

Incwadi kaDaniyeli - Inombolo Yikhulu Namashumi Ayisishiyagalolunye Nanhlanu

*Indlela Eya Emthethweni WeSonto: Indima KaTrump Nokwambulwa
Kweziprofetho kuDaniyeli 11*

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Umlando ofihlekile wevesi lamashumi amane uqukethe ulayini wabapresidente abayisithupha kusukela esikhathini sokuphela ngo-1989 kuze kube ngu-2020, lapho uBiden, umongameli wesikhombisa, entshontsha ubupresidente. Unyaka ka-2020 uphawula ukuqala komlando ofihlekile, kusukela kulelo phuzu kuze kube “u-Aleksanda Omkhulu”, omele isikhathi lapho umbuso wesikhombisa wesiprofetho seBhayibheli umiswa emthethweni weSonto ozayo masinyane. Lawo makhosi ayishumi avuma ngokushesha ukunikela umbuso wawo wesikhombisa embusweni wesishiyagalombili, ongowabayisikhombisa—amandla obupapa. Lowo mlando ofihlekile uqala ngomongameli wesikhombisa futhi uphela ngombuso wesikhombisa.

Lapho umlando ukhomba ukuthi phakathi kukaXerxes, omele inkosi ecebileyo eyavusa iGrisi, kuze kufike ku-Alexander Omkhulu, kwakukhona amakhosi asePheresiya ayisishiyagalombili, sithola ukuthi umlando ofihlekile phakathi kokuphela kwevesi lesibili nevesi lesithathu umele umfanekiso wesikhathi sokuvininywa sesithombe sesilo ngenani elithi isishiyagalombili. Isithombe sesilo e-United States simi ngokugcwele ngokuphelele lapho umthetho weSonto uphoqeelwa, futhi ngaleso sikhathi kufika umbuso wesikhombisa bese kuba nowesishiyagalombili. Amakhosi asePheresiya ayisishiyagalombili aphela ngo-Alexander Omkhulu, ngakho inani elithi isishiyagalombili liphawula isikhathi sokuvininywa sesithombe sesilo esiphetha ngomthetho weSonto.

Amavesi ayishumi kuya kweleshumi nanhlanu asazisa ukuthi isikhathi sokuvininywa sesithombe sesilo sasiyisona sesithathu kwezimpawu ezintathu ezimelwe umlando wamaMaccabee, nokuthi uphawu lwesithathu lwaluyisikhathi esaqala ngo-161 BC saphela ngo-158 BC. Leso sikhathi salandela uphawu lokuqala luka-167 BC, olwaveza ukuqala koVukelo lwamaMaccabee eModein, idolobha eligama lalo lisho ukuthi “ukuphikisa.” U-164 BC walandela lokho kuphikisa eModein, futhi waveza ukunikezelwa kwesibili kwethempeli lesibili. U-164 BC uveza ukugcotshwa kwesibili kukaDonald Trump njengomongameli wesishiyagalombili kusukela kuReagan ngo-1989, ongowabayisikhombisa. Ukugcotshwa kwakhe ngoJanuwari 20, 2025 kwamelwa ngu-164 BC, kanye nomkhosi wokunikezela kabusha, owakhiqiza isimangaliso sobusathane esihlanganisa izinkomba ezimbili zokuthi abayisishiyagalombili bangabayisikhombisa.

Ngakho-ke, amakhosi ayisishiyagalombili asePheresiya amele umlando wobumbano lwamaJuda neRoma kusukela ngo-161 BC kuze kube ngu-158 BC, futhi ngokwenza kanjalo anikeza ufakazi wesibili ngesikhathi sokuvininywa somfanekiso wesilo esilandela ukumiswa kukaTrump esikhundleni ngo-2025. Ivesi lesibili liqhubekela okhethweni olwebiwe ngo-2020, lapho liphetha

khona kuze kube yilapho kufakwa ufakazi womlando wamakhosi ayisishiyagalombili asePheresiya, futhi athola ukusebenza kwawo ngemva kokumiswa kwesibili kukaTrump esikhundleni. Lapho amakhosi ayisishiyagalombili asePheresiya esebekwe phezu komlando ophakathi kwevesi lesibili nelesithathu, kusese nesikhathi esifihlekile kusukela ekumisweni kukaBiden esikhundleni kuze kube ekumisweni kwesibili kukaTrump esikhundleni.

