

Umlando Ofihlekile Wevesi Lamashumi Amane - Inombolo Eyishumi

Indawo Ephakathi

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Umlando ofihlekile kaDaniyeli isahluko seshumi nanye ivesi lamashumi amane uyahambisana nomlando omelwe emavesini eshumi kuya kweleshumi nesithupha esahluko esifanayo. Emavesini eshumi kuya kweleshumi nesithupha, umugqa wesilo sasemhlabeni sesAmbulo isahluko seshumi nantathu sophondo lwaseRiphabhulikhi oluhlubukileyo lwase-United States umelelwa nguDonald Trump; umugqa wophondo lwamaProthestani oluhlubukileyo lwase-United States umelelwa ngamaMakxhabi; umugqa wesilo sasolwandle wobupapa umelelwa ngokuthi “abaphangi babantu bakho,” futhi umugqa kadrako umelelwa amakhosi ahlukehlukehle aseningizimu noFiliphu waseMakedoniya. Umugqa wabayizinkulungwane eziyikhulu namashumi amane nane umelelwa nguPetru.

Okuphakathi

Ngaphakathi kwalowo mlendo ofihlekile, okuphakathi kugcizelelwa ngokuphindaphindiwe. Iminyaka engu-250 eyaqala ngo-457 BC yaphetha ngo-207 BC phakathi nezimpi zaseRaphia nasePanium, izimpi zokugcina ezimbili zokulwa ngokusebenzisa abanye ezivesini zeshumi nanye kuya kweleshumi nanhlano. Iminyaka engu-250 yesilo somhlaba eyaqala ngo-1776 iphela ngo-2026, unyaka “wokhetho lwaphakathi nesikhathi” enkundleni yezombusazwe yesilo somhlaba. UPetru useKhesariya Filipi (Panium), okuphakathi kwezikhathi ezintathu lapho uKristu athatha khona ngokukhethekile abafundi abathathu kuphela.

Emlandweni yalezo zintambo ezihambelanayo uPetru umelela labo abalungisa futhi baphinde isixwayiso samabhola omlilo phezu kweNashville. Igama likaPetru laguqulwa khona kanye maphakathi nezahluko zeshumi nanye kuya kwamashumi amabili nambili zikaMathewu, njengalokhu isahluko esimaphakathi sika-Abrama phakathi kwezahluko zeshumi nanye kuya kwamashumi amabili nambili sabonisa ukusoka njengophawu lwesivumelwano, kuhambisana nokuthi isahluko esimaphakathi phakathi kweshumi nanye kuya kwamashumi amabili nambili encwadini yeSambulo siphawule uphawu lwesivumelwano sokufa kuSambulo ishumi nesikhombisa. Iphakathi nendawo yilapho abayizinkulungwane eziyikhulu namashumi amane nane beguqulwa besuka ekubeni abaseLawodikeya baya ekubeni abaseFiladefiya, futhi ophakathi kwezingelosi ezintathu yingelosi yesibili.

Isinyathelo sesibili, noma indawo emaphakathi, siyisikhathi sovivinyo lwesibili lwethempeli olulandela uvivinyo lokuqala noluyisisekelo. Uvivinyo lokuqala luka-2024 lwaba ngumbono wangaphandle owamiswa ngophawu lweRoma, kanti uvivinyo lwesibili luwumbono wangaphakathi wemarah (ingilazi yokubuka) kaKristu eNgewelengewe. Emlandweni wengelosi yesibili, umlayezo wokukhala kwaphakathi kwamabili ufika ukuze unike amandla umlayezo

wengelosi yesibili.

