

# Panium - Inani Leshumi

*Ukuvela nokuwa kweZizwe: Ukutywinwa kwe-144,000 nembali efihlakeleyo yesiprofeto kaDaniyeli 11:10–16*

Jeff Pippenger  
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Umxholo okwizibhalo zeshumi elinanye neshumi elinesibini kukunyuka nokuwa kokumkani wasemazantsi, njengoko kunjalo nokunyuka kokugqibela nokuwa kwe-United States okumelwa kumongameli wokugqibela kwivesi yesibini, njengoko kunjalo nommeli wokugqibela wasemhlabeni wamandla enamba; ukunyuka kokugqibela nokuwa kwe-United Nation okumelwe kwizibhalo zesithathu nezesine. Izibhalo zesihlanu ukuya kweyesithoba zimele imbali yamandla obupopu ukususela ngowama-538 ukuya kowe-1798. U-538 uphawula ukuxhotyiswa kwamandla obupopu, u-1798 uphawula inxeba elibulalayo lobupopu, yaye ngenxa yoko izibhalo zesihlanu ukuya kweyesithoba zimele ukunyuka kokugqibela nokuwa kwerhamncwa. Ivesi yeshumi iphawula u-1989 njengokuwa kokumkani wasemazantsi njengoko kwakumelwe yiSoviet Union yangaphambili.

“Zonke iintlanga ezakhe zafika eqongeni lezenzo ziye zavunyelwa ukuba zithabathe indawo yazo emhlabeni, ukuze kubonakale ukuba ziya kuwuzalisekisa na umnqophiso wo ‘Mlindi noNgcwele.’ Isiprofeto silandele ukunyuka nokuwa kweemfumu ezinkulu zehlabathi—iBhabheli, amaMedi namaPersi, iGrisi, neRoma. Kuzo zonke ezi, njengakwezo ntlanga zinamandla angaphantsi, imbali yaziphinda. Nganye yaba nexesha layo lovavanyo, nganye yasilela, ubuqaqawuli bayo baphela, amandla ayo emka, yaye indawo yayo yathatyathwa yenye....”

“Ekuphakameni nasekuweni kweentlanga njengoko kubekwe kwacaca emaphepheni eZibhalo eziNgcwele, kufuneka bafunde ukuba alunantsingiselo kangakanani na uzuko lwangaphandle nolwehlabathi kuphela. IBhabheli, kunye nawo onke amandla ayo nobungangamsha bayo, obungazange bubonwe kwakhona lihlabathi lethu ukususela ngoko,—amandla nobungangamsha obabonakala ebantwini baloo mini buzinzile yaye buya kuhlala ixesha elide,—uphele nya kangakanani na! Njenge ‘ntyatyambo yengca’ utshabalele. Ngokunjalo kutshabalala konke okungenaye uThixo njengesiseko sako. Yiyo kuphela into enxulumene nenjongo yaKhe nebonakalisa isimilo saKhe enokuhlala ihleli. Imigaqo yaKhe zizizo zodwa izinto ezizinzileyo ezaziwayo lihlabathi lethu.” Education, 177, 184.

Ivesi zeshumi elinanye nezeshumi elinesibini zichaza ukunyuka nokuwisa kokugqibela kokumkani wasemzantsi, omelwe yiRashiya. Ivesi zeshumi elinesithathu ukuya kwezeshumi elinesihlanu zichaza ukunyuka nokuwisa kokugqibela kweUnited States. Yonke ingxelo yesiprofeto yesahluko seshumi elinanye yakhelwe phezu kwesakhiwo sokunyuka nokuwisa kobukumkani. Umfundi wesiprofeto umele ayiqwalasele le nyaniso ukuba uza kuba nalo naliphi na ithuba lokwahlula ngokuchanekileyo umyalezo wesiprofeto wesahluko seshumi elinanye.

Imbono esisiseko yesahluko seshumi elinanye sikaDaniyeli yeyokuba siqulathe imizekeliso ephindaphindwayo yokunyuka nokuwa kobukumkani. Xa uDade White wathi, “So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome,” uchaza “iGrisi” njengenamba, “iRoma” njengerhamncwa, kwaye “iMedi-Persia” njengomprofeti wobuxoki. Uchaza ukunyuka nokuwa kokugqibela kobukumkani bokugqibela basemhlabeni obuquka inamba, irhamncwa, nomprofeti wobuxoki, abaqala ukunyuka kwabo kumthetho weCawa baze bakhokele ihlabathi eArmagedon ekuzalisekiseni kweSityhilelo 16:12–21. Uyalathisa abantu bakaThixo “ekunyukeni nasekuweni kwezizwe njengoko kucaciswe emaphepheni eZibhalo eziNgcwele” njengembono emayisetyenziswe ukuze “kufundwe indlela obungenaxabiso ngayo ubuqaqawuli bangaphandle nobasehlabathini nje kuphela.”

Isizathu sokuba kufuneka “sifunde ukwazi ukuba lungakanani na ukungabi nantsingiselo uzuko olungaphandle nolwehlabathi nje,” kukuba siqonde ngakumbi ukuba yonke into iyatshabalala “engenaye uThixo njengesiseko sayo.” Ngenxa yoko, ngumcimbi wobomi nokufa ukuba noThixo okanye ukungabi naye uThixo njengesiseko sakho. Ukusuka kuloo ndawo ekuphuhliseni kwengcinga, uDade White ke uchaza oko kuthethwa kukuba noThixo njengesiseko sakho xa esithi, “Kuphela yileyo ibotshelwe kwiinjongo zaKhe nebonakalisa isimilo saKhe enokuhlala ihleli.” Usandul’ ukuchaza ukuba yonke into engekho phezu kwesiseko sikaThixo iyatshabalala, nokuba umqathango ophindwe kabini wento eyakhiwe phezu kwesiseko kukuba loo nto “ibotshelwe kwiinjongo zaKhe,” kwanoko “kubonakalisa isimilo saKhe.” Isimilo saKhe sisiseko saKhe.

