

Imbali Efihlakeleyo Yevesi YamaShumi Mane - Inani Leshumi Elinesine

Ishwangusha Lesibini — Inxalenye Yokuqala

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Kwinqaku elingaphambili salungelelanisa iimpawu zesiprofeto zexilongo lesihlanu, elilishwa lokuqala, nomthetho weCawe osondelayo. Ukuqwalasela exilongo lesihlanu njengelokuqala kumaxilongo amathathu okugqibela ngokwendlela yokuba elokuqala libonakalisa elokugqibela, kulungelelanisa indima yesiprofeto yeSilamsi yelishwa lokuqala nenyikima yeSityhilelo seshumi elinanye. Ndafumana i-imeyile kumhlobo ngosuku olulandelayo emva kokuba sixoxe ngale nqaku kwintlanganiso yeSabatha, yaye umhlobo wam naye wayezama ukulungelelanisa exilongo lesithandathu, elilishwa lesibini, nomthetho weCawe osondelayo. Le yindlela esebenzayo, kuba la maxilongo mathathu okugqibela angamashwa amathathu.

Ndaza ndabona, ndeva isithunywa sezulu sibhabha phakathi kwezulu, sisithi ngelizwi elikhulu, Yeha, yeha, yeha, kwabakhe emhlabeni ngenxa yamanye amazwi ezigodlo zexilongo zezo zithunywa zithathu, ezisaza kuvuthela! ISityhilelo 8:13.

Amaxilongo amathathu okugqibela angumqondiso owahlukileyo phakathi kwamaxilongo asixhenxe, njengokuba amabandla amathathu okugqibela eyahlukile kwamane okuqala, kwananjengokuba amatywina amathathu okugqibela eyahlukile phakathi kwamatywina asixhenxe. Le nyaniso yesiprofeto ibisakubhekiswa kuyo ngokuphindaphindiweyo ukutyhubela iminyaka. Kunye nokukhangela ukukhanya okuvelayo xa kuqwalaselwa isibetho sokuqala nesesithathu njengomqondiso we-alpha nowe-omega, kufuneka kananjalo siqwalasele izibetho ezithathu njengokusetyenziswa okuphindwe kathathu kwesiprofeto.

Ukusetyenziswa kwesiprofeto okuphindwe kathathu kubonisa ukuba zonke iimpawu zesiprofeto zeshwangusha lokuqala nelesibini ziya kubakho kwishwangusha lesithathu. Ishwangusha lokuqala laliyiyiSilamsi yaseArabhiya, yaye ishwangusha lesibini laliyiyiSilamsi yaseTurkey. Ishwangusha lokuqala lalinikwe ukuba “lingcungcuthekise,” yaye elesibini ukuba “libulale” isahlulo sesithathu sabantu.

Intuthumbo Yeshwangusha Yokuqala

Kwaye banikwa ukuba bangababulali, koko babathuthumbise iinyanga ezintlanu; yaye intuthumbo yabo yayinjengentuthumbo yelovane, xa lihlaba umntu. ... Kwaye babenemisila efana neyamaelovane, yaye kwakukho iintlanti emsileni yazo; yaye amandla azo ayekokulimaza abantu iinyanga ezintlanu. ISityhilelo 9:5, 10.

Ukufa Kwelishwa Lesibini

Yaye ke ngelosi ezine zakhululwa, ezazilungiselelwe iyure, nemini, nenyanga, nonyaka, ukuze zibulale isahlulo sesithathu sabantu. ... Ngezi zinto zintathu isahlulo sesithathu sabantu sabulawa, ngumlilo, nangomsi, nangangesalfure, ezaphuma emilonyeni yazo. ISityhilelo 9:15, 18.

Isibini kwisithathu sabantu abangazange babulawe abazange baguquke.

Ke bona bonke abantu ababesele, abangabulawanga zezi zibetho, abaguqkanga nakuyo imisebenzi yezandla zabo, ukuze bangamnquli oomoya abakhohlakeleyo, nezigodo zegolide, nezesilivere, nezesinyithi, nezelitye, nezeplanga; ezingenakubona, zingeva, zingahambi; abaguqkanga nakwizibulali zabo, nakubugqwirha babo, nakuhenyuzo lwabo, nakubusela babo. ISityhilelo 9:20, 21.

Amaxilongo asixhenxe afanekisela izibetho ezisixhenxe zokugqibela, yaye kwivesi yamashumi amabini amaxilongo abizwa ngokuba zizibetho. I-United States yenza isinye kwisithathu somanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki, yaye ibulawa njengobukumkani besithandathu emthethweni weCawa. Ukufa kwayo kwabangelwa lunqulo lobuxoki, olufanekiselwe “yimisebenzi yezandla zabo,” “ukunqula” “iidemon nezithixo zegolide, nezesilivere, nezobhedu, nezamatye, nezomthi,” “ukubulala,” “ubugqwirha,” “uhenyuzo,” “nobusela.”

Unqulo lobuxoki, olufuziselwe lunqulo lweCawa, “ngunobangela” omele uguqukelwe kuwo; kodwa abaguqkanga, ngoko “isiphumo” yintuthumbo nokufa okuziswe ziinkumbi zamaSilamsi. Nangona isinye kwisithathu sabantu, i-United States, sibulawa ngexesha lomthetho weCawa, ezinye izahlulo ezibini kwezithathu aziguquki.

lilishwa neziNgelosi

Yeha yokuqala neyesibini ihambelana neengelosi zokuqala nezesibini zembali yamaMillerite, yaye loo mbali iphinda iphindwe kanye ngoonobumba bayo kwimbali yabaliikhulu elinamashumi amane anesine amawaka. Imbali yabaliikhulu elinamashumi amane anesine amawaka yimbali yengelosi yesithathu, yaye ihambelana neshwangusha lesithathu. Kanye njengokuba iimpawu zendlela zembali yamaMillerite ziphindwa kwimbali yabaliikhulu elinamashumi amane anesine amawaka, ngokunjalo neempawu zendlela zeha yokuqala neyesibini ziya kuphindwa kwimbali yengelosi yesithathu.

