhokisini elikhulu, uphetha ubufakazi bakhe ngala mazwi, “Ngamemeza ngenjabulo enkulu, futhi lokho kumemeza kwangivusa.”

Qaphelani ukuthi ukukhala okukhulu kukaMiller okuvusa abantu, kwanikezwa amandla “yinjabulo.” Injabulo iwuphawu lwalabo abakuJoweli abanalo “iwayini elisha,” futhi “ihlazo” liphezu kwalabo abanye abaphuzi beyayini abanqunyelwe kude newayini elisha. Isimemezelo Saphakathi Kwamabili esivusa uMiller silandela emva kokuba indoda enebhulashi lokususa ukungcola iphose amagugu ebhokisini elikhulu. Ibhokisi elikhulu ligcwele amagugu ahlukaniwe nodoti aphonswe ebhokisini, okuyilo kokubili ithempeli labayizinkulungwane eziyikhulu namashumi amane nane, nomlayezo weSimemezelo Saphakathi Kwamabili. Ithempeli liqedwa esinqumweni sesibili, noma engelosini yesibili, noma ovivinyweni lwesibili nolwe-omega. Ephusheni likaMiller, uvivinyo lwe-omega lumelwa lapho amafasitela ezulu evulwa.

Ngase ngizwa okunjengezwi lesixuku esikhulu, nanjengezwi lamanzi amaningi, nanjengezwi lokuduma okukhulu, lithi: Haleluya; ngokuba iNkosi uNkulunkulu uSomandla iyabusa. Masijabule sithokoze, simnike udumo; ngokuba umshado weWundlu usufikile, nomkalo uselungiselele yena. Kwaphiwa yena ukuba embathiswe ilineni elicolekileyo, elihlanzekileyo nelimhlophe; ngokuba ilineni elicolekileyo liyizenzo zokulunga zabangcwele. Wayesethi kimi: Bhala: Babusisiwe abamenyelwe esidlwani somshado weWundlu. Wayesethi kimi: Lawa ngamazwi eqiniso kaNkulunkulu. IsAmbulo 19:6–9.

Ngo-Okthoba 22, 1844, “ukuza okune kukaKristu” kwagcwaliseka, futhi ngakunye kwalokho kuza okune kugcwaliseka ngokupheleleyo ngakumbi emthethweni weSonto ozayo masinyane. Weza njengeSithunywa seSivumelwano, ekugcwalisekeni kokuhlazwa nokuhlambululwa kwabaLevi kuMalaki isahluko sesithathu. Weza ukwamukela umbuso ekugcwalisekeni kukaDaniyeli 7:13. Weza ukuhlaza indlu engcwele ekugcwalisekeni kukaDaniyeli 8:14 futhi wabuye weza emshadweni. Umshado wenzeka lapho umlobokazi esenzile walungela.

“Lapho isithelo sesivuthiwe, masinyane afake isikela, ngoba ukuvuna sekufikile.’ UKristu ulinde ngokulangazela okukhulu ukubonakaliswa kwaKhe ebandleni laKhe. Lapho isimilo sikaKristu sesivezwe ngokuphelele kubantu baKhe, khona-ke Uyakuza ukuze abathathe babe ngabakhe.” Christ’s Object Lessons, 69.

“Umhlaba ungaxwayiswa kuphela,” ngokombhalo ophefumulelwe, “ngokubona amadoda nabesifazane” benophawu lukaNkulunkulu ngesikhathi senhlekelele yomthetho weSonto.

“Umsebenzi kaMoya oNgcwele ngukweyisa izwe ngesono, nangokulunga nangokwahlulela. Izwe lingaxwayiswa kuphela ngokubona labo abakholwa iqiniso bengcweliswa ngeqiniso, benza ngokwezimiso eziphakeme nezingcwele, bebonakalisa, ngomqondo ophakeme nophakanyisiwe, umugqa wokwehlukana phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngaphansi kwezinyawo zabo. Ukungcweliswa kukaMoya kuphawula umehluko phakathi kwalabo abanesigxivizo sikaNkulunkulu, nalabo abagcina usuku lokuphumula olungelona lweqiniso. Lapho isivivinyo sifika, kuyobonakaliswa ngokucacileyo

ukuthi siyini uphawu lwesilo. Kungukugcina iSonto. Labo okuthi, emva kokuba sebelizwile iqiniso, baqhubeke nokuthatha lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nemithetho.” Bible Training School, December 1, 1903.

