

# Imbali Efihlakeleyo Yevesi Yamashumi Amane—Inani Lesithandathu

*Ishumi elinanye*

Jeff Pippenger

2026-04-02

Njengoko siqalisa ukufundisisa imbali efihlakeleyo siya kuqwalasela yomibini imigca yesiprofeto, yangaphakathi neyangaphandle, ngoku eqondwayo njengehambelana nembali ukusuka kwixesha lesiphelo elikwindinyana yamashumi amane kuse eMthethweni weCawa okwindinyana yamashumi amane ananye. Umgca wangaphakathi waloo mbali yesiprofeto uphawulwa yincwadi yeSityhilelo kwisahluko seshumi elinanye nendinyana yeshumi elinanye. Umgca wangaphandle uphawulwa yincwadi kaDaniyeli kwisahluko seshumi elinanye nendinyana yeshumi elinanye. Umgca wangaphandle kaDaniyeli 11—indinyana 11 wafika embalini ngowama-2014, yaye umgca wangaphakathi weSityhilelo 11—indinyana 11 wafika embalini ngoDisemba 31, 2023. Umgca wangaphandle umele uphondo lweRiphabhlikhi lwerhamncwa lomhlaba, yaye umgca wangaphakathi umele uphondo lwamaProtestanti lwerhamncwa lomhlaba.

## I-United States

Incwadi yeSityhilelo ichonga uhlanga olunye oluphambili njengombandela wemihla yokugqibela. Olo hlango lwerhamncwa lasemhlabeni elinyanzelisa ihlabathi lonke ukuba linqule irhamncwa laselwandle lobupopu. Incwadi yeSityhilelo ichonga uhlanga olunye oluphambili, umanyano olunye lwezizwe ezilishumi, kunye necawa enye yomgunyathi. Uhlanga yi-United States, irhamncwa lasemhlabeni lesahluko seshumi elinesithathu; icawa yomgunyathi lwerhamncwa laselwandle lesahluko seshumi elinesithathu; yaye umanyano lwezikumkani ezilishumi zobubi ngokweBhayibhile yi-United Nations. La mandla mathathu, amelwe njengenamba, irhamncwa, nomprofeti wobuxoki kwiSityhilelo ishumi elinesithandathu, akhokelela ihlabathi eArmagedon.

Ngamnye kubo uchongiwe kuDaniyeli ishumi elinanye, iivesi ezingamashumi amane ukuya kwamashumi amane anesihlanu, apho ibandla lomgunyathi lifikelela esiphelweni salo phakathi kweelwandle nentaba engcwele ezukileyo kwivesi yamashumi amane anesihlanu, nto leyo ehambelana ngokwejografi neArmagedon yeSityhilelo. Ivesi yamashumi amane iqala ngowe-1798 xa irhamncwa lolwandle, oko kukuthi ibandla lomgunyathi, lafumana inxeba elibulalayo, yaye isiqendu siphela ngolo rhamncwa lolwandle luvusiweyo, oluyihenyukazi yeSityhilelo ishumi elinesixhenxe, lusifa okwesibini, ngaloo ndlela siphelisa isiqendu kanye apho saqalayo. Isizwe esiyintloko kokubini encwadini yeSityhilelo nakuDaniyeli yi-United States, irhamncwa lomhlaba lesahluko semvukelo seSityhilelo ishumi elinesithathu. Irhamncwa lomhlaba likwangumprofeti wobuxoki kwisahluko seshumi elinesithandathu seSityhilelo, yaye kwivesi yamashumi amane kaDaniyeli ishumi elinanye, lilo iinqwelo zokulwa, iinqanawa namahashe.