Emlandweni wamaMillerite ka-1840, uJosiah (okusho ukuthi isisekelo sikaNkulunkulu) uLitch wenza ukulungiswa ekuchazeni kwakhe isiprofetho sobuSulumane mayelana nomaye wokuqala nowesibili, kwathi ngo-1844, uSamuel Snow wenza ukulungiswa kokubikezelwa kuka-1843 ekugcwalisekeni komfanekiso wezintombi eziyishumi. UPetru ngo-2026 kufanele alungise ukubikezelwa okwehlulekile kwamabhola omlilo aseNashville, njengoba kufanekiswa ukudumala kwamaMillerite kuka-1843, futhi alungise umyalezo wobuSulumane njengoba kufanekiswa umsebenzi kaJosiah Litch ngo-1840. Lezo zenzakalo ezimbili zamaMillerite zango-1840 nango-1844 zimelela ukunikwa amandla komlayezo wengelosi yokuqala ngo-Agasti 11, 1840, kanye nokunikwa amandla komlayezo wengelosi yesibili ngo-Agasti 17, 1844. Zihlangene, zikhomba ukunikwa amandla kwesimemezelo saphakathi nobusuku lapho amabhola omlilo aseNashville ehla.

“Ingelosi elihlangana ekumemezeleni umlayezo wengelosi yesithathu limiselwe ukukhanyisa umhlaba wonke ngenkazimulo yalo. Lapha kubikezelwe umsebenzi wobubanzi bomhlaba wonke nowamandla angajwayelekile. Inhlangano ye-Adventi ka-1840–44 yaba ukuvezwa okukhazimulayo kwamandla kaNkulunkulu; umlayezo wengelosi yokuqala wathwalwa wayiswa kuzo zonke iziteshi zobuvangeli emhlabeni, futhi kwamanye amazwe kwaba khona isasasa lenkolo elikhulu kunawo wonke elake labonwa kunoma yiliphi izwe kusukela eNguqukwani yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyodlulwa yinhlangano enamandla ngaphansi kwesixwayiso sokugcina sengweilosu yesithathu.” The Great Controversy, 611.

Umbuzo uwukuthi, phakathi kwawo wonke amadolobha ase-United States, kungani ukuhlinzekela kukaNkulunkulu kwakungakhetha iNashville. Ekufikeni komaye wesithathu ngo-9/11, iTwin Towers yaseNew York nePentagon yaseWashington, DC kwaba yizo ezahlaselwa. Indiza yesine yaphahlazeka emhlabeni. Uphawu lwesilo somhlaba ngumhlaba; uphawu lwamandla aso ezomnotho yiNew York, kanti uphawu lwamandla aso ezempi yiPentagon. Lapho i-United States iphoqa umhlaba ukuba wamukele uphawu lwegunya lobupapa kanye nohlelo lwezepolitiki lwebandla nombuso oluyisithombe sesilo, ikwenza lokho ngamandla ayo ezempi nawomnotho, ngokuba iSambulo seshumi nantathu sibonisa ukusetshenziswa kwamandla yisilo somhlaba ukuvimbela abathembekileyo ekuthengeni nasekuthengiseni, futhi siphinde sibulale labo abamela iSabatha likaNkulunkulu losuku lwesikhombisa. Lolo phawu lwesiprofetho lumelelwa ngokuthi “izingqola, abagibeli bamahashi (amandla ezempi) nemikhumbi” (amandla ezomnotho) kuDaniyeli isahluko seshumi nanye ivesi lamashumi amane.

Ngesikhathi sokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, ubuSulumane buhlasela ngokungalindelekile izwe elikhazimulayo izikhathi ezine. Okokuqala kwaba u-9/11, okwesibili nokwesithathu kwaba izwe elikhazimulayo lasendulo elingokoqobo bese kuba yiNashville. Okwesine kuwukuzamazama komhlaba kwesAmbulo ishumi nanye, okuwumthetho weSonto. Kumongo kaBhalami nezingelosi ezintathu, lezi ziteleka ezimbili zango-Okthoba 7, 2023 kanye neNashville zimelela izivini ezimbili zeBhayibheli zabantu besivumelwano sikaNkulunkulu.

