

# **Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodikeya - Inombolo Engamashumi Amane Nantathu**

Jeff Pippenger  
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## **Inombolo Engamashumi Amane Nantathu**

Uphawu lwabapristi abangabantu abangamashumi ayisishiyagalombili behlanganiswe noMpristi Omkhulu wobuNkulunkulu yinombolo ethi “81,” okuyilapho sithola khona iPhupho likaMiller encwadini ethi Early Writings. KusAmbulo “81” sithola ukuthi lapho uphawu lokugcina kakhulu lususwa, kuba khona ukuthula ezulwini isigamu sehora. UHabakuki 2:20 uthi wonke umhlaba mawuthule lapho iNkosi isethempelini layo elingcwele.

Kwathi eseluvule uphawu lwesikhombisa, kwaba khona ukuthula ezulwini cishe isikhathi esingangesigamu sehora. IsAmbulo 8:1.

Ukukhishwa kophawu lwesikhombisa kwenzeka ezinsukwini ezingamashumi amathathu, ngoba luyisiphawu sokugcina. Ngo-December 31, 2023, amathambo kaHezekeli aqala inqubo yokuvuka. UKristu wase eqala ukufundisa izinsuku ezingamashumi amane. Lolo suku lwaphawula ukuphela kwezinsuku eziyi-1,260 kusukela ekudumazekeni kwango-July 18, 2020, futhi uJohane usitshela kuSambulo isahluko seshumi nanye ukuthi kumelwe silinganise ithempeli, kodwa sishiye igceke. Igceke liphela ekupheleni kokuhlakazeka, ngoba uJohane uyasitshela ukuthi i-1,260 inikezwe abeZizwe abayigceke. Lapho kulinganiswa, lowo mlando kumelwe ushiywe ngaphandle.

Lapho uMiller ephaphama abone indoda enebhulashi lothuli, igumbi alinalutho; futhi lapho ephakamisa izwi lakhe, uMiller usasehlane. Kusukela emlandweni wokuvuka kuze kube ngaphambi nje komthetho weSonto, uKristu uyaphakamisa ithempeli labayizinkulungwane eziyikhulu namashumi amane nane, njengoba Enza eminyakeni engamashumi amane nesithupha kusukela ngo-1798 kuya ku-1844.

Lapho Eqala ukufundisa, usebenza ethempelini laKhe, ikakhulu phakathi nezinsuku ezingamashumi amathathu. Izingelosi-ke zithula imizuzu engamashumi amathathu, ngesikhathi efundisa abapristi baKhe babashumayeli bamaMillerite abangamakhulu amathathu, noma ibutho laKhe likaGideyoni abangamakhulu amathathu, noma ngesikhathi enyathelisa amashadi angamakhulu amathathu ka-1843; futhi konke lokhu ukwenza phakathi kwezinsuku ezingamashumi amathathu kusukela ekupheleni kwesinkwa esingenamvubelo kuze kube emlayezweni wamacilongo. Usula phansi egumbini likaMiller, kodwa lolo phansi lungolwaKhe, ngakho igumbi likaMiller liyithempeli laKhe. Uqedela umsebenzi wokwesulwa noma wezono noma wamagama alabo ababebiziwe njengabafanelekayo ukuba babe phakathi kwabayizinkulungwane eziyikhulu namashumi amane nane.

Umyalezo wecilongo ofika ezinsukwini ezinhlanu ngaphambi kokwenyuka nasezinsukwini eziyishumi ngaphambi kokwahlulela uyisivivinyo esiveza iqiniso. Okwenzekayo emizuzwini engamashumi amathathu lapho izulu lithule, noma ezinsukwini ezingamashumi amathathu zokufundisa kukaKristu kubapristi, sekukhiqize izigaba ezimbili ngesikhathi uphawu lugxivizwa phakathi kwezinyathelo ezintathu zecilongo, ukwenyuka, nokwahlulela. Kulula ukukubona.

Uma usufika endaweni lapho kufanele ushaye umlayezo wecilongo, kodwa wenqabe ukuwushaya lowo mlayezo—uyehluleka.

Izinyathelo ezintathu “zokukhala kwecilongo, zokwenyuka, nezokwahlulela” ziyisibonakaliso esisodwa sendlela esinezinyathelo ezintathu, njengasekuqaleni komlando lapho isibonakaliso esisodwa sendlela savezwa “ngokufa, ngokumbelwa, nangokuvuka.” Uvivinyo lwezinyathelo ezintathu ekugcineni luyisivivinyo sokugcina esandulela ngezinsuku ezinhlanu umthetho weSonto wePhentekoste.

Ezinsukwini ezinhlanu ngemva kovuko kufika ukuphela komkhosi wesinkwa esingenamvubelo, futhi lowo mbuthano ongewele uphawula uvivinyo lokuqala noluyisisekelo luka-2024. Ingabe uzodla iSinkwa saseZulwini noma isinkwa sokucabanga komuntu? Lolo vivinyo lwafika ngo-2024, futhi lwase lumelwe kusengaphambili ngokuvukela okuyisisekelo kuka-Adamu no-Eva, uNimrode, u-Aroni, uJerobowamu, uKhora nabavukeli bakhe, amaProthestani omlando wamaMillerite, ukuvukela kwe-alpha kukaJohn Harvey Kellogg, ukuvukela kuka-1888, futhi-ke ukuvukela kuka-9/11. Ukuvukela okuyisisekelo kukaKayini kudlulisa udaba lomona ngomfowenu, kulo lonke uhlelo lokuvukela okuyisisekelo.

Yonke imifanekiso yokuhlubuka okuyisisekelo iwukuhlubuka kuNkulunkulu, kodwa eminye; njengabahlubuki baka-1888, nabahlubuki bakaKora, ihlanganisa iqiniso lokuthi isithunywa esikhethiwe siyingxenye yovivinyo. Ukwinqaba ukuhlonza kukaMiller ukuthi yiRoma emisa umbono kuDanyeli 11:14, kuwukwenqaba kokubili umlayezo nesithunywa. Uvivinyo luyisisekelo, ngoba akusikho kuphela ukuthi uBaba uMiller wahlonza abaphangi beveli leshumi nane njengeRoma, kodwa nendodana kaMiller futhi.

Ezinsukwini ezinhlanu emva kovuko luka-31 Disemba 2023, inkonzo kaMiller yokufundisa yokulungiselela yathathwa Lowo oweza emva kukaJohane. Izinsuku ezingamashumi amathathu kwakuyonikezwa imfundiso ekhethekile kubakhulekeli ethempelini “ubuso nobuso” nguKristu. Lokho kulungiselela kwakungokokulungisa ubupristi obungu-80, ukuze bumemezele umlayezo wesixwayiso womkhosi wamacilongo.