“Isigidimi sokuqala nesesibini sanikelwa ngo-1843 nango-1844, yaye ngoku siphantsi kokuvakaliswa kwesithathu; kodwa zontathu ezo zigidimi zisamele ukuvakaliswa. Kuyimfuneko ngoku kanye njengangaphambili ukuba ziphindwe kwabo bafuna inyaniso. Ngesiba nangelizwi simele ukusivakalisa eso sibhengezo, sibonisa ulandelelwano lwazo, nokusetyenziswa kweziprofeto ezisizisa kwisigidimi sengelosi yesithathu. Akunakubakho esesithathu ngaphandle kwesokuqala nesesibini. Ezi zigidimi simele ukuzinika ihlabathi ngeempapasho, ngeentetho, sibonisa kumgca wembali yesiprofeto izinto ebezikho nezinto eziya kubakho.” Selected Messages, incwadi 2, 104.

Umsebenzi wethu njengabafundi besiprofeto kukudibanisa izigidimi zengelosi yokuqala neyesibini zibe sisigidimi sengelosi yesithathu. Ngaphandle kwezo zigidimi zokuqala zimbini akunakubakho sigidimi sesithathu, kuba “akanakubakho owesithathu ngaphandle kowokuqala nowesibini.” Oku kuyinyaniso ngokomxholo ‘wolandelelwano,’ kuba ukuba akukho yokuqala neyesibini, ngoko eyesithathu iba yeyokuqala ngokwenene. Kunjalo kananjalo ngokomxholo ‘womxholo,’ kuba iimpawu zesiprofeto zeyokuqala neyesibini zichaza iimpawu zeyesithathu. Ngokwezibalo akukho wesithathu ngaphandle kowokuqala nowesibini, yaye ngokwesiprofeto akukho zimpawu zendlela kwengelosi yesithathu, ukuba iimpawu zendlela zeyokuqala neyesibini zishiywa ngaphandle.

“UThixo uyinike imiyalezo yesiTyhilelo 14 indawo yayo kumgca wesiprofeto, yaye umsebenzi wayo awuyi kuphelela de kube sekupheleni kwembali yalo mhlaba. Imiyalezo yengelosi yokuqala neyesibini iseliyinyaniso kweli xesha, yaye imele iqhubeke ngokungqinelana nale ilandelayo. Ingelosi yesithathu ivakalisa isilumkiso sayo ngelizwi elikhulu. ‘Emveni kwezi zinto,’ watsho uYohane, ‘ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa lulo uzuko lwayo.’ Koku kukhanyiselwa, ukukhanya kwayo yonke le miyalezo mithathu kudityanisiwe.” The 1888 Materials, 803, 804.

Umsebenzi wethu kukubonisa “kumgca wembali yesiprofeto izinto ebezikho” kwintshukumo yamaMillerite, “kwanezinto eziya kubakho” kwintshukumo yabaliwaka elinamakhulu amane anamashumi amane anesine amawaka.

“INkosi sele iza kohlwaya ihlabathi ngenxa yobugwenxa balo. Sele iza kohlwaya imibutho yonqulo ngenxa yokwala kwabo ukukhanya nenyanyiso abayinikiweyo. Umyalezo omkhulu, odibanisa imiyalezo yeengelosi yokuqala, yesibini, neyesithathu, umele ukunikwa ihlabathi. Lo umele ukuba ngumthwalo womsebenzi wethu.” The Seventh-day Adventist Bible Commentary, volume 7, 950.

Ukudityaniswa kwesigidimi sengelosi yokuqala neyesibini koko kukhanyisa ihlabathi xa ingelosi yeSityhilelo seshumi elinesibhozo isihla. Wathi, “‘Emveni kwezi zinto,’ watsho uYohane, ‘ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu, laza ihlabathi lakhanyiswa bubuqaqawuli bayo.’ Kolu khanyiselo, ukukhanya kwazo zontathu izigidimi kudityanisiwe.” “Ukukhanyiselwa” okunxulunyaniswa nokuba “ihlabathi” “lakhanyiswa” kuyenzeka xa “ukukhanya kwazo zontathu izigidimi kudityanisiwe.” Umsebenzi wokudibanisa, umgca phezu komgca, ezi zigidi zontathu ngokuzisa imbali yamaMillerite ibe kumgca ofanayo emibini kunye nembali yabaliwaka alikhulu elinamashumi amane anesine nawo kufuneka uzalisekise ngokuphathelele kwiintlekele ezintathu.