Emva koko kwisivakalisi sokugqibela saloo mhlathi uthi “Imigaqo yaKhe yeyona nto yodwa ezinzileyo ihlabathi lethu eliyaziyo.” Isimilo sikaThixo siyimigaqo yaKhe, yaye imigaqo yaKhe ibonakalisa isimilo saKhe. Ngumbandela wobomi nokufa indlela uluntu olunxulumana ngayo noThixo njengesiseko sazo zonke izinto. Ndiphikisa ngelithi isakhiwo esisiseko sesahluko seshumi elinanye sikaDaniyeli sakhiwe phezu kwengxelo yokunyuka nokuwa kwezikumkani. Kukho isicatshulwa apho impembelelo yasamazulwini isazisa ngohlobo oluchanekileyo lokufunda.

“Kukho ukufundwa kwembali okungafanelanga kugxekwa. Imbali engcwele yayisesinye sezifundo ezazifundiswa ezikolweni zabaprofeti. Kwingxelo yezenzo Zakhe phakathi kweentlanga kwakulandelwa imikhondo yeenyawo zikaYehova. Ngokunjalo nanamhlanje sifanele ukuqwalasela indlela uThixo asebenze ngayo neentlanga zomhlaba. Simele ukubona embalini ukuzaliseka kwesiprofeto, sifunde ukusebenza koBonelelo lukaThixo kwiintshukumo ezinkulu zohlaziyo, size siqonde ukuqhubeka kweziganeko ekuhlanganisweni kweentlanga ukulungiselela ungquzulwano lokugqibela lwempikiswano enkulu.” The Ministry of Healing, 441.

Isifundo sembali esingwalisiweyo sichongwa njengokufunda indlela uThixo asebenzisana ngayo neentlanga zehlabathi, kwanokukhokela kukaThixo ngokolungiselelo lwaKhe kwiintshukumo zaKhe zohlaziyo; ngoko ke imbali engcwalisiweyo iquka umgca wokufunda wangaphandle nowangaphakathi. Injongo yokusebenzisa imbali ekuqiniseni iLizwi likaThixo lesiprofeto kukusebenzisa loo mbali yesiprofeto ukuze “siqonde inkqubela yeziganeko ekuhlanganisweni kweentlanga ngenxa yongquzulwano lokugqibela lwempikiswano enkulu.” Umhlathi ongaphambili ovela kuDade White uthathwe kwinkcazo ekhanyiselwe kakhulu ngemfuneko

yokwakha umzekelo wesiprofeto wembali engcwele, osekelwe kulwakhiwo olusisiseko olumelwe “kukuphakama nokuwa” kwezikumkani.

“Njengolungiselelo lomsebenzi wobuKristu, abaninzi bacinga ukuba kubalulekile ukufumana ulwazi olubanzi lweencwadi zembali nezakwalizwi. Bacinga ukuba olu lwazi luya kuba luncedo kubo ekufundiseni ivangeli. Kodwa ukufunda kwabo ngokuzimisela iimbono zabantu kuthanda ukwenza buthathaka ubulungiseleli babo, kunokuba bubomeleze. Xa ndibona amathala eencwadi ezaliswe yimiqulu emikhulu yolwazi lwembali nolwakwalizwi, ndicinga ndithi, Yini na ukuchitha imali ngenxa yento engeyisonka? Isahluko sesithandathu sikaYohane sisixelela okungaphezulu kunoko kunokufunyanwa kwimisebenzi enjalo. UKristu uthi: ‘Ndim iSonka soBomi; lowo uzayo kum akasayi kulamba naphakade; nalowo ukholwayo kum akasayi kunxanwa naphakade.’ ‘Ndim iSonka esiphilileyo esehla sivela ezulwini; ukuba umntu athe wasidla esi Sonka, wophila ngonaphakade.’ ‘Lowo ukholwayo kum unobomi obungunaphakade.’ ‘Amazwi endiwathethayo kuni, angumoya, angubomi.’ Yohane 6:35, 51, 47, 63.

“Kukho ukufundwa kwembali okungafanele kugwetywe. Imbali engcwele yayiyeyinye yezifundo ezazifundiswa ezikolweni zabaprofeti. Kwingxelo yeendlela zokusebenza kwaKhe phakathi kweentlanga kwakulandwa imikhondo yeenyawo zikaYehova. Ngokunjalo nanamhlanje sifanele ukuqwalasela indlela uThixo asebenza ngayo neentlanga zomhlaba. Simele ukubona embalini ukuzaliseka kwesiprofeto, sifunde ukusebenza koBonelelo lukaThixo kwiintshukumo ezinkulu zohlaziyo, size siqonde ukuqhubeka kweziganeko ekuhlanganisweni kweentlanga ukwenzela ungquzulwano lokugqibela lwembambano enkulu.”

“Isifundo esinjalo siya kunika iimbono zobomi ezibanzi nezibandakanya konke. Siya kusinceda ukuba siqonde into ethile ngobudlelane bazo nokuxhomekeka kwazo, indlela esimangalisa ngayo ukubotshelelwa kunye kubuzalwana obukhulu boluntu neentlanga, kwanokuba ucinezelo nokuthotywa kwesidima kwelungu elinye kuthetha ilahleko kubo bonke ngomlinganiselo omkhulu kangako.

