

Imbali Efihlakeleyo Yevesi Yamashumi Amane—Inani Leshumi

Umbindi

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Imbali efihlakeleyo kaDaniyeli ishumi elinanye ivesi yamashumi amane iyahambelana nembali emelwe kwiivesi zeshumi ukuya kwezilishumi elinesithandathu zesahluko esinye. Kwiivesi zeshumi ukuya kwezilishumi elinesithandathu umgca werhamncwa lasemhlabeni laseSityhilelweni ishumi elinesithathu, uphondo lwalo lwaseMerika olungumRiphabhlikhi owexukileyo, umelwe nguDonald Trump; umgca wophondo lwaseMerika olungumProtestanti oluwexukileyo umelwe ngamaMaccabee; umgca werhamncwa laselwandle lobupopu umelwe “ngabaphangi babantu bakho” yaye umgca wenamba umelwe ngookumkani abohlukeneyo basemzantsi noPhillip waseMakedoni. Umgca wamawaka alikhulu anamashumi amane anesine umelwe nguPetros.

Phakathi

Kule mbali iyimfihlelo, ugxininiso lubekwa ngokuphindaphindiweyo embindini. Iminyaka engama-250 eyaqala ngo-457 BC yaphela ngo-207 BC embindini weemfazwe zaseRaphia nasePanium, ezaziyimfazwe ezimbini zokugqibela ezimele abanye kwezezi ndinyana zeshumi elinanye ukuya kweshumi elinesihlanu. Iminyaka engama-250 yerhamncwa lasemhlabeni eyaqala ngo-1776 iphela ngo-2026, unyaka “wonyulo lwaphakathi kwexesha” kwibala lezopolitiko lerhamncwa lasemhlabeni. UPetros useKesareya Filipi (Panium), embindini wamaxesha amathathu apho uKristu wathabatha ngokukhethekileyo abafundi abathathu kuphela.

Kwimbali yabo loo migca ihambelanayo uPetros umele abo balungisa baze baphinde isilumkiso seebhola zomlilo phezu kweNashville. Igama likaPetros latshintshwa kanye embindini wezahluko zeshumi elinanye ukuya kweshumi elinesibini zikaMateyu, kanye njengokuba isahluko esisembindini sikaAbram phakathi kwezahluko zeshumi elinanye ukuya kweshumi elinesibini sachaza ulwaluko njengophawu lomnqophiso, kuhamba kunye nembali wezahluko zeshumi elinanye ukuya kweshumi elinesibini kwiSityhilelo ephawula uphawu lomnqophiso wokufa kwiSityhilelo ishumi elinesixhenxe. Umbindi kulapho abalikhulu elinamashumi amane anesine amawaka batshintshwa besuka kubuLawodike besiya kubuFiladelfiya, yaye embindini weengelosi ezintathu kukho engelosi yesibini.

Inyathelo yesibini, okanye indawo ephakathi, lixesha lovavanyo lwesibini lwetempile olulandela uvavanyo lokuqala nolusisiseko. Uvavanyo lokuqala luka-2024 yayikukusekwa kombono wangaphandle ngomqondiso waseRoma, yaye uvavanyo lwesibini ngumbono wangaphakathi wemarah (isibuko sokuzibona) kaKristu eNgewelengewe. Kwimbali yengelosi yesibini, isigidimi sokukhala kwasezinzulwini zobusuku sifika ukuxhobisa isigidimi sengelosi yesibini.

Kwimbali kaMillerite ka-1840, uJosiah (okuthetha ukuthi isiseko sikaThixo) uLitch wenza ulungiso kwindlela awayechonge ngayo isiprofeto samaSilamsi sosizi lokuqala nolwesibini, yaye ngo-1844, uSamuel Snow wenza ulungiso lwengqikelelo ka-1843 ekuzalisekeni komzekeliso weentombi ezilishumi. UPetros ngo-2026 umele alungise ingqikelelo ehlulekileyo yeebhola zomlilo zaseNashville, njengoko kufuziselwa kukudana kwamaMillerite ka-1843, aze alungelelanise isigidimi samaSilamsi njengoko sifuziselwa ngumsebenzi kaJosiah Litch ngo-1840. Ezo ziganeko zimbini zamaMillerite zango-1840 nango-1844 zimela ukuxhotyiswa kwesigidimi sengelosi yokuqala ngo-Agasti 11, 1840, nokuxhotyiswa kwesigidimi sengelosi yesibini ngo-Agasti 17, 1844. Zidibene, zichonga ukuxhotyiswa kwesikhalo sasezinzulwini zobusuku xa iibhola zomlilo zaseNashville zisihla.