Lokho kulungiselela kwezinsuku ezingamashumi amathathu kuhlanganisa uvivinyo lokuqala oluyisisekelo ekuqaleni kanye novivinyo lwesibili lwethempeli ekugcineni. Uvivinyo lwesibili lwethempeli luyaphela ngaphambi kokuba kukhaliswe amacilongo, ngakho-ke le mininingwane imelwe ephusheni likaMiller lapho uKristu ephonsa amagugu ebhokisini. Kungemva kokuba esekwenzile lokhu lapho emema khona uMiller ukuba “aze abone.” Kusukela esixwayisweni secilongo kuze kufike ekwenyukelweni ekwahlulelweni, ibhanela liyaphakanyiswa ngaphambi komthetho weSonto. Amagugu wonke asevele esethempelini ngaphambi kokuba uMiller abizelwe ukuba “aze abone,” futhi kungaleso sikhathi lapho ofakazi ababili bephakanyiselwa emafwini,

lapho izitha zabo zibabona khona.

Ukubikezela kwabo ngokuhlasela okuvela e-Islam okwehluleka ngo-2020 kuzophindwa ngemva kokuba sekulungisiwe, njengoba kwakunjalo nge-Midnight Cry yeqiniso kaSnow. UMiller wayenokuqonda akubiza ngokuthi yi-Midnight Cry, kodwa uSamuel Snow walungisa umlayezo kaMiller we-Midnight Cry, futhi ngenxa yalesi sizathu, umlayezo kaSnow we-Midnight Cry ubizwa emlandweni wamaMillerite ngokuthi umlayezo “weqiniso” we-Midnight Cry. Umlayezo we-Midnight Cry ungumlayezo olungisiwe, futhi onikwe amandla yilokho kulungiswa.

“Abadumele babona emiBhalweni ukuthi babesesikhathini sokubambezeleka, nokuthi kwakufanele balinde ngokubekezela ukugcwaliseka kombono. Ubufakazi obufanayo obabholela ukuba balindele iNkosi yabo ngo-1843, babaholela ukuba bayilindele ngo-1844.”  
Early Writings, 247.

Lesi simo senzeka ekupheleni kwesikhathi sika-1840 kuya ku-1844, futhi senzeka nasekuqaleni kwaso. UJosiah Litch wabikezela ukugcwaliseka kwe-Islam ngowe-1840. Wafaka ukubikezela kwakhe embhalweni womphakathi ngowe-1838, wase ekulungisa ezinsukwini eziyishumi ngaphambi kuka-11 Agasti 1840. Ukugcwaliseka kokubikezela okulungisiwe kwanika amandla umlayezo wengelosi yokuqala. Umlayezo wesibili wanikwa amandla ngumlayezo olungisiwe Wokukhala Kwaphakathi Kwamabili. Ofakazi ababili abavela emlandweni owodwa, abangufakazi be-alpha nofakazi be-omega. Ngokuhlangene bakhomba ukunikezwa kwamandla komlayezo osekelwe ekulungisweni komlayezo wangaphambili.

I-alpha ikhomba isiprofetho sobuSulumane, kanti i-omega ikhomba isiprofetho somnyango ovaliweyo. Umugqa phezu komugqa, ubuSulumane ngo-1840 nomnyango ovaliweyo ngo-1844, kukhomba ubuSulumane nomnyango ovaliweyo njengomyalezo Wokukhala Kwamaphakathi Nobusuku. Ekuqaleni komyalezo ubuSulumane buyadedelwa, njengasekungeneni kukaKristu okunqobayo. Ngaleso sikhathi umnyango uyavalwa emfanekisweni wezintombi eziyishumi, njengoba umnyango uvalwa phezu kokwahlulelwa kwendlu kaNkulunkulu. Ekuphethweni komyalezo, ubuSulumane buyahlasela futhi njengoba umnyango uvalwa phezu kwe-United States.

Kubalulekile ukubona ukuthi umugqa okhiqizwe nguLevitikusi amashumi amabili nantathu ukhomba izinyathelo ezintathu zePhasika ekuqaleni kanye nezinyathelo ezintathu zabapristi ekugcineni. Abapristi bayaphakanyiswa njengomnikelo ngeSonto lomthetho, kodwa bayahlanzwa ngaphambi kwaleso sigameko. Lapho bephakanyiswa, bayisibonakaliso, futhi lapho uKristu ephakanyiswa ngezinyathelo ezintathu ekuqaleni komugqa, wadonsela wonke umhlaba kuye. Ukuphakanyiswa kwabeyikhulu namashumi amane nane ezinkulungwane kuyisiphetho somugqa owaqala ngokuphakanyiswa kukaKristu. Kokubili ekuqaleni nasekupheleni kubonakala uphawu olulodwa lwendlela olunezinyathelo ezintathu.

Izinyathelo ezintathu ekuqaleni ezilandelwa yizinsuku ezinhlanu, nezinyathelo ezintathu ekugcineni ezilandelwa yizinsuku ezinhlanu. Kusukela kuleso sikhathi kuqhubeka, indaba imayelana nesixuku esikhulu, ngokuba ubupristi sebusekiwe njengesibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane. Izinsuku eziyisikhombisa zoMkhosi Wamadokodo ziyisikhathi sabeZizwe. Uma sisusa isikhathi sabeZizwe esiqala emthethweni

weSonto, futhi sisusa izinsuku ezintathu nengxenye ezaphela ngo-2023, siba nethempeli labayizinkulungwane eziyikhulu namashumi amane nane elimelelwe phakathi kwezinsuku ezingamashumi amahlanu zenkathi yePentekoste kusukela ngoDisemba 31, 2023 kuze kube semthethweni weSonto osuseduze ukufika.

Izinsuku ezinhlanu kusukela ovukweni okwabantombi, bese kuba izinsuku ezingamashumi amathathu ezilandela zona kubapristi. Bese kuba izinsuku ezinhlanu zomlayezo wecilongo ezivela ezintombini, ziphethe ngokwenyuka kwazo lapho izinsuku ezingamashumi amane ziphela, kulandelwe yizinsuku ezinhlanu eziya ekwahlulelweni, kulandelwe yizinsuku ezinhlanu eziya emthethweni weSonto. Njengophawu lwezintombi, inani elithi “5” libeka phambili izinyathelo zabayizinkulungwane eziyikhulu namashumi amane nane, abayizintombi futhi abangabapristi futhi.