Ukuwa kweBhabheli, njengoko kwabhengezwa yingelosi yesibini, akunako ukwahlulwa kwisigidimi sengweLosi yokuqala. Isigidimi sengweLosi yokuqala sachonga ukuBuya kweSibini kukaKristu ngowe-1843, yaye xa eso sigidimi sasilela, isiphumo seso sigidimi savelisa ukuwa kweecawa zamaProtestanti. Isiphumo sasingengelosi yesibini, unobangela yayikukusilela kwengelosi yokuqala. Ukuba kwakungekho ngelosi yokuqala, kwakungayi kubakho kuwa kweBhabheli njengoko kwabhengezwa yingelosi yesibini. Into eyabopha unobangela nesiphumo kunye yayili “xesha.” “Ixesha” (1843) alizange lizaliseke, yaye oko kusilela kwavelisa “isiphumo.” “Unobangela” wawuyimpazamo yokuchonga ukuba iziprofeto ezintathu uMiller awayegqibe

ngokungachanekanga ukuba zaziya kuphela malunga nowe-1843. Ezo ziprofeto zintathu ze-1335, 2300, ne-2520 yeminyaka uMiller wayekhohlelwa ukuba zaziya kugqitywa ngoKristu esiza emafini ngowe-1843. Xa iziprofeto zexesha uMiller awayeziqonde gwenxa zasilela, oko kwanika amaProtestanti isizathu sokusala isigidimi sengwelesi yokuqala, yaza ingelosi yesibini yafika. Ingelosi yokuqala yayingu “nobangela” yaye eyesibini yayingu “mphumo.”

Imiyalezo yengelosi yokuqala neyesibini ayinakwahlulwa, kuba idityaniswe ngokwesiprofeto lixesha lesiprofeto. Nazo ke izibetho zokuqala nezesibini ziqhagamshelene ngokwesiprofeto “lixesha.” Isiprofeto sexesha sesibetho sokuqala, esichaza iminyaka elikhulu elinamashumi amahlanu yentuthumbo, siphela kanye apho kuqala khona isiprofeto sexesha seminyaka emakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu sesibetho sesibini esibulalayo. Isiprofeto sexesha sidibanisa isibetho sokuqala nezesibini, kwakunye nemiyalezo yengelosi yokuqala neyesibini.

Ukuzaliseka kweziprofeto zexesha zentlekele yokuqala neyesibini kwanika amandla umyalezo wengelosi yokuqala, kwaze kwehlisa ingelosi yeSityhilelo seshumi ukuba ikhanyisele ihlabathi ngobuqaqawuli bayo. Ethetha ngengelosi yokuqala, uDade White wabhala ukuba “waxelelwa ukuba umsebenzi wayo yayikukhanyisela umhlaba ngobuqaqawuli bayo nokulumkisa umntu ngomsindo kaThixo ozayo.” Lowo ngumsebenzi kanye kanye ofanayo nowengelosi yesithathu yeSityhilelo seshumi elinesibhozo.

“Ingelosi emanyana nokubhengezwa kwesigidimi sengelosi yesithathu iya kulukhanyisela lonke ihlabathi ngobuqaqawuli bayo. Apha kuxelwe kwangaphambili umsebenzi onobubanzi behlabathi lonke namandla angazange abonwe ngaphambili. Intshukumo yezaKwenzeka kuka-1840–44 yaba kukubonakaliswa okuzukileyo kwamandla kaThixo; isigidimi sengwele yokuqala sasiwa kuzo zonke izikhululo zobuvangeli ehlabathini, yaye kwamanye amazwe kwabakho owona mdla mkhulu wenkolo wakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kugqithiswa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengwele yesithathu.

“Umsebenzi uya kufana nalowo woSuku lwePentekoste. Njengokuba ‘imvula yokuqala’ yanikelwayo, ekuphalaleni koMoya oyiNgcwele ekuvulweni kwevangeli, ukuze kubangele ukuhluma kwembewu exabisekileyo, ngokunjalo ‘imvula yokugqibela’ iya kunikelwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Ngoko siya kwazi, ukuba siqhubeka simazi uYehova: ukuphuma kwaKhe kulungisiwe njengokusa; yaye Uya kuza kuthi njengemvula, njengemvula yokugqibela neyokuqala emhlabeni.’ Hosea 6:3. ‘Ngoko ke, vuyani, nina bantwana baseZiyon, nize nigcobe ngoYehova uThixo wenu: kuba Uninike imvula yokuqala ngomlinganiselo, yaye Uya kunithobela imvula, imvula yokuqala, nemvula yokugqibela.’ Joel 2:23. ‘Ngemihla yokugqibela, utsho uThixo, Ndiya kuthulula uMoya waM phezu kwayo yonke inyama.’ ‘Kuya kuthi ke wonke oya kubiza egameni leNkosi asindiswe.’ IZenzo 2:17, 21.”

“Umsebenzi omkhulu weendaba ezilungileyo awuyi kugqitywa ngokubonakaliswa kwamandla kaThixo okungaphantsi kunoko okwawuphawule ukuqalwa kwawo. Iziprofeto ezazalisekiswa ekuthululweni kwemvula yokuqala ekuqaleni kweendaba ezilungileyo ziya kuphinda zizalisekise emvuleni yokugqibela ekupheleni kwazo. Nanga ‘amaxesha okuphumla’

awajonga kuwo phambili umpostile uPetros xa wayesithi: ‘Guqukani ke ngoko, nibuyele kuThixo, ukuze zicinywe izono zenu, ukuze kufike amaxesha okuphumla evela ebusweni beNkosi; yaye Iya kuthumela uYesu.’ IZenzo 3:19, 20.” Imbambano Enkulu, 611.