“Ingelosi elizibandakanya ekubhengezeni isigidimi sengelosi yesithathu limiselwe ukukhanyisa umhlaba wonke ngobuqaqawuli balo. Apha kuprofetwe umsebenzi wobubanzi behlabathi lonke nowamandla angazange aqhelekile. Intshukumo yeAdvent ka-1840–44 yaba kukubonakaliswa okuzukileyo kwamandla kaThixo; isigidimi sengelosi yokuqala sasiwa kuso sonke isikhululo sobuvangeli ehlabathini, yaye kwamanye amazwe kwabakho umdla wenkolo omkhulu kunayo yonke eyakha yabonwa nakuliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kugqithwa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengelosi yesithathu.” The Great Controversy, 611.

Umbuzo ngulo wokuba, phakathi kwazo zonke izixeko zaseUnited States, kutheni ulwalathiso lukaThixo lunokukhetha iNashville. Ekufikeni kwesishwangusha sesithathu ngomhla ka-9/11, iiTwin Towers zaseNew York kunye nePentagon yaseWashington, DC zaba ziindawo ezijoliswe kuzo. Inqwelo-moya yesine yawa emhlabeni. Umqondiso werhamnawa lomhlaba ngumhlaba; umqondiso wamandla alo kwezoqoqosho yiNew York, yaye umqondiso wamandla alo emkhosini yiPentagon. Xa iUnited States inyanzelisa ihlabathi ukuba lamkele uphawu lwegunya lobupapa kunye nenkqubo yezopolitiko yebandla norhulumente engumfanekiselo werhamncwa, ikwenza oko ngamandla ayo omkhosi nawamandla ayo kwezoqoqosho; kuba iSityhilelo ishumi elinesithathu ichaza ukusetyenziswa kwamandla kwerhamncwa lomhlaba ukuthintela abathembekileyo ekuthengeni nasekuthengiseni, yaye ikwababulala abo bema ngxi ngenxa yeSabatha kaThixo yosuku lwesixhenxe. Umfuziselo wesiprofeto umeleke ngokuthi “iinqwelo zokulwa, abakhweli bamahashe (amandla omkhosi) neenqanawa” (amandla kwezoqoqosho) kuDaniyeli ishumi elinanye, ivesi yamashumi amane.

Ngexesha lokutywinwa kwamawaka alikhulu anamashumi amane anesine amawaka, amaSilamsi ahlasele ngokungalindelekanga ilizwe elizukileyo izihlandlo ezine. Eyokuqala yaba ngu-9/11, eyesibini neyesithathu yaba lilizwe elizukileyo lasendulo eliyinyani yokoqobo, yalandelwa yiNashville. Eyesine yinyikima yomhlaba yeSityhilelo 11, oko kukuthi umthetho weCawa. Kumxholo kaBhileham neengelosi ezintathu, ezo zityholo zimbini zango-Oktobha 7, 2023 kunye neNashville zimele izidiliya ezibini zeBhayibhile zabantu bomnqophiso kaThixo.

