

Incwadi kaJoweli neBandla lama-Adventist oSuku lweSikhombisa laseLawodikeya - Inombolo Engamashumi Amane Nesithupha

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Inombolo Engamashumi Amane Nesithupha

IKhesariya Filiphi kuya eKhesariya Maritima kufanekisela inkathi esukela ehoreni lesithathu kuya ehoreni lesishiyagalolunye, ehluakaniswe ehoreni lesithupha. Ukuhlukaniswa kweKhesariya kuya eKhesariya kwakuyiNtaba yoKuguqulwa isimo. INtaba yoKuguqulwa isimo ihlanganisa eminye imigqa emibili kuphawu lwendlela lwezinyathelo ezintathu olwandulela umthetho weSonto lePentekoste ngezinsuku ezinhlanu.

Entabeni, uNkulunkulu uYise wakhuluma okwesibili. Isikhathi sokuqala akhuluma ngaso kwaba ekubhaphathizweni kukaKristu, kanti esokugcina kwaba ngaphambi nje kwesiphambano.

Manje umphefumulo wami ukhathazekile; ngizothini na? Baba, ngisindise kuleli hora; kodwa ngenxa yalokhu ngize kuleli hora. Baba, khazimulisa igama lakho. Kwase kuvela izwi livela ezulwini, lithi, Sengilikhazimulisile, futhi ngiyakulikhazimulisa futhi. Ngakho abantu ababemi khona, abalizwayo, bathi kudumile; abanye bathi, Ingelosi ikhulume kuye. Johane 12:27–29.

UNkulunkulu ukhazimulisa igama laKhe lapho ebeka uphawu kwabanguyikhulu namashumi amane nane ezinkulungwane futhi eabhala igama laKhe phezu kwabo.

Onqobayo ngiyakumenza insika ethempelini likaNkulunkulu wami, futhi angeke aphinde aphume nakanye; futhi ngiyakuloba phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyakuloba phezu kwakhe igama lami elisha. Onendlebe makezwe lokho uMoya akusho emabandleni. IsAmbulo 3:12, 13.

ENTabeni Yokuguqulwa KukaJesu, uPetru, uJakobe noJohane babengabafundi bodwa ababekhona, njengokuba babe khona nasekuvukeni kwendodakazi kaJairu, futhi futhi naseGetsemane. IGetsemane, njengokukhuluma kukaBaba kuJohane ishumi nambili—yeza masinyane ngaphambi kwesiphambano. IGetsemane lisho ukuthi “isikhama samafutha,” okukhomba uvivinyo lwamafutha lwezintombi. IGetsemane “iyisimo esibucayi” esiletha umphefumulo “ubhekane nokufa ubuso nobuso,” futhi izintombi ezihlakaniphileyo ziyaludlula uvivinyo, ngokuba ovivinyweni lwesibili lwethempeli zabhekana nokuphila ubuso nobuso, njengoba uJesu afundisa “ubuso nobuso” izinsuku ezingamashumi amathathu.

Isikhathi sokuqala uBaba akhuluma ngaso kwaba ekubhaphathizweni kukaKristu, futhi isikhathi sokuqala lapho athatha khona ngokukhethekile uPetru, uJakobe noJohane kwaba lapho indodakazi kaJayiru eyayineminyaka eyishumi nambili ivuswa kwabafuleyo. Ukuvuka kwentombi eyayineminyaka eyishumi nambili kuyahambisana nokubhaphathizwa kukaKristu, okufanekisela

amandla ovuko. Ukuvuka kwendodakazi kaJayiru kuyahambisana nokubhathizwa kukaKristu neKesariya Filipi. IGethsemane nokukhathazeka kukaKristu lapho uBaba ekhuluma ngaphambi nje kwesiphambano kuhambisana neKesariya Maritima.

Umugqa ngomugqa, uPetru umele abayizinkulungwane eziyikhulu namashumi amane nane abekwa uphawu eKhesariya Filipi, lapho igama likaSimoni Barjona liguqulwa libe nguPetru. Eseke wabekwa uphawu ePaniami, okuyiKhesariya Filipi, uPetru uya ehoreni lesithupha lentaba, lapho ephakanyiswa khona njengesibhengezo njengoba eqhubekela phambili ukuyophendula ubizo lukaKorneliyu eKhesariya Maritima. EKhesariya Filipi uPetru ushiya umhlangano wekamu lase-Exeter enophawu lukaNkulunkulu kanye nombiko Wokukhala Kwaphakathi Nobusuku ukuba awumemezele. Umbiko wobuSulumane njengoba umelelwe ngumkhosi wamacilongo uthwala uPetru umyise eKhesariya ngasolwandle. Umbiko wobuSulumane uphakamisa uPetru ukuba abonwe ngumhlaba, ngoba uPetru ubike kusengaphambili ukufika kobuSulumane ngokwesiprofetho ngaphambi komkhosi wamacilongo.

Bhekani, ngiyakuthumela kini u-Eliya umprofethi, lungakafiki usuku olukhulu nolwesabekayo lweNkosi; uyakuphendulela izinhliziyi zawobaba kubantwana, nezinhliziyi zabantwana koyise, funa ngifike ngishaye umhlaba ngesiqalekiso. Malaki 4:5, 6.

Umyalezo ka-Eliya, umugqa phezu komugqa, uwumyalezo osuselwe ekuvumelaniseni oyise nabantwana babo. U-Eliya wayenguBaba uMiller, okufanekisa abantwana bakhe. Izinkulungwane eziyikhulu namashumi amane nane ziyizingane zikaWilliam Miller, futhi ukuphendulela izinhliziyi zikaMiller kubantwana bakhe kuwukuvumelanisa umlando wamaMillerite nomlando ka-Eliya, kanye noJohane uMbhapathizi nesithunywa esihlotshaniswa nezinkulungwane eziyikhulu namashumi amane nane. Ingxenye yokuvumelaniswa kwale migqa emine iwukuthi emlandweni ngamunye wokuvivinywa ka-Eliya, kaJohane, nokaMiller, okuwukuphela komyalezo weqiniso lesikhathi samanje kwakungumyalezo owafika ngesithunywa.

