

Panium — Inombolo Engamashumi Amabili Nambili

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Kusukela mhla zingama-31 kuZibandlela 2023, iNgonyama yesizwe sakwaJuda ibikade isusa izimpawu emiqinisweni yesiprofetho ngokulandelana okuthile. Lokho kulandelana kungabonakala kalula ngokubuyekeza izihloko ezishicilelwe kuwebhusayithi ye-Future for America. Ezinyangeni ezisanda kwedlula, amaqiniso asuswe izimpawu zawo abe maningi, futhi ejulile! Lokho kulandelana akuyona into engahleliwe, kunenjongo. Lolo chungechunge lukhomba ngokusobala inqubo elandelanayo enenjongo uKristu, njengeNgonyama yesizwe sakwaJuda, ayifezayo lapho esusa izimpawu emilayezweni yokugcina yokuvivinya ibandla, bese kuthi emva kwalokho kube sezweni. Encwadini yeSambulo, iNgonyama yesizwe sakwaJuda ithatha incwadi evalwe ngezimpawu eziyisikhombisa, bese isusa lezo zimpawu ngayinye ngayinye—ngokulandelana.

Kuyokwambulwa Ngokulandelana Kwakho

“Emva kokuba le midumo eyisikhombisa ikhulumile amazwi ayo, umyalo uza kuJohane njengakuDaniyeli mayelana nencwadi encane: ‘Namathisela lezo zinto ezikhulunywe yileyo midumo eyisikhombisa.’ Lezi ziphathelene nezehlakalo zesikhathi esizayo eziyokwambulwa ngokohlelo lwazo. UDaniyeli uyakuma esabelweni sakhe ekupheleni kwezinsuku. UJohane ubona incwadi encane isivuliwe. Khona-ke iziprofetho zikaDaniyeli zithola indawo yazo efanele emilayezweni yengelosi yokuqala, eyesibili, neyesithathu, ezakunikwa izwe. Ukuvulwa kwencwadi encane kwakuwumyalezo omayelana nesikhathi.”

“Izincwadi zikaDaniyeli neSambulo ziyinto eyodwa. Enye iyisiprofetho, enye iyisambulo; enye iyincwadi evaliwe ngophawu, enye iyincwadi evuliwe. UJohane wezwa izimfihlakalo ezakhulunywa yimidumo, kodwa wayalwa ukuba angazibhali.”

“Ukukhanya okukhethekile okwanikwa uJohane okwavezwa ezindudumeni eziyisikhombisa kwakuyisichasiselo sezehlakalo ezaziyokwenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili. Kwakungelona icebo elihle ukuba abantu bazazi lezi zinto, ngoba ukukholwa kwabo kwakumelwe nakanjani kuvivinywe. Ngokohlelo lukaNkulunkulu amaqiniso amangalisayo kakhulu naphakeme kakhulu ayezomenyezelwa. Imiyalezo yengelosi yokuqala neyesibili kwakumelwe imenyezelwe, kodwa kwakungafanele kwambulwe ukukhanya okwengeziwe ngaphambi kokuba le miyalezo yenze umsebenzi wayo oqondile. Lokhu kumelwe yingelosi emi unyawo olulodwa luse olwandle, imemezela ngesifungo esinesizotha esikhulu kakhulu ukuthi isikhathi sasingasekho.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Isambulo sokugcina “sokuduma kwezulu okuyisikhombisa” savulwa emva kuka-2023, futhi saveza ukuthi “ukuduma kwezulu okuyisikhombisa” kumelela ukudumala kwe-alpha kokuqala

kuze kufike ekudumaleni kwe-omega kokugcina. UJohane akavunyelwanga ukuba achaze ukuduma kwezulu okuyisikhombisa, ngoba isambulo “sokuduma kwezulu okuyisikhombisa” sasingesona ukugcwaliseka okukodwa komlando, kodwa sasingumfanekiso “wokulandelaniswa kwezehlakalo” okwenzeka emlandweni wamaMillerite, obuzokwenzeka futhi ezinsukwini zokugcina. Ukugcwaliseka okuphelele kwaboniswa ukuze kufanekiswe umlando kusukela ngoJulayi 18, 2020 kuze kube ngumthetho weSonto osusondele ukufika. IBhubesi lavulela lokho kukhanya ukuba kukhanye phezu komlando wokwakhiwa kwethempeli labayizinkulungwane eziyikhulu namashumi amane nane.

Emlandweni wamaMillerite, “izulu eziyisikhombisa” zazimelela isikhathi esisukela ku-1798 kuze kube ngu-1844, lapho amaMillerite ethula “amaqiniso amangalisayo kakhulu naphambili.” Ekufezeni umsebenzi ababewunikiwe, amaMillerite avivinywa. Abazange baqonde ngokugcwele umlayezo ababewumemezela, noma umlando ababewugcwalisa. Amaqiniso ababewamemezela yiwo uDade White awachaza ngokuthi “amaqiniso aphambili,” ayengafanele aqondwe kuze kube yilapho imilayezo yengelosi yokuqala neyesibili isiwufezile umsebenzi wayo.

Lapho “ukuduma okuyisikhombisa” sekufinyelela ekugcwalisekeni kwakho okuphelele, lezo “zinto ezizayo” zimelelwa yizigijimi zezingelosi ezintathu zesAmbulo 14 zihlanganiswe nencwadi kaDaniyeli. Umsebenzi wabayizinkulungwane eziyikhulu namashumi amane nane, omelelwa “yizinto ezizayo” “zokuduma okuyisikhombisa,” uwukuhlanganisa incwadi kaDaniyeli nezingelosi ezintathu.

“INkosi isizohlulela umhlaba ngenxa yobubi bawo. Isizohlulela izinhlangano zenkolo ngenxa yokwenqaba kwazo ukukhanya neqiniso ezikunikwe zona. Umlayezo omkhulu, ohlanganisa imilayezo yezingelosi zokuqala, zesibili, nezokwesithathu, kufanele unikezwe umhlaba. Lokhu kufanele kube ngumthwalo womsebenzi wethu.” The Seventh-day Adventist Bible Commentary, volume 7, 950.

Kusukela mhla zingama-31 kuZibandlela 2023, iNgonyama yesizwe sakwaJuda ibilokhu ivula izimfihlakalo zeqiniso lesiprofetho “ngokulandelana” okuthile.

Umlando WamaMillerite

“Bakhona namanje abaphilayo abathi, ekutadisheni iziprofetho zikaDaniyeli noJohane, bamukela ukukhanya okukhulu okuvela kuNkulunkulu njengoba bedabula umhlabathi lapho iziprofetho ezikhethekile zazisese nqubweni yokugcwaliseka ngokulandelana kwazo. Baphathela abantu umyalezo wesikhathi. Iqiniso lakhanya ngokusobala njengelanga emini enkulu. Izehlakalo zomlando, ezabonisa ukugcwaliseka okuqondile kwesiprofetho, zabekwa phambi kwabantu, futhi isiprofetho sabonakala siyisithombe esifanekisayo sezehlakalo eziholela ekupheleni komlando waleli zwe.” Selected Messages, incwadi 2, 101, 102.

“Uhlelo” uKristu abelokhu elwambula emyalezweni Wokukhala Kwaphakathi Kwamabili lumelela “izehlakalo zomlando” ezibonisa “ukugcwaliseka okuqondile kwesiprofetho” okuholela ekuvalweni komusa. Ukugcwaliseka okuqondile kwesiprofetho ezinsukwini zokugcina akusikho ukwambulwa kweziprofetho ezisekelwe esikhathini, kodwa uPalmoni usasebenzisa izinombolo

ukukhomba ukugcwaliseka okuqondile kwesiprofetho. Isikhathi asisekho, futhi nakuba amaMillerite “athwala umlayezo wesikhathi” esizukulwaneni sawo, umlayezo wengelosi yesithathu unamandla kuno “isikhathi.”

“INkosi ingibonisile ukuthi umlayezo wengelosi yesithathu kufanele uhambe, futhi umenyezelwe kubantwana beNkosi abahlakazekile, nokuthi akufanele unamatheliswe esikhathini; ngokuba isikhathi asisayikuphinda sibe uvivinyo futhi. Ngabona ukuthi abanye babethola ukuvuseleka kwamanga okuvela ekushumayeleni isikhathi; nokuthi umlayezo wengelosi yesithathu wawunamandla kunalokho isikhathi esingaba yikho. Ngabona ukuthi lo myalezo ungema phezu kwesisekelo sawo siqu, nokuthi awudingi isikhathi ukuze siwuqinise, nokuthi uyakuhamba ngamandla amakhulu, wenze umsebenzi wawo, futhi uyakunqunywa ube mfushane ekulungeni.” Experience and Views, 48.