## Inyaniso Engaphelelanga Ayisosinyaniso Kwaukuba Sisonke

Isizwe ekuthethwa ngayo kuzo zombini uDaniyeli neSityhilelo ngemihla yokugqibela yiUnited States, yaye isahluko seshumi elinanye sikaDaniyeli siqala ngokumchonga ngokukodwa umongameli wokugqibela waloo sizwe. Le nyaniso yinyani esele imiselwe ngokweBhayibhile, ethi amaSeventh-day Adventists aseLawodike ayikhabe ngokuzimela emva kwesiqingatha senyaniso. Esi siqingatha senyaniso bazifihla ngaso kulo mbandela sisivumelwano sabo sokuba yiUnited States leyo irhamncwa lomhlaba lesiTyhilelo ishumi elinesithathu, kwanokuba ikwangumprofeti wobuxoki wesahluko seshumi elinesithandathu; ukanti bayala ukubona ukuba uDonald Trump ungomnye wemixholo ephambili yesiprofeto seBhayibhile ngemihla yokugqibela. UThixo akaze atshintshe, yaye xa Wasebenzisana neYiputa, uFaro wayengumxholo ophambili kwimbali yesiprofeto; kwaza ke naseBhabheli, uNebhukadenetsare noBheleshatsare bakhankanywa ngamagama. UKoreshi wabizwa ngegama. UDariyo wabizwa ngegama. IBhayibhile imchonga ngokucacileyo umlawuli wokugqibela werhamncwa lomhlaba, yaye oko akusiso isalathiso nje esingathathi cala. I-Adventism iyazi ukuba ngubani na iUnited States kwisiprofeto sexesha lokuphela, kodwa ayiboni ukuba uThixo uthetha ngaso sobabini isizwe nenkokeli yaso kuwo onke amacebo esiprofeto, yaye zonke ezo mbali zingcwele zangaphambili zibonakalisa imihla yokugqibela.

## **Ixilongo Kumbono Wokugqibela**

UDonald Trump ngowona mxholo wokuqala embonweni wokugqibela kaDaniyeli, ongowona mqokumbelo uphakamileyo wazo zonke iziprofeto zemibono, kungekhona nje kuphela encwadini kaDaniyeli, kodwa kuyo yonke iBhayibhile.

Umxholo wombono wokugqibela wembali yesiprofeto ngaphakathi kweLizwi likaThixo nguDonald Trump. Ungumqondiso ochonga amanyathelo esiprofeto sangaphandle semihla yokugqibela sembali efihlakeleyo yevesi yamashumi amane. Ukwangulonxibelelwano oluchonga nolumisela umgca wangaphakathi wamawaka alikhulu anamashumi amane anesine. Amakhulu alikhulu anamashumi amane anesine ayiluphondo lwamaProtestanti phezu kwerhamncwa lomhlaba leSityhilelo seshumi elinesithathu, yaye uDonald Trump umele uphondo lwamaRiphabhlikhi lwaloo rhamncwa lunye. Irhamncwa nguMgaqo-siseko waseUnited States njengoko umelwe ngurhulumente womgaqo-siseko weriphabhlikhi owathi ekuqaleni wabeka ukwahlulwa phakathi kwezo mpondo zimbini, kodwa ekugqibeleni uzidibanise ezo mpondo zibe ngumfanekiso werhamncwa lolwandle lobupopu.

USisi White uphinda-phinda ulungelelanisa umfanekiso wegolide kaDaniel isahluko sesithathu nomthetho weCawa wemihla yokugqibela; ngoko ke, uNebhukadenetsare umele bani? Ubu-Adventist buya kukuxelela ukuba nguUnited States, irhamncwa lomhlaba lesahluko seshumi elinesithathu seSityhilelo, nto leyo ethetha ukuchonga ukuba yayiyiBhabheli eyaphosa uShadraki, uMeshaki noAbhednego emlilweni. YayinguNebhukadenetsare iBhayibhile emchaza njengalowo wayenoxanduva ngexesha lomthetho weCawa, ngoko ke ngubani uNebhukadenetsare, ukuba akanguye umongameli olawulayo xa kufika umthetho weCawa oselisondele?

## **Ntathu**

Umbono wokugqibela kaDaniyeli, ongumbono woMlambo iHiddekel, wahlulwe waba zizahluko ezithathu ezithi ngasinye sazo sihambelane neempawu zeengelosi ezintathu zeSityhilelo ishumi elinesine. Ezi zahluko zintathu zimele ingelosi yokuqala, eyesibini, neyesithathu, kodwa zikwangumyalezo wokugqibela kaDaniyeli. Umyalezo wakhe wokuqala wesahluko sokuqala nawo umele iingelosi ezintathu zeSityhilelo ishumi elinesine, yaye ngokwenjalo umqondiso ka-Alfa no-Omega ubekwa phezu kwesahluko sokuqala naphezu kombono woMlambo iHiddekel.