“Kodwa imbali, njengoko iqhele ukufundwa, ixhalabele impumelelo yomntu, uloyiso lwakhe emfazweni, impumelelo yakhe ekufikeleleni emandleni nasebukhulu. Intshukumo kaThixo kwimicimbi yabantu ilahlekwa emehlweni. Bambalwa abafunda ukuzaliseka kwenjongo yaKhe ekunyukeni nasekuweni kweentlanga.

“Kwaye, ngomlinganiselo omkhulu, imfundiso yezakwalizwi, njengoko ifundwa yaza yafundiswa, asinto ngaphandle kwengxelo yeengcinga zabantu, ekhonza kuphela ‘ukwenza mnyama icebo ngamazwi angenalwazi.’ Amaxesha amaninzi kakhulu injongo ekuqokeleleni ezi ncwadi zininzi asikokunqwenelela kangako ukufumana ukudla kwengqondo nomphefumlo, koko kukulangazelela ukwazi iifilosofi neengcali zezakwalizwi, umnqweno wokuzisa ubuKristu ebantwini ngamabinzana neengcamango ezifundileyo.

“Asizizo zonke iincwadi ezibhaliweyo ezinokusebenza ngenjongo yobomi obungcwele. ‘Fundani kum,’ watsho uMfundisi Omkhulu, ‘thabathani idyokhwe yam phezu kwenu,’ ‘funda ukuthobeka nokuthob’ intliziyo kwam.’ Ikratshi lenu lobulumko aliyi kuninceda ekunxibelelaneni nemiphefumlo etshabalalayo ngenxa yokuswela isonka sobomi. Ekufundeni

kwenu ezi ncwadi nizivumela ukuba zithabathe indawo yezifundo ezisebenzayo enimele ukuba nizifunde kuKristu. Ngeziphumo zolu fundo abantu abonmeliwa. Kuncinane kakhulu kuphando oludinisayo kangaka engqondweni olunika oko kuya kumnceda umntu abe ngumsebenzi ophumelelayo ngenxa yemiphefumlo.

“UMsindisi weza ‘ukushumayela iindaba ezilungileyo kumahlwempu.’ Luka 4:18. Ekufundiseni kwaKhe wasebenzisa amazwi alula kakhulu nemifuziselo ecace gca. Kwaye kuthiwa ‘isihlwele sabantu abaqhelekileyo samva ngovuyo.’ Marko 12:37. Abo bafuna ukwenza umsebenzi waKhe ngeli xesha badinga ukuqonda okunzulu ngakumbi kwezifundo azinikeleyo.

“Amazwi kaThixo ophilayo ngawona aphakamileyo kunayo yonke imfundo. Abo bakhonza ebantwini kufuneka badle isonka sobomi. Oku kuya kubanika amandla omoya; ngaloo ndlela baya kuba bekulungele ukukhonza kuzo zonke iindidi zabantu.” The Ministry of Healing, 441–443.

USisi White uqhubeka ecacisa ukuba ukuqonda ukusebenza kwamandla kaThixo ekumiseni ookumkani nasekubasuseni ngenxa yokhetho olwenziwa ngukumkani yeyona filosofi iyinyaniso yokufundwa kwembali.

“Kwimbali yeentlanga umfundi welizwi likaThixo angabona ukuzaliseka okungokoqobo kwesiprofeto sobuthixo. IBhabheli, ekugqibeleni ichithakele yaza yaphulwa, yadlula, kuba ekuchumeni kwabo abalawuli bayo babe bezigqala njengabazimeleyo kuThixo, baza balunikezela uzuko lobukumkani babo kwimpumelelo yomntu. Ubukumkani bamaMedi namaPersi batyelelwa ngumsindo waseZulwini kuba kuwo umthetho kaThixo wawunyathelwe phantsi. Ukoyika iNkosi kwakungafumananga ndawo ezintliziyweni zenani elikhulu labantu. Ubungendawo, ukunyelisa, nokonakala kwakulawula. Izikumkani ezalandelayo zaziphantsi ngakumbi kwaye zonakele ngakumbi; zaza zona zawa zaya zisihla ngakumbi nangakumbi kumlinganiselo wexabiso lokuziphatha.”

“Amandla asetyenziswa nguye wonke umlawuli emhlabeni avela ezulwini; yaye impumelelo yakhe ixhomekeke ekusebenziseni kwakhe loo mandla awanikwayo. Kubo bonke ilizwi loMlindi ongcewele lithi, ‘Ndakubhinqisa, nangona ungandazanga.’ Isaya 45:5. Kwaye kumntu ngamnye amazwi athethwa kuNebhukadenetsare mandulo asisifundo sobomi: ‘Lahla izono zakho ngobulungisa, nobugwenxa bakho ngokwenzela amahlwempu inceba; mhlawumbi koba kukolulwa kokuzola kwakho.’ Daniyeli 4:27.”

“Ukuziqonda ezi zinto,—ukuqonda ukuba ‘ubulungisa buphakamisa uhlanga;’ nokuba ‘itrone imiswa bubulungisa,’ yaye ‘ixhaswa yinceba;’ ukuqonda ukusebenza kwale migaqo ekubonakalalisweni kwamandla aKhe ‘osusa ookumkani, amise ookumkani,’—kukukuqonda ifilosofi yembali. IMizekeliso 14:34; 16:12; 20:28; Daniyeli 2:21.