“Ukuhleleka” okulandelayo kokwambulwa kwamaqiniso esiprofetho kukhomba umlando oqhubekayo, kodwa futhi kukhomba nentuthuko yomyalezo. “Ukuhleleka” komlando omelwe khona, kanye nezinyathelo zokuthi iNgonyama yesizwe sakwaJuda ibiwuvula kanjani umyalezo kusukela ngoDisemba 31, kokubili kuyinsindiso ukuba kuqondwe. NgoJulayi ka-2023, izwi ehlane laqala ukulungisa indlela yokwambulwa kwangoDisemba 31, 2023. Khona-ke iNgonyama yesizwe sakwaJuda yavula iSambulo isahluko sokuqala.

Akukho Okunye

“Imibiko enesizotha enikezwe ngokulandelana kwayo encwadini yeSambulo imelwe ukuthatha indawo yokuqala ezingqondweni zabantu bakaNkulunkulu. Akukho okunye okumelwe kuvunyelwe ukuba kuthathe konke ukunaka kwethu.” Testimonies, volume 8, 301, 302.

Izihloko ezaqala ngo-2023 kufanele “zibe sendaweni yokuqala ezingqondweni zabantu bakaNkulunkulu.”

“Konke lokho uNkulunkulu, emlandweni wesiprofetho, akucacisile ukuthi kwakumele kugcwaliseke esikhathini esidlule, kwagcwaliseka; futhi konke okusaseleyo, ngokohlelo lwakho, kuzogcwaliseka. UDaniyeli, umprofethi kaNkulunkulu, umi endaweni yakhe. UJohane umi endaweni yakhe. EsAmbulweni iNgonyama yesizwe sakwaJuda ivulele abafundi besiprofetho incwadi kaDanielyeli, ngaleyo ndlela uDanielyeli umi endaweni yakhe. Ufakaza ubufakazi bakhe, lokho iNkosi eyakwambulayo kuye embonweni ngezehlakalo ezinkulu nezinesizotha okumele sizazi njengoba simi impela emnyango wokugcwaliseka kwazo.

“Emlandweni nasesiprofethweni iZwi likaNkulunkulu liveza impi ende eqhubekayo phakathi kweqiniso nephutha. Leyo mpi isaqhubeka. Lezo zinto ebezikhona, ziyakuphindwa.” Selected Messages, book 2, 109.

Amashumi amathathu

Umlayezo kaDanielyeli isahluko seshumi nanye ivesi lamashumi amane wavulwa uphawu futhi wahlelwa ngokusemthethweni ngo-1996. Eminyakeni engamashumi amathathu kamuva, umlando ofihlekile walelo vesi elifanayo manje usuvulwa uphawu maqondana nokuhlelwa ngokusemthethweni komlayezo Wokukhala Kwaphakathi Kwamabili, umlayezo oqukethe

ukubikezela kwangaphandle okulungisiwe nge-Islam maqondana nomlayezo wangaphakathi olungisiwe Wokukhala Kwaphakathi Kwamabili. Umlayezo Wokukhala Kwaphakathi Kwamabili umenyazelwa ngaphambi komthetho weSonto wevesi leshumi nesithupha, ngoba kusemthethweni weSonto lapho umnyango uvalwa khona emfanekisweni.

Petru

Lokhu kubeka uPetru emlandweni wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane nane. UPetru wayenomlayezo awumemezela ekamelweni eliphezulu, futhi wayenomlayezo awumemezela ethempelini. Umlayezo wekamelu eliphezulu uyisiLilo Saphakathi Nobusuku somfanekiso, kanti umlayezo wethempeli uyisikhalo esikhulu sengwezi yesithathu. Ukuze uPetru amemezele umlayezo wekamelu eliphezulu weSilo Saphakathi Nobusuku, kwakufanele umlayezo kaPetru uqale ulungiswe futhi uhlelwe ngokusemthethweni. Lokho kulungiswa nokuhlelwa ngokusemthethweni kufezwa ngokuhlanganisa ndawonye imigqa yesiprofetho iNgonyama yesizwe sakwaJuda ebilokhu iyikhomba kusukela ngoDisemba 31, 2023.

Umsebenzi manje uwukwenza umyalezo Wokukhala Kwamaphakathi Nobusuku ube ngowesimiso esisemthethweni. Ukwenziwa komyalezo ube ngowesimiso esisemthethweni kuye kwafaniswa ngoWilliam Miller ngo-1831, nangephaphabhuku i-The Time of the End ngo-1996. Ukulungiswa komyalezo okwazala ukudumala kokuqala ngoJulayi 18, 2020 kuye kwafaniswa kokubili ngoJosiah Litch nangoSamuel Snow. Umsebenzi abawenza ngamunye wabo ‘wabanga’ ‘umphumela’ owalandela emva kuka-Agasti 11, 1840, nangemuva kokunyakaza kwenyanga yesikhombisa. Ngo-1840 umyalezo wathwalwa wayiswa kuzo zonke iziteshi zemishini emhlabeni, kwathi ngo-1844 umyalezo Wokukhala Kwamaphakathi Nobusuku washanela ogwini olusempumalanga lwe-United States njengegagasi elinamandla lolwandle. Umsebenzi wabantu ‘wabanga’ ‘umphumela’ wokuthululwa kukaMoya oNgcwele. U-1840 waya emhlabeni, omelwe ulwandle, kanti u-1844 waya e-United States, emelwe umhlaba. Uphawu luka-1840 kwakunguKristu emi phezu komhlaba nolwandle kusAmbulo isahluko seshumi, futhi leso sahluko sona uqobo sikhomba umlando ka-1840 kuze kube ngu-1844, futhi siveza uKristu emi phezu komhlaba nolwandle.

Kokubili, ngo-1840 nango-1844, ukulungiswa kwesiprofetho kwakuwukulungiswa okuya phambili ngesikhathi, kuya osukwini olupheleleyo. Esinye sasingukuprofetha ngo-Islamu kanti esinye sasingukuprofetha ngomfanekiso wezintombi eziyishumi. Esinye sasingesangaphandle kanti esinye sasingesangaphakathi. U-1844 wawuhlanganisa futhi nephutha lokungaqondi kahle indawo engcwele. Ingabe indawo engcwele yayingumhlaba, noma yayiyindawo engcwele yasezulwini? Lokho kungaqondi kahle kwakujule kakhulu kunokumane kube yincazelo yendawo engcwele kuphela, ngokuba kwakuphinde kumelele uvivinyo lokuthi umphefumulo wawuyomlandela yini uKristu usuka eNdaweni eNgcwele uya eNdaweni eNgwelengcwele.

“Ngabona uBaba esukuma esihlalweni sobukhosi, futhi ngenqola yomlilo engena endaweni engwelengcwele ngaphakathi kwesihlenqo, wahlala phansi. Khona-ke uJesu wasukuma esihlalweni sobukhosi, futhi iningi lalabo ababekhothamile lasukuma kanye Naye. Angibonanga noyedwa umsebe wokukhanya udlula usuka kuJesu uya esixukwini esinganaki

ngemva kokuba esukume, futhi bashiywa ebumnyameni obuphelele. Labo abasukuma ngesikhathi uJesu esukuma bagcina amehlo abo eqondiswe kuYe njengoba eshiya isihlalo sobukhosi ebahola ebakhiphela phambili ibanga elincane. Wayeseluphakamisa ingalo yaKhe yokunene, sezwa izwi laKhe elimnandi lithi, ‘Lindani lapha; ngiya kuBaba waMi ukuyokwamukela umbuso; gcina izingubo zenu zingenabala, futhi kungakedluli sikhathi ngizobuya emshadweni, nginamukele kini.’ Khona-ke kwafika inqola enefu, enamasondo anjengomlilo ovuthayo, izungezwe izingelosi, yafika lapho uJesu ayekhona. Wangena enqoleni, wathwalwa wayiswa endaweni engwelengcwele, lapho uBaba ayehlezi khona. Lapho ngabona uJesu, umPristi oMkhulu omkhulu, emi phambi kukaBaba. Emphethweni wengubo yaKhe kwakukhona insimbi nehalananda, insimbi nehalananda. Labo abasukuma kanye noJesu babethumela ukholo lwabo kuYe endaweni engwelengcwele, bakhuleke bathi, ‘Baba waMi, siphe uMoya waKho.’ Khona uJesu abe esephefumulela phezu kwabo uMoya oNgcwele. Kulowo mphefumulo kwakukhona ukukhanya, amandla, nothando olukhulu, intokozo, nokuthula.”