Lapho inxeba elibulalayo lobupapa liphulukiswa emthethweni weSonto, kuqala ukubonakaliswa kwesibili kweNkathi Zobumnyama. Umaye wokuqala nowesithathu bayefana, ngokuba uKristu uhlala efanekisa ukuphela ngesiqalo, ngakho inkanyezi ewayo kaMohammed emayeni wokuqala, eyaphendula ukhiye owavula umgodi ongenasiphelo, kwathi ngokushesha ngemva kuka-9/11 ukungakholelwa kuNkulunkulu komgodi ongenasiphelo kwabulala ofakazi ababili besAmbulo ishumi nanye. Emthethweni weSonto inxeba elibulalayo lobupapa liyaphulukiswa, futhi isilo sobuKatholika sigcwalisa impicabadala yesiprofetho yesishiyagalombili (esimelela ukuvuka) ekugcwalisekeni kwayo. Khona-ke kuqala inkathi yesibili yeNkathi Zobumnyama, njengophawu lwendlela lwesithathu lukaBhalami, lapho imbongolo ikhuluma, iphendule ukhiye ukuze iphinde ivule umgodi ongenasiphelo. Emva kuka-9/11, ukungakholelwa kuNkulunkulu, udrako, kwaphuma emgodini ukuyolwa nomongameli ocebe kunabo bonke owanyakazisa wonke umbuso waseGrecki. Emthethweni weSonto isilo sesAmbulo ishumi nesikhombisa sikhuphuka siphuma emgodini ongenasiphelo, futhi ubumnyama buphinde busibekele ilanga.

Kungani iNashville? Umbuzo osalindele ukuxazululwa? INashville imaka ukuqala kwesikhathi esifushane sokumenyenzelwa komyalezo wokukhala kwaphakathi kobusuku, futhi siqala ngokuhlasela okubhubhisayo okungalindelekile okuvela e-Islamu, futhi siphetha ngendlela efanayo. Umthetho weSonto ekupheleni kwaleso sikhathi umelela ukuphoqeelwa kophawu lwesilo e-United States, kanye nokuqala kokubhujiswa kwemizi. “Ukubhujiswa” kuyisici sesiprofetho se-Islamu.

Ukubhujiswa

“Ngobunye ubusuku obudlule ngaboniswa isimo esasethusa futhi sishiya umxhwele kakhulu. Ngabona ibhola lomlilo elikhulu ngokwedlulele liwela phakathi kwezindlu ezinhle ezinkulu, lazibhubhisa ngaso lesa sikhathi. Ngezwa abanye bethi, ‘Sasazi ukuthi izahlulelo zikaNkulunkulu zaziza phezu komhlaba, kodwa sasingazi ukuthi zizofika ngokushesha kangaka.’ Abanye bathi, ‘Benazi! Pho-ke kungani ningasitshelanga na? Thina besingazi.’ Nxazonke ngezwa kukhulunywa amazwi anjalo.” Letter 217, 1904.

Isishiyagalolunye Nanye Nanye

ISambulo “Isishiyagalolunye Ishumi Nanye” iveza isimo sombuso wamaSulumane njengokufa nokubhujiswa, ngoba igama esiprofethweni limelela isimilo.

Futhi babenenkosi phezu kwabo, eyingelosi yomgodi ongenasiphelo, ogama layo ngolimi lwesiHebheru lingu-Abhadhoni, kodwa ngolimi lwesiGrecki igama lalo lingu-Apholiyoni. IsAmbulo 9/11.

U-Abaddoni usho “ukubhujiswa noma indawo yokubhujiswa,” kanti u-Apoliyoni usho “umbhubhisi.”

“Izingelosi zibambe imimoya emine, emelwe yihashi elithukuthele elifuna ukuzikhulula ligijime linqamule phezu kobuso bomhlaba wonke, lithwale ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala khona kanye emaphethelweni ezwe laphakade? Ingabe siyoba buthuntu, sibande, futhi sifile? O, sengathi emabandleni ethu singaba noMoya nokuphefumula kukaNkulunkulu kuphefumulwe kubantu Bakhe, ukuze beme ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela iminyene, nesango licindezelene. Kodwa njengoba sidlula esangweni elicinekile, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.

Indlela yobuSulumane yosizi lwesithathu iyindlela kaBhalami nembongolo. Indlela yehhashi elithukuthele lobuSulumane, okungukuthi imimoya emine yombango kaJohane, umoya onamandla ka-Isaya, kanye “nomoya” noma “ukuphefumula” kukaHezekeli okuvela emimoyeni emine, ithatha indlela esuka ku-9/11 eholela esangweni “esincane” nesiqondile. Leso sango esincane siyisibonakaliso sesithathu sendlela kaBhalami nembongolo.