“Kungelizwi likaThixo kuphela apho oku kubekwe ngokucacileyo. Apha kuboniswa ukuba amandla eentlanga, njengawabantu ngabanye, akafunyanwa kumathuba okanye kwizixhobo ezibonakala zisenza zingoyiseki; akafunyanwa ebukhulu bazo eziqhayiswayo ngabo. Alinganiswa ngokuthembeka ezizalisekisa ngako injongo kaThixo.” Prophets and Kings, 501, 502.

Umxholo kwiindima zeshumi elinanye neshumi elinesibini kukunyuka nokuwa kokumkani wasemazantsi, kodwa okubaluleke ngakumbi kukuba ezo ndima ziphawula ukutywinwa kwekhulu elinamashumi amane anesine amawaka, novavanyo lwesibini kwezisithathu ezaqala ngexesha lesiphelo ngowe-1989 njengoko limelwe kwindima yeshumi.

Oko kutywinwa kumelwe nguDanilyeli emhadini weengonyama, ngamadoda amathathu afaneleyo ezikweni lomlilo, nguDanilyeli kunye naloo madoda mathathu afaneleyo bethandaza ukuze bayiqonde iphupha likaNebhukadenetsare lomfanekiso wezilwanyana kwisahluko sesibini, nguDanilyeli ethandaza umthandazo weLevitikus amashumi amabini anesithandathu kwisahluko sesithoba, ngabahlakaniphileyo abaqondayo ukwanda kolwazi, nguYoshuwa esuselwa isono sakhe kuZekariya isahluko sesithathu, nguZerubhabheli kwisahluko sesine, nguYosefu esiba ngumlawuli wesibini eYiputa, ngabafundi kwigumbi elingasentla iintsuku ezilishumi ngaphambi kwePentekoste, ngamaMillerite kwintlanganiso yenkampu yase-Exeter, nguLazaro ekhokela umngcelele ekuNgeneni koLoyiso, nangabalikhulu elinamashumi amane anesine amawaka kwiSityhilelo isahluko sesixhenxe.

Ivesi yeshumi elinanye yafika ngowama-2014 ekuqaleni kwemfazwe yaseUkraine, yaye ngoJulayi ka-2023 kwaqala uvavanyo olubonakalayo, apho abantu bakaThixo “benziwa mhlophe.” Umgeca wesihlanu kwisahluko seshumi elinanye ziivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu.

## **Isishwankathelo soMgceni weSihlanu**

Kuba ukumkani wasentla uya kubuya, amise isihlwele esikhulu kunesangaphambili, aze ngokuqinisekileyo eze emva kweminyaka ethile enomkhosi omkhulu nangezinto ezininzi ezixabisekileyo. Kanjalo ngaloo maxesha baninzi abaya kusukela ukumkani wasemzantsi; kwanabaphangi babantu bakowenu baya kuzinyusa ukuze baqinise umbono; kodwa baya kuwa. Ngoko ukumkani wasentla uya kuza, akhe udonga lokungqinga, azithathe izixeko ezinqatyisiweyo kakhulu; neengalo zasemzantsi aziyi kukwazi ukumelana naye, nabantu bakhe abanyuliweyo ngokunjalo, yaye akuyi kubakho mandla okumelana naye. Danilyeli 11:13–15.

Ezi ndinyana zazaliseka ngowama-200 BC yaye zichonga iMfazwe yasePanium, equka ookumkani abachasayo nemibutho yabo yomanyano, yaye ezi ndinyana zikwalelo nqanaba kwimbali apho iRoma yobuhedeni yaqalisa khona okokuqala ukuzimisa kwimbali kaDanilyeli isahluko seshumi elinanye. Ezi ndinyana ziquka ukunyuka nokuwiswa kokugqibela kobukumkani besithandathu besiprofeto seBhayibhile, kodwa zikwaquka nembali yeBhayibhile yokutyelela kukaKristu eKesareya Filipi, apho uPetros abeka khona uphawu lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Le mbali ifuzisela ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka ngokufika kovavanyo lwesithathu kwezi zintathu zesahluko seshumi elinesibini, oluquka “ukuhlambuluka, ukwenziwa mhlophe nokuvavanywa.”

Ezi ndinyana zintathu zikhokelela kwindinyana yeshumi elinesithandathu apho umthetho weCawa eUnited States umelwe khona. Xa intlanganiso yentente yase-Exeter yaphela ngomhla we-17 Agasti, 1844, iintombi ezizilumko zathwala isigidimi soKukhala Kwasezinzulwini Zobusuku kulo lonke unxweme olusempuma lwe-United States ngeentsuku ezingamashumi amathandathu

anesithandathu. Kukho ixesha apho zonke iintombi zivuka, yaye udidi olunye alunawo ioli, nayo yonke into oko okuyichazayo. Xa igama likaSimon Barjona latshintshwa laba nguPetros, ukumiselwa uphawu kwabaliwaka elikhulu elinamakhulu amane anamashumi amane anesine kuyaphawulwa. Ukususela kuloo ndawo ukuya phambili uYesu waqalisa ukufundisa abafundi ngeziganeko ezinxulumene nomnqamlezo.

Umnqamlezo uluphawu lokuvalwa kwexesha lokuvavanywa, yaye uWilliam Miller, owayefanekiselwe nguYohane umBhaptizi, nowathi naye yena wafanekiselwa nguEliya, waphakanyiswa ukuze avakalise “iziganeko ezinxulumene nokuvalwa kwexesha lokuvavanywa,” njengokuba benjenjalo bobabini uYohane umBhaptizi noEliya. UYohane wakuthetha ngolu hlobo.