“Ngaphenduka ngabheka ibandla lalabo ababesasakhothame phambi kwesihlalo sobukhosi; babengazi ukuthi uJesu wayesesukile kuso. USathane wabonakala emi ngasesihlalweni sobukhosi, ezama ukuqhubekisela phambili umsebenzi kaNkulunkulu. Ngababona bebhaka phezu esihlalweni sobukhosi, bathandaza bathi, ‘Baba, siphe uMoya waKho.’ USathane wayesebaphephetha ngomfutho ongengcwele; kuwo kwakukhona ukukhanya namandla amaningi, kodwa kwakungekho uthando olumnandi, injabulo, nokuthula. Inhloso kaSathane kwakuwukubagcina bekhohlisiwe nokuhudulela emuva nokukhohlisa abantwana bakaNkulunkulu.” Early Writings, 55, 56.

Indawo engcwele yavezwa “njengesihluthulelo” esachaza konke ukungaqondi okwazalwa ukungayiqondi indawo engcwele. Yaba “yisihluthulelo” esachaza ukudumala. Ezinsukwini zokugcina, “isihluthulelo” siyikudumala, okuchaza ukungaqondi kwethempeli.

Kusukela mhla ka-22 Okthoba 1844 “isikhathi asisekho,” ngakho-ke iphutha lokudumala lango-18 Julayi 2020 kumele manje lilungiswe, kodwa hhayi maqondana nesikhathi, ngokuba isikhathi asisekho.

Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo ezulwini, yafunga ngoye ophila kuze kube phakade naphakade, owadala izulu nezinto ezikulo, nomhlaba nezinto ezikuwo, nolwandle nezinto ezikulo, ukuthi isikhathi asisayikuba khona; kodwa ezinsukwini zezwi lengelosi yesikhombisa, lapho isiqala ukukhala, imfihlakalo kaNkulunkulu iyakube isipheleliswe, njengalokhu ayimemezela ezincekwini zakhe abaprofethi. IsAmbulo 10:5–7.

Indawo yesibikezelo okumelwe silungiswe yiNashville, eTennessee, futhi indawo leyo ayinakuguqulwa, ngoba ayikhonjwanga yiFuture for America, kodwa yakhonjwa nguEllen White, kanti uMoya Wokuprofetha awuhluleki neze.

“Ngesikhathi ngiseNashville, ngangikhuluma kubantu, kwathi ebusuku kwabonakala ibhola elikhulu kakhulu lomlilo elehla ngqo livela ezulwini lahlala eNashville. Kwakuphuma amalangabi kulelo bhola njengemicibisholo; izindlu zazidliwa umlilo; izindlu zazinyakaza

zaze zawa. Abanye babantu bakithi babemi lapho. ‘Kunjengoba nje besikulindele,’ basho, ‘besikulindele lokhu.’ Abanye babesonga izandla zabo ngobuhlungu obukhulu, bekhala kuNkulunkulu becela umusa. ‘Benikwazi,’ basho, ‘benazi ukuthi lokhu kuyeza, kodwa anishongo lutho ukusixwayisa!’ Babebonakala sengathi sebengacishe babadabule babe yizicucu, becabanga ukuthi babengakaze babatshele noma babanike noma yisiphi isixwayiso nhlobo.” Manuscript 188, 1905.

Udaba lwangaphakathi lwamabhola omlilo phezu kweNashville luwukuthi lukhomba ukuthi ubu-Adventism beSikhombisa bosuku baseLawodikeya babuwazi umlayezo wesixwayiso waseNashville, kodwa bathula. Leli yiphuzu emlandweni wesiprofetho lapho “ihlazo” noma “injabulo” yomlayezo weSikhalo Saphakathi Kwamabili kubonakaliswa khona. Leli yiphuzu lapho labo abamelwe ukuba babe yisibonakaliso beqala ukuphakanyiswa ngokwehlukana nalabo abese behlaziswa yilabo abasezweni abakhathazeke kakhulu futhi bethukuthele ngokuthi ubu-Adventism beSikhombisa bosuku baseLawodikeya abuzange bunikeze isixwayiso saseNashville. Lo mehluko ofanayo wesiprofetho wamelwa eNtabeni iKarmeli phakathi kuka-Eliya nabaprofethi bakaBali, nasemlandweni wengelosi yesibili emlandweni wamaMillerite, lapho amaProthestani aguquka abangamaProthestani ahlubukileyo futhi aqala indima yawo njengomprofethi wamanga, abangamadodakazi aseRoma. Ngo-1989, uphondo lwezepolitiki ngoReagan lwenza yona le nto efanayo, kuphela uReagan akazange abe amadodakazi aseRoma, waba ngu-Ahabi noClovis owokuqala, izithandwa zaseRoma.

“Ngaboniswa umbukwane. Kwakungubusuku bangaphambi kweSabatha. Yilesi sikhathi lapho lowo mbukwane waboniswa khona. Ngabheka ngefasisela, futhi kwakukhona ibhola elikhulu kakhulu lomlilo elalivela ezulwini, lawa lapho babesakha khona izakhiwo ezinezinsika, ikakhulu izinsika zaboniswa kimi. Futhi kwabonakala sengathi lelo bhola lafika ngqo esakhiweni lasichoboza, futhi babona ukuthi lalihluma lisakazeka, lisakazeka, likhula, base beqala ukukhala nokulila nokulila, nokusonta izandla zabo; futhi ngacabanga ukuthi abanye babantu bakithi babemi lapho eduze, bethi, ‘Awu, yilokho kanye ebesikulindele; yilokho kanye ebesikhuluma ngakho; yilokho kanye ebesikhuluma ngakho.’ ‘Benikwazi na?’ kusho abantu. ‘Benikwazi, kodwa anikaze nisitshela ngakho?’ Ngacabanga ukuthi kwakukhona ubuhlungu obukhulu kangaka ebusweni babo, ubuhlungu obukhulu kangaka ekubonakaleni kwabo.” Manuscript 152; 1904.

Ukudumala kwangoJulayi 18, 2020 “kuyisihluthulelo” sokuhlonza ithempeli okumelwe liphakanyiswe libe yisibonakaliso. Umehluko phakathi kwezigaba ezimbili zama-Adventist uyisihloko esikhulu sesiprofetho seBhayibheli. UJeremiya wenqaba ukuhlanganyela “ebandleni labaklolodayo,” futhi amabandla aseSmirna naseFiladelfiya womabili aqhathaniswa nesinagoge likaSathane, elalithi lingamaJuda, kodwa lalingewona. Umehluko phakathi kwezigaba ezimbili zama-Adventist azishoyo umelwa yindlela yokusebenza ayisebenzisayo ekutadisheni iBhayibheli. Kungumehluko phakathi kwemfundo yeqiniso kanye “nemfundo ephakeme, okuthiwa injalo,” njengoba uDadewethu White ekubiza kanjalo.

INashville yaziwa ngokuthi “i-Athens yaseNingizimu,” futhi isakhiwo esidume kakhulu esimela iGrisi eNashville yiParthenon eseCentennial Park, eyakhiwa ngo-1897 njengomfanekiso ophelele,

wesilinganiso esigcwele, weParthenon yasendulo yamaGreki. Yakhiwa ukugubha iminyaka eyikhulu yokungena kweTennessee ebuzweni besifundazwe ngo-1796, futhi kwakuhloswe ukuba idilizwe ngemva komkhosi lowo. Kunalokho, lowo mhlaba waguqulwa waba yipaki ngo-1903, kwase kuthi iParthenon yakhiwa kabusha ngokuhlala unomphela kusukela ngo-1920 kuze kube ngu-1931.

Igama elithi “Parthenon” lisuselwa egameni lesiGreki elithi parthénos, elisho “intombi” noma “inkosazana,” libhekisela ku-Athena esimweni sakhe njengonkulunkulukazi wokuhlakanipha, isu, ubuciko, imisebenzi yezandla, nempucuko, ongakathintwa, ohlakaniphile, futhi onobuqhawe bempi. Lakhiwa phakathi kuka-447–432 BC e-Acropolis e-Athene, laligcina isithombe esikhulu sika-Athena se-chryselephantine (igolide nendlovu) esenziwe umqophi uPhidias—ngokuyisisekelo lisebenza “njengendlu” yakhe noma indawo yakhe yokuhlala yobunkulunkulu, lapho kwakukholakala ukuthi ekhona khona.

Ukucizelela kohlelo lwemfundo lwaseNtshonalanga ulwazi olubanzi, uphenyo olugxekayo, ukulungiselela ubuzwe, kanye nohlaka lwezobuciko obukhululekile, kusekelwe ngokuyisisekelo kufilosofi nasemikhubeni yasendulo yamaGreki. Ngaphandle kwe-Academy kaPlato, iLyceum ka-Aristotle, noma i-paideia yase-Athene, imfundo yesimanje njengoba siyazi ibiyobukeka yehluka kakhulu.