Umbono wokugqibela kaDaniyeli umiselwe phezu kwesakhelo segama lesiHebhere elithi “inyaniso,” elenziwe ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela, abangamashumi amabini anesibini, boonobumba besiHebhere. Isahluko seshumi sibonisa uDaniyeli njengomfundi wesiprofeto oguqulwa esuka kwelaseLawodike waya kwelaseFiladelfiya ngomhla wamashumi amabini anesibini. Emva koko uDaniyeli unikwe amandla okuqonda ukwanda kolwazi olungatywinwanga olumelwe kwisahluko seshumi elinesibini. Izahluko zokuqala nezokugqibela zalo mbono zibonisa uDaniyeli njengomfuziselo wamakhulu alikhulu anamashumi amane anesine amawaka, abangabafundi bokwenene besiprofeto.

“Nokuba yeyiphi na inkqubela yomntu ngokwasezingqondweni, makangacingi nokuba ngumzuzwana omnye ukuba akukho mfuneko yophando olunzulu nolungapheliyo lweZibhalo ukuze kufunyanwe ukukhanya okukhulu ngakumbi. Njengabantu, sibizwe, ngamnye ngamnye, ukuba sibe ngabafundi besiprofeto.” Testimonies, volume 5, 708.

Isahluko sokuqala sichaza kwaezo nyaniso zifanayo zombono woMlambo iHiddekel, yaye isahluko sokuqala sombono woMlambo iHiddekel sichaza kwainyaniso enye njengesisahluko sawo sesithathu nesokugqibela. Incwadi kaDaniyeli iphethe umqondiso ka-Alfa no-Omega kuba isahluko sokuqala sichaza inkqubo yovavanyo enamanyathelo amathathu yevangeli engunaphakade, yaye kunjalo nangesahluko seshumi elinesibini. Ke ngoko, phakathi kwezahluko ezithathu ezenza umbono wokugqibela kaDaniyeli, isahluko sokuqala singu-alfa yaye isahluko sesithathu singu-omega. Oku kuyahambelana novavanyo lokuqala lukaDaniyeli lokuba makadle kutya kuni, kwanovavanyo lwakhe lwesithathu nolokugqibela xa wayegwetywa nguNebhukadenetsare emva kweminyaka emithathu. Uvavanyo lwe-alfa lukaDaniyeli 1 lwalungolwendlela yokufunda iBhayibhile njengoko lumelwe kukutya nokuba kukutya kwaseBhabheli okanye kukutya kwemifuno.

Ukuyaniseka kukaDaniyeli kwindlela ethi “umgca phezu komgca” kwamvumela ukuba afunyanwe “kuzo zonke izinto zobulumko nokuqonda, athe ukumkani wazibuza kubo, wabafumana bengcono ngokuphindwe kalishumi kunabo bonke oosiyazi nabavumisi ngeenkwenkwezi ababekubo bonke ubukumkani bakhe.” Kwi-omega yesahluko seshumi elinesibini, ngabalumkileyo abaziqondayo zonke izinto zobulumko ezandiswayo xa iLizwi lesiprofeto livulwa lityhilwe. Isahluko seshumi elinesibini siyi-omega kwisahluko sokuqala, kwaye sikwayi-omega kwisahluko seshumi, i-alpha yombono waseHiddekel. Kuso eso sahluko se-alpha seshumi, uDaniyeli uzinza kuloo mava omoya ahambelana nokuzinza kwabalumkileyo kumava engqondo kwisahluko seshumi elinesibini. Isahluko sokuqala sigxininisa ukuba yindlela yokufunda iBhayibhile evumela umfundi wesiprofeto ukuba azinze enyanisweni ngokwasemoyeni nangokwengqondo ukuze atywinwe.

Bemele abafundi bokwenene besiprofeto ngemihla yokugqibela, uDaniyeli namadoda amathathu afanelekileyo bangabazizilumko abangapheleli nje ekuqondeni ukwanda kolwazi olutyhilwayo ngexesha lesiphelo ngo-1989, kodwa bakwaqonda nokwanda kolwazi ngo-9/11. Ekugqibeleni, bayaluqonda ukwanda kolwazi olutyhiliweyo ngoDisemba 31, 2023.

Ekuzingeleni kwabo ukukhanya kwesiprofeto sikaThixo, batshintshwa besuka kwintshukumo yamaSeventh-day Adventist yaseLawodikea yabali likhulu elinamashumi amane anesine amawaka, bangene kwintshukumo yaseFiladelfiya yabali likhulu elinamashumi amane anesine amawaka. Xa olo tshintsho lusenzeka, bahlulwa kwabo babaleka embonweni wesipili.