UElija waseThishibi, owayengowabakhileyo baseGileyadi, wathi ku-Ahabi: Njengoba uJehova, uNkulunkulu ka-Israyeli, ephila, engimi phambi kwakhe, kule minyaka ngeke kube namazolo nemvula, ngaphandle ngokwezwi lami. 1 AmaKhosi 17:1.

USista White ucacile ngokuthi labo abangawamukelanga umyalezo kaJohane, uJesu amhlonza njengo-Eliya, babengeke bazuze ezimfundisweni zikaJesu; futhi ngokunjalo labo abawenqaba umyalezo kaMiller, omelwe njengomyalezo wengelosi yokuqala, babengeke bazuze emyalezweni wengelosi yesibili. Okwahambisana nesimemezelo sika-Eliya sokuthi imvula yayiyokuna kuphela ngomyalo wakhe, kwakuyisivivinyo sokugcina esasihlanganisa umyalo wokukhetha phakathi komyalezo ka-Eliya noma umyalezo kaBhali. Uphawu lwesiprofetho oluthi “kuze kube nini” luhlanganisa iNtaba iKarmeli ka-Eliya nomthetho weSonto.

Ngakho u-Ahabi wathumela kubo bonke abantwana bakwa-Israyeli, waqoqa abaprofethi ndawonye eNtabeni iKarmeli. U-Elija wase esondela kubo bonke abantu, wathi: Koze kube nini nicikica phakathi kwemibono emibili na? Uma uJehova enguNkulunkulu, mlandeleni; kodwa uma kunguBhali, mlandeleni yena. Abantu abamphendulanga ngazwi. U-Elija wayesethi kubantu: Mina, yebo mina ngedwa, ngisasele ngingumprofethi kaJehova; kodwa

abaprofethi bakaBhali bangamadoda angamakhulu amane namashumi ayisihlanu. Mabasinike izinkunzi ezimbili-ke; bazikethele inkunzi eyodwa, bayihlinze ibe yizicucu, bayibeke phezu kwezinkuni, bangafaki mlilo ngaphansi kwayo; nami ngizoyilungisa enye inkunzi, ngiyibeke phezu kwezinkuni, ngingafaki mlilo ngaphansi kwayo. Nina nibize egameni labonkulunkulu benu, mina ngibize egameni likaJehova; uNkulunkulu oyakuphendula ngomlilo, yena makabe nguNkulunkulu. Bonke abantu base bephendula bathi: Kukhulunywe kahle. 1 AmaKhosi 18:20–24.

Ukuhlolwa kwaseKarmeli kwakungukukhetha phakathi kwemiyalezo emibili. Kwakuwukuhlolwa phakathi kwesiprofetho seqiniso nesamanga, naphakathi kwesithunywa u-Eliya noma abaprofethi ababedla etafuleni likaJezebeli. Kwakumayelana nesithunywa nomlayezo. Ngo-1844, iKarmeli yaphindwa lapho iNkosi iletha ukuvivinywa okwabonakalisa uMiller njengomprofethi weqiniso, nomlayezo kaMiller njengamazolo nemvula. Umehluko phakathi komprofethi weqiniso nomlayezo weqiniso, uma kuqhathaniswa nomprofethi wamanga nomlayezo wamanga, waboniswa emhlanganweni wokukhempa wase-Exeter ngetende lase-Exeter netende leqembu laseWatertown. Amatabernakele amabili emele iqiniso uma liqhathaniswa namanga. Umehluko owenziwa eKarmeli nomlando ka-1844 kuboniswa eKhesariya Filipi lapho uPetru ebekwa uphawu futhi ephakanyiselwa eNtabeni njengophawu. Waphakanyiswa ngoba wayememezele ukuthi umyalezo wakhe wawuwukuphela komlayezo weqiniso wemvula yakamuva. Waphakanyiswa lapho ukubikezela kwakhe sekugcwalisekile.

Umkhosi wezimpondo ungowesithathu futhi uyisivivinyo sokuhlukanisa enkathini yePhentekoste, futhi ngaphambi kwaleso sivivinyo sokuhlukanisa uPetru uveza ukuthi i-Islamu iyakudedelwa ukuze ibe uphawu lokuqala kokumenyezela kweSikhalo Saphakathi Kobusuku. Ukugcwaliseka kwesiprofetho yikho okwenza umehluko phakathi kwamaMillerite namaProthestani, amele abantu besivumelwano sangaphambili abadlulwayo. U-Eliya ngokwakhe wabulala abaprofethi bamanga, lapho umehluko phakathi kweqiniso namanga usubonakalisiwe. Lowo mehluko wenziwa emkhosini wezimpondo, lapho kugcwaliseka isibikezelo nge-Islamu.

Isimemezelo Saphakathi Kwamabili emlandweni wamaMillerite sasiyisiprofetho esalungiswa, sase sigcwaliseka kamuva. Sagcwaliseka mhla zingama-22 ku-Okthoba, 1844, kanti ukuqonda kukaMiller kwasekuqaleni ngeSimemezelo Saphakathi Kwamabili kwakuwunyaka ka-1843. USamuel Snow umele ukulungiswa kwaleso sigijimi, futhi isigijimi sakhe saziwa njengesigijimi “seqiniso” seSimemezelo Saphakathi Kwamabili.

Unyaka ka-1844 wawuyisibonelo sokwehluka phakathi komlayezo kaMiller nomlayezo wamaProthestani. Enqubweni yokuvivinywa amaProthestani abulawa nguMiller, base beba ubuProthestani obuhlubukile, amadodakazi aseRoma, abapristi bakaJezebeli. Lokho kwehluka kwabonakaliswa ngokwamukelwa noma ngokwenqatshwa komlayezo wesiprofetho. NgoJohane nangoMiller umyalezo wesiprofetho wadalula umyalezo wamanga wabantu besivumelwano sangaphambili ababedluliswa. Umyalezo ka-Eliya wamemezela ukuthi kwakungeke kube khona imvula ngaphandle ngokwezwi lakhe, futhi ngemva kweminyaka emithathu nengxenye ukuvivinywa kwaleyo nkulumo kwakuzobonakaliswa.