Lowo mlendo ofihlekile ukhonjiswa kuSambulo isahluko seshumi nanye, lapho isilo sokungakholelwa ebukhoneni bukaNkulunkulu sibulala ofakazi ababili ngonyaka ka-2020. Khona-ke, emva kwezinsuku ezintathu nengxenywe ezingokomfanekiso, uMikayeli uyehla ukuzovusa ofakazi ababili. UTrump “ovusiwe” waqala umkhankaso wakhe wesithathu wobumengameli ngoNovemba 15, 2022, futhi “izwi elivusiwe ehlane” laqala ukubiza abayizinkulungwane eziyikhulu namashumi amane nane ekupheleni kukaJulayi, 2023.

Amavesi eshumi, eleshumi nanye, neleshumi nambili esahluko seshumi nanye sikaDaniyeli abonisa iMpi yase-Ukraine eyaqala ngonyaka ka-2014, futhi eyophela ngokunqoba kweRussia, kulandelwe ukuwa komfelandawonye wamanje waseRussia, njengoba kufanekiswe ukuwa kweSoviet Union ngo-1989.

Amavesi eshumi nantathu kuya kweleshumi nanhlano akhomba imigqa emithathu yesiprofetho. Umugqa wokuphulukiswa kobupapa oqala lapho isifebe saseTire siphuma ekucasheni ufanekiselwa ivesi leshumi nane, futhi ukugcwaliseka kwawo emlandweni kungu-200 BC, lapho iRoma lobuqaba yangena emlandweni wesiprofetho njengabaphangi babantu bakho, abaziphakamisayo, kodwa bawe.

Kula mavesi amathathu umugqa ongokwesiprofetho weRepublicanism ehlubukayo ufanekiswa ngomlando ka-Antiochus III, ofanekisa indima kaTrump njengomongameli wesishiyagalombili, okungukuthi ongowabayisikhombisa. La mavesi futhi akhomba umugqa ongokwesiprofetho wobuProthestani obuhlubukayo njengoba ufanekiswa ngomlando wamaMaccabee.

Ulayini lwesiprofetho lophondo lweqiniso lwamaProthestani, olwaqala njengomnyakazo wamaFiladelfiya wamaMillerite, futhi oluphetha njengomnyakazo wamaFiladelfiya wabayizinkulungwane eziyikhulu namashumi amane nane, kufanele futhi lubekwe phezu komlando ofihlekile wevesi lamashumi amane. Izulu eziyisikhombisa zeSambulo isahluko seshumi ziwuphawu lomnyakazo wamaFiladelfiya wamaMillerite kanye nabayizinkulungwane eziyikhulu namashumi amane nane. Ukuvalwa kwesiprofetho, nokwambulwa kabusha kwesiprofetho, kufezwa nguKristu, futhi lapho ekwenza lokho, uzivezela njengeNgonyama yesizwe sakwaJuda. Esahlukweni seshumi, ingelosi uDade White athi “akuyena omunye umuntu ngaphandle kukaJesu Kristu” “yamemeza ngezwi elikhulu, njengalapho ingonyama ibhodla; futhi lapho isimemezile, izulu eziyisikhombisa zakhuluma ngamazwi azo.”

