

IPaniyam — Inani Yesithoba

Umgca Wesine

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2025-04-01

Yaye ukumkani wasezantsi uya kuvuswa ngumsindo, aphume aye kulwa naye, yena ukumkani wasentla; aze aqokelele isihlwele esikhulu; kodwa isihlwele siya kunikelwa esandleni sakhe. Kwaye xa ethe wasisusa eso sihlwele, intliziyo yakhe iya kuphakanyiswa; aze awise amashumi amawaka amaninzi; kodwa akayi komelezwa yiyo loo nto. Daniyeli 11:11, 12.

Iindinyana zeshumi elinanye neleshibini elinesibini zichaza uloyiso lukaPutin phezu kweUkraine neManyano yaseYurophu kwakunye neziphumo neenkxwaleko ezamlandelayo uPutin emva koloyiso lwakhe kwiMfazwe yaseUkraine, njengoko zimelwe nguPtolemy kuloyiso lwakhe eRaphia ngowama-217 BC nokutshalalala kwakhe kwindinyana yeshumi elinesibini. Umxholo kwezi ndinyana kukunyuka nokuwa kokumkani wasezantsi.

Ukuza kuthi ga kweli nqanaba amanqaku ebechonga imixholo esisiseko yemigca yesiprofeto yesahluko seshumi elinanye. Ivesi yeshumi elinanye ifuna ixesha elingakumbi kancinane phambi kokuba siqhubele phambili kwisahluko. UDaniel 11, ivesi 11, uyahambelana neSityhilelo 11, ivesi 11.

Yaye emva kwemihla emithathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; uloyiko olukhulu lwabafikela abo babebabona. ISityhilelo 11:11.

Ngo-2023, amangqina amabini awayebulewe lirhamncwa eliphuma enzonzobileni ema ngeenyawo zawo. Ubungqina bophondo lweRiphabhlikhi baqalisa ngo-2015 ngexesha lokubhengezwa kukaDonald Trump ukuba uza kugqatsela ubumongameli, yaye ngo-2020 inamba, emelwe ngamaglobalist ehlabathini, kunye namaglobalist ayiqela leDemokhrasi ngokudibana namaglobalist eqela leRiphabhlikhi (ii-RINO), baliba unyulo baza bamisela uJoe Biden, ngaloo ndlela bembulala uDonald Trump esitratweni. Uphondo lwamaProtestanti olwalumelwe lulungiselelo iFuture for America lwabulawa ngokusasaza uqikelelo oluphambeneyo olwaluchaza uhlaselo lwamaSilamsi nxamnye neNashville. Ngo-2023, omabini amaphondo, iRiphabhlikhi neliProtestanti, avuswa kwakhona. Ivesi yeshumi elinanye ichaza ukuqala kweMfazwe yaseUkraine ngo-2014 ukuya phambili kude kuse kwelona loyiso lokugqibela likaPutin neRashiya.

Indima yeshumi elinanye luvavanyo olubonakalayo olufikelela encotsheni emgwebeni ngenxa yoBu-Adventism ngokubanzi, kodwa kwanangenxa yabo baye bayamkela ukukhanya kwe-9/11 nokufika kobuhlungu besithathu, kodwa ngokuyintloko lulwabo baya kubanjelwa uxanduva ngenxa yokukhanya lwesiprofeto olwavulwa ngokuqhubekekayo ukususela ngoJulayi ka-2023.

Ubunkokeli bobu-Adventist bagqithwa ecaleni ngo-1989, njengoko kufanekiswa kukuzalwa kukaKristu ngelo xesha lesiprofeto. Ekubhaptizweni kukaKristu waqalisa ukubiza abafundi ababeyiyo “isiseko” seBandla lamaKristu, ngaloo ndlela efanekisa u-9/11, xa ngokufika kobuSilamsi beshwangusha lesithathu iNkosi yabakhokela abantu baYo ukuba babuyele

kwiindlela zamandulo zikaYeremiya, ezimele iziseko zobu-Adventist. Ngo-9/11 umgwebo wabaphilayo waqala ngendlu kaThixo, yaye ubu-Adventist balikhaba ukhanyiso lwengelosi yeSityhilelo seshumi elinesibhozo kanye njengoko amaYuda amkhaba uYesu njengoMesiya. Abo balwamkelayo ukhanyiso lwengelosi yeSityhilelo seshumi elinesibhozo baza bavavanywa ke kukudana kwangoJulayi 18, 2020.