Phakathi nezinsuku ezingamashumi amathathu zokufundisa, uphawu lokugcina nolwesikhombisa luyasuswa, futhi kungaleso sikhathi lapho uMiller ebona khona amagugu ebuyiselwa. “Woza ubone” kuwuphawu olusekelwe ezimpawini ezine zokuqala, ngakho-ke lapho uphawu lwesikhombisa luvulwa, uMiller watshelwa ukuba “woza ubone,” kodwa izingelosi ezulwini zonke zimane zibukele zithule du. Iphupho likaMiller likhomba ukubekwa uphawu kwamagugu angabayikhulu namashumi amane nane ezinkulungwane, kanti ngesikhathi esifanayo likhomba namagugu angumyalezo weSikhalo Saphakathi Kwamabili. Lowo myalezo udlulisa amandla ezintombini ukuba afeze ukubekwa uphawu, futhi umuntu webhulashi lokususa uthuli ukhomba Lowo olawula kokubili izithunywa nomyalezo.

Unyaka ka-2024 umele uvivinyo oluyisisekelo, futhi manje ngo-2026 sekufikile uvivinyo lwethempeli. Manje sesisesikhathini sezinsuku ezingamashumi amathathu lapho uKristu efundisa khona, futhi ukungaliqapheli leli qiniso kuyabulala.

Ukuqaphela umlayezo kanye nesithunywa kwakuyingxenye yokuvivinywa okuyisisekelo okwakumelwe iRoma ekumiseni umbono, futhi kuyisici sendaba ka-Eliya no-Ahabi.

Ngomnyaka wamashumi amathathu nesishiyagalombili ka-Asa inkosi yakwaJuda, u-Ahabi indodana ka-Omri waqala ukubusa phezu kuka-Israyeli; u-Ahabi indodana ka-Omri wabusa phezu kuka-Israyeli eSamariya iminyaka engamashumi amabili nambili. U-Ahabi indodana ka-Omri wenza okubi emehlweni eNkosi ngaphezu kwabo bonke ababekhona ngaphambi kwakhe. Kwase kwenzeka, kungathi kuyinto elula kuye ukuhamba ezonweni zikaJerobowamu indodana kaNebhati, wathatha uJezebeli indodakazi ka-Ethibali inkosi yabaseSidoni ukuba abe ngumkakhe, wahamba wakhonza uBhali, wamkhulekela. Wamisela uBhali i-altare endlini kaBhali ayakhileyo eSamariya. U-Ahabi wenza nesigxobo sika-Ashera; u-Ahabi wenza okungaphezu kwawo wonke amakhosi akwa-Israyeli ayengaphambi kwakhe ukuvusa iNkosi uNkulunkulu ka-Israyeli entukuthelweni. Ezinsukwini zakhe uHiyeli waseBethete wakha iJeriko: wabeka isisekelo salo ngo-Abiramu izibulo lakhe, wamisa amasango alo ngoSegubi indodana yakhe encane, ngokwezwi leNkosi eyalikhuluma ngoJoshuwa indodana kaNuni. U-Eliya umTishibi, owayengowabakhileyo eGileyadi, wathi ku-Ahabi: Kuphila iNkosi uNkulunkulu ka-Israyeli, engimi phambi kwayo, ngeke kube namazolo noma imvula kule minyaka, ngaphandle kokuba kube ngokwezwi lami. 1 AmaKhosi 16:29–17:1.

Izinombolo ezihlotshaniswa no-Ahabi zenezela esimweni salo mbhalo. “Amashumi amathathu nesishiyagalombili” amelela “ukuvuka.” U-Israyeli wayalelwa ukuba “avuke” angene eZweni Lesithembiso ngonyaka wamashumi amathathu nesishiyagalombili.

Manje suka, ngasho mina, niwele isifula iZeredi. Futhi sawela isifula iZeredi. Isikhathi esadabula ngaso sisuka eKadeshi-barineya, size sifike sesiwelile isifula iZeredi, sasingeminyaka engamashumi amathathu nesishiyagalombili; kwaze kwaphela phakathi kwekamu sonke isizukulwane samadoda empi, njengoba iNkosi yayifungile kubo. Duteronomi 2:13, 14.

UJesu waphulukisa indoda eyayiyisishosha eneminyaka engamashumi amathathu nesishiyagalombili lapho eyitshela ukuba “isukume.”

Futhi kwakukhona lapho umuntu othile owayenesifo seminyaka engamashumi amathathu nesishiyagalombili. UJesu embona elele, futhi azi ukuthi usehlale isikhathi eside ekuleso simo, wathi kuye: Uyafuna yini ukuphiliswa? Umuntu obuthakathaka wamphendula wathi: Nkosi, anginamuntu wokungifaka echibini lapho amanzi esanyakaziswa; kodwa ngisathi ngiyehla, omunye wehla ngaphambi kwami. UJesu wathi kuye: Sukuma, thatha uhlaka lwakho, uhambe. Masinyane lowo muntu waphiliswa, wathatha uhlaka lwakhe, wahamba; futhi ngalolo suku kwakuyiSabatha. Johane 5:5–9.

UJosiah Litch wenza isibikezelo ngo-1838, asicwenga ngokunembayo ngo-1840. Unyaka wamashumi amathathu nesishiyagalombili uMose abhekisela kuwo kuDuteronomi, wawuwunyaka wamashumi amane futhi. Inqubo kaJosiah Litch yezinyathelo ezimbili yayihambisana nokuvuselelwa okuyizinyathelo ezimbili kowaqanjwa ngaye, inkosi uJosiah. Izinombolo ezingama-38 nezingama-40, maqondana zodwa, zimelela ukuvuka, okuyikho okwenzeka kofakazi ababili lapho bekhushulelwa emafwini.

NgoLitch, ukuphakanyiswa kwafezwa ngomyalezo wobuSulumane wesishayo sesibili. Ukuphakanyiswa okuphawulwa ngokwenyuka kukaKristu, kuza emva komyalezo wecilongo wobuSulumane. Lezo zinyathelo ezimbili zokuqala zophawu lwendlela lwecilongo, ukwenyuka, nokwahlulela, zafanekiselwa nguLitch, zona izinyathelo zakhe ezimbili zafaniswa ngokomfanekiso yimvuselelo nezinguquko zikaNkosi uJosiah eziyizinyathelo ezimbili. KuDuteronomi umyalo wawuwukuba kusukunywe kuyiwe eZweni Lesithembiso, futhi ukuphakanyiswa kwesibhengezo emthethweni weSonto kuyisithembiso esifanayo ncamashi.