UKristu, njengeNgonyama yesizwe sakwaJuda, wabeka imibani eyisikhombisa yomdumo emlandweni wesiprofetho cishe ngonyaka we-100, wase eyivala ngokushesha, ngoba “lapho imibani eyisikhombisa yomdumo isikhulume amazwi ayo,” uJohane “wayesefuna ukuloba; ngase” “ngizwa izwi livela ezulwini lithi,” “kuvale lokho okukhulunywe yimibani eyisikhombisa yomdumo, ungakulobi.”

Umlando ofihlekile wevesi lamashumi amane manje uyavulwa yisiKhonyane sesizwe sakwaJuda, futhi kulowo mlando umugqa wophondo lwangempela lwamaProthestani umelelwa yimidumo eyisikhombisa. Ngenkathi izwi lasehlane liqala ukukhala ngoJulayi 2023, isiKhonyane sesizwe sakwaJuda savula esinye futhi isambulo salokho “iMidumo Eyisikhombisa” ekumelayo.

Ukuduma okuyisikhombisa kumelela umlando oqala ngoJulayi 18, 2020, lapho ukunyakaza kwabaliyikhulu namashumi amane nane ezinkulungwane kubulawa ezitaladini, kuze kufike umthetho weSonto osuzofika maduze. Umugqa wokuduma okuyisikhombisa uveza “izehlakalo,” ezenzeka kulowo mlando. Ukudumazeka kokuqala kulandelwa umlayezo Wokukhala Kaphakathi Nobusuku, bese kulandelwa umthetho weSonto. Lapho uDade White ehlonza ukuduma okuyisikhombisa, kungaba njengomlando wezingelosi zokuqala nezesibili, noma njengezehlakalo zesikhathi esizayo, kuzo zombili lezo zethulo wazihlonza njengokuthi zimelela “izehlakalo”.

Umlayezo Wokukhala Kwamaphakathi Nobusuku ungase uzwakale njengento engeyona “isigameko”, kodwa emlandweni wamaMillerite umhlangano wekamu wase-Exeter kusukela ngo-Agasti 12 kuya ku-17, 1844 wawuyi “sigameko”, unemininingwane eminingana ehlobene naleso sigameko. Nokho ukufika komlayezo Wokukhala Kwamaphakathi Nobusuku emhlanganweni wekamu nakho kwakuyikugcwaliseka komfanekiso wezintombi eziyishumi kaMathewu amashumi amabili nanhlanu. “Isigameko” somhlangano wekamu wase-Exeter sasiyikugcwaliseka kwezulu elidumayo eliyisikhombisa, kodwa umfanekiso wezintombi eziyishumi awukhulumi ngalezo zigameko, ukhuluma “ngolwazi” lwezintombi,

“Umfanekiso wezintombi eziyishumi kaMathewu 25 nawo uveza isipiliyoni sabantu bama-Adventist.” *The Great Controversy*, 393.

Njengoba ukuduma kwezulu okuyisikhombisa kukhomba umlando ohambisanayo wokuhamba kwezingelosi zokuqala nezesithathu, ngokunjalo nomfanekiso wezintombi eziyishumi ukhomba futhi leyo milando emibili ehambisanayo.

“Ngivame ukubhekiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso ugcwalisekile futhi uyogcwaliseka ngokwezinhlamvu zawo uqobo, ngokuba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcwalisekile futhi uzoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” *Review and Herald*, August 19, 1890.

Uphawu lwezulu lokuduma okuyisikhombisa lumelela “izehlakalo” zemilando ehambisanayo, kanti izintombi eziyishumi zimelela “okuhlangenwe nakho” kwezintombi ezihlakaniphileyo neziyiziwula kuleyo milando emibili ehambisanayo. Ukuhlangenwe nakho kwamaMillerite, kwaze kwaba ngu-1856, kwakuyilokho kweFiladelfiya, kanti ukuhlangenwe nakho kwenhlangano yabayikhulu namashumi amane nane ezinkulungwane kwakuyilokho kweLawodikeya, kwaze kwaba kancane ngemva kukaJulayi, 2023. Kuzo zombili lezo zindaba zomlando izintombi ezihlakaniphileyo neziyiziwula ziyobonakaliswa ekufikeni komlayezo Wokukhala Kwamaphakathi Nobusuku, ngokuba kungaleso sikhathi lapho kuyobonakala khona ukuthi obani ababenamafutha okulungiselela.