NgoJulayi ka-2023, ukukhanya kukaDaniyeli ishumi elinanye, indima yeshumi elinanye, kuchaza umgca wangaphandle wenyaniso ekhoyo ngoku. Oko kukhanya kokuzaliseka kwesiprofeto kwangaphandle kufumaneka kwindima yeshumi elinanye kaDaniyeli ishumi elinanye kwavulelwa iintombi ezivusiweyo kwindima yeshumi elinanye yeSityhilelo isahluko seshumi elinanye. ISityhilelo sichaza imbali yangaphakathi leyo uDaniyeli ayivulayo njengembali yangaphandle.

Abo baqwalasele ukukhanya okwatyhilwayo ukuqala ngoJulayi ka-2023 bamele amaqela amabini ahlukeneyo, kuba sele bekho abo babesakhe bahamba kunye emva koJulayi ka-2023 abangasenahambi kunye. Umgwebo uyinkqubela phambili, yaye ukuqala ngo-9/11 ibandla lama-Seventh-day Adventist lanikwa “ixesha lokuguquka” ekugatyaneni kwalo “nemithetho yokutolikwa kwesiprofeto eyamkelwa nguMiller namaqabane akhe,” abaye bayigatya ngokuthe ngcembe ukuqala ngo-1863. Ukuqala ngo-9/11 kude kube ngoJulayi 18, 2020 ibandla lama-Seventh-day Adventist lanikwa ithuba lalo lokugqibela lokuguquka, yaye ngelo xesha abo babethabathe inxaxheba kwisibhengezo saseNashville sango-2020 bavavanywa. NgoJulayi, isigaba sokugqibela sokuhlunjululwa simelwe yindinyana yeshumi elinanye yezahluko zeshumi elinanye kwiincwadi zikaDaniyeli neSityhilelo.

Kule nkqubo yokuvavanywa apho kufezekiswa khona uvavanyo lwesibini kwezi zintathu. Uvavanyo lwesibini luvavanyo olubonakalayo, olwandulelwa luvavanyo lwenkanuko yokutya, yaye lugqitywa luvavanyo lwesithathu, oluthi, ngokungafaniyo nezo zimbini zangaphambili, lube luvavanyo lokuhlola ngokucacileyo. Xa iintombi zivuka ezinzulwini zobusuku ngenxa yesibhengezo esithi, “Yabonani, umyeni uyeza,” elinye iqela lineoli efunekayo, kanti elinye lilahlekile. AmaMillerite azalisekisa kanye la mava, yaye ngokwenjenjalo abonakalisa ukuqonda kokubini komgca wangaphandle nowangaphakathi wesiprofeto.

Xa babeshumayela isigidimi sengelosi yesibini ngokuchonga amabandla amaProtestanti awileyo njengeentombi zeBhabheli, babeshumayela isigidimi esasingaphandle kwamava abo. Ukuze bashumayele isigidimi seSikhalo Sasezinzulwini Zobusuku, kwafuneka kuqala bazibone bona ngokwabo njengeentombi ezinyulu ezazikwixesha lokulibaziseka. Kwindima yeshumi elinanye kuDaniyeli nakuSityhilelo isahluko seshumi elinanye, izigidimi zangaphakathi nezangaphandle zatyhilwa njengenyaniso yangoku ukususela ngoJulayi ka-2023.

Kwisesahluko sokuqala sikaDaniyeli, uvavanyo lwesibini nolubonakalayo lwaba xa bafumanisa ukuba ubuso bukaDaniyeli namagorha amathathu babubuhle ngakumbi, yaye benyama ngakumbi “ngenkangeleko” kunabo babedla ukutya kwaseBhabhiloni. Kwisesahluko sesibini uvavanyo olubonakalayo lumelwe njengovavanyo lwesiprofeto olufuna ukutolika ngokuchanekileyo isigidimi esifihlakeleyo esithi ekugqibeleni sibonakaliswe ukuba singumfanekiso wezikumkani zesiprofeto seBhayibhile. Izahluko zokuqala, zesibini, nezesithathu zikaDaniyeli zimele ingelosi

yokuqala, eyesibini, neyesithathu yesiTyhilelo seshumi elinesine.

