

# Umlando Ofihlekile Wevesi Lwamashumi Amane — Inombolo Yesithupha

*Ishumi nanye*

Jeff Pippenger  
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Njengoba siqala isifundo somlando ofihlekile, sizocabangela yomibili imigqa yangaphakathi neyangaphandle yesiprofetho manje eseqondwa njengokuvumelana nomlando osukela esikhathini sokuphela evesini lamashumi amane kuze kufike emthethweni weSonto wevesi lamashumi amane nanye. Umugqa wangaphakathi walowo mlando wesiprofetho uphawulwa yincwadi yeSambulo esahlukweni seshumi nanye nevesi leshumi nanye. Umugqa wangaphandle uphawulwa yincwadi kaDaniyeli esahlukweni seshumi nanye ivesi leshumi nanye. Umugqa wangaphandle kaDaniyeli 11—ivesi 11 wafika emlandweni ngo-2014, kanti umugqa wangaphakathi weSambulo 11—ivesi 11 wafika emlandweni ngoDisemba 31, 2023. Umugqa wangaphandle umelela uphondo lweRiphabhulikhi lwesilo somhlaba, kanti umugqa wangaphakathi umelela uphondo lwamaProthestani lwesilo somhlaba.

## I-United States

Incwadi yeSambulo iveza isizwe esisodwa esiyinhloko njengesihloko sezinsuku zokugcina. Leso sizwe yisilo somhlaba esiphoka umhlaba wonke ukuba ukhulekele isilo solwandle sobupapa. Incwadi yeSambulo iveza isizwe esisodwa esiyinhloko, umfelandawonye owodwa wezizwe eziyishumi, nebandla elilodwa elomgunyathi. Isizwe yi-United States, isilo somhlaba sesahluko seshumi nantathu; ibandla elomgunyathi yisilo solwandle sesahluko seshumi nantathu; kanti umfelandawonye webhayibheli wobubi wamakhosi ayishumi yi-United Nations. Lawo mandla amathathu, amelwe njengodrako, isilo, nomprofethi wamanga kuSambulo ishumi nesithupha, aholela umhlaba e-Armagedoni.

Ngamunye wabo ukhonjiswa kuDaniyeli ishumi nanye, amavesi angamashumi amane kuya kwamashumi amane nanhlanu, lapho ibandla lomgunyathi lifinyelela ekupheleni kwalo phakathi kwezilwandle nentaba engcwele ekhazimulayo evesini lamashumi amane nanhlanu, okuyinto ehambisana ngokwendawo ne-Armagedoni yeSambulo. Ivesi lamashumi amane liqala ngo-1798 lapho isilo sasolwandle, okungukuthi ibandla lomgunyathi, samukela inxeba elibulalayo, futhi lesi siqephu siphela ngaleso silo sasolwandle esivusiwe, esinguyena isifebe sesAmbulo ishumi nesikhombisa, sifa okwesibili, ngaleyo ndlela siphethe lesi siqephu khona kanye lapho saqala khona. Isizwe esiyinhloko kokubili encwadini yeSambulo nakuDaniyeli yi-United States, isilo somhlaba sesAmbulo ishumi nantathu esahluko sokuvukela. Isilo somhlaba futhi singumprofethi wamanga esahlukweni seshumi nesithupha sesAmbulo, futhi evesini lamashumi amane likaDaniyeli ishumi nanye, yizona izinqola, imikhumbi nabagibeli bamahashi.