“Isimo seBandla esimelelwa yizintombi eziyiziwula, sikhulunywa futhi njengesesimo saseLawodike.” Review and Herald, August 19, 1890.

Labo abenqaba ukudla umyalezo osesandleni sikaMikayeli ingelosi enkulu owehla ekupheleni kukaJulayi, 2023 bayohlala esimweni saseLawodikeya, kanti labo abathatha incwadi encane bayidle bayoguqukela esimweni saseFiladelfiya. Isimo saseLawodikeya simelela abantu, noma umuntu, uKristu angaphandle kwakhe, nokho efuna ukungena, futhi isimo saseFiladelfiya simelelwa njengokuhlangukiswa kobuNkulunkulu nobuntu. Izidumo eziyisikhombisa zikhomba “izehlakalo” zomugqa wophondo lwangempela lwamaProthestani olufakwe emlandweni ofihlekile wevesi lamashumi amane, oluqala ngoJulayi 18, 2020, luphele eMthethweni weSonto.

Umfanekiso wezintombi eziyishumi uveza “isipiliyoni” salabo ababizelwe ukuba babe phakathi kwabantu abayikhulu namashumi amane nane ezinkulungwane ngaleso sikhathi esifanayo impela. “Izehlakalo” eziveza umlando wabantu abayikhulu namashumi amane nane ezinkulungwane kusukela ngoJulayi 18, 2020 kuze kube ngumthetho weSonto, kanye “nesipiliyoni” sezigaba ezimbili phakathi nalowo mlando, kuhambisana nokwethulwa komsebenzi owawunikeziwe nowanikezwa kuleyo milando emibili ehambisanayo. Lowo msebenzi umelelwe yizingelosi zeSambulo isahluko seshumi nane, futhi umsebenzi wamaMillerite wawumelelwe yingelosi yokuqala neyesibili, kanti umsebenzi wabantu abayikhulu namashumi amane nane ezinkulungwane umelelwe yingelosi yesithathu.

“Ngibe namathuba ayigugu okuzuzwa ulwazi lokuhlangenwe nakho. Ngibe nokuhlangenwe nakho emilayezweni yengelosi yokuqala, eyesibili, neyesithathu. Izingelosi zifanekiselwa zindiza phakathi kwezulu, zimemezela ezweni umlayezo wesixwayiso, futhi zinokuthintana okuqondile nabantu abaphila ezinsukwini zokugcina zomlando walomhlaba. Akekho ozwa izwi lalezi zingelosi, ngoba ziyisibonakaliso esimele abantu bakaNkulunkulu abasebenza ngokuvumelana nezulu lonke. Amadoda nabesifazane, abakhanyiselwe nguMoya kaNkulunkulu, nabangcweliswa ngeqiniso, bamemezela le miyalezo emithathu ngokulandelana kwayo.” Life Sketches, 429.

Umsebenzi owanikezwa abantu bakaNkulunkulu bezinsuku zokugcina ngo-September 11, 2001, ekuqaleni kwesikhathi sokubekwa uphawu, uphinde wanikezwa futhi abantu bakaNkulunkulu bezinsuku zokugcina ekupheleni kwesikhathi sokubekwa uphawu, lapho uMikayeli ehla ngo-July ka-2023.

“UJohane wabona ‘Enye ingelosi yehla ivela ezulwini, inamandla amakhulu; futhi umhlaba wonke wakhanyiswa yinkazimulo yayo.’ IsAmbulo 18:1. Lowo msebenzi uyizwi labantu bakaNkulunkulu elimemezela umyalezo wesixwayiso ezweni lonke.” The 1888 Materials, 926.