Ukuzaliseka kweziprofeto zexesha zentlekele yokuqala neyesibini kwehlisa ingelosi ukuba ikhanyisele ihlabathi ngozuko lwayo ngowe-1840, ngaloo ndlela inika amandla kwisigidimi sengwekazi yokuqala; yaye ukuzaliseka kwentlekele yesithathu kwehlisa ingelosi ukuba ikhanyisele ihlabathi ngozuko lwayo ngomhla we-9/11, ngaloo ndlela inika amandla kwisigidimi sengwekazi yesithathu. Ukukhanyiselwa kwehlabathi kuzalisekiswa ngokudityaniswa kweentshukumo ezimbini ekusetyenzisweni okufanayo—umgca phezu komgca. Sisigidimi seentlekele ezintathu esinika amandla kwisigidimi seengelosi ezintathu. Zilukwe kunye njengemigca emibini; omnye ungowangaphakathi, omnye ungowangaphandle. Iingelosi ezintathu zimela umsebenzi wabantu bakaThixo, yaye umsebenzi wabo unikwe amandla kukuzaliseka kweentlekele ezintathu. Owangaphandle yi-Islam nomsebenzi wayo wesiprofeto, yaye ongapakathi nguKristu ebantwini baKhe—ithemba lozuko. Ngenxa yesi sizathu, uYuda ubotshelwe kwiesile kwisiprofeto sikaYakobi esimalunga nomfuziselo woonyana bakhe abalishumi elinesibini ngemihla yokugqibela.

UYakobi wabiza oonyana bakhe, wathi, Hlanganani, ukuze ndinixelele oko kuya kunihlela ngemihla yokugqibela. Hlanganani, nize nive, nina nyana bakaYakobi; niphulaphule uSirayeli uyihlo. ... Yuda, nguwe lowo oya kudunyiswa ngabazalwana bakho; isandla sakho siya kuba semqaleni weentshaba zakho; oonyana bukayihlo baya kuqubuda phambi kwakho. UYuda lithole lengonyama; evela ekuxhweleni, nyana wam, unyukile: waqubuda, walala phantsi njengengonyama, nanjengengonyama endala; ngubani na oya kuyivusa? Intonga yobukumkani ayisayi kusuka kuYuda, nomniki-mthetho phakathi kweenyawo zakhe, ade afike uShilo; kuye kuya kubakho ukuqokelelwa kwezizwe. Ebopha ithole le-esile lakhe emdiliyeni, nethole le-esile lenkosikazi yakhe emdiliyeni omhle; wazihlamba iingubo zakhe ngewayini, nezambatho zakhe ngegazi leediliya: Amehlo akhe aya kuba bomvu yiwayini, namazinyo akhe amhlophe lubisi. Genesis 49:1, 2, 8–12.

UKristu yiNgonyama yesizwe sakwaYuda, owahlamba izambatho zaKhe egazini, kwaye “ngumdiliya okhethiweyo,” othi ngokwesiprofeto ubotshelwe “etholeni le-esile.” Umyalezo wangaphandle weentlungu ezintathu ubotshelwe kumyalezo wangaphakathi weengelosi ezintathu. Ingelosi yokuqala neyesibini zihamba ngokunxuseneyo nengelosi yesithathu, kwaye intlungu yokuqala neyesibini zimele ukuhamba ngokunxuseneyo nentlungu yesithathu.

Isitshixo

Imfazwe yaseNineve “sisitshixo” esizisa ubumnyama bobuSilamsi phezu kwehlabathi xa inxeba elibulalayo lobuKatolika bamaRoma liphiliswa kumthetho weCawa oza kufika kungekudala, ongunyikima weSityhilelo seshumi elinanye apho uyeha lwesithathu lufika ngeqbuliso. Lufika “ngexesha” lonyikima.

Kwangelo elo lalinye kwabakho inyikima enkulu, yaza yawa inxalenye yeshumi yesixeko; yaye kwinyikima kwabulawa abantu abangamawaka asixhenxe; baza abaseleyo boyika, baza

banika uzuko kuThixo wezulu. Ishwangusha lesibini lidlulile; yaye, nanko, elesithathu ishwangusha liza kamsinya. ISityhilelo 11:13, 14.

Umthetho weCawa uqala ixesha lokuvavanywa komfanekiso werhamncwa lwehlabathi, yaye idabi laseNineve sisitshixo esichaza ukoyiswa kobukumkani besithandathu njengoko ihenyukazi laseTire likhunjulwa xa liqalisa ukucula iingoma zalo ekuzalisekiseni kukaIsaya amashumi amabini anesithathu. Uvavanyo lomfanekiso werhamncwa lulo uvavanyo ekuthi ngalo kugqitywe ikamva lanaphakade lomntu, yaye lugqitywa ngaphambi kokuba ukuvalwa kwexesha lovavanyo kufike. Ixesha lovavanyo livalwa ihlabathi xa uMikayeli esima. Ixesha lokuvavanywa komfanekiso werhamncwa lwehlabathi lweSityhilelo isahluko seshumi elinesithathu, iindima zeshumi elinesibini ukuya phambili, limelwe kwangaphambili ngexesha lokuvavanywa komfanekiso werhamncwa laseUnited States.

“Njengoko iMelika, ilizwe lenkululeko yenkolo, iya kumanyana noBupopu ekunyanzeliseni isazela nasekuyaleleni abantu ukuba bahloniphe isabatha yobuxoki, abantu bawo onke amazwe ehlabathini lonke baya kukhokelwa ukuba balandele umzekelo wayo.” Testimonies, volume 6, 18.

Ixesha lokuvavanywa lomfanekiso werhamncwa e-United States lahlula lize litywine ikhulu elinamashumi amane anesine amawaka eSityhilelo sesixhenxe, yaye ixesha lokuvavanywa lomfanekiso werhamncwa lehlabathi litywina isihlwele esikhulu seSityhilelo sesixhenxe.