Kwathi lapho u-Ahlabi ebona u-Eliya, u-Ahlabi wathi kuye: “Nguwe yini lo ohlupha u-Israyeli na?” Waphendula wathi: “Angihluphanga u-Israyeli; kodwa wena nendlu kayihlo, ngokuba nilahlile imiyalo yeNkosi, wena walandela oBali. Manje-ke thuma, ungibuthele wonke u-Israyeli entabeni iKarmeli, kanye nabaprofethi bakaBali abangamakhulu amane namashumi amahlanu, nabaprofethi bezixuku ezingwele abangamakhulu amane, abadlela etafuleni likaJezebeli.” 1 AmaKhosi 18:17–19.

Ukwahlukanisa phakathi kwamanga neqiniso, kungaba ngesithunywa noma ngomlayezo, kwenziwa ngenqubo yokuvivinya eyayihlanganisa izinsolo ezazimelene kokubili nomlayezo nesithunywa. U-Eliya nguyena owamangalelwa ngokuhlupha u-Israyeli, ngoba umlayezo wakhe wawumise imvula. Ukuba imvula yayiqhubekile ukuna kwa-Israyeli, ngabe akwenzekanga ukuba kuphakanyiswe noma yiluphi udaba ngo-Eliya. Udaba lwalusekelwe esiprofethweni sika-Eliya, nasekugwalisekeni kwaso phakathi neminyaka emithathu nengxenywe.

Lapho uPetru esesivivinyweni sokuhlola saseKhesariya Filipi, okuyiwo umkhosi wamacilongo, futhi futhi lapho imbongolo ithukululwa khona, kuyalotshwa ukuqala komlayezo Wokukhala Kwaphakathi Kwamabili. UPetru, onjengo-Eliya, usanda kubona ukuqinisekiswa kwesibikezelo sakhe, futhi umehluko phakathi kweqiniso namanga ubonisiwe ukuze bonke bawubone. Ukuqinisekiswa kwesibikezelo kumelwe ngumkhosi wamacilongo—okuyisivivinyo sokuhlola. Isibikezelo safanekiswa yikho kokubili u-1840 no-1844, lapho isibikezelo silungiswa khona bese sigcwaliseka emva kwalokho. Isibikezelo esalungiswa sikaJosiah Litch sanika amandla ingelosi yokuqala ngo-Agasti 11, 1840, futhi isibikezelo sonyaka ka-1843 sikaMiller salungiswa nguSnow.

“Ngonyaka ka-1840 kwaba khona okunye ukugcwaliseka okuphawulekayo kwesiprofetho okwavusa isasasa elisabalele. Eminyakeni emibili ngaphambi kwalokho, uJosiah Litch, omunye wabefundisi abaholayo ababeshumayela ukuza kwesibili, washicilela incazelo yeSambulo 9, ebikezela ukuwa koMbuso Wama-Ottoman. Ngokwezibalo zakhe, la mandla kwakumelwe achithwe... mhla ziyi-11 kuNcwaba, 1840, lapho amandla ama-Ottoman eConstantinople kungalindeleka ukuba aphulwe. Futhi lokhu, ngiyakholwa, kuyotholakala kunjalo.’

“Ngesikhathi impela esacaciswa, iTurkey, ngokusebenzisa amanxusa ayo, yamukela ukuvikelwa yizizwe ezihlangene zaseYurophu, ngaleyo ndlela yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Leso sehlakalo sagcwalisa isibikezelo ngokunembile. Kwathi lapho lokhu sekwaziwa, izixuku eziningi zaqiniseka ngokulunga kwezimiso zokuhunyushwa kwesiprofetho ezazamukelwa nguMiller nabahlanganyeli bakhe, kwase kunikezwa umfutho omangalisayo enhlanganweni yokufika. Amadoda emfundo nesikhundla ahlangana noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wasakazeka ngokushesha.” The Great Controversy, 334, 335.

Isiprofetho sikaLitch sasimayelana ne-Islamu, kanti isiprofetho sikaSnow sasimayelana nomnyango ovaliwe. Lapho isiprofetho sikaLitch sigcwaliseka, indlela eyamisa umlayezo yamukelwa, futhi labo abamukela umlayezo “bahlangana” nesithunywa. Kokubili umlayezo nesithunywa kwaqashelwa ekugcwalisekeni kwesiprofetho. Isiprofetho sikaLitch sasimayelana

ne-Islamu, kanti isiprofetho sikaSnow sasimayelana nomnyango ovaliwe.

“Ngabona abantu bakaNkulunkulu bejabule ngokulangazela, bebheke iNkosi yabo. Kodwa uNkulunkulu wayehlose ukubavivinya. Isandla saKhe sasibekele iphutha ekubalweni kwezikhathi zesiprofetho. Labo ababebheke iNkosi yabo abazange balibone lelo phutha, futhi namadoda afunde kakhulu ayephekisa lesi sikhathi nawo ahluleka ukulibona. UNkulunkulu wayehlose ukuba abantu baKhe bahlangabezane nokudumala. Isikhathi sadlula, futhi labo ababebheke uMsindisi wabo ngokulangazela okujabulisayo badabuka futhi baphela amandla, kanti labo ababengakuthandanga ukubonakala kukaJesu, kodwa bamukela umlayezo ngokwesaba, bajabula ngokuthi akazange afike ngesikhathi abebemlindele ngaso. Ukuvuma kwabo ukhulu kwakungayithintanga inhliziyi futhi kungakuhlululanga ukuphila. Ukudlula kwesikhathi kwakuhlelwe kahle ukuba kwembule izinhliziyi ezinjalo. Yibo ababa ngabokuqala ukuguquka bahlekise ngalabo ababedabukile, bedumele, ababekuthanda ngempela ukubonakala koMsindisi wabo. Ngabona ukuhlakanipha kukaNkulunkulu ekuvivinyeni abantu baKhe nasekubanikeni uvivinyo oluhlolisisa ngokujulile ukuze kwambulwe labo ababeyohlehla futhi babuyele emuva ngehora lokulingwa.”