U-Ahabi wabusa iminyaka engamashumi amabili nambili; ngalokho ubusa phakathi nesikhathi lapho ubuNkulunkulu buhlanganiswa nobuntu, okuyisikhathi sezinsuku ezingamashumi amathathu esandulela umlayezo wecilongo. U-Ahabi unguTrump, ozoshada noJezebeli esikhathini esiseduze kakhulu. Esikhathini sikaTrump, ngu-Eliya kuphela onomyalezo wemvula. Leli qiniso liyisisekelo, ngoba ukuhamba kwalabo abayizinkulungwane eziyikhulu namashumi amane nane kungukuhamba kwendlela yokusebenza yomugqa phezu komugqa; futhi leyo ndlela yokusebenza isekelwe eqinisweni eliyisisekelo lokuthi inhlango yokulungisa yalabo abayizinkulungwane eziyikhulu namashumi amane nane ifanekiswe yiyo yonke inhlango yokulungisa emlandweni ongwele. Kuyo ngayinye yalezo zinhlangano, abaholi babeyingxenye yenqubo yokuvivinywa.

Njalo.

U-Ahabi uyinkosi yesikhombisa kusukela kuJerobowamu, futhi sesibonise kaningi ukuthi u-Ahabi umele umbuso ngesikhathi senhlekelele yomthetho weSonto. Sibonisile ukuthi ibandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya lakha kabusha iJeriko ngowe-1863, okwalahlekisela abakwaWhite ngamadodana abo amadala nomncane kunabo bonke, futhi kwaba wuphawu lweJeriko ngesikhathi somthetho weSonto. U-1863 uyisifanekiselo somthetho weSonto.

Le ndima igcwele izimpawu ezibonakalisa lesi sikhathi njengokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane; futhi ngaleyo nkathi ukwenqaba ukuqonda kukaMiller iqiniso elabekwa phezu kwetafula likaHabakuki lika-1843 kuyisihlubuki esiyisisekelo, okuhlanganisa nokungamnaki isithunywa sikaNkulunkulu esikhethiweyo ngaphansi kwesizathu esifanayo nesezihlubuki zikaKora nezihlubuki zango-1888, ezazithi lonke ibandla lingcwele.

Manje sesivivinyweni sethempeli lapho amafasitela ezulu evulwa kanye nomnyango wesikhathi sokwabiwa. Lowo mnyango wesikhathi sokwabiwa uphawula uguquko lwabapristi lusuka eLaodicea luye kubapristi baseFiladelfiya. Uphawula ukwahlukaniswa kwamagugu omgunyathi nawangempela ephusheni likaMiller. Amafasitela abonakalisa isiqalekiso noma isibusiso. UMalaki isahluko sesithathu ubeka isivivinyo phezu kokubuyisa. Iphupho likaMiller ligcizelela ukubuyiselwa kokubili kobupristi nomlayezo. IsAmbulo isahluko seshumi nesishiyagalolunye sikhomba ibutho leNkosi elivuswayo lapho kugcwaliseka isibikezelo somlayezo wecilongo we-Islam.

Uvivinyo olwandulela uvivinyo lwe-litmus lomlayezo wecilongo lungolwesibili, futhi luwuvivinyo lwethempeli. Iphupho likaMiller liletha ukuphindaphindwa, okuhlale kuhlotshani noma novivinyo lwesibili, ngokuba iphupho likaMiller lisebenzisa amagugu njengemiyalezo kanye nezithunywa. Uvivinyo lwethempeli lubandakanya ukusetshenziswa kwendlela ethi umugqa phezu komugqa yemvula yokugcina. Lufuna ukuba abapristi babone ithempeli emigqeni ehlukehlukehene yesiprofetho ukuze baqondanise imiyalezo. Ibhokisi elikhulu lendoda yebhulashi lothuli liyithempeli labayizinkulungwane eziyikhulu namashumi amane nane, futhi isinqolobane sikaMalaki siyiso lesi. Inhliziyo yempahla yasethempelini ngumtshokotshi wesivumelwano, amaKherubi ambozayo aqhubeka ewubhekile, ngaleyo ndlela kugcizelelwa okugxilwe kukho yizo zonke izidalwa ezingcwele. Abangcwele kulo mlendo badinga ukubheka ethempelini futhi bathi nhla emtshokotshweni.

Ithempeli yabayizinkulungwane eziyikhulu namashumi amane nane iyisihloko sikaLevitikusi amashumi amabili nantathu, futhi iveza umugqa womlando owagcwaliseka ngesikhathi sikaKristu ngalokho uDade White akubiza ngokuthi “isikhathi sePentekoste.” Kusukela ekuvukeni kuze kufike iPentekoste, noma kusukela ngoDisemba 31, 2023 kuze kufike umthetho weSonto, umugqa wokuprofetha kaLevitikusi amashumi amabili nantathu umelela ithempeli labayizinkulungwane eziyikhulu namashumi amane nane. Lowo mlendo uqala ngophawu lwendlela lwezinyathelo ezintathu olulandelwa yizinsuku ezinhlanu, futhi uphetha ngophawu lwendlela lwezinyathelo ezintathu olulandelwa yizinsuku ezinhlanu. Maphakathi nemilando ye-alpha ne-omega

kunezinsuku ezingamashumi amathathu zokubekwa uphawu kwabapristi. Lowo mugqa uwonke uqala ngeSabatha losuku lwesikhombisa, futhi uphetha ngeSabatha lonyaka wesikhombisa. Kuleli zinga, ithempeli labayizinkulungwane eziyikhulu namashumi amane nane lingumkhumbi oyothwala imiphefumulo eyisi-8 iye emhlabeni owenziwe musha, futhi futhi lingumphongolo wesivumelwano othunzwa yizingelosi ezimbili, njengoba nje amaSabatha amabili ethunzela ithempeli lobupristi babayizinkulungwane eziyikhulu namashumi amane nane elimelelwa ngesikhathi sePentekoste.

ULevitikusi amashumi amabili nantathu ukhuluma ngobupristi bezinkulungwane eziyikhulu namashumi amane nane ngesikhathi sokubonakaliswa kokugcina kwenkathi yePhentekoste eyaqala ekuvukeni kukaKristu yaqhubeka kwaze kwaba yizinsuku ezingamashumi amahlanu kamuva ngoSuku lwePhentekoste. Inkathi yePhentekoste imiswa lapho amavesi okuqala angamashumi amabili nambili kaLevitikusi amashumi amabili nantathu eqondaniswa namavesi okugcina angamashumi amabili nambili. Iphupho likaWilliam Miller likhomba ukuthi amagugu ezwi likaNkulunkulu ayikho kokubili umlayezo nezithunywa.