Ingelosi yesibini yesiTyhilelo seshumi elinesine ithetha ngomyalezo wangaphandle wembali yamaMillerite, yaye isahluko sesibini sikaDaniyeli sikwathetha ngomgca wangaphandle ngomfanekiso wezilwanyana zembali yesiprofeto. Uvavanyo olubonakalayo olukwisahluko sokuqala lwalusekwe kuDaniyeli nakwaba bathathu bafanelekileyo, yaye ngenxa yoko lona ngumgca wangaphakathi. Imigca yesiprofeto yangaphandle nengaphakathi emelwe ngokungqinelaniswa kwezahluko zokuqala ukuya kwesesithathu zikaDaniyeli kunye neengelosi ezintathu zesiTyhilelo seshumi elinesine, ivelisa obunye ubungqina bomyalezo wengelosi yesibini njengoko wazalisekiswa ngamaMillerite.

AmaMillerite avakalisa umyalezo ongaphandle kwanomlayezo wangaphakathi xa azalisekisa ukubhengezwa kweSikhalo saphakathi kobusuku. Umyalezo wawo ongaphandle wawuyingelosi yesibini yeSityhilelo seshumi elinesine, ngaloo ndlela uwubophelela ngokuthe ngqo umyalezo wamaMillerite nengelosi yesibini kwakunye nomfanekiso kaDaniyeli isibini. Umfanekiso lowo umele izikumkani zangaphandle zesiprofeto seBhayibhile ukusuka kwiBhabhiloni yokoqobo kuse kwiBhabhiloni yale mihla efikelela esiphelweni sayo ekupheleni kwexesha lovavanyo loluntu. AmaMillerite aphinda anxulumane nomyalezo ongaphandle weBhabhiloni. Uvavanyo olubonakalayo lukaDaniyeli lwalusekelwe ekutyeni awakhethe ukukudla, yaye ingelosi yokuqala yeSityhilelo seshumi eyehla yabeka unyawo olunye emhlabeni nolunye elwandle yayiphethe incwadi encinane ivuliwe, uYohane awayalelwa ukuba ayidle. Ingelosi yokuqala imelwa kukuthanda ukutya, yaye ilandelwa luvavanyo olubonakalayo. Uvavanyo olubonakalayo lubandakanya umgca wenyaniso wangaphakathi nowangaphandle.

Ivesi yeshumi elinanye kaDanieli isahluko seshumi elinanye, ngokungqinelana nevesi yeshumi elinanye leSityhilelo isahluko seshumi elinanye, imele uvavanyo olubonakalayo oluphindwe kabini. Uvavanyo lufikelela esiphelweni salo kuvavanyo lokugqibela, xa iintombi zibonakalisa ukuba zineoli na okanye azinayo. Oko kubonakaliswa kwenzeka kanye ngaphambi kokuvalwa kwexesha lovavanyo kumthetho weCawa ngeCawa eUnited States. Ukuvalwa kwexesha lovavanyo kumthetho weCawa ngeCawa kwakufuziselwe ngu-Oktobha 22, 1844. Kanye ngaphambi ko-Oktobha 22, 1844, ngo-Agasti 17, 1844, amaMillerite athwala isigidimi njengamaza amakhulu olwandle kunxweme olusempuma lweUnited States yonke.

U-1989 lixesha lokuphela xa incwadi kaDaniyeli yatyhilwayo, yaye xa incwadi kaDaniyeli ityhilwa kusoloko kubakho ukwanda kolwazi oluvelisa iindidi ezimbini zabakhonzi. U-1989 ngowokuqala kula manqaku mathathu okuvavanywa, njengoko wayefanekisiwe kukufika kwengelosi yokuqala ngo-1798. Xa ingelosi yokuqala yehla ngoAgasti 11, 1840, yafanekisa ingelosi yeSityhilelo ishumi elinesibhozo ihla ngo-9/11. Ukudana kokuqala kwembali yamaMillerite kwaphawula ukufika kwengelosi yesibini, kwaza kwafanekisa uJulayi 18, 2020, nesiqalo sexesha lokulibazisa. AmaMillerite avuka ngokuthe ngcembe esiya kumyalezo wengelosi yesibini nokuba ayengawo iintombi ezikumzekeliso weentombi ezilishumi. Avuka ngokupheleleyo kwintlanganiso yenkampu yaseExeter ngoAgasti ka-1844. Ikhulu elinamashumi amane anesine amawaka avuswa ngoJulayi 2023 xa umyalezo weSikhalo Sasezinzulwini Zobusuku waqalisa ukutyhilwa ngokuthe ngcembe.