“UJesu nalo lonke ibandla lasezulwini bababuka ngozwelo nangothando labo ababelangazelele, ngokulindela okumnandi, ukubona Lowo imiphefumulo yabo eyayimthanda. Izingelosi zazizungeza phezu kwabo, ukuze zibasekele ehoreni lokulingwa kwabo. Labo ababenganakanga ukwamukela umlayezo wasezulwini bashiywa ebumnyameni, futhi ulaka lukaNkulunkulu lwavutha phezu kwabo, ngoba babengafuni ukwamukela ukukhanya ayebathumelele kona kuvela ezulwini. Labo abathembekile, abadumele, ababengaqondi ukuthi kungani iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinde baholelwa emaBhayibhelini abo ukuba baphenye izikhathi zesiprofetho. Isandla seNkosi sasuswa kulezo zibalo, futhi iphutha lachazwa. Babona ukuthi izikhathi zesiprofetho zafinyelela ku-1844, nokuthi ubufakazi obufanayo ababebethulile ukukhombisa ukuthi izikhathi zesiprofetho zaphela ngo-1843, babufakazela ukuthi zaziyoophela ngo-1844. Ukukhanya okuvela eZwini likaNkulunkulu kwakhanya phezu kwesimo sabo, futhi bathola isikhathi sokulibala—‘Noma [umbono] ulibala, wulindele.’ Othandweni lwabo lokufika kukaKristu ngokushesha, babengakunakanga ukulibala kombono, okwakuhlelwe ukuveza abalindayo beqiniso. Baphinde baba nephuzu lesikhathi. Nokho ngabona ukuthi abanengi babo babengeke bakwazi ukuphakama ngaphezu kokudumala kwabo okukhulu ukuze babe nalelo zinga lentshiseko namandla elaliphawule ukukholwa kwabo ngo-1843.”

“USathane nezingelosi zakhe babanqoba, futhi labo ababengafuni ukwamukela umlayezo bazibongela ngenxa yokubona kwabo kude nokuhlakanipha kwabo ngokungakwamukeli lokho kuduka, njengoba babekubiza kanjalo. Abazange baqaphele ukuthi babewenqaba umyalo kaNkulunkulu mayelana nabo uqobo, futhi babesebenza bemunye noSathane nezingelosi zakhe ukuze badide abantu bakaNkulunkulu, ababebephila ngokuvumelana nomlayezo othunyelwe uvela ezulwini.”

“Amakholwa kulo mlayezo acindezelwa emasontweni. Okwesikhashana, labo ababengafuni ukwamukela lo mlayezo babanjwa ukwesaba ekwenzeni obala imizwa yezinhliziyi zabo; kodwa ukudlula kwesikhathi kwavezela obala imizwa yabo yangempela. Babefisa ukuthulisa

ubufakazi labo ababebelindle abazizwa bephoqelekile ukubuthwala, bokuthi izikhathi zesiprofetho zazelulela ku-1844. Ngokucacileyo amakholwa achaza iphutha lawo futhi anikeza izizathu zokuthi kungani ayelindele iNkosi yawo ngo-1844. Abaphikisi bawo babengenakuletha ukuphikisa okuthile ngokumelene nezizathu ezinamandla ezazethuliwe. Nokho ulaka lwamasonto lwavutha; azimisela ukungalaleli ubufakazi, nokuvimbela ubufakazi ukuba bungene emasontweni, ukuze abanye bangezwa. Labo ababengesabi ukubanjabela abanye ukukhanya uNkulunkulu ayebanike kona, baxoshwa emasontweni; kodwa uJesu wayenabo, futhi babejabula ekukhanyeni kobuso baKhe. Babelungiselwe ukwamukela umlayezo wengelosi yesibili.” Early Writings, 235–237.

UPetru umele abayizinkulungwane eziyikhulu namashumi amane nane, abathi, njengakuLitch, balethe isibikezelo esilungisiwe mayelana ne-Islamu nokuphela kombuso; futhi, njengakuSnow, noPetru ulethe isibikezelo esilungisiwe somnyango ovaliwe. Umlayezo kaLitch mayelana nosizi lwesibili lwe-Islamu wawuyisibikezelo sangaphandle, kanti umnyango ovaliwe kaSnow wawuyisibikezelo sangaphakathi. KuSnow umsebenzi waqala lapho iNkosi isusa isandla sayo kulezo zibalo, kwase kubonakala ukuthi bona lobo bufakazi obufanayo obabukade kucatshangwa ukuthi buqinisekisa u-1843, empeleni babuqinisekisa u-October 22, 1844. KuLitch kwakuyisibalo esathi, lapho sigcwaliseka, sehlisa ingelosi yesAmbulo seshumi ukuba ime phezu komhlaba nolwandle.

Iqiniso lokuthi uLitch waphinda wabala kabusha isiprofetho sakhe ezinsukwini eziyishumi ngaphambi kokugcwaliseka kwaso libonisa umsebenzi wokulungisa isiprofetho sangaphambili njengesivivinyo. Ingabe ukuqala ngo-1840 nokuphetha ngo-1844 empeleni kuwuphawu lwesiprofetho lwesibikezelo esibuyekwezwa kabusha ukuze sibe yiMidnight Cry yangempela? Ingabe i-alpha ne-omega yomlando wamaMillerite, eyaphetha ngokumenyezelwa kweMidnight Cry, empeleni ifanekisa izimfanelo zesiprofetho zeMidnight Cry yangempela yabayizinkulungwane eziyikhulu namashumi amane nane?

Kuzo zombili izikhathi zokumenyezelwa kwesibikezelo esilungisiwe, impikiswano yabonakala imelene nesigijimi samaMillerite, ngoba leso sigijimi sasiphazamisa abantu. Lapho uPetru emi eKhesariya Filipi kuba khona impikiswano ngesigijimi esaqala ngaphambi kweKhesariya Filipi, ngoba kungukugcwaliseka okuqinisekisa ukuthi kwakungokwezwi likaPetru kuphela lapho isigijimi semvula sasiyokuwa khona. IKhesariya Filipi ingumkhosi wamacilongo, ovumelana noKristu ethuma abafundi ababili, abamele ingelosi yesibili, ukuba bayokhulula imbongolo yamaSulumane. Ukukhululwa kwembongolo yamaSulumane kumemezela ukuqala kwesigijimi sokukhala kwaphakathi kobusuku emhlanganweni wekamu lase-Exeter, ngoba efika egibele ihhashi sekudlule usuku olulodwa, ngo-Agasti 13, uSamuel Snow, owayephuzile kunokuba afike ngosuku lokuvulwa, uphawula ukuphela kwesikhathi sokulibala nokuqala kwesigijimi esasizothwalwa njengegagasi elinamandla lapho umhlangano uphela ngomhlaka-17.