## **Umyalezo Wokuvukela Komntu**

Izahluko zeshumi neshumi elinesibini zithetha ngekhulu elinamashumi amane anesine amawaka, kuba zona zingamanyathelo okuqala nelesithathu kwisakhiwo senyaniso. Emva kokuxhotyiswa ngamava angaphakathi ombono wesipili sesahluko seshumi, kunye nokukhanyiselwa ngokuqonda okungatywinwanga kukaDaniyeli 12, bamele ukuvakalisa isigidimi sovukelo loluntu. Isigidimi sovukelo loluntu simelwe ziincwadi zikaDaniyeli neSityhilelo, yaye isigidimi sovukelo sibekwa ngaphakathi kwesakhiwo sobuprofeti sobukumkani besiprofeto seBhayibhile esibekwe kuDaniyeli. Umfuziselo wesiprofeto wobungqina bovukelo loluntu encwadini kaDaniyeli umelwe ngokupheleleyo kwisahluko seshumi elinanye. Isahluko seshumi elinanye siyimbali eqala ekupheleni kweBhabheli nasekuqaleni kwamaMedi namaPersi. Ngoko ke siqala ngenxeba lokufa leBhabheli, elimela kwangaphambili inxeba lokufa lobupopu ngo-1798. Xa inxeba lokufa lobupopu liphiliswa kumthetho weCawa oza kufika kungekudala, uba yintloko yomanyano oluphindwe kathathu lwenamba, lwerhamncwa nolomprofeti wobuxoki. Emva koko uba ngumfazi okhwele irhamncwa kwiSityhilelo 17, yaye kuloo mfazi kubhaliwe ebunzi bakhe ukuthi, IBHABHELI ENKULU. Kumthetho weCawa oza kufika kungekudala, inxeba lokufa leBhabheli nelobupopu liyaphiliswa.

Uvukelo loluntu olubonakaliswa ukusukela kwixesha laseBhabhiloni kuse kube sekupheleni kwehlabathi luisakhelo sencwadi kaDaniyeli, yaye isahluko seshumi elinanye sisigidimi sangaphandle sesiprofeto esibhala ngokulandelelana olo vukelo lwemihla yokugqibela. Obo bungqina bovukelo bufumaneka kwisahluko seshumi elinanye buhambelana yaye bungaphakathi kwiindinyana ezintandathu zokugqibela zeso sahluko. Ezo ndinyana zintandathu zokugqibela zisisigidimi sovukelo loluntu, yaye ezo ndinyana zintandathu zokugqibela zibonakaliswa kunye nangaphakathi kwimbali efihlakeleyo yendinyana yamashumi amane. Ngokwenjalo incwadi kaDaniyeli icuthwa ibe sisahluko esinye, esithi sona sibuye sicuthwe sibe ziindinyana ezintandathu zeso sahluko kanye, zona ke zibuye zicuthwe zibe yimbali efihlakeleyo yesiqingatha sokugqibela sendinyana enye.

Isahluko seshumi elinanye simela unobumba weshumi elinesithathu owandulelwa ngowokuqala uze ulandelwe ngowokugqibela boonobumba besiHebhere, yaye owokuqala nowokugqibela basoloko befana. Isahluko sokuqala sibonisa izilumko zisahlulwa kwiziyatha embonweni wesipili, yaye isahluko sokugqibela sibonisa izilumko zisahlulwa kwiziyatha ekutyhilweni. Impembelelo kaThixo isazisa ukuba ukutywinwa kwekhulu elinamashumi amane anesine amawaka kuku “zinza

enyanisweni, ngokwasengqondweni nangokomoya.” Isahluko seshumi sibonisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka ngokwasemoyeni, yaye isahluko seshumi elinesibini sibonisa okwasengqondweni. Isahluko seshumi sibonisa ukuchukunyiswa kathathu neentsebenziswano ezintathu nezidalwa zasezulwini. Isahluko seshumi elinesibini sibonisa ukuhlanjululwa kwamanyathelo amathathu kwezilumko, okuphunyezwa kukwanda kwenyaniso yesiprofeto esengqondweni njengokuba “zihlambulukiwe, zenziwa mhlophe, zalingwa.” Kanye njengokuba isahluko seshumi sineempawu ezimbini zesithathu, ngokuchukunyiswa kathathu neendibano ezintathu zasezulwini; isahluko seshumi elinesibini sinenkqubo yokuvavanywa kwamanyathelo amathathu, kwakunye, neziprofeto zexesha ezintathu.