Lapho umlobokazi esezilungisile, ukuvuna sekufikile. Ukuvuna kuqala ngokubuthwa ndawonye komnikelo kakolweni wezithelo zokuqala, ophakanyiswa njengophawu lomnikelo wokuzuliswa. Kuqala kubuthwa izithelo zokuqala, ezingabantu abayizinkulungwane eziyikhulu namashumi amane nane encwadini yeSambulo, bese kulandela omunye umhlambi, okuyisixuku esikhulu. Uphawu luyibutho lakhe elinamandla, futhi ibutho lakhe elinamandla lembethe ilineni elicolekileyo elimhlophe. Emshadweni, ithempeli lalabo abayizinkulungwane eziyikhulu namashumi amane nane liqedwa kusengaphambili ngaphambi kokwahlulela komthetho weSonto, futhi lelo thempeli aliyona kuphela ibhokisi elikhulu likaMiller, kodwa futhi liyibandla elinqobayo elinazo zonke iziphlo, kuhlenganise nomoya wokuprofetha.

Ngase ngiwa ezinyaweni zakhe ukuba ngimkhulekele. Wayesethi kimi: Qaphela, ungakwenzi lokho; ngiyinceku kanye nawe, futhi ngingowabafowenu abanobufakazi bukaJesu: khuleka kuNkulunkulu; ngokuba ubufakazi bukaJesu buyiwona umoya wesiprofetho. IsAmbulo 19:10.

Abayizinkulungwane eziyikhulu namashumi amane nane yilabo abanobufakazi bukaJesu, futhi ubufakazi bukaJesu bubekwa obala “umugqa phezu komugqa” kokubili eBhayibhelini nakuMoya Wokuprofetha. Nxa inhlangano yaseLawodikeya yezinkulungwane eziyikhulu namashumi amane nane iguquka ibe yinhlangano yaseFiladelfiya yezinkulungwane eziyikhulu namashumi amane nane, bonke bayakusebenzisa indlela yomugqa phezu komugqa ekwethuleni ubufakazi babo. Lobo bufakazi buyinhlanganisela yegazi lobuNkulunkulu nobufakazi bomuntu.

Futhi bamnqoba ngegazi leWundlu, nangenxa yezwi lobufakazi babo; futhi abazange bathande ukuphila kwabo kwaze kwaba sekufeni. IsAmbulo 12:11.

Ubufakazi bobuntu obuhlanganiswe negazi loBukulunkulu buyibufakazi bukaMose neWundlu. UMose wayengumuntu, i-alpha egazini lobuNkulunkulu beWundlu eliyi-omega. Zonke iziphlo ziyabuyiselwa masinyane nje lapho umakoti ezilungiselela, futhi, njengebutho elinamandla elembethe ilineni elimhlophe, uthatha isikhundla sakhe njengophawu lwebutho leNkosi eliqhubekela phambili. Lowo mashi wempi uqala lapho umakoti eselungisiwe futhi embethe okumhlophe, okuyisikhathi lapho amafasitela ezulu evulwa khona, njengoba kwakunjalo ephusheni likaMiller.

Ngase ngibona izulu livulekile; bheka, nansi ihhashi elimhlophe; nalowo owayehlezi phezu kwalo wabizwa ngokuthi uThembekile noQinisileyo, futhi ngokulunga uyahlulela futhi alwe impi. Amehlo akhe ayenjengelangabi lomlilo, futhi ekhanda lakhe kwakukhona imiqhele eminingi; futhi wayenegama elilotshiwe, elalingaziwa muntu, ngaphandle kwakhe yena uqobo. Wayembethe ingubo ecwiliswe egazini; futhi igama lakhe libizwa ngokuthi iZwi likaNkulunkulu. Nezimpi ezazisezulwini zamlandela zigibele amahhashi amhlophe, zembethe ilineni elicolekileyo, elimhlophe nelihlanzekileyo. Emlonyeni wakhe kuphuma inkemba ebukhali, ukuze ngayo ashaye izizwe; futhi uyakuzibusa ngentonga yensimbi; futhi unyathela isikhamo sewayini sobulukhuni nolaka lukaNkulunkulu uSomandla. Futhi unegama

elilotshiwe engutsheni yakhe nasethangeni lakhe, INKOSI YAMAKHOSI, NENKOSI YABABUSI. IsAmbulo 19:11–16.

Lapho umuntu webhulashi lothuli engena egumbini elingenalutho avule amafasitela, uqoqela ndawonye amagugu awaphonse ebhokisini elikhulu le-omega. UJames White wayeyokhomba lawo magugu njengabantu bakaNkulunkulu, kodwa uWilliam Miller wayeyokutshela ukuthi izimpawu zinezincazelo ezingaphezu kweyodwa, futhi lawo magugu awameleli nje kuphela amaqiniso ayisisekelo ahlakazekile, kodwa futhi namagugu ahlakazekile akumqhele ophakanyisiwe omele umbuso wenkazimulo kaKristu.