“Intlanga zasemzini ziya kulandela umzekelo wase-United States. Nangona ikukhokela oku, kanti ke yona loo ngxaki inye iya kubafikela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

Isitshixo esimelwe yimfazwe yaseNineve siphawula ukuqala kwexesha lovavanyo lomfanekiso ehlabathini, ngoxa kwangaxeshanye siphawula ukuphela kwexesha lovavanyo lomfanekiso eUnited States. Isitshixo esimelwe yimfazwe yaseNineve sivula umhadi ongenasiphelo ozisa umkhukula wamaSilamsi, amelwe njengeenkumbi ehlabathini. Eso sitshixo ekupheleni kwesikhalo saphakathi kobusuku sifuziselwa sisitshixo esivula kanye kwaloo mhadi mnye eUnited States ekuqaleni kwesikhalo saphakathi kobusuku.

Isitshixo eUnited States simelwe kuLevitikus 23 njengomthendeleko weexilongo, xa idonki ikhululwa ekuqaleni kokuvakaliswa kwesikhalo sasezinzulwini zobusuku. Eso sitshixo siyajikwa xa iibhola zomlilo zaseNashville zifika. Umthendeleko weexilongo, kunye nohlaselo olujoliswe eNashville xa ubuSilamsi bukhululwa, ngumfuziselo wedabi laseNineve emthethweni weCawa.

Umthetho weCawa yangeCawa sisiphelo sokubhengezwa kwesikhalo “sasezinzulwini zobusuku,” kuba ngoko isikhalo sitshintsha sibe sisikhalo “esikhulu,” yaye ukuqala kwelo xesha kufanele, ngokuyimfuneko yesiprofeto, kubonakalise isiphelo. Kwingxwaleko yokuqala ubuSilamsi babuza kuwathuthumbisa amabutho aseRoma, afuzisela i-United States, iminyaka elikhulu namashumi amahlanu. Isitshixo (idabi laseNineve) siphawula ukuqala kokubhengezwa kwesikhalo sasezinzulwini zobusuku, njengoko kusenjalo ngomthendeleko wamaxilongo. KwiLevitikus amashumi amabini anesithathu kukho iintsuku ezilishumi elinesihlanu phakathi komthendeleko wamaxilongo nePentekoste, okukwangumthendeleko weeMinquba. Ezo ntsuku zilishumi

elinesihlanu ngexesha lovavanyo lomfanekiso werhamncwa e-United States zihambelana neminyaka elikhulu namashumi amahlanu yokuthuthunjiswa kwingxwaleko yokuqala. Ishumi elinesihlanu sisishumi seshumi seminyaka elikhulu namashumi amahlanu.

Ezo ntsuku zilishumi elinesihlanu (iminyaka elikhulu elinamashumi amahlanu) ziphela xa iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu iqala. Ukususela kuOktobha 22, 1844, ixesha lesiprofeto alisasebenzi, ngoko ke iminyaka elikhulu elinamashumi amahlanu yentuthumbo ngumqondiso weentsuku ezilishumi elinesihlanu zikaLevitikus 23 eziqala ngomthendeleko wamacilongo, zilandelwe emva kweentsuku ezintlanu kukunyuswa komqondiso, zilandelwe emva kweentsuku ezintlanu ngumgwebo woMhla woXolelwaniso, zilandelwe ziintsuku ezintlanu eziya ekuthululweni kwePentekoste.

Apho kuqalisa “iyure, nomhla, nenyanga, nonyaka, ukuze kubulawe isahlulo sesithathu sabantu.” “Iyure” yile yure yenyikima enkulu, engumthetho weCawa. “Umhla” ngumhla wempindezelo yeNkosi xa ibandla laseLawodike lamaSeventh-day Adventist likhatyelwa liphume emlonyeni weNkosi.

Kuba baluhlanga obungenacebo, kungekho nokuqonda kubo. Akwaba babenobulumko, baqonde oku, baqwalasele isiphelo sabo sokugqibela! Kungenzeka njani na ukuba umntu omnye asukele iwaka, nababini basuse ishumi lamawaka ukuba libaleke, ukuba iLiwa labo belingabanikelanga, yaye uYehova ebengabavalelanga? Kuba iliwa labo alinjengeLiwa lethu, neentshaba zethu ngokwazo zingamangqina. Kuba umdiliya wabo ungowomdiliya waseSodom, nowasemihlambini yaseGomora; iidiliya zabo ziidiliya zobukrakra, izithungu zabo ziyarakra; iwayini yabo yityhefu yeenamba, nobuhlungu obukhohlakeleyo beenyoka ezinobuhlungu. Akugcinwanga na oku kum, kutywiniwe phakathi kobuncwane bam? Impindezelo yeyam, nembuyekezo; unyawo lwabo luya kutyibilika ngexesha elifanelekileyo; kuba imini yentlekele yabo isondele, nezinto eziza kubafikela zikhawuleza. Kuba uYehova uya kugweba abantu bakhe, azisole ngenxa yabakhonzi bakhe, xa ebona ukuba amandla abo aphelile, kungekho nabanjiweyo, kungekho nabaseleyo. Wothi yena, Baphi na oothixo babo, iliwa labo ababethembele kulo? Duteronomi 32:28–37.

“Iyure” yenyikima “lilusuku lwentlekele yabo.” Sisigwebo sabo bakwi-Adventism abangenakuqonda ulwazi olwandisiweyo ngemihla yokugqibela. Bakhethe ilitye lobuxoki ukuba bakhele phezu kwalo indlu yabo, kanti enyanisweni, ilitye labo yayiyisanti.