Njengasezinkambisweni “zezehlakalo” ezifanekiselwa yizaduma eziyisikhombisa, kanye “nesipiliyoni” esifanekiselwa yizintombi eziyishumi, umsebenzi wezingelosi ezintathu umelela imilando emibili ehambisanayo.

“UNkulunkulu unike imilayezo yesAmbulo 14 indawo yayo emgqeni wesiprofetho, futhi umsebenzi wayo awumelwe ukuyeka kuze kube sekupheleni komlando walomhlaba. Imilayezo yengelosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi imelwe ukuhamba

ihambisana nale elandelayo. Ingelosi yesithathu imemezela isixwayiso sayo ngezwi elikhulu. ‘Emva kwalezizinto,’ kusho uJohane, ‘ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu, futhi umhlaba wakhanyiswa yinkazimulo yayo.’ Kulesi sikhanyiso, ukukhanya kwayo yonke imilayezo emithathu kuhlangukaniwe.” The 1888 Materials, 804.

Emavesini eshumi nantathu kuya kweleshumi nanhlano kaDaniyeli ishumi nanye, umsebenzi wesiprofetho womugqa wobuProthestani obuhlubukayo (amaMaccabee), wobuRiphabhulikhi obuhlubukayo (u-Antiochus III), nowesifebe saseTire (abaphangi babantu bakho) uyabonakaliswa. Kulo kanye lowo mlando, imigqa yesiprofetho yophondo lweqiniso lobuProthestani lwabeyizinkulungwane eziyikhulu namashumi amane nane ezine, ibonakalisa umsebenzi wabo, “ukuhlangenwe nakho”, kanye “nezehlakalo” ezenzeka phakathi kwabantu bakaNkulunkulu bezinsuku zokugcina. Umugqa wophondo lweqiniso lobuProthestani umelelwa njengezulu eziyisikhombisa, okuyisiprofetho sodwa encwadini yeSambulo esichazwa njengaleso esivaliwe. Ngaphambi nje kokuba kuvalwe isikhathi somusa, umyalo uvela eBhubesini lesizwe sakwaJuda, Lowo owavala isiprofetho sezulu eziyisikhombisa, wokuba kuvulwe iziprofetho zalencwadi.

Ukuvulwa kwezimpawu zezulu eziyisikhombisa ekupheleni kwesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, okwakufanekisiwe ngokuvulwa kwezimpawu zezulu eziyisikhombisa ekuqaleni kwesikhathi sokubekwa uphawu, kumelwe kusetshenziswe (umugqa phezu komugqa) kulowo mngcele wencwadi kaDaniyeli ophathelene nezinsuku zokugcina, futhi lowo mngcele ungumlando ofihlekile wevesi lamashumi amane. Lapho lokho kuvulwa sekufezuke ngokuphelele, njengoba kufanekiswa ukuvulwa kophawu lwesikhombisa, uNkulunkulu uyothulula umlilo woMoya waKhe oNgcwele phezu kwabeyizinkulungwane eziyikhulu namashumi amane nane, njengoba enza kubafundi ngePhentekoste. IPhentekoste ihambisana nomthetho weSonto osusondele ukufika.

“Kungokulangazelela okujulile engibheke ngakho phambili esikhathini lapho izehlakalo zosuku lwePhentekoste ziyophindwa ngamandla amakhulu kakhulu kunangeso sikhathi. UJohane uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo.’ Khona-ke, njengangesikhathi sePhentekoste, abantu bayolizwa iqiniso likhulunywa kubo, yilowo nalowo ngolimi lwakhe.”