## Amaqiniso Ayingxenye Awalona Iqiniso Nakancane

Isizwe esiyisihloko sikaDaniyeli neseSambulo ezinsukwini zokugcina yi-United States, futhi isahluko seshumi nanye sikaDaniyeli siqala ngokukhomba ngokucacile umongameli wokugcina walelo zwe. Leli qiniso liyisibonelo esimiselwe seBhayibheli amaSeventh-day Adventist aseLawodisiya asenqaba ngokuzifihla ngemuva kweqiniso elinguhhafu. Ingxenye yeqiniso abazifihla ngayo kulesi sihloko ukuvumelana kwabo ngokuthi yi-United States eyisilo esivela emhlabeni sesAmbulo 13 futhi futhi ingumprofethi wamanga wesahluko 16; nokho bayenqaba ukubona ukuthi uDonald Trump uyisihloko esiyinhloko sesiprofetho seBhayibheli ezinsukwini zokugcina. UNkulunkulu akaguquki neze, futhi lapho esebenzisana neGibhithe, uFaro wayeyisihloko esiyinhloko somlando wesiprofetho; kwase kuba njalo nangeBhabhiloni, lapho kuqanjwa khona uNebukhadinesari noBelishasari. UKoresi waqanjwa. UDariyu waqanjwa. IBhayibheli limkhomba ngokucacile umbusi wokugcina wesilo somhlaba, futhi lokhu akusikho ukusho nje ngokunganaki. I-Adventism iyazi ukuthi i-United States iyini esiprofethweni sesikhathi sokuphela, kodwa ayikwazi ukubona ukuthi uNkulunkulu ukhuluma kokubili nesizwe nomholi waso kuzo zonke izimo zesiprofetho, futhi yonke leyo mlando engcwele yangaphambili iyizibonelo eziveza izinsuku zokugcina.

## **Icilongo Embonweni Wokugcina**

UDonald Trump ungumlingiswa wokuqala embonweni wokugcina kaDaniyeli, oyisiqongo sayo yonke imibono yesiprofetho, hhayi encwadini kaDaniyeli kuphela, kodwa naseBhayibhelini lonke.

Indikimba yombono wokugcina womlando wesiprofetho ngaphakathi kweZwi likaNkulunkulu nguDonald Trump. Uyisibonakaliso esihlonza izinyathelo zesiprofetho sangaphandle sezinsuku zokugcina somlando ofihlekile wevesi lamashumi amane. Futhi uyisixhumanisi esihlonza futhi esimisa umugqa wangaphakathi wabantu abayizinkulungwane eziyikhulu namashumi amane nane. Laba abayizinkulungwane eziyikhulu namashumi amane nane bayimpondo yobuProthestani phezu kwesilo somhlaba seSambulo 13, futhi uDonald Trump umele impondo yeRiphabhulikhi yaleso silo esifanayo. Leso silo singuMthethosisekelo wase-United States njengoba umelelwa uhulumeni womthethosisekelo oyiriphabhulikhi owathi ekuqaleni wabeka ukwehlukana phakathi kwalezo zimpondo ezimbili, kodwa ekugcineni wahlanganisa lezo zimpondo zaba ngumfanekiso wesilo sasolwandle sobupapa.

USister White uxhumanisa ngokuphindaphindiwe isithombe segolide sikaDaniyeli isahluko sesithathu nomthetho weSonto wezinsuku zokugcina; ngakho-ke, uNebukhadinezari umele bani? Ubu-Adventist buzokutshela ukuthi yi-United States, isilo somhlaba sesahluko seshumi nantathu sencwadi yeSambulo, okulingana nokuhlonza ukuthi kwakuyiBhabhiloni elaphonsa uShadiraki, uMeshaki no-Abedinego emlilweni. KwakunguNebukhadinezari iBhayibheli elimbeka njengoyalowo owayenomthwalo wemfanelo ngesikhathi somthetho weSonto, ngakho-ke uNebukhadinezari ungubani, uma kungeyena umongameli obusayo ngesikhathi kufika umthetho weSonto oseduze?

## **Kuthathu**

Umbono wokugcina kaDaniyeli, ongumbono womfula iHidekeli, uhlukaniswe waba yizahluko ezintathu ezihambisana ngasinye nezimpawu zezingelosi ezintathu zesAmbulo 14. Lezi zahluko ezintathu zimelela ingelosi yokuqala, eyesibili, neyesithathu, kodwa futhi zimelela nomyalezo wokugcina kaDaniyeli. Umlayezo wakhe wokuqala wesahluko sokuqala nawo umelela izingelosi ezintathu zesAmbulo 14, futhi ngokwenza kanjalo uphawu luka-Alfa no-Omega lubekwa phezu kwesahluko sokuqala naphezu kombono womfula iHidekeli.

Umbono wokugcina kaDaniyeli wakhelwe phezu kohlaka lwegama lesiHeberu elithi “iqiniso,” elakhiwe ngohlamvu lokuqala, lweshumi nantathu, nolokugcina, olungolwamashumi amabili nambili, lwezinhlamvu zesiHeberu. Isahluko seshumi siveza uDaniyeli njengomfundi wesiprofetho oguqulwa esuka ekubeni ngumLaodikeya abe ngumFiladelfiya ngosuku lwamashumi amabili nambili. UDaniyeli use enikwe amandla okuqonda ukwanda kolwazi olungavaliwe okumelelwe esahlukweni seshumi nambili. Izahluko zokuqala nezokugcina zombono ziveza uDaniyeli njengophawu lwabayizinkulungwane eziyikhulu namashumi amane nane, abangabafundi beqiniso besiprofetho.