Kodwa wathi akubona abaninzi kubaFarisi nabaSadusi besiza kubhaptizo lwakhe, wathi kubo, Nzalandini yeenyoka, ngubani onilumkisileyo ukuba nibaleke kumsindo ozayo? Mateyu 3:7.

UEliya wakuthetha ngolu hlobo.

UAhabhi wenza isibonda esingcwele; yaye uAhabhi wenza ngakumbi ukumcaphukisa uYehova uThixo kaSirayeli kunabo bonke ookumkani bakwaSirayeli ababengaphambi kwakhe. Ngemihla yakhe uHiyeli waseBheteli wakha iYeriko; wasibeka isiseko saso ngoAbhiram izibulo lakhe, wamisa amasango aso ngoSegub unyana wakhe omncinane, ngokwelizwi likaYehova awalithethayo ngoYoshuwa unyana kaNun. Kwaye uEliya umTishbite, owayengowabemi baseGiliyadi, wathi kuAhabhi, Ehleli nje uYehova uThixo kaSirayeli, endimi phambi kwakhe, akuyi kubakho mbethe na invula kule minyaka, ngaphandle ngokwelizwi lam. 1 Kumkani 16:33–17:1.

Ethetha ngomsebenzi kaWilliam Miller njengomhlaziyi wale mihla, uDade White wathi:

“Kwakuyimfuneko ukuba abantu bavuswe baqonde ingozi yabo; ukuba bavuswe balungiselele iziganeko ezinzulu ezinxulumene nokuvalwa kwexesha lovavanyo.” The Great Controversy, 310.

Livesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye zimele “iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo.” Ezo ziganeko zatyhilwa ngexesha lesiphelo ngowe-1989, yaye zatyhilwa ngokucacileyo.

“Phambi kokubethelwa kwakhe emnqamlezweni, uMsindisi wabachazela abafundi baKhe ukuba wayeza kubulawa aze avuke engcwabeni kwakhona, yaye iingelosi zazikho ukuze ziqinise amazwi aKhe ezingqondweni nasezintliziyweni. Kodwa abafundi babekhangela ukuhlangulwa kwexeshana phantsi kwedyokhwe yamaRoma, yaye babengenakuyinyamezela ingcamango yokuba Lowo onke amathemba abo ayegxile kuye wayeza kuva ukufa okulihlazo. Amazwi ababewadinga ukuba bawakhumbule agxothwa ezingqondweni zabo; yaye xa ixesha lovavanyo lafikayo, labafumana bengalungiselelanga. Ukufa kukaYesu kwawatshabalalisa ngokupheleleyo amathemba abo ngokungathi wayengazange abalumkise kwangaphambili. Ngokunjalo nakwiziprofeto, ikamva livulwa phambi kwethu ngokucacileyo kanye njengoko lavulwa phambi kwabafundi ngamazwi kaKristu. Iziganeko ezinxulumene nokuphela kwexesha loviwo nomsebenzi wokulungiselela ixesha lembandezelo, zithiwe thaca ngokucacileyo. Kodwa izihlwele ezininzi aziqondi ezi nyaniso zibalulekileyo ngaphezu koko

zingathi azizange zityhilwe. USathana ulindile ukuze asuse yonke imbonakalo eyayinokubenza babe nobulumko obukhokelela kusindiso, yaye ixesha lembandezelo liya kubafumana bengakulungelanga.” Imbambano Enkulu, 595.

KwakuseKesareya Filipi, eyi yiPanium, oko kukuthi kwiindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu, apho uKristu waqalisa khona ukufundisa abafundi baKhe ngomnqamlezo, ngaloo ndlela emela ngokomfuziselo imbali yentlanganiso yenkampu yaseExeter de kube nguOktobha 22, 1844. Ekuqaleni kwentshukumo yohlaziyo yabakhulu lekhulu namashumi amane anesine amawaka, “iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo” zavulwa, yaye ekupheleni kwentshukumo yabakhulu lekhulu namashumi amane anesine amawaka, “iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo” ziyavulwa ngaphakathi kwimbali efihlakeleyo yendinyana yamashumi amane.

“Namhlanje, ngomoya namandla kaEliya nokaYohane uMbaptizi, abathunywa abamiselweyo nguThixo babiza ingqalelo yehlabathi elimiselwe umgwebo kwiziganeko ezinzulu eziza kwenzeka kungekudala ezinxulumene neeyure zokugqibela zexesha lovavanyo nokubonakala kukaKristu Yesu njengoKumkani wookumkani neNkosi yeenkosi.” Prophets and Kings, 715, 716.

“Iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo” ziziganeko ezityhilwayo kwimbali efihlakeleyo yevesi yamashumi amane. KuZekariya isahluko sesithathu, imiboniso yokugqibela yomgwebo wophando iyazekeliswa. Impefumlelo idibanisa ubungqina bukaZekariya nabo batywiniweyo kuHezekile isahluko sesithoba.