Iindibano ezintathu zasezulwini ezikwisahluko seshumi ziphethe uphawu lwenyaniso, kuba owokuqala nowokugqibela kwizidalwa zasezulwini ukunxibelelana noDaniyeli yayiyingelosi uGabriyeli, yaye lowo usembindini wayenguMikayeli. Iingelosi ezintathu, kodwa uKristu wayeyingelosi kwinyathelo lesibini. Ukuchukunyiswa okuthathu kumela ukuxhotyiswa okuthe chu kwamanyathelo amathathu kuDaniyeli. Kule ndawo uDaniyeli uchaza umbono wesipili kathathu, yaye ngokwenjenjalo ubeka imibono emithathu yesipili phakathi kwezikhankanyo ezisixhenxe zombono wemareh kwisahluko seshumi. Kabini igama lesiHebhere elithi mareh liguqulelwa ngokuthi “inkangeleko,” yaye kabini ngokuthi “umbono,” yaye ngamanye amaxesha amathathu liguqulelwa ngokuthi “umbono.” La ‘maxesha mathathu amanye’ asingawo u-mareh; ayindlela yesifazane ka-mareh, engu-marah. Isahluko seshumi sinokuchukunyiswa okuthathu kokuxhotyiswa okuthe chu, iindibano ezintathu zasezulwini eziphethe uphawu lwenyaniso, nemibono emithathu yesipili eyinxalenye yezikhankanyo ezisixhenxe zenkangeleko kaKristu.

## **Inkangeleko**

Izihlandlo ezibini apho \*mareh\* iguqulelwa ngokuthi “ukubonakala” zihambelana nezihlandlo ezibini apho iguqulelwa ngokuthi “umbono.” Ngokudibeneyo zichonga uKristu njengomfuziselo obonakala njengophawu lwendlela kwimbali yesiprofeto. KwiSityhilelo isahluko seshumi, isithunywa sezulu sihla size sibeke unyawo olunye emhlabeni nolunye elwandle. UDade White usazisa ukuba eso sithunywa “sasingenguye omnye ngaphantsi kobuntu bukaYesu Kristu.” Isithunywa seSityhilelo ishumi “kukubonakala” kukaKristu kwimbali yesiprofeto. Uvela kwindinyana yeshumi elinesithathu kaDaniyeli isahluko sesibhozo njengoPalmoni, yaye ukusuka kwiSityhilelo isahluko sesihlanu ukuya phambili uvela njengeNgonyama yesizwe sakwaYuda. UDaniyeli umele abo beemihla yokugqibela abalandela ukubonakala kukaKristu ngokwesiprofeto, naphi na apho anokuya khona. Ukuba bathembekile ekwenzeni oko, bakhokelwa baye kumbono wesipili apho abangathembekanga basaba khona.

Ukuhlanjululwa kwamanyathelo amathathu kwesahluko seshumi elinesibini, okusekelwe ekuqondeni ulwazi olwandisiweyo xa isiprofeto sivulwa, kuhamba kunye “neziprofeto zexesha” ezithathu, ezimele ukuzaliseka okuthathu okwahlukileyo kwivesi nganye kwezi zintathu. Iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yevesi yesixhenxe, iminyaka eliwaka elinamakhulu amabini anamashumi alithoba yevesi yeshumi elinanye, neminyaka eliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu yevesi yeshumi elinesibini, ichonga iivesi ezintathu, nganye kuzo iqulethe isiprofeto sexesha esazalisekiswa embalini, saze emva koko

saqondwa ngamaMillerite njengobungqina bembali obuqinisekisa umyalezo ababewuvakalisa. Uqikelelo olukwivesi, ukuzaliseka kwalo kwimbali, nokusetyenziswa kwalaa mbali ngamaMillerite kungqina ukuzaliseka kwemihla yokugqibela kwezo ziprofeto zintathu. Kodwa ukusetyenziswa kwexesha ngamaMillerite akusasebenzi, ngoko ke iimbekiselo zexesha ezikwezo vesi zimele zisetyenziswe njengeempawu, kungekhona njengexesha. Ubufuziselo bumiselwa kwezo vesi ngokusetyenziswa kwevesi ngokwayo, ukuzaliseka kwevesi kwimbali, nendlela amaMillerite awawubonisa ngayo umyalezo.