“Isilumkiso sifikile: Makungavunyelwa kungene nto eya kuphazamisa isiseko sokholo esele sisakha phezu kwaso ukususela oko umyalezo wafikayo ngowe-1842, 1843, nango-1844. Ndandikulo lo myalezo, yaye ukususela ngoko bendimi phambi kwehlabathi, ndinyanisekile ekukhanyeni uThixo asinike kona. Asizimisele ukususa iinyawo zethu eqongeni ezabekwa kulo njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onyanisekileyo, sifuna ukukhanya. Niyacinga na ukuba ndingakuncama ukukhanya uThixo andinike kona? Kumele kube njengeliwa lamaphakade. Belindikhokela ukususela oko ndakunikwayo.” Review and Herald, Epreli 14, 1903.

“Inyanga” imele inyanga yokuqala.

Ngoko ke yibani nemihlali, nina bantwana baseZiyon, nize nivuye ngoYehova uThixo wenu; kuba uninike imvula yokuqala ngomlinganiselo, yaye uya kuninisa imvula, imvula yokuqala nemvula yasemva, ngenyanga yokuqala. Nezanda ziya kuzala yingqolowa, nemikhumbelo iya kuphuphuma yiwayini nangeoli. Ndiza kunibuyisela iminyaka etyiweyo yinkumbi, ngumbungu, ngumbungu odlayo, nangumbungu oqwethayo, umkhosi wam omkhulu endawuthumela phakathi kwenu. Naniya kudla ngokuyintabalala, nihluthe, nilidumise igama likaYehova uThixo wenu, owenze ngokumangalisayo kuni; nabantu bam abasayi kuze bahlazeke. Naya kwazi ukuba ndiphakathi koSirayeli, nokuba ndinguYehova uThixo wenu, kungekho wumbi; nabantu bam abasayi kuze bahlazeke. Yoweli 2:23–27.

“Iyure” yomthetho weCawa, iSilamsi sentlekele yesithathu sibetha singalindelekanga, yaye ubuAdventism baseLawodike buyahlazeka njengoko buthembela eliweni lenyoka. Ngelo xesha, ngenyanga yokuqala, imvula yasemva ithululelwa phezu kwabantu abahlanjululweyo. Kwelo nqanaba iUnited States iyabulawa, emva kokuthuthunjiswa okuqala eNashville ukuya phambili. Olo thuthumbo oluyintshabalalo yezixeko luqala, yaye ngeyure yomthetho weCawa iUnited States iyaphela (iyabulawa) njengobukumkani besithandathu besiprofeto seBhayibhile, izisa ixesha lovavanyo lomfanekiselo werhamncwa lwehlabathi, eliphela xa ubukumkani besibhozo bufika esiphelweni sabo, kungekho bani wokunceda (buyabulawa).

Umlambo umEfrati

Umlambo i-Ewufrathe unxulunyaniswa ngokomfuziselo neSilamsi, yaye i-Ewufrathe ithetha ukuthi, “oneziqhamo, okanye ukuvuthuluka.” Kwisihlo sesibini iimeko ezine ezibotshwe e-Ewufrathe ziyakhululwa.

Yaye ingelosi yesithandathu yavuthela isigodlo sayo, ndaza ndeva ilizwi liphuma kwiimpondo zone zesibingelelo segolide esiphambi koThixo, lisithi kwingelosi yesithandathu eyayinesigodlo, Khulula iingelosi zone ezibotshiweyo emlanjeni omkhulu umEfrati. Zakhululwa ke ezo ngelosi zone, ezazilungiselelwe ilixa, nomhla, nenyanga, nonyaka, ukuze zibulale isahlulo sesithathu sabantu. ISityhilelo 9:13–15.

Umlambo umela umda wasempuma weLizwe leDinga, yaye ubuSilamsi ngabo “abantwana basempuma” esiprofetweni. Uphawu lwabo lwesiprofeto kukuba babanjwa baze bakhululwe, kuqalwa ngoHagare owabanjwa nguSara.

Waza uThixo wathi, USara umkakho uya kukuzalela unyana ngenene; yaye uya kumbiza igama lakhe ngokuba nguIsake: ndize ndimamise umnqophiso wam kunye naye, ube ngumnqophiso ongunaphakade, kwanakwimbewu yakhe emva kwakhe. Ke ngoIshmayeli, ndikuvile: Yabona, ndimthamsanqele, yaye ndiya kumenza achume, ndimandise ngokugqithiseleyo; uya kuzala iinkosana ezilishumi elinambini, ndimenze uhlanga olukhulu. Genesis 17:19, 20.

UIshmayeli wenziwa ukuba achume, yaye iEfrati ithetha ukuba nechumileyo. Ekupheleni kwesiprofeto seminyaka elikhulu elinamashumi amahlanu sentuthumbo yesibetho sokuqala, isiprofeto seyure, sosuku, senyanga nonyaka saqala xa ubuSilamsi bakhululwa ukuba bubulale isahlulo sesithathu sabantu. Ngomthetho weCawa ubukumkani besithandathu besiprofeto

seBhayibhile buyabulawa, yaye bungsesinye isahlulo sesithathu seRoma yanamhlanje. UbuSilamsi babethintelwe ngoAgasti 11, 1840, ekuxhotyisweni kwesigidimi sengelosi yokuqala, yaye bakhululwa ekuxhotyisweni kwesigidimi sengelosi yesithathu ngomhla we-9/11.

Ngomhla we-9/11, ukutywinwa kwekhulu elinamashumi amane anesine amawaka kwaqalisa njengoko umgwebo wabafuleyo wawuphela, kwaza kwaqala umgwebo wabaphilayo. Xa ubuSilamsi bobubi besithathu bakhululwa ngomhla we-9/11, ngokukhawuleza bathintelwa ngexesha lokutywinwa.