“UNkulunkulu angaphefumulela ukuphila okusha kuwo wonke umphefumulo ofisa ngobuqotho ukumkhonza, futhi angathinta izindebe ngehlahla lamalahle avuthayo elisuswe e-altare, abenze babe nenkulumo ecebe udumo lwaKhe. Izinkulungwane zamazwi ziyogcwalisa amandla okukhuluma amaqiniso amangalisayo eZwi likaNkulunkulu. Ulimi olungingizayo luyokhululwa, kanti abanesibindi esincane bayokwenziwa baqine ukuze banikeze ubufakazi besibindi ngenxa yeqiniso. Sengathi iNkosi ingasiza abantu bayo ukuba bahlanze ithempeli lomphefumulo kukho konke ukungcola, futhi balondoloze ukuxhumana okusondele kangaka nayo ukuba babe ngabahlanganyeli bemvula yokugcina lapho seyithululwa.” Review and Herald, July 20, 1886.

Ukuqala kwesikhathi sokubekwa uphawu kufanekisa ukuphela kwesikhathi sokubekwa uphawu. Ekuqaleni imvula yasemuva yathululwa ngesilinganiso, kanti ekugcineni ithululwa ngaphandle kwesilinganiso. Ingelosi eyehla ngomhlaka 11 Septhemba, 2001 iyiyo kanye ingelosi eyehla

ekupheleni kukaJulayi, 2023. Umlando wePentekoste waqala ekuvukeni kukaKristu, futhi isiphetho sokugcwaliseka okuphelele kwePentekoste sisekuvukeni kwezinkulungwane eziyikhulu namashumi amane nane.

“Isenzo sikaKristu sokuphefumulela phezu kwabafundi bakhe uMoya oNgcwele, nokubapha ukuthula kwakhe, sasinjengamaconsi ambalwa ngaphambi kwesihlambi esinengi esasiyakunikezwa ngosuku lwePhentekoste.” Spirit of Prophecy, ivolumu 3, 243.

UKristu waphefumulela phezu kwabafundi baKhe ngemva kokuba esevukile, masinyane nje emva kokuba enyukele kuYise. Lapho ehla evela ekuhlanganeni noYise, wazibonakalisa kubafundi, wabaphefumulela “amaconsi ambalwa” andulela “izimvula eziningi zePentekoste.” Lawo maconsi ambalwa amele ukuqala kwesikhathi sokubekwa uphawu, kanti izimvula eziningi zimele ukuphela kwaso. Ukuqala kwesikhathi sokubekwa uphawu kuphindwa ekugcineni, futhi njengoba nje uKristu waphefumulela phezu kwabafundi baKhe ekuqaleni kwenkathi yePentekoste, kanjalo waphefumulela phezu kwabantu baKhe bezinsuku zokugcina ekupheleni kwaleyo nkathi.

“Amathambo omile adinga ukuba aphefumulwe nguMoya oNgcwele kaNkulunkulu, ukuze aqale ukusebenza, kube sengathi kungukuvuka kwabafuleyo.” Bible Training School, December 1, 1903.

Ukufa kofakazi ababili kuhlanganisa iqiniso lokuthi labo abamemezela umyalezo wamanga waseNashville nowangoJulayi 18, 2020, benza kanjalo njengamaLawodikeya. Ukuvuka kwamathambo omile afuleyo kumelela uguquko olusuka esimweni saseLawodikeya, esiyisimo sokufa, luye esimweni saseFiladelfiya, esiyimpilo. Umoya okhiqiza ukuvuka kanye nalolo guquko ungumyalezo wesiprofetho.

“Yimaphi amandla okumelwe sibe nawo avela kuNkulunkulu, ukuze izinhliziyi ezibandayo, ezinenkolo yomthetho kuphela, zibone izinto ezingcono ezizilungiselwe—uKristu nokulunga Kwakhe! Kwakudingeka isigijimi esiphilisayo ukuze sinike ukuphila emathanjeni omile.” Manuscript Releases, volume 12, 205.

Isikhathi esiphakathi kokuvuka kukaKristu sahlukani saba yizikhathi ezimbili, esokuqala sasingezinsuku ezingamashumi amane, lapho-ke enyukela ezulwini, kwalandela izinsuku eziyishumi ngaphambi kwePentekoste. Inani elingamashumi amane liwuphawu lwehlane, njengoba kunjalo nezinsuku ezintathu nengxenye noma iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, noma izinsuku ezinjalo.