Uluhlu lwamaxesha lovukelo lomntu kwisahluko seshumi elinanye lulukwe kunye ngemibutho, ngezivumelwano nangeemnqophiswano. Iminqophiswano yabantu emelwe ngaphakathi kwimbali yesahluko seshumi elinanye ithelekiswa nomnqophiso wobuThixo.

“Ngemihla yokugqibela yembali yalo mhlaba, umnqophiso kaThixo nabantu bakhe abagcina imithetho yakhe umele uhlaziye.” Review and Herald, Februwari 26, 1914.

IRoma isungula wonke umbono, yaye xa iRoma yobupopu iqala ukuthethwa kwisahluko seshumi elinanye, ichongwa ngokuba “ngabo bayishiyayo umnqophiso ongcwele.” Umgca wangaphakathi kuDaniyeli ishumi elinanye, okwanguwo nomgca wangaphakathi kwimbali efihlakeleyo yevesi yamashumi amane, umele abo bangena emnqophisweni noThixo ngemihla yokugqibela, kanti umgca wangaphandle uchonga abo bawushiyayo kanye loo mnqophiso. Ekuboniseni udidi olungayi kuxhamla kukwanda kolwazi ngemihla yokugqibela, imbali yabo yangaphandle ilukwa kumsonto wesiprofeto wezivumelwano zoluntu ezaphulwayo.

Kulandelelwano lwangaphakathi lwaba likhulu elinamashumi amane anesine amawaka luthungelwe iisimboli nemizekeliso emininzi yobudlelwane bomnqophiso bukaThixo nabantu baKhe abaseleyo bemihla yokugqibela. Umfuziselo wenani elithi “lishumi elinanye” ungomnye waloo nyaniso, yaye inyani yokuba ivesi yeshumi elinanye yesahluko seshumi elinanye ichaza umbono wangaphandle nowangaphakathi wemihla yokugqibela igxininiswa kukuba uIsaya uchaza injongo nomsebenzi wabantu bomnqophiso bakaThixo bemihla yokugqibela kwisahluko seshumi elinanye, nevesi yeshumi elinanye.

Kuya kuthi ngaloo mini iNkosi iphinde yolule isandla sayo okwesibini, ukuze ibuyise intsalela yabantu bayo eya kusala, iphume eAsiriya, naseYiputa, nasePathros, naseKushi, naseElam, naseShinare, naseHamati, naseziqithini zolwandle. Isaya 11:11.

## **Ukusasazeka**

Ngemihla yokugqibela intsalela yabantu bakaThixo iya kuba iye yasasazwa kabini, ifuna ukuba iqokelelwe. Ivesi yesixhenxe kaDaniyeli ishumi elinesibini ichaza ukusasazwa kwabantu bakaThixo ngemihla yokugqibela, ngaloo ndlela imela iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu njengophawu lokusasazwa.

Ndaza ndeva indoda enxibe ilinen, eyayiphezu kwamanzi omlambo, xa yayiphakamisa isandla sayo sokunene nesandla sayo sokhohlo isibhekisa ezulwini, yaza yafunga ngaye ophila ngonaphakade ukuba kuya kuba lixesha, namaxesha, nesiqingatha sexesha; yaye xa iya kube ikufezile ukusasaza amandla abantu abangcwele, ziya kube zigqityiwe zonke ezi zinto.

Daniyeli 12:7.

Amangqina amabini asasazwa kwiSityhilelo isahluko seshumi elinanye emva kokuba enike ubungqina bawo.

Kwaye xa begqibile ubungqina babo, irhamncwa elinyuka liphuma enonzobileni liya kulwa nabo, liboyise, libabulale. Nezidumbu zabo ziya kulala esitalatweni somzi omkhulu, lowo ngokomoya ubizwa ngokuba yiSodom neYiputa, apho kananjalo iNkosi yethu yabethelelwa emnqamlezweni. Ke kaloku abantu bezizwe nezindlu nezilwimi neentlanga baya kuzibona izidumbu zabo iintsuku ezintathu nesiqingatha, bangavumi ukuba izidumbu zabo zibekwe emangcwabeni. Abo bahlala emhlabeni baya kuvuya ngenxa yabo, bonwabe, bathumelelane izipho; ngokuba aba baprofeti babini babebathuthumbisa abo bahlala emhlabeni. ISityhilelo 11:7–10.

