

Imbali Efihlakeleyo Yevesi Yamashumi Amane — Inani Lamashumi Amabini Anesithathu

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UEzekile uchazwa “njengomprofeti wokulila” kuba ungumqondiso waloo bantu balikhulu elinamashumi amane anesine amawaka, abathi kwisahluko sesithoba sencwadi yakhe balila (bencwina bekhala) ngenxa yamasikizi enziwa ezweni nasecaweni. Kuleso sicutshulwa siphuma kwiTestimonies esasicaphule kwinqaku elidlulileyo, uDade White wabhala wathi, “Umprofeti ngokwakhe wayengumphambukeli ezweni lasemzini, apho ulangazelelo olungenamida nenkohlakalo enoburhalarhume kwakulawula ngokugqwesileyo. Oko wakubonayo nowakuva ngengcinezelo yabantu nokungalunganga kwabakhathaza umphefumlo wakhe, waza walila kabuhlungu imini nobusuku.”

Amawaka alikhulu anamashumi amane anesine amawaka ngabo “abagxothiweyo bakwaSirayeli,” abathe basasazwa, njengoko kuboniswe ngokuthinjwa kukaHezekile. Inkqubo yokutywinwa eboniswe kuHezekile 9 iyafana naleyo ikwiSityhilelo 7, yaye zombini ezo zahluko ziboniswa njengokuba zenzeka ngemihla yokugqibela.

“Oku kutywinwa kwabakhonzi bakaThixo kuyafana noko kwaboniswa uHezekile embonweni.” Testimonies to Ministers, 445.

Ukusuka etroneni, uThixo uyalela iikerubhi, zona ke zona zilawule amavili. UEzekile wayemelwe kukuqonda embonweni ukuba uThixo wayelawula, kwanakwelo xesha apho yonke into yayibonakala ikwisiphithiphithi. USista White uthi “ngendlela efanayo” emva kokubeka isakhiwo sikaThixo etroneni, elawula iikerubhi ezazisingatha imicimbi yehlabathi, njengoko echaza uYohane engcwele apho uKristu wayehamba phakathi kwamabandla asixhenxe. UEzekile noYohane bayimifuziselo yabo baphila ngexesha lokutywinwa lwabalikhulu elinamashumi amane anesine amawaka, abo, njengoko iMphefumlelo ibhala, “Imiboniso eza kwenzeka ehlabathini lethu ayikaphuphiwa nokuphuphiwa.”

Ngokuqinisekileyo, xa uDade White wayebhala loo mazwi, loo mazwi ayeyinyaniso, kodwa ngexesha lokutywinwa afumana ukuzaliseka kwawo okugqibeleleyo. Malunga neminyaka engamashumi amabini eyadlulayo, ngaba ngewakhe wacinga ukuba oko kwenzekayo ngoku ehlabathini kunxulumene nokuxinana kweenkumbi zenkolo yamaSilamsi? Iinkumbi njengomfuziselo wamaSilamsi kwisahluko sesithoba seSityhilelo ziquka ukufuduka kweenkumbi zasemantla eAfrika ngokwendalo. Ezo nkumbi zixineneyo, kwindlela yazo yokufuduka eAfrika, ziyahambelana nejografi eyathatyathwa lulawulo lwamaSilamsi. AmaSilamsi ayinzala kaIshmayeli, yaye unina kaIshmayeli wayenguHagare. UHagare uthetha “ukubaleka” okanye “ukusaba.” NgesiArabhu eli gama lidla ngokunikezelwa ngokuthi Hajar (حجر), yaye linxulunyaniswa nengcambu efanayo esinika igama elithi Hijra (ukufuduka/ukubaleka

kukaMuhammad). Iingcambu zamaSilamsi zinxulunyaniswa kungekuphela nokuxinana kweenkumbi, kodwa ezo ngcambu ziquka nentsingiselo yokufuduka. Ngaba ukho umntu owakha waphupha ukuba ukufudukela ngokungekho mthethweni kwakuyimbonakaliso yenkumbi yamaSilamsi?