Lapho uMikayeli ehla ngoJulayi ka-2023, izinsuku ezintathu nengxenye zokufa ezitaladini zaphela njengoba uKristu eqala umsebenzi wokuhlanganisa ubuNkulunkulu baKhe nobuntu phakathi kwezinkulungwane eziyikhulu namashumi amane nane nane. Lowo msebenzi wamelwa yizinsuku eziyishumi ezandulela iPhentekoste, lapho isono sasuswa khona futhi ubunye phakathi kwabafowethu bamiswa. Ishumi limelela inqubo yokuvivinywa, futhi inqubo yokuvivinywa yaphela ngePhentekoste, emelela umthetho weSonto.

Kulowo mlendo ofanayo esahlukweni samashumi amane, lapho amakhosi ayisishiyagalombili asePheresiya nomlando wesivumelwano phakathi kwamaJuda neRoma emelela inqubo

yokuvivinywa yomfanekiso wesilo, inqubo yokuvivinywa kwezintombi iboniswa ezinsukwini eziyishumi ezandulela iPhentekhoste. Izimpondo ezihlubukayo zobuProthestani nobuRiphabhulikhi zihlangana kulowo mlando ukuze zakhe umfanekiso wesilo, kanti uphondo lweqiniso lobuProthestani luhlanganisa ubuntu babo nobuNkulunkulu bukaKristu, ngaleyo ndlela lwakha umfanekiso kaKristu enqubweni ehlukana izigaba ezimbili zabakhulekeli.

Izehlakalo zomlando ezimelwe njengezulu eliduma kasikhombisa zembuliwe emlandweni omelwe amavesi eshumi nantathu kuya kweleshumi nanhlano kaDaniyeli ishumi nanye, futhi ndawonye zihambisana nomlando ofihlekile wevesi lamashumi amane ophetha ngomthetho weSonto ozofika maduze, lapho umusa wovivinywa walabo abagcina iSabatha uvalwa khona.

“Futhi, le mizekeliso ifundisa ukuthi akusayikuba khona isikhathi sokuvivinywa emva kwesahlulelo. Lapho umsebenzi wevangeli usuphothuliwe, kulandelana ngokushesha ukhulukaniswa phakathi kwabalungileyo nababi, kuthi isiphetho seqembu ngalinye simiswe ingunaphakade.” Christ’s Object Lessons, 123.

Ukwehlukana kwabahlakaniphileyo nabayiziwula, amaLawodikeya namaFiladelfiya, noma ukolweni nokhula, kwenziwa yizingelosi.

“Makukhule ndawonye kokubili ukhula nokolweni kuze kufike isikhathi sokuvuna. Khona-ke yizingelosi ezenza umsebenzi wokwehlukana.” Selected Messages, incwadi 2, 69.

Umlayezo owambulwayo ngaphambi nje kokuphela komusa wokuvivinywa uchaza umsebenzi wabantu bakaNkulunkulu, njengoba bemelwe yizingelosi. Umlayezo oqukethwe kulezi zihloko manje usushicilelwa emhlabeni wonke ngezilimi ezingaphezu kwamashumi ayisithupha (izilimi). Lokhu sekufeziwe manje ngaphambi nje kokuphela komusa wokuvivinywa, futhi kuwumsebenzi wabantu bakaNkulunkulu bezinsuku zokugcina ukwethula lo mlayezo. Umlayezo uchaza izehlakalo ezimelwe njengezulu eziyisikhombisa, futhi umsebenzi wokuqonda nowokwethula lo mlayezo uveza isipiliyoni sezintombi ezihlakaniphileyo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Emibonweni yasebusuku kwadlula phambi kwami isigameko esethusayo kakhulu. Ngabona ibhola elikhulu kakhulu lomlilo liwela phakathi kwezithabathaba zezindlu ezinhle, zabangela ukubhujiswa kwazo ngokuphazima kweso. Ngezwa othile ethi: ‘Sasazi ukuthi izahlulelo zikaNkulunkulu zaziza phezu komhlaba, kodwa sasingazi ukuthi zizofika ngokushesha kangaka.’ Abanye, ngamazwi agwele usizi olukhulu, bathi: ‘Benazi! Pho kungani ningasitshelanga? Thina besingazi.’ Ngazo zonke izinhlangothi ngezwa kukhulunywa amazwi afanayo okusola.”