“Ngibe namathuba ayigugu okuzuza ulwazi lwangokoqobo. Ngibe nolwazi lwangokoqobo emilayezweni yengelosi yokuqala, eyesibili, neyesithathu. Izingelosi zimelwe njengezindizayo phakathi kwezulu, zimemezela emhlabeni umlayezo wesixwayiso, futhi zinokuthintana okuqondile nabantu abaphila ezinsukwini zokugcina zomlando waleli zwe. Akekho owezwa izwi lalezi zingelosi, ngokuba ziyisifanekiselo esimela abantu bakaNkulunkulu abasebenza ngokuvumelana nezulu lonke. Amadoda nabesifazane, abakhanyiselwe ngoMoya kaNkulunkulu, futhi abangcweliswe ngeqiniso, bamemezela le miyalezo emithathu ngokulandelana kwayo.” Life Sketches, 429.

Izingelosi ziyizimpawu zabantu bakaNkulunkulu abamemezela umlayezo omelelwa yileyo ngelosi.

“Isikhathi sifushane. Imiyalezo yengelosi yokuqala, eyesibili, neyesithathu iyona miyalezo okufanele inikezwe izwe. Asilizwa ngokoqobo izwi lezingelosi ezintathu, kodwa lezi zingelosi ezikuSambulo zimelela abantu abayobe besemhlabeni futhi banikeze le miyalezo.

“UJohane wabona ‘enye ingelosi yehla ivela ezulwini, inamandla amakhulu; umhlaba wonke wakhanyiswa yinkazimulo yayo.’ IsAmbulo 18:1. Lowo msebenzi uyizwi labantu bakaNkulunkulu bememezela umlayezo wesixwayiso emhlabeni.” The 1888 Materials, 926.

Izingelosi zimelela abantu abanikeza imiyalezo emelwe yizingelosi. UWilliam Miller umelelwa ngokwesiprofetho ezinhlelweni eziningi zokusebenza. Enye yalezo zindlela zokusebenza ingukuthi uMiller umelelwa yiziprofetho zesikhathi sokuqala nesokugcina aqondiswa ukuba azimemezele. Izikhathi eziyisikhombisa, noma iminyaka engu-2,520, eyaphela ngo-1798, kwakuyisambulo sikaMiller se-alpha, futhi ukuhlanzwa kwendlu engcwele ekupheleni kwezinsuku zakusihlwa nezokusa ezingu-2,300 ngo-Okthoba 22, 1844, kwakuyisambulo sikaMiller se-omega. Umlando wamaMillerite umelelwa kusukela ngo-1798 kuya ku-1844, futhi nakuba wawungumlando wezingelosi zokuqala nezesibili, ubizwa ngegama lesithunywa salowo mlendo. Umlando wamaMillerite ubonakalisa ukuthi uMiller wayeyilona “izwi” elimemezela umlayezo wengelosi yokuqala neyesibili, futhi ingelosi yokuqala yamemezela ukuqala kokwahlulela ngo-Okthoba 22,

1844, kanti ingelosi yokuqala yafika ngesikhathi sokugcina ngo-1798, ekuphetheni kokuhlakazeka kombuso wakwa-Israyeli kwe “zikhathi eziyisikhombisa.” UMiller uwuphawu lwazo zombili iziprofetho zeminyaka engu-2,520 kanye nesiprofetho seminyaka engu-2,300.

Uphawu lokuqala lwendlela luka-1798 lwamemezela ukuthi ukwahlulela kwakuyoqala lapho iminyaka engu-2,300 iphela ngo-Okthoba 22, 1844. Khona-ke iNkosi yavula ukukhanya kweSabatha losuku lwesikhombisa, futhi kwakuyinjongo yayo ukuqeda umsebenzi, ngakho Yazama ukuvula ukukhanya okwengeziwe mayelana nezikhathi eziyisikhombisa ngo-1856, kodwa kwabonakaliswa ukuhlubuka esikhundleni sokholo. Izikhathi eziyisikhombisa ziyialfa yomlando wamaMillerite, kanti u-2,300 ungowomega.

Izikhathi eziyisikhombisa zimelwe yiSabatha lonyaka wesikhombisa, kanti i-2,300 imelwe yiSabatha losuku lwesikhombisa. Umlando wamaMillerite umelwe ngu-1798 no-1844, futhi u-1798 umelela izikhathi eziyisikhombisa, kanti u-1844 umelela iminyaka eyi-2,300. Lawo maSabatha amabili ayizingwegwe zokugcina zomlando omelwe kuLevitikusi amashumi amabili nantathu. Lawo maSabatha amabili amelela imiyalezo emibili eyenza umyalezo owodwa. Leyo miyalezo emibili imelela amaMillerite, ngokuba abantu abamemezela leyo miyalezo bamele izingelosi ezifuzisela umyalezo. Ngo-1798 ingelosi yokuqala yafika, kwathi ngo-1844 ingelosi yesithathu yafika.

ULevitikusi amashumi amabili nantathu unezinkathi eziyisikhombisa zemikhosi kanye nemibuthano engcwele eyisikhombisa, nakuba kungeyona yonke imikhosi engumbuthano ongcwele, kanjalo futhi akuyona yonke imibuthano engcwele engumkhosi. Yonke le mikhosi iwela phakathi kombuthano ongcwele wokuqala nowokugcina, okuwuyiSabatha losuku lwesikhombisa ekuqaleni kanye neSabatha lonyaka wesikhombisa ekugcineni. Umlando wale mikhosi uvalelwe phakathi kwamaSabatha amabili amele uWilliam Miller kanye namaMillerite.

Lapho amavesi angamashumi amabili nambili okuqala kanye namavesi angamashumi amabili nambili okugcina ehlanganiswa kuLevitikusi amashumi amabili nantathu, inkathi yePentekoste iyavezwa. Isakhiwo esimiswa ngokuhlanganisa le migqa singesobuNkulunkulu ngokuphelele. Inkathi yePentekoste yalesi sakhiwo ibonisa ngokucacile izinyathelo ezintathu zezingelosi ezintathu. Siphethe uphawu luka-“Iqiniso.” Siphethe uphawu luka-Alpha no-Omega. Siphethe uphawu lukaPalmoni. Siholela umfundi enhliziyweni uqobo yeNdawo Engwelengcwele Kakhulu. Sihlonza ithempeli labayizinkulungwane eziyikhulu namashumi amane nane. Sifinyelela kuze kube semhlabeni owenziwe musha.

Leli qiniso likaLevitikusi amashumi amabili nantathu manje selivulwa ngokuphathelene nokuhlolwa kwethempeli okwandulela ukuhlolwa kwe-litmus nokwesithathu. Ingelosi yesithathu yafika ngo-1844, yabuya futhi ngo-9/11, yabuye futhi ngo-2023. Lapho ingelosi yesithathu ifika ngo-1844, abathembekileyo kwakufanele ngokukholwa balandele uKristu bangene eNdaweni eNgwelengcwele kunazo zonke. ULevitikusi amashumi amabili nantathu uyindlela eya eNdaweni eNgwelengcwele kunazo zonke futhi umelela ingxenye yokuhlolwa kwethempeli. UJohane watshelela ukuba alinganise ithempeli, kanye nabakhulekeli abakulo.