Kwindinyana elandelayo, ivesi yeshumi elinanye, amangqina amabini ayavuswa ekufeni kwawo esitratweni saseSodom naseYiputa. Oko kufa kukwanjalo kuzotywe nguHezekile njengentili yamathambo awomileyo, afileyo, athe saa. Amangqina amabini amele iimpondo zeRiphabhlikhi nezobuProtestanti ezabulawayo ngowama-2020. Uphondo lobuProtestanti lwafa ngoqikelelo lwalo lobuxoki lomhla we-18 kaJulayi, 2020, yaye uphondo lweRiphabhlikhi lwafa kunyulo olwebiweyo lowama-2020. UIsaya uchaza ukuba xa amangqina evuswa, oko akuchazayo njengokuqokelelwa okwesibini, loo mangqina aba ngumqondiso oqokelela abasebenzi beyure yeshumi elinanye.

Kwaye ngaloo mini kuya kubakho ingcambu kaYese, eya kuma ibe ngumqondiso kubantu; ziya kuyifuna kuyo iintlanga: nokuphumla kwayo kuya kuba nobuqaqawuli. Kwaye kuya kuthi ngaloo mini, iNkosi iphinde yolule isandla sayo okwesibini, ibuyise intsalela yabantu bayo eya kuba isele, isuka eAsiriya, naseYiputa, nasePathrose, naseKushe, naseElam, naseShinari, naseHamati, naseziqithini zolwandle. Kwaye iya kumisela umqondiso kwiintlanga, ihlanganise abagxothiweyo bakwaSirayeli, iqokelele nabasasazekileyo bakwaYuda bevela kwiimbombo zone zomhlaba. Isaya 11:10–12.

Xa iNkosi ibeka isandla sayo okwesibini ukuba iqokelele, ihlanganisa “abagxothiweyo bakwaSirayeli.” “Abagxothiweyo bakwaSirayeli” baba ngumqondiso ezintlangeni, yaye ngenxa yesi sizathu kufuneka bagxothwe kuqala ngaphambi kokuba baqokelelwe. Bagxothwa baya entilini kaHezekile yamathambo awomileyo, yaye bakuba seabulewe, balala esitratweni apho neNkosi yethu yabethelelwa khona emnqamlezweni, ngoxa elinye iqela lavuya.

Liveni ilizwi leNkosi, nina ningcangcazelayo ngenxa yelizwi layo; Abazalwana benu abaninithiyayo, abanixothayo ngenxa yegama lam, bathi, INkosi mayizukiswe; kodwa iya kubonakala kube luvuyo kuni, kwaye bona baya kuhlazeka. Isaya 66:5.

Abo bangcangcazela eLizwini likaThixo bakhutshelwa ngaphandle ngabazalwana babo ababeyithiyile. UYeremiya uchaza okwenzeka kubo abazalwana ababeyithiyile ibhanile.

Ngako oko utsho uYehova ukuthi, Yabonani, ndiya kubazisela ububi abangayi kuba nako ukubusaba; yaye nakuba baya kukhala kum, andiyi kubaphulaphula. Yeremiya 11:11.

Umxholo wendinyana yeshumi elinanye ngumnqophiso kaThixo, yaye bonke abaprofeti bathetha ngemihla yokugqibela, ngoko ke umnqophiso ekuthethwa ngawo kukuvuselelwa komnqophiso kunye nekhulu elinamashumi amane anesine amawaka.

Ilizwi elafikayo kuYeremiya livela kuYehova, lisithi, Yivani amazwi alo mnqophiso, uthethe nawo emadodeni akwaYuda nakubemi baseYerusalem; uze uthi kubo, Itsho iNkosi uThixo kaSirayeli ukuthi, Uqalekisiwe umntu ongawevayo amazwi alo mnqophiso, endawawisa kooyihlo ngemini endabakhupha ngayo ezweni laseYiputa, kwisithando sentsimbi, ndisithi, Lithobeleni ilizwi lam, nenze ngokwako konke endiniyalela ngako; niya kuba ngabantu bam, mna ndibe nguThixo wenu; ukuze ndizalisekise isifungo endasifungayo kooyihlo, sokubanika ilizwe elibaleka amasi nobusi, njengokuba kunjalo namhla. Ndaphendula ke mna, ndathi, Makube njalo, Yehova.