Ngo-1904, iSikole saseMadison sasungulwa ngamamayela ayisishiyagalolunye ngaphandle kweNashville. U-Ellen White wayeyilungu lokuqala lebhodi elisungulayo leSikole sokuqala saseMadison (esasibizwa ngokusemthethweni ngokuthi iNashville Agricultural and Normal Institute, futhi kamuva saziwa ngokuthi iMadison College). Wakhonza njengengulu lokuqala lebhodi labaqondisi kusukela ekuqaleni kwaso ngo-1904. Wahhlala kulelo bhodi kwaze kwaba cishe ngo-1914 (unyaka owandulela ukufa kwakhe ngo-1915).

Leli kwakuyilona kuphela ibhodi lasekolishi noma lesikhungo ake avuma ukujoyina noma ukukhonza kulo. Ngamabomu walinganisela lezo zikhundla ezisemthethweni kwezinye izinhlangano zama-Adventist, kodwa wenza okuhlukile ngeMadison ngenxa yokuvumelana kwalo nezululeko zakhe zemfundo (ukuzixhasa, ukusekelwa epulazini, ukuqeqeshwa okugxile emsebenzini wobuvangeli, kucizelela iBhayibheli, umsebenzi wezandla, nokulungiselela okusebenzayo inkonzo eNingizimu nangale kwayo). Imiyalezo yaseNashville evela kuSister White yafika ngo-1904 nango-1905, ngesikhathi esifanayo iMadison School yayisaqala, futhi umbukiso weParthenon wawuguqulwa ube yisakhiwo esimisiwe unomphela epakini laphakade. Uphawu lwemfundo yamaGreki nolwemfundo yasezulwini kokubili kumaka ukuqala kwakho ngesikhathi esifanayo esifushane, okuyisona kanye isikhathi lapho kwanikezwa khona imibono yamabhola omlilo aseNashville.

“Izolo ebusuku kwavezwa phambi kwami isigcawu esithile. Mhlawumbe angisoze ngazizwa ngikhululekile ukuveza konke, kodwa ngizoveza okuncane.

“Kwabonakala sengathi ibhola elikhulu kakhulu lomlilo lehlela phezu komhlaba, lachoboza izindlu ezinkulu. Ezindaweni ngezindawo kwavuka ukukhala okwakuthi, ‘INKosi ifikile! INKosi ifikile!’ Abaningi babengakulungele ukuhlangana Nayo, kodwa abambalwa babesho

bethi, ‘Makadunyiswe uJehova!’”

“‘Nimdumiseleni iNkosi na?’ kubuza labo okwakwehlela phezu kwabo ukubhujiswa okuzumayo.”

“Ngenxa yokuba ngoku sesikubonayo ebesikufuna.”

“‘Ukuba benikholwa ukuthi lezi zinto zaziza, kungani ningasitshelanga?’ kwaba impendulo eyesabekayo. ‘Sasingazi ngalezi zinto. Kungani nasishiya ebumnyameni bokungazi? Niphinde naphinda nasibona; kungani ningazange nijwayelane nathi futhi nisitshele ngesahlulelo esizayo, nokuthi kufanele sikhonze uNkulunkulu funa sibhubhe? Manje sesilahlekile!’”
Manuscript 102, 1904.

Umongo wemiyalezo yaseNashville wabekwa ngokwendawo ngaphakathi esimweni somoya semfundo yeqiniso noma yamanga. Imfundo elungiselela umphefumulo ukuba ube yisakhamuzi sezulu noma somhlaba. Akukho kubhekiswa eSlameni emibonweni kaDadewethu White yaseNashville, ngakho-ke kungaba yini ukuthethelelwa kokunamathisela iSlameni embonweni wamabhola omililo phezu kweNashville? Ukulungiswa komlayezo waseNashville ka-2020 kungahambelana kanjani nomsebenzi kaJosiah Litch noSamuel Snow? Ukulungiswa kwabo kwenziwa lapho bebona ukuthi ubufakazi obufanayo obabuholele ekubikezelweni kokuqala, yibo futhi ubufakazi obamisa ukubikezela okulungisiwe.

Ubufakazi be-Islam bamiswa kudala ngaphambi kokuba buxhunyaniswe nomlayezo wesixwayiso waseNashville. Umlayezo we-Islam unamathele ngokuqondile emlayezweni wengelosi yesithathu. Leli qiniso lifanekiswa phezu kofakazi abaningana beBhayibheli. Isixwayiso sengwezi yesithathu simelela isixwayiso ngophawu lwegunya lenkosi yasenyakatho, kanti isixwayiso se-Islam simelelwa yisixwayiso sabantwana basempumalanga.

Kepha izindaba ezivela empumalanga nasenyakatho ziyakumkhathaza; ngalokho uyakuphuma ngokufutheka okukhulu ukuba abhubhise, aqothule ngokupheleleyo abaningi. Daniyeli 11:44.

Ingelosi yesithathu yafika emlandweni ngo-Okthoba 22, 1844, lapho icilongo lesikhombisa liqala ukukhala. Icilongo lesikhombisa liphinde libe ngumaye wesithathu wobuSulumane. Ukuhlubuka kwango-1863 kwathulisa ukukhala kwecilongo lesikhombisa kwaze kwaba u-9/11, lapho ingelosi yesithathu yehla encwadini yeSambulo isahluko seshumi nesishiyagalombili, njengoba izakhiwo ezinkulu zaseNew York zehliswa ngokuthintwa ngamandla kaNkulunkulu.

9/11 kwakuyi-alpha, noma ukuqala kwesikhathi sokubekwa uphawu, esiphela ku-omega, noma ekupheleni kokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, emthethweni weSonto osuzofika maduze.

I-9/11 iyi-alpha yesikhathi sokuvinjanywa komfanekiso wesilo e-United States, esiphela ku-omega yesikhathi sokuvinjanywa komfanekiso wesilo e-United States, okwenzeka lapho uphawu lwesilo luphoqelelwa e-United States.

U-9/11 uyialfa, noma ukuqala, kokwahlulelwa kwabaphilayo phezu kwesilo somhlaba, kuhlangukisa nezimpondo zaso zobuRiphabhulikhi nezobuProthestani, okuphela emthethweni

weSonto oluzayo maduze.

u-9/11 uyi-alpha “losuku lokulungiselela kweNkosi,” oluphela ekuvivinyweni mayelana nosuku lweSabatha seNkosi.

U-9/11 uyi-alpha yokwakhiwa kwethempeli emelwe yitshe lesisekelo, okuphela lapho i-omega, itshe lesiphetho, selibekwa phezu kwethempeli.

u-9/11 uyi-alpha yosizi lwesithathu e-United States, oluqeda ekuzamazameni komhlaba kwesAmbulo isahluko 11, okuwumthetho weSonto osuzofika maduzane. Kuleso kuzamazama komhlaba usizi lwesithathu luyeza masinyane. Umlando wamabhola omlilo aseNashville ungaphambi kokuvalwa komusa emthethweni weSonto, naphezu kokumemezela kwalabo abalahla ama-Adventist aseLawodikeya bethi, “Manje silahlekile.”

Incwadi kaJoweli nokugcwaliseka kwayo ngePentekoste kwaveza impikiswano yombiko weSikhalo Saphakathi Kwamabili lapho iqembu elilodwa, elingakwazi ukuqonda ukwanda kolwazi, lisola labo abaqondayo ngokuthi badakiwe. Ukubhekana phakathi kwezidakwa zakwa-Efrayimi nabahlakaniphileyo kuyisihloko esivame ukukhulunywa eZwini likaNkulunkulu lesiprofetho. Enye ingxenye yeqiniso iwukuthi lombiko ungumbiko onezigaba ezimbili, njengoba kwaboniswa nguPetru ekamelweni eliphezulu nangemva kwalokho ethempelini. Ufanekiselwa ukwahlulela okuqala endlini kaNkulunkulu bese kulandelwa yilabo abangaphandle kwendlu kaNkulunkulu. Inqubo yokwahlulela imelwe futhi ngamazwi amabili eSambulo isahluko seshumi nesishiyagalombili, lapho izwi lokuqala lingu-9/11 kuze kube ngumthetho weSonto, bese kuthi izwi lesibili levesi lesine liphawule umthetho weSonto. Umehluko phakathi kombiko wesiprofetho weqiniso nowamanga wemvula yokugcina ubuye ufanekiswe ngo-Eliya, uMalaki amkhomba njengobuyayo ngaphambi nje kokuvalwa komusa.