Ibhokisi likaMiller liyithempeli, futhi amagugu angabakhulekeli abangaphakathi kulo. Isitolo sikaMalaki siyithempeli, futhi okweshumi kungabakhulekeli abangaphakathi kuso. Inkathi yePentekoste, njengoba imelwe ekusetshenzisweni komgqa phezu komgqa kweLevitikusi amashumi amabili nantathu, imele ithempeli labayizinkulungwane eziyikhulu namashumi amane nane. Ngokuqondile ngokwengeziwe, iveza umphongolo wesivumelwano, unamakherubi asibekelayo ebheke emithethweni eyishumi, induku ka-Aroni ehulumile, kanye nembiza yegolide yemana.

Amakherubi okumbozayo ayizingelosi, futhi izingelosi zimelela umlayezo nesithunywa. Umlayezo oyisigijimi se-alpha sikaLevitikusi amashumi amabili nantathu uyiSabatha losuku lwesikhombisa, kanti isigijimi se-omega siyiSabatha sonyaka wesikhombisa. Kokubili kuyizigijimi, futhi futhi kuyizigijimi ze-alpha neze-omega zikaWilliam Miller namaMillerite, ngokugcwaliseka kwe-“zikhathi eziyisikhombisa,” ngo-1798, okuyisibonakaliso seSabatha sonyaka wesikhombisa, futhi ngo-1844, uNkulunkulu wahola abantu baKhe wangena eNdaweni eNgcwelengcwele, lapho bathola khona iSabatha losuku lwesikhombisa. Lawo maSabatha amabili ayimihlangano engcwele yokuqala neyokugcina kuLevitikusi amashumi amabili nantathu, futhi inkathi yePhentekoste imi phakathi kwawo womabili, njengoba nje umphongolo wawumi phakathi kwamakherubi amabili okumboza.

Ithempeli kufanele ilinganiswe, futhi lokho kuhlenganisa ukushiya ngaphandle igceke elinikelwe kwabeZizwe. Emthethweni weSonto ukwahlulela kwendlu kaNkulunkulu kuyaphela, bese kuqala ukwahlulelwa kwabeZizwe. Izikhathi zabeZizwe zaphela ngo-1798, ekupheleni kweminyaka eyi-1,260, futhi ekupheleni kwezinsuku ezintathu nengxenywe, (uphawu lwe-1,260) uJohane kwakufanele ashiye ngaphandle igceke.

Ngase nginikezwa umhlanga onjengenduku; ingelosi yema, yathi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, nalabo abakhonza kulo. Kodwa igceke elingaphandle kwethempeli ulishiye ngaphandle, ungalilinganisi; ngokuba linikwe abeZizwe; nomuzi ongcwele bayakuwunyathela ngezinyawo izinyanga ezingamashumi amane nambili. IsAmbulo 11:1, 2.

Igceke kwakumelwe siyekwe, ngokuba sanikwa abeZizwe, abasisibekela ngezinyawo izinsuku ezintathu nengxenywe, noma izinyanga ezingamashumi amane nambili.

Futhi bayakuwa ngenkamba, futhi bayothunjelwa kuzo zonke izizwe; iJerusalema liyakunyathelwa phansi ngabezizwe, kuze kugcwaliseke izikhathi zabeZizwe. Luka 21:24.

Izikhathi zabeZizwe zagcwaliseka ngo-1798, lapho incwadi kaDaniyeli yambulwa.

“Ethempelini eJerusalema kwakukhona udonga oluphansi olwahlukanisa igceke elingaphandle nazo zonke ezinye izingxenywe zesakhiwo esingcwele. Phezu kwalolu donga kwakunemibhalo ngezilimi ezehlukene, eyayisho ukuthi akekho ngaphandle kwamaJuda owayevunyelwe ukudlula lo mngcele. Uma oweZizwe wayengazama ukungena endaweni engaphakathi, wayeyobe engcolisile ithempeli, futhi wayeyokhokha lesa sono ngokuphila kwakhe. Kodwa uJesu, umsunguli wethempeli nenkonzo yalo, wadonsela abeZizwe kuYe ngesibopho sozwelo lobuntu, kanti umusa waKhe wobuNkulunkulu waletha kubo insindiso amaJuda ayeyalile.”

The Desire of Ages, 194.

Umhla ka-31 kuZibandlela 2023 waphetha izinsuku ezintathu nengxenye zesiprofetho kusukela ekudumazekeni kwango-18 kuNtulikazi 2020. Leyo minyaka emithathu nengxenye ikhomba ukuthi umyalezo wesiprofetho wawuzobe sewembuliwe, nokuthi izikhathi zabeZizwe zazigcwalisekile, futhi zayeka ekulinganisweni kwethempeli nakwabakhulekeli abakulo. Ngomthetho weSonto, okuyiwo, enkathini yePhentekoste, owawuwuSuku lwePhentekoste, ukwahlulela kudlulela kwabeZizwe. Lapho siyeka izikhathi zabeZizwe ekulinganiseni ithempeli labayizinkulungwane eziyikhulu namashumi amane nane, sithola ukuthi umhla ka-31 kuZibandlela 2023 kuze kube ngumthetho weSonto kuyithempeli.

Ubufakazi bethempeli bungukuthi livuswa ngezigaba ezimbili; kuqala isisekelo, bese ithempeli libhekwa njengeliqediwe lapho itshe lesisekelo elalenqatshiwe, ngokumangalisayo, liba yinhloko yegumbi. Isisekelo sabekwa lapho u-Israyeli wasendulo ephuma eBabiloni emlandweni wesimemezelo sokuqala, futhi ithempeli laqedwa emlandweni wesimemezelo sesibili, kodwa ngaphambi kwesimemezelo sesithathu. Ukuhlolwa kwesisekelo kwenzeka ngo-2024 futhi manje sesisesivivinyweni sethempeli. Leso sivivinyo sethempeli siphela esivivinyweni sesithathu nangesivivinyo se-litmus, futhi isivivinyo sethempeli sidinga ukuba abantu bakaNkulunkulu balinganise ithempeli.