Wandula ke uYehova kum, esithi, Vakalisa onke la mazwi emizini yakwaYuda nasezitatweni zaseYerusalem, uthi, Waveni amazwi alo mnqophiso, niwenze. Kuba ndabangqina ngokunyanisekileyo kooyihlo ngomhla endabakhuphayo ngawo ezweni laseYiputa, kwada kwangulo mhla, ndivuka kusasa ndibanga, ndisithi, Lithobeleni ilizwi lam. Kanti abalithobelanga, abathobekisanga nendlebe yabo, kodwa bahamba elowo ngokwengcinga yentliziyo yakhe engendawo; ngenxa yoko ndiya kubazisela onke amazwi alo mnqophiso, endabayalela ukuba bawenze; kodwa abawenzanga.

Yaye uYehova wathi kum, Kufunyenwe iyelenqe phakathi kwamadoda akwaYuda naphakathi kwabemi baseYerusalem. Babuyela emva kubugwenxa booYise bamandulo, ababengavumi ukuva amazwi am; baza balandela abanye oothixo ukuba babakhonze; indlu kaSirayeli nendlu kaYuda baphule umnqophiso wam endawenza nooyise babo. Ngoko ke utsho uYehova ukuthi, Khangela, ndiya kubazisela ububi abangayi kukwazi ukubusinda; yaye nangona baya kukhala kum, andiyi kubaphulaphula. Yeremiya 11:1–11.

Umxholo womgwebo we-Seventh-day Adventism yaseLawodikea awuchazayo uYeremiya uphindwa nguHezekile kwisahluko seshumi elinanye, ivesi yeshumi elinanye.

Esi sixeko asiyi kuba yimbiza yenu, nani anisayi kuba yinyama phakathi kwaso; kodwa ndiya kunigweba emdeni wakwaSirayeli. Hezekile 11:11.

Impefumlelo iyayichonga ngokuthe ngqo ukutywinwa kukaHezekile isahluko sesithoba njengokukuko kanye ukutywinwa kwamakhulu alikhulu namashumi amane anesine amawaka kuSityhilelo sesixhenxe. Ivesi yeshumi elinanye yesahluko seshumi elinanye iyintshukumo nje eqhubekayo yebali eliqhubayo likaHezekile lomgwebo phezu kwebandla lamaSeventh-day Adventist, uDade White alichonga njengeYerusalem kaHezekile isahluko sesithoba. Abo bangalwamkelanga uphawu bayagwetywa baze batshatyalaliswe embonweni wezahluko zesithoba ukuya kweshumi elinanye.

Umbono ka-9/11 kuHezekile uchaza abangathembekanga njengabakhutshwa ngaphandle kweYerusalem ukuze bagwetywe, ngaloo ndlela uchonge ukwahlulwa kokugqibela kwabo bavuma ukuba bayilo ibandla lokugqibela eliboniswe encwadini yesiTyhilelo. Umfuziselo ka-“lishumi elinanye, lishumi elinanye” ngumfuziselo womnqophiso abangamakhulu alikhulu anamashumi

amane anesine abangena kuwo noThixo. Xa zidibanisiwe ndawonye ezo nombolo zimele amashumi amabini anesibini, alishumi leshumi lamakhulu amabini anamashumi amabini, omnye wemifuziselo yokudityaniswa kobuThixo nobuntu.

Iminyaka engamakhulu amabini anamashumi amabini phakathi ko-677 no-457 BC idibanisa isiprofeto sikaDaniyeli seentsuku ezingamawaka amabini anamakhulu amathathu, nesiprofeto sexesha sikaMoses samaxesha asixhenxe. Kuninzi okunokuchongwa kule minyaka ingamakhulu amabini anamashumi amabini njengophawu lomsebenzi wocamagusho owaqalayo xa ezo ziprofeto zimbini zafika kunye ngowe-1844. Kuninzi okunokubekwa phambili ngoko kumelwa ngokomfuziselo linani elingamashumi amabini anesibini njengesishumi seminyaka engamakhulu amabini anamashumi amabini, njengoko kunjalo nangonani ishumi elinanye. Endinqwenela ukukuchonga apha bubudlelwane obuphakathi kweshumi elinanye namashumi amabini anesibini.

Siya kuqhubekeka nezi ngcinga kwinqaku elilandelayo.