“Noma ngabe intuthuko yomuntu ngokwengqondo ingaba yinhle kangakanani, makangaze acabange ngisho umzuzwana owodwa ukuthi asikho isidingo sokuhlolisisa imiBhalo ngokujulile nangokuqhubekayo ukuze kutholakale ukukhanya okukhulu. Njengabantu, sibizelwe ngamunye ngamunye ukuba sibe abafundi besiprofetho.” Testimonies, volume 5, 708.

Isahluko sokuqala sikhomba wona lawo maqiniso ombono woMfula iHidekeli, kanti isahluko sokuqala sombono woMfula iHidekeli sikhomba lona kanye iqiniso elifanayo nelesahluko sawo sesithathu nesokugcina. Incwadi kaDaniyeli iphethe uphawu luka-Alfa no-Omega, ngokuba isahluko sokuqala sikhomba inqubo yokuvivinywa enezinyathelo ezintathu yevangeli laphakade, kanjalo nangesahluko seshumi nambili. Khona-ke, phakathi kwezahluko ezintathu ezakha umbono wokugcina kaDaniyeli, isahluko sokuqala siyi-alfa kanti isahluko sesithathu siyi-omega. Lokhu kuhambisana novivinyo lokuqala lukaDaniyeli mayelana nokudla okwakufanele akudle, kanye novivinyo lwakhe lwesithathu nolokugcina lapho ahlulelwa khona nguNebukhadinezari emva kweminyaka emithathu. Uvivinyo lwe-alfa lukaDaniyeli 1 lwalumayelana nendlela yokufunda iBhayibheli, njengoba kwakumelwe ngokudla ukudla kwaseBhabhiloni noma ukudla kwemifino.

Ukuthembeka kukaDaniyeli endleleni yokusebenza ethi “umugqa phezu komugqa” kwamenza watholakala “kuzo zonke izindaba zokuhlakanipha nokuqonda inkosi eyabuza ngazo kubo, yabathola bengcono ngokuphindwe kayishumi kunazo zonke izangoma nababhuli bezinkanyezi ababekhona kuwo wonke umbuso wayo.” Ku-omega wesahluko seshumi nambili, ngabahlakaniphileyo abaqonda zonke izindaba zokuhlakanipha ezandiswayo lapho iZwi lesiprofetho livulwa. Isahluko seshumi nambili siyi-omega yesahluko sokuqala, futhi siyi-omega yesahluko seshumi, i-alpha yombono weHidekeli. Kuleso sahluko se-alpha, isahluko seshumi, uDaniyeli uzinza kulokho okwenzeka ngokomoya, okuhambisana nabahlakaniphileyo abazinza kulokho okwenzeka ngokwengqondo esahlukweni seshumi nambili. Isahluko sokuqala sigcizelela ukuthi yindlela yokufundwa kweBhayibheli evumela umfundi wesiprofetho ukuba azinze eqinisweni ngokomoya nangokwengqondo ukuze abekwe uphawu.

Bemele abafundi beqiniso besiprofetho ezinsukwini zokugcina, uDaniyeli kanye nabathathu abahloniphekileyo bangabahlakaniphileyo abangacini nje ngokuqonda ukwanda kolwazi okwavulwa uphawu lwalo ngesikhathi sokuphela ngo-1989, kodwa baqonda futhi ukwanda kolwazi ngo-9/11. Ekugcineni, bayaluqonda ukwanda kolwazi olwavulwa uphawu lwalo ngoDisemba 31, 2023.

Ekufuneni kwabo ukukhanya kwesiprofetho sikaNkulunkulu, bayaguqulwa besuka emnyakazweni waseLawodikeya weSeventh-day Adventist wabayizinkulungwane eziyikhulu namashumi amane nane, baye emnyakazweni waseFiladelfiya wabayizinkulungwane eziyikhulu namashumi amane nane. Lapho kwenzeka lolu shintsho, bahlukaniswa nalabo ababaleka embonweni wesibuko.