“Lo mbono wanikwa ngowe-1847 xa kwakukho abazalwana bama-Adventi abambalwa kakhulu abagcina iSabatha, yaye phakathi kwabo kwakukho abambalwa kuphela ababecinga ukuba ukugcinwa kwayo kubaluleke ngokwaneleyo ukuba kutsalwe umgca phakathi kwabantu bakaThixo nabangakhulwayo. Ngoku ukuzaliseka kwaloo mbono kuqalisa ukubonakala. ‘Ukuqala kwelo xesha lembandezelo,’ okukhankanywe apha, akubhekiseli kwixesha apho izibetho ziya kuqalisa ukuphalazwa, koko kubhekisa kwixesha elifutshane kanye phambi kokuba ziphalazwe, ngoxa uKristu esengcweleweni. Ngelo xesha, ngoxa umsebenzi wosindiso usondela ekupheleni, imbandezelo iya kuba ifika phezu komhlaba, neentlanga ziya kuba nomsindo, ukanti zibanjwe zinqandwe ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yamva,’ okanye ukuhlaziyeka okuvela ebusweni beNkosi, iya kuza, inike amandla ilizwi elikhulu lengelosi yesithathu, yaye ilungise abangcwele ukuze bakwazi ukuma ngeli xesha xa izibetho ezisixhenxe zokugqibela ziya kuphalazwa.” Early Writings, 85.

“ixesha elifutshane” lexesha elikhokelela ekuvalweni kwexesha lokuvavanywa lelixesha “uKristu asele ekwindawo engcwele” “egqibezela” “umsebenzi wosindiso.”

“Kwinkqubo yesifaniso, eyayisisithunzi sedini nobubingeleli bukaKristu, ukuhlunjululwa kwengcwele kwakuyinkonzo yokugqibela eyayisenziwa ngumbingeleli omkhulu kumjikelo wonyaka wenkonzo. Yayingumsebenzi wokugqibela wocamagushelo—ukususwa okanye ukubekelwa kude kwesono kwaSirayeli. Yayimela kwangaphambili umsebenzi wokugqibela enkonzweni yoMbingeleli wethu Omkhulu ezulwini, ekususweni okanye ekucinyweni kwezono zabantu baKhe, ezibhalwe kwiingxelo zasezulwini. Le nkonzo iquka umsebenzi wophando, umsebenzi womgwebo; yaye ilandela ngoko nangoko ukuza kukaKristu emafini ezulu enamandla nozuko olukhulu; kuba xa efika, ityala ngalinye sele ligqityiwe. UYesu uthi: ‘Umvuzo wam unam, ukuba ndinike elowo ngokwemisebenzi yakhe.’ ISityhilelo 22:12. Ngulo msebenzi womgwebo, olandela ngoko nangoko ngaphambi kokubuya kwesibini, obhengezwayo kwisigidimi sengelosi yokuqala seSityhilelo 14:7 esithi: ‘Yoyikani uThixo, nimzukise; kuba lifikile ilixa lomgwebo waKhe.’” Imbambano Enkulu, 352.

“Ukucinywa kwezono zabantu baKhe” kwenzeka ngexesha lomgwebo wabaphilayo.

Ngoko ke guqukani, nibuyele kuThixo, ukuze izono zenu zicinywe, ukuze amaxesha okuphumla ahlaziyayo afike evela ebusweni beNkosi; yaye iya kuthumela uYesu Kristu, owashunyayelwayo kuni ngenxa engaphambili; lowo amazulu amelwe ukumamkela kude kuse kufike amaxesha okubuyiselwa kwezinto zonke, awawathethayo uThixo ngomlomo wabo bonke abaprofeti bakhe abangcwele, kususela ekuqalekeni kwehlabathi. IZenzo 3:19–21.

Ukuze umntu aguquke, kufuneka abe esaphila, yaye uguquko uPetros abhekisa kulo apha ngengqiqo yalo ephelileyo lwenzeka xa “kuya kufika amaxesha okuphumla.” Ukuphumla nokuhlaziyeka yimvula yamva, eyaqala xa ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla ukuze ikhanyisele ihlabathi ngozuko lwaYo. Loo ngelosi inamandla yayikwayeyona ngelosi yokuqala ka-Agasti 11, 1840, eyahlayo xa iSilamsi sathintelwa, yaye loo ngelosi “yayingenguyey omnye ngaphandle kukaYesu Kristu.” “Ukuhlaziyeka” kunye “namaxesha okubuyiselwa kwezinto zonke” kuqala ngokukhululwa kweSilamsi ukuze sicaphukise iintlanga, size sithintelwe ngoxa abaliwaka elinamakhulu amane anamashumi amane anesine betywinwa. U-9/11 uphawula amaxesha okuhlaziyeka nokuphumla, okuyimvula yamva, yaye uphawula ixesha “lokubuyiselwa kwezinto zonke.” Oko kubuyiselwa ecaweni, ethe ukususela kwimvukelo ka-1863 yaba yicawa elwayo, kodwa eya kuba yicawa eyoyisayo, lixesha lokutywinwa kwabaliwaka elinamakhulu amane anamashumi amane anesine.