Ithempeli kuLevitikusi amashumi amabili nantathu iyavuswa kusukela ngoDisemba 31, 2023 kuze kube umthetho weSonto, futhi phakathi kwalowo mlendo wesiprofetho kumelwe izivivinyo ezintathu ezihlala zenzeka lapho isiprofetho sivulwa. Esokugcina kulezi zintathu yisivivinyo sokuhlukanisa, esasimelwe ngumhlangano wekamu wase-Exeter. Kulowo mhlangano wawungaba uye emihlanganweni etendeni lapho uMdala uSnow wethula khona kabili umlayezo wakhe wokukhala kweqiniso kwaphakathi kobusuku, noma wawungaba uye emihlanganweni egcwele imizwa nengalinganiselwe laphaya etendeni laseWatertown. Lapho imihlangano isiphelile umlayezo wokukhala kweqiniso kwaphakathi kobusuku wasakazeka njengogagasi olukhulu lolwandle. I-Exeter yayiyisivivinyo sokuhlukanisa, futhi isivivinyo sokuhlukanisa simele ukubekwa uphawu.

Umhlangano wenkambu wase-Exeter wafaniswa nokungena kukaKristu okunqobayo eJerusalema, futhi uLazaru wahola imbongolo uJesu ayeyigibele. Ukufa kukaLazaru kwakuwukungadumali kukaJulayi 18, 2020, kodwa futhi wayeyisimangaliso esivelele kunazo zonke sikaKristu kanye “nophawu” lobuNkulunkulu Bakhe.

“Ukuba uKristu wayekhona ekamelweni lesiguli, uLazaru wayengeke afe; ngokuba uSathane wayengeke abe namandla phezu kwakhe. Ukufa kwakungeke kuphonse umcibisholo wako kuLazaru ebukhoneni boMniki-wokuPhila. Ngakho-ke uKristu wahlala kude. Wavumela isitha ukuba sisebenzise amandla aso, ukuze asibuyisele emuva sesinqotshiwe. Wavumela uLazaru ukuba angene ngaphansi kombuso wokufa; futhi odade ababehlupheka bambona umfowabo ebekwa ethuneni. UKristu wayazi ukuthi, njengoba babebuka ubuso obufile bomfowabo, ukukholwa kwabo kuMhlengi wabo kwakuyovivinywa kabuhlungu. Kodwa wayazi ukuthi, ngenxa yomzabalazo ababedlula kuwo ngaleso sikhathi, ukukholwa kwabo kwakuyokhanya ngamandla amakhulu kakhulu. Wazizwa zonke izinhlungu zosizi abazikhuthazayo.

Wayebathanda ngokungencane ngenxa yokuthi walibala ukufika; kodwa wayazi ukuthi ngenxa yabo, ngenxa kaLazaru, ngenxa yaKhe uqobo, nangenxa yabafundi baKhe, kwakuzuzwe ukunqoba.”

“‘Ngenxa yenu,’ ‘ukuze nikholwe.’ Kubo bonke abafinyelela ukuze bezwe isandla sikaNkulunkulu esiqondisayo, isikhathi sokudangala okukhulu kakhulu yisikhathi lapho usizo lobuNkulunkulu luseduze khona kakhulu. Bayobheka emuva ngokubonga engxenyeni emnyama kunazo zonke yendlela yabo. ‘iNkosi iyakwazi ukuhlenga abangamesabayo uNkulunkulu,’ 2 Petru 2:9. Kuzo zonke izilingo nakuzo zonke izivivinyo Uyobakhupha benokholo oluqinile ngokwengeziwe kanye nokuhlangenwe nakho okucebile ngokwengeziwe.

“Ekubambezeni Kwakhe ukuza kuLazaru, uKristu wayenenhloso yomusa kulabo ababengamamukelanga. Walibala, ukuze ngokuvusa uLazaru kwabafileyo anike abantu Bakhe abanenhliziyi elukhuni, abangakholwayo, obunye ubufakazi bokuthi Yena ngempela ‘ungukuvuka nokuphila.’ Wayengathandi ukulahla lonke ithemba ngabantu, izimvu ezimpofu, ezizulazulayo zendlu ka-Israyeli. Inhliziyi Yakhe yayidabuka ngenxa yokungaphenduki kwabo. Emuseni Wakhe wahlose ukubanika obunye ubufakazi bokuthi WayenguMbuyiseli, Yena Lowo yedwa owayengaveza ukuphila nokungafi obala. Lokhu kwakuzoba ubufakazi abapristi ababengenakubuchaza ngokungeyikho. Yilesi esaba yisizathu sokubambezeleka Kwakhe ukuya eBetaniya. Lo mmangaliso ophakeme kunayo yonke, ukuvuswa kukaLazaru, kwakuzobeka uphawu lukaNkulunkulu emsebenzini Wakhe nasekubangeni Kwakhe ubunkulunkulu.” The Desire of Ages, 528, 529.

Ukungena kokunqoba kwaqala ngokukhululwa kwembongolo ukuze uKristu ayigibele.

Kwathi lapho besondela eJerusalema, sebefikile eBhethifage, entabeni yemiNqumo, uJesu wathuma abafundi ababili, ethi kubo: Hambani niye emzaneni obhekene nani; khona manjalo nizakufumana imbongolo iboshiwe, nethole layo likanye nayo; zithukululeni, nizilethe kimi. Uma umuntu ethi utho kini, nithi: iNkosi iyazidinga; khona manjalo uzozithumela. Konke lokhu kwenzeka ukuze kugcwaliseke okwakhulunywa ngomprofethi, othi: Tshelani indodakazi yaseSiyoni, Bheka, iNkosi yakho iza kuwe, imnene, ihlezi embongolweni, nasetholeni, izinyane lembongolo. Abafundi base behamba, benza njengoba uJesu ebebayalile. Mathewu 21:1–6.

Umlayezo Wokukhala Kwaphakathi Nobusuku wahlangana nomlayezo wengelosi yesibili owawufikile ngesikhathi sokudumala kokuqala. Ngesikhathi sikaKristu lokho kudumala kwakuwukufa kukaLazaru, kanti kumaMillerite kwakuwukwehluleka kwesibikezelo sika-1843, esafika ngo-Ephreli 19, 1844. Kokubili lokho kudumala kumelela uJulayi 18, 2020.

Enkathini yePhentekoste emelwe nguLevitikusi amashumi amabili nantathu, uvivinyo lwe-litmus lumelwe uphawu lwendlela oluphindwe kathathu lomkhosi wamacilongo, ukwenyuka kukaKristu, kanye noSuku Lokubuyisana. Lezo zinyathelo ezintathu zimelela uvivinyo lwe-litmus maqondana novivinyo lokuqala olubili lwesisekelo nethempeli. Lezo zinyathelo ezintathu ziza ezinsukwini ezinhlanu ngaphambi komthetho weSonto wePhentekoste futhi zimelela ukuphakanyiswa kwezinkulungwane eziyikhulu namashumi amane nane njengefulegi. Uma bedlula uvivinyo lwe-litmus, bayaphakanyiswa; uma bengaludluli, bapheshulwa baphume ngamafasitela ephupho

likaMiller.