## **Umlayezo Wokuvukela Komuntu**

Izahluko zeshumi nezeshumi nambili zikhuluma ngabantu abayikhulu namashumi amane nane ezinkulungwane, ngokuba bayizinyathelo zokuqala nezasesithathu kuhlaka lweqiniso. Sebeqiniswe ngamandla ngokuhlangenwe nakho kwangaphakathi kombono wesibuko wesahluko seshumi, kanye nokukhanyiselwa ngokuqonda kukaDaniyeli ishumi nambili osekuvulwe uphawu kulo, bayakumemezela umlayezo wokuhlubuka komuntu. Umlayezo wokuhlubuka komuntu umelelwa yizincwadi zikaDaniyeli neSambulo, futhi umlayezo wokuhlubuka ubekwe ngaphakathi kohlaka lwesiprofetho lwemibuso yesiprofetho seBhayibheli olubekwe nguDaniyeli. Uphawu lwesiprofetho lobufakazi bokuhlubuka komuntu ngaphakathi kwencwadi kaDaniyeli lumelelwe ngokuphelele esahlukweni seshumi nanye. Isahluko seshumi nanye siwumlando oqala ekupheleni kweBabiloni nasekuqaleni kwamaMede namaPheresiya. Ngakho-ke siqala ngenxeba elibulalayo leBabiloni, elifanekisa inxeba elibulalayo lobupapa ngo-1798. Lapho inxeba elibulalayo lobupapa seliphulukiswa emthethweni weSonto ozayo maduze, uba yinhloko yobunye obuphindwe kathathu bukadrako, besilo, nomprofethi wamanga. Khona-ke ungowesifazane ogibele isilo kuSambulo ishumi nesikhombisa, futhi kulowo wesifazane kulotshiwe esiphongweni sakhe ukuthi, iBabiloni Elikhulu. Emthethweni weSonto ozayo maduze, inxeba elibulalayo leBabiloni kanye nelobupapa liyaphulukiswa.

Ukuhlubuka komuntu okumelelwa kusukela esikhathini saseBabiloni kuze kube sekupheleni kwezwe kuyisakhiwo sencwadi kaDaniyeli, futhi isahluko seshumi nanye siwumyalezo wesiprofetho wangaphandle obika ngokulandelana kwalokho kuhlubuka kwezinsuku zokugcina. Lobu bufakazi bokuhlubuka obutholakala esahlukweni seshumi nanye buhambisana futhi buphakathi kwamavesi ayisithupha okugcina esahluko. Lawo mavesi ayisithupha okugcina angumyalezo wokuhlubuka komuntu, futhi lawo mavesi ayisithupha okugcina amelwe kanye nangaphakathi komlando ofihlekile wevesi lamashumi amane. Ngokwenza kanjalo incwadi kaDaniyeli yehliselwa esahlukweni esisodwa, sona-ke esibuye sehlielwe emavesini ayisithupha aleso sihloko ngokwaso, sona esibuye sehlielwe emlandweni ofihlekile wohhafu wokugcina wevesi elilodwa.

Isahluko seshumi nanye simelela uhlamvu lweshumi nantathu olwandulelwa uhlamvu lokuqala futhi lulandelwe uhlamvu lokugcina lwezinhlamvu zamaHebheru, kanti olokuqala nolokugcina kuhlala kufana ngaso sonke isikhathi. Isahluko sokuqala sikhomba abahlakaniphileyo

behlukani swa neziwula embonweni wesibuko, kanti isahluko sokugcina sikhomba abahlakaniphileyo behlukaniswa neziwula ekwambulweni. Ugqozi luyasazisa ukuthi ukubekwa uphawu kwabaliyizinkulungwane eziyikhulu namashumi amane nane kunguku “zinza eqinisweni, kokubili ngokwengqondo nangokomoya.” Isahluko seshumi sikhomba ukubekwa uphawu kwabaliyizinkulungwane eziyikhulu namashumi amane nane ngokomoya, kanti isahluko seshumi nambili siveza okwengqondo. Isahluko seshumi sikhomba ukuthintwa kathathu nokuhlangana kathathu nezidalwa zasezulwini. Isahluko seshumi nambili sikhomba ukuhlanzwa kwabahlakaniphileyo ngezinyathelo ezintathu okufezwa ukwanda kweqiniso lesiprofetho elingokwengqondo njengalokhu “bahlanjululwe, benziwa mhlophe, futhi balingwa.” Njengoba nje isahluko seshumi sinezimpawu ezimbili zika-thathu, okuwukuthi ukuthintwa kathathu nokuhlangana kathathu nezasezulwini; kanjalo isahluko seshumi nambili sinenqubo yokuvivinywa enezinyathelo ezintathu, kanye futhi neziprofetho zesikhathi ezintathu.