Impikiswano yomlando wamaMillerite, izinsolo zenkosi u-Ahabi, kanye nokumelana kwamaJuda aphikisanayo ngesikhathi uKristu engena eJerusalema, konke kukhomba impikiswano efinyelela esiphethweni sayo emkhosini wamacilongo, lapho imbongolo ithukululwa khona. Ukuthukululwa kwembongolo kuwukuqinisekiswa kwesiprofetho esiveza umnyango ovaliwe phezu

kwe-Adventism ekuqaleni eKesariya Filipi, kanye nomnyango ovaliwe ekugcineni kwaleso sikhathi eKesariya Maritima. Imbongolo iwuphawu lwe-Islam losizi lwesithathu olushaya i-United States, kuhlanguke neNashville, Tennessee. Isibikezelo esihlulekile sikaJulayi 18, 2020, manje sesilungiswa ngokuqhubekayo njengoba iNkosi isusa isandla saYo, futhi ivula uphawu lwesambulo sikaJesu Kristu. Lokho kuvulwa kwaqala ehlangane ngoJulayi ka-2023.

Umbono kaDaniyeli 11

Umkhosi wamacilongo umelela icilongo lesikhombisa, okuyilo usizi lwesithathu, oluyi-Islamu. Icilongo liyisixwayiso sangaphandle sempa, kodwa lingaqondwa futhi njengobizo lwangaphakathi oluya embuthanweni ongcebele. Njengesivivinyo sokwehlukana esiqala lapho izinsuku ezingamashumi amathathu zesivivinyo sethempeli lesibili ziphetha, singumyalezo wangaphandle nowangaphakathi kanyekanye. Isivivinyo sokuqala esiyisisekelo safika entwasahlobo ka-2024 nombono wangaphandle womphikukristu njengoba umelelwe kuDaniyeli 11:14.

Ngalezo zikhathi abanengi bayakusukuma bamelane nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayoziphakamisa ukuze baqinise umbono; kodwa bayakuwa. Daniyeli 11:14.

Ivesi elandulelayo yethule iPaniumu, futhi ubufakazi bePanimumu buyaqhubeka kuze kufike evesini leshumi nanhlanu.

Ngokuba inkosi yasenyakatho iyakubuya, imise isixuku esikhulu kunangesokuqala; futhi impela iyakufika emva kweminyaka ethile nebutho elikhulu kanye nengebo eningi. Daniyeli 11:13.

Inkosi yasenyakatho emavesini ayishumi kuya kweleshumi nanhlanu ingamandla omele upapa, owamelwa nguRonald Reagan evesini leshumi lapho udonga lwekhethini lensimbi lususwa, njengoba kwafaniswa ukuwa koDonga lwaseBerlin ngoNovemba 9, 1989. Ivesi leshumi nesithupha liphawula ukususwa kodonga lokwahlukanisa ibandla nombuso emthethweni weSonto. Amavesi eleshumi nanye neleshumi nambili amele impi yase-Ukraine eyaqala ngo-2014, kanti ivesi leshumi nantathu likhomba ukhetho lango-2024, lapho uTrump, umongameli wesishiyagalombili kusukela kuReagan, futhi ongumongameli wesishiyagalombili ovela kubamongameli abayisikhombisa bangaphambili, “ebuya” enamandla amakhulu, ngokuba lapho ebuya “uyakuphuma nebutho elikhulu kunelokuqala, futhi impela uyakuza emva kweminyaka ethile.” “Iminyaka ethile” iyiminyaka emine kaJoe Biden.

Ngemva kuka-2024, ngokuvumelana nevesi leshumi nantathu, iRoma iyozifaka emlandweni wesiprofetho wasePanimumu. NgoMeyi 8, 2025, kukhethwe upapa wokuqala ovela ezweni elikhazimulayo likamoya, futhi wakhetha igama elithi Leo, elithwala izimpawu eziningi ezibalulekile zesiprofetho. Khona-ke evesini leshumi nanhlanu impi iyaqalwa.

Ngakho inkosi yasenyakatho iyakuza, ibuthe uthango lokuvimbezela, ithathe imizi ebiyelwe kakhulu; nezingalo zaseningizimu aziyikumelana nayo, nabantu bayo abakhethiweyo futhi, kungabikho namandla okumelana nayo. Daniyeli 11:15.

Impi yasePanium iqala evesini leshumi nanhlanu, futhi isilo sasemhlabeni esimelwe nguDonald Trump siyakunqoba umbuso waseningizimu. Inkosi yaseningizimu evesini leshumi nanye yaqala impi ne-Ukraine, amandla ommeleli wobupapa ayexhaswe ngezimali futhi esekelwa ngamandla ommeleli wobupapa asevesini leshumi—i-United States. Inkosi yaseningizimu yayizonqoba empini yaseRaphia, kodwa emuva kwalokho ukunqoba kwayo, ukuncibilika okuqhubekayo okuhlale kuhlotshaniswa nokubhujiswa kombuso kadrako waseningizimu, kushiya inkosi yaseningizimu isesimweni sobuthakathaka obukhulu njengoba inkosi yasenyakatho ibuya, inamandla kunakuqala, futhi ilungiselela impi yasePanium. I-Russia noPutin bayinkosi yaseningizimu ngesikhathi i-United States iqala iMpi yase-Ukraine ngo-2014. Ngo-2022 ukuhlasele kwaqala, negazi laqala ukugeleza. Ngo-2024 inkosi yasenyakatho yabuya.