Izimpawu zabahlakaniphileyo neziyiziphukuphuku eNtabeni iKarmeli kwakungu-“Elija ohlakaniphileyo” nabaprofethi abayiziphukuphuku bakaBhali. U-Elija unguPetru, kanti abaprofethi bakaBhali bayizidakwa zakwa-Efrayimi. Lapho izidakwa eziyiziwula sezibonakaliswa njengabaprofethi bamanga bakaBhali, ngokuthululwa komlilo, abantu bagcina sebephendula ngokuthi, “uJehova, yena unguNkulunkulu.” Ama-Adventist osuku lwesikhombisa aseLawodikeya abonakaliswa enjalo, ekugcwalisekeni kwesibikezelo saseNashville. Labo abangaphandle kobu-Adventist ababe sebevuswa ukuba babone ukungathembeki kweziyiziwula balethwa ngaphansi kokulahlwa unembeza, kodwa isikhathi sabo somusa asikavaliwe okwamanje. Umfanekiso wokubonakaliswa kwezintombi ezihlakaniphileyo neziyiziphukuphuku, omelwe ngumlayezo wesixwayiso waseNashville, uyisibonakaliso sendlela ekugcwalisekeni kokugcina okupheleleyo komzekeliso wezintombi eziyishumi.

Ukudumala kwangoJulayi 18, 2020 kuchaza umlayezo okufanele ulungiswe, kanye nokubonakaliswa kwalabo abangaphakathi kwe-Adventism abanamafutha, nalabo abangenawo. Labo ababeswele umlayezo wamafutha oxwayisa iNashville bese beqhathaniswa nalabo abawaphethe ngempela amafutha. Kulezi zigaba ezimbili ezinamafutha noma ezingenawo amafutha omlayezo, isigaba esisodwa sidlule ekudumaleni okwamelwa ukudumala kokuqala emlandweni wamaMillerite, kanti esinye asinakho lokho okuhlangenwe nakho. Ngaphandle

kokudumala okufanekiswa ngamaMillerite akukho ukulungiswa okungenziwa kunoma yisiphi isiprofetho esihlulekile. Iqiniso lokuthi isibikezelo saseNashville sango-2020 sasikhomba i-Islam liyavumelana nengxenye yomlayezo owehlulekile odinga ukulungiswa.

Ubufakazi balokhu butholakala eqinisweni lokuthi umlando lapho kufika khona amabhola omlilo aseNashville awugcini ngokuba yilowo ovumelana nomlando wokudumazeka kokuqala kwamaMillerite, nokulungiswa kombiko ngemva kwalokho, kodwa futhi ngoba wenzeka phakathi komlando oqala ngokufika kwengelosi yesithathu ngo-9/11, okuphawula ukufika kobuSulumane beshwangusha lesithathu, nokuthi lobo buSulumane bufika futhi ngokwesiprofetho ekuzamazameni komhlaba komthetho weSonto kweSambulo ishumi nanye. Ukugcina ubuSulumane embikweni ngaphandle kwanoma iyiphi inkomba eqondile kaDadewethu White kubuSulumane nasesixwayisweni saseNashville kusekelwe phezu kwendikimba yomlando, okuwubuSulumane.

Esihlokweni sekhulu namashumi amahlanu nantathu ochungechungeni olunesihloko esithi The Book of Daniel saphawula ukuthi, ngokuvumelana nobufakazi bukaBhalami nembongolo, ubuSulumane, obumelwe yimbongolo, babuyoba nokusebenzisana okuyinhloko okuthathu ne-United States emlandweni ka-9/11 kuze kube ngumthetho weSonto. Saphawula u-9/11 njengowokuqala, kwase kuba u-October 7, 2022 njengowesibili. Saqaphela ukuthi ukuhlasele kokuqala kwakuphezu kwezwe elikhazimulayo likamoya futhi ukuhlasele kwesibili kwakuphezu kwezwe elikhazimulayo elingokoqobo lakwa-Israyeli, nokuthi ukuhlasele kwesithathu kwakuyoba ukuhlasele ngesikhathi sokuzamazama komhlaba somthetho weSonto. Sakhomba ukuthi umlando kaBhalami kuleli zinga lesiprofetho wawuphethe uphawu lweqiniso, ngokuba ukuhlasele kokuqala nokokugcina kwakuphezu kwezwe elikhazimulayo likamoya kanti ukuhlasele okuphakathi kwakuphezu kwezwe elikhazimulayo elingokoqobo, okuyisifanekiselo sokuvukela. Manje siyabona ukuthi isiteleka sesine, esiphawula ukuqala komyalezo weMidnight Cry, sizokwenzeka ezweni elikhazimulayo likamoya lapho kugwaliseka amabhola omlilo aseNashville. Lokhu kusho ukuthi isiteleka sesibili sikaBhalami nembongolo yakhe siphindwe kabili, esokuqala kwezimbili siphezu kwezwe elingokoqobo kanti esesibili siphezu kwezwe elikhazimulayo likamoya.

Le ndatshana yethule iqiniso elingaphelele, iNgonyama yesizwe sakwaJuda eseliveze manje njengobunye ubufakazi bokuxhumana kwesiprofetho kwe-Islam namabhola omlilo aseNashville. Esinye isizathu esisekela ukuhlotshaniswa kwe-Islam namabhola omlilo sitholakala phakathi kwemigqa yenguquko yomlando ongcwele. Yonke inhlango yenguquko inesihloko sayo esiyinqayizivele esingesayo esigcwalwa yonke leyo nhlango yenguquko. Enhlango yenu yenguquko kaMose, kwakumayelana nokungena esivumelwaneni nabantu abakhethiweyo. Ngomugqa wenguquko kaKristu, kwakumayelana noMesiya. Ngomugqa wenguquko kaDavide, kwakumayelana neMithetho Eyishumi nendlu engcwele. KumaMillerite isihloko sasiyisikhathi sesiprofetho, ngokuba amaMillerite athwala “umbiko wesikhathi.” Ngokufika kwengelosi yesithathu ngo-9/11 isihloko somugqa wenguquko wabayizinkulungwane eziyikhulu namashumi amane nane sabonakala njenge-Islam yosizi lwesithathu, abantwana basempumalanga, imbongolo yesiprofetho seBhayibheli, amahhashi empi eSambulo isishiyagalolunye, umoya wasempumalanga, izinkumbi, kanye nokuthukutheliswa kwezizwe.

Ukuzamazama komhlaba kwesAmbulo ishumi nanye kuphawula ubuSulumane bosizi lwesithathu, kanti futhi kumelela isiphetho somlayezo Wokukhala Kwaphakathi Kwamabili. Ukukhala Kwaphakathi Kwamabili kwafaniswa nokungena kukaKristu ngokunqoba eJerusalema, okwaqala ngokukhululwa kwembongolo. Ukuqala Kokukhala Kwaphakathi Kwamabili emlandweni wamaMillerite kwaba ukufika kukaSamuel Snow egibele ihhashi emhlanganweni wekamu lase-Exeter. Ukuqala kwenkathi Yokukhala Kwaphakathi Kwamabili kuphawulwa ngezimpawu zobuSulumane. Bukhona ubufakazi obuningi obuqinisekisa ukuthi umyalezo olungisiwe kaJulayi 18, 2020 uhlanganisa ubuSulumane njengengxenye yomyalezo wesixwayiso. Alukho usuku olukhonjisiwe, kodwa amabhola omlilo aseNashville akhomba impikiswano “yewayini elisha” ezinsukwini zokugcina, ngakho-ke amabhola omlilo aseNashville ahlanganisa ubuSulumane, kodwa kuthiwani ngokuhlonzwa kwamabhola omlilo njengezikhali zenuzi?

Umlayezo kufanele ugcine ukubizwa kwe-Islamu njengomphikisi ekuhlaselweni, ngokusekelwe kofakazi abaningi. Iphutha lokubeka izikhathi, okudingeka lilungiswe, lifanekiselwa kokubili ngu-1840 no-1844. Isikhathi asiseyona ingxenye yomyalezo wesiprofetho, nakuba izinombolo ziseyiyo. Iphutha elimelelwa ukungaqondi kahle ngendawo engcwele nalo kufanele lixazululwe; kodwa ngaphambi kokuba lixazululwe futhi lifakwe emlayezweni olungisiwe, kufanele kuhlonzwe iphutha elalifanekiselwa yilokho kungaqondi kahle ngendawo engcwele. Kwakumeleleni lokho kungaqondi kahle ngendawo engcwele esixwayisweni saseNashville sangoJulayi 18?