Ixesha lokulibazisa laphela kumaMillerite e-Exeter, kanye njengokuba laphela kusapho lukaLazaro xa uYesu wamvusa uLazaro, ukuze oko kube sisenzo esisithsaba sobulungiseleli bukaKristu, xa uLazaro waba “litywina” lobulungiseleli baKhe. Ukuvuka kukaLazaro kuphawula ukuphela kwexesha lokulibazisa, nokutywinwa kwabantu bakaThixo. Ukungena koLoyiso okwalandelayo kwakungumfuziselo wokubhengezwa komyalezo weSikhalo saphakathi kobusuku kwimbali yamaMillerite. Umxholo wendima yeshumi elinanye yesahluko seshumi elinanye sikaDaniyeli kukuphakama nokuwa kokumkani wasezantsi, yaye ukhokelela kwidabi lasePanium kwiindima zeshumi elinesithathu ukuya kweyeshumi elinesihlanu. Ezo ndima zilinganiselo lovavanyo apho itywina libekwa emabunzini amadoda nabafazi abaza kuphakanyiselwa phezulu njengomqondiso kwindima yeshumi elinesithandathu.

Ivesi yeshumi elinesihlanu yazaliseka eDabini lasePanium, elihambelana notyelelo lukaKristu eKesareya Filipi. Apho eKesareya Filipi uKristu waliguqula igama likaSimon Barjona laba nguPetros, ephawula ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Ukusukela ngoko ukukhanya komnqamlezo osondelayo kwatyhilelwa abafundi. Xa uKristu waliguqula igama likaSimon laba nguPetros kanye phambi komnqamlezo, oko kwahambelana novavanyo lwe-litmus lwase-Exeter noLazaro, kukhokelela ekuNgeneni koLoyiso eYerusalem. Intlanganiso yenkampu yase-Exeter ukususela ngowe-12 ukuya kowe-17 ka-Agasti imele ukuzinziswa kokugqibela enyanisweni ngaphambi kokuzanyazanyiswa, okukukunyikima komhlaba komthetho weCawa ngeCawa kwizahluko zeshumi elinanye zikaDaniyeli neSityhilelo.

“Umsebenzi waseBattle Creek ukwolo luhlobo olunye. Iinkokeli zesibhedlele sezempilo zixubene nabangakholwayo, zibamkela kumabhunga azo, ngaphezulu okanye ngaphantsi, kodwa oku kufana nokusebenza ngamehlo azo evaliwe. Azinako ukuqonda ngokwaneleyo ukubona oko kuya kusihlela nangaliphi na ixesha. Kukho umoya wokuphelelwa lithemba, wemfazwe nowokuphalazwa kwegazi, yaye loo moya uya kwanda kude kuse ekupheleni kwexesha. Kwangoko nje bakuba abantu bakaThixo betywiniwe emabunzini abo—asingawo naluphi na utywina okanye uphawu olunokubonwa, kodwa kukuzinziswa enyanisweni, kokubini ngokwengqondo nangokomoya, ukuze bangabi nakushukunyiswa—kwangoko nje bakuba abantu bakaThixo betywiniwe baza balungiselelwa ukushukunyiswa, kuya kufika. Enyanisweni, sele kuqalile kakade. Izigwebo zikaThixo ngoku ziphezu kwelizwe, ukuze zisinike isilumkiso, ukuze sazi oko kuza kuza.” Manuscript Releases, volume 10, 252.

Ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka kwamelwa yintlanganiso yenkampu yase-Exeter, nguKristu etshintsha igama likaSimon laba nguPetros, nangokuvuswa kukaLazaro. Oko kuvuswa kufuzisela ukuvuka kwamangqina amabini kwiSityhilelo isahluko seshumi elinanye. Iindima zeshumi ukuya kweleshumi elinesithandathu zimele imbali efihlakeleyo yendima yamashumi amane. Ukutyhilwa kwembali efihlakeleyo yendima yamashumi amane kwaqala ngaphakathi ekuzalisekeni kwembali kwendima yeshumi elinanye nakwimfazwe yaseUkraine. Ukususela kuJulayi ka-2023 loo mbali efihlakeleyo ibikwindlela yokutyhilwa yiNgonyama yesizwe sakwaYuda.