INKOSI uNkulunkulu wabo iyakubasindisa ngalolo suku njengomhlambi wabantu bayo; ngokuba bayakuba njengamatshe omqhele, aphakanyiswe njengebhanela ezweni layo. Zakariya 9:16.

I-omega nokuvivinywa kwesibili emva kovivinyo oluyisisekelo lwe-alpha lweRoma olusungula umbono, kuwuvivinyo lwe-omega oluyitshe lenhloko. Kungukuqedwa kovivinyo lwethempeli, olwandulela uvivinyo lwesithathu lwe-litmus lokwahlulela. Lolu vivinyo luhlansa izigaba ezimbili zabakhulekeli komunye nomunye, luhlukanisa abahlakaniphileyo neziwula ngokwamafutha, okuwumyalezo, noma njengoba uSista White akuchaza ekuphawuleni kwakhe ngesinagoge saseKapernaume—“amazwi eqiniso.”

IKapernawume yilapho kuJohane 6:66 uJesu alahlekelwa khona yisibalo esikhulu kunazo zonke sabafundi ngesikhathi esisodwa, futhi labo bafundi abazange baphinde babuye. Njengesivivinyo esikhulu kunazo zonke sobufundi ngesikhathi sikaKristu, iKapernawume iwuphawu lwesivivinyo se-omega sobufundi ngesikhathi sikaKristu, sona futhi esimelela kusengaphambili isivivinyo se-omega sobufundi enqubweni yokuhlola enezinyathelo ezintathu eyaqala ngo-2023. EKapernawume, isivivinyo sasimelelwe iSinkwa saseZulwini, futhi saveza ukwehluleka kwamaJuda esimweni sokungakwazi kwawo ukuqonda isiprofetho, ngenxa yokungathandi kwawo ukwamukela ukuthi lapho uJesu ekhuluma ngezinto zemvelo, kwakufanele kuqondwe ngokusetshenziswa kokomoya.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.

“Inkulumo kaKristu esinagogeni mayelana nesinkwa sokuphila yaba yindawo yokuguquka emlandweni kaJuda. Wezwa amazwi athi, ‘Ngaphandle kokuba nidle inyama yeNdodana yomuntu, niphuze negazi layo, aninakho ukuphila kini.’ Johane 6:53. Wabona ukuthi uKristu wayenikela okuhle komoya kunokuhle kwezwe. Wazibona engobona kude, ecabanga ukuthi wayebona ukuthi uJesu wayengeke ahlonishwe, nokuthi wayengeke abanike abalandeli baKhe isikhundla esiphakeme. Wanquma ukuba angazihlanganisi noKristu kakhulu kangokuthi wayengeke esakwazi ukuzihoxisa. Wayezobheka. Futhi wabheka.”

“Kusukela ngaleso sikhathi waqalisa ukuveza ukungabaza okwaphambanisa abafundi. ...” The Desire of Ages, 719.

Uvivinyo Lokuqala

“Ukubheka uJesu akuphonsa kuJudasi owayezicabangela yena kwameqisa ngokuthi iNkosi yayisingene yadlula ekuzenziseni kwakhe, futhi yayifunde isimilo sakhe esiphansi, esidelelekayo. Lokhu kwakuyisiyalo esiqondile kakhulu kunaleso uJudasi ayekade asamukele ngaphambili. Wacasulwa yikho, kwase kuvuleka umnyango uSathane angena ngawo ukuze abuse imicabango yakhe. Esikhundleni sokuphenduka, wahlela ukuziphindiselela. Ehlatshwe ulwazi lwesono sakhe, futhi ecasulwe kwaze kwaba ukuhlanya ngoba icala lakhe lase laziwa, wasukuma etafuleni, waya esigodlweni sompristi omkhulu, lapho afica khona umkhandlu uhlangene. Wayegcwele umoya kaSathane, futhi wenza njengomuntu osephucwe ingqondo. Umvuzo owathembiswa ngokukhaphela iNkosi yakhe wawuyizicucu zesiliva ezingamashumi amathathu; futhi ngenani eliphansi kakhulu kunalelo ibhokisi lamafutha anamakha elalibiza ngalo, wathengisa uMsindisi.”

“Emoyeni nasekwenzeni abanengi bafana noJuda. Uma nje kuthulwe ngesici esiyibala lesifo esimilweni sabo, akukho buhawu obusobala obubonakalayo; kodwa lapho bekhaliywa, umunyu ugwala izinhliziyi zabo.” Youth Instructor, July 12, 1900.

