

# Incwadi kaYoweli neBandla labaSeventh-day Adventist laseLawodikea - Inombolo yeshumi elinesixhenxe

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## Inani Elinesixhenxe

Sigqibe inqaku lokugqibela ngokuqwalasela okungagqitywanga kweziprofeto zika-Abram noPawulos, ezithi, umgca phezu komgca, zivelise ixesha leminyaka engama-430, elenziwe yiminyaka engama-30 elandelwa yiminyaka engama-400. Ndinga ukuba kukho abathile phaya kummandla wethology abanokuyibona le minyaka ingama-30 njengexesha elilandela iminyaka engama-400, kodwa xa kuthethwa ngokubanzi, loo minyaka ingamashumi amathathu ibekwa ekuqaleni kwelo xesha. Ngaba yi-400 elandelwa yi-30, okanye yi-30 elandelwa yi-400? Ngamashumi amathathu alandelwa ngamakhulu amane, kuba kukho amangqina amaninzi okumisela ixesha leminyaka engama-30, elinxulunyaniswe nalo nelandelwa lixesha lesibini lesiprofeto.

UYosefu wayeneminyaka engamashumi amathathu ubudala xa waqalisa inkonzo kuFaro kwiGenesis 41:46. Emva koko kwaqala iminyaka esixhenxe yentabalala, eyalandelwa yiminyaka esixhenxe yendlala. UYosefu, njengomfuziselo kaKristu eneminyaka engamashumi amathathu ubudala, walandelwa ngamaxesha amabini eentsuku ezingama-2520. Xa uKristu wayeneminyaka engamashumi amathathu, kwalandela amaxesha amabini e-1260, athi xa edibene abe ngama-2520; nto leyo ke yona enxulumana namaxesha asixhenxe phezu kwezikumkani ezibini.

UDavide wayeneminyaka emashumi mathathu ubudala ekubeni ngukumkani, waza walawula iminyaka emashumi amane, njengoko kubhaliwe ku-2 Samuweli 5:4. UDavide ngumfuziselo kaKristu, yaye xa uKristu wayeneminyaka emashumi mathathu ubudala, wabhaptizwa, waza emva koko waqhutyelwa entlango iintsuku ezingamashumi amane; kwaza emva kokuvuka kwaKhe, okwakufuziselwa lubhaptizo lwaKhe, wahlala wafundisa abafundi ngokobuqu iintsuku ezingamashumi amane. Emnqamlezweni, ukutshatyalaliswa kweYerusalem kwamiswa ngenceba iminyaka emashumi amane, kungqinelana neminyaka emashumi amane yokufa entlango ekuqaleni kwembali yomnqophiso wabo.

UEHezekile wayeneminyaka emashumi mathathu ubudala xa wayebizelwa ukuba abe ngumprofeti kuHezekile 1:1. Andiyi kuthabatha ixesha ngoku ukuxoxa ngexesha elilandela unyaka wamashumi amathathu kaHezekile, kodwa ndiya kufaka isishwankathelo esifutshane se-AI seenyaniso ezimiselweyo malunga nobude bobulungiseleli bakhe. “Iziprofeto zikaHezekile ziphakathi kwezona zibhaliweyo ngokuqinisekileyo ngemihla yazo kwiTestamente eNdala, kuba kukho imihla eli-13 echazwe ngokukodwa kuyo yonke incwadi. Zonke ezi zibalwa ukusukela kunyaka wokuthinjwa kukaYehoyakin (597 BCE njengonyaka woku-1), nto leyo enika isakhelo esicacileyo sokulandelelana kwexesha esigubungela malunga neminyaka engama-22.”

UYesu wayeneminyaka emashumi mathathu ubudala xa wayebhaptizwa, waza emva koko waqinisekisa umnqophiso nabaninzi, iveki enye.

Umchasi-Kristu ulawulwa ngokwesiprofeto ngumfuziselo kaKristu, yaye kanye njengokuba uKristu wachitha iminyaka emashumi amathathu elungiselelwa ukuthabatha umsebenzi wakhe njengoMbingeleli oMkhulu waseZulwini, ixesha lesiprofeto leminyaka emashumi amathathu yokulungiselela, elichongelwe umchasi-kristu, lalisusela ekususweni “kweminikelo yemihla ngemihla” ngo-508, kwada kwangunyaka ka-538. Xa ubupopu banikwa amandla njengombingeleli omkhulu wobuxoki, kanye njengokuba uKristu wathanjiswa ngamandla ekubhaptizweni kwaKhe, kuba iminyaka eyi-1260 yobumnyama bobupopu yayiya kuhambelana neentsuku eziyi-1260 zokukhanya okucocekileyo kukaKristu ukususela ekubhaptizweni kwaKhe kuse ekubethelelweni emnqamlezweni, nto leyo ehambelana nenxeba elibulalayo lobupopu ngo-1798.

Akukho nanye kwezi ziqendu zangaphambili zimbini eziphindwe kabini eziqala ngexesha leminyaka engamashumi amathathu eyandulela inyathelo lokuqala lika-Abram kwinkqubo yakhe yomnqophiso enamanyathelo amathathu. Ngoko ke, oka-Abram ngowokuqala ukukhankanywa, nangona oku kwakunokuba njalo kuphela emva kokuba kwaqinisekiswa bubungqina besibini bukaPawulos. Xa uPawulos wabhala amazwi akhe, isiprofeto seminyaka engama-400 saba sisiprofeto seminyaka engama-430, esineminyaka engama-30 yokuqala eyahlulwe kwixesha lokugqibela lexesha.

Ndiphikisa ndixhomekeke kubume bukaKristu, njengoko ebonakalisiwe njengoAlfa no-Omega, ukuba kwinkqubo yomnqophiso yabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine, abangoo-omega kwisiprofeto sikaAbram nokaPawulos esiphindwe kabini seminyaka engamashumi amathathu—esandelwa yiminyaka engamakhulu amane—kumele kubekho iqabane laso kwi-omega yembali yomnqophiso, eyimbali yokutywinwa kwabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine. Ixesha leminyaka engamashumi amathathu, elandelwa lelinye ixesha elahlukileyo, limele lizalisekise ngendlela engasebenzisi xesha, kodwa ezalisa isiprofeto esisiseko sikaAbram seminyaka engamakhulu amane anamashumi amathathu. Bekuya kuba kuhle ukuba ungasifunda kwakhona eso sivakalisi sangaphambili, uze ubuyele kule ndawo uze uqhubeke.

UYesu, uYosefu, uDavide noHezekile bonke babeneminyaka emashumi mathathu yokulungiselelwa umsebenzi owawuza kuba ngumfuziselo wabantu bakaThixo ngemihla yokugqibela. UHezekile umprofeti, uYosefu emela uKristu umbingeleli, noDavide ukumkani. Imifuziselo emine, kodwa omnye wale mifuziselo umele uMbingeleli oMkhulu waseZulwini ngommeli ongumntu nongowobuThixo. Abo bangqina bane bonke bayavumelana neminyaka engama-30 kaAbram elandelwa lixesha lesiprofeto.

Umchasi-kristu wayeneminyaka engamashumi amathathu elungiselelwa, wandulelwa koko wanikwa amandla iminyaka eyi-1260 de wafumana ukufa kwakhe kokuqala ngowe-1798. Ungumfuziselo wokufa kwesibini, kuba uya kuphinda afe kwakhona xa ixesha lovavanyo livalwa. Ukufa kwesibini kukufa okungunaphakade. Sikhonza uMsindisi ovukileyo, kuba uKristu akazange afe ngonaphakade, akazange afe ukufa kwesibini. Xa inxeba elibulalayo lobupopu liphilisiwe,

ISityhilelo seshumi elinesithathu lichaza ukuba uya kuphinda alawule iinyanga ezingama-42, nto leyo emele ixesha lesiprofeto, ngaphandle kwento yexesha.

Xa evuswa ngomthetho weCawa, umkhosi ochasa umsebenzi wakhe ngabo abo baviruswa ekupheleni kweentsuku ezintathu ezinesiqingatha zeSityhilelo seshumi elinanye. Amandla amabini avusiweyo, omabini ayimiqondiso, elinye leSabatha yosuku lwesixhenxe nelinye lelanga—aba yindawo ekubhekiswa kuyo lihlabathi liphela, njengoko uluntu lwenza ukhetho lwalo lokugqibela lobomi okanye lokufa.

Ngexesha lomthetho weCawa, umchasi-Kristu, okwanguye nerhamncwa, uya kumela umanyano oluntlu-ntathu lwenamba, yena ngokwakhe (irhamncwa), nomprofeti wobuxoki. Ezo mandla zintathu ziya kumanyana zilwe nebandla likaThixo, elimele ukuphakanyiswa ngaphezu kwazo zonke iintaba. Ibandla likaThixo eloyisayo likwiminyaka emashumi amathathu yokulungiselelwa, kungekhona iminyaka emashumi amathathu yokoqobo, kodwa lixesha lesiprofeto elimiselweyo elinamashumi amathathu anxulunyaniswe nalo, nelisaqhubeka lisebenza njengesiprofeto emva komyalelo ka-1844, ochaza ukuba ukusetyenziswa kwexesha lesiprofeto kwakungasekho semthethweni. Kulula ukubona ukuba iminyaka emashumi amathathu imela ixesha lokulungiselelwa komprofeti, lombingeleli nolokumkani, abathi njengelona bandla loyisayo bamele ubukumkani bozuko. Amangqina amane kaHezekile, uKristu, uYosefu, noDavide amela igunya lobukumkani bukaThixo kwangelo xesha linye apho upopu nomanyano oluntlu-ntathu bekhokela ihlabathi eArmagedon.

Icawa eloyisayo iyaphakanyiswa ngexesha lomthetho weCawa eUnited States, yaye ngokobungqina beTestamente eNdala neTestamente eNtsha abantu bomnqophiso, abangamawaka alikhulu anamashumi amane anesine amawaka, baza kuba bubukumkani bababingeleli.

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

Ababingeleli babemele babe neminyaka emashumi mathathu ubudala xa beqalisa ukukhonza etempileni, ngoko ke kukho ixesha ngaphambi komthetho weCawa apho ububingeleli bulungiselelwa khona ukuze bukhonze njengomnikelo wokutshangatshangiswa kweziqhamo zokuqala. Ababingeleli, abangamakhulu alikhulu anamashumi amane anesine amawaka, bamelwe njengabaLevi kwinkqubo yokuhlanjululwa ezezekiswa nguMthunywa woMnqophiso. Kukho ixesha lesiprofeto elikhokelela kumthetho weCawa, apho inkqubo yokuhlanjululwa ilungiselela ulungiselelo olungcwalisiweyo lwexesha lemvula yasemva. Olu lungiselelo luphela kumthetho weCawa, ngoko ke ixesha lamashumi amathathu limele ukulungiswa kwababingeleli, ngaloo ndlela lihambelana nobudala obufunekayo bombingeleli. UKristu njengoMbingeleli Omkhulu waqalisa ulungiselelo lwaKhe eneminyaka engama-30, yaye ngenxa yokuba uYosefu emela uKristu ngokomfuziselo, naye waqalisa inkonzo yakhe eneminyaka engamashumi amathathu. UKristu womgunyathi wayeneminyaka engama-30 elungiselelwa, ngoko ke sinamangqina amathathu okuba ixesha leminyaka engama-30 limele ukulungiswa kobubingeleli.

“Umba omkhulu osondelileyo uza kubahluzi abo uThixo angabamiselanga, yaye Yena uya kuba nenkonzo enyulu, eyinyaniso, nengcwalisiweyo elungiselelwe imvula yasemva.”

Selected Messages, incwadi 3, 385.

UDade White ufundisa ngokungqalileyo ukuba nanini na xa ibandla lihlambulukile, uMoya wesiProfeto uyasebenza. Xa umcimbi omkhulu ukhupha ukhula phakathi kwengqolowa, niya kuba nobulungiseleli obungcwalisiweyo obubunjwe nguYesu noYosefu umbingeleli onguwo womibini ubuThixo nobuntu, uYesu noHezekile umprofeti, uYesu noDavide ukumkani. Abo balungiselelwa ngexesha elimelwe yiminyaka engamashumi amathathu, bamele ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka yaye bamelwa njengabaprofeti, ababingeleli nookumkani. Bobathathu aba bantu bangabantu ziimpawu zeBhayibhile zomsebenzi kaKristu njengomprofeti, umbingeleli nokumkani, ngoko ke inani elingamashumi amathathu lisivumela ukuba sigqibe ngelithi kwisigaba ngasinye kwezi zintathu eziveliswa ziimpawu zeBhayibhile ezazilungiselelwe iminyaka engamashumi amathathu, xa zidityaniswa noKristu, zimele ukudityaniswa kobuThixo nobuntu. Ngoko ke, abo babingeleli balungiselelwa ngexesha lomfuziselo weminyaka engamashumi amathathu bamelwa njengomqondiso wobuThixo obudityaniswe nobuntu.

Iinyanga ezingama-42 zokuphalazwa kwegazi kokugqibela kobupopu zenzeke ngoxa uKristu ehamba phakathi kwabantu iinyanga ezingama-42 engumntu kubafundi baKhe. Iinyanga ezingama-42 zobukhoboka nengcinezelo ziphela ngohlangulo, njengoko zimelwe yiminyaka engama-430 yesiprofeto sikaAbram esimbini. Iminyaka engamakhulu amane kaAbram iphela kuhlangu loLwandle oluBomvu, olungumzekeliso oqhelekileyo weBhayibhile wokuvalwa kwexesha lovavanyo, ekupheleni kweenyanga ezingama-42 zomfuziselo zopopu.

Iinyanga ezingamashumi amane anesibini zimela ixesha lovavanyo ukusukela kumthetho weCawa eUnited States kude kube kuvalwa ixesha lovavanyo lomntu. Sekunjalo, kwezo nyanga zingama-42, emva kwexesha leminyaka engamashumi amathathu lokulungiselela, uKristu uyasiqinisa isivumelwano emntwini wentsalela. Umbingeleli womgunyathi ongumchasi-Kristu ufikelela esiphelweni sakhe sokugqibela, kanye apho uKristu wafa khona kumgca wakhe, nto leyo kanye apho uFaro, ukumkani waseYiputa, wafa khona kumgca wakhe. ENtabeni yeKarmele abaprofeti bakaBhahali babulawa, ngaloo ndlela kubonakaliswa ukufa komprofeti wobuxoki kumthetho weCawa. Kumthetho weCawa, kukho umprofeti wobuxoki othi ke abulawe, inamba emelwe nguFaro, nerhamncwa elimelwe bubupopu. Zonke ezi zinto zimelwe kumthetho weCawa zingqzulana nababingeleli, nookumkani, nabaprofeti bakaThixo. Ibandla liyahlanjululwa kanye phambi komthetho weCawa, yaye isipho sokuprofeta siyabuyiselwa—kanye apho umprofeti wobuxoki esifa khona. Ukususela apho ukuya phambili, idabi limalunga nomyalezo wokuprofeta oyinyaniso okanye wobuxoki.

Ixesha eliyimfuziselo leminyaka engama-30 limele ithuba elandulela umthetho weCawa. Elo xesha lithuba lokulungiselela ababingeleli, kuba uKristu ungumzekelo wabo ezintweni zonke, kuba ngaba abo balandela iMvana. Kule minyaka yokuqala engama-30 yesiprofeto sikaAbram, umnqophiso wamiswa, ngaloo ndlela kuboniswa ukuba nantoni na emelwa lixesha lokulungiselela ababingeleli, yilo xesha apho iNkosi ihlaziya umnqophiso waYo nekhulu elinamashumi amane anesine amawaka njengoko kufuziselwe yimbali ka-alfa kaAbram. Elo xesha lithuba lokulungiselela ababingeleli abaqalisa ukukhonza emthethweni weCawa, beneminyaka engamashumi amathathu ubudala, xa bethanjiswa ngoMoya oyiNgcwele njengoko kwenzeka

kuKristu ekubhaptizweni kwaKhe. Enye inyaniso enokutsalwa kwimbali ka-alfa kaAbram kukuba, nantoni na emelwa lelo xesha elikhokelela kumthetho weCawa, imele ukuba ibaluleke ngokumangalisayo, kuba i-omega ihlala inamandla ngakumbi kune-alfa. Umthetho weCawa yi-omega emelwe nguOktobha 22, 1844, umnqamlezo, iPasika eYiputa, njalo njalo.

Umthetho weCawa umele isiphelo sexesha esimelwe lixesha leminyaka engamashumi amathathu. Uye wabonakaliswa kwangaphambili phantse libali ngalinye elikhulu losindiso, yaye ukwangumphelo wembali yomnqophiso wabantu abanyuliweyo eyaqala ngoAbram. Ngaloo mlinganiselo wobungqina bobuprofeti obunobunzima obungako ngokuphathelele isiphelo sexesha, kwananjongo enzulu yelo xesha ngokwalo, yintoni eya kuba sisiqalo?

Kukho ixesha lesiprofeto elimelwe yiminyaka engamashumi amathathu elithi, phezu kobuninzi bamangqina, liphele emthethweni weCawa. Ngelo xesha kulandela ixesha elimelwe ngamaxabiso amanani awahlukeneyo, yaye ngalinye kula maxesha limisa ubungqina bomgca wembali yesiprofeto olandela umthetho weCawa. Amanye ala maxesha amele umgca wangaphakathi wembali yebandla, kanti amanye amele umgca wangaphandle wehlabathi ohambela eArmagedon.

Kusenokwenzeka ukuba kulungile kweli nqanaba ukuzikhumbuza ukuba siyakwala ukusetyenziswa kwazo naziphi na iziprofeto zexesha ngemihla yokugqibela ngokokumela nayiphi na imihla enokuchongwa, kude kube yiloo mini neyure kubhengezwa ekupheleni kwezibetho. Ndiya kusebenzisa uDaniyeli isahluko seshumi elinesibini ukubonisa ingongoma yam yokungasasebenzisi ixesha lesiprofeto. Kwisahluko seshumi elinesibini kukho iindima ezintathu ezichaza ixesha lesiprofeto.

Ndaza ndeva indoda eyayambethe ilinen, eyayiphezu kwamanzi omlambo, xa yaphakamisayo isandla sayo sokunene nesandla sayo sobunxele isisingise ezulwini, yafunga ngaLowo uphilayo ngonaphakade isithi, kuya kuba lixesha, namaxesha, nesiqingatha sexesha; yaye xa iya kube igqibile ukusasaza amandla abantu abangewe, ziya kugqitywa zonke ezi zinto. Daniel 12:7.

Kususela kwixesha lokuba umnikelo wemihla ngemihla ususwe, kwaza kwabekwa isikizi esenza incithakalo, kuya kubakho iintsuku eziliwaka elinamakhulu amabini anamashumi alithoba. Daniyeli 12:11.

Unoyolo lowo ulindayo, afikelele kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu. Daniyeli 12:12.

AmaMillerite ayenokuqonda okuchanekileyo nganye kwezi ndinyana zintathu. Ezi ziprofeto zintathu ziyinxalenye yeenyaniso ezimele iziseko. Kanti ke ukuqonda kwamaMillerite kwezi ndinyana kwakusekelwe ekusetyenzisweni komgaqo wosuku lonyaka. Kuba “ixesha alisekho,” ezi ndinyana zimele zibe nesinye isicelo, kuba zonke iziprofeto zithetha ngexesha lemvula yamva. Ezi ndinyana zimele zibe nokuqondwa kwemvula yamva okungasebenzisi xesha ukwakha umyalezo, yaye okungaphikisani nokuqonda kwamaMillerite kwezi ndinyana. Imbono echanekileyo yamaMillerite ngendinyana esembindini kwezi ndinyana zintathu, (indinyana yeshumi elinanye), kukuba imele ixesha eliphindwe kabini, eliqala ngexesha leminyaka engamashumi amathathu, lilandelwe yiminyaka eli-1260. Indinyana yeshumi elinanye ichaza ixesha leminyaka

engamashumi amathathu elandulela umthetho weCawa, njengoko limelwe kukumiselwa kwesinengiso sokuphazisa.

UDaniyeli ishumi elinesibini sisahluko eLizwini likaThixo esibeka phandle inkqubo yokuhlanjululwa kwabantu bakaThixo eyenzeka ngemihla yokugqibela ngexesha lesiphelo, xa isiprofeto esivela encwadini kaDaniyeli sivulwa itywina. Kwindinyana yeshumi elinanye sifumana isiprofeto awathi oovulindlela basiqonda ngokuchanileyo njengexesha leminyaka engamashumi amathathu elikhokelela kwixesha leminyaka eli-1260. Kwisahluko seshumi elinesibini, iziprofeto ezithathu zeendinyana zesixhenxe, zeshumi elinanye, nezeshumi elinesibini zonke zitywiniwe kude kube lixesha lesiphelo. Ngexesha lesiphelo ezo ziprofeto zintathu kufuneka zivulwe itywina, kuba iLizwi likaThixo alinakuze lisilele. Kwakweso sahluko kanye, owona mfanekiso ucace gca wokuvalwa kwexesha lokuvavanywa koluntu eBhayibhileni ubekwa phandle, ngoko ke isahluko seshumi elinesibini, ngokuqinisekileyo nangokukodwa, sichaza isiphelo se-Adventism ngakumbi kunesiqalo se-Adventism.

Iziprofeto ezintathu kuDaniyeli ishumi elinesibini zatywinwa kanye kweso siqendu seSibhalo apho ukutywina nokuvulwa kwetywina kufumana khona eyona nkcazo yazo iphambili ngokwesiprofeto. Ezo ziprofeto zintathu ziyavulwa kwimbali yamawaka alikhulu elinamashumi amane anesine, kuba uAlfa no-Omega usoloko ebonakalisa ukuphela kwento, kunye nesiqalo sento. Oko kuvulwa kumaxesha amathathu esiprofeto esahluko seshumi elinesibini kumela ukuvulwa kokugqibela kweLizwi likaThixo lesiprofeto. Oko kuvulwa kubekwe phambi kwethu kwisiTyhilelo isahluko sokuqala xa isiTyhilelo sikaYesu Kristu sivulwa, kanye phambi kokuvalwa kwexesha lovavanyo. Ivesi yeshumi elinanye kaDaniyeli ishumi elinesibini iyahambelana noAbram noPawulos ekubonakalisweni kwabo kokuqala kwesiprofeto esiphindwe kabini esaqala ngexesha leminyaka engamashumi amathathu.

Iziprofeto ezithathu ezikuDaniyeli ishumi elinesibini zingamaxesha angokomfuziselo avulwayo ekugqibeleni kwexesha lokuphela, yaye ukuvulwa kwazo kukhokelela ekuhlanjululweni kokugqibela kwabantu bakaThixo. Esokuqala kwezo ziprofeto zintathu sinikwe nguKristu ngokwaKhe, yaye xa ebeka phambili isiprofeto umi phezu kwamanzi embethe ilinen, ebonakalisa ukuphela kwexesha lesiprofeto elimelwe njengeminyaka eli-1260, yaye echaza ukuphela kwelo xesha njengokuphela kokuchithachithwa kwamandla abantu bakaThixo. Abantu bakaThixo ngemihla yokugqibela bangamawaka alikhulu elinamashumi amane anesine, yaye baye bachithachithwa.

Akuphelelanga nje ngokuba uKristu emi phezu kwamanzi ephendula umbuzo, koko loo mbuzo uqala ngamazwi athi, “Koda kube nini na?” “Koda kube nini na?” ngumfuziselo wesiprofeto othi nawo ubuzwe kuYesu xa, kwindima yeshumi elinesithathu kaDaniyeli isahluko sesibhozo, kubuzwa umbuzo othi, “Koda kube nini na?”

Waza omnye kuloo ndoda yayambethe ilinen emhlophe, eyayiphezu kwamanzi omlambo, wathi, Koda kube nini na kube sekupheleni kwezi zinto zimangalisayo?

Ndaza ndeva indoda eyayambethe ilinen emhlophe, eyayiphezu kwamanzi omlambo, xa yayiphakamisa isandla sayo sokunene nesasekhohlo sayo ezulwini, yafunga ngaye ophila

ngonaphakade isithi, kuya kuba lixesha, namaxesha, nesiqingatha; yaye xa iya kube ikugqibile ukuchithachitha amandla abantu abangcwele, ziya kugqitywa zonke ezi zinto. Daniyeli 12:6, 7.

Umbuzo owanikelwa kuYesu, omelwe njengendoda eyayambethe ilinen, embonweni womlambo iHiddekel, uthi, “Kuya kuba lixesha elingakanani kuse ekupheleni kwezi zimanga?,” yaye embonweni womlambo i-Ulai uYesu, omelwe njengoPalmoni (loo ngcwele ithile), uyabuzwa kuthiwa, “Kuya kuba lixesha elingakanani na umbono ongombingelelo wemihla ngemihla, nesikreco sencithakalo, ukuze kunikelwe zombini ingcwele nomkhosi ukuba zinyathelwe phantsi?”

UDade White uthi imibono eyanikwa uDaniyeli ngasemanxwemeni lwemilambo emikhulu yaseShinare ngoku isekwinkqubo yokuzaliseka, yaye ngokunxulumene nemibono yomibini yemilambo, uYesu ubuzwa loo “mbuzo” wesiprofeto, osoloko uvelisa umthetho weCawa njenge “mpendulo.” Noko ke, zombini iimpendulo zinikelwa ngaphakathi komxholo wexesha lesiprofeto, olwaphela ngowe-1844. Oovulindlela bayichonga ngokuchanekileyo impendulo yombuzo wesahluko sesibhozo nombono womlambo i-Ulai, yaye baqonda ukuba ngowe-1798 kwakulixesha apho kwaphela ukusasazwa kwamandla abantu bakaThixo. Kodwa emva kowe-1844, xa “ukusetyenziswa kwexesha” kweLizwi likaThixo lesiprofeto kwaphelayo, loo mbuzo wesiprofeto othi, “Koda kube nini na?” uphinda uchaze ukuqonda koovulindlela ngolu hlobo: “kude kube ziintsuku ezingama-2300, yandule ke ingcwele icocwe ngexesha lomthetho weCawa osondelayo,” yaye “zonke” ezo “zimanga” kumbono wokugqibela kaDaniyeli ziya kuzaliseka, xa ukuphela kokusasazwa kwabantu abangcwele okwethuba leentsuku ezintathu nesiqingatha ezisemfuziselweni kufika.

Umbono womlambo iHidekeli wezizahluko ezithathu zokugqibela zikaDaniyeli nombono womlambo iUlai wezizahluko zesixhenxe ukuya kwesithoba bachongwa nguDade White njengokuba “yimilambo emikhulu yaseShinare.” Zonke izifundiswa zembali nezeBhayibhile ziyavuma ukuba kukho imilambo emibini kuphela, yaye yomibini yimilambo emikhulu, enxulunyaniswa neShinare. Loo milambo mibini yiTigris (iHidekeli) ne-Ewufrathe. Umlambo iUlai awusiwo u-Ewufrathe waseShinare; ngumjelo omncinane owenziwe ngabantu osePersi, hayi eShinare. Umlambo iUlai kumbono oqulethe isiseko nentsika ephakathi ye-Adventism awukho eShinare, ukanti umprofetikazi uchaza iUlai njengo-Ewufrathe, omnye wemilambo emikhulu yaseShinare.

Umbono waseHiddekel uveza imbali yangaphandle yedragoni, yerhamncwa nomprofeti wobuxoki ekhokela ihlabathi eArmagedon, yaye umbono waseUlai umele umsebenzi kaKristu ekudibaniseni ubuThixo baKhe nobuntu bomntu. Ngokwesiprofeto, impembelelo isebenzisa umlambo iUlai njengengqina lesibini kunye noMlambo iYufrathe ukuchonga umsebenzi owenziwa nguKristu ekudibaniseni ubuThixo baKhe nobuntu.

IYufrathe neTigrisi zombini zaqala e-Eden yaye zityhutyha kulo lonke ubude bembali yomnqophiso. Xa zingena kwintsika esembindini ye-Adventism ngomhla wama-22 kuOktobha 1844, iYufrathe idityaniswa nomjelo wokunkcenkceshela owenziwe ngabantu, i-Ulai, ukumela ukudityaniswa koButhixo nobuntu, oko kuzalisekiswa ngokusetyenziswa kokholo kwabo bamelwa

njengabalikhulu elinamashumi amane anesine amawaka. I-Ulai imele uvavanyo phezu kwegunya leLizwi likaThixo lesiprofeto, kuba ibeka igunya likaEllen White, elichonga umlambo wasePersi i-Ulai njengomnye wemilambo emikhulu yaseShinare, lichasene neengcali zehlabathi.

Umfuziselo womlambo i-Ulai umele uvavanyo malunga nelizwi lomntu okanye iLizwi likaThixo. Ngaba abantu bachanile, okanye ngaba amazwi abekwe phambili nguSister White achanile? Ngaba umlambo i-Ulai umele umlambo omnye ePersi, okanye umele umlambo wobuprofeti oqulathe amanzi avela e-Eden exutywe namanzi avela ebantwini?

Kusenokubakho iindlela ezininzi zokusingatha le ngxaki ndiyiphakamisileyo, kodwa ndiza kubeka phambi kwenu ezinye iingcinga ukuze nibone ingongoma yam. Ngaba ababhali-mbali nabefundisi behlabathi bachanile, aze uDade White abe ephosakele? Akukho mntu uphikayo ukuba “imilambo emikhulu yaseShinar” yiTigris neEwufrathe. Ngoko ke, xa uDade White echaza umlambo iUlai ePersi njengomlambo omkhulu waseShinar, ngaba ungumprofeti wobuxoki? Okanye, ngaba ungumprofeti oyinyaniso, owenze impazamo? Mingaphi na impazamo anokuyenza umprofeti oyinyaniso phambi kokuba awele umda aze abe ngumprofeti wobuxoki? Okanye, ngaba ababhali-mbali baphosakele? Okanye, ngaba ngokwenene uchanile? Okanye, ngaba ababhali-mbali noDade White bobabini bachanile? Ndiyiphakamisile le ngxaki ngenjongo yokusebenzisa inkcazo yale ngxaki njengengongoma eyongezwayo ngalo mntu unxibe ilinen, omi phezu komlambo, obuzwayo, “Koda kube nini na?” kwimibono yomibini yemilambo iHidekeli neUlai.

Kwisahluko sesibhozo sikaDaniyeli, uDaniyeli useShushan, ePersi, yaye iShushan ikumlambo i-Ulai, othi ngenxa yoshishino lwezolimo uquke umlambo wendalo kwakunye nothotho lwemijelo eyakhiwe ngabantu. Njengoko i-Ulai ihla ngomgama ongaphezu kweekhilomitha ezimalunga nekhulu elinamashumi amahlanu, idityaniswa nendawo yokudibana kwemilambo iTigris ne-Ewufrathe. ITigris ne-Ewufrathe eyaqala e-Eden ekugqibeleni iyadibana, yaye xa idibana, umlambo i-Ulai ovela ePersi udibana kwakuloo ndawo inye. Xa umlambo i-Ulai udibana nenkqubo yemigxobhozo yeTigris kwindawo yokudibana kweTigris ne-Ewufrathe, i-Ulai iba yinxalenye yamanzi enza imilambo emikhulu yaseShinare. Iingcali-mlando zichanile, yaye noDade White unjalo.

Xa uDade White echaza umbono weUlai kwisahluko sesibhozo, uchaza umlambo owaziwayo ngenkqubo yawo yemisele eyenziwe ngabantu edibanisa imilambo iTigris ne-Euphrates, emele amaxesha amabini eminyaka eyi-2520, awaphela ngo-1798 nango-1844.

Igama lakudala loMlambo iTigris nguHiddekel, yaye ngokunxulumene ne-Efrati yomibini le milambo ibekwe ngokucacileyo ngokwesiprofeto njengonxulunyaniswa neAsiriya neBhabheli, nabo abachongiweyo njengeengonyama ezimbini ezaziza kohlwaya izimvu zikaThixo. La mandla mabini atshabalalisayo ayengumfuziselo wangaphambili wamandla amabini atshabalalisayo eRoma yobuhedeni neRoma yobupapa, eziyimifuziselo yendoda nomfazi, okanye yebandla norhulumente. IRoma yobuhedeni yayiyindoda emele ulawulo lukarhulumente, kwaye iRoma yobupapa ingumfazi ongahlambulukanga wolawulo lwebandla. IAsiriya yayiyindoda, neBhabheli ingumfazi kubudlelane bazo besiprofeto, ngaloo ndlela ichonga iTigris njengendoda ne-Efrati

njengomfazi.

Umlambo iTigris ngumlambo wobugcisa bolawulo loburhulumente owafikelela ku-1798, yaye iEfrati yobugcisa becawa yafikelela ku-1844. IEfrati kwakufuneka ifikelele ku-1844, kuba isigidimi sango-1844 sasimalunga neBhabheli, (iEfrati) eyawa kwakhona ngo-1844. Njengoko iEfrati yavelisa ingxangxasi ngo-1844, umlambo i-Ulai, nowathi naye wajoyina ukudibana kwemilambo njengomfuziselo wemisebenzi yabantu, wadityaniswa namanzi omnye umlambo. Umlambo wobugcisa bolawulo loburhulumente wavalelwa ngodonga ngo-1798, xa igunya loluntu lasuswa kumandla opopu. Kwangalo nyaka mnye iUnited States yaqalisa ukulawula njengerhamncwa lomhlaba nobukumkani besithandathu besiprofeto seBhayibhile. Umlambo iTigris wavalelwa ngodonga ngo-1798, kanye apho urhulumente ekugqibeleni uya kunyanzela ihlabathi liphela ukuba liwaphule olo donga, oluthi ngoku luthintele izikhukula zentshutshiso yopopu esele iza kugubungela ihlabathi njengomkhukula onamandla. Olo donga, okanye olo thintelo, ludonga lokwahlulwa kwecawa norhulumente.

Ngowe-1844, yomibini i-Ewufrathe ne-Ulayi ichaza umyalezo ka-1844 njengokuwa kweBhabhiloni, kwananjengowona msebenzi kanye awawuqalayo uKristu ngo-1844, xa, njengoMthunywa woMnqophiso, wawahlambululayo amanzi eBhabhiloni nemisebenzi yabantu kubantu ababemele ukungena engcweleni yaKhe—abantu ababefuna ukuhlanjululwa ngaphambi kokuba bangene eNdingcweleni eNgcwele. Ukuhlanjululwa kokugqibela kwabo bantu kwafezekiswa ngemvula eyathululwa phantsi komyalezo weSikhalo saphakathi kobusuku, kwaye loo mathontsi emvula omyalezo weSikhalo saphakathi kobusuku adityaniswa emanzini eTigris, njengoko amaMillerite ayichaza iRoma yobupapa no-1798, nanjengoko ayichaza ukuwa kweBhabhiloni aza ahlanjululwa kwangaphambi komnyango ovaliweyo ngomyalezo, okanye unokuthi—ahlanjululwa yimvula eyavela emanzini adityanisiweyo emilambo i-Ulayi, iTigris ne-Ewufrathe, njengoko ayewuveza umyalezo kaDaniyeli 8:14, aza azalisekisa umyalezo weSikhalo saphakathi kobusuku kwangaphambi kokuvulwa koMhla woXolelwaniso ongumfuziselo wokwenene.

Xa uKristu emi phezu kwamanzi eHiddekel kwindinyana yesixhenxe yesahluko seshumi elinesibini sikaDaniyeli, umi phezu kwamanzi eTigris, amanzi obupolitika bombuso embonweni ochaza iintshukumo zokugqibela zobupolitika bombuso boluntu ezikhokelela ekuvalweni kwexesha lovavanyo. Umi apho ephendula umbuzo wendinyana engaphambili, kanye njengokuba embonweni woMlambo iUlai, indoda eyayambethe ilinen, ethi apho ibe nguPalmoni, uMbali-manani Omangalisayo, inikela impendulo kumbuzo wendinyana engaphambili. Kuzo zombini ezi ziganeko incoko yincoko yasezulwini phakathi kweengelosi noKristu, yaye kuzo zombini ezi ziganeko umbuzo uthi, “Koda kube nini?”

Impendulo ithi, kude kube yimihla engama-2300; kwisahluko sesibhozo nakwisahluko seshumi elinesibini ithi, “lixesha, namaxesha, nesiqingatha sexesha.” Impendulo iqondwa njengeminyaka engama-2300 neminyaka eli-1260, kodwa ngo-1844 uThixo wabeka isithintelo ekusetyenzisweni kwexesha ngaphakathi kwesigidimi sesiprofeto, kuba ixesha alisekho. Ithini impendulo kaPalmoni, indoda eyambethe ilinen, kwisizukulwana saKhe sokugqibela? Umbuzo othi “Koda kube nini na?” ubonisiwe ngamamangqina amaninzi ukuze kuqondwe umthetho weCawa njengempendulo yaloo

mbuzo; ngoko ke ingaba ingcwele ihlanjululwa na ngomthetho weCawa, yaye ingaba “zonke ezi zimanga” zigqitywa na ngomthetho weCawa? Ziziphi ezo “zimanga” zigqitywayo ngomthetho weCawa, yaye zaqala nini ezo “zimanga”?

Ndaza ndabona mna Daniyeli, yaye, khangela, kwakumi abanye ababini, omnye kweli cala lonxweme lomlambo, omnye kwelinye icala lonxweme lomlambo. Wathi omnye kuloo ndoda yayambethe ilinen emhlophe, eyayiphezu kwamanzi omlambo, Koda kube nini kuse esiphelweni sale mimangaliso?

Ndaza ndeva indoda eyambethe ilinen emhlophe, eyayiphezu kwamanzi omlambo, xa yaphakamisa isandla sayo sokunene nesandla sayo sokhohlo ezulwini, yafunga ngaye ophilayo ngonaphakade ukuba kuya kuba lixsha, namaxesha, nesiqingatha sexesha; yaye xa iya kuba ikugqibile ukusasaza amandla abantu abangcwele, zonke ezi zinto ziya kugqitywa. Daniyeli 12:5–7.

Umbuzo womfuziselo othi “Koda kube nini na?” uphawula umthetho weCawa, yaye ingelosi ayibuzanga ukuba umthetho weCawa wawunini, kodwa yabuzisa ukuba isiphelo sezimanga siya kuba nini na. “Izimanga” ziphela kumthetho weCawa, ngoko ke ziziphi na izimanga ezikhokelela kumthetho weCawa? Okanye, ukutsho ngokucacileyo ngakumbi, zeziphi na “izimanga” ezimelwe embonweni owaphiwa ngaseHiddekel, ezimelwe kwizahluko zeshumi ukuya kweleshumi elinesibini? Ukuba sinokumisela ukuba ziyintoni na “izimanga” ezo, sinokufumanisa ukuba “izimanga” ziqala nini na. KuDaniyeli ishumi, uGabriyeli uchaza ngokungqalileyo ukuba yayiyintoni na injongo yakhe ekusebenzisaneni kwakhe noDaniyeli ngexesha lombono.

Ngoku ndize kukwazisa oko kuya kwehlela abantu bakowenu ngemihla yokugqibela; kuba umbono usasele ungowemihla emininzi. Daniyeli 10:14.

UGabriyeli weza ukuze enze abantu bakaThixo baqonde okuya kubafikela ngemihla yokugqibela. Ukucinga ukuba iziprofeto ezikuDaniyeli ishumi elinesibini zaqondwa ngokuchanekileyo ngamaMillerite, kodwa kusetyenziswe loo kuvuma ukukhanyela ukusetyenziswa kweso sahluko kwimihla yokugqibela—kukutshitshisa injongo ecaciswe nguGabriyeli. Xa uGabriyeli eqalisa ibali lesiprofeto kwivesi yokuqala yesahluko seshumi elinanye ade afike kwivesi yesithathu yesahluko seshumi elinesibini, imbali emelwe apho ziinkcukacha zesiprofeto zangaphandle zokuba inamba, irhamncwa, nomprofeti wobuxoki balikhokelela njani ihlabathi eArmagedon. Kukho iindinyana phakathi kweso sahluko ezichaza abantu bakaThixo betshutshiswa, kodwa imbali yesahluko seshumi elinanye ngokuyintloko sisityhilelo sangaphandle. Oku kuthetha ukuba isahluko seshumi nesahluko seshumi elinesibini zimele ialfa ne-omega ngaphakathi kombono wokugqibela kaDaniyeli, kuba ngokungafaniyo nesahluko seshumi elinanye, omabini achaza umyalezo wangaphakathi ochonga ukutywinwa kwekhulu elinamashumi amane anesine amawaka. Isahluko esiphakathi sisivukelo soluntu njengoko simelwe ngukumkani wasemantla, upopu waseRoma, yaye isahluko se-alfa esilishumi, kunye nesahluko se-omega esilishumi elinesibini, zichonga amava angaphakathi ekhulu elinamashumi amane anesine amawaka ngemihla yokugqibela. Zontathu ezi zahluko zikhokelela ekuvalweni kwexesha lovavanyo; isahluko se-alfa siqala ngokoyika uThixo okwahlula iindidi ezimbini zabakhonzi, yaye ekupheleni kweso sahluko uDaniyeli unikwa ukuphindaphindwa kwamandla, ngaloo ndlela kuchongwa imiyalezo yengelosi

yokuqala neyesibini. Isahluko seshumi elinesibini sisahluko se-omega, yaye sichonga umyalezo womgwebo wengelosi yesithathu.

Isahluko seshumi elinanye sichaza ngokweenkcukacha uvukelo loluntu ukususela ekutshatyalalisweni kweYerusalem kuse kude kube kukuvalwa kwexesha lovavanyo, nto leyo ethi ngokukaDade uWhite ibe ngumzekeliso wokuvalwa kwexesha lovavanyo ekupheleni kwehlabathi. UDaniel ishumi elinanye iqala ekutshatyalalisweni kweYerusalem, kuba uDaniel ungomnye wabo bathatyathwa basiwa eBhabheli ekutshatyalalisweni okuphindwe kathathu kweYerusalem okwakungumfuziselo wokutshatyalaliswa kwaso eso sixeko ngo-70 AD, kwaza kwaphinda kwenzeka kwakhona ngemihla yokugqibela njengoko imelwe lihlabathi.

Ukutshatyalaliswa okubini okungokoqobo kweYerusalem okwenzeka ngomhla omnye wonyaka, kwahlulwa yiminyaka engamakhulu amathandathu anamashumi amathandathu anesihlanu. Oko kutshatyalaliswa kubini kwakungokwesixeko apho iTyeya kwakufanele ukuba ibekwe khona. IShilo yayineempawu ezifanayo zesiprofeto, yaye imele ukutshatyalaliswa kokuqala kwesixeko apho ubukho bukaThixo babukhona, okanye kwakufanele ukuba bubekho. Xa uDade White esebenzisa ukutshatyalaliswa kweYerusalem njengomfuziselo wokutshatyalaliswa kwemihla yokugqibela, usenza ingcaciso ngentshumayelo kaKristu ngokutshatyalaliswa kweYerusalem.

IShilo, ukutshatyalaliswa kweYerusalem phantsi kukaNebhukadenetsare noTito, zingamangqina amathathu emihla yokugqibela njengoko imelwe kukutshatyalaliswa komzi kaThixo. IShilo ngumyalezo wengelosi yokuqala ofundisa ukoyika uThixo, into uEli angazange ayenze, nokumnika uzuko, into uEli angazange ayenze, kuba ilixa lomgwebo waKhe lifikile. Umyalezo wengelosi yesibini kulapho sifumana khona ukuphindaphindwa, njengoko kumelwe nguNebhukadenetsare noTito. Ukutshatyalaliswa kwesithathu kweYerusalem, emihleni yokugqibela, kusekupheleni kwexesha lovavanyo, okukukuphela komgwebo.

Isahluko seshumi elinanye siyimbali yangaphandle yemiyalezo yeengelosi ezintathu. Sibekwe phakathi kombono wesahluko seshumi wokwahlulwa nezo kuchukunyiswa zintathu zokuxhobisa okwenzeka ngomhla wamashumi amabini anesibini wombono kaDaniyeli. Oku kuthetha ukuba nesahluko seshumi elinesibini siya kuba malunga nebali langaphakathi lalo oko kwehlela abantu bakaThixo ngemihla yokugqibela. Kwathetha kanjalo nokuba ukukhanya okungaphakathi kwisahluko seshumi elinesibini kuqaqambe ngokuphindwe ngamashumi amabini anesibini kunokukhanya okusesesahlukweni seshumi.

Embikweni we-Ulai, noKristu kwabuza kwathiwa, “Koda kube nini?” Iindima ezilishumi elinesibini ezandulelayo loo mbuzo kwindima yeshumi elinesithathu, zazichaza imbali yangaphandle yesiprofeto emele iinkcukacha ezibalulekileyo ngamagunya esiprofeto seBhayibhile. Ezo ndima zilishumi elinesibini zaziphinda nje zandise imbali emelweyo kwisahluko sesixhenxe. Imbali yesiprofeto ebekwe kwezo ndima iyaphindwa yandiswe kwisahluko seshumi elinanye, iqala ngexesha lamaMedi namaPersi. Isiqingatha sokugqibela sesahluko sesibhozo kunye nesahluko sesithoba siphela sisimeliso sabantu bakaThixo bemihla yokugqibela ngomprofeti uDaniyeli. Umbono wembali yesiprofeto ofumaneka embikweni wemilambo ye-Ulai kwizahluko ezithathu, kunye nomfuziselo wabantu bakaThixo kwezo zahluko ngentsebenziswano kaDaniyeli

noGabriyeli, yi-alpha ukuya kwi-omega yezahluko zeshumi ukuya kweleshumi elinesibini.

Ngenxa yokuba iHiddekel iyi-omega yaye iUlai iyi-alpha, amandla amelwe lukhanyiso olutyhilwayo kwisahluko seshumi elinesibini, xa kufikelelwa kwixesha lesiphelo, aphindwe ngamashumi amabini anesibini ngokukhanya kunombono oyintsika esembindini nesiseko se-Adventism. Kuba kunjalo, ukukhanya kombono wokugqibela kaDaniyeli kuchongwa ngokuthe ngqo njengokukhanya okunxulumene nabantu bakaThixo ngemihla yokugqibela. Xa isithunywa sibuzwa indoda eyambethe ilinen, “Koda kube nini?” kuse ekupheleni kwale mimangaliso, loo mimangaliso ngabo bakhanya njengeenkwenkwezi ngonaphakade kanaphakade, njengoko imbali yomnqophiso kaAbram ivakala ngomyalelo wokuba uAbram akhangele ezinkwenkwezini. Imimangaliso kuDaniyeli ishumi elinesibini yinguquko yabantu ibe ngumqondiso wamawaka alikhulu anamashumi amane anesine.

Kwintsika yangaphambili sachonga ukuba indima yeshumi elinanye kaDaniyeli ishumi elinesibini ichaza ixesha lesiprofeto elinamaxesha amabini, elokuqala kuwo liyiminyaka engamashumi amathathu. Ukuze ndibeke ugxininiso olufanelekileyo kwindima yeshumi elinanye, ndaya kwindima yesixhenxe; ukuze ndibonise ukuthabatha inxaxheba kukaKristu ngokuthe ngqo kwimimangaliso ayenzayo phakathi kwabantu baKhe ngemihla yokugqibela.

Ekubuyeleni kwivesi yeshumi elinanye ndinqwenela ukunikhumbuza ukuba isahluko seshumi elinesibini sibizwa ngokuthe ngqo ngokuba “imihla yokugqibela” nguGabriyeli. Ngemihla yabaliwaka elinamakhulu amane anamashumi amane anesine, imihla abatywinwa ngayo baze bangene emnqophisweni noThixo; ngokwencwadi kaDaniyeli, kuya kubakho umyalezo ovuliweyo ongatywinwanga oya kukhula ude ube sisikhalo esikhulu. Loo myalezo umelwe kwisahluko seshumi elinesibini ngamaxesha amathathu ahlukeneyo obuprofeti, asele echaziwe kakade ngamaMillerite, aza emva koko aqinisekiswa nguMoya wesiProfeto. Loo maxesha mathathu awamele xesha, kuba kanye loo ngelosi iphakamisa izandla zozibini ezulwini kwisahluko seshumi elinesibini, yaphakamisa isandla esinye ezulwini kwiSityihilelo seshumi, yaza yafunga ukuba ixesha alisayi kubakho. Olo bhengezo ngo-1844 luthetha ukuba loo maxesha mathathu obuprofeti kuDaniyeli isahluko seshumi elinesibini ngamaxesha angumqondiso angamiselwanga ukumela ixesha.

Ngoko ke, xa ixesha eliphakathi elingumfuziselo lesiprofeto kuDaniyeli ishumi elinesibini lisisithuba esiphindwe kabini esiqala ngeminyaka engamashumi amathathu kanye kweso sahluko apho uMikayeli emi phezulu, ngoko uyazi ukuba eso sithuba siphindwe kabini siqala ngeminyaka engamashumi amathathu kukuzaliseka okugqibeleleyo kwesiprofeto sika-Abram esiyi-alpha. I-omega yesiprofeto sexesha, esiqalisa imbali yomnqophiso ngokubhekisele kubantu abanyuliweyo, ifikelela ekuzalisekeni kwayo okugqibeleleyo kwakweso sahluko sinye, esisona sigxina sobungqina bukaDaniyeli ngoko kuya kwehlela abantu bakaThixo ngemihla yokugqibela.

Ngexesha lesiphelo, incwadi kaDaniyeli iyatyhilwa, yaye ukukhanya okuveliswayo kuyabatywina abantu bakaThixo. Ngexesha lesiphelo, incwadi kaDaniyeli iyatyhilwa, yaye ukukhanya okuveliswayo kumelwe ngamaxesha amathathu esiprofeto angaphakathi kwisahluko sokugqibela sikaDaniyeli. Eso sahluko sisiyi-omega yezahluko ezithathu ezenza umbono weHiddekel, yaye

umbono weHiddekel usisiyi-omega kwizahluko ezithathu ezimele i-alpha yemibono yemilambo kaDaniyeli. Imilambo eyaqala e-Eden ekugqibeleni yafikelela kuDaniyeli, yaye ke iLizwi lesiprofeto likaThixo layizisa kumbutho wamaMillerite wengelosi yokuqala neyesibini, umbutho we-alpha weentshukumo ezimbini zeengelosi ezintathu. Iminyaka eli-1290 yevesi yeshumi elinanye iyiyo i-omega yesiprofeto seminyaka eli-430 sikaAbram noPawulos.

Phambi kokuba siqhubeke kuDaniyeli ishumi elinesibini nokunxulumana kwaso nesiprofeto sikaAbram, kulungile ukukhumbula ukuba wayengubani uPawulos. UPawulos wayengenguye kuphela umpostile kwiiNtlanga, koko, ngokubaluleke ngokulinganayo, wanikela umyalezo wakhe ngeLizwi likaThixo lesiprofeto. Okubaluleke ngakumbi kunoko kukuba uPawulos wayengumprofeti wesabelo-maxesha. Umprofeti wesabelo-maxesha ngumprofeti ovuswa ukuze akhokele abantu bakaThixo besuka kwelinye isabelo-maxesha besiya kwelinye, njengoMoses, ukusuka kunqulo lwesibingelelo ukuya kunqulo lwengewe; noYohane uMbaptizi, ukusuka kwengewele yasemhlabeni ukuya kwiNgewele yaseZulwini. UPawulos wabhala ulwazi oluninzi ngakumbi nemithetho yokusetyenziswa kwento yokoqobo ukuya kweyomoya kunabo bonke abanye ababhali beBhayibhile bebonke, ngokude kakhulu! Wavuswa ukuze achaze uguquko ukusuka kokoqobo ukuya kokomoya ngaphakathi komxholo wabantu bakaThixo bomnqophiso.

UPawulos nguye umdibanisi phakathi kwezithembiso zomnqophiso kubantu abanyuliweyo baka-Abraham, ngexesha apho abo bantu banyuliweyo batshintshela ekubeni ngababonakalayo ngokwenyama baya ekubeni ngabangokomoya. Ukuba awuzinzanga ekuqondeni indima awayeyiyo uPawulos kwimbali yomnqophiso, unokungayiboni indlela efaneleke ngayo ngokobuthixo into yokuba isiprofeto sokuqala sabantu bomnqophiso kaThixo sisiprofeto sexesha esiphindwe kabini esiqala ngexesha leminyaka engama-30. Esinye isiprofeto sabekwa ngoyise wabantu abanyuliweyo, yaye xa betshintshela ekubeni ngabantu abanyuliweyo abangokomoya, kwaphakanyiswa umprofeti wesahlulelo samaxesha ukuze achonge aze achaze olo tshintsho, kwanokungqina isiprofeto sexesha sika-Abram ngobungqina besibini obuphuma kwiTestamente eNtsha obungqinelene nobungqina bokuqala obuphuma kwiTestamente eNdala. UAbram ekuqaleni, aze uPawulos ekupheleni, bafanekisa ukubaluleka kwe-1290 yemihla yokugqibela.

Siya kuqhubeka kwinqaku elilandelayo.

“Umbono kaZekariya ngoYoshuwa neNgelosi usebenza ngamandla akhethekileyo kumava abantu bakaThixo kwimiboniso yokugqibela yosuku olukhulu locamagushelo. Ibandla lentsalela liya kuthi ngelo xesha liziswe esilingweni esikhulu nasekubandezelekeni. Abo bagcina imiyalelo kaThixo nokholo lukaYesu baya kuva ingqumbo yenamba nemikhosi yayo. USathana ubala ihlabathi njengabalawulwa bakhe; ude wafumana ulawulo nakwabaninzi abazibiza ngokuba bangamaKristu. Kodwa nantsi inkampana encinane emelana nobukhosi bakhe. Ukuba ebenokubacima emhlabeni, uloyiso lwakhe beluya kuba lupheleleyo. Njengoko waphembelela iintlanga zobuhedeni ukuba zitshabalalise uSirayeli, ngokunjalo kwixesha elikufuphi uya kuvuselela amagunya angendawo omhlaba ukuba atshabalalise abantu bakaThixo. Abantu baya kufunwa ukuba banikele ukuthobela imimiselo yabantu ngokwaphula umthetho kaThixo.

“Abo banyanisekileyo kuThixo baya kusongelwa, bagxekwe, bathintelwe ngumthetho. Baya ‘kunganikelwa nangabazali, nabazalwana, nezizalwana, nabahlobo,’ kuse kude kuse ekufeni. Luka 21:16. Ithemba labo lodwa likwinceba kaThixo; ukhuseleko lwabo lodwa luya kuba ngumthandazo. Njengoko uYoshuwa wabongoza phambi kweNgelosi, ngokunjalo ibandla lentsalela, ngokuqhekeka kwentliziyo nangokholo olungagungqiyo, liya kubongoza uxolelo nenkululeko ngoYesu, uMmeli walo. Bayakuqonda ngokupheleleyo ukona kobomi babo, babubona ubuthathaka nokungafaneleki kwabo; yaye bakulungele ukuphelelwa lithemba.”

“Umhendi umi kufuphi ukuze abamangalele, njengoko wayemi kufuphi ukumelana noYoshuwa. Ukwalatha kwizambatho zabo ezingcolileyo, nakubume babo obunesiphako. Uveza ubuthathaka nobuyatha babo, nezono zabo zokungabi nambulelo, nokungafani kwabo noKristu, okuye kwamhlazisa uMhlanguli wabo. Uzama ukuboyikisa ngengcinga yokuba imeko yabo ayinathemba, nokuba ibala lokungcoliswa kwabo aliyi kuze lihlanjwe. Unethemba lokuba, ngaloo ndlela, uya kulutshabalalisa ukholo lwabo ukuze banikezele kwizilingo zakhe, baze bajike ekunyanisekeni kwabo kuThixo.

“USathana unolwazi oluchanileyo lwezono athe wahendela kuzo abantu bakaThixo ukuba bazenze, aze anyanzelise izityholo zakhe nxamnye nabo, evakalisa ukuba, ngezono zabo, balahlekelwe kukhuseleko lwasezulwini, aze abange ukuba unelungelo lokubatshabalalisa. Uthi bafanele kanye njengaye ukungabandakanywa elubabalweni lukaThixo. ‘Ngaba aba,’ utsho, ‘ngabantu abaza kuthabatha indawo yam ezulwini, nendawo yeengelosi ezamanyana nam? Bayazibanga ukuba bayawuthobela umthetho kaThixo; kodwa bazigcinile na iziyalelo zawo? Abazange na babe ngabathandi babo ngokwabo ngaphezu kokuba ngabathandi bakaThixo? Ababekanga na ezabo izinto ezinomdla ngaphezu kwenkonzo yaKhe? Abazithandanga na izinto zehlabathi? Khangelani izono eziphawule ubomi babo. Bonani ukuzicingela kwabo, ubungendawo babo, intiyo yabo komnye nomnye. Ngaba uThixo uya kundigxotha mna neengelosi zam ebusweni baKhe, aze kodwa abavuze abo baye baba netyala lezono ezifanayo? Awunako ukukwenza oku, Nkosi, ngobulungisa. Ubulungisa bufuna ukuba isigwebo sivakaliswe nxamnye nabo.”

“Kodwa ke abalandeli bakaKristu, nangona bonile, abazange bazinikele ukuze balawulwe ngamandla kaSathana. Baguqukile ezonweni zabo baza bamfuna uYehova ngokuthobeka nangokuzisola kwentliziyo, yaye uMmeli kaThixo ubathethelela. Lowo uye waxhatshazwa kakhulu kukungabi nambulelo kwabo, owaziyo isono sabo kwanoguquko lwabo, utshi: ‘UYehova makakukhalimele, Sathana. Ndanikela ubomi baM ngenxa yale miphefumlo. Ibhalewe ezintendeni zezandla zaM. Basenokuba neziphene zesimilo; basenokuba basilele kwimizamo yabo; kodwa baguqukile, yaye ndibaxolele ndabamkela.”

“Uhlaselo lukaSathana lunamandla, iinkohliso zakhe zifihlakele ngobuqili; kodwa iliso leNkosi liphezu kwabantu baYo. Iimbandezelo zabo zinkulu, amadangatye eziko abonakala ngathi aseza kubatshabalalisa; kodwa uYesu uya kubakhupha njengogolide oluvavanyiweyo emlilweni. Ubuthelobumhlaba babo buya kususwa, ukuze ngabo umfanekiselo kaKristu utyhilwe ngokugqibeleleyo.

“Ngamaxesha athile iNkosi ingabonakala ngathi ilibele ziingozi zebandla laYo nokwenzakala elikwenziwe ziintshaba zalo. Kodwa uThixo akalibali. Akukho nto kweli hlabathi ixabiseke

kangaka entliziyweni kaThixo njengebandla laYo. Asikokuthanda kwaKhe ukuba umgaqo-nkqubo weli hlabathi wonakalise imbali yalo. Akabashiyi abantu baKhe boyiswe zizilingo zikaSathana. Uya kubohlwaya abo bammela gwenxa, kodwa uya kuba nobabalo kubo bonke abaguquka ngokunyanisekileyo. Kubo abo bambizayo befuna amandla okuphuhliswa kwesimilo sobuKristu, uya kubanika lonke uncedo olufunekayo.”

“Ngexesha lesiphelo abantu bakaThixo baya kuncwina baze bakhale ngenxa yezinengiso ezenziwa elizweni. Ngeenyembezi baya kubalumkisa abangendawo ngengozi abakuyo ngokunyathela umthetho wobuThixo, yaye ngosizi olungathethekiyo baya kuzithoba phambi kweNkosi ngokuguquka. Abangendawo baya kuhlekisa ngosizi lwabo baze bagcule izibongozo zabo ezinzulu. Kodwa intlungu nokuthotywa kwabantu bakaThixo bubungqina obungathandabuzekiyo bokuba baphinda befumana amandla nobuhandiba besimilo obalahleka ngenxa yesono. Kungenxa yokuba besondela ngakumbi kuKristu, kungenxa yokuba amehlo abo egxile kubunyulu baKhe obugqibeleleyo, le nto besibona ngokucacileyo kangaka ububi obugqithisileyo besono. Ubunono nokuzithoba zizinto eziyimfuneko zempumelelo noloyiso. Isithsaba sozuko silindele abo baqubuda emazantsi omnqamlezo.”

“Abathembekileyo bakaThixo, abangabantu bomthandazo, ngokungathi bavalibe phakathi kunye naYe. Bona ngokwabo abazi ukuba bakhuselwe ngokhuseleko olungakanani na. Beqhutywa nguSathana, abalawuli beli hlabathi bafuna ukubatshabalalisa; kodwa ukuba amehlo abantwana bakaThixo angavulwa njengoko avulwa amehlo omkhonzi kaElisha eDothan, babeya kubona iingelosi zikaThixo zimi ngenxa zonke kubo, zibambe zinqande imikhosi yobumnyama.”

“Njengoko abantu bakaThixo bethob’ imiphefumlo yabo phambi kwakhe, bebongoza ubunyulu bentliziyo, kunikwa umyalelo othi, ‘Susani iingubo ezingcolileyo,’ kuze kuthethwe amazwi enkuthazo athi, ‘Khangelani, ndibangele ukuba ubugwenxa bakho bumke kuwe, yaye ndiya kukunxibisa izambatho zokutshintsha.’ UZekariya 3:4. Ingubo engenasiphako yobulungisa bukaKristu ibekwa phezu kwabantwana bakaThixo abaye bavavanywa, bahendwa, kodwa bahlala bethembekile. Intsalela edelelweyo inxityiswa izambatho zobuqaqawuli, ingabi sabuye ihlanjululwe ziingcoliseko zehlabathi. Amagama abo agcinwa encwadini yobomi yeMvana, ebhaliswe phakathi kwabathembekileyo bazo zonke izizukulwana. Baye baxhathisa amaqhinga omkhohlisi; abazange basuswe ekunyanisekeni kwabo kukugquma kwenamba. Ngoku bakhuselekile ngonaphakade kumayelenqe omhendi. Izono zabo zidluliselwa kumsunguli wesono. Kubekwa ‘umqwazi omhle’ phezu kweentloko zabo.”

“Ngoxa uSathana ebefaka ngamandla izityholo zakhe, iingelosi ezingcwele, ezingabonwayo, bezihamba zisiya zibuye, zibeka phezu kwabanyanisekileyo itywina loThixo ophilileyo. Aba ngabo bame phezu kweNtaba yeZiyon benaMvana, benegama likaYise libhaliwe emabunzini abo. Bawucula umhobe omtsha phambi kwetrone, loo mhobe kungekho namnye unokuwufunda ngaphandle kwekhulu elinamashumi amane anesine amawaka awakhlululwayo emhlabeni. ‘Aba ngabo abalandela iMvana nokuba iya phi na. Aba bakhululwa phakathi kwabantu, bengowokuqala kweziqhamo kuThixo nakwiMvana. Kwaye emlonjeni wabo akufunyanwanga nkohliso; kuba bengenabala phambi kwetrone kaThixo.’ IsiTyhilelo 14:4, 5.”

“Ngoku kufikelelwe ekuzalisekeni okupheleleyo kwamazwi eNgelosi athi: ‘Yiva ngoku, wena Yohuwa umbingeleli omkhulu, wena nabalingane bakho abahleli phambi kwakho; kuba bangamadoda amangaliswayo; kuba, yabona, ndiya kuzisa uMkhonzi waM iSebe.’ Zekariya 3:8. UKristu utyhilwa njengoMkhululi noMsindisi wabantu baKhe. Ngoku ngenene intsalela ‘ingamadoda amangaliswayo,’ njengoko iinyembezi nokuthotywa kohambo lwabo lobuphambo zinika indawo uvuyo nembeko ebusweni bukaThixo neMvana. ‘Ngaloo mini isebe likaYehova liya kuba lihle lize libe nozuko, nesiqhamo somhlaba siya kuba sigqwesile sibe sihle kwabasindileyo bakwaSirayeli. Kwaye kuya kuthi, osale eZiyon, nalowo ushiyekileyo eYerusalem, abizwe ngokuba ungcwele, wonke obhaliweyo phakathi kwabaphilayo eYerusalem.’ Isaya 4:2, 3.” Abaprofeti neeKumkani 587–592.