Ngiphikisa ngokuthi izimpendulo zitholakala ekukhanyeni obekulokhu kwambulwa kusukela ekupheleni kuka-2023. Imigqa emithathu ehambisanayo yezahluko eziyishumi nanye, eqala ngesahluko seshumi nanye iphele ngesahluko samashumi amabili nambili kuGenesis, kuMathewu nakuSambulo, iwukuvuselelwa kwesivumelwano sikaNkulunkulu nabayizinkulungwane eziyikhulu namashumi amane nane. Ingabe siyaseqaba isipho Sakhe somusa ngokwenza sengathi asizwanga ukubiza Kwakhe, noma siyakhothama bese simemezela ngamandla ethu obuntu sithi, “konke akuyalayo, ngiyakwenza?” Noma sivumela uMoya oNgcwele ukuba abhale umthetho Wakhe ezinhliziyweni nasezingqondweni zethu?

Izimpendulo ziyatholakala futhi ekuvulweni kwezimpawu kwezahluko zikaDaniyeli isahluko seshumi nambili kwamavesi amathathu aveza isikhathi njengemiyalezo yezingelosi zokuqala, zesibili, nezesithathu. Lawo mavesi amathathu futhi abonisa uDisemba 31, 2023 evesini lesikhombisa, uJulayi 18, 2020 evesini leshumi nambili, bese kuthi unyaka ka-1989 kuze kuyofika emthethweni weSonto, kuqhubeke kuze kube sekupheleni komusa, kumelwe evesini leshumi nanye. Lawa maqiniso amathathu, angaphakathi kulawo mavesi amathathu, atholakala khona kanye kuleso siqephu soMbhalo lapho kubekwa khona inqubo yokuvivinywa ephindwe kathathu ehlala yenzeka lapho isiprofetho sivulwa izimpawu!

UKristu akazange amane nje ukuvula uphawu lokuhlolwa okuphindwe kathathu kukaDaniyeli 12, kodwa futhi wakhomba lezo zivivinyo njengovivinyo oluyisisekelo, olulandelwa uvivinyo lwethempeli, olulandelwa uvivinyo lokuhlola iqiniso. Waqhubeka wachaza ukuthi uvivinyo oluyisisekelo lwaqala ngoDisemba 31, 2023 futhi lwalusekelwe phezu kovivinyo oluyisisekelo lwenhlangano yamaMillerite, njengoba kumelwe umphikukristu abe uphawu olusungula umbono wangaphandle.

Wabe esechaza uvivinyo lwesibili nolwethempeli njengolumelwe ngumbono kaDaniyeli kaKristu ethempelini esahlukweni seshumi. Lolo vivinyo luyaqhubeka manje. Ukwambulwa kukaDaniyeli isahluko seshumi nambili kwezinsuku zika-1989, Julayi 18, 2020, Disemba 31, 2023, kanye nomthetho weSonto kuhlenganisa umbono weRoma nombono kaKristu. Yomibili le mibono yethulwa kulowo kanye umbono lapho kutholakala khona ukwambulwa kwesahluko seshumi nambili. Lezi zahluko ezintathu zingumbono owodwa, futhi umbono kaKristu uwuvivinyo lwethempeli esahlukweni seshumi, umbono womphikukristu uwuvivinyo lwesisekelo esahlukweni seshumi nanye, kanti izimpawu zendlela zabayizinkulungwane eziyikhulu namashumi amane nane esahlukweni seshumi nambili zimelela uvivinyo lwesithathu nolokuhlola lokugcina lapho abayiziwula behlukaniswa khona nabahlakaniphileyo njengoba abaningi behlanzwa, benziwa mhlophe, futhi bevivinywa.

Isivivinyo sethempeli savula ukukhanya kukaLevitikusi amashumi amabili nantathu, okwakuyikukhanya komphongolo wesivumelwano, okuyikukhanya kwe-alpha kweSabatha yosuku lwesikhombisa kanye nokukhanya kwe-omega kweSabatha yonyaka wesikhombisa. Ukukhanya kwamaSabatha e-alpha ne-omega kuveza ukukhanya kokuthatha isimo sobuntu. Lokho kukhanya kuveza uNkulunkulu ethatha inyama yomuntu ngenjongo yokubuyisela ukuhlenganiswa koBunkulunkulu nobuntu, okuwumsebenzi uKristu awuqala ngo-Okthoba 22, 1844; umsebenzi awuphetha manje ekwahlulelweni kwabaphilayo.

Ukukhanya kukaLevitikusi amashumi amabili nantathu kwahlenganisa imikhosi yentwasahlobo ye-alpha nemikhosi yasekwindla ye-omega ukuze kukhiqizwe wona kanye umlando kaDisemba 31, 2023 kuze kube sekupheleni kwesikhathi somusa sesintu. Ngaphakathi komugqa, uvivinyo oluyisisekelo luphawulwa njengolufika ngoDisemba 31, 2023, futhi uvivinyo lwethempeli lukhonjwa njengoluqala ngo-2025, oluqhubeka kuze kube uvivinyo lwe-litmus lomkhosi wamacilongo. Izwi ehlane elaqala ngoJulayi ka-2023 liphawulwa ngumkhosi wesinkwa esingenamvubelo owaphela ezinsukwini ezinhlanu emva kophawu lwendlela lwezingxenye ezintathu. Kwase kuba nesikhathi sezinsuku ezingamashumi amathathu esalandelwa uphawu lwendlela lwezingxenye ezintathu olwalandelwa yizinsuku ezinhlanu, ngaleyo ndlela kuboniswe izinyathelo ezintathu zevangeli laphakade. Uphawu lwendlela lwe-alpha lwezingxenye ezintathu olulandelwa yizinsuku ezinhlanu luyingelosi yokuqala, izinsuku ezingamashumi amathathu ziyingelosi yesibili, kanti uphawu lwendlela lwe-omega lwezingxenye ezintathu olulandelwa yizinsuku ezinhlanu kuze kufike emthethweni weSonto lwePhentekoste luyingelosi yesithathu.

UKristu futhi wavula ukukhanya kukaLevitikusi amashumi amabili nantathu, wakha umphongolo wesivumelwano ethempelini ngesikhathi sokuvivinywa. Umlayezo noma ingelosi yeSabatha yosuku lwesikhombisa ngakolunye uhlangothi lomphongolo, kanye nengelosi yeSabatha yonyaka wesikhombisa ngakolunye uhlangothi lomphongolo, zimelela amakherubi ambozayo abheke ngaphakathi emphongolweni. Emlandweni wokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, ukukhanya okumbaxambili kwalezo zingelosi ezimbili kumelela iSabatha yosuku lwesikhombisa, futhi imfundiso yokuba sesimweni somuntu imelela isihloko esiyakufundwa kuze kube phakade.

Yebo, uma ungakwazi ukubona izikhathi eziyisikhombisa njengophawu lwejubili, iSaziso Sokukhululwa esingokomoya sango-1863, khona-ke ngeke ubone ukuthi iziprofetho zikaWilliam Miller ze-alpha ne-omega kwakuyizikhathi eziyisikhombisa kanye nezinsuku eziyizinkulungwane ezimbili namakhulu amathathu. Ukungakwazi ukubona ukubaluleka kwalezo ziprofetho ezimbili zesikhathi ezihlobene kuvimba noma yikuphi ukuqaphela ukuthi u-1798 umele izikhathi eziyisikhombisa, nokuthi u-1844 umele izinsuku eziyizinkulungwane ezimbili namakhulu amathathu. Ngalokho kuswela ulwazi, bekungeke kwenzeke cishe nhlobo ukubona ukuthi lapho uLevitikusi 23 uhlanganiswa umugqa phezu komugqa, kubekwa ndawonye amavesi awo angamashumi amabili nambili okuqala abeka phambili imikhosi yasentwasahlobo kanye namavesi angamashumi amabili nambili okugcina emikhosi yasekwindla; ukuthi umugqa uqala ngeSabatha losuku lwesikhombisa olumelelwa ngu-1844, nokuthi iSabatha eliphetha lowo mugqa wamavesi angamashumi amane nane liyiSabatha lezwe elimelelwa ngu-1798.