Isivivinyo Sesibili

“Ngaphambi kwePhasika uJuda wayesehlangane okwesibili nabapristi nababhali, futhi wayeseqede isivumelwano sokunikela uJesu ezandleni zabo.... UJuda manje wayesekhutyekiswe yisenzo sikaKristu sokugeza izinyawo zabafundi baKhe. Wacabanga ukuthi uma uJesu engaze azithobe ngaleyo ndlela, wayengeke abe yinkosi yakwa-Israyeli. Lonke ithemba lodumo lwasemhlabeni embusweni wesikhashana lase libhujisiwe. UJuda wayesenelisekile ukuthi kwakungekho lutho olwaluzuzeka ngokulandela uKristu. Emva kokumbona ezehlisa isithunzi saKhe, njengoba yena ayecabanga, waqiniseka enjongweni yakhe yokumphika, futhi avume ukuthi wayekhohlisiwe. Wayephethwe yidimoni, futhi wazimisela ukuqedela umsebenzi ayesevumelene ukuwenza wokukhaphela iNkosi yakhe.”
The Desire of Ages, 645.

Isinqumo Sokugcina

“Ngokumangala nangokudideka ngenxa yokudalulwa kwenhloso yakhe, uJuda wasukuma masinyane ukuze aphume egumbini. ‘Khona uJesu wathi kuye: Lokho okwenzayo kwenze masinyane.... Wayesemukele-ke ucezu, waphuma masinyane; kwakusebusuku.’ Kwakuwubusuku kumkhapheli njengoba efulathela uKristu engena ebunmyameni obungaphandle.”

“Kwaze kwaba yilapho lesi sinyathelo sithathwa, uJuda wayengakakwedluli emathubeni okuphenduka. Kodwa lapho esuka ebukhoneni beNkosi yakhe nabafundi akanye nabo, isinqumo sokugcina sase senziwe. Wayesewedlulile umugqa womngcele.

Kwase kumangalisa ukubekezela okukhulu kukaJesu ekusebenaneni Kwakhe nalowo mphefumulo owayelingwa. Akukho lutho obelungenziwa ukuze kusindiswe uJuda olwashiya lungenziwanga. Emva kokuba esevumelene kabili ukukhaphela iNkosi yakhe, uJesu wamnika ithuba lokuphenduka. Ngokufunda injongo eyimfihlo yenhliziyo yomkhapheli, uKristu wanika uJuda ubufakazi bokugcina, obuqinisekiso, bobuNkulunkulu Bakhe. Lokhu kwakuwubizo

lokugcina lokuphenduka kulowo mfundi wamanga. Akukho ukunxusa inhliziyi kaKristu enguNkulunkulu-engumuntu eyayingakwenza okwashiywa kungenziwanga. Amagagasi omusa, exoshwa ukubuyela emuva ukuzidla okunenkani, abuya ngolwandle olukhulu nakakhulu lothando olunqobayo. Kodwa nakuba emangazwe futhi ethuswe ukudalulwa kwecala lakhe, uJuda wamane waqina kakhulu enhlosweni yakhe. Esidlweni sesakramente waphuma ukuba ayoqedela umsebenzi wokukhaphela.

“Ekumemezeleni usizi phezu kukaJudasi, uKristu wayenayo futhi inhloso yomusa kubafundi baKhe. Ngaleyo ndlela wabanika ubufakazi obuyisicoco bobuMesiya baKhe. ‘Ngiyanitshela kungakenzeki,’ esho, ‘ukuze, lapho sekufezekile, nikholwe ukuthi NGINGUYE.’ Ukuba uJesu wayethule, kubonakale sengathi akazi ngalokho okwakuzomehlela, abafundi babengase bacabange ukuthi iNkosi yabo yayingenaso isibikezelo sobuNkulunkulu, nokuthi yabanjwa ingalindele futhi yanikelwa ezandleni zesixuku esibulalayo. Ngonyaka ngaphambili, uJesu wayetshela abafundi ukuthi wayekhetha abayishumi nambili, nokuthi oyedwa wayengudeveli. Manje amazwi aKhe kuJudasi, ebonisa ukuthi ukukhohlisa kwakhe kwakwaziwa ngokuphelele yiNkosi yakhe, ayeyoqinisa ukhohlo lwabalandeli beqiniso bakaKristu ngesikhathi sokuthotshiswa kwaKhe. Futhi lapho uJudasi esefinyelele ekugcineni kwakhe okwesabekayo, babeyokhumbula usizi uJesu ayelumemezele phezu komkhapheli.” The Desire of Ages, 653–655.