“Ngavuka ngisekuhluphekeni okukhulu. Ngaphinda ngalala, futhi kwabonakala kimi sengathi ngisesixukwini esikhulu. Omunye onegunya wayekhuluma kulabo ababebuthene, phambi kwakhe kwakwendlalwe ibalazwe lomhlaba. Wathi ibalazwe lalimelela isivini sikaNkulunkulu, okufanele silinywe. Njengoba ukukhanya okuvela ezulwini kwakukhanyisa phezu kwanoma ubani, lowo muntu kwakufanele abuyisele lokho kukhanya kwabanye. Kwakufanele kuthungelwe izibani ezindaweni eziningi, futhi kulezo zibani kwakufanele

kuthungelwe ezinye futhi izibani.”

Amazwi aphindwa: “Ningusawoti womhlaba; kodwa uma usawoti usulahlekelwe ukunambitheka kwawo, uyakubuyiselwa ngani usawoti? Awusabe usalungele lutho, ngaphandle kokuba ulahlwe ngaphandle, unyathelwe ngabantu. Ningukukhanya kwezwe. Umuzi omi entabeni awunakufihlwa. Futhi abantu abasibaseli isibani basibeke ngaphansi kwesitsha sokukala, kodwa basibeka othini lwesibani; bese sikhanyisela bonke abasendlini. Kanjalo makukhanye ukukhanya kwenu phambi kwabantu, ukuze babone imisebenzi yenu emihle, badumise uYihlo osezulwini.” Mathewu 5:13–16.

“Ngabona imisebe yokukhanya ikhanya ivela emadolobheni nasezigodini, nasezindaweni eziphakemeyo nasezindaweni eziphansi zomhlaba. Izwi likaNkulunkulu lalilalelwa, futhi ngenxa yalokho kwakukhona izikhumbuzo zaKhe kuwo wonke umuzi nasedolobhaneni. Iqiniso laKhe lamenezelwa kuwo wonke umhlaba.

“Khona-ke leli mephu lasuswa, kwase kubekwa elinye endaweni yalo. Kulo kwakukhanya ukukhanya okuvela ezindaweni ezimbalwa kuphela. Yonke enye ingxenye yomhlaba yayisebumnyameni, kunokucwazimula kokukhanya lapha nalapha kuphela. Umfundisi wethu wathi: ‘Lobu bumnyama bungumphumela wokuba abantu balandele indlela yabo siqu. Bakhulise ukuthambekela okuzuzwe njengefa nokulinyiwe kokubi. Benze ukubuzabuza, nokusola, nokumangalela kwaba ngumsebenzi omkhulu wokuphila kwabo. Izinhliziyi zabo azilungile phambi kukaNkulunkulu. Bakufihle ukukhanya kwabo ngaphansi kwesitsha.’”

“Ukuba wonke isosha likaKristu belenze umsebenzi walo, ukuba wonke umlindi ezindongeni zaseSiyoni ubenikeze icilongo umsindo oqondileyo, umhlaba ngabe kakade usuwuzwile umlayezo wesixwayiso. Kodwa umsebenzi usemuva ngeminyaka. Ngesikhathi abantu belele, uSathane usidlule ngeqhinga.” Testimonies, volume 9, 28, 29.