Xa inxeba elibulalayo lobupopu liphiliswa ngexesha lomthetho weCawa, kuqalisa ukubonakala kwesibini kwamaXesha Obumnyama. Uxakeko lokuqala nolwesithathu luyafana, kuba uKristu

usoloko ebonakalisa isiphelo ngesiqalo, ngoko ke inkwenkwezi ewayo kaMohammed kuxinzelelo lokuqala, eyajika isitshixo esavula umngxuma ongenasiphelo, yaye kungekudala emva kwe-9/11 ukungakholelwa kuThixo komngxuma ongenasiphelo kwabulala amangqina amabini eSityhilelo seshumi elinanye. Ngexesha lomthetho weCawa inxeba elibulalayo lobupopu liyaphiliswa, yaye irhamncwa lobuKatolika lizalisekisa imfihlelo yesiprofeto yesibhozo (emele uvuko) izaliseka. Ixesha lesibini lamaXesha Obumnyama ke liyaqala, njengophawu lwesithathu lukaBhileham, xa iesile lithetha, lijika isitshixo ukuze liphinde livule umngxuma ongenasiphelo. Emva kwe-9/11, ukungakholelwa kuThixo, inamba yaphuma emngxunyeni ukuze ilwe nomongameli osisityebi kakhulu owavusa wonke ummandla waseGrisi. Ngexesha lomthetho weCawa irhamncwa leSityhilelo seshumi elinesixhenxe liyenyuka liphuma emngxunyeni ongenasiphelo, yaye ubumnyama buphinde bucime ilanga.

Kutheni iNashville? Umbuzo ongakasonjululwa? INashville iphawula ukuqala kwexesha elifutshane lokubhengezwa komyalezo wesikhalo sasezinzulwini zobusuku, yaye liqala ngohlaselo olutshabalalisayo olungalindelekanga oluvela kumaSilamsi, yaye liphela ngendlela efanayo. Umthetho weCawa ngeCawa ekupheleni kwelo xesha umele ukunyanzeliswa kophawu lwerhamncwa eUnited States, kunye nokuqalisa kwentshabalalo yezixeko. “Intshabalalo” luphawu lwesiprofeto lwamaSilamsi.

Intshabalalo

“Ngobusuku obungaphambi kobugqibela umbono owawuchukumisa kakhulu wadlula phambi kwam. Ndabona ibhola enkulu kakhulu yomlilo isiwa phakathi kwezinye iindlu ezinkulu ezintle, yaza yabangela ukutshatyalaliswa kwazo ngoko nangoko. Ndeva abanye besithi, ‘Sasisazi ukuba izigwebo zikaThixo zaziyeza phezu komhlaba, kodwa sasingazi ukuba ziya kuza ngokukhawuleza kangaka.’ Abanye bathi, ‘Nanisazi! Ngoko kutheni ningazange nisixelele? Thina sasingazi.’ Macala onke ndeva kuthethwa amazwi anjalo.” Ileta 217, 1904.

Ithoba Elinanye}

ISityhilelo “Nine Eleven” ichaza isimilo sobukumkani bamaSilamsi njengokufa nentshabalalo, kuba igama esiprofetweni limela isimilo.

Kwaye babenokumkani phezu kwabo, onguyingelosi yomhadi ongenasiphelo, ogama lakhe ngolwimi lwesiHebhere linguAbhadon, kodwa ngolwimi lwesiGrike igama lakhe linguApollyon. ISityhilelo 9/11.

UAbhaddon uthetha “intshabalalo, okanye indawo yentshabalalo,” yaye uApollyon uthetha “umtshabalalisi.”

“Izithunywa zezulu zibambe imimoya yomine, emelwe lihashe elinomsindo elifuna ukuzikhulula lize ligaleleke phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emngceleni wehlabathi elingunaphakade? Ngaba siya kuba buthuntu, sibande, yaye sifile? Owu, akwaba besinokuba noMoya nomphefumlo kaThixo

emabandleni ethu uphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo baze baphile. Kufuneka sibone ukuba indlela imxinwa, nesango limxinwa. Kodwa njengoko sidlula ngesango elimxinwa, ububanzi balo abunamda.” Manuscript Releases, volume 20, 217.

Indlela yeSilamsi yesishwangusha sesithathu yindlela kaBhileham ne-esile. Indlela yehashe elinomsindo leSilamsi, oko kukuthi imimoya emine yengxabano kaYohane, umoya onamandla kaIsaya, kunye “nomoya” okanye “umphefumlo” kaHezekile ovela kwimimoya emine, ithabatha indlela esuka ku-9/11 ekhokelela esangweni “esixineneyo” nesi “the tye.” Eso sango sixineneyo sisiphawuli-sesithathu sendlela kaBhileham ne-esile.