Ukuhlangana kwasezulwini okuthathu esahlukweni seshumi kuthwala uphawu lweqiniso, ngoba umuntu wokuqala nowokugcina wasezulwini ukuxhumana noDaniyeli kwakuyingelosi uGabriyeli, kanti ophakathi kwakunguMikayeli. Izingelosi ezintathu, kodwa uKristu wayeyingelosi esinyathelweni sesibili. Lokho kuthintwa okuthathu kumela ukuqiniswa kukaDaniyeli okuqhubekela phambili ngezinyathelo ezintathu. Ngaphakathi kwalesi siqephu uDaniyeli ukhomba umbono wesibuko izikhathi ezintathu, futhi ngokwenza kanjalo ubeka imibono emithathu yesibuko phakathi kwezikhombisa eziyisikhombisa zombono we-mareh esahlukweni seshumi. Kabili igama lesiHebheru elithi mareh lihunyushwa ngokuthi “ukubonakala,” futhi kabili ngokuthi “umbono,” kanti kwezinye izikhathi ezintathu lihunyushwa futhi ngokuthi “umbono.” Lezo “ezinye izikhathi ezintathu” azisona isisho esithi mareh; ziyisimo salo sowesifazane se-mareh, okungu marah. Isahluko seshumi sinezikhathi ezintathu zokuthintwa kokuqiniswa okuqhubekela phambili, ukuhlangana kwasezulwini okuthathu okuthwala uphawu lweqiniso, kanye nemibono emithathu yesibuko eyingxenye yezikhombisa eziyisikhombisa zokubonakala kukaKristu.

## **Ukubonakala**

Izikhathi ezimbili lapho \*mareh\* lihunyushwa ngokuthi “ukubonakala” ziyahambisana nezikhathi ezimbili lapho lihunyushwa ngokuthi “umbono.” Ngokuhlangene zikhomba uKristu njengophawu oluvela njengophawu lwendlela emlandweni wesiprofetho. Esahlukweni seshumi seSambulo, ingelosi yehla ibeke unyawo olulodwa emhlabathini nolunye olwandle. USister White uyasazisa ukuthi leyo ngelosi “yayingengomunye umuntu ongaphansi kukaJesu Kristu.” Ingelosi yeSambulo 10 “ingukubonakala” kukaKristu emlandweni wesiprofetho. Ubonakala evesini le-13 lesahluko sesi-8 sikaDaniyeli njengoPalmoni, futhi kusukela eSambulweni isahluko sesi-5 kuya phambili ubonakala njengeBhubesi lesizwe sakwaJuda. UDaniyeli umelela labo bezinsuku zokugcina abalandela ukubonakala kwesiprofetho kukaKristu, nomaphi lapho engaya khona. Uma bethembekile ukwenza kanjalo, bayaholelwa embonweni wesibuko, lapho abangathembekanga bebaleka khona.

Ukuhlanzwa okuyizigaba ezintathu kwesahluko seshumi nambili, okusekelwe ekuqondeni ulwazi olwandayo lapho isiprofetho sivulwa uphawu, kuhambisana “neziprofetho zesikhathi” ezintathu, ezimelela ukugcwaliseka okuthathu okuhlukene kwelinye nelinye lamavesi amathathu. Iminyaka

eyinkulungwane namakhulu amabili namashumi ayisithupha yevesi lesikhombisa, iminyaka eyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye yevesi leshumi nanye, kanye neminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlano yevesi leshumi nambili, kukhomba amavesi amathathu ngalinye lawo eliqukethe isiprofetho sesikhathi esagcwaliseka emlandweni, sase kamuva saqashelwa amaMillerite njengokuqinisekiswa komlando komlayezo ababewumemezela. Isibikezelo esisevesini, ukugcwaliseka komlando, kanye nokusetshenziswa kwalowo mlando ngamaMillerite kufakaza ukugcwaliseka kwezinsuku zokugcina kwalezo ziprofetho ezintathu. Kodwa ukusetshenziswa kwesikhathi ngamaMillerite akusasebenzi, ngakho-ke izinkomba zesikhathi ezisemavesini kufanele zisetshenziswe njengezimpawu, hhayi njengesikhathi. Uphawu lolo lusungulwa emavesini ngokusebenzisa ivesi, ukugcwaliseka kwevesi emlandweni, kanye nokwethulwa komlayezo ngamaMillerite.