Ingelosi likaJehova laqhubeka, lema endaweni eminyeneyo, lapho kwakungekho ndlela yokuphendukela ngakwesokunene noma ngakwesokhohlo. Kwathi imbongolo, lapho ibona ingelosi likaJehova, yawa phansi ngaphansi kukaBhalami; intukuthelo kaBhalami yasuka yavutha, wayishaya imbongolo ngenduku. UJehova wase evula umlomo wembongolo, yathi kuBhalami: Ngikwenzeni kuwe, ukuba ungishaye lezi zikhathi ezintathu na? Numeri 22:26–28.

Indlela yosizi lwesithathu yokubhujiswa kwe-Islam yaqala ngomhla ka-9/11 lapho iSambulo 18:1–3 sigcwaliseka.

“Manje sekufike yini izwi engimemezele ngalo ukuthi iNew York izokhukhulwa yigagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Engikushilo yilokhu: njengoba ngangibuka izakhiwo ezinkulu ezakhiwa khona, isitezi phezu kwesinye, ngathi, ‘Yeka izigameko ezesabekayo eziyokwenzeka lapho iNkosi iyakusukuma ukuzamazamisa umhlaba ngokwesabeka! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisexwayiso salokho okuza phezu komhlaba. Kodwa anginakho ukukhanya okuqondile maqondana nalokho okuza phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyokhandwa phansi ngokuphenduka nokuphenywa kwamandla kaNkulunkulu. Ngokukhanya engikunikiweyo, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthintwa okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulu ziyokuwa. Kuyokwenzeka izigameko ezesabeka kwazo esingeke sakucabanga.” Review and Herald, Julayi 5, 1906.

Umbuzo usasele uthi: Kungani iNashville? Izigaxa zomlilo zaseNashville zimelela isimo sesiprofetho lapho isigaba esithile se-Adventism sihlazeka khona futhi ngokukaJoweli, “sinqunywa.” Esinye isigaba simelelwa njengaleso esingasoze sahlazeka, futhi sigcwele intokozo. Intokozo yesiprofetho ayisiyo eyokwahlulela okwehlele iNashville ne-United States, kodwa eyokulwelwa nokuthethelelwa okumelelwa phakathi kwalabo abasenganekwaneni abanamafutha nalabo abangenamafutha. Amafutha anencazelo eziningi ezingokomfanekiso ezihambisana nawo, kodwa incazelo eyinhloko yamafutha ngumyalezo wokukhala kwaphakathi kobusuku. Lowo myalezo waqala ukwambulwa kancane kancane ekupheleni kuka-2023, futhi wawumele ukwanda kolwazi olungaba yinto enqatshwayo noma eyamukelwayo. UHoseya ucacile ukuthi labo abenqaba

ulwazi bayaliwa njengabapristi bakaNkulunkulu. UPetru umi maphakathi nesakhiwo sikaLevitikusi amashumi amabili nantathu lapho eqonda izigaxa zomlilo zaseNashville, futhi inombolo engamashumi amathathu iwuphawu lwabapristi.

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngenxa yokuba wena ululahlile ulwazi, nami ngiyakukulahla, ukuze ungabi ngumpristi kimi; njengoba usukhohliwe umthetho kaNkulunkulu wakho, nami ngiyakubakhohlwa abantwana bakho. Hosea 4:6.

Udaba “lolwazi” noma ukungabikho kwalo lungenye yamaqiniso ahlotshaniwa nokufika kwamabhola omlilo aseNashville. “Ulwazi” lwesiprofetho, noma ukungabikho kwalo, luphawula ukuqala kokumenyezelwa kokukhala kwaphakathi kobusuku, futhi lesi sikhathi siphela ngodaba lokulalela iZwi likaNkulunkulu, njengoba lumelwe yindaba yeSabatha neSonto. UKristu uhlale efanekisa ukuphela ngesiqalo, futhi ekuqaleni ukulalela iZwi likaNkulunkulu kwakuyisigijimi sesixwayiso esanikezwa u-Adamu no-Eva ensimini.