“Abantu bakaThixo bayancwina yaye bayakhala ngenxa yamasikizi enziwayo elizweni. Ngeenyembezi balumkisa abangendawo ngengozi yabo ekunyatheliseni umthetho kaThixo ngeenyawo, yaye ngosizi olungathethekiyo bayazithoba phambi kweNkosi ngenxa yezikreko zabo. Abangendawo bayalugculela usizi lwabo, bahlekise ngezibongozo zabo ezinzulu, baze bagculele oko bakubiza ngokuba bubuthathaka babo. Kodwa intlungu nokuzithoba kwabantu bakaThixo bubungqina obucacileyo obungaphikisekiyo bokuba baphinda bazuza amandla nobuhandiba besimilo obalahlekayo ngenxa yesono. Kungenxa yokuba besondela ngakumbi kuKristu, namehlo abo ejonge kubunyulu baKhe obugqibeleleyo, ukuba babubona ngokucace kangaka ubukhohlakele obugqithisileyo besono. Ukuzisola kwabo nokuzithoba kwabo phantsi kunokwamkeleka ngakumbi ngokungenasiphelo emehlweni kaThixo kunomoya wokuzanelisa nowekratshi wabo bangasiboni isizathu sokulila, abadelayo ukuthobeka kukaKristu, nababanga ukugqibelela lo gama besaphula umthetho ongcewele kaThixo. Ubulali nokuthobeka kwentliziyo zizimo ezifunekayo ukuze kubekho amandla noloyiso. Isithsaba sozuko silindele abo baqubuda emazantsi omnqamlezo. Banoyolo aba balilayo, kuba baya kuthuthuzelwa.”

“Abathembekileyo, abo bathandazayo, ngokungathi batshixiwe kunye noThixo. Bona ngokwabo abazi ukuba bakhuselwe ngokukhuseleka okungakanani na. Bekhuthazwa nguSathana, abalawuli beli hlabathi bafuna ukubatshabalalisa; kodwa ukuba amehlo abo ebenokuvulwa, njengoko avulwa amehlo omkhonzi kaElisha eDothan, bebeya kuzibona iingelosi zikaThixo zimise inkampu zijikeleze bona, zithi ngokukhanya nozuko lwazo zibambe zize zithintele imikhosi yobumnyama.”

“Njengoko abantu bakaThixo bethoba imiphefumlo yabo phambi kwaKhe, becenga ukuba neentliziyo ezinyulu, kunikelwa umyalelo kuthiwe, ‘Susani iingubo ezimdaka’ kubo, aze athethwe amazwi akhuthazayo athi, ‘Khangela, ndibususile ubugwenxa bakho kuwe, yaye ndiya kukwambathisa ngesambatho esitshintshiweyo.’ Ingubo engenabala yobulungisa bukaKristu ibekwa phezu kwabantwana bakaThixo abaye bavavanywa, balingwa, kanti bahlala bethembekile. Intsalela edelwayo yambathiswa izambatho zobuqaqawuli, ingayi kuphinda ingcoliswe ziinkohlakalo zehlabathi. Amagama abo agcinwa encwadini yobomi yeMvana, ebhaliswe phakathi kwabathembekileyo bawo onke amaxesha. Baye bamchasa ubuqhetseba bomkhohlisi; abazange bajikwe ekunyanisweni kwabo kukugquma kwenamba. Ngoku bakhuselekile ngonaphakade kumaqhinga omhendi. Izone zabo zigqithiselwa kumsunguli wesono. Kwaye intsalela ayixolelwanga yodwa, ayamkelwanga yodwa, kodwa ikwanikwe nembeko. ‘Unkontsho oluhle’ lubekwa phezu kweentloko zabo. Baya kuba njengookumkani nababingeleli kuThixo. Ngoxa uSathana wayezingisa ngezityholo zakhe yaye efuna ukutshabalalisa eli qela, iingelosi ezingcwele, zingabonwa, zazihamba zisiya zibuya, zibabeka itywina loThixo ophilileyo. Ngaba ngabo abamileyo phezu kweNtaba yeZiyon kunye neMvana, benegama likaYise libhaliwe emabunzini abo. Bacula ingoma entsha phambi kwetrone, loo ngoma kungekho namnye unokuyifunda ngaphandle kwekhulu elinamashumi amane anesine amawaka, abo bakhululwa emhlabeni. ‘Ngaba ngabo abalandela iMvana naphi na apho ihamba khona. Aba bakhululwa phakathi kwabantu, bengamasiqhamo okuqala kuThixo nakwiMvana. Kwaye emlonyeni wabo akufunyanwanga nkohliso: kuba bengenabala phambi kwetrone kaThixo.’”

“Ngoku kufike ukuzaliseka okupheleleyo kwaloo mazwi eNgelosi athi: ‘Yiva ngoku, wena Yoshuwa umbingeleli omkhulu, wena nabo oohlala phambi kwakho; kuba bangamadoda amangaliswayo; kuba, khangela, ndiya kuvelisa uMkhonzi wam, iSebe.’ UKristu uyatyhilwa njengoMkhululi noMsindisi wabantu baKhe. Ngoku ngenene intsalela ‘ingamadoda amangaliswayo,’ njengoko iinyembezi nokuthotywa kohambo lwabo lokufuduka zisusa indawo zazo zinikela kuvuyo nembeko phambi koThixo neMvana. ‘Ngaloo mini isebe likaYehova liya kuba lihle, libe nozuko, nesiqhamo somhlaba siya kuba sesona sibalaseleyo nesihle kubo basindileyo bakwaSirayeli. Kwaye kuya kuthi, lowo ushiyekileyo eZiyon, nalowo useleyo eYerusalem, kuthiwe ungcwele, wonke umntu obhaliweyo phakathi kwabaphilayo eYerusalem.’” Testimonies, umqulu 5, 474–476.

Amakhulu alikhulu anamashumi amane anesine amawaka akwincwadi yeSityhilelo liqela likaHezekile “elitywiniweyo” njengoko “lincwina lize likhale” ngenxa yamasikizi asemhlabeni. Batywiniwa xa benikwa isambatho sobulungisa bukaKristu nomnqwazi omhle, omela “ookumkani nababingeleli” bakaPetros, ababengobantu bakaThixo, kodwa ngoku sebengabantu bakaThixo.