Uchungechunge lwesahluko seshumi nanye mayelana nokuvukela komuntu lwelukwe ndawonye ngezivumelwano, izivumelwano zobudlelwane, nezifungo zesivumelwano. Izivumelwano zabantu ezimelelwe emlandweni wesahluko seshumi nanye ziqhathaniswa nesivumelwano soBukulunkulu.

“Ezinsukwini zokugcina zomlando walomhlaba, isivumelwano sikaNkulunkulu nabantu bakhe abagcina imiyalo yakhe siyakuvuselelwa.” Review and Herald, February 26, 1914.

IRoma imisa wonke umbono, futhi lapho iRoma yobupapa iqala ukukhulunywa ngayo esahlukweni seshumi nanye, ichazwa ngokuthi “abashiya isivumelwano esingewele.” Umugqa wangaphakathi kuDaniyeli isahluko seshumi nanye, ophinde ube ngumugqa wangaphakathi emlandweni ofihlekile wevesi lamashumi amane, umelela labo abangena esivumelwaneni noNkulunkulu ezinsukwini zokugcina, kanti umugqa wangaphandle ukhomba labo abashiya sona leso sivumelwano. Ekubonakaliseni isigaba salabo abangayikuzuzwa ngokwanda kolwazi ezinsukwini zokugcina, umlando wabo wangaphandle welukwa phezu kwentambo yesiprofetho yezivumelwano zabantu ezaphulwayo.

Okulukiwe emugqeni wangaphakathi wabantu abayizinkulungwane eziyikhulu namashumi amane nane kukhona izimpawu nemifanekiso eminingi yobudlelwane besivumelwano bukaNkulunkulu nabantu Bakhe abasele bezinsuku zokugcina. Uphawu lwenombolo ethi “ishumi nanye” lungelinye lala maqiniso, futhi iqiniso lokuthi ivesi leshumi nanye lesahluko seshumi nanye likhomba umbono wangaphandle nowangaphakathi wezinsuku zokugcina ligcizelelwa ngokuthi u-Isaya uchaza inhloso nomsebenzi wabantu bakaNkulunkulu besivumelwano bezinsuku zokugcina esahlukweni seshumi nanye, nasevesini leshumi nanye.

Kuyakuthi ngalolo suku iNkosi iyakwelula isandla sayo futhi ngokwesibili ukuba ibuyise insali yabantu bayo, eyakuba isalele, e-Asiriya, naseGibhithe, nasePathirosi, naseKushe, nase-Elamu, naseShinari, naseHamati, naseziqhingini zolwandle. U-Isaya 11:11.

## **Ukuhlakazeka**

Ezinsukwini zokugcina abantu bakaNkulunkulu abaseleyo bayobe sebhlahkazeke kabili, bedinga ukuqoqwa. Ivesi lesikhombisa likaDaniyeli 12 likhomba ukuhlakazwa kwabantu bakaNkulunkulu

ezinsukwini zokugcina, ngaleyo ndlela limele izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha njengophawu lokuhlakazwa.

Ngase ngizwa indoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ibheke ezulwini, yafunga ngaye ophila kuze kube phakade ukuthi kuyakuba ngokwesikhathi, nezikhathi, nengxenye yesikhathi; futhi lapho isiqedile ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakupheleliswa. Daniyeli 12:7.

Ofakazi ababili bahlakazeka esahlukweni seshumi nanye seSambulo emva kokuba sebenike ubufakazi babo.

Kwathi, lapho sebeqedile ubufakazi babo, isilo esikhuphuka siphuma kwalasha siyakulwa nabo, sibanoqobe, sibabulale. Nezidumbu zabo ziyakuba semgwaqweni womuzi omkhulu, obizwa ngokomoya ngokuthi iSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona esiphambanweni. Abantu bezizwe nezimindeni nezilimi nezizwe bayakuzibona izidumbu zabo izinsuku ezintathu nengxenye, bangavumi ukuba izidumbu zabo zibekwe emathuneni. Nabakhileyo emhlabeni bayakujabula ngabo, bathokoze, bathumelane izipho; ngokuba laba baprofethi ababili babebahlupha abakhileyo emhlabeni. IsAmbulo 11:7–10.