UPetru useKhesariya Filiphi, okuyisiqalo sokumenyenzelwa komlayezo Wokukhala Kwamaphakathi Nobusuku. UPetru, njengoka-Eliya kanye namaMillerite njengoba emelwe nguLitch noSnow, ngaphambilini ubeke phambili isibikezelo somnyango ovaliwe kanye ne-Islamu. Ukugcwaliseka kwaso kukhomba umehluko phakathi kwemiyalezo yemvula yokugcina yeqiniso nengamanga, kanye nezithunywa zeqiniso nezingamanga. Umlayezo kaPetru ungumlayezo olungisiwe waseNashville kanye ne-Islamu, futhi lapho emi eKhesariya Filiphi, umi ePaniumi, impi ehlela emthethweni weSonto wevesi leshumi nesithupha. Ukugcwaliseka kwesibikezelo sikaPetru kukhomba ukuqala kokumenyenzelwa Kokukhala Kwamaphakathi Nobusuku, lapho i-Islamu ikhululwa, okuyikho futhi, umugqa phezu komugqa, lapho impi yasePaniumi ifika.

Umbono kaDaniyeli ishumi

Umkhosi wamacilongo umelela icilongo lesikhombisa, eliwusizi lwesithathu, oluyi-Islamu. Icilo lingumyalezo wesixwayiso, futhi liyisimemo somhlangano ongewe. Futhi liyisivivinyo sokwahlukanisa esiqala lapho izinsuku ezingamashumi amathathu zokuhlolwa kwethempeli lesibili seziphethile. Umbono wokuqala oyisisekelo wokuhlolwa kwangaphandle womphikukristu wafika entwasahlobo ka-2024, kanti umbono wesibili wokuhlolwa kwangaphakathi kaKristu, njengoba umelelwe kuDaniyeli 10, wafika ngo-2026.

Khona-ke ngaphakamisa amehlo ami, ngabheka, bheka, indoda ethile eyayembethe ilineni, okhalweni lwayo kwakuboshwe igolide elicwengekileyo lase-Uphaz. Nomzimba wayo wawunjengeberule, nobuso bayo bunjengokubonakala kombane, namehlo ayo enjengezibani zomlilo, nezingalo zayo nezinyawo zayo zinjengombala wethusi elicwengekileyo, nezwi lamazwi ayo linjengezwi lesixuku.

Mina Daniyeli ngedwa ngabona umbono; ngokuba amadoda ayenami awawubonanga umbono; kepha kwehlela wona ukuthuthumela okukhulu, aze abaleka ayocasha.

Ngakho ngasala ngedwa, ngabona lo mbono omkhulu, kwase kungasekho mandla kimi; ngokuba ubuhle bami baphenduka kimi baba ukubola, angase ngisagcina mandla.

Nokho ngezwa izwi lamazwi akhe; kwathi lapho ngizwa izwi lamazwi akhe, ngase ngilele ubuthongo obukhulu ngobuso bami, ubuso bami bubheke emhlabathini.

Bheka, isandla sangithinta, sangibeka ngamadolo ami nasezintendeni zezandla zami. Wayesethi kimi: “Daniyeli, muntu othandwa kakhulu, qonda amazwi engiwakhuluma kuwe, ume uqonde; ngokuba manje ngithunyelwe kuwe.” Kwathi esekhulume leli zwi kimi, ngema ngiqhaqhazela. Wayesethi kimi: “Ungesabi, Daniyeli, ngokuba kusukela osukwini lokuqala owabeka ngalo inhliziyi yakho ukuba uqonde, nokuba uzithobe phambi kukaNkulunkulu wakho, amazwi akho azwakala, mina sengifikile ngenxa yamazwi akho. Kodwa inkosana yombuso wasePheresiya yangimelana izinsuku ezingamashumi amabili nanye; kepha bheka, uMikayeli, omunye wezikhulu ezinkulu, weza ukungisiza; mina ngasala khona kanye namakhosi asePheresiya. Manje sengifikile ukukwazisa okuyakwehlela abantu bakho ezinsukwini zokugcina; ngokuba umbono useyizinsuku eziningi.” Kwathi esekhulume amazwi anjalo kimi, ngabhekisa ubuso bami emhlabathini, ngaba yisimungulu.

Futhi, bheka, othile owayefana nokufana kwamadodana abantu wathinta izindebe zami; khona-ke ngavula umlomo wami, ngakhuluma, ngathi kulowo owayemi phambi kwami: O nkosi yami, ngenxa yombono izinhlungu zami zingehlele, futhi angisekho namandla. Ngokuba inceku yale nkosi yami ingakhuluma kanjani nale nkosi yami na? Ngokuba mina, masinyane akusalanga mandla kimi, futhi akusasekho nomoya osele kimi.

Khona futhi owafika wangithinta, onjengesimo somuntu, wanginika amandla, wathi: O muntu othandeka kakhulu, ungesabi; ukuthula makube kuwe; qina, yebo, qina. Kuthe esekhulume kimi, ngaqiniswa, ngathi: Inkosi yami mayikhulume; ngokuba ungipha amandla. Danieli 10:5–19.

Ngomhla wamashumi amabili nambili, uDaniyeli ubona umbono woMpristi Omkhulu wasezulwini ezinsukwini zokugcina. Umbono weRoma wokumisa lo mbono wawuyisivivinyo esiyisisekelo nesika-alfa sika-2024, kanti umbono kaKristu uyisivivinyo sethempeli. Lokhu kuveza ukwahlukana kwesigaba sabo ababaleka kuDaniyeli bazifihle. Leso sigaba sicasha ngaphansi kwamanga nenkohliso, futhi ngenxa yalesi sizathu samukela ukukhohliswa okunamandla.

Khona-ke uDaniyeli uyathintwa kathathu, okokuqala nguGabriyeli, bese kuba nguKristu, kwathi okwesithathu wathintwa futhi nguGabriyeli. Endaweni eNgwelengcwele Kakhulu, lapho uDaniyeli ethintwa kathathu, ufanekisa ukuqiniswa, ngokuba kuqala engekho namandla lapho ebona umbono; kodwa ekuthintweni kwesithathu ugcina eseqinisiwe. Uyaqiniswa ukuze aqonde okuyokwehlela abantu bakaNkulunkulu ezinsukwini zokugcina. Umlayezo wesiprofetho walokho okuyokwehlela abantu bakaNkulunkulu ezinsukwini zokugcina ungumlayezo omelwe ngaphakathi komfanekiso wezintombi eziyishumi.