Isinyathelo sesithathu sokubekwa uphawu siwuSuku lokuBuyisana, futhi simela ukwesulwa kwesono. Isinyathelo sesibili ukuphakanyiswa komnikelo kaMalaki wamaLevi, kanti isinyathelo sokuqala singumyalezo wamacilongo. Kusukela ngo-1844 isintu besiphila emlandweni wokukhala kwecilongo lesikhombisa. Umyalezo wangaphandle wecilongo lesikhombisa ungumyalezo womaye wesithathu wobuSulumane, kanti umyalezo wangaphakathi wecilongo lesikhombisa ungumsebenzi kaKristu wokuhlanganisa ubuNkulunkulu baKhe nobuntu babayizinkulungwane eziyikhulu namashumi amane nane.

Sizoqhubeka esihlokwani esilandelayo.

“Emibhalweni yabaprofethi kuvezwa izigcawu okuthi, nakuba sezindala kakhulu, zibonakale kithi ngobusha namandla ezambulo ezintsha. Ngokukholwa siyaqonda ukuthi le mibhalo yezenzo zikaNkulunkulu nabantu bakhe ezikhathini ezedlule ilondolozwe ukuze siqaphele izifundo uNkulunkulu afisa ukusifundisa zona ngezinto esihlangabezana nazo namuhla.

“Njengoba siphila, njengoba sinjalo, esikhathini esingesincane ngalutho ngobukhulu kunaleso esasingaphambi nje kokufika kwesibili kukaKristu, sidinga ukuqaphela ngokukhethekile ukuze sigweme ukwenza amaphutha afana nalawo enziwa amaJuda ayephila ngesikhathi sokufika kokuqala kukaKristu.

“Njengabaholi bamaJuda, abathi kancane kancane baqamba uhlelo olusemthethweni lokukhonza, lapho ukubaluleka kwezinto ezingeyona imiqoka kwakhuliswa kakhulu, abanye abantu manje basengozini yokulahlekelwa ukubona amaqiniso abalulekile asebenza kulesi sizukulwane, nokufuna lezo zinto ezintsha, eziyinqaba, ezikhangayo.

“Kunesidingo sokulondoloza izimiso eziphakeme. Labo abafuna futhi bakhuthaze imibono engokoqobo kufanele bafundiswe ukuthi liyini iqiniso ngaphambi kokuba bazame ukufundisa abanye. Imfundiso nemibono eqagelwayo eyenziwe ngabantu akufanele ifunwe njengokungathi iyiqiniso.

“Baningi abaqotho ezimisweni njengensimbi eqinile, futhi laba bazosizwa babusiswe; ngokuba bakhala phakathi kompheme ne-altare, bethi, ‘Yiba nozwelo kubantu bakho, Jehova, unganikeli ifa lakho ekusolweni.’ Kumelwe sivumele izimiso eziyisisekelo zombiko wengelosi yesithathu zivele ngokucacileyo nangokwehlukileyo. Izinsika ezinkulu zokholo lwethu ziyakuthwala konke ukusinda okungabekwa phezu kwazo.

“Kulesi sikhathi sephutha, sokuphupha emini nokucwiliswa emicabangweni engenamgomo, sidinga ukufunda izimiso zokuqala zemfundiso kaKristu. Masizame ukuba sikwazi ukusho kanye nomphostoli ukuthi, ‘Asilandelanga izinganekwane ezaklanywa ngobuqili lapho sanazisa amandla nokuza kweNkosi yethu uJesu Kristu.’ INkosi isibizela ukuba silandele izimiso eziphakeme nezihloniphekileyo.

“Iqiniso, iqiniso lamanje, liyikho konke iZwi likaNkulunkulu eliliveza ukuba liyikho. INkosi ithanda ukuba abantu bayo bazigcine bekude nakho konke okweqisayo, nakho konke okuholela emfihlakalweni engokomoya. Labo abalingwa ukuba bazinikele ezimfundisweni

eziqanjiwe nezingokoqobo zengqondo mabajulise umgodini kakhulu ezinkwalini zeqiniso lasezulwini, bazuze ingcebo esho ukuphila okuphakade kulowo oyamukelayo. EZwini kukhona amaqiniso ayigugu kakhulu. Lawa ayotholwa yilabo abafunda ngokuzimisela okukhulu; ngokuba izingelosi zasezulwini ziyokuqondisa ukufuna.”

“Ekhuluma ngalabo abaphila manje emhlabeni, uPawulu wathi: ‘Kuyofika isikhathi lapho bengasayikubezelela khona imfundiso ephilileyo, kodwa ngokwezinkanuko zabo bayoziqoqela othisha, benezindlebe ezilumayo; futhi bayofulathelisa izindlebe zabo eqinisweni, baphendukele ezinganekwaneni.’”

“Yeka ukubaluleka, yeka ukuvusa imiphefumulo, lokhu kuyalwa uPawulu akunika ngesikhathi eprofetha ngabantu ababengeke babekezelele imfundiso ephilileyo: ‘Ngiyakuyala-ke phambi kukaNkulunkulu, neNkosi uJesu Kristu, oyakwahlulela abaphilayo nabafuleyo ekubonakaleni kwakhe nasebukhosini bakhe: shumayela izwi; phikelela ngesikhathi esifaneleyo nangesingesiso; sola, ukhuze, uyale ngokubekezela konke nangemfundiso.’”

“Labo abahlanganyela noNkulunkulu bahamba ekukhanyeni kweLanga lokuLunga. Abamhlazisi uMhlengi wabo ngokonakalisa indlela yabo phambi kukaNkulunkulu. Ukukhanya kwasezulwini kukhanya phezu kwabo. Njengoba besondela ekupheleni komlando walomhlaba, ulwazi lwabo ngoKristu, nangemiprofetho ephathelene naye, luyanda kakhulu. Bayigugu elingenamkhawulo emehlweni kaNkulunkulu; ngokuba bamunye neNdodana yakhe. Kubo izwi likaNkulunkulu linobuhle nobumnandi obedlula konke. Bayakubona ukubaluleka kwalo. Iqiniso lembulwa kubo. Imfundiso yokuba sesimweni somuntu kukaKristu yembathiswa imisebe ethambile. Bayabona ukuthi imiBhalo iyisihluthulelo esivula zonke izimfihlakalo futhi sixazulule bonke ubunzima. Labo abebengafuni ukwamukela ukukhanya nokuhamba ekukhanyeni ngeke bakwazi ukuqonda imfihlakalo yokumesaba uNkulunkulu, kodwa labo abangazange banqikaze ukuthwala isiphambano balandele uJesu, bayobona ukukhanya ekukhanyeni kukaNkulunkulu.” The Southern Watchman, April 4, 1905.