Evesini elilandelayo, ivesi leshumi nanye, ofakazi ababili bayavuswa ekufeni kwabo emgwaqweni waseSodoma naseGibhithe. Lokho kufa okufanayo kuvezwa nguHezekeli njengesigodi samathambo omile, afile, ahlakazekile. Ofakazi ababili bamele izimpondo zeRiphabhulikhi nezeProthestani ezabulawa ngo-2020. Uphondo lweProthestani lwafa esiprofethweni salo samanga sangoJulayi 18, 2020, kanti uphondo lweRiphabhulikhi lwafa okhethweni olwebiwa lwango-2020. U-Isaya uveza ukuthi lapho ofakazi bevuswa, akuchaza njengokubuthelwa okwesibili, labo fakazi baba yisibhengezo esibuthela izisebenzi zehora leshumi nanye.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibhengezo kubantu; kuyo izizwe zabeZizwe ziyakufuna; nendawo yayo yokuphumula iyakuba yinkazimulo. Kuyakuthi ngalolo suku iNkosi iphinde yelule isandla sayo ngokwesibili ukubuyisa insali yabantu bayo, eyakuba isele, ivela e-Asiriya, naseGibhithe, nasePathirosi, naseKushe, nase-Elamu, naseShinari, naseHamathi, naseziqhingini zolwandle. Futhi iyakumisela izizwe isibhengezo, ibuthele ndawonye abaxoshiweyo bakwa-Israyeli, iqoqe nabahlakazekileyo bakwaJuda bevela emagumbini omane omhlaba. Isaya 11:10–12.

Lapho iNkosi iselula isandla sayo okwesibili ukuba iqoqe, ibutha “abaxoshiweyo bakwa-Israyeli.” “Abaxoshiweyo bakwa-Israyeli” baba yisibhengezo ezizweni, futhi ngenxa yalesi sizathu kumele baxoshwe ngaphambi kokuba baqoqwe. Baxoshwa bangena esigodini samathambo afileyo sikaHezekeli, futhi seabulewe kanye, balala emgwaqweni lapho neNkosi yethu yabethelwa khona, kuyilapho elinye iqembu lalijabula.

Zwani izwi leNkosi, nina enithuthumela ezwini layo; abafowenu abanizondayo, abanilahla ngenxa yegama lami, bathi: INkosi mayikhazinyuliswe; kepha iyakubonakala kube yinjabulo yenu, bona bayakujabha. U-Isaya 66:5.

Labo abathuthumela eZwini likaNkulunkulu baxoshwa ngabafowabo ababezondile. UJeremiya uveza okwenzeka kubafowabo ababezonde isibonakaliso.

Ngakho-ke usho kanje uJehova: Bheka, ngizobehlela ngobubi abangeke bakwazi ukubuphunyuka; futhi noma bengakhala kimi, angiyikubalalela. Jeremiya 11:11.

Umongo wevesi leshumi nanye uyisivumelwano sikaNkulunkulu, futhi bonke abaprofethi bakhuluma ngezinsuku zokugcina, ngakho-ke isivumelwano okuxoxwa ngaso ukuvuselelwa kwesivumelwano nabayizinkulungwane eziyikhulu namashumi amane nane.

Izwi elafika kuJeremiya livela eNkosini, lathi: Yizwani amazwi alesi sivumelwano, ukhulume kuwo amadoda akwaJuda nakwabakhileyo baseJerusalema; uthi kubo: Isho kanje iNkosi uNkulunkulu ka-Israyeli: Akaqalekiswe umuntu ongalaleli amazwi alesi sivumelwano, engawayalayo oyihlo ngosuku engabakhhipha ngalo ezweni laseGibithe, esithandweni sensimbi, ngithi: Lalelani izwi lami, nikwenze konke enginiyala ngakho; khona niyakuba ngabantu bami, mina ngibe nguNkulunkulu wenu; ukuze ngimise isifungo engasifungela oyihlo, sokubanika izwe eligeleza ubisi noju, njengalokhu kunjalo namuhla. Ngase ngiphendula, ngathi: Makube njalo, Nkosi.