Yaza yahamba phambili ingelosi kaYehova, yema endaweni emxinwa, apho kwakungekho ndlela yakujika ngasekunene nokuba kungasekhohlo. Ke kaloku, xa i-esile liyayibona ingelosi kaYehova, lawela phantsi phantsi koBhileham; yaza ingqumbo kaBhileham yavutha, wayibetha i-esile ngentonga. UYehova wawuvula umlomo we-esile, lathi kuBhileham, Ndikwenze ntoni na, ukuba undibethile ezi zihlandlo zintathu? Numeri 22:26–28.

Indlela yeshwangusha yesithathu yentshabalalo yamaSilamsi yaqala nge-9/11 xa iSityhilelo 18:1–3 sazalisekiswa.

“Ke kuve ngoku ililizwi endakha ndalivakalisa lokuba iNew York iza kukhukuliswa yitsunami? Oku andizange ndakutsho. Ndathi, njengoko ndandijonga izakhiwo ezikhulu zinyuka apho, umgangatho phezu komgangatho, ‘Ziya kwenzeka iziganeko ezoyikekayo xa iNkosi ithe yasuka ukuze inyikimise umhlaba ngokoyikekayo! Ngoko ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Isahluko sonke seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kufikela ihlabathi. Kodwa andinako ukukhanya okuthe ngqo ngokuphathelele oko kuza kufikela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu zalapho ziya kuwiswa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, ukubamba kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Kuya kwenzeka iziganeko ezoyikeka kwazo singenako nokuzicingela.” Review and Herald, Julayi 5, 1906.

Umbuzo usahleli uhleli: Kutheni iNashville? Iibhola zomlilo zaseNashville zimele imeko yesiprofeto apho olunye udidi lobuAdventism luneentloni yaye, ngokukaYoweli, “lunqunyulwe.” Olunye udidi lumelwe njengolungaze lube neentloni, yaye luzaliswe luvuyo. Uvuyo lwesiprofeto alulolwomgwebo owaziswa phezu kweNashville neUnited States, kodwa lolokungqinwa kobulungisa okumelwe phakathi kwabo basemzekelisweni abane-oli nabo bangenayo i-oli. I-oli inentsingiselo ezininzi ezingumfuziselo ezinxulunyaniswa nayo, kodwa intsingiselo ephambili ye-oli ngumyalezo wesikhalo sobusuku obuphakathi. Lowo myalezo waqalisa ukuvulelwa ngokuthe ngcembe ekupheleni kuka-2023, yaye wawumela ukwanda kolwazi oluthi nokuba lwaliwa okanye lwamkelwa. UHoseya ucacile ukuba abo balulahlayo ulwazi bayaliwa njengababingeleli bakaThixo. UPetros umi embindini wesakhiwo seLevitikus amashumi amabini anesithathu xa eziqonda iibhola zomlilo zaseNashville, yaye inani elingamashumi amathathu lingumfuziselo wababingeleli.

Abantu bam batshatyalalisiwe ngenxa yokuswela ulwazi; ngenxa yokuba ulahlile ulwazi, nam ndiya kukulahla, ukuze ungabi ngumbingeleli kum; ngenxa yokuba uwulibebe umthetho kaThixo wakho, nam ndiya kubalibala nabantwana bakho. Hosea 4:6.

Umba “wolwazi” okanye ukungabikho kwalo, yenye yeenyaniso ezinxulunyaniswa nokufika kweebhola zomlilo zaseNashville. “Ulwazi” lwesiprofeto okanye ukungabikho kwalo, luphawula ukuqala kokubhengezwa kwesikhalo sasezinzulwini zobusuku, yaye elo xesha liphela ngomba wokuthobela iLizwi likaThixo, njengoko limelwe ngumba weSabatha neCawa. UKristu usoloko ebonakalisa isiphelo ngesiqalo, yaye ekuqaleni ukuthobela iLizwi likaThixo kwakungumyalezo wesilumkiso owawunikiwe kuAdam noEva emyezwani.