Udaba lokulalela ekugcineni alunakukhawulelwa engadini eyodwa kuphela uma “zonke izizwe ziyakubandakanyeka,” njengoba kusho uDade White. Udaba lweSabatha neSonto luyimpindwa yokuvivinywa kokuqala kuka-Adamu no-Eva ensimini, oluphindwa emhlabeni wonke ekugcineni. Lokho kuvivinywa kuqala emthethweni weSonto e-United States, okuyiyona futhi ukuphela kwesikhathi sokumenyezelwa kokukhala kwaphakathi kwamabili.

Ukumenyezelwa kombiko wesixwayiso wokuthi uKristu uyeza kunikezwa kuphela yilabo abemukele ukwanda kolwazi okuvela ekwambulweni komlayezo wesAmbulo sikaJesu Kristu owaqala ekupheleni kuka-2023. Ukuhlolwa kolwazi, noma ukungabi khona kwalo, kufinyelela esiphethweni ekuhlaselweni kwaseNashville. Isivivinyo esiyinkomba ecacile, phakathi kwezivivinyo ezintathu ezaqala ekwambulweni ngo-2023, sisekelwe emafutheni, okuyiwo “ulwazi” oluqukethwe emlayezweni wesiprofetho owakwambulwa ngaleso sikhathi.

“Ulwazi” olungavuliwe luyavivinya futhi ekugcineni luyabonakaliswa, njengamafutha ayisivivinyo sesithathu nesokuhlola. Leso sivivinyo siqala inkathi yokumenyezelwa kombiko wokukhala kwaphakathi kwamabili ophela esivivinyweni sokulalela. Leso sivivinyo sokulalela sigcwaliswa ku-Eva, omele ibandla, naku-Adamu, omele umbuso. Ukuhlanganiswa kwalezo zinhlangano ezimbili kugcwaliswa ngokuphelele lapho uphawu lwesilo luphoqelelwa. Isivivinyo sensimu yensimu siyisivivinyo ekugcineni. Siyisivivinyo sabesilisa nabesifazane, esihilela ukuhlanganiswa kwebandla nombuso, okuyindoda nowesifazane. Umbiko wesexwayiso ovulwa ungasekelwe, oholela esivivinyweni sokugcina sokulalela, umelelwa ngumuthi “wolwazi” lokuhle nokubi.

INashville iwuphawu lwemfundo yamaGreki ezweni lesilo somhlaba. Imfundo yamaGreki iyimfundo yamanga; iyilwazi olubi; kanti ulwazi oluhle luyimfundo yeqiniso. Ibhodi lenhlangano okuwukuphela kwalo u-Ellen White ake wavuma ukubamba iqhaza kulo kwakuyiMadison College, eliseNashville, elibizwa ngokuthi “i-Athens yaseNingizimu.” INashville iwuphawu lwemfundo yamaGreki, noma imfundo yamanga. Imfundo yamanga iwulwazi lwamanga. Ukubaluleka kweNashville kuhambisana nokufanekisa kweDolobha laseNew York kanye nePentagon.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.

Umbhalo Wesandla 188, 1905

“Lapho ngiseNashville, ngangikhuluma kubantu, kwathi ngesikhathi sasebusuku kwafika ibhola elikhulu kakhulu lomlilo livela ngqo ezulwini lase limisa eNashville. Kwakuphuma amalangabi kulelo bhola njengemicibisholo; izindlu zazidliwa umlilo; izindlu zazinyakata futhi ziwa. Abanye babantu bakithi babemi lapho. ‘Kunjengoba nje besikulindele,’ kusho bona, ‘besikulindele lokhu.’ Abanye babebambe izandla zabo ngokudabuka okukhulu futhi bekhala kuNkulunkulu becela umusa. ‘Benikwazi,’ kusho bona, ‘benikwazi ukuthi lokhu kuyeza, kodwa anizange nisho ngisho nelilodwa izwi ukusixwayisa!’ Babonakala sengathi bacishe babadabule babe yizicucu, becabanga ukuthi babengakaze babatshela noma babanike noma yisiphi isixwayiso nhlobo.” Manuscript 188, 1905.