Kodwa nina nisisizukulwana esinyuliweyo, ububingeleli bobukumkani, uhlanga olungcwele, abantu abakhethekileyo; ukuze nibonakalise iindumiso zaLowo wanibizayo ukuba niphume ebunmyameni ningene ekukhanyeni kwakhe okumangalisayo; nina enanizizolo ningabantu, kodwa ngoku ningabantu bakaThixo; nina enaningafumananga nceba, kodwa ngoku nifumene inceba. Zintanda, ndiyaniibongoza njengabaphambukeli nabahambi, ukuba nizile ezinkanukweni zenyama, ezilwa nomphefumlo; nibe nokuziphatha okuhle phakathi kweNtlanga; ukuze, apho banithetha kakubi njengabenzi bobubi, bathi ngezenzo zenu

ezilungileyo, abazibonayo, bamzukise uThixo ngemini yokutyelelwa. 1 Petros 2:9–12.

Ngoku ke ngoko, ukuba nithe naliphulaphula ngenene ilizwi lam, nayigcina umnqophiso wam, niya kuba yinqobo exabisekileyo kum ngaphezu kwezizwe zonke; kuba umhlaba wonke ngowam. Nibe ngukumkani wobubingeleli kum, nibe luhlanga olungcwele. Ngawo la amazwi oya kuwawathetha koonyana bakaSirayeli. Eksodus 19:5, 6.

“Ngemihla yokugqibela yembali yalo mhlaba, umnqophiso kaThixo nabantu bakhe abagcina imithetho yakhe uya kuhlaziywa. ‘Ngaloo mini ndiya kubenzela umnqophiso neenkomo zasendle, neentaka zezulu, nezirhubuluzi zomhlaba; ndophula isaphetha nekrele nemfazwe emhlabeni, ndibamise balale bekhuselekile. Ndiya kukugana kum ngonaphakade; ewe, ndiya kukugana kum ngobulungisa, nangomgwebo, nangenceba enothando, nangosizi. Ndiya kukugana kum ngokuthembeka; wena uya kumazi uYehova.’

“Kothi ke ngalo mini kuya kuthi, nditsho mna ndiya kuva, utsho uYehova, ndiya kuva amazulu, wona ke aya kuva umhlaba; nomhlaba uya kuva ingqolowa, newayini, neoli; zona ke ziya kuva uYizereli. Ndiya kumhlwayela kum emhlabeni; ndibe nenceba kulowo wayengafumananga nceba; ndithi kwabo babengengabantu bam, Nina ningabantu bam; nabo baya kuthi, Wena unguThixo wam.’ Hoseya 2:14–23.

“‘Ngaloo mini,... intsalela kaSirayeli, nabo basindileyo bendlu kaYakobi,... baya kuxhomekeka eNkosini, oyiNgcwele kaSirayeli, ngenyaniso.’ Isaya 10:20. Kuyo ‘yonke intlanga, nesizwe, nolwimi, nabantu’ kuya kubakho abo baya kusabela ngovuyo kwisigidimi esithi, ‘Moyikeni uThixo, nimzukise; ngokuba lifikile ilixa lomgwebo wakhe.’ Baya kujika kuzo zonke izithixo ezibabophelelayo kulo mhlaba, baze ‘banqule lowo wenza izulu nomhlaba nolwandle nemithombo yamanzi.’ Baya kuzikhulula kuzo zonke izibophelelo ezibabambayo, baze beme phambi kwehlabathi njengezikhumbuzo zenceba kaThixo. Bethobela yonke imfuno yobuthixo, baya kwamkelwa ziingelosi nangabantu njengabo ‘bayigcinayo imithetho kaThixo, nokholo lukaYesu.’ ISityhilelo 14:6–7, 12.

“‘Yabonani, imihla iyeza, utsho uYehova, apho umlimi aya kufikelela kumvuni, nomnyatheleli weediliya afikelele kulowo uhlwayela imbewu; neentaba ziya kuthontsiza iwayini emnandi, nazo zonke iinduli ziya kunyibilika. Ndize ndibuyise ukuthinjwa kwabantu bam bakwaSirayeli, bakhe izixeko ezaziyinkangala, bahlale kuzo; batyale izidiliya, basele iwayini yazo; benze nemiyezo, badle iziqhamo zayo. Ndiya kubatyala emhlabeni wabo, bangabi saba kuphinda bancothulwe emhlabeni wabo endabanika wona, utsho uYehova uThixo wakho. Amos 9:13–15.’” Review and Herald, Februwari 26, 1914.

Kuyacaca ukuba ukususela kwixesha apho isizukulwana sokugqibela esinyuliweyo sabalikhulu elinamashumi amane anesine amawaka sitywinwayo, kusekho iiNtlanga ezinokuchukunyiswa yindlela yokuphila (ingxoxo) yabalikhulu elinamashumi amane anesine amawaka ngomhla wokutyelelwa kweeNtlanga.