Khona iNkosi yathi kimi: Memezela wonke lawa mazwi emizini yakwaJuda nasemigwaqweni yaseJerusalema, uthi: Zwanini amazwi alesi sivumelwano, niwenze. Ngokuba ngafakaza ngokuqinileyo koyihlo ngosuku engabakhuphula ngalo ezweni laseGibithe kuze kube namuhla, ngivuka ekuseni ngifakaza, ngithi: Lalelani izwi lami. Kodwa kabalalelanga, kabaphendukelanga ngendlebe yabo, kepha bahamba yilowo nalowo ngenkani yenhliziyi yakhe embi; ngalokho ngiyakwehlisela phezu kwabo wonke amazwi alesi sivumelwano engabayala ukuba bawenze; kodwa kabawenzanga.

UJehova wasethi kimi: Kutholakale uzungu phakathi kwamadoda akwaJuda naphakathi kwabakhileyo eJerusalema. Baphendukele emuva ebumi bawoyise, abangafunanga ukuzwa amazwi ami; bahamba belandela abanye onkulunkulu ukuba babakhonze; indlu ka-Israyeli nendlu kaJuda sephulile isivumelwano sami engasenza nawoyise. Ngakho-ke usho kanje uJehova: Bheka, ngizobehlela okubi abangeke bakwazi ukukuphunyuka; futhi noma bengakhala kimi, angiyikubalalela. Jeremiya 11:1-11.

Isihloko sokwahlulelwa kwe-Seventh-day Adventism yaseLawodikea uJeremiya asikhomba siyaphindwa nguHezekeli esahlukweni seshumi nanye, evesini leshumi nanye.

Lo muzi awuyikuba yimbiza yenu, nani aniyikuba inyama phakathi kwawo; kepha ngiyonahlulela emngceleni wakwa-Israyeli. Hezekeli 11:11.

Ukuphefumulelwa kukhomba ngokuqondile ukubekwa uphawu kukaHezekeli isahluko sesishiyagalolunye njengokuyikho kanye kanye ukubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane encwadini yeSambulo isahluko sesikhombisa. Ivesi leshumi nanye lesahluko seshumi nanye limane liyisiqhubeko sendaba eqhubekayo kaHezekeli yokwahlulela phezu kwebandla lamaSeventh-day Adventist, uDade White alikhomba njengeJerusalema likaHezekeli isahluko sesishiyagalolunye. Labo abangazange bamukele uphawu bayahlulelwa futhi babhujiswe embonweni wezahluko zesishiyagalolunye kuya kweshumi nanye.

Umbono ka-9/11 kuHezekeli uveza abangathembekanga njengabakhishelwa ngaphandle kweJerusalema ukuze bahlulelwe, ngaleyo ndlela ukhomba ukhulukaniswa kokugcina kwalabo abathi bayibandla lokugcina eliboniswe encwadini yeSambulo. Uphawu luka-“shumi nanye, shumi nanye” luwuphawu lwesivumelwano abangena kuso noNkulunkulu abayizinkulungwane eziyikhulu namashumi amane nane. Lapho zihlanganiswa ndawonye lezo zinombolo zimelela amashumi amabili nambili, okuyingxenye yeshumi yamakhulu amabili namashumi amabili, olunye lwezimpawu zokuhlanganiswa kobuNkulunkulu nobuntu.

Iminyaka engamakhulu amabili namashumi amabili phakathi kuka-677 no-457 BC ihlanganisa isiprofetho sikaDaniyeli sezinsuku eziyizinkulungwane ezimbili namakhulu amathathu, nesiprofetho sesikhathi sikaMose sezikhathi eziyisikhombisa. Kuningi okungabonakala kule minyaka engamakhulu amabili namashumi amabili njengophawu lomsebenzi wokubuyisana owaqala lapho lezo ziprofetho ezimbili zifika ndawonye ngo-1844. Kuningi okungabekwa obala ngalokho okufanekiselwa ngokomfanekiso ngenombolo engamashumi amabili nambili njengokweshumi kwengamakhulu amabili namashumi amabili, njengoba kunjalo nangenombolo ishumi nanye. Engifisa ukukukhomba lapha ubudlelwane obuphakathi kweshumi nanye namashumi amabili nambili.

Sizoqhubeka nale micabango esihlokweni esilandelayo.