Ukungakwazi ukubona ubudlelwane bamaSabatha amabili kufanekisela ukungakwazi ukubona ukuthi izikhathi eziyisikhombisa zika-1798 zingubuntu, nokuthi izinsuku eziyizinkulungwane ezimbili namakhulu amathathu zika-1844 zingobuNkulunkulu. Ngokuyimpumpu the okujulile kanjalo, kungabonakala cishe kungenakwenzeka nhlobo ukuqaphela ukuthi ukukhanya kwe-alpha kweSabatha losuku lwesikhombisa nokukhanya kwe-omega kwemfundiso yokuba sesimweni somuntu kuveza umsebenzi kaKristu ekuhlanganiseni ubuNkulunkulu Bakhe nobuntu bomuntu owileyo. Umsebenzi kaKristu ekuhlanganiseni ubuNkulunkulu Bakhe nobuntu bethu ungumsebenzi wokuhlanganisa u-1798 no-1844, ngokuba u-1798 umele inyama yomuntu kanti u-1844 umele ubuNkulunkulu.

Isintu sidalwe ngomfanekiso kaNkulunkulu, sinemvelo ephakeme nemvelo ephansi. Imvelo ephakeme yomuntu iyinyama futhi ithengiselwe isono. UKristu unika umphefumulo ophendukileyo ingqondo yaKhe ngesikhathi sokuphenduka, ngokuba ukuphenduka yilapho ukulunga kuthathwa khona njengesimemezelo, futhi ukulungisiswa kuwukwenziwa olungileyo. Imvelo ephansi ayinakuhlangwa masinyane ngaso lesi sikhathi, futhi isithembiso sevangeli ngemvelo ephansi siwukuthi samukela umzimba okhazinyulisiweyo ekubuyeni kukaKristu. Imvelo ephakeme iyingqondo, kanti imvelo ephansi iyinyama. Imvelo ephakeme iyisiprofetho sezikhathi eziyisikhombisa esaphela ngo-Okthoba 22, 1844 ngoSuku Lokubuyisana, lapho icilongo lesikhombisa necilongo lejubili kokubili kwaqala ukukhala. Izikhathi eziyisikhombisa zemvelo ephansi zaphela ngo-1798, ngokuba ayinakuvuselelwa kuze kube sekufikeni kwesibili kukaKristu.

Izikhathi eziyisikhombisa zango-1798, izikhathi eziyisikhombisa zango-1844, neminyaka eyizinkulungwane ezimbili namakhulu amathathu yango-1844 zimelela umsebenzi kaKristu owaqala ngo-Okthoba 22, 1844. Lowo msebenzi wawungowokuhlanganisa ubuNkulunkulu baKhe nobuntu, kodwa lapho ithempeli elakhiwe ngobuntu nobuNkulunkulu kwakumelwe lihlanganiswa ngo-1844, u-1798 kwakungamelwe afakwe, ngoba umelela igceke labaZizwe.

Uvivinyo lwethempeli luhlanganisa ukukalwa kwethempeli, futhi ekuqaleni komlando wokuvulwa kwezimpawu okwaqala ngo-2023, ukuvulwa kwezimpawu kwezulu ezidumayo eziyisikhombisa kwahlonza umlando wokudumala kokuqala kuze kufike ekudumaleni okukhulu njengokubonakaliswa kokugcina nokuphelele komlando omelwe yizulu ezidumayo

eziyisikhombisa, okuyilokho ugqozi oluthi lumele izehlakalo ezenzeka phakathi nomlando wengelosi yokuqala neyesibili, kanye nezehlakalo zesikhathi esizayo ezaziyokwambulwa ngokulandelana kwazo. Ukugcwaliseka okuphelele kwabekwa ngaphakathi kohlaka lweqiniso olwalungolunye lwezambulo zokuqala ezafika ngo-2023. Ukudumala ekuqaleni kwakumela ukudumala kwe-omega, futhi phakathi nendawo kwakukhona umhlangano wekamu wase-Exeter lapho abahlakaniphileyo neziyiziwula bahlukaniswa khona ngokusekelwe “emafuleni” omyalezo.

Ithempeli lamaMillerite lakhiwa kusukela ekudumazekeni kuya ekudumazekeni, ngaleyo ndlela kuboniswe ukuthi ithempeli labayizinkulungwane eziyikhulu namashumi amane nane lakhiwa kusukela ngoJulayi 18, 2020 kuze kube ngumthetho weSonto osuseduze ukufika lapho umnyango uvalwa khona emfanekisweni, njengoba kwenzeka ngo-Okthoba 22, 1844. Umlando omelwe yizaduma eziyisikhombisa uyafana nomlando omelwe ekukhanyeni kukaDaniyeli ishumi nambili. Ukukhanya kwezinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye zikaDaniyeli ishumi nambili kuhlobana ngokuqondile nenkathi yeminyaka engamashumi amathathu emelwe evesini leshumi nanye. Kuphinde kuhlotshaniswe neminyaka engamashumi amathathu ehlukaniswa ngummeli wokuqala wesivumelwano nabantu abakhethiweyo kanye nomprofethi owavuswa ukuba abonise ukuguquka kobudlelwano besivumelwano kusuka ku-Israyeli ongokoqobo kuya ku-Israyeli womoya. Izinsuku ezingama-30 eziphakathi kohlaka lukaLevitikusi amashumi amabili nantathu ziyileyo minyaka engamashumi amathathu efanayo yesinyathelo sokuqala sesivumelwano sika-Abrahama esiphindwe kathathu noNkulunkulu. Iminyaka engamashumi amathathu kusukela ku-508 kuya ku-538 evesini leshumi nanye iwuphawu lobupristi babayizinkulungwane eziyikhulu namashumi amane nane.

Izinsuku ezingamashumi amathathu esakhiweni sikaLevitikusi amashumi amabili nantathu ziyingxenye yezinsuku ezingamashumi amane uKristu afundisa ngazo abafundi baKhe ubuso nobuso kwaze kwaba yilapho enyukela ezulwini. Amashumi amathathu ayisibonakaliso sabapristi ababezoqala ukukhonza beneminyaka engamashumi amathathu ubudala. Iminyaka engamashumi amathathu kusukela ku-508 kuya ku-538 ikhomba uguquko olusuka eRoma yobuqaba luye eRoma yobupapa, futhi ngokwenza kanjalo ikhomba uguquko lobupristi baseLawodikeya babayizinkulungwane eziyikhulu namashumi amane nane luye ebupristini baseFiladelfiya babayizinkulungwane eziyikhulu namashumi amane nane. Lolu guquko lwenzeka ngezinyathelo ezintathu njengoba lumelwe ngu-508 lapho “okwemihla ngemihla” kwasuswa, isimemezelolo sikaJustinian ngo-533, silandelwa ngumthetho weSonto ka-538, lapho lolu guquko lwapheleliswa khona.

Leyominyaka engamashumi amathathu imelela u-1989 kuze kube ngumthetho weSonto, lapho abantu bakaNkulunkulu abavalwe uphawu, abangabaseFiladelfiya, beyokhushulwa, njengelithempeli laKhe, ukuze kubonwe yizwe lonke. Izwe liyobe selahlulela phakathi kukaKristu, omelelwa ngabantu baKhe, abahlezi ezindaweni zasezulwini kanye noKristu, ngakho-ke abaseThempelini likaNkulunkulu; noma lihlangane nomuntu wesono ohlezi ethempelini likaNkulunkulu eziveza ukuthi unguNkulunkulu. Emthethweni weSonto osusondelayo, izisebenzi zehora leshumi nanye, zona futhi eziyisixuku esikhulu, ziyobhekana novivinyo oluyisisekelo. Ingabe iSabatha losuku lwesikhombisa liyiSabatha likaNkulunkulu, noma usuku lwelanga

luyiSabatha likaNkulunkulu.

“Manje enye futhi inkundla yadlula phambi kwakhe. Wayebonisiwe umsebenzi kaSathane ekuholeni amaJuda ukuba amenqabe uKristu, kuyilapho ethi ayalihlonipha umthetho kaYise. Manje wabona izwe lobuKristu lingaphansi kwenkohliso efanayo ngokuthi lithi liyamamukela uKristu kuyilapho lenqaba umthetho kaNkulunkulu. Wayezwile kubapristi nakubadala ukukhala okuphithizelayo, ‘Mkuseni!’ ‘Mbethe esiphambanweni, mbethe esiphambanweni!’ futhi manje wezwa kubafundisi abazibiza ngokuthi bangamaKristu ukukhala, ‘Mawususwe umthetho!’ Wabona iSabatha linyathelwa phansi, kwase kumiswa esikhundleni salo isikhungo esingesona esangempela. UMose waphinde wagcwala ukumangala nokwesaba okukhulu. Kungenzeka kanjani ukuba labo abakholwa kuKristu benqabe umthetho owakhulunywa yizwi laKhe uqobo entabeni engcwele na? Kungenzeka kanjani ukuba noma ubani omesabayo uNkulunkulu abeke eceleni umthetho oyisisekelo sokubusa kwaKhe ezulwini nasemhlabeni na? Ngokujabula uMose wabona umthetho kaNkulunkulu usahlonishwa futhi uphakanyiswa ngabambalwa abathembekileyo. Wabona umzabalazo wokugcina omkhulu wamandla asemhlabeni wokubhubhisa labo abagcina umthetho kaNkulunkulu. Wabheka phambili esikhathini lapho uNkulunkulu eyovuka ukuze ajezise abakhileyo emhlabeni ngenxa yobubi babo, nalabo abamesabayo igama laKhe bayombozwa futhi bafihlwe ngosuku lolaka lwaKhe. Wezwa isivumelwano sikaNkulunkulu sokuthula nalabo abagcine umthetho waKhe, lapho ekhipha izwi laKhe endaweni yaKhe engcwele, kwaze kwamazama amazulu nomhlaba. Wabona ukuza kwesibili kukaKristu enkazimulweni, abafuleyo abalungileyo bevuselwa ekuphileni okungafi, nabangcwele abaphilayo beguqulwa bengakubonanga ukufa, futhi bonke kanyekanye benyukela eDolobheni likaNkulunkulu ngezingoma zokujabula.” Patriarchs and Prophets, 476.