Umba wokuthobela ekupheleni awunakulinganiselwa kumyezo omnye kuphela ukuba “zonke iintlanga ziya kubandakanyeka,” njengoko esitsho uSister White. Umba weSabatha neCawa kukuphindwa kovavanyo lokuqala luka-Adam noEva emyezwani, oluphindwa ehlabathini lonke ekupheleni. Olo vavanyo luqala kumthetho weCawa eUnited States, okukwasesiphelweni sexesha sokubhengezwa kwesikhalo saphakathi kobusuku.

Ukubhengezwa komyalezo wesilumkiso wokuba uKristu uyeza kunikwa kuphela ngabo bamkele ukwanda kolwazi oluvela ekuvulweni kwetywina komyalezo wesityhilelo sikaYesu Kristu, olwaqala ekupheleni kuka-2023. Uvavanyo lolwazi, okanye ukuswela kwalo, lugqityezelwa kuhlasele lwaseNashville. Uvavanyo oluqinisekiso, phakathi kwezi zivavanyo zintathu ezaqala ekuvulweni kwetywina ngo-2023, lusekelwe kwioli, eyiyo “ulwazi” oluqulethwe ngaphakathi komyalezo wesiprofeto owathi ngelo xesha wavulwa itywina lawo.

“Ulwazi” olutyhilwe lungavavanywa yaye ekugqibeleni lubonakaliswe, njengamafutha angowesithathu kwanovavanyo olungumqondiso. Olo vavanyo luqalisa ixesha lokubhengezwa kwesigidimi sesikhalo saphakathi kobusuku, esiphela kuvavanyo lokuthobela. Olo vavanyo lokuthobela luphunyezwa kuEva, omela ibandla, nakuAdam, omela urhulumente. Umanyano lwala maqela mabini lugqityezelwa xa uphawu lwerhamncwa lunyanzeliswa. Uvavanyo olusesidiliyeni luselolona vavanyo lokugqibela. Luvavanyo lwamadoda nabafazi, olubandakanya umanyano lwebandla norhulumente, abangumntu oyindoda nomntu oyinkazana. Isigidimi sesilumkiso esityhilwayo esikhokelela kuvavanyo lokugqibela lokuthobela simelwe ngumthi “wolwazi” lokulungileyo nokubi.

INashville ngumqondiso wemfundo yamaGrike kwilizwe lerhamncwa lomhlaba. Imfundo yamaGrike yimfundo yobuxoki; lulwazi olubi; yaye ulwazi olulungileyo yimfundo eyinyaniso. Ekuphela kwebhodi yolawulo yecandelo awavuma uEllen White ukuthabatha inxaxheba kuyo yaba yiKholeji yaseMadison, ekwiNashville, ebizwa ngokuba “yiAthene yaseMzantsi.” INashville ngumqondiso wamaGrike, oko kukuthi, wemfundo yobuxoki. Imfundo yobuxoki lulwazi lobuxoki. Ukubaluleka kweNashville kuhambelana nomqondiso weSixeko saseNew York nePentagon.

Siya kuqhubeka nezi zinto kwinqaku elilandelayo.

Umbhalo-ngqangi 188, 1905

“Xa ndandiseNashville, ndandithetha ebantwini, yaye ngexesha lobusuku kwabakho ibhola enkulu yomlilo eyehla kanye ivela ezulwini yaza yema eNashville. Kwakuphuma amadangatye kuloo bhola njengotolo; izindlu zazitshiswa zigqitywe; izindlu zazigungqa zize ziwe. Abanye babantu bakuthi babemi apho. ‘Kunjengokuba besilindele kanye,’ batsho, ‘besikulindele oku.’ Abanye babesonge izandla zabo besentlungwini enkulu, bekhala kuThixo becela inceba. ‘Benisazi,’ batsho, ‘benisazi ukuba oku kuyeza, kodwa anizange nithethe nelizwi ukusilumkisa!’ Babebonakala ngathi bangaphantse babakrazule babe ziingceba, becinga ukuba abazange baxelelwe nto okanye banikwe nasiphi na isilumkiso konke konke.” Manuscript 188, 1905.