Ibandla elisamfazweni lingumxube wengqolowa nomdiza, yaye ibandla eloyisileyo lingumnikelo wengqolowa yeziqhamo zokuqala wePentekoste. I-9/11 yaba sisihlandlo sokuqala uBhileham awabetha ngaso iesile, yaye uBhileham (i-United States) waqalisa imfazwe yehlabathi ngokuchasene nobunqolobi kwangoko emva kohlaselo olungalindelekanga. Iesile likaBhileham limele oo-yeha abathathu abenza uyeha wesithathu, nabaqhuba ngokungqamene nemiyalezo yeengelosi ezintathu. Ngoko ke oo-yeha abathathu balawulwa ngokwesiprofeto ngamanyathelo amathathu eengelosi ezintathu. Ngenxa yesi sizathu, isihlandlo sesibini uBhileham abetha ngaso iesile siyakuphindaphindwa, njengoko kusoloko kunjalo kwinyathelo lesibini. Phakathi kwezidiliya ezibini zomhlaba wakudala ongokoqobo nowale mihla wokomoya ozukileyo, ubuSilamsi bahlasela uSirayeli ngomhla we-7 kweyeDwarha 2023, yaye kwangoko kwabekwa isithintelo phezu kweGaza, kuze ke emva koko ubuSilamsi buhlasele iNashville.

Uqhankqalazo lwaseNashville lulolwesibini kuhlaselo olubini olumangalisayo oluthi kubungqina bukaBhileham lwenzeke phakathi kwezidiliya. INashville iphawula umqondiso wendlela wobuprofeti xa isigidimi sesikhalo sasezinzulwini zobusuku sidibana nengelosi yesibini. Isigidimi sesikhalo sasezinzulwini zobusuku siqala xa abafundi ababini bakaKristu, (abamele isigidimi sengwelezana yesibini) bekhulula i-esile ekuqaleni kokungena koloyiso. Loo mngcelele ekugqibeleni ukhokelela emnqamlezweni, omela inyikima yomthetho weCawa osondelayo apho ihenyukazi iRoma loyisa ubukumkani besithandathu besiprofeto seBhayibhile emva kokuba belityalelwe kwimbali yaseUnited States.

Xa ihenyukazi liqalisa ukucula iingoma zalo kumthetho weCawa, idabi laseNineve liya kuba liphindwe kwakhona, yaye isitshixo siya kuba sijikwe esiphawula ukuvulwa kwexesha lokuvavanywa komfanekiselo werhamncwa emhlabeni. Idabi laseNineve sisiphelo sovakaliso lwesikhalo saphakathi kobusuku, esithi ke siguquke sibe sisikhalo esikhulu sengelosi yesithathu. Ukuqala kwelo xesha, eliphawulwa luhlaselo olungalindelekanga oluchasene neNashville, nako kuya kuba kufanekiswe lidabi laseNineve, kuba uYesu, njengoAlfa noOmega, usoloko ebonakalisa isiphelo ngesiqalo. Uhlasele lwaseNashville luya kuthi, ngokuyimfuneko yesiprofeto, luqulathe iziqalelo zoloyiso lweRoma phezu kwePersi oluvumela iSilamsi ukuba sigcwalise umhlaba ngobumnyama. UDonald Trump ungumqondiso womfanekiselo weRoma, ngoko uya koyisa

edabini laseNineve elinxulunyaniswa nogwayimbo lwaseNashville, kodwa amandla akhe okumelana nomkhukula weSilamsi aya kube ethotywe.

Idabi uRonald Reagan awaphumelela ekuliphumeleleni ngowe-1989 yayiyimfazwe ebandayo eyayiqale ekupheleni kweMfazwe Yehlabathi YesiBini. Imfazwe ebandayo kaTrump lidabi lasePanium, yaye ikhokelela kwiMfazwe Yehlabathi YesiThathu kumthetho weCawa, othe wafanekiswa lidabi laseActium kwakunye nedabi laseNineve. Imfazwe ebandayo kaTrump, emelwe lidabi lasePanium, ikhokelela ekudilizweni “kodonga” lokwahlulwa kwecawa norhulumente kuMgaqo-siseko, njengoko kwafaniswa ngokudilizwa “kodonga” lwaseBerlin ngowe-1989.

INashville imele indawo apho iesile likaBhileham lityumza unyawo lukaBhileham eludongeni, ngaloo ndlela ichaza isikhubekiso eludongeni. Ixesha lesikhalo sasezinzulwini zobusuku liqala ngesiganeko esingqubana nodonga lokwahlukana olukwiMgaqo-siseko, ngaloo ndlela siphawula ukuqala kokumiselwa komfanekiso werhamncwa (indibaniselwano yebandla norhulumente) ngophawu lwendlela olufanekisela ukudilizwa kodonga lokwahlukana ekupheleni kokumiselwa komfanekiso werhamncwa. UDonald Trump uya kuthetha ngokwesiprofeto ngomyalelo wesigqeba ofuzisela ukuthetha emthethweni weCawa, njengoko kufanekisiwe ngeAlien and Sedition Acts zika-1798. Apho uya kuzoyisa abezizwe zehlabathi beqela leDemocratic kunye noogxa babo, abehlabathi beRINO beqela leRepublican. Uloyiso lwakhe phezu kweentshaba ezifuziselwa yiPersi kwimfazwe yaseNineveh, luya kushiya omabini amacala emfazwe yezopolitiko ephelwe ngamandla ayimfuneko okumelana neenkumbi zobuSilamsi eziya kusasazeka phezu kwelizwe. Unyawo lukaTrump olutyumkileyo ludonga ekuqaleni kokubhengezwa kwesikhalo sasezinzulwini zobusuku olukhokelela eludongeni ekupheleni.

Siya kuqhubekeka nolu qwalaselo lweentlekele ezintathu kwinqaku elilandelayo.