

Panium – Inani Isibhozo

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USeléucus III Ceraunus walawula ixesha elifutshane njengokumkani ukususela ngowama-226 ukuya kowama-223 BC ngaphambi kokuba abulawe okanye afe phantsi kweemeko ezingummangaliso. USeléucus III wayengumphambi ngoko nangoko ka-Antiochus III. Aba bazalwana babini bamele “oonyana” bendinyana yeshumi, yaye bamele uReagan noBush ngowe-1989.

Ke oonyana bakhe baya kuvuseleleka, bahlanganise inkitha yemikhosi emikhulu; yaye inye ngokuqinisekileyo iya kuza, ikhukule, idlule; wandule ke abuye, avuseleleke, ade aye kufikelela enqabeni yakhe. Daniyeli 11:10.

Umqolo weshumi ngumgca wesithathu, yaye umele “ixesha lesiphelo” ngowe-1989. Uqhagamshelene no mqolo wamashumi amane wesahluko seshumi elinanye kunye noIsaya isibhozo umqolo wesibhozo. Unxulumano lwale miqolo mithathu lubonakalisa ukuba umqolo weshumi elinanye umele imfazwe yangoku yaseUkraine, uPutin noZelenskyy bengabachasi abamelweyo kwiDabi laseRaphia elibekwe kumqolo weshumi elinanye. Umqolo weshumi elinesibini uchaza iziphumo zemva kwemfazwe yaseUkraine nesiphelo sikaPutin. Umqolo weshumi elinesithathu kude kube ngoweshumi elinesihlanu yiDabi lasePanium.

Umxholo wendinyana yeshumi “lixesha lesiphelo,” yaye ngokuvumelana nemigaqo enxulumene nokutyhilwa kwenyaniso “ngexesha lesiphelo,” le ndinyana, nangona iyindinyana enye kuphela, imelwe yintlaninge yemigca yesiprofeto. Indinyana yeshumi ichaza ukuqala kwembali efihlakeleyo yendinyana yamashumi amane, ephawula ukuqala kwentshukumo yengelosi yesithathu nokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Le ndinyana idibanisa izihlandlo ezisixhenxe zikaLevitikus amashumi amabini anesithandathu njengoko zichongiwe embonweni oqala kuIsaya isahluko sesixhenxe. Olo nxulumano luphawula ukumanywa kobuthixo nobuntu, oko kukukugqitywa kwemfihlakalo yokuhlonela uThixo ngexesha lokuvakala kwexilongo lesixhenxe, elingowesithathu umashwangusha wobuSilamsi.

Le ndinyana iphawula u-1989 njengexesha lesiphelo, yaye ngokunxulumana kwamaxesha asixhenxe eLevitikus amashumi amabini anesithandathu, iquka inyaniso esisiseko kaWilliam Miller, kwanovukelo luka-1863. Le ndinyana iqalisa imbali efihlakeleyo yendinyana yamashumi amane. Ngoko ke iyinxalenye ebalulekileyo yokwanda kolwazi olufikayo ngexesha lesiphelo ngo-1989, yaye iqalisa umzekeliso wesiprofeto weziganeko zangaphandle ezenza imbali efihlakeleyo yendinyana yamashumi amane, yaye ngokunxulumana kwayo namaxesha asixhenxe ikwachonga neziganeko zangaphakathi kwimbali ephakathi ko-1989 nomthetho weCawa.

Inani leshumi liluphawu lovavanyo, yaye unxulumano lwezi ndinyana nombono kaIsaya isixhenxe lubeka ugxininiso ekuqondeni inyaniso.

Kuba intloko yeSiriya yiDamasko, nentloko yeDamasko nguRezini; yaye kwiminyaka emashumi mathandathu anamahlanu uEfrayim uya kwaphulwa, angabi sahlanga. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ngunyana kaRemaliya. Ukuba anisayi kukholwa, inene anisayi kumiswa. Isaya 7:8, 9.

Anisayi kumiswa ukuba anikhulwa ukuba “intloko” imela isixeko esilikomkhulu (iSamariya neDamasko) kwanenkosi (uRezini noPeka unyana kaRemaliya). Ukuba aniziqondi ezo mpawu zintathu ezitshintshanayo, ngokomxholo kaIsaya isahluko sesibhozo, ivesi yesibhozo, (owululo mbono lunye nolwesahluko sesixhenxe) anisayi kukwazi ukumchonga uPutin neRashiya njengokumkani wasemzantsi kwiivesi zeshumi elinanye ukuya kweleshumi elinesihlanu.

Ngoku ke ngoko, yabonani, iNkosi izisa phezu kwabo amanzi omlambo, anamandla, amaninzi, oko kukuthi ukumkani waseAsiriya, nabo bonke ubuqaqawuli bakhe; yaye uya kunyuka phezu kwayo yonke imijelo yawo, aphuphume ngaphezu kwawo onke amanxweme awo; yaye uya kudlula kwaYuda; uya kuphuphuma, ade agqithe; uya kufikelela kwanasentanyeni; yaye ukoluka kwamaphiko akhe kuya kuzalisa ububanzi belizwe lakho, wena Immanuel. Isaya 8:7, 8.

Umxholo wevesi leshumi yinkqubo yokuvavanywa enamanqanaba amathathu, eqala ngexesha lokuphela ize ikhokelele ekuvalweni kwexesha lovavanyo emthethweni weCawa.

Waza wathi, Hamba ngendlela yakho, Daniyeli; kuba amazwi avaliwe aza atywinwa kwada kwalixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, baze bavavanywe; ke bona abangendawo baya kwenza ngokungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Ngexesha “lokuphela” incwadi kaDaniyeli “iyavulwa itywina” kuze kuqalise inkqubo yokuvavanywa enamanqanaba amathathu, njengoko imelwe ngamazwi athi “bahlanjululwa, benziwa mhlophe, baza bavavanywa.” “Abalumkileyo” bayaqonda, “abangendawo” abaqondi. Ukungaqondi kwabo, kanye njengokungabi nayo kwabo ioli emzekelisweni weentombi ezilishumi, kubangela ukuba batshatyalaliswe.

Abantu bam batshatyalalisiwe ngenxa yokuswela ulwazi; ngenxa yokuba ululahlile ulwazi, nam ndiya kukulahla, ukuze ungabi ngumbingeleli kum; njengokuba uwulibele umthetho kaThixo wakho, nam ndiya kubalibala abantwana bakho. Hosea 4:6.

Amagama athi “Abantu bam” athetha abantu bomnqophiso, yaye aba bantu bomnqophiso bamele ukwaliwa nokutshatyalaliswa ngenxa “yokuswela ulwazi.” Umthetho weCawa e-United States ngumphawu wendlela apho izinto zilityalwa khona okanye zikhunjulwa khona. Khumbula umhla weSabatha uyinyaniso yangoku ngelo xesha. Kulapho ihenyukazi laseTire likhunjulwa khona. Kulapho uThixo ekhumbula khona izono zaseBhabheli kwiSityhilelo.

Ndaza ndeva elinye ilizwi livela ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngabahlanganyeli ezonweni zakhe, kwanokuba ningamkelwa zizibetho zakhe. Kuba izono

zakhe zifike zaza zaya ezulwini, yaye uThixo ubukhumbule ubugqwetha bakhe. Mvuzeni njengoko wanivuzana nani, niphinde kabini kuye ngokwemisebenzi yakhe; endebeeni ayizalisileyo, mzalisele kabini. ISityihilelo 18:4–6.

Kulapho ke apho abantwana, okanye isizukulwana sokugqibela esisiprofeto se-Adventism yaseLawodike, sinqunyulwayo. Kulapho ke apho abo uDaniyeli ababiza ngokuba “ngabangendawo” bebonakalisa ukuba “bebelibele” umthetho kaThixo, yaye inxalenye yomthetho kaThixo abayilibalayo yimimiselo okanye imithetho yesiprofeto kaThixo. Umongo ucacisa ngokusobala ukuba baswele “ulwazi” olwandiswayo xa incwadi kaDaniyeli ityhilwa. UDaniyeli uthelekisa “izilumko” “nabangendawo,” yaye uYesu “iintombi ezizilumko” “neentombi ezibubudenge.” UAmosi uchaza udidi olufanayo njenge “zintombi zintle” njengabo bangakwaziyo ukufumana isigidimi sesiprofeto esimelwe yimpuma, umntla, neelwandle.

Yabonani, iyeza imihla, itsho iNkosi uYehova, endiya kuthumela ngayo indlala ezweni; ingabi yindlala yesonka, ingabi lunxano lwamanzi, ibe yindlala yokuva amazwi kaYehova. Baya kubhadula besuka kolunye ulwandle besiya kolunye, besuka emantla kude kuse empumalanga; baya kugidagida befuna ilizwi likaYehova, kodwa abayi kulifumana. Ngaloo mini iintombi ezintle namadodana aselula ziya kuphelelwa ngamandla ngenxa yonxano. Abo bafunga ngesono saseSamariya, besithi, Uthixo wakho, Dan, uyaphila; besithi, Indlela yaseBhere-shebha iyaphila; nabo baya kuwa, bangabi saphakama kwakhona. Amos 8:11–14.

Umyalezo abangakwaziyo ukuwufumana ubonakaliswa yindawo abakhangela kuyo njengoko “bebhadula besuka elwandle besiya elwandle, yaye besuka emantla kwanase mpuma.” UAmosi uthi ezi “ntombi zintle” zikho “endlaleni” yokuva “ilizwi leNkosi,” nokuba “ngaloo mini ziya kugidagida zifuna ilizwi leNkosi, zingalifumani.” Umyalezo owatyhilwayo encwadini kaDaniyeli ngexesha lesiphelo ngowe-1989 ekuzalisekiseni kwendima yamashumi amane kwanakweseshumi sesahluko seshumi elinanye, ushwankathelwa kwiindima ezimbini zokugqibela zesahluko seshumi elinanye.

Kodwa iindaba ezivela empuma nezivela emantla ziya kumphazamisa; ngoko ke uya kuphuma enomsindo omkhulu ukuze atshabalalise, aze abhubhise ngokupheleleyo abaninzi. Yaye uya kumisa iintente zebhotwe lakhe phakathi kweelwandle entabeni engeweke ezukileyo; ukanti uya kufikelela esiphelweni sakhe, yaye akuyi kubakho namnye oya kumnceda. Daniyeli 11:44, 45.

Iintombi eziziimfama, ezintle nezingendawo ezingenayo ioli, umyalezo wasempuma, wasentla nowolwandle, abo baluchasayo ulwazi nomnqophiso kaThixo noMthetho waKhe, bayakhunjulwa nguThixo ngexesha lomthetho weCawa. Iidabi ezintathu zimelwe kwiindinyana zeshumi ukuya kweleshumi elinesihlanu. Ezi dabi zintathu ndizahlula zibe ziimbali ezintathu, kodwa zikwaluluhlulwa xa ziqwalaselwa kunye, kuba indinyana yeshumi ivula “ixesha lesiphelo” yaye ngoko iqalisa inkqubo yokuvavanywa enamanyathelo amathathu.

Indima yeshumi inxulumene nezihlandlo ezisixhenxe zikaLevitikus amashumi amabini anesithandathu, yaye ngenxa yoko inxulumene neziseko zobuAdventist nomsebenzi kaWilliam Miller. Inyathelo lesibini kula manyathelo mathathu luvavanyo olubonakalayo olwaqalayo xa

kwavuleka ukukhanya kwendima yeshumi elinanye nemfazwe yaseUkraine. Uvavanyo lwesibini luyabonakala, yaye lumele uvavanyo olumalunga nokukwazi kwethu ukuqonda iziganeko zangoku ekukhanyeni kweLizwi likaThixo lesiprofeto. Uvavanyo lwesithathu yiDabi lasePanium lendima yeshumi elinesihlanu, apho igama likaSimon Barjonah laguqulwa laba nguPetros, yaye ngaloo ndlela kwaphawulwa ukutywinwa kwekhulu elinamashumi amane anesine amawaka kanye phambi kokuba ixesha lovavanyo livalwe ngumthetho weCawe yangeCawa wendima yeshumi elinesithandathu.

Xa siqwalasela ukubonakala kuka-Antiochus Magnus kwidabi ngalinye kula mathathu amelwe yivesi yeshumi, yeshumi elinanye neleshumi elinesihlanu, siyabona kwakhona kwimbali yeevesi zesithoba kude kube kweleshumi elinesithandathu ukunyuka nokuwa komprofeti wobuxoki wesiprofeto seBhayibhile.

Ivesi zokuqala ukuya kwezesine zichaza ukuvela nokuwisa kwamandla enamba. Ivesi zesithoba nezesishumi zichaza u-1798 no-1989 ngokulandelelana, yaye ngokwenjalo iivesi zesithoba ukuya kwezesithandathu zichaza ukuvela nokuwisa komprofeti wobuxoki. Ivesi zamashumi amane ukuya kwamashumi amane anesihlanu zimele ukuvela nokuwisa kwerhamncwa. Ivesi zesithoba nezesishumi zikwangqinelana namaxesha amabini “okuphela” akwivesi yamashumi amane ngo-1798 nango-1989.

USista White usazisa ngokucacileyo ukuba ukungaqondi kakuhle “ixesha lesiphelo” kubangela ukudideka malunga nendawo amele ukusetyenziswa kuyo iziprofeto.

“Abaninzi benza kwa kanye into efanayo namhlanje, ngo-1897, kuba bengakhange babe namava kumyalezo wokuvavanywa oqukwe kwimiyalezo yeengelosi yokuqala, eyesibini, neyesithathu. Bakho abo baphengulula iziBhalo befuna ubungqina bokuba le miyalezo isekwixesha elizayo. Bahlanganisa ubunyaniso bale miyalezo, kodwa bayasilela ukuyinika indawo yayo efanelekileyo kwimbali yesiprofeto. Ngenxa yoko abo banjalo basengozini yokulahlekisa abantu ngokuphathelele ekubekweni kwale miyalezo. Abaliboni, bengaliqondi nexesha lokuphela, nokuba le miyalezo imele ibekwe nini. Imini kaThixo iyeza ngokunyathela okuthe cwaka, kodwa amadoda ekucingelwa ukuba azizilumko namakhulu athetha engenantsingiselo ‘ngemfundo ephakamileyo’ abacinga ukuba ivela ebantwini abanomda. Abazazi iimpawu zokuza kukaKristu, okanye zokuphela kwehlabathi.” Sermons and Talks, umqulu 1, 290.

Umxholo wevesi leshumi “lixesha lokuphela,” yaye kukho “amaxesha okuphela” aliqela achongiweyo kwisahluko seshumi elinanye. Ukuba “aniboni, ningaqondi” “amaxesha okuphela” kwisahluko seshumi elinanye, anisayi kwazi ukuba “nimisele nini imiyalezo.” Uthi, “kukho abo baphengulula iziBhalo,” yaye njengokuba kunjalo kubo bonke abaprofeti amazwi akhe abhekisa kwimihla yokugqibela; ngoko ke, ngemihla yokugqibela, abo abachongayo ngabantu bohlobo olungaluqondiyo ixesha lokuphela, ngoko ke bakwangawo “amantombi amahle” ka-Amosi awayo angaze aphinde avuke.

Kwisahluko seshumi elinanye ivesi lokuqala, uDariyo noKoreshi bema kunye ukuphawula ixesha lesiphelo ngo-1989. Xa uPtolemy waya eBhabheli waza wathimba ukumkani wasemntla, emsa

ekuthinjweni eYiputa ngo-246 BC, nto leyo ethi yona ngokulandelelana ifuzisele u-1798 njengoko kubonisiwe kwiivesi zesixhenxe kuse kwesithoba, yayili “xesha lesiphelo.” Ivesi leshumi lilo “ixesha lesiphelo” ngo-1989.

U-1798 sisiphelo seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yokuchithachithwa nxamnye nobukumkani basemantla bakwaSirayeli, eyaqala ngowama-723 BC. Emva kweminyaka eliwaka namakhulu amabini anamashumi amathandathu, ngowama-538, ubupopu balawula iminyaka eliwaka namakhulu amabini anamashumi amathandathu de kwangowama-1798. U-1798 “lixesha lesiphelo,” kuba sisiphelo samaxesha asixhenxe, kwaneminyaka eliwaka namakhulu amabini anamashumi amathandathu, kwakunye neminyaka eliwaka namakhulu amabini anamashumi alithoba kaDanyeli isahluko seshumi elinesibini. U-1798 “lixesha lesiphelo,” yaye ngenxa yoko no-538 “lixesha lesiphelo.” U-538 sisiphelo seminyaka eliwaka namakhulu amabini anamashumi amathandathu apho ubuhedeni banyathela phantsi ingcwele kaThixo nomkhosi waKhe, eyandulela ubupopu ekwenzeni kwa loo msebenzi ngalo elo xesha lilinganayo.

U-538 umela ukuxhotyiswa kobupopu, yaye ngokwenjenjalo umela ukuxhotyiswa kobupopu kwakhona ngexesha lomthetho weCawa. Umthetho weCawa uchonga “ixesha lesiphelo.” Ngoko ke, indima yeshumi elinesithandathu, kwanendima yokuqala, eyesixhenxe ukuya kweyesithoba, nendima yeshumi, zonke ziphawula “ixesha lesiphelo.” Le nyaniso imele iqondwe ngabo bazi ixesha lokubeka kulo le miyalezo. UPompey wazalisekisa indima yeshumi elinesithandathu xa wayithabathayo iYerusalem. Walandelwa nguJulius Caesar, uAugustus Caesar, noTiberias Caesar. Ukuzalwa kukaYesu kwakulilo “ixesha lesiphelo,” yaye kwenzeka ngexesha likaAugustus Caesar.

Kothi ke esikhundleni sakhe uya kusuka omele irhafu ebukhazikhazini bobukumkani; kodwa zingekapheli iintsuku ezimbalwa uya kutshatyalaliswa, kungengangomsindo, kungengasemfazweni. Danyeli 11:20.

Ivesi yamashumi amabini yongeza kuludwe lwe “ixesha lokuphela” kwisahluko seshumi elinanye, kwananjalo noTibheriyo Kesare owabusa ngexesha lokubethelelwa emnqamlezweni kukaKristu.

Esikhundleni sakhe kuya kusuka kume umntu odelekileyo, abangayi kumnika isidima sobukumkani; kodwa uya kuza ngoxolo, alufumane ubukumkani ngokucenga ngobuqhophololo. Nemikhosi enjengesikhukula iya kutshayelwa imke phambi kwakhe, yophulwe; ewe, kwanenkosana yomnqophiso. Daniel 11:21, 22.

Umnqamlezo umi embindini weveki yesiprofeto uKristu awafika eza kuyiqinisa nabaninzi.

Yaye uya kuliqinisa umnqophiso nabaninzi ngeveki enye; yaye phakathi evekini uya kubangela ukuba umbingelelo nomnikelo kuphele, yaye ngenxa yokwanda kwamasicizi uya kuyenza ibe yinkangala, kude kuse ekupheliweni; yaye oko kumiselweyo kuya kuthululwa phezu kwenkangala. Danyeli 9:27.

Phakathi evekini, sinesiqalo nesiphelo, kuba iintsuku zokuqala eziliwaka elinamakhulu amabini anamashumi amathandathu zaphela kanye apho kwaqala khona ezilandelayo eziliwaka elinamakhulu amabini anamashumi amathandathu. Iveki ihambelana namaxesha asixhenxe

okusasazeka ngokuchasene nobukumkani basentla, obabumela kokubini ubuhedeni nobupopu, kunyathela phantsi ingcwele nomkhosi.

Ndaza ndeva omnye ongcwele ethetha, yaza enye ingcwele yathi kuloo ngcwele ithile yayithetha, Koda kube nini na umbono ongomnikelo wemihla ngemihla, nowokreko oluyinkangala, wokunikela zombini ingcwele nomkhosi ukuba zinyathelwe phantsi kweenyawo? Daniyeli 8:13.

U-538 ulixesha “lokuphela kwexesha,” kwaye ungqinelana nomnqamlezo, nawo okwakwisiphelo sexesha lesiprofeto. U-538 nomnqamlezo babonelela ngamangqina amabini okokuba kokubini ukuqala nokuphela kwesiprofeto kuphawulwa ngokwesiprofeto njengokuba “lixesha lokuphela.”

Ivesi zamashumi amabini ananye namashumi amabini anesibini, ivesi yamashumi amabini, ivesi yeshumi elinesithandathu, ivesi yeshumi, iivesi zesixhenxe kuse kweyesithoba, kunye nevesi yokuqala zonke ziphawula “ixesha lesiphelo.” Ivesi yamashumi amabini anesithathu ichaza umnqophiso amaYuda amaMaccabean awawenza neRoma yobuhedeni ngowe-161 ukuya kowe-158 BC. Imbali yoBukhosi bamaHasmonean ukusuka kwidabi labo lokuqala kude kuse esiphelweni sabo ekutshatyalalisweni kweYerusalem ngowama-70 AD imela ubuProtestanti obuwxukileyo eUnited States obuqala ngowe-1844, isiphelo sesiprofeto sexesha, yaye ke ngoko “ixesha lesiphelo,” yaye buphela kumthetho weCawa njengoko umelwe ngowama-70 AD.

Ivesi yamashumi amabini anesithathu ichaza “ixesha lesiphelo” ngo-167 BC kwidabi laseModein kwanango-70 AD, zombini zifuzisela u-1844 nomthetho weCawa ngokulandelelana kwazo. Ivesi yamashumi amabini anesithathu, iivesi zamashumi amabini ananye namashumi amabini anesibini, ivesi yamashumi amabini, ivesi yeshumi elinesithandathu, ivesi yeshumi, iivesi zesixhenxe ukuya kweyesithoba, kunye nevesi yokuqala, zonke ziphawula “ixesha lesiphelo.”

Ivesi yamashumi amabini anesine ichaza ubukhosi obuphezulu beminyaka engamakhulu amathathu amashumi amathandathu beRoma yobuhedeni, ngaloo ndlela iphawula kokubini ukuqala ngowe-31 BC nokuphela ngowama-330 njengalo “ixesha leziphelo.” Ivesi yamashumi amabini anesixhenxe neyamashumi amabini anesithoba zichaza kokubini ukuqala nokuphela kweso sithuba, ngoko ke ivesi yamashumi amabini anesine, ivesi yamashumi amabini anesixhenxe, ivesi yamashumi amabini anesithoba, ivesi yamashumi amabini anesithathu, iivesi zamashumi amabini ananye nezamashumi amabini anesibini, ivesi yamashumi amabini, ivesi yeshumi elinesithandathu, ivesi yeshumi, iivesi zesixhenxe kuse kwelesithoba, nevesi yokuqala zonke ziphawula “ixesha lesiphelo.”

Ivesi yamashumi amathathu ananye ichaza u-538 njengexesha apho isikizi esenza incithakalo sabekwa khona, yaye iivesi zamashumi amathathu anesithandathu nezamashumi amane zichaza u-1798 njenge “xesha lokuphela.” U-538 kwivesi yamashumi amathathu ananye no-1798 kwiivesi zamashumi amathathu anesithandathu nezamashumi amane, iivesi zamashumi amabini anesixhenxe nezamashumi amabini anesithoba, ivesi yamashumi amabini anesine, ivesi yamashumi amabini anesithathu, iivesi zamashumi amabini ananye nezamashumi amabini anesibini, ivesi yamashumi amabini, ivesi yeshumi elinesithandathu, ivesi yeshumi, iivesi zesixhenxe kuse kweyesithoba, kunye nevesi yokuqala, zonke ziphawula “ixesha lokuphela.”

“Ixsha lokuphela” liphawulwa izihlandlo ezilishumi elinesithathu ngaphambi kwendinyana yamashumi amane ananye, engumthetho weCawa nangelinye “ixsha lokuphela,” kwanjengokuba kunjalo kwindinyana yamashumi amane anesihlanu xa upopu efikelela esiphelweni sakhe kungekho namnye wokumnceda. Izihlandlo ezilishumi elinesihlanu “ixsha lokuphela” lifunyanwa kwisahluko seshumi elinanye. Umxholo wendinyana yeshumi ngu “ixsha lokuphela.” Lumele iinyaniso ezityhilwayo ngexsha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka.

Siya kuqhubeka kwinqaku elilandelayo.