Ngaba ukho na owaphuphayo ukuba amakomanisi ehlabathi aya kwenza umanyano nezihlwele zamaSilamsi? Bobabini ubuSilamsi namandla enamba obamazwe-ngamazwe benyuka emhadini ongenasiphelo kwiSityhilelo 9/11 ngokulandelelana, yaye umhadi ongenasiphelo umele ukubonakaliswa kwamandla kaSathana. Bobabini aba manyano bangoku bazizixhobo zikaSathana ngokweZibhalo zenyaniso.

“‘Xa baya kube bewugqibile [begqibezela] ubungqina babo.’ Ixesha apho amangqina amabini ayemele aprofete enxibe ezirhwexayo laphela ngowe-1798. Njengoko ayesondela ekupheleni komsebenzi wawo ekusithekeni, kwakumelwe kwenziwe imfazwe kuwo ngamandla amelwe ‘lirhamncwa elinyukayo liphuma enzonzobileni engenasiphelo.’ Kumazwe amaninzi aseYurophu amagunya ayelawula eBandleni naseBurhulumenteni kangangeenkulungwane ayelawulwa nguSathana, esebenzisa ubupopu njengendlela yakhe. Kodwa apha kuziswa embonweni ukubonakaliswa okutsha kwamandla kaSathana.” The Great Controversy, 268.

Apha apha uDade White uchaza ukufika kobusoshiyali ngexesha loQhushululu lwaseFransi, ngoxa ekwaqaphela ukuba noSathana ulawula igunya lobupopu. Igunya lobupopu nalo liphuma enzonzobileni kwiSityhilelo ishumi elinesixhenxe, yaye kwisahluko sesithoba seSityhilelo, ubuSilamsi ngumsi owaphuma enzonzobileni. Inqaku lihlala limi; ngaba ukuphefumlelwa kwakuthetha ngenene ukuthi, “Imiboniso eza kwenziwa kwihlabathi lethu ayikaphuphiwa nokuphuphiwa?” Ngubani owaphupha ukuba ubuSilamsi ngoku buya kusasazeka kulo lonke elaseYurophu yaye ngoku busehlela phezu kwamazwe aseMerika? Ngaba wena waphupha ukuba iinkumbi ziya kusasazwa kuwo wonke umhlaba ngabaxhasa i-globalism beZizwe eziManyeneyo, iManyano yaseYurophu, kunye neqela leDemocratic laseUnited States?

Ngubani owakha waphupha ukuba amaziko emfundo aya koyiswa ngumfelandawonye wobukomanisi nobuSilamsi, lowo ngoku uxhaswa ngemali yeerhafu yabemi ababengazange bacinge nokucinga ukuba imali yabo yerhafu iya kusetyenziswa ukutshabalalisa isizwe esibonelela ngaloo mali yerhafu.

Ngubani owayenokuphupha ukuba iBritane Enkulu yayiya kukhuthaza yaye ixhase ukuba amantombazana amhlophe adlwengulwe ngamaqela emigulukudu, axhwilwe, avalelwe entolongweni, aze abulawe yiSilamsi? Abaninzi balatha kuloo nyaniso yokuba yonke inkqubo yobukomanisi ekhe yabakho embalini yoluntu ibe yintsilelo epheleleyo, kodwa isiqhamo sobusoshiyali baseBritane sisigwebo esingako kubusoshiyali njengoko ukusilela kweefilosofi zoqoqosho nezopolitiko zenkqubo kunjalo.

Ngubani ngewayekhe waphupha ukuba abarhwebi bomhlaba bangavunyelwa ukuba bangenise iityhefu ukuze bafezekise ukubulawa kwabantu abaninzi okungaphezu kwezigidi ezilishumi elinesixhenxe zabantu?

Ngubani owakha wacinga ukuba amadoda anjengoGeorge Soros, uBill Gates noAnthony Fauci aya kuvunyelwa ukuba afezekise izenzo zawo zobungendawo zobudemon, engajamelani nakanye nemiphumo?

Xa uDade White wayesithi imiboniso eya kwenzeka yayingayi kuphuphelwa, wakutsho oko kumxholo wexesha lokutywinwa kwabalikhulu namashumi amane anesine amawaka. Wayelandela amazwi akhe ngolumkiso lukaKristu kuMateyu amashumi amabini anesine, apho wabhala khona wathi, “Ezi zifundo zenzelwe ukusinceda. Kufuneka simise ukholo lwethu kuThixo, kuba kanye phambi kwethu kukho ixesha eliya kuvavanya imiphefumlo yabantu. UKristu, eseNtabeni yeMinquma, wabalisa kwangaphambili izigwebo ezoyikekayo ezaziza kwandulela ukuza Kwakhe kwesibini.”

Izifundo awayesandula ukubhekisa kuzo yayiyimifanekiso kaHezekile noYohane bobabini engcweleni, befunda ukuqonda ukuba uThixo ulawula zonke izinto. Kolu dideko nakolu vukelo sele luqalile ngoku, udideko novukelo oluya kuthi lonyuke ngakumbi kuphela njengoko imbali iqhubela phambili, abo bangabathunywa bakaThixo, njengoko bemelwe kungekuphela nguHezekile noYohane etempileni, kodwa nangoIsaya, baya kukwazi ukuhamba embalini kuphela ngendlela ezukisa iNkosi ukuba baqonda ukuba kwanazo izinto esingazange sazicinga emaphupheni zisahleli ziphantsi kolawulo lukaThixo.

La mavili ahlangana namanye amavili aquka iziganeko ezingazange ziphuphelwe, yaye zona ezo ziganeko zezo zenzeka ngexesha lokutywinwa elaqala ngo-9/11. Izifundo ezimele ukufundwa zifundwa kuphela ngabo bathi ngokholo bangene eNdingcwelengcwele kaZonke iNgcwele baze babone uKristu nokukhanya kwaKhe kukhazimla kuvela eTyeyini. Xa olo zuko lubonwa njengoko lumelwe nguDaniyeli kwisahluko seshumi, udidi oluxhamlayo ekukhanyeni lwahlulwa kwabo babaleka embonweni.

Ke mna Daniyeli ndedwa owawubonayo lo mbono; kuba amadoda ayekunye nam akawubonanga lo mbono; kodwa ukungcangcazela okukhulu kwabawela, kangangokuba basaba baza bazimela. Daniyeli 10:7.

Kuninzi ngakumbi okunokutsalwa kule ndima ikwinqaku elingaphambili, kodwa siza kuqwalasela ivili njengoko sivala eli nqaku. Siye saqaphela kwinqaku lokugqibela umqondiso wenani elingamashumi amabini anesihlanu, yaye ngaphambi koko sachitha ixesha kwini elingamashumi amathathu. Ukukhanya okuvela encwadini kaHezekile asikokweenani ezingumqondiso nje kuphela, kodwa kufanelekile ukuba siqale siziqhelanise neminye yaloo miqondiso yamanani ngaphambi kokuba siqalise ukuzisa ukucaca koku kudideka.

Ishumi elinesixhenxe

Iziprofeto ezintathu zeminyaka emakhulu amabini anamashumi amahlanu zichonga ixesha leminyaka elishumi elinesixhenxe eliqala ekupheleni kwembali yebandla laseSmirna. Ukusukela ngowama-313 ukuya kowama-330, iminyaka elishumi elinesixhenxe ifuzisela ukumiselwa komfanekiso werhamncwa.

Iminyaka engamakhulu amabini anamashumi amahlanu eyaqala ngo-457 BC yaphela ngo-207 BC, kwiminyaka esixhenxe emva kwedabi laseRafiya neminyaka elishumi ngaphambi kwedabi lasePanium. Ukususela eRafiya ukuya ePanium kwakuyiminyaka elishumi elinesixhenxe, yaye imela imbali efihlakeleyo yevesi yamashumi amane njengoko ibekwe kwiivesi zeshumi elinanye ukuya kweleshumi elinesihlanu zikaDaniyeli ishumi elinanye.

UPtolemy IV Philopator (okwabizwa kwakhona ngokuba nguPtolemy IV) wayengumlawuli owaphumelela kwiDabi laseRaphia ngowama-217 BC. Walawula njengokumkani (kananjalo njengoFaro) waseYiputa kaPtolemy ukususela ngowama-221 BC ukuya kowama-204 BC; ngoko ke walawula iminyaka elishumi elinesixhenxe. Waqalisa ulawulo lwakhe ngaphambi kwedabi laseRaphia, kodwa wasweleka ngaphambi kwedabi lasePanium.

Idabi laseRaphia, elimela iMfazwe yaseUkraine, laqala ngowama-2014 xa i-United States yazisa uguquko lombala e-Ukraine. UPtolemy IV, ukumkani wasezantsi, umele ngokomfuziselo uVladimir Putin, owaqala ukulawula ngowama-2000, unyaka ongaphambi kokuba kuqalise ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka ngowama-2001. Njengoko kwakunjalo ngoPtolemy, noPutin waqalisa ukulawula ngaphambi kwemfazwe yaseUkraine, emelwe ngokomfuziselo lidabi laseRaphia elaqala ngowama-2014. Ngaphambi kwePanium uPutin, njengoko emelwe ngokomfuziselo nguPtolemy, uyasuswa. UPutin waqalisa ukulawula ngowama-2000, ngaloo ndlela ehambelana nesiqalo sexesha lokutywinwa elaqala kunyaka olandelayo, ngowama-2001. Iminyaka elishumi elinesixhenxe yomfuziselo, njengoko imelwe nguPtolemy, ichaza ixesha uPutin alawula ngalo, yaye ulawula ngelo xesha lokutywinwa.

UTrump, omelwe sisiphelo seminyaka emakhulu mabini anamashumi amahlanu eyaqalayo ngo-457 BC, ubekwe kwakwimbali efihlakeleyo enye noPutin, imbali enobude beminyaka elishumi elinesixhenxe eqala kwidabi laseRaphia. Inamba (uPutin) nomprofeti wobuxoki (uTrump) babekwe ngaphakathi kwaloo mbali efihlakeleyo. Kuleyo mbali irhamncwa, elimelwe njengokuba “ngabaphangi babantu bakho,” lifuzisela amandla oopopu, kwaye libekwe ekupheleni kweminyaka elishumi elinesixhenxe ukusuka eRaphia ukuya ePanium.

Unyaka ka-321 umele umthetho weCawa eUnited States, yaye u-321 ubekwe ngaphakathi kwexesha leminyaka elishumi elinesixhenxe ukusukela kuMmiselo waseMilan ngowama-313 kude kube kukwahlulwa kobukumkani ngowama-330.

Imbali ebonakaliswayo ukususela kwiPasika Enkulu kaYosiya, njengoko ibizwa njalo, iqala umjikelo weJubili weshumi elinesixhenxe wamaYuda. Ukususela kwiPasika kaYosiya, eyiye yona mvuselelo inkulu kwiTestamente eNdala, kuse kufikelele kuOktobha 22, kubonakalisa imbali yamaMillerite ukususela kuAgasti 11, 1840 kuse kuOktobha 22, 1844, kodwa okubaluleke ngakumbi kubonakalisa imbali ka-9/11 kuse kumthetho weCawa. Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka libonakaliswa ngumjikelo weJubili weshumi elinesixhenxe ukusuka kuYosiya kuse kuOktobha 22. Ishumi elinesixhenxe luphawu olunxulunyaniswa neziganeko ezikhulu zexesha lokutywinwa, yaye inani ishumi elinesixhenxe liyindawo apho amavili kaHezekile adibana khona.

Kwimbali efihlakeleyo yendima yamashumi amane kaDaniyeli, njengoko imelwe ziindima zeshumi ukuya kweshumi elinesihlanu zesi sahluko sinye, inamba inxulunyaniswa nenani elithi “17” ngobukumkani bukaPtolemy. Imbali esusela kwidabi laseRafiya lendima yeshumi elinanye iye kutsho kwidabi laseRafiya lendima yeshumi elinesihlanu yiminyaka eli-“17”. Loo mbali ibeka uDonald Trump embindini waloo minyaka ilishumi elinesixhenxe imelwe ngala madabi mabini. Umfanekiso werhamncwa owenziwayo nowumiselwa nguTrump eUnited States umelwe yiminyaka eli-“17” ukusuka ku-313 ukuya ku-330. Kwindima yokuqala yesahluko sokuqala uHezekile ukwiminyaka yamashumi amathathu yomjikelo weYubheli “we-17”. Wakhe waphupha na ukuba inani leshumi elinesixhenxe lalimela elinye lamavili awabonwa nguHezekile eNdaweni eNgcwele Kakhulu?

uHezekile uluphawu lwabo bathi ngexesha lokutywinwa, ngokholo, bangena eNdaweni Engcwele Kakhulu. Bangababingeleli bakaPetros.

Nani ke, njengamatye aphilileyo, nakhiwa nibe yindlu yokomoya, ububingeleli obungcwele, ukuze ninikele imibingelelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu. 1 Peter 2:5.

Bamiselwe ukuzisa isigidimi kubantu bakaThixo bangaphambili bomnqophiso, abathi ngelo xesha badlulwe, nangona bexwayisiwe kwangaphambili ukuba abantu bakaThixo bangaphambili bomnqophiso abayi kubona okanye beve.

Waza wathi kum, Nyana womntu, yidla ngesisu sakho, uzalise amathumbu akho ngalo mqulu ndikunika wona. Ndaza ndawudla; emlonyeni wam wawumnandi njengobusi. Waza wathi kum, Nyana womntu, hamba uye endlwini kaSirayeli, uthethe kubo ngamazwi am. Kuba awuthunyelwanga kubantu bentetho engaqhelekanga nabolwimi olunzima, kodwa uthunyelwe endlwini kaSirayeli; awuthunyelwanga kwizizwe ezininzi zentetho engaqhelekanga nabolwimi olunzima, abamazwi abo ungenakuwava. Inene, ukuba bendikuthume kubo, ngebekuphulaphule. Ke yona indlu kaSirayeli ayiyi kukuphulaphula; kuba ayiyi kundiphulaphula mna; kuba yonke indlu kaSirayeli inobuso obungqongqo nentliziyo elukhuni. Yabona, ndibenzé ubuso bakho baqina nxamnye nobuso babo, nebunzi lakho laqina nxamnye nebunzi labo. Njengedayimani, elukhuni ngaphezu kwelitye lenyengane, ndilenze laqina ibunzi lakho; musa ukuboyika, ungadakumba ngenxa yokubukeka kwabo, nangona beyindlu enemvukelo. Hezekile 3:3–9.

UEzekile uyalelwa ukuba avakalise umyalezo kubantu bomnqophiso bangaphambili, njengoko bemelwe ngamaProtestanti embalini yamaMillerite nangebandla lamaSeventh-day Adventist laseLawodike kwimihla yokugqibela. Ukuba uyala ukuwuvakalisa loo myalezo, igazi labo bashiywe bengalunyukiswanga liya kuba phezu kwakhe.

Nyana yomntu, ndikubeke ukuba ube ngumlindi wendlu kaSirayeli; ngoko ke yiva ilizwi emlonyeni wam, uze ubalumkise ngokuphuma kum. Xa ndisithi kongendawo, Uya kufa okunene; uze wena ungamkhalimeli, ungathethi ukulumkisa ongendawo endleleni yakhe engendawo, ukuze kusindiswe ubomi bakhe; lowo mntu ungendawo uya kufela ebugwenxeni bakhe; kodwa igazi lakhe ndiya kulibiza esandleni sakho. Ke ukuba uyalumkisa ongendawo, aze angabuyi ebugendawo bakhe, naseNdloleni yakhe engendawo, uya kufela ebugwenxeni bakhe; kodwa wena uwuhlangule umphefumlo wakho. Kananjalo, xa ilungisa lithe lajika

ebulungiseni balo, lenza ubugwenxa, ndibeke isikhubekiso phambi kwalo, liya kufa; ngenxa yokuba ungalilumkiswa, liya kufela esonweni salo, nobulungisa balo elabenzayo abuyi kukhunjulwa; kodwa igazi lalo ndiya kulibiza esandleni sakho. Noko ke, ukuba uyalumkisa ilungisa, ukuze ilungisa lingoni, lize lingoni, liya kuphila okunene, ngokuba lilumkisiwe; nawe uwuhlangule umphefumlo wakho. Hezekile 3:17–21.

Kwizahluko “ezilishumi elinanye” zokuqala zikaHezekile, waboniswa intshabalalo yeYerusalem, ebonakaliswe ngemibono yasemlanjeni iKebare, ethafeni naseYerusalem. Wamiselwa ukuba avakalise isilumkiso somgwebo osondelayo phezu kweYerusalem. Umyalezo wesilumkiso womgwebo osondelayo phezu kweYerusalem sisilumkiso esanikwa kuqala ibandla lama-Seventh-day Adventist laseLawodike. Isilumkiso sichaza umgwebo nokwaliwa kwabantu bakaThixo abaseYerusalem abangenalo itywina likaThixo. Isilumkiso esafaniswa noHezekile sisilumkiso somthetho weCawa oza kamsinya.

Kwezo zahluko zokuqala zilishumi elinanye apho ezi nyaniso zibekwe khona, uHezekile wenziwa isidenge, aze emva koko athethe kuphela xa uThixo emvulela umlomo ngokukodwa, yaye oku kuqhubeka de kube yintshabalalo yeYerusalem, athi emva koko aphinde akwazi ukuthetha.

Wandula ke umoya kum, wandimisa ngeenyawo zam, wathetha nam, wathi kum, Hamba, uzivalele ngaphakathi endlwini yakho. Ke wena, nyana womntu, yabona, baya kukubeka iimbophelelo, bakubophe ngazo, ungabi saphuma phakathi kwabo; yaye ndiya kwenza ulwimi lwakho lunamathele eluphahleni lomlomo wakho, ukuze ube sisimumu, ungabi ngowokubakhalimela; ngokuba bayindlu enemvukelo. Ke xa ndithetha nawe, ndiya kuwuvula umlomo wakho, uthi kubo, Itsho iNkosi uYehova ukuthi: Lowo uvayo makeve; nalowo walayo make ale; ngokuba bayindlu enemvukelo. Hezekile 3:24–27.

Xa iYerusalem yawa, uHezekile wayenokuphinda athethe kwakhona.

Kwathi ke ngomnyaka weshumi elinesibini wokuthinjwa kwethu, ngenyanga yeshumi, ngomhla wesihlanu wenyanga, kwafika kum osindileyo ephuma eYerusalem, esithi, Umzi ubethiweyo. Ke kaloku isandla seNkosi sasiphezu kwam ngokuhlwa, phambi kokuba lowo usindileyo afike; yaye yayiwuvulile umlomo wam, wada wafika kum kusasa; umlomo wam wavuleka, andaba sisimumu kwakhona. Hezekile 33:21, 22.

Ukuwa kweYerusalem kumela ukuwa kwebandla lamaSeventh-day Adventist laseLawodike ngemihla yokugqibela. Oko kuwa kwenzeka ngelo xesha abo babetywiniwe eYerusalem kwisahluko sesithoba besakuphakanyiswa njengelona bandla loyisayo. Abo baseLawodike abangaphakathi eYerusalem bayakhutshwa, yaye ikhulu elinamashumi amane anesine amawaka liyaphakanyiswa njengoko ubukumkani bozuko bumiselwa. Obo buukumkani bozuko babufuziselwe kukumiselwa kobukumkani bobabalo emnqamlezweni. Ubukumkani bobabalo emnqamlezweni buhambelana nobukumkani bozuko ngexesha lomthetho weCawa, yaye obo buukumkani bubini bubekwa kulandelelwano lwembali yesiprofeto olufumaneka encwadini kaHezekile. Izahluko ezilishumi elinanye zokuqala, xa uHezekile ebekwe ngaphakathi komxholo wengcwele, zimalunga nokuhlanjululwa kwebandla likaThixo njengoko abantu baKhe betshintsha besuka kwibandla elisalwa, elichazwa njengelakhiwe yingqolowa nokhula, bangene kwibandla

eloyisayo, elakhiwe ngumnikelo wengqolowa wePentekoste.

Wena ke, nkosana yakwaSirayeli engahlambulukanga nenobungendawo, omhla wakho ufikile, xa ubugwenxa buya kuba nesiphelo, Itsho iNkosi uThixo ukuthi; Susa iqhiya yobukhosi, ususe nesithsaba; le nto ayisayi kuba njengokuba ibinjalo: phakamisa ophantsi, uthobe ophakamileyo. Ndiya kuyibhukuqa, ndiyibhukuqe, ndiyibhukuqe; yaye ayisayi kuba sabakho, ade afike lowo unelungelo layo; ndize ndimnike sona. Hezekile 21:25–27.

UZedekiya wayengukumkani wokugqibela wakwaYuda, yaye nguye “inkosana engendawo yakwaSirayeli, osuku lwayo lufikile” kwezi ndima. UNebhukadenetsare wayesele eza kuyithimba iYerusalem, yaye isithsaba sikaZedekiya sasiza kususwa yiBhabhiloni, eyayiza kubhukuqwa ngamaMedi namaPersi, wona aza kuthi ke abhukuqwe ngamaGrike, wona aya kubhukuqwa yiRoma. Olo bhukuqo lwesithathu lufika eRoma, eyimbali apho uKumkani “onelungelo layo” aya kwamkela isithsaba sobukumkani bobabalo ekumiselweni kwabo obo bukumkani emnqamlezweni.

“Kwindlavini engendawo ehlambelayo” kwakufikile umhla wokubalwa kokugqibela. “Susa isigqubuthelo sobukumkani,” watsho uYehova emisa umthetho, “ukhulule nesithsaba.” Kwakungekho kude kube nguKristu ngokwaKhe amise ubukumkani baKhe apho uYuda wayeza kuphinda avunyelwe ukuba abe nokumkani. “Ndiya kuyibhukuqa, ndiyibhukuqe, ndiyibhukuqe,” yayingummiselo ongcewele ngokusingisele etroneni yendlu kaDavide; “yaye ayisayi kubakho, ade afike Lowo ilungelo layo lelikaYe; ndize ndilinye Yena.” Hezekile 21:25–27.” Abaprofeti neeKumkani, 451.

Ngexesha lemvula yamva, eyaqala xa umgwebo wabaphilayo waqalayo ngomhla we-9/11, uKristu umisa ubukumkani bakhe bozuko.

“Xa ezi zingelosi zine ziyekelela, uKristu uya kumisela ubukumkani baKhe.” Spalding and Magan, 3.

Ixesha lokulungiselela liqala ngomhla wama-9/11, yaye ngexesha lomthetho weCawa intaba engcewele ezukileyo iphakanyiswa ngaphezu kwazo zonke iinduli neentaba.

Ilizwi awalibonayo uIsaya unyana ka-Amotsi malunga noYuda neYerusalem. Kothi ke ngemihla yokugqibela, intaba yendlu kaYehova imiswe encotsheni yeentaba, iphakanyiswe ngaphezu kweenduli; zize zonke iintlanga ziphuphume ziye kuyo. Kwaye izizwe ezininzi ziya kuhamba zithi, Yizani, sinyuke siye entabeni kaYehova, endlwini kaThixo kaYakobi; uya kusifundisa ngeendlela zakhe, sihambe emendweni yakhe; kuba eZiyon kuya kuphuma umyalelo, nelizwi likaYehova liphuma eYerusalem. Isaya 2:1–3.

Ngomhla we-9/11 imimoya yakhululwa yaza yabuya yathintelwa, ngaloo ndlela kuphawulwa ukuqala kokumiselwa kobukumkani bukaDaniyeli isibini, obumelwe njengelitye eliqingqiweyo entabeni elizalisa umhlaba wonke.

“Lo mbono wanikwa ngo-1847 ngexesha apho kwakukho bambalwa kakhulu kubazalwana bama-Advent ababegcina iSabatha, yaye nakwabo babembalwa, babembalwa ababethi ukugcinwa kwayo kubaluleke ngokwaneleyo ukuba kudwetshelwe umgca phakathi kwabantu bakaThixo nabangakholwayo. Ngoku ukuzaliseka kwaloo mbono kuyaqala ukubonakala.

‘Ukuqalisa kwelo xesha lembandezelo,’ elikhankanywe apha, akubhekiseli kwixesha xa izibetho ziya kuqalisa ukuthululwa, koko kubhekisa kwixesha elifutshane ngaphambi kokuba zithululwe, ngoxa uKristu esesengcwelweni. Ngelo xesha, ngoxa umsebenzi wosindiso usondela esiphelweni, imbandezelo iya kube isehla phezu komhlaba, yaye iintlanga ziya kuba nomsindo, sekunjalo zibanjwe zingalawuleki ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yasekupheleni,’ okanye uhlaziyo oluvela ebusweni beNkosi, iya kuza, inike amandla ilizwi elikhulu lengelosi yesithathu, yaye ilungise abangcwele ukuba beme ngexesha apho izibetho ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

UKristu umisa ubukumkani baKhe obungunaphakade ngexesha lemvula yamva, yaye ubukumkani baKhe buquka ubukumkani bobabalo obasekwa emnqamlezweni kwanonobukumkani baKhe bozuko emthethweni weCawa. Ukusuka kuZedekiya ukuya eBhabheli (ubukumkani bokuqala), ukuya kumaMedi namaPersi (ubukumkani besibini), ukuya eGrisi (ubukumkani besithathu), kuze kuqhubeke ukuya kwiRoma yobuhedeni (ubukumkani besine), kuchaza imbali ekhokelela kubukumkani bobabalo. Loo mbali ichaza ulandelelwano lwembali oluhambelanayo olusuka kwiRoma yoPapa (iBhabheli yokomoya, ubukumkani besihlanu), lufikelele eUnited States (amaMedi namaPersi okomoya, ubukumkani besithandathu), lufikelele kwiZizwe eziManyeneyo (iGrisi yokomoya, ubukumkani besixhenxe), luze luqhubeke lufikelele kumanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki, ezithi kunye zibe yiRoma yanamhlanje (iRoma yokomoya, ubukumkani besibhozo obuphuma kwesisixhenxe).

Uloyiso lobo buukumkani kuDaniyeli 2 umelwe lilitye, yaye abathembekileyo bakaThixo bangamatye etempileni.

Nani ngokwenu, njengamatye aphilileyo, niyakhiwa nibe yindlu yomoya, ububingeleli obungcwele, ukuze ninikele imibingelelo yomoya, eyamkelekileyo kuThixo ngoYesu Kristu. 1 Peter 2:5.

Oko kungunaphakade koyisa izikumkani zehlabathi, kuze kuzalise ihlabathi lonke. KuHezekile isahluko samashumi amane kuse ekupheleni kwencwadi yakhe, loo buukumkani bunye bumelwe njengetempile ezalisa ihlabathi ngamanzi obomi.

Siya kuqhubekeka ngale micimbi kwinqaku elilandelayo.