Isixuku esikhulu, esingabeZizwe futhi esingabasebenzi behora elilodwa, siyavivinywa ngovivinyo oluyisisekelo, olulandelwa masinyane uvivinyo lwethempeli. Ngabe ithempeli lomuntu laseRoma, kanye nomuntu wesono, kuyoba yidwala noma isihlabathi enakha phezu kwaso ukholo lwenu na? Noma ingabe kuyithempeli lokuba senyameni, okuyiBukulunkulu nobuntu kuhlanganisiwe, okuyithempeli lezinkulungwane eziyikhulu namashumi amane nane uPetru alibiza ngokuthi “indlu yomoya?” Kuleso sikhathi sokuvivinywa kwesisekelo nethempeli, ukuhlushwa kuyofeza uvivinyo olungumnqamulajuqu lwesinyathelo sesithathu, bese isikhathi somusa somuntu siyovalwa.

IBhubesi lesizwe sakwaJuda manje ligcwalisa umlando ofihlekile wevesi lamashumi amane, futhi lilethe ukukhanya okwengeziwe ngeziprofetho ezintathu zeminyaka engamakhulu amabili namashumi amahlanu zikaKoresi, Nero noTrump; futhi lakwenza lokho kanye ngesikhathi lapho Laye egcizelele umsebenzi wokumemezela umlayezo olungisiwe waseNashville. Umugqa kaNero unikeza uhlaka lokumiswa kokugcina kwesithombe sesilo e-United States bese kuba semhlabeni. Umugqa kaKoresi ka-457 BC uveza umlando ophakathi kweRaphia nePanium, umlando ophakathi kweMpi yase-Ukraine neMpi Yezwe Yesithathu eqala lapho iPanium ihlangana ne-Actium emthethweni weSonto osuzayo maduze. Umugqa kaTrump uphela kulo nyaka ngoJulayi 4.

UNero uluphawu lokushushiswa; ibandla laseSmirna likhomba umlando oqhubeka kuze kuphele ukushushiswa eminyakeni engu-250 kamuva ebandleni lasePergamos nasekuyekethiseni. Umugqa ukhomba ukumiswa komfanekiso, ngakho-ke uvumelana nomlando lapho umfanekiso kaKristu

umiswa ethempelini laKhe. “Umthetho” uyisiqalo esiholela emthethweni wokuqala weSonto, olandelwa umnyango ovaliwe wokwahlukana phakathi kwempumalanga nentshonalanga, abahlakaniphile neziwula, ukolweni nokhula, kanye nabasindiwe noma abalahlekileyo. “Umthetho” oqala leso sikhathi uyena futhi “umthetho” oqala leso sikhathi esifanayo sokuvivinywa komhlaba. Ngakho-ke “umthetho” ungowokuqala nowokugcina. Wonke umaka wendlela womugqa kaNero weminyaka eyishumi nesikhombisa ukhomba ukwanda kokushushiswa kwenhlekelele yomthetho weSonto eqala “ngomthetho,” into enesimo esifana “nomyalelo wokuphatha” kamongameli.

Imiyalo emithathu kaKoresi ka-457 BC ikhomba inkathi yeminyaka eyishumi nesikhombisa enezimpawu zendlela ezintathu ekugcineni, njengoba kwenza umugqa kaNero nanjengoba kwenza nomunye umugqa kaKoresi, owaphetha ngokufika kwezingelosi zokuqala, zesibili, nezesithathu kusukela ku-1798 kuze kube ku-1844. Izinyathelo ezintathu zikaKoresi ziyimpi yaseRaphia, bese kuba yiminyaka eyishumi kuya esinyathelweni sesibili, bese kuba yiminyaka eyisikhombisa kuya empini yasePanium. Ukuqala nokuphela kokubili kuyizimpi, ngalokho kuthwala uphawu luka-Alfa no-Omega. Inkathi yokuqala yeminyaka eyishumi imelela inkathi yokuvivinywa eyaqala ngo-2014 ngempi yase-Ukraine, kanti inkathi yesibili iphela eminyakeni eyisikhombisa kamuva empini yasePanium.

Palmoni

UPalmoni wavulela amaMillerite umlayezo wesikhathi emlandweni wengelosi yokuqala neyesibili, futhi uvulela umlayezo wezinombolo emlandweni wabantu abayizinkulungwane eziyikhulu namashumi amane nane, okuyiwona umlando wengelosi yesithathu.

Imilando yomlando yesiprofetho engokomfanekiso, njengeminyaka engamashumi amabili nambili kusukela ku-1776 kuze kube ku-1798 emelwe ukuvukela kwamaMaccabee, ikhomba imbanga yokuqala kombuso wesithupha, kanye nembangela yokuphela kombuso wesihlanu. Umongameli wamashumi amabili nambili, uGrover Cleveland, wayengu-alpha wabongameli ofanekisela umongameli we-omega, uDonald Trump, njengabongameli ababili kuphela abasebenze amahlandla amabili angalandelananga. UTrump ungumongameli wamashumi amabili nambili ukunqoba ihlandla lesibili, lapho kubalwa nabanye omongameli abangena esikhundleni ngesikhathi sehlangothi somunye umongameli, kanye nabongameli abazizuzele ihlandla lesibili ngokwabo. Umbuso wesithupha wesiprofetho seBhayibheli waqala ngo-1798, emva kweminyaka engamashumi amabili nambili kusukela eSimemezelweni Sokuzimela. U-1798 kuya ku-2026 umelwe ngu-22 osukwini lwe-alpha no-22 osukwini lwe-omega.

Imigqa emithathu yezahluko eziyishumi nanye eziqala ngesahluko seshumi nanye ziphethe esahlukweni samashumi amabili nambili. Umugqa ngamunye kule migqa emithathu yezahluko eziyishumi nanye unendawo ephakathi nendawo eqondile emelwe amavesi amathathu. UGenesis ukhomba isikhathi lapho “ukusoka” kwanikezwa khona njengophawu lobudlelwane besivumelwano nabantu abakhethiweyo. Kwakungokuqala ukuba abantu abakhethiweyo banikwe isibonakaliso esimele abantu besivumelwano, futhi kuMathewu amavesi amathathu asemaphakathi akhomba iDwala uKristu ayakha phezu kwalo ibandla Lakhe. Lawo mavesi

akhomba isikhathi lapho igama likaSimoni Barjona laguqulwa laba uPetru, okulingana nezinkulungwane eziyikhulu namashumi amane nane. Indawo ephakathi nendawo yomugqa encwadini yeSambulo ikhomba isivumelwano sokufa njengoba ikhomba upapa njengenhloko yesishiyagalombili ephuma kweyisikhombisa. Ucabanga ukuthi ziyini izincazelo zale miphumela yokuthi isahluko seshumi nanye encwadini ethi Desire of Ages sikhomba umlayezo kaJohane uMbhapathizi, nokuthi isahluko samashumi amabili nambili sikhomba ukufa kukaJohane?

Phakathi kwalezo zahluko kukuyisa ekhasini 168, lapho kuqala khona isahluko esinesihloko esithi Nikodemu. Isahluko seshumi nanye sinesihloko esithi Ubhapathizo, kanti isahluko samashumi amabili nambili sinesihloko esithi Ukuboshwa Nokufa KukaJohane. Isahluko seshumi nanye siwuphawu lokufa, lokungwatshwa, nokuvuka, njengoba kunjalo nangesahluko seshumi nesikhombisa noNikodemu, futhi kunjalo nangokufa kukaJohane.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.