“Amandla omntu nobugorha bomntu akazange amisela ibandla likaThixo, yaye kanaanjalo akanakukutshabalalisa. Ibandla alisekelwanga phezu kwelitye lamandla omntu, koko lisekelwe kuKristu Yesu, iLiwa lamaPhakade, ‘namasango esihogo akayi kuloyisa.’ Mateyu 16:18. Ubukho bukaThixo bunika uzinzo kumsebenzi waKhe. ‘Musani ukukholosa ngeenkosana,

nakunyana womntu,' lilizwi elisifikela kuthi. INdumiso 146:3. 'Ekuzoleni nasekukholoseni kuya kuba ngamandla enu.' Isaya 30:15. Umsebenzi kaThixo ozukileyo, osekulwe phezu kwemigaqo engunaphakade yobulungisa, awusoze uphele ube lilize. Uya kuqhubeka usuka emandleni uye emandleni, 'kungengamandla, kungengagunya, kodwa ngoMoya waMi, utsho uYehova wemikhosi.' Zekariya 4:6."

"Isithembiso esithi, 'Izandla zikaZerubhabheli zibekile isiseko sale ndlu; nezandla zakhe ziya kuyigqiba nazo,' sazaliseka ngokoqobo. Ivesi 9. 'Amadoda amakhulu amaYuda akha, aza aphumelela ngokuprofeta kukaHagayi umprofeti noZekariya unyana kaIdo. Aza akha, ayigqiba, ngokomyalelo kaThixo kaSirayeli, nangokomyalelo kaKoreshi, noDariyo, noArtashashta ukumkani wasePersi. Yagqitywa le ndlu ngomhla wesithathu wenyanga ka-Adare [inyanga yeshumi elinesibini], lowo wawungowonyaka wesithandathu wolawulo lukaDariyo ukumkani.' Ezra 6:14, 15." Abaprofeti nooKumkani, 595, 596.

Iindinyana zeshumi elinesithathu ukuya kweyeshumi elinesihlanu zimela iziganeko zesiprofeto ezikhokelela ekuvalweni kwexesha lobabalo kwabagcina iSabatha ngexesha lomthetho weCawa. Kwakhona zimela eyesithathu kumanyathelo amathathu akwivesi yeshumi kaDaniyeli ishumi elinesibini. Ivesi yeshumi "kukuhlanjululwa," iindinyana zeshumi elinanye neshumi elinesibini zimele "ukwenziwa mhlophe," yaye iindinyana zeshumi elinesithathu ukuya kweyeshumi elinesihlanu zimele uvavanyo olugqibeleleyo apho iintombi ezigcina iSabatha "zivavanywa."

Umyalezo wangaphakathi encwadini kaDaniyeli umelwe ngumbono woMlambo iUlai wezahluko zesixhenxe kuse kwezethoba, yaye umyalezo wangaphandle umelwe ngumbono woMlambo iHiddekel wezahluko zeshumi kuse kwezeshumi elinesibini. Isahluko seshumi elinesibini sisiphelo sazo zombini ezi mbono zangaphakathi nezangaphandle, yaye sibonakalisa indlela athi ngayo uKristu awavuse aze awahlambulule ikhulu elinamashumi amane anesine amawaka. Iindinyana zeshumi kuse kwezeshumi elinesithandathu zimela imbali efihlakeleyo yendinyana yamashumi amane ukusukela ngo-1989 kude kuse emthethweni weCawa wendinyana yamashumi amane ananye neshumi elinesithandathu. Iindinyana ezingena kuloo mbali ifihlakeleyo zimela ukuzaliseka okugqibeleleyo kwendinyana yeshumi yesahluko seshumi elinesibini.

Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Kususela kwixesha lokuba umbingelelo wemihla ngemihla ususwe, kwamiselwa into ecekisekayo etshabalalisayo, kuya kubakho iwaka elinamakhulu amabini anamashumi alithoba eentsuku. Unoyolo lowo ulindayo, afikelele kwiwaka elinamakhulu amathathu anamashumi amathathu anesihlanu eentsuku. Daniyeli 12:10–12.

"Abaqiqileyo" abaziqondayo iivesi zeshumi ukuya kweleshumi elinesithandathu, nabatywinwe kokubini "ngokwengqiqo" nangokuthi "ngokomoya," ngabo abo baqondayo umyalezo wesiprofeto ongaphandle omelwe yimbali efihlakeleyo yevesi yamashumi amane, yaye baye baqiniselwa "ngokwengqiqo" kolo qonda ngaphambi komthetho weCawa. "Abaqiqileyo" ngabo abo baguqulweyo ngumyalezo wangaphakathi omelwe sisiTyhilelo isahluko seshumi elinanye nevesi yeshumi elinanye, yaye baye baqinisela kuloo mava ngaphambi komthetho weCawa.

“Abaqiqileyo” ngabo abo bamkele “intsikelelo” enxulunyaniswa “nokulinda,” nto leyo ephawula ikhulu elinamashumi amane anesine amawaka njengabo bazalisekisa ukuzaliseka okugqibeleleyo nokokugqibela kweentombi ezilishumi. IsiTyhilelo ishumi elinanye, ivesi yeshumi elinanye, safika ngoJulayi ka-2023, ngaloo ndlela siphawula “ixesha lokuphela,” xa uDaniyeli neSityhilelo ziphawula ngamangqina amabini ukuba ukwanda kolwazi okwatyhilwa ngoJulayi ka-2023 kuchaza inkqubo yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ishumi elinanye dibanisa ishumi elinanye lilingana namashumi amabini anesibini, wona angumfuziselo wokudityaniswa kobuthixo nobuntu, yaye abo badlula kwinkqubo yokuhlanjululwa enamanyathelo amathathu evelisa ikhulu elinamashumi amane anesine amawaka bachazwa kuDaniyeli ishumi elinesibini, ivesi yeshumi elinesibini inikela olunye uphawu lukaPalmoni, kuba ishumi elinesibini phinda-phinda ishumi elinesibini lilingana nekhulu elinamashumi amane anesine amawaka.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.