UDaniyeli uqala engenamandla, ngokuba umbono kaKristu onjengesibuko sokubheka wamshiya engenamandla; kodwa ekugcineni kokuthintwa kathathu uyaqiniswa, futhi umyalo othi “qina, yebo, qina,” uyimpindwa, ephawula ingelosi yesibili noma uvivinyo lwesibili. Uvivinyo lwesibili luwuvivinyo lwethempeli lapho abantu bakaNkulunkulu beqiniswa khona ukuba bamemezele umlayezo Wokukhala Kwaphakathi Kobusuku lapho umhlangano wekamu lase-Exeter uphela. Lolo vivinyo luwuvivinyo lwethempeli lapho itshe lokumboza, elalilitshe lesisekelo nelasekhoneni, liba yitshe lokumboza elimangalisayo lethempeli, ngaleyo ndlela kuphawulwe ukuqedwa kwalo. UDaniyeli uyaqiniswa ngosuku lwamashumi amabili nambili, lapho engena

eNdaweni Engcwelengcwele Kakhulu ngokukholwa. Lapho enza kanjalo, uGabriyeli uyamthinta, bese uKristu uyamthinta, bese uGabriyeli emthinta futhi. Ngakho-ke uDaniyeli uyaqiniswa ukuba amemezele umlayezo eNdaweni Engcwelengcwele Kakhulu lapho ebona khona uKristu ephakathi kwezingelosi ezimbili, futhi indawo eseNdaweni Engcwelengcwele Kakhulu lapho uKristu ephakathi khona iyisihlalo somusa, lapho amakherubi amabili embesayo ebheke emphongolweni okhanyiswe ukukhanya kwenkazimulo yeShekina kaKristu ohlezi esihlalweni saKhe sobukhosi. Umbono kaDaniyeli ishumi wakhiwe ngokwesiprofetho ngendlela yokuthi uDaniyeli abheke inkazimulo kaKristu njengeShekina esesihlalweni sobukhosi sesihlalo somusa, kuyilapho amakherubi amabili embesayo ebhekisisa emphongolweni!

Ngaphambi komkhosi wamacilongo u-Elija uthi umlayezo wakhe wemvula uwukuphela komlayezo wemvula ovela eNkosini, futhi ubeka phambili isiprofetho esifinyelela esiphethweni saso ngokubonakaliswa okufakazela ukuthi ngubani oyisithunywa noma ongeyiso, nokuthi kuyini umlayezo noma okungesiwo. Iminyaka emithathu nengxenye ngaphambi kweKarmeli inkosi u-Ahabi yayifuna u-Elija, ngoba kukhona isikhathi sempikiswano esandulela iKarmeli. Intaba iKarmeli imane nje iyisivivinyo esiveza obala isimilo. Isikhathi esifanayo emlandweni wamaMillerite sasiqukethe ubufakazi obufanayo, njengoba labo ababezonda umlayezo babavimbela abathembekileyo emasontweni, kwase kuthi emva kwalokho abathembekileyo baphakamisa umlayezo wokubiza abantu ukuba baphume kubantu bangaphambili besivumelwano ababewile, ababedlulwayo.

UPetru usemthethweni weSonto lamaPentekoste ememezela umlayezo kaJoweli, okusho ukuthi uPetru umemezela lowo kanye umlayezo lapho isikhathi Sokukhala Kwamaphakathi Nobusuku siqala ekupheleni komhlangano wekamu lase-Exeter, owaqala lapho isiprofetho sikaPetru sase silungisiwe njengoba nemiyalezo kaSnow noLitch yalungiswa. Impikiswano ihlale yandulela ukugcwaliseka kwesiprofetho. Ngakho-ke impikiswano iqala ngaphambi kokugcwaliseka kwesiprofetho.

Umlayezo obangela ukukhathazeka ku-Ahabi, kuJezebeli nakubaprofethi bakhe, nakumaJuda aphikisanayo osukwini lukaKristu, kanye nakumaProthestani awile emlandweni wamaMillerite, ukhombiswa nguPetru njengencwadi kaJoweli. Ngaphambi kovivinyo lwesithathu lokuhlola olubonakaliswa ngokukhululwa kwembongolo, umlayezo kaPetru uhlaselwa ubu-Adventism baseLawodikeya, futhi uPetru uphendula lokho kumelana ngokukhomba ukuthi izithunywa azidakiwe; zimane nje ziyikugcwaliseka kwezahluko ezintathu zikaJoweli. Izahluko ezintathu zikaJoweli ziqala ngokulahlwa okubukhali kobu-Adventism baseLawodikeya. Lapho umlayezo usufinyelela ezindlebeni zalabo abadakwe yisiphuzo esinamandla, bayophendula. Bamphikisa uKristu ngesikhathi ehla entabeni esendleleni eya eJerusalema, baphinde bamphikisa eJerusalema.

Imbongolo iyathukululwa, ukungena kuyaqala; amaJuda aphikisanayo afuna ukuba umlayezo uthuliswe. UJesu uyaqhubeka, bese emisa futhi ukhalela usuku lokugcina lwesikhathi somusa wokuhlolwa lwe-Adventism. Khona-ke eJerusalema kuba khona futhi okunye ukubhekana ngqo namaJuda afisa ukuba abantu bayeke umlayezo wawo. Lapho ilanga lishona ngalolo suku, isikhathi somusa sesizwe samaJuda safinyelela kwesinye isigaba. Ukuqhubeka kokumelana kuyaqhubeka kwaze kwaba sekufeni kwesiphambano, futhi kwaqala ngamandla ngokuvuswa

kukaLazaru, okwaphawula ukufika kwengelosi yesibili nesikhathi sokulibala.

“IBhethaniya yayiseduze kakhulu neJerusalema kangokuthi izindaba zokuvuswa kukaLazaru zashesha ukufinyelela emzini. Ngezimpimpi ezazibone lesi simangaliso, ababusi bamaJuda basheshe bazithola sebeyazi iqiniso lendaba. Umhlangano weSanhedrini wabizwa masinyane ukuze kunqunywe ukuthi kwakufanele kwenziweni. UKristu wayesekubonakalisile ngokuphelele ukubusa kwaKhe phezu kokufa nethuna. Leso simangaliso esikhulu sasiwubufakazi obuphelele kunabo bonke uNkulunkulu abunikela kubantu bokuthi wayethumele iNdodana yaKhe ezweni ukuze kube yinsindiso yabo. Kwakuwukubonakaliswa kwamandla kaNkulunkulu okwakwanele ukukholisa yonke ingqondo eyayibuswa ukucabanga nokwazi okulungile okukhanyiselwe. Abaningi ababebone ukuvuka kukaLazaru baholeka ekukholweni kuJesu. Kodwa inzondo yabapristi ngakuYe yanda kakhulu. Base beyalele bonke ubufakazi obungaphansi bobuNkulunkulu baKhe, futhi lesi simangaliso esisha sabacasula kuphela. Ofileyo wayevusiwe ekukhanyeni okuphelele kosuku, phambi kwesixuku sofakazi. Kwakungekho qhinga elalingachaza lisuse lobo bufakazi. Ngenxa yalesi sizathu uqobo, ubutha babapristi baba bubulalayo ngokwedlulele. Babesizimisele kakhulu kunakuqala ukumisa umsebenzi kaKristu.”

“AbaSadusi, nakuba babengamthandi uKristu, babengakagcwali ububi obunjalo ngakuYe njengoba kwakunjalo kubaFarisi. Inzondo yabo yayingakabi luhlaza kangako. Kodwa manje basebethukile ngokuphelele. Babengakholwa ekuvukeni kwabafuleyo. Beveza lokho okuthiwa yisayensi, babecabangisisile bathi akunakwenzeka ukuba umzimba ofile ubuye uphile. Kodwa ngamazwi ambalwa avela kuKristu imfundiso yabo yayichithiwe. Bakhonjiswa ukuthi abayazi imibhalo futhi abayazi namandla kaNkulunkulu. Babengaboni ndlela yokususa umthelela owawenziwe kubantu yilesi simangaliso. Kwakungenzeka kanjani ukuba abantu baphambukiswe kuYe owayenqobile ukuphuca ithuna abafuleyo balo? Imibiko yamanga yasatshalaliswa, kodwa lesi simangaliso sasingenakuphikwa, futhi babengazi ukuthi bangawuvimba kanjani umthelela waso. Kuze kube yilesi sikhathi abaSadusi babengakayisekeli inhloso yokubulala uKristu. Kodwa emva kokuvuswa kukaLazaru banquma ukuthi ukufa kwaKhe kuphela okwakungamisa ukusola kwaKhe okungesabi lutho ngabo.” The Desire of Ages, 537.

Ukufa kukaLazaru kwaba uphawu lokuqala kwezinsuku ezine uJesu alibala ngazo. Ukufa kwakhe kwamela ukufika kwengelosi yesibili, okuphawula ukuqala kwesikhathi sokulibala. Ukuvuka kwakhe kwabeka uphawu ekuvukeni kofakazi ababili ngoDisemba 31, 2023, eminyakeni engamashumi amabili nambili emva kuka-9/11. Ukuvuka kwakhe kwabeka uphawu ekuvukeni kwamathambo omile afileyo kaHezekeli. Ukuvuka kwakhe kwakufanekiswe ngokudalwa kuka-Adamu, okwakuqukethe ubuntu, obumelwe ubumba, buhlanganiswa nobuNkulunkulu, obumelwe umoya wokuphila.

“Abapristi nababusi bamaJuda babemzonda uJesu; kodwa izixuku zaziminyana ukuze zilalele amazwi aKhe okuhlakanipha futhi zibone imisebenzi yaKhe yamandla. Abantu babethintwe intshisekelo ejule kakhulu, futhi balandela uJesu ngokukhathazeka okukhulu ukuze bezwe iziyalezo zalo Mfundisi omangalisayo. Abaningi kubabusi bakholwa nguYe, kodwa abazange babe nesibindi sokuvuma ukukholwa kwabo, funa baxoshwe esinagogeni. Abapristi nabadala

banquma ukuthi kwakumelwe kwenziwe okuthile ukuze kususwe ukunaka kwabantu kuJesu. Babesaba ukuthi bonke abantu babeyakukholwa nguYe. Babengaboni ukuphepha kubo uqobo. Kwakumelwe balahlekelwe isikhundla sabo noma babulale uJesu. Futhi ngemva kokuba sebembulele, kwakuyakuba khona namanje labo ababeyizikhumbuzo eziphilayo zamandla aKhe. UJesu wayevuse uLazaru kwabafileyo, futhi babesaba ukuthi uma bengambulala uJesu, uLazaru wayeyakufakaza ngamandla aKhe amakhulu. Abantu babethutheleka ukuyobona lowo owayevusiwe kwabafileyo, futhi ababusi banquma ukubulala noLazaru, futhi baqede leyo ntshisakalo. Khona-ke babeyakubuyisela abantu emasikweni nasezimfundisweni zabantu, ekukhokheni okweshumi kweminti nerhuda, baphinde babe namandla phezu kwabo. Bavumelana ngokuthi bambambe uJesu lapho eyedwa; ngokuba uma bezama ukumbamba phakathi kwesixuku, lapho izingqondo zabantu zonke zigxile kuYe, babeyakukhandwa ngamatshe.” Early Writings, 165.

Ngomhlaka 18 kuJulayi 2020 ofakazi ababili besAmbulo babulawa, kwase kufika ingelosi yesibili kanye nesikhathi sokulibala. Ngomhlaka 31 kuDisemba 2023 kwaqala inqubo yezinyathelo ezimbili yokuvuka. Isinyathelo sokuqala sasiyisisekelo; isinyathelo sesibili kwaba ukwakhiwa kwethempeli phezu kwesisekelo. IBandla lamaSeventh-day Adventist laseLawodikeya lazonda umlayezo kusukela ngesikhathi uzalwa ngaso ngo-1989, futhi lisaqhubeka liwuzonda nanamuhla. Manje njengoba ofakazi ababeyizondo, ababecabanga ukuthi bafile, sebuye baphila futhi, bayowuzonda nakakhulu umlayezo. Bayophikisana ngokubikezelwa komhlaka 18 kuJulayi 2020 ngobuthi obunjengalobo amaJuda ayenabo ngokuvuka kukaLazaru. Emlandweni wokuvivinywa kwethempeli, uPetru uyophendula izinsolo zabo eziyiphutha ngokukhomba encwadini kaJoweli njengempendulo kuwo wonke amanga abo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.