Xa abagqatswa bokuba phakathi kwekhulu elinamashumi amane anesine amawaka bevuswa kwivesi yeshumi elinanye yesahluko seshumi elinanye seSityhilelo, uvavanyo olubonakalayo

lwesiprofeto olumele ukuba ludluliswe ngaphambi kokuba ixesha lobabalo livalwe kumthetho weCawa, lowo uDade White awuchonga njengovavanyo lomfanekiselo werhamncwa, lwaqalisa.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kwenziwa ngaphambi kokuba ixesha loviwo livalwe; kuba uya kuba luvavanyo olukhulu kubantu bakaThixo, apho isiphelo sabo sanaphakade siya kugqitywa khona. Isikhundla sakho siyimbumbulu yokungangqinelani eninzi kangangokuba bambalwa kuphela abaya kulahlekiswa.

“KwisiTyhilelo 13 lo mba uvezwa ngokucacileyo; [ISityhilelo 13:11–17, kucatshuliwe].”

“Olu luvavanyo ekufuneka abantu bakaThixo baluphumelele phambi kokuba batywinwe. Bonke abo bangqinayo ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi komqondiso weNkosi uThixo uYehova, baze bamkele itywina loThixo ophilayo. Abo bayinikelayo inyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa.”
Manuscript Releases, volume 15, 15.

Umgca wangaphandle wesiprofeto utyhilwa kwimbali yevesi yeshumi elinanye kaDaniyeli ishumi elinanye, yaye umgca wangaphakathi utyhilwa kwiSityhilelo isahluko seshumi elinanye ivesi yeshumi elinanye. Umgca wangaphandle uchaza indlela owakhiwa ngayo umfanekiselo werhamncwa, omele umanyano lwebandla norhulumente apho ibandla lilawula olo lwalamano, ngexesha lesigaba somgwebo wabaphilayo. Umgca wangaphakathi uchaza indlela owakhiwa ngayo umfanekiselo kaKristu omele umanyano lobuthixo nobuntu ngexesha lomgwebo wabaphilayo.

Intshukumo yohlaziyo yengelosi yesithathu neyabaliwaka nekhulu elinamashumi amane anesine yaqalisa ngexesha lesiphelo ngowe-1989, njengoko imelwe kwindima yeshumi kaDaniyeli ishumi elinanye. Kwandula ke kwaqalisa ukuzaliseka okugqibeleleyo kwesahluko seshumi elinesibini sikaDaniyeli.

Wathi yena, Hamba ngendlela yakho, Daniyeli; kuba la mazwi avalawe, atywiniwe, kwade kwafika ixesha lokuphela. Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Ivesi yeshumi yesahluko seshumi elinanye imele ukuqala “kwenkqubo yokusulungekiswa” emelwa yingelosi yokuqala njengokoyika uThixo. Iivesi zeshumi elinanye neyeshumi elinesibini zimele apho ikhulu elinamashumi amane anesine amawaka benziwa mhlophe. Incwadi kaZekariya ichaza loo mava.

Wandibonisa uYoshuwa umbingeleli omkhulu emi phambi kwesithunywa sikaYehova, noSathana emi ngasekunene kwakhe ukuba amchase. Wathi uYehova kuSathana, UYehova makakukhalimele, Sathana; ewe, uYehova okhethe iYerusalem makakukhalimele; asiyiyo na le intlantsi esutyulwe emlilweni? Ke kaloku uYoshuwa wayenxibe iingubo ezimdaka, emi phambi kwesithunywa. Waphendula wathetha kwabo babemi phambi kwakhe, esithi, Mkhululeni ezi ngubo zimdaka. Wathi kuye, Khangela, ndibugqithisile kuwe ubugwenxa bakho, ndokunxibisa iingubo ezizezinye. Ndathi, Mabambeke intloko yakhe ngesigqubuthelo

esihle. Baza bambeka entloko isigqubuthelo esihle, bamnxibisa neengubo. Sema ke isithunywa sikaYehova. Zekariya 3:1–5.

Le ndima izaliseka emsebenzini wokugqibela kaKristu njengoMbingeleli Omkhulu, yaye imela ukutywinwa kwekhulu elinamashumi amane anesine amawaka.

“Umbono kaZekariya ngoYoshuwa neNgelosi usebenza ngamandla akhethekileyo kumava abantu bakaThixo kwimiboniso yokugqibela yosuku olukhulu loxolelaniso. Ibandla lentsalela liya kuthi ngoko liziswe ekuvavanyweni okukhulu nasekubandezelekeni. Abo bagcina imithetho kaThixo nokholo lukaYesu baya kuva ingqumbo yenamba nemikhosi yayo. USathana ubala ihlabathi njengabakhonzi bakhe; ude wafumana ulawulo nakwabaninzi abazibiza ngokuba bangamaKristu. Kodwa nantsi intwana yeqela elichasene nobungangamsha bakhe. Ukuba ebengabanokubacima emhlabeni, uloyiso lwakhe beluya kuba lupheleleyo. Njengoko waphembelela iintlanga zobuhedeni ukuba zitshabalalise uSirayeli, ngokunjalo kwixesha elikufuphi uya kuvusa amagunya amabi omhlaba ukuba atshabalalise abantu bakaThixo. Abantu baya kufunwa ukuba banikele ukuthobela imimiselo yabantu ngokwaphula umthetho kaThixo.” Prophets and Kings, 587.

“Iziganeko zokuvala zomhla omkhulu wocamagushelo” kukutywinwa kuqala kwabaliwaka elinamakhulu alikhulu anamashumi amane anesine amawaka, okuya kulandelwa emva koko kukutywinwa kwabanye abantwana bakaThixo abasesekho eBhabheli ngoku.

“Njengoko abantu bakaThixo bethob’ imiphefumlo yabo phambi Kwakhe, becenga ubunyulu bentliziyo, kunikelwa umyalelo othi, ‘Susani iingubo ezimdaka,’ kuze kuthethwe amazwi akhuthazayo athi, ‘Yabona, ndikususile ubugwenxa bakho kuwe, yaye ndiya kukwambesa izambatho zokutshintsha.’ Zekariya 3:4. Isambatho esingenabala sobulungisa bukaKristu sibekwa phezu kwabantwana bakaThixo abaye bavavanywa, balingwa, baza bahlala bethembekile. Intsalela edelelweyo yambeswa izambatho zobuqaqawuli, ingasayi kuphinda ingcoliswe ziinkohlakalo zehlabathi. Amagama ayo agcinwa encwadini yobomi yeMvana, ebhaliswe phakathi kwabathembekileyo bazo zonke izizukulwana. Baye bamelana namaqhinga omkhohlisi; abazange basuswe ekunyanisekeni kwabo kukugquma kwenamba. Ngoku bakhuselekile ngonaphakade kumaqhinga omhendi. Izone zabo zidluliselwe kumsunguli wesono. Kubekwe ‘umqwazi omhle’ phezu kweentloko zabo.”

“Ngoxa uSathana ebephikelela ngezityholo zakhe, iingelosi ezingcwele, ezingabonwayo, bezisiya zibuye, zibeka phezu kwabathembekileyo itywina loThixo ophilayo. Ngaba ngabo abo bema phezu kweNtaba yeZiyon kunye neMvana, benegama likaYise libhaliwe emabunzini abo. Bacula ingoma entsha phambi kwetrone, loo ngoma ingenakufundwa nangabani na ngaphandle kwekhulu elinamashumi amane anesine amawaka abakhululwa emhlabeni. ‘Ngaba ngabo abo balandela iMvana naphi na apho Iya khona. Aba bakhululwa phakathi kwabantu, bengabavuni bokuqala kuThixo nakwiMvana. Kwaye emlonyeni wabo akufunyanwanga nkohliso: kuba abanasicalelo phambi kwetrone kaThixo.’ IsiTyhilelo 14:4, 5.

“Ngoku kufike ukuzaliseka okupheleleyo kwamazwi eNgelosi: ‘Yiva ngoku, wena Yoshuwa, mbingeleli omkhulu, wena kunye nabalingane bakho abahleli phambi kwakho; kuba bangabantu abamangaliswayo; kuba, yabona, ndiya kuvelisa uMkhonzi waM, iSebe.’ Zekariya

3:8. UKristu utyhilwa njengoMkhululi noMsindisi wabantu baKhe. Ngoku ngenene intsalela ‘ingabantu abamangaliswayo,’ njengoko iinyembezi nokuthotywa kohambo lwabo lobuphesheya zinika indawo uvuyo nembeko ebusweni bukaThixo neMvana. ‘Ngaloo mini isebe likaYehova liya kuba lihle, libe nozuko, nesiqhamo selizwe siya kuba sigqwesile, sibe sihle, ngenxa yabo basindileyo bakaSirayeli. Kwaye kuya kuthi, lowo ushiyekileyo eZiyon, nalowo useleyo eYerusalem, kuthiwe ungwele, wonke obhaliweyo phakathi kwabaphilayo eYerusalem.’ Isaya 4:2, 3.” Prophets and Kings, 591, 592.

Ukutywinwa linyathelo lesibini lalo kaDaniyeli elithi “bahlanjululwa, benziwa mhlophe, baza bavavanywa.” Iindima zeshumi elinanye neleshumi elinesibini zichaza ukunyuka nokuwiswa kokugqibela kweRashiya, ukumkani wesiprofeto wasemzantsi, okwandulela iMfazwe yasePanium kwiindima zeshumi elinesithathu ukuya kweleshumi elinesihlanu. Xa ikhulu elinamashumi amane anesine amawaka lisuselwa izambatho zalo ezimdaka nguKristu kwimiboniso yokuvala yosuku olukhulu locamagushelo, lamkela “umnqwazi omhle,” ongukunyuselwa kukaDaniyeli ekubeni ngumlawuli wesithathu, kunye nengubo ebomvu nesixokelelwane segolide. Kwangolo hlobo ikwasisipho sikaYosefu sesixokelelwane segolide, ukunyuselwa kwakhe ekubeni ngumlawuli wesibini, nesipho somsesane wokumkani. “Umsesane” umele itywina lobukumkani umphathi awayelisebenzisa ukutywina imithetho yakhe ngetywina lobukumkani.

UDariyo wasebenzisa umsesane wakhe wokutywina ukutywina umngxuma apho uDaniyeli wayebekwe khona phakathi kweengonyama.

Emva koko ukumkani wayalela, baza bamzisa uDaniyeli, bamphosa emngxunyeni weengonyama. Ke kaloku ukumkani wathetha wathi kuDaniyeli, UThixo wakho, omkhonzayo ngokuqhubekayo, yena uya kukuhlangula. Kwaziswa ilitye, labekwa emlonyeni womngxuma; ukumkani walitywina ngomsesane wakhe wokutywina, nangomsesane wokutywina wamanene akhe; ukuze icebo elimalunga noDaniyeli lingaguqulwa. Daniyeli 6:16, 17.

Igama lesiHebhere eliguqulelwe ngokuthi “itywina” lingu-H5824 ku-Strongs, yaye lisusela kwigama lengcambu elihambelana no-H5823; lithetha umsesane wetywina (njengento ekroliweyo). UYoshuwa phambi kwesithunywa sezulu, uDaniyeli emhadini weengonyama, uYosefu phambi koFaro bamele ukutywinwa kwekhulu elinamashumi amane anesine amawaka, olulo luvavanyo lwesibini kuDaniyeli ishumi elinesibini apho abo bahlanjululweyo, bathi ke “benziwe mhlophe,” ngaphambi kokuba “bavavanywe.” Le migca ikwamelwa ngu “Zerubhabheli,” “unyana kaSheyaletiyeli.”

Ngaloo mini, utsho uYehova wemikhosi, ndiya kukuthabatha, Zerubhabheli, mkhonzi wam, unyana kaSheyaletiyeli, utsho uYehova, ndikwenzé ube njengomsesane wokutywina; kuba ndikunyulile, utsho uYehova wemikhosi. Hagayi 2:23.

UZerubhabheli uthetha inzala yaseBhabhiloni, yaye uyise wayenguSheyalitiyeli, okuthetha ukuthi “ocelwe kuThixo.” UZerubhabheli umele isigidimi sengelosi yesibini esibiza inzala yaseBhabhiloni ukuba ingene emhlambini kaThixo ngemihla yokugqibela. Umba “womthandazo” unxulunyaniswa nekhulu elinamashumi amane anesine amawaka abiza inzala yokugqibela yaseBhabhiloni ukuba iphume, kuba olo vuselelo lwenzeka kuphela ngomthandazo.

“Imvuselelo yobuthixo bokwenyaniso phakathi kwethu yeyona inkulu neyingxamisekileyo kuzo zonke iimfuno zethu. Ukuyifuna le nto kufanele kube ngumsebenzi wethu wokuqala. Kufuneka kubekho umzamo onyanisekileyo wokufumana intsikelelo yeNkosi, kungekhona ngenxa yokuba uThixo engathandi ukusithululela intsikelelo yaKhe, kodwa ngenxa yokuba singekakulungeli ukuyamkela. UBawo wethu osemazulwini ukulungele ngakumbi ukunika abo bamcelayo uMoya waKhe oyiNgcwele, kunokuba abazali basemhlabeni bekulungele ukunika abantwana babo izipho ezilungileyo. Kodwa ngumsebenzi wethu, ngokuvuma izono, ngokuzithoba, ngenguquko, nangomthandazo onyanisekileyo, ukuzalisekisa imiqathango uThixo athembise ngayo ukusinika intsikelelo yaKhe. Imvuselelo ifanele ilindelwe kuphela njengempendulo yomthandazo. Ngoxa abantu beswele kangaka uMoya oyiNgcwele kaThixo, abanako ukulixabisa ukushunyayelwa kweLizwi; kodwa xa amandla oMoya echukumisa iintliziyo zabo, ke iintshumayelo ezinikwayo aziyi kuba ngaphandle kwesiphumo. Bekhokelwa ziimfundiso zeLizwi likaThixo, kunye nokubonakaliswa koMoya waKhe, ekusetyenzisweni kwengqiqo ephilileyo, abo baya kwiintlanganiso zethu baya kufumana amava axabisekileyo, yaye, bakubuyela emakhaya, baya kuba bekulungele ukwenza impembelelo enemphilo.”

“Abaphathi beebhanile bakudala babesazi ukuba kuthetha ntoni ukulwela noThixo emthandazweni, nokonwabela ukuphalazwa koMoya waKhe. Kodwa aba bayaphuma eqongeni lesenzo; yaye ngoobani abanyukayo ukuza kuzalisa iindawo zabo? Kunjani kusini na ngesizukulwana esikhulayo? Ngaba siguqukele kuThixo? Ngaba siphapheme emsebenzini oqhubekayo kwingcwele yasezulwini, okanye silindele ukuba athile amandla anyanzelisayo eze phezu kwebandla ngaphambi kokuba sivuke? Ngaba sinethemba lokubona ibandla liphela livuselelwa? Elo xesha alisokuze lifike.”

“Kukho abantu ebandleni abangaguqunganga, yaye abangayi kumanyana emthandazweni onyanisekileyo, onamandla nowoyisayo. Simele ukuwuthabatha umsebenzi lo ngamnye ngamnye. Simele ukuthandaza ngakumbi, size sithethe kancinane. Ububi buyanda, yaye abantu bamele ukufundiswa ukuba banganeliseki kukubonakala kokuhlonela uThixo ngaphandle komoya namandla ako. Ukuba sizimisele ukuhlola ezethu iintliziyo, ukulahla izono zethu, nokulungisa ukuthambekela kwethu okubi, imiphefumlo yethu ayiyi kuphakanyiselwa ebulambeni; siya kungazithembe thina ngokwethu, sinoluvo oluhlala luhleli lokuba ukwanela kwethu kuvela kuThixo.” Selected Messages, incwadi 1, 121, 122.

Umqondiso wendlela womthandazo ubekwe kuDaniyeli, uchaza umthandazo wokuyiqonda imiyalezo yangaphandle kwisahluko sesibini, kwanomthandazo wokuzalisekisa umyalezo wangaphakathi omelwe kwisahluko sesithoba. UZerubhabheli noyise uSheyalitiyeli bamele ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka kuvavanyo lwesibini, oluluvavanyo olubonakalayo lomfanekiso werhamnawa, olukwaluluvavanyo lwangaphakathi olumelwe kwiSityhilelo isahluko seshumi elinanye, indima yeshumi elinanye, kwakunye novavanyo lwangaphandle olumelwe kuDaniyeli isahluko seshumi elinanye, indima yeshumi elinanye.

Siya kuqhubeka siqwalasela indima yeshumi elinanye kwinqaku elilandelayo.