

# Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Yeshumi Nane

*Usizi Lwesibili — Ingxenye Yokuqala*

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Esihlokweni esedlule sahlanganisa izimpawu zesiprofetho zecilongo lesihlanu, elingumaye wokuqala, nomthetho weSonto osuzayo maduze. Ukubheka icilongo lesihlanu njengelokuqala kwamacilongo amathathu okugcina ngokwendlela ethi elokuqala lifanekisela elokugcina, kuhambelanisa indima yesiprofetho yamaSulumane yomaye wokuqala nokuzamazama komhlaba kwesAmbulo ishumi nanye. Ngathola i-imeyili evela kumngane ngosuku olulandelayo emva kokuba sixoxile ngalesi sihloko emhlanganweni weSabatha, futhi umngane wami naye wayezama ukuhambelanisa icilongo lesithupha, elingumaye wesibili, nomthetho weSonto osuzayo maduze. Lena yindlela evumelekile, ngokuba amacilongo amathathu okugcina angomaye abathathu.

Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, isho ngezwi elikhulu, ithi: Maye, maye, maye, kwabakhileyo emhlabeni ngenxa yamanye amazwi ecilongo ezingelosi ezintathu ezisazokhala! IsAmbulo 8:13.

Amacilongo amathathu okugcina ayisibonakaliso esihlukile ngaphakathi kwamacilongo ayisikhombisa, njengoba namabandla amathathu okugcina ehluke kwamane okuqala, futhi njengoba nezimpawu ezintathu zokugcina ezehluke ngaphakathi kwezimpawu eziyisikhombisa. Leli qiniso lesiprofetho selivame ukudingidwa eminyakeni eminingi eyedlule. Kanye nokucabangela ukukhanya okuvezwa ngokubheka usizi lokuqala nolwesithathu njengesibonakaliso se-alpha ne-omega, kufanele futhi sicabangele usizi oluthathu njengokusetshenziswa okuphindwe kathathu kwesiprofetho.

Ukusetshenziswa okuphindwe kathathu kwesiprofetho kukhombisa ukuthi zonke izimpawu zesiprofetho zowe lokuqala nolwesibili ziyoba khona kowe lwesithathu. Uwe lokuqala kwakuyiSulumane sase-Arabhiya, kanti owe lwesibili kwakuyiSulumane saseTurkey. Uwe lokuqala lwalungelokuthi “luhluphe,” kanti olwesibili lwalungelokuthi “lubulale” ingxenye yesithathu yabantu.

## **Ukuhlushwa Koshwa Lokuqala**

Banikwa ukuthi bangababulali, kodwa babahluphe izinyanga ezinhlanu; futhi ukuhlupheka kwabo kwakunjengokuhlupheka kukafezela, lapho ehlaba umuntu. ... Futhi babenemisila efana neyofezela, futhi kwakunezibungu emsileni yabo; amandla abo ayekuwukulimaza abantu izinyanga ezinhlanu. IsAmbulo 9:5, 10.

## **Ukufa KukaMaye Wesibili**

Izingelosi ezine zase zikhululwa, ezazilungiselwe ihora, nosuku, nenyanga, nomnyaka, ukuze zibulale ingxenye yesithathu yabantu. ... Ngalokhu kokuthathu ingxenye yesithathu yabantu yabulawa, ngomlilo, nangomusi, nangesibabule, okwakuphuma emilonyeni yazo. IsAmbulo 9:15, 18.

Izingxenye ezimbili kwezintathu zabantu ezingabulawanga azizange ziphenduke.

Abanye abantu ababengabulawanga yilezi zinhlupho nokho abazange baphenduke emisebenzini yezandla zabo, ukuze bangakhonzi amademoni, nezithombe zegolide, nezesiliva, nezethusi, nezetshe, nezokhuni; ezingakwazi ukubona, nokuzwa, nokuhamba; futhi abazange baphenduke ekubulaleni kwabo, nasebuthakathini babo, nasebufebeni babo, nasekwebeni kwabo. IsAmbulo 9:20, 21.

Amacilongo ayisikhombisa afanekisela izinhlupho eziyisikhombisa zokugcina, futhi evesini lamashumi amabili amacilongo abizwa ngokuthi yizinhlupho. I-United States iyingxenye eyodwa kwezintathu yenhlangano enobumbano obuthathu yodrako, yesilo nomprofethi wamanga, futhi ibulawa njengombuso wesithupha emthethweni weSonto. Ukufa kwayo kwaethwa ngenxa yokukhonza kwamanga, okufanekiselwa “yimisebenzi yezandla zabo,” “ukukhonza” “amadimoni nezithombe zegolide, nezesiliva, nezethusi, nezetshe, nezezinkuni” “nokubulala,” “nobuthakathi,” “nobufebe” “nokweba.”

Ukukhonza kwamanga, okufanekiselwa ukukhonza ngeSonto, kuyiyona “imbangela” okufanele kuphendukwe kuyo; kodwa abaphendukanga, ngakho-ke “umphumela” uyizinhlupheko nokufa okulethwa yizinkumbi zamaSulumane. Nakuba ingxenye eyodwa kwezintathu yabantu, i-United States, ibulawa ngesikhathi somthetho weSonto, ezinye izingxenye ezimbili kwezintathu aziphenduki.

## **Maye Nosizi neziNgelosi**

Usizi lokuqala nolwesibili luhambisana nezingelosi zokuqala nezesibili zomlando wamaMillerite, futhi lowo mlando uphindwa kuze kube ngohlamvu uqobo emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane. Umlando wabayizinkulungwane eziyikhulu namashumi amane nane ungumlando wengelosi yesithathu futhi uhambisana nosizi lwesithathu. Njengoba izimpawu zendlela zomlando wamaMillerite ziphindwa emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane, kanjalo-ke izimpawu zendlela zosizi lokuqala nolwesibili ziyophindwa emlandweni wengelosi yesithathu.

“Imiyalezo yokuqala neyesibili yanikezwa ngo-1843 nango-1844, futhi manje singaphansi kokumenyazelwa kowesithathu; kodwa yomithathu le miyalezo isamelwe ukumemezela. Kubaluleke ngokunjalo manje njengakuqala ukuba iphindwe kulabo abafuna iqiniso. Ngepeni nangezwi kufanele sivakalise lokhu kumemezela, sikhombise ukuhleleka kwayo, kanye nokusetshenziswa kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Owesithathu angeke abe khona ngaphandle kowokuqala nowesibili. Le miyalezo kufanele siyinike umhlaba ngezincwadi ezishicilelwe, nasezinkulumweni, sibonisa emlandweni wesiprofetho izinto ebezikhona nezinto eziyokuba khona.” Selected Messages, book 2, 104.

Umsebenzi wethu njengabafundi besiprofetho ukuhlanganisa imilayezo yengelosi yokuqala neyesibili ibe ngumyalezo wengelosi yesithathu. Ngaphandle kwemilayezo emibili yokuqala, akunakuba khona umyalezo wesithathu, ngokuba “akunakwenzeka ukuba khona owesithathu ngaphandle kowokuqala nowesibili.” Lokhu kuyiqiniso ngokwesimo ‘sokulandelana,’ ngoba uma kungekho owokuqala nowesibili, khona-ke owesithathu empeleni uba ngowokuqala. Kunjalo futhi ngokwesimo ‘sokuqukethwe,’ ngoba izici zesiprofetho zowokuqala nowesibili zikhomba izici zowesithathu. Ngokwezibalo akukho owesithathu ngaphandle kowokuqala nowesibili, futhi ngokwesiprofetho azikho izimpawu zendlela engelosini yesithathu, uma izimpawu zendlela zowokuqala nowesibili zishiywa ngaphandle.

“UNkulunkulu unike imiyalezo yesAmbulo 14 indawo yayo emgqeni wesiprofetho, futhi umsebenzi wayo awumelwe ukuba uphele kuze kube sekupheleni komlando walomhlaba. Imiyalezo yengelosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi imelwe ukuhamba ngokuhambisana nalo olandelayo. Ingelosi yesithathu imemezela isixwayiso sayo ngezwi elikhulu. ‘Emva kwalezizinto,’ kusho uJohane, ‘ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa yinkazimulo yayo.’ Kulokhu kukhanyiselwa, ukukhanya kwayo yonke imiyalezo emithathu kuhlanganisiwe.” The 1888 Materials, 803, 804.

Umsebenzi wethu uwukubonisa “emgqeni womlando wesiprofetho izinto ebezikhona” ekunyakazeni kwamaMillerite, “nezinto ezizakuba khona” ekunyakazeni kwalabo abayizinkulungwane eziyikhulu namashumi amane nane.

“INKosi isizohlwaya izwe ngenxa yobubi balo. Isizohlwaya izinhlangano zenkolo ngenxa yokwenqaba kwazo ukukhanya neqiniso abakunikwe kona. Umlayezo omkhulu, ohlanganisa imilayezo yezingelosi zokuqala, zesibili, neyesithathu, kufanele unikezwe izwe. Lokhu kufanele kube ngumthwalo womsebenzi wethu.” The Seventh-day Adventist Bible Commentary, volume 7, 950.

Ukuhlanganiswa kombiko wengelosi yokuqala nowengelosi yesibili yilokho okukhanyisa umhlaba lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla. Wathi, “‘Emva kwalezi zinto,’ kusho uJohane, ‘ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiselwa yinkazimulo yayo.’ Kulokhu kukhanyiselwa, ukukhanya kwemibiko yomithathu kuhlanganisiwe.” “Ukukhanyiselwa” okuhlobene nokuthi “umhlaba” “wakhanyiselwa” kufezwa lapho “ukukhanya kwayo yonke imibiko emithathu kuhlanganiswa.” Umsebenzi wokuhlanganisa, umugqa phezu komugqa, imibiko emithathu ngokuletha umlando wamaMillerite ufane ngemigqa emibili nomlando wabayizinkulungwane eziyikhulu namashumi amane nane nawo kufanele ufezwe kanye nezinsizi ezintathu.

Ukuwa kweBhabhiloni, njengoba kumenyezelwe yingelosi yesibili, akunakuhlukaniswa nomlayezo wengelosi yokuqala. Umlayezo wengelosi yokuqala wakhomba Ukuza Kwesibili kukaKristu ngonyaka ka-1843, futhi lapho umlayezo wehluleka, umphumela walowo mlayezo wakhiqiza ukuwa kwamabandla amaProthestani. Umphumela wawuyingelosi yesibili, imbangela kwakuwukwehluleka kwengelosi yokuqala. Ukube kwakungekho ingelosi yokuqala, kwakungeke kube khona ukuwa kweBhabhiloni njengoba kumenyezelwe yingelosi yesibili. Into eyabopha imbangela nomphumela ndawonye kwakuyisikhathi. “Isikhathi” (1843) asizange sigcwaliseke,

futhi lokho kwehluleka kwaveza “umphumela.” “Imbangela” kwakuyiphutha lokuchaza ukuthi iziprofetho ezintathu uMiller ayefinyelele esiphethweni ngokungafanele sokuthi zaziyoophela cishe ngonyaka ka-1843. Lezo ziprofetho ezintathu zeminyaka engu-1335, 2300, kanye no-2520 uMiller wayekholwa ukuthi zaziyofofinyelela ekupheleni ngokuza kukaKristu emafwini ngonyaka ka-1843. Lapho iziprofetho zesikhathi uMiller ayeziqonde ngokungafanele zehluleka, kwanikeza amaProthestani isizathu sokwenqaba umlayezo wengelosi yokuqala, futhi ingelosi yesibili yafika. Ingelosi yokuqala yayiyimbangela, kanti eyesibili yayiwumphumela.

Imiyalezo yengelosi yokuqala neyesibili ayinakuhlukaniswa, ngoba ihlanganiswe ngokwesiprofetho yisikhathi sesiprofetho. Neshwa lokuqala nelesibili nazo zixhumene ngokwesiprofetho “ngesikhathi.” Isiprofetho sesikhathi seshwa lokuqala esichaza iminyaka eyikhulu namashumi amahlanu yokuhlushwa siphela khona kanye lapho kuqala khona isiprofetho sesikhathi seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu seshwa lesibili elibulalayo. Isiprofetho sesikhathi sixhumanisa ishwa lokuqala nelesibili kanye nemiyalezo yengelosi yokuqala neyesibili.

Ukugwaliseka kweziprofetho zesikhathi zosizi lokuqala nolwesibili kwanika amandla umlayezo wengelosi yokuqala futhi kwehlisa ingelosi yesAmbulo ishumi ukuze ikhanyisele izwe ngenkazimulo yayo. Ekhuluma ngengelosi yokuqala, uDade White waloba ukuthi “ngatshelwa ukuthi umsebenzi wayo kwakuwukukhanyisa umhlaba ngenkazimulo yayo nokuxwayisa umuntu ngolaka lukaNkulunkulu oluzayo.” Lowo nguye kanye umsebenzi ofanayo wengelosi yesithathu yesAmbulo ishumi nesishiyagalombili.

“Ingelosi ehlanganyela ekumemezeleni umlayezo wengelosi yesithathu iyokhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kubikezelwa umsebenzi omkhulu oya emhlabeni wonke nowamandla angajwayelekile. Ukunyakaza kwe-Advent kwango-1840–44 kwakuyisibonakaliso esikhazimulayo samandla kaNkulunkulu; umlayezo wengelosi yokuqala wafinyelelwa kuzo zonke iziteshi zobuvangeli emhlabeni, futhi kwamanye amazwe kwaba khona ukuvuka okukhulu kwenkolo okungakaze kubonwe kunoma yiliphi izwe kusukela eNguqukwini yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyodlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengelosi yesithathu.

“Umsebenzi uyakufana nalowo woSuku lwePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kukaMoya oNgcwele ekuvulweni kwevangeli, ukuze kubangele ukuhluma kwembewu eyigugu, kanjalo ‘imvula yokugcina’ iyonikezwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Khona-ke siyokwazi, uma siqhubeka ukwazi uJehova: ukuphuma kwakhe kulungisiwe njengokusa; uyakuza kithi njengemvula, njengemvula yokugcina neyokuqala emhlabeni.’ Hosea 6:3. ‘Jabulani-ke, nina bantwana baseSiyoni, nithokoze kuJehova uNkulunkulu wenu; ngokuba uninike imvula yokuqala ngesilinganiso esifaneleyo, futhi uyakunehlisela imvula, imvula yokuqala, nemvula yokugcina.’ Joel 2:23. ‘Ezinsukwini zokugcina, usho uNkulunkulu, ngiyakuthulula uMoya Wami phezu kwayo yonke inyama.’ ‘Kuyakuthi yilowo nalowo oyakukhuleka egameni leNkosi asindiswe.’ Acts 2:17, 21.”

“Umsebenzi omkhulu wevangeli awuyikuphetha ngokubonakaliswa okuncane kwamandla kaNkulunkulu kunalokho okwawuphawula ekuqaleni kwawo. Iziprofetho ezagwaliseka

ekuthululweni kwemvula yokuqala ekuqaleni kwevangeli ziyakugcwaliseka futhi emvuleni yokugcina ekupheleni kwalo. Nazi ‘izikhathi zokuhlunyeleliswa’ umphostoli uPetru ayebheke phambili kuzo lapho ethi: ‘Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, ukuze kufike izikhathi zokuhlunyeleliswa ezivela ebukhoneni beNkosi; futhi Yona iyakuthuma uJesu.’ Izenzo 3:19, 20.” The Great Controversy, 611.

Ukugcwaliseka kweziprofetho zesikhathi zosizi lokuqala nolwesibili kwehlisa ingelosi ukuba ikhanyise umhlaba ngenkazimulo yayo ngo-1840, ngalokho kunikeza amandla esigijimiseni sengwelelosi yokuqala; futhi ukugcwaliseka kosizi lwesithathu kwehlisa ingelosi ukuba ikhanyise umhlaba ngenkazimulo yayo ngo-9/11, ngalokho kunikeza amandla esigijimiseni sengwelelosi yesithathu. Ukukhanyiswa komhlaba kufezwa ngokuhlanganiswa kwalezi zinyakazo ezimbili ekusetshenzisweni okufanayo— isifundo phezu kwesifundo. Yisigijimisele sezinsizi ezintathu esinikeza amandla esigijimiseni sezingelosi ezintathu. Zilukwe ndawonye njengezintambo ezimbili; omunye ungowangaphakathi kanti omunye ungowangaphandle. Izingelosi ezintathu zimelela umsebenzi wabantu bakaNkulunkulu, futhi umsebenzi wazo unikezwa amandla ukugcwaliseka kwezinsizi ezintathu. Okwangaphandle ubuSulumane nomsebenzi wabo wesiprofetho, kanti okwangaphakathi nguKristu kubantu baKhe—ithemba lenkazimulo. Ngenxa yalesi sizathu, uJuda uboshwe embongolweni esiprofethweni sikaJakobe esimayelana nomfanekiso wamadodana akhe ayishumi nambili ezinsukwini zokugcina.

UJakobe wabiza amadodana akhe, wathi: Buthanani ndawonye, ukuze nginitshele okuyonehlela ezinsukwini zokugcina. Buthanani ndawonye, nilalele, nina madodana kaJakobe; nilalele u-Israyeli uyihlo. ... Juda, nguwe ozodunyiswa ngabafowenu: isandla sakho siyakuba sentanyeni yezitha zakho; abantwana bakayihlo bayakukhothamela. UJuda uyizinyane lengonyama: ekudleni, ndodana yami, usukhuphukile; wakhothama phansi, walala njengengonyama, nanjengengonyama endala; ngubani oyakuyivusa? Intonga yobukhosi ayiyikusuka kuJuda, nomthetho phakathi kwezinyawo zakhe, kuze kufike uShilo; kuye kuyakuba ukubuthana kwabantu. Ebophela ithole lakhe lembongolo emvinini, nenkonyane yembongolo yakhe emvinini omuhle; wageza izingubo zakhe ewayinini, nezembatho zakhe egazini lamagilebhisi: Amehlo akhe ayakuba bomvu ngewayini, namazinyo akhe abe mhlophe ngobisi. UGenesise 49:1, 2, 8–12.

UKristu uyiNgonyama yesizwe sakwaJuda, owageza izingubo zaKhe egazini, futhi ongu“mvinini okhethiweyo,” oboshwe ngokwesiprofetho “etholeni lembongolo.” Umlayezo wangaphandle wezinhlekelele ezintathu uboshelwe emlayezweni wangaphakathi wezingelosi ezintathu. Ingelosi yokuqala neyesibili zihambisana ngokufanayo nengelosi yesithathu, futhi inhlekelele yokuqala neyesibili kumelwe zihambisane ngokufanayo nenhlekelele yesithathu.

## **Isihluthulelo**

Impi yaseNineve “iyisihluthulelo” esiletha ubumnyama bobuSulumane phezu komhlaba lapho inxeba elibulalayo lobuKhatholika baseRoma seliphulukisiwe emthethweni weSonto ozayo maduze, okuyiwona ukuzamazama komhlaba kwesAmbulo 11 lapho usizi lwesithathu lufika ngokuzumayo. Lufika “ngehora” lokuzamazama komhlaba.

Ngalelo hora kwaba khona ukuzamazama komhlaba okukhulu, nengxenye yeshumi yomuzi yawa, kwabulawa abantu abayizinkulungwane eziyisikhombisa kukho lokho kuzamazama komhlaba; abaseleyo besaba kakhulu, badumisa uNkulunkulu wezulu. Maye wesibili wedlulile; bhekani, maye wesithathu uyeza masinyane. IsAmbulo 11:13, 14.

Umthetho weSonto uqala isikhathi sokuvivinywa komfanekiso wesilo emhlabeni, futhi impi yaseNineve iyisihluthulelo esikhomba ukunqotshwa kombuso wesithupha njengoba isifebe saseThire sikhunjulwa lapho siqala ukucula izingoma zaso ekugwalisekeni kuka-Isaya amashumi amabili nantathu. Ukuvivinywa komfanekiso wesilo kuyisivivinyo umuntu anqunyelwa ngaso isiphetho sakhe saphakade, futhi kunqunywa ngaphambi kokuba umusa uvalwe. Umusa uvalwa emhlabeni lapho uMikayeli esukuma. Isikhathi sokuvivinywa komfanekiso wesilo emhlabeni sikaSambulo isahluko seshumi nantathu, amavesi eshumi nambili kuya phambili, sifanekiswa esikhathini sokuvivinywa komfanekiso wesilo e-United States.

“Njengoba iMelika, izwe lenkululeko yenkolo, iyohlanganyela noBupapa ekuphoqeni unembeza nasekucindezeleni abantu ukuba bahloniphe isabatha lamanga, abantu bawo wonke amazwe omhlaba bayoholelwa ukuba balandele isibonelo sayo.” Testimonies, volume 6, 18.

Isikhathi sokuvivinywa sesithombe sesilo e-United States sihlukanisa futhi sibeke uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane besAmbulo isahluko sesikhombisa, kanti isikhathi sokuvivinywa sesithombe sesilo somhlaba sibhala uphawu esixukwini esikhulu sesAmbulo isahluko sesikhombisa.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba yona ihola ekuqaleni, nokho yona leyo nhlekelele efanayo iyofikela abantu bakithi kuzo zonke izingxenye zomhlaba.” Testimonies, volume 6, 395.

Isihluthulelo esimelwe yimpi yaseNineve sibonisa ukuqala kwesikhathi sokuvivinywa komfanekiso ezweni, kanti ngesikhathi esifanayo sibonisa ukuphela kwesikhathi sokuvivinywa komfanekiso e-United States. Isihluthulelo esimelwe yimpi yaseNineve sivula umgodi ongenasiphelo oletha uzamcolo wobuSulumane, obumelwe njengezinkumbi ezweni. Leso sihluthulelo ekupheleni kokukhala kwaphakathi nobusuku sifanekiselwa yisihluthulelo esivula wona kanye lowo mgodi e-United States ekuqaleni kokukhala kwaphakathi nobusuku.

Isihluthulelo e-United States simelelwa kuLevitikusi amashumi amabili nantathu njengomkhosi wamacilongo, lapho imbongolo ikhululwa ekuqaleni kokumenyezelwa kokukhala kwaphakathi kwamabili. Leso sihluthulelo siyajikwa lapho amabhola omlilo aseNashville efika. Umkhosi wamacilongo, kanye nokuhlaselwa kweNashville lapho ubuSulumane bukhululwa, kufanekisa impi yaseNineve emthethweni weSonto.

Umthetho weSonto uyisiphetho sokumenyezelwa kokukhala “kwaphakathi kobusuku,” ngoba ngaleso sikhathi ukukhala kuyashintsha kube “ukukhala okukhulu,” futhi ukuqala kwaleso sikhathi kufanele, ngokwesidingo sesiprofetho, kufanekise ukuphela kwaso. Ehluphekweni lokuqala ubuSulumane babuzohlupha amabutho aseRoma, afanekisela i-United States, iminyaka eyikhulu namashumi amahlanu. Isihluthulelo (impi yaseNineve) siphawula ukuqala kokumenyezelwa kokukhala kwaphakathi kobusuku, njengoba kwenza nomkhosi wamacilongo. KuLevitikusi

amashumi amabili nantathu kunezinsuku eziyishumi nanhlanu phakathi komkhosi wamacilongo nePentekoste, okungumkhosi futhi woMadokodo. Lezo zinsuku eziyishumi nanhlanu ngesikhathi sokuvivinywa komfanekiso wesilo e-United States zihambisana neminyaka eyikhulu namashumi amahlanu yokuhlushwa ehluphekweni lokuqala. Ishumi nanhlanu liyisishiyagalombili somnikelo wokweshumi sekhulu namashumi amahlanu.

Lezo zinsuku eziyishumi nanhlanu (iminyaka eyikhulu namashumi amahlanu) ziphela lapho kuqala khona iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu. Kusukela ngo-Okthoba 22, 1844 isikhathi sesiprofetho asisasebenzi, ngakho-ke leyo minyaka eyikhulu namashumi amahlanu yokuhlushwa iwuphawu lwezinsuku eziyishumi nanhlanu zikaLevitikusi amashumi amabili nantathu eziqala ngomkhosi wamacilongo, kulandele izinsuku ezinhlanu kamuva ukukhuphuka kwesibonakaliso, kulandele izinsuku ezinhlanu kamuva ukwahlulela koSuku Lokubuyisana, kulandele izinsuku ezinhlanu zokuthululwa kwePentekoste.

Lapho kuqala “ihora, nosuku, nenyanga, nomnyaka, ukuze kubulawe ingxenye yesithathu yabantu.” “Ihora” yihora lokuzamazama komhlaba okukhulu, okuyiwona umthetho weSonto. “Usuku” luwusuku lokuphindisela kweNkosi ngesikhathi ibandla labaSeventh-day Adventist laseLaodicea likhafulelwa liphume emlonyeni weNkosi.

Ngokuba bayisizwe esingenasicebiso, futhi akukho kuqonda kubo. Sengathi babezohlakanipha, ukuze bakuqonde lokhu, bacabange ngokuphela kwabo! Kungenzeka kanjani ukuba oyedwa axoshe inkulungwane, kuthi ababili babalekise abayizinkulungwane eziyishumi, ngaphandle kokuba iDwala labo libathengisile, noJehova ebavalelile? Ngokuba idwala labo alinjengeDwala lethu, ngisho nezitha zethu uqobo zingabahluleli. Ngokuba umvini wabo ungowomvini waseSodoma, nowamasimu aseGomora; amagilebhisi abo angamagilebhisi enyongo, izixha zabo ziyababa; iwayini labo lingubuthi bamadragoni, nobuhlungu obunesihluku bezinyoka. Akugcinwanga yini lokhu kimi, kvaalwa uphawu phakathi kwengecebo yami? Impindiselo ingeyami, nokubuyisela; unyawo lwabo luyakushelela ngesikhathi esifaneleyo, ngokuba usuku lwenhlekelele yabo luseduze, nezinto ezizobehlela ziyashesha. Ngokuba uJehova uyakwahlulela abantu bakhe, azisole ngezinceku zakhe, lapho ebona ukuthi amandla abo aphelile, futhi kungekho noyedwa ovalelweyo noma osele. Khona uyakuthi: Baphi onkulunkulu babo, idwala labo ababethembele kulo? Duteronomi 32:28–37.

“Ihora” yokuzamazama komhlaba “usuku lwenhlekelele yabo.” Yisahlulelo salabo abase-Adventism abangenaso ukuqonda ulwazi olwandisiwe ezinsukwini zokugcina. Bakhethe idwala elingelona iqiniso ukuba bakhe phezu kwalo indlu yabo, kanti empeleni idwala labo laliyisihlabathi.

“Isixwayiso sesifikile: Akukho lutho okufanele luvunyelwe ukuba lungene oluyophazamisa isisekelo sokukholwa ebesakha phezu kwaso selokhu umlayezo wafika ngo-1842, ngo-1843, nango-1844. Mina ngangikulo lo mlayezo, futhi kusukela ngaleso sikhathi bengimi phambi komhlaba, ngithembekile ekukhanyeni uNkulunkulu asinike kona. Asihlosile ukususa izinyawo zethu epulatifomini ezabekwa kuyo njengoba usuku nosuku sasifuna iNkosi ngomthandazo oqotho, sifuna ukukhanya. Nicabanga ukuthi nginganikela ukukhanya

uNkulunkulu anginike kona na? Kumele kube njengedwala laphakade. Belingihola selokhu lanikezwa.” Review and Herald, April 14, 1903.

“Inyanga” imelela inyanga yokuqala.

Ngakho-ke thokozani, nina bantwana baseSiyoni, nijabule eNkosini uNkulunkulu wenu; ngokuba uninike imvula yokuqala ngesilinganiso esifaneleyo, futhi iyoninisa imvula, imvula yokuqala nemvula yokugcina, enyangeni yokuqala. Izibuya ziyakugcwala ukolweni, nezikhamo ziyachichima ngewayini nangamafutha. Ngiyakubuyisela kini iminyaka eyadliwa yisikhonyane, nesibungu, nesibungu esiqothulayo, nesibungu esigundayo, ibutho lami elikhulu engalithuma phakathi kwenu. Niyakudla nisuthe ngokuchichimayo, nidumise igama leNkosi uNkulunkulu wenu, enenzele okumangalisayo; abantu bami abayikujabha nanini. Niyakwazi ukuthi ngiphakathi kuka-Israyeli, nokuthi mina ngiyiNkosi uNkulunkulu wenu, kungekho omunye; abantu bami abayikujabha nanini. Joweli 2:23–27.

“Ihora” lomthetho weSonto, i-Islamu yosizi lwesithathu igadla ngokungalindelekile, futhi ubu-Adventist baseLawodikeya bahlazeka njengoba bethembele edwaleni lenyoka. Ngaleso sikhathi, enyangeni yokuqala, imvula yokugcina ithululelwa phezu kwabantu abahlanziwe. Kulelo qophelo i-United States iyabulawa, emva kokuhlushwa okuvela eNashville kuya phambili. Ukuhlushwa okuyikubhujiswa kwamadolobha kuyaqala, futhi ngehora lomthetho weSonto i-United States iyaphela (iyabulawa) njengombuso wesithupha wesiprofetho seBhayibheli, ingenisa isikhathi sokuvivinywa somfanekiso wesilo emhlabeni esiphela lapho umbuso wesishiyagalombili ufika ekupheleni kwawo, kungekho noyedwa wokuwusiza (uyabulawa).

## **Umfula i-Ewufrathe**

UMfula i-Ewufrathe uhlotshaniwa ngokomfanekiso neSulumane, futhi i-Ewufrathe lisho ukuthi, “okuthelayo, noma ukuqhuma kuphume.” Osizini lwesibili imimoya emine eboshiwe e-Ewufrathe iyadedelwa.

Ingelosi lesithupha lase likhala, ngezwa izwi livela ezimpondweni ezine ze-altare legolide eliphambi kukaNkulunkulu, lithi kuyo ingelosi lesithupha elalinecilongo: Khulula izingelosi ezine eziboshiweyo emfuleni omkhulu i-Ewufrathe. Izingelosi ezine zase zikhululwa, ezazilungiselelwe ihora, nosuku, nenyanga, nomnyaka, ukuze zibulale ingxenye yesithathu yabantu. IsAmbulo 9:13–15.

UMfula i-Ewufrathe wawumele umngcele osempumalanga weZwe Lesithembiso, futhi u-Islamu uyibo “abantwana basempumalanga” esiprofethweni. Isici sabo esingokwesiprofetho siwukuthi bayