

# **Incwadi kaYoweli kunye neBandla laMa-Adventist oMhla weSixhenxe laseLawodikea - Inombolo Yeshumi elineThoba**

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## **Inani Elishumi Elinesithoba**

INgonyama yesizwe sakwaYuda ligama likaYesu, eligxininisa umsebenzi kaKristu wokutywina kuqala aze emva koko atyhile iLizwi laKhe lesiprofeto. Kwisahluko sesihlanu seSityhilelo, iNgonyama yesizwe sakwaYuda, ekwangumsuka kaDavide, yoyisa ukuze ivule incwadi. “Umsuka” kaDavide yayinguYese, yaye umsuka kaYese yayinguPeretse, yaye umsuka wakhe yayinguYuda, yaye umsuka wakhe yayinguYakobi, yaye umsuka wakhe yayinguIsake, yaye umsuka wakhe yayinguAbraham. Umsuka kaDavide okanye kaYese, xa ukhankanywa unxulumene neNgonyama yesizwe sakwaYuda, ugxininisa imigaqo yokuqalisa nokuphelisa, enguAlfa no-Omega. Xa iSityhilelo sikaYesu Kristu sityhilwa kwisahluko sokuqala seSityhilelo, olona phawu luphambili lwesimilo saKhe kukuba unguAlfa no-Omega. Oko ayiko kukwangumgaqo osetyenziswayo ukutyhila iziprofeto ezo iNgonyama yesizwe sakwaYuda ezitywinileyo, xa igqiba ukuba ixesha lifikile.

Ukuvulwa kweLizwi likaThixo lesiprofeto yinxalenye yomsebenzi kaThixo wentlawulelo, njengoko esebenzisa amandla eLizwi laKhe ukuvelisa iimvuselelo ngokwentando yaKhe. USister White uthi xa incwadi zikaDaniyeli neSityhilelo ziqondwa ngcono, kuya kubonakala phakathi kwethu imvuselelo enkulu. Kukungcwala kweLizwi likaThixo lesiprofeto okuvelisa imvuselelo nohlaziyo ngokwentando yaKhe.

USisi White, ejonge kwimihla yokugqibela, ubhekisa kuhlaziyo olukhulu olwenzeka phakathi kwabantu bakaThixo ngemihla yokugqibela. Imvuselelo nohlaziyo lwembali engcwele konke kwaveliswa liLizwi likaThixo, yaye ngalinye lala maxesha angcwele lalikhomba kwimvuselelo enkulu yokugqibela nohlaziyo oluqala kungekudala ngaphambi komthetho weCawa. Ezo mvuselelo ziveliswa kukutyhilwa kwento ebitywiniweyo eLizwini likaThixo. Iindudumo ezisixhenxe zatywinwa, kanye njengokuba nencwadi kaDaniyeli yatywinwayo kwisahluko seshumi elinesibini.

Xa sisebenzisa iimpawu zesiprofeto zexesha lokusasazeka ezinxulunyaniswa nomfuziselo ka-1260, sifumanisa ukuba kwiSityhilelo isahluko seshumi elinanye, uMoses noEliya bafike esitratweni iintsuku ezintathu nesiqingatha. Ngevesi yeshumi elinesibhozo ixesha lomsindo kaThixo selifikile. UMoses noEliya bamele abantu bakaThixo kanye phambi kokuvalwa kwexesha lovavanyo loluntu. Basasazwe kangangeentsuku ezili-1260 ezingokomfuziselo ezitratweni zaseSodom naseYiputa, apho uYesu wabethelelwa emnqamlezweni.

UMoses noEliya banikwa amandla okunikezela ubungqina babo ukusukela kwindinyana yesithathu kuse kuthi ga kwindinyana yesixhenxe, apho babulawelwa khona esitratweni. UYohane wagqiba ukulinganisa itempile kwindinyana yesibini, kwaza ke uMoses noEliya banikwa amandla okunikezela ubungqina babo, benxibe amarhwexu. Umyalezo kaEliya noMoses wanikwa ubuAdventism bamaMillerite baseFiladelfiya ngowe-1844, yaye ngowe-1863, amazwi abo angcwatywa phantsi kwamasiko nezithethe ezidluliselwa ukusuka kwesinye isizukulwana ukuya kwesinye. Banikwa amandla okunikezela ubungqina babo iminyaka emithathu nesiqingatha, benxibe “amarhwexu,” umqondiso wobumnyama obabusiya busanda ukususela ngowe-1863 ukuya phambili.

Xa sisebenzisa inkcazo kaDade White yokuba iindudumo ezisixhenxe zimele iziganeko zengelosi yokuqala neyesibini, ngendlela yomgca phezu komgca, sakha imbali eqala ngengelosi ehla inomlayezo; kodwa, ngomgca phezu komgca, le ngelosi yiyo zombini ingelosi yokuqala neyesibini. Enye yabeka unyawo lwayo phezu komhlaba nolunye unyawo phezu kolwandle ngomhla we-11 Agasti 1840, yaye enye yafika ekudanisweni komhla we-19 Apreli 1844.

Uphawu olulandelayo kwimbali nganye ehambelanayo sisandla sikaThixo, esidibene neetafile zikaHabakuki. Ngengelosi yokuqala, kwaveliswa itshathi ka-1843, kodwa kwakukho impazamo kwezinye iinani. Ngengelosi yesibini, isandla sikaThixo siluphawu lwendlela lweetafile zikaHabakuki; simelwe xa Wasisusayo isandla saKhe kuloo mpazamo. Xa Wasisusayo isandla saKhe, umyalezo waqhubeka ukhula ngokuthe ngcembe de wafikelela kuvuthondaba lwawo kwintlanganiso yenkampu yaseExeter, kanye phambi kokudana kwango-Oktobha 22, 1844.

Le migca mibini ichaza isigidimi sehlabathi jikelele, kuba ingelosi efikayo ibeka unyawo olunye emhlabeni nolunye elwandle, yaye ukuphefumlelwa kusazisa ukuba oku kumela isigidimi sehlabathi jikelele. Ingelosi ikwabonakalisa ukuqala kwexesha lokulibala emzekelisweni weentombi ezilishumi. Kule waymark yokuqala sikwayibona isandla sikaThixo sivelisa ubuxoki. NgoAprili 19, 1844, ngokwesiprofeto kwakubonakala ngathi umbono uxokile, kodwa abo babenomonde balinda, yaye nangona umbono walibazisa, awuzange uxoke. Kodwa xa umgca esiwakhayo uqala, ubuxoki bokuphoxeka kokuqala buphawulwa njengophawu lweywaymark yokuqala.

Ngoko ke umqondiso wesandla sikaThixo neetafile zikaHabakuki ubonisa uThixo egubungela impazamo, aze emva koko asisuse isandla saKhe kuloo mpazamo. Kwimbali yamaMillerite, impazamo yavunyelwa nguThixo ngoMeyi ka-1842, xa kwashicilelwa itshathi, yaza impazamo yabonakaliswa emva koko ekupheleni konyaka ka-1843; kodwa kwaba lixesha elithile emva koko apho iNkosi yasusa isandla saYo kuloo mpazamo ekubalweni kwamanani. Impazamo yayikho ukususela ngoMeyi ka-1842 de kwaba kwindawo ethile emva kokudana kokuqala. Ngokubhekiselele kwisithunywa sokuqala, isandla sikaThixo neetafile zikaHabakuki ziphawulwa ngoMeyi ka-1842, kodwa ukususwa kwesandla saKhe kwimbali yesithunywa sesibini kwenzeka kwakamsinya emva kodano lokuqala.

Oku kuchaza umqondiso wendlela “wesandla” njengethuba lesiprofeto. Ithuba eliqala ngesandla saKhe sigubungela impazamo, lize ke liphele xa isandla saKhe sisuswa kuloo mpazamo. Eli thuba

lokugubungela nokutyhila kwesandla saKhe lingumzekeliso womsebenzi weNgonyama yesizwe sakwaYuda njengoko itywina ize iphinde ityhile ukukhanya kwesiprofeto. Wayigubungela inyaniso, waza kamva watyhila kwakhona kanye leyo nyaniso—ekukukhanyeni okwahlukileyo okungazange kuphikise ukukhanya kwasekuqaleni. Wakwenza oko ukuze kuveliswe imvuselelo nohlaziyo lweSikhalo saphakathi kobusuku samaMillerite.

Ixesha lokulibazisa, elaqala ngokufika kwengelosi, laphela xa isandla saYo sasuswayo, ngaloo ndlela kukhululwa ukukhanya kwesiprofeto okwathi kwaqalisa “intshukumo yenyanga yesixhenxe,” eyakhokelela kwisigidimi soKhaliso lwasezinzulwini zobusuku kwintlanganiso yenkampu yase-Exeter, apho isigidimi sajika saba ngamaza amakhulu olwandle, kwada kwafika umnyango ovaliweyo ekuphoxekeni okukhulu. Ukubonakaliswa kwamandla kaThixo ngokutyhilwa kweLizwi laKhe kwavelisa uvuselelo nohlaziyo olwalusanda ngamandla.

Ngo-1863, intshukumo yamaMillerite aseLaodike yayalelwa ukuba ingaweli iYordan, yaza yabelwa entlango ngenxa yokuxuluba ngoElija nangoMoses ngamatye. Isigidimi sikaWilliam Miller sasingesikaElija, yaye isigidimi esisiseko sikaMiller sasingu-“maxesha asixhenxe” kaMoses. Ukwala “amaxesha asixhenxe” kwakungumbulalo kaMoses, yaye ukwala inyaniso esisiseko eyamiselwa nguMiller, kwakungumbulalo kaElija. Ngo-1863 umthunywa nesigidimi babulawa esitratweni, yaye ukususela kuloo mzuzu ukuya phambili, ekuphela kwendlela yokubafumana yayikukhangela amangcwaba abo kwiindlela zakudala zikaYeremiya. Babefile esitratweni—oko kukuthi de bavuswe. Bavuswa xa “iziganeko ezizayo zeendudumo ezisixhenxe” eziya “kutyhilwa ngokulandelelana kwazo” ziphindwa—kwimbali yabaliwaka elinamakhulu amane anamashumi amane anesine.

Xa imbali yengelosi yokuqala ibekwe phezu kwembali yengelosi yesibini, ulwakhiwo lwesiprofeto luvelisa indawo yokubhekisa ekulandelweni kwesandla sikaKristu, esikukukhanya phezu kwendlela yoKhwazo lwaseMbindini wobusuku. Ukukhanya kwantlandlolo koKhwazo lwaseMbindini wobusuku kukhanyisa indlela, yaye kukukukhanya “kwengalo Yakhe yasekunene ezukileyo” okukhokelela indlela ukunyuka kwendlela leyo.

“Ndabonakala ndingqongwe kukukhanya, ndaza ndinyuka ndisiya phezulu nangakumbi, ndisuka emhlabeni. Ndajika ndakhangela abantu be-advent emhlabeni, kodwa andabafumana, xa ilizwi lathi kum, ‘Khangela kwakhona, uze ukhangele phezulu kancinane.’ Ngenxa yoko ndaphakamisa amehlo am, ndabona indlela ethe tye nemxinwa, ephakanyiswe phezulu ngaphezu kwehlabathi. Kule ndlela abantu be-advent babehamba besiya esixekweni esasisekupheleni kwendlela. Babenokukhanya okuqaqambileyo okubekwe emva kwabo ekuqaleni kwendlela, athi ingelosi kum lolo lwalulilo ‘isikhalo saphakathi kobusuku.’ Oku kukhanya kwakukhanya kulo lonke elo ndlela, kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.”

“Ukuba babegcina amehlo abo emiswe kuYesu, owayephambi kwabo kanye, ebakhokelela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sisekude kakhulu, yaye babelindele ukuba ngelo xesha sele bengenile kuso. Wandula ke uYesu abakhuthaze ngokuphakamisa ingalo Yakhe yasekunene ezukileyo, kwaza kwaphuma ekhwapheni Lakhe ukukhanya okwagubungela-gubungela phezu kweqela labalindele ukuza,

baza bakhwaza besithi, 'Alleluya!' Abanye ngokungxama balukhanyela ukukhanya olwalungasemva kwabo, baza bathi ayinguThixo owabakhokelela kude kangako. Ukukhanya olwalungasemva kwabo lwacima, lwashiya iinyawo zabo ebumnyameni obupheleleyo, baza bakhubeka, balibona iliso uphawu noYesu, baza bawa basuka endleleni, behla baya ehlabathini elimnyama nelikhohlakeleyo elisezantsi." Christian Experience and Teachings of Ellen G. White, 57.

Xa uKristu ephakamisa ingalo yaKhe enobuqaqawuli, usebenzisa "isandla" saKhe njengomfuziselo womsebenzi waKhe wokukhokela abantu baKhe. Xa sidibanisa ukufika kwengelosi yesibini nengelosi yokuqala eyehla ngomhla we-11 ku-Agasti, 1840, sifumanisa ukuba zombini ezi ngelosi zazinomyalezo ezandleni zazo.

"Ndaboniswa umdla elalinawo lonke izulu emsebenzini owawuqhubeka emhlabeni. UYesu wathuma ingelosi enamandla ukuba yehle, ilumkise abemi bomhlaba ukuba bazilungiselele ukuvela kwaKhe kwesibini. Ekubeni ingelosi yayishiya ubukho bukaYesu ezulwini, ukukhanya okwakuqaqambe ngokugqithisileyo, kunobuqaqawuli obukhulu, kwahamba phambi kwayo. Ndaxelelwa ukuba umsebenzi wayo wawukukhokela ukukhanyisa umhlaba ngobuqaqawuli bayo nokulumkisa umntu ngomsindo kaThixo ozayo. ...

"Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UYesu wabeka esandleni sayo umbhalo, yaye njengoko yayisiza emhlabeni, yamemeza yathi, 'Iwile iBhabhiloni, iwile.' Emva koko ndabona abo babedanisekile bephinda baphakamisa amehlo abo ezulwini, bekhangelana ngokholo nangethemba ukubonakala kweNkosi yabo. Kodwa abaninzi babebonakala behleli kwimeko yobudenge, ngathi balele; ukanti ndandisakwazi ukubona umkhondo wentlungu enzulu ebusweni babo. Abo babedanisekile babona eziBhalweni ukuba babekwixesha lokulibaziseka, nokuba babemelwe kukulinda ngomonde ukuzaliseka kombono. Ubungqina obo obabakhokelela ukuba bajonge iNkosi yabo ngowe-1843, babakhokelela nokuba bayilindele ngowe-1844. Kanti ndabona ukuba inkoliso yayingenaso eso siqina esasiphawule ukholo lwabo ngowe-1843. Ukudaniswa kwabo kwakulupholisile ukholo lwabo." Early Writings, 246, 247.

Zombini ezi ngelosi zimbini ziyinxalenye yeengelosi ezintathu ezithi kunye zibe ngumqondiso omnye, ngoko ke ziyavisisana ngokomyalezo eziwumelayo, nangona nganye kuzo imela owayo umyalezo owahlukileyo. Zombini ezi ngelosi ziphethe "umbhalo" ezandleni zazo, omela uvavanyo. "Ingelosi yokuqala neyesibini mazihambe zifana ngaxeshanye" nengelosi yesithathu.

"UThixo unikezele imiyalezo yeSityhilelo 14 indawo yayo kumgca wesiprofeto, yaye umsebenzi wayo awuyi kuyeka kude kube sekupheleni kwembali yalo mhlaba. Imiyalezo yengelosi yokuqala neyesibini iseyinyaniso yeli xesha, yaye imele ukuhamba ngaxeshanye nale ilandelayo. Ingelosi yesithathu ibhengeza isilumkiso sayo ngezwi elikhulu. 'Emveni kwezi zinto,' watsho uYohane, 'ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu, waza umhlaba wakhanyiswa bubuqaqawuli bayo.' Kolu khanyiso, ukukhanya kwayo yonke imiyalezo emithathu kudityanisiwe." The 1888 Materials, 803, 804.

USister White uyichaza ingelosi yesithathu njengengelosi yeSityhilelo ishumi elinesibhozo, aze achaze ukuba iingelosi yokuqala neyesibini zimele ukuhamba ngokuhambelanayo nembali

yesiprofeto emelwe yingelosi yesithathu yeSityhilelo ishumi elinesibhozo. Ngaloo ndlela, ulungelelanisa ukuhla kwengelosi yokuqala ngomhla we-11 Agasti 1840, no-9/11, aze achonge ukuba ingelosi yeSityhilelo ishumi elinesibhozo “yingelosi yesithathu.” Ingelosi yesithathu yeyokugqibela kwezi zintathu, yaye ifuziselwa yeyokuqala, yaye ngenxa yesi sizathu uSister White usazisa ukuba umsebenzi wengelosi yokuqala wawufana ncam nomsebenzi wengelosi yeSityhilelo ishumi elinesibhozo, kuba umsebenzi wezo zombini iingelosi wawukukuba “ukukhanyisa ihlabathi ngozuko lwayo.”

“Tindudumo ezisixhenxe” zimela ukucaciswa kweziganeko ezingaphakathi kwimbali yesithunywa sokuqala nesesibini eziya kuphindwa kwimbali yesithunywa sesithathu. Impefumlelo iye yalathisa ukuba xa silungelelanisa ezi mbali “umgca phezu komgca”, ukuhla kwesithunywa sokuqala ngo-1840 kungqamana nokuhla kwaKhe nge-9/11. Ichaza umyalezo wokuvavanya omele udliwe kunye namangqina amabini, yaye ingqamanisa ukuphoxeka nophawu lokuqala lwendlela.

“Tindudumo ezisixhenxe” zimele ixesha lesiprofeto eliqala ngokudana lize liphele ngokudana okukhulu ngakumbi.

Xa umgca wesiprofeto wokuhla kwesithunywa sokuqala ulungelelaniswa nokufika kwesithunywa sesibini, uvelisa “isakhiwo senyaniso.” Inyaniso ichazwa njengamanyathelo amathathu, apho elokuqala nelokugqibela efana, yaye inyathelo eliphakathi limela uvukelo. Ukulungelelanisa izithunywa ezibini zokuqala nolu luyilo kuvelisa isakhiwo esenziwe sisithunywa sokuqala nesisibini, esibonisa isithunywa sesithathu seSityhilelo ishumi elinesibhozo, yaye isithunywa sesithathu seSityhilelo ishumi elinesibhozo siyindibaniselwano yazo zombini, esokuqala nesisibini.

Ingelosi yesithathu yeSityhilelo ishumi elinesibhozo yenziwe ngamazwi amabini. Ilizwi lokuqala lazalisekiswa xa izakhiwo zaseNew York zawayo nge-9/11, yaye ilizwi lesibini levesi yesine ngumthetho weCawa. Ngaphakathi kwexesha elisusela ku-9/11 kuse kuthi ga kumthetho weCawa, ingelosi yesithathu yeSityhilelo ishumi elinesibhozo imele indibaniselwano yengelosi yokuqala neyesibini. Kuba le iyinyaniso, ukusebenzisa imbali yezo ngelosi zimbini “umgca phezu komgca,” ukumela imbali yengelosi yesithathu yeSityhilelo ishumi elinesibhozo—kukuthelekisa ingelosi yokuqala neyesibini, nengelosi yokuqala neyesibini.

Iingelosi ezimbini zifika ekudanisekeni kokuqala, yaye zombini iingelosi zinxulumene ngokwesiprofeto, yaye zombini zinomyalezo wokuvavanya osezandleni zengelosi. Umqondiso olandelayo omelwe emgcezi ziitafile zikaHabakuki, ezinxulunyaniswa ngokuthe ngqo nesandla sikaThixo. Kumgca wengelosi yokuqala, itshathi ka-1843 yaveliswa ngoMeyi ka-1842, yaye kumgca wengelosi yesibini, kwakungekho tshathi. Itshathi yayisele ifikelele esiphelweni ekufikeni kwengelosi yesibini. Umqondiso weetafile zikaHabakuki kumgca wengelosi yesibini kukususwa kwesandla sikaThixo kwimpazamo eyayikwimibalo yetshathi ka-1843.

Isandla saKhe sasigqume impazamo kwindlela ephawulayo yengelosi yokuqala, yaye isandla saKhe sasuswa kanye kuloo ndlela iphawulayo inye, kumgca wengelosi yesibini. Ngaloo ndlela ke; indlela ephawulayo yeetafile zikaHabakuki kwimigca ehambelanayo yengelosi yokuqala neyesibini imela amanyathelo amabini. Kwinqanaba lokuqala isandla saKhe sigquma impazamo, yaye ekupheleni kwexesha lendlela ephawulayo yeetafile zikaHabakuki, Uyasuswa isandla saKhe.

Ixesha lokulibaziseka laqala ngokufika kwengelosi yesibini, yaye ixesha lokulibaziseka liphela ngokuqhubekekayo, liqala ngokususwa kwesandla saKhe. Indlela ephawulayo yeetafile zikaHabakuki imela ixesha eliphawulwe sisandla sikaKristu ekuqaleni nangesandla saKhe ekupheleni.

Izandla ezibini ziphawuliwe ekudanisekeni kokuqala, yaye zombini zinesigidimi sovavanyo esimele sithatyathwe size sidliwe. Emva koko kuqala ithuba lexesha lesiprofeto, elimela iinyaniso ezisisiseko, liqala ngesandla sikaThixo sigubungela lize liphele ngesandla saKhe sityhila. Umqondiso olandelayo yintlanganiso yenkampu yase-Exeter, apho isikhalo saphakathi kobusuku sahlula saza sahlambulula abo babeya kulandela isandla sikaKristu bangene eNdalweni eNgcwele Kakhulu.

Xa uKristu wangena eNdaweni Engcwele Kakhulu, waphakamisa isandla saKhe ezulwini waza wafunga ukuba akusayi kubakho xesha. Wayesandul' ukutywina "iindudumo ezisixhenxe" ezimela imbali yezithunywa zezulu ezibini zokuqala, ziphindaphindwa kwimbali yesesithathu. Wazitywina "iindudumo ezisixhenxe" njengoko wayezitywinile iziprofeto zikaDaniyeli kwisahluko seshumi elinesibini. Kwisahluko seshumi elinesibini sikaDaniyeli, ekuqaleni kwemiqathango emithathu yexesha enentsingiselo yomfuziselo, uKristu uphakamisa izandla zozibini ezulwini aze avakalise ukuba xa ukusasazwa kwabantu bakaThixo kugqityiwe, abo baba "ngamadoda amangaliswayo" baya kuhlanjululwa baze baphakanyiswe njengomnikelo. Ulwakhiwo lwezithunywa zezulu zokuqala nezesibini esiluqwalaselayo ngoku lubonakalisa ngokomfuziselo isandla sikaThixo kuwo onke amanyathelo.

Xa Egubungela inyaniso, ivelisa ukuphoxeka, yaye xa Esusa isandla saKhe, kuveliswa ukukhanya, yaye oko kukhanya kukukhanya kwesigidimi soKhalelo lwasezinzulwini zobusuku. Ukuphoxeka kokuqala kuse ekuphoxekeni okukhulu kuthwala umsayino we-alpha ne-omega, yaye kubekwa ngaphakathi kolwakhiwo lwenyaniso. Isiqalo simela isiphelo, yaye uphawu lwendlela oluphakathi kwezo zimbini zokuphoxeka lubonakalisa isiphumo sokutywinwa nokutyhilwa kweetafile zikaHabakuki, nto leyo ekukutyhilweni kweendlela zakudala zikaYeremiya, yaye limela isiseko ekwakhiwa kuso itempile ngaphambi komthetho weCawa, xa itempile egqityiweyo iphakanyiswa ngaphezu kwazo zonke iintaba. Uphawu lwendlela olusebindini elizwini lenyaniso, lumela imvukelo, yaye kwimbali emelwe kukwahlulwa kokugqibela kwengqolowa nomdiza lubonakalisa imvukelo yeentombi ezizizidenge.

Imvukelo emelwe luphawu lwendlela lweetafile zikaHabakuki imelwa njengeqhubekayo, kuba ayilophawu lwendlela olunye, koko lixesha elinokuqala nokuphela okumiselweyo, njengoko kumelwe sisandla sikaThixo. Isandla sikaThixo sivela kabini kwidano lokuqala, kuba kukho iingelosi ezimbini ezinezaziso, nganye inomyalezo esandleni sayo. Uphawu olulandelayo lwendlela lwemvukelo lunesandla sokuqala nesokuphela, ngoko nalo luezandla ezibini ngaphakathi kweempawu zalo zobuprofeti. Uphawu lwesithathu lwendlela, ololudano olukhulu ngakumbi, luchaza uKristu ephakamisa isandla saKhe efunga ezulwini, kanye kweso siqendu apho iindudumo ezisixhenxe zitywinwe khona, njengoko kwakunjalo kuDaniyeli isahluko seshumi elinesibini. Kanye kuloo ndawo ingelosi ephawula ukuphela kwesakhiwo sobuprofeti seengelosi ezimbini zokuqala esizigqalayo ngoku, Yena uphelisa ukusetyenziswa kwexesha lobuprofeti, aze

azibeke kwisiqendu esihambelanayo encwadini kaDaniyeli, apho engaphakamisi sandla sinye, koko ephakamisa zozibini izandla zaKhe.

KuDaniyeli ishumi elinesibini kukho amaxesha amathathu esiprofeto atyhilwayo ngemihla yokugqibela, kuba yiyo le into eyehlela abantu bakaThixo ngemihla yokugqibela. Into yokuqala ekhankanyiweyo embonweni wokugqibela kaDaniyeli ofikelela encotsheni yayikukuba uDaniyeli, omele intsalela yabantu bakaThixo, wayenokuqonda kokubini into leyo nombono lowo. Into yokugqibela ebhalwe nguDaniyeli yindlela ukwanda kolwazi olwasetyenziswa ngayo yiNgonyama yesizwe sakwaYuda ukuvelisa imvuselelo yokugqibela nohlaziyo phakathi kwabantu bakaThixo abaphawulwa njengabo baqondayo. Ufezekisa ukutywinwa kwabantu baKhe ngokutyhila “iindudumo ezisixhenxe” zeSityhilelo ngokunxulumene nokutyhilwa “kwamaxesha amathathu” kaDaniyeli ishumi elinesibini.

Xa uYesu echaza ukuba ekupheleni kweentsuku ezintathu nesiqingatha zobuprofeti zokuchithachitha amandla abantu bakaThixo, zonke “izimanga” ziya kuba zigqityiwe—uchaza uJulayi 2023, xa iintsuku ezintathu nesiqingatha zokufa ezitratweni zeSityhilelo seshumi elinanye zagqitywayo. Ngoku izimanga zaziza kugqitywa phambi komthetho weCawa. Waphawula uJulayi 2023, ngokuphakamisa hayi isandla esinye kuphela, koko zombini izandla. Ngokwenjenjalo wayephawula ukuphela kwexesha lokulibaziseka, njengaxa wasisusa isandla saKhe kwimpazamo kwimbali yamaMillerite. Ukudana kokuqala kwenzeka ngoJulayi 18, 2020, njengoko kwakufanekisiwe kukudana kokuqala kwamaMillerite, yaye ixesha lokulibaziseka laqala laqhubeka de Wolula isandla saKhe okwesibini ukuze aqokelele abantu baKhe abaseleyo ngoJulayi ka-2023.

Ukudana kokuqala kumelwe sisandla sikaThixo esigquma impazamo, leyo kumaMillerite yayikukuchonga unyaka ka-1843, endaweni ka-Oktobha 22, 1844. Oko kudana kumelwe kwivesi yeshumi elinesibini yesahluko seshumi elinesibini. Ukudana kokuqala kumelwe sisandla saKhe esigquma impazamo, yaye kwafaniselwa ngamaMillerite awafika ekudaneni kokuqala. Igama elikwivesi yeshumi elinesibini lithi “uyafika.” Unoyolo lowo ulindayo, aze “afike” kwi-1335; unoyolo lowo “ufika” ekudaneni kuka-Apreli 19, 1844. Igama eliguqulelwe ngokuthi “uyafika” lithetha “ukuchukumisa.” AmaMillerite amava awo okudana kokuqala xa unyaka ka-1843 wachukumisa unyaka ka-1844. Ivesi yeshumi elinesibini kaDaniyeli ishumi elinesibini ichonga ukudana kokuqala kokubini kuka-Apreli 19, 1844, kodwa ngokuthe ngqo ngakumbi ukudana kokuqala kukaJulayi 18, 2020.

Ixesha lokuqala lesiprofeto nexesha lokugqibela lesiprofeto kula maxesha mathathu atyhilwayo ngexesha lesiphelo, xa ulwazi lusanda yaye luzalisekisa ukwahlulwa kokugqibela kwengqolowa nokhula, ngaloo ndlela kuchongwa ukutyhilwa kokukhanya kwesiprofeto okutwina ikhulu elinamashumi amane anesine amawaka, lililo elo xesha linye lesiprofeto.

Ixesha lokuqala lendinyana yesixhenxe sisiphelo sokusasazwa kweentsuku ezintathu ezinesiqingatha zeSityhilelo seshumi elinanye ngoJulayi ka-2023, yaye ixesha elikwindinyana yeshumi elinesibini sisiqalo soko kusasazwa kunye ngomhla we-18 kuJulayi, 2020. U-Alfa no-Omega wayiphawula imbali yeendudumo ezisixhenxe kuDaniyeli ishumi elinesibini,

njengembali eqala ekudanisweni komhla we-18 kuJulayi, 2020, ize iphele kwiintsuku ezintathu ezinesiqingatha ezingumfuziselo kamva ngoJulayi ka-2023. Okubaluleke ngokunjalo kukuba, xa u-Alfa no-Omega wayephawula isiqalo nesiphelo sexesha lokugqibela lokulibaziseka, akaphakamisanga sandla sinye kuphela, koko wawaphakamisa omabini izandla zakhe ezulwini waza wafunga ngaLowo uphilayo ngonaphakade kanaphakade.

UNyana kaThixo, onguNyana womntu, wenza isifungo noYise, kanye apho kwaqala khona incopho yebali labantu bakaThixo bomnqophiso, xa uKristu waqala wabiza uAbram ngesithembiso, waza kamva wasingqinisa isithembiso eso, ngesifungo. Khulula izihlangu zakho, kuba umi emhlabeni ongcwele!

Unobumba ophakathi kwezi zihlandlo zithathu zobuprofeti abukho buncinane kunokuzaliseka kwe-omega kobuprofeti bexesha lomnqophiso lukaAbram noPawulos lweminyaka engama-430, njengoko lumelwe yiminyaka eyi-1290 yevesi yeshumi elinanye. Ivesi leyo, xa isondeliswa ngokuqonda kwamaMillerite, yachonga ixesha leminyaka engamashumi amathathu lokulungiselela ubupopu, lize lilandelwe yiminyaka eyi-1260 yentshutshiso yobupopu. Iminyaka engama-430 kaAbram imela ubukhoboka nokuhlangulwa kwisizwe esithile, inxulunyaniswa nokuba iminyaka yokuqala engamashumi amathathu imele iNkosi ingena emnqophisweni noAbram. Iminyaka engamashumi amathathu yokulungiselela ababingeleli yaqala ngowe-1989 ngexesha lesiphelo, yaye loo minyaka ingamashumi amathathu iphela ngomthetho weCawa, xa ivesi ichaza ukuba isikizi sencithakalo siya kumiswa, size ke sitshutshise abantu bakaThixo iminyaka engokomfuziselo eyi-1260, ihambelana neenyanga ezingokomfuziselo ezingama-42 zikaYohane kwiSityhilelo seshumi elinesithathu.

Intshukumo yohlaziyo yabali ikhulu elinamashumi amane anesine amawaka yaqalisa ngowe-1989, xa iNkosi yaqalisa umsebenzi waYo wokulungiselela ububingeleli ukuba bukhonze ngexesha lengxaki yasezinzulwini zobusuku, eqala kumthetho weCawa. UAlfa no-Omega wema phezu kwamanzi aseHiddekel, waphakamisa izandla zaKhe zombini ezulwini, efunqa ukuba xa ukusasazwa kukaJulayi 18, 2020 ukuya kuJulayi 2023 kuzalisekisiwe, imimangaliso enxulumene nomsebenzi kaKristu wokudibanisa ubuThixo baKhe nobuntu iya kube igqityiwe.

Le yintetho ikwangaleyo yesahluko seshumi, kungca weendudumo ezisixhenxe, kuba Yena akazange aphelelise apho kuphela ukusetyenziswa kwexesha ngokwesiprofeto, kodwa wabuye wachaza ukuba ngemihla yokuvakala kwexilongo lesixhenxe imfihlelo kaThixo iya kugqitywa. Isiqendu esihambelanayo kuDanilyeli ishumi elinesibini sichaza ukuba xa ukusasazwa kwaphela ngoJulayi ka-2023, ukugqitywa kokutywinwa kwabantu bakaThixo kwakuza kugqitywa, njengoko kumelwe kukuvakala kwexilongo lesixhenxe okwaba ngaxeshanye noKristu ephakamisa isandla saKhe efunqa kuzo zombini ezo ziqendu zihambelanayo.

Ixesha lokuqala lesiprofeto nelokugqibela lesiprofeto lomyalezo onezinxalenye ezintathu kaDanilyeli ishumi elinesibini linephawu lwe-alpha ne-omega. Ixesha lokuqala kwivesi yesixhenxe lichaza isiphelo kanye selo xesha linye, ivesi yeshumi elinesibini ephawula ukuqala kwalo. Phakathi kweevesi zesixhenxe neyeshumi elinesibini, kuboniswa imbali yexesha lokuphela ukusuka ngowe-1989 kuse kuse kufike ukuvalwa kwexesha lovavanyo. Embindini wexesha

le-alpha levesi yesixhenxe nembali ye-omega yevesi yeshumi elinesibini, kuboniswa uvukelo lokugqibela loluntu ukusukela kumthetho weCawa kude kube nguMikayeli emileyo; kwaye kuboniswa kanye kweso sahluko apho uMikayeli emileyo khona.

Uvukelo lwexesha eliphakathi, ngokuyintloko, yimbali yangaphandle yovukelo, kodwa iminyaka engamashumi amathathu yokuqala yimbali yangaphakathi yokulungiselelwa kwababingeleli abajamelene ngqo namandla angaphandle amelwe kwixesha elilandelayo le-1260.

Ixesha eliphakathi limela uvukelo loonobumba lweshumi elinesithathu lwealfabhethi yesiHebhere, yaye lidibana nelangaphakathi njengoko libonakalisa idabi lokugqibela lembambano enkulu phezu komhlaba, ngoxa ixesha lovavanyo lisesaqhubeka. Indibaniselwano yalo yangaphandle neyangaphakathi ikwangumyalezo wombono wokugqibela kaDaniyeli, omelwe ngumlambo iHiddekel nangezahluke ezithathu ezithwele uphawu luka-Alfa no-Omega, kwaye zakhiwe phezu kwesakhiwo senyaniso. Isahluko sokuqala nesokugqibela sithetha ngokutywinwa kwabantu bakaThixo, ababoniswa njengeenkwenkwezi ezikhanya ngonaphakade. Isahluko esiphakathi sovukelo sichaza imbali ekwameleke kwivesi yeshumi elinanye nge-1290 yeminyaka, eyivesi ephakathi kwakweso sakhiwo sinye.

Xa uKristu esebenzisa isandla saKhe ngaphakathi kwesakhiwo sesiprofeto, simela iinyaniso ezininzi, kodwa sikwamele nendlela akhokela ngayo abantu baKhe kuyo. Isityhilelo sikaYesu Kristu saqalisa ukuvulwa ngoJulayi ka-2023. Oko kuvulwa kubandakanya nokuvulwa kweendudumo ezisixhenxe nomyalezo kaDaniyeli njengoko umelwe kwisahluko seshumi elinesibini. Oko kuvulwa kwenzeka ngaphakathi kwimbali efihlakeleyo yendima yamashumi amane, eyaqalayo ngo-1989 ize iphele emthethweni weCawa. Kule mbali abantu bakaThixo baya kutywinwa, yaye batywinwa ngokuphalazwa koMoya oyiNgcwele. Ukuphalazwa kokugqibela koMoya oyiNgcwele kuchongwa kwisahluko sesibhozo seSityhilelo, apho kumelwe khona njengetywina lesixhenxe, yaye ngenxa yoko, itywina lokugqibela. INgonyama yesizwe sakwaYuda yoyisa kwisahluko sesihlanu ukuze ivule incwadi etywinwe ngamatywina asixhenxe.

Itywina lesithandathu laphakamisa umbuzo ekupheleni kwesahluko sesithandathu, lisithi ngubani na oya kukwazi ukuma ngexesha apho kungasekho mlamli wesono.

Ngokuba umhla omkhulu wengqumbo yakhe ufikile; yaye ngubani na oya kukwazi ukuma?  
ISityhilelo 6:17.

Isahluko esilandelayo, okanye unokuthi ivesi elandelayo, sazisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka nesihlwele esikhulu esiqokelelwa ebukumkanini bukaThixo ngexesha lengxaki yomthetho weCawa. Ikhulu elinamashumi amane anesine amawaka liyimpindulo kumbuzo wetywina lesithandathu. Emva kokuba bemelwe kwisahluko sesixhenxe, ngoko ke, isahluko sesibhozo sichaza ukususwa kwetywina lesixhenxe nelokugqibela.

Kwaye xa wayeluvulile uphawu lwesixhenxe, kwabakho ukuzola ezulwini okwanga sisiqingatha seyure. Ndabona iingelosi ezisixhenxe ezimi phambi koThixo; zaza zanikwa zona iixilongo ezisixhenxe. Kweza nenye ingelosi, yema esibingelelweni, inesitya segolide sesiqhumiso; yaza yanikwa isiqhumiso esininzi, ukuze isinikele kunye nemithandazo yabo

bonke abangcwele phezu kwesibingelelo segolide esasisiphambi kwetrone. Ke umsi wesiqhumiso, owawuhamba nemithandazo yabangcwele, wenyuka waya phambi koThixo uphuma esandleni sengwe losi.

Yaza isithunywa sathabatha isiqhumiso, sazaliswa ngomlilo wesibingelelo, saza sawuphosa emhlabeni; kwabakho amazwi, neendudumo, nemibane, nenyikima. ISityhilelo 8:1–5.

“Umlilo,” omelwe kuIsaya isahluko sesithandathu njenge “lahle,” athe uDade White waluchaza njengophawu lokuhlanjululwa, uthathwa esibingelelweni uphoselwe emhlabeni. “Umlilo” ovela ezulwini ngePentekoste wamelwa njengeelwimi “zomlilo.” “Umlilo” yiloo nto uMthunywa woMnqophiso ayisebenzisayo ukuhlambulula oonyana bakaLevi.

“Olunokwela lusesandleni saKhe, yaye uya kuwuhlambulula ngokupheleleyo umgangatho waKhe wokubhula, aze aqokelele ingqolowa yaKhe esibayeni.’ Mateyu 3:12. Eli lalingelinye lamaxesha okuhlanjululwa. Ngamazwi enyaniso, umququ wawahlulwa kwingqolowa. Ngenxa yokuba babanelize kakhulu kwaye bezilungisa ngokwabo ukuba bamkele ukohlwaywa, bethanda ihlabathi kakhulu ukuba bamkele ubomi bokuthobeka, abaninzi bamshiya uYesu. Abaninzi basakwenza kwananjalo namhlanje. Imiphefumlo iyavavanywa namhlanje njengoko kwavavanywa abo bafundi kwisinagoge yaseKapernahum. Xa inyaniso iziswa entliziyweni ngamandla, bayabona ukuba ubomi babo abuhambelani nokuthanda kukaThixo. Bayasibona isidingo sotshintsho olupheleleyo kubo ngokwabo; kodwa abavumi ukuthabatha umsebenzi wokuzincama. Ngako oko bayacaphuka xa izono zabo zityhilwa. Bemka bekhubekile, kanye njengoko abafundi bamshiya uYesu, bekrokra besithi, ‘Linzima eli lizwi; ngubani onokuliva?’” The Desire of Ages, 392.

Ngumlilo owehla phezu komnikelo kaEliya, njengoko wenzayo nakumnikelo kaGidiyon kwingelosi. “Umlilo” wokuhlanjululwa liLizwi likaThixo, kuba ukwenziwa ngcwele kukungcwaliswa ngeLizwi laKhe. “Umlilo” ophoselwa emhlabeni xa kususwa itywina lesixhenxe uchaza ukuxhotyiswa kwamandla komyalezo wesiprofeto otyhilwayo ngemihla yokugqibela, ngexesha lokuvakala kwexilongo lesixhenxe, ngexesha lokuzaliseka kokugqibela nokugqibeleleyo kweziganeko ezimelwe ziindudumo ezisixhenxe nezingqinwa ngamaxesha amathathu esiprofeto kaDaniyeli ishumi elinesibini awatywinwayo kwada kwayimihla yokugqibela.

Isityhilelo sikaYesu Kristu esityhilwayo kamsinya ngaphambi kokuvalwa kwexesha lovavanyo loluntu—siquka ukutyhilwa kwamadudumo asixhenxe, ukususwa kwetywina lesixhenxe, ukutyhilwa kukaDaniyeli ishumi elinesibini, nokutyhilwa kwembali efihlakeleyo yevesi yamashumi amane kaDaniyeli ishumi elinanye, kanye loo mbali apho isithunywa sabuza iNdoda eyayinxibe ilinen emhlophe ukuba isiphelo sale mimangaliso siya kuba yintoni.

Indoda eyayinxibe ilinen yaphendula yathi—Xa nifika esiphelweni sexesha lokulibala ngoJulayi ka-2023, nifikelele kwimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Kwakhona wathi—ekupheleni kweentsuku ezintathu nesiqingatha ezimele umqondiso zeSityhilelo seshumi elinanye, umyalezo wesiprofeto osencwadini kaDaniyeli wawuyakutyhilwa, njengoko kufanekisiwe lixesha lesiphelo ngo-1798. Inyaniso eyayiza kuthi ke ityhilwe, ekupheleni kweentsuku ezintathu nesiqingatha ezimele umqondiso, yayiza kufumaneka kwezo ndinyana

zisithoba kanye ezikwincwadi kaDaniyeli ezichonga zize zichaze ukutywinwa nokutyhilwa kwencwadi kaDaniyeli.

Siya kuqhubekeka nale miba kwinqaku elilandelayo.

“Xa uKristu wafika kulo mhlaba, izithethe ezazidluliselwe zisuka kwesinye isizukulwana zisiya kwesinye, nokutolikwa kwabantu kweZibhalo, kwabafihlela abantu inyaniso njengoko injalo kuYesu. Inyaniso yayingcwatyelwe phantsi kwengxinano yezithethe. Intsingiselo yokomoya yemiqulu engcwele yayilahlekile; kuba, ekungakholweni kwabo, abantu balutshixa ucango lobutyebi basezulwini. Ubumnyama bagubungela umhlaba, nesithokothoko sobumnyama abantu. Inyaniso yakhangelela isezulwini isiya emhlabeni; kodwa akukho ndawo apho kwakubonakaliswa khona uphawu lobuthixo. Isithokothoko esinjengesigqubuthelo sokufa sasasazeka phezu komhlaba.

“Kodwa iNgonyama yesizwe sakwaYuda yoyisa. Yatyhila itywina elalivale incwadi yomyalelo wobuthixo. Ihlabathi lavunyelwa ukuba likhangele inyaniso ecocekileyo, engenakungcoliswa. Inyaniso ngokwayo yehla ukuze ibuyisele umva ubumnyama ize ichase imposiso. Kwathunyelwa uMfundisi evela ezulwini enokukhanya okwakuya kukhanyisela wonke umntu oza ehlabathini. Kwakukho amadoda nabafazi ababefuna ngentumekelelo ulwazi, ilizwi eliqinisekileyo lesiprofeto, yaye xa lafikayo, laba njengokukhanya okukhanyisa endaweni emnyama.” Spalding Magan, 58.

“Ababhali nabaFarisi babesithi bayazicacisa iziBhalo, kodwa babezicacisa ngokuvumelana neengcamango zabo nezithethe zabo. Amasiko abo nezimiso zabo zaya zisiba ngqongqo ngakumbi nangakumbi. Ngengqiqo yawo yokomoya, iLizwi elingcwele laba ebantwini njengencwadi etywiniweyo, evaliweyo ekuqondeni kwabo.” Signs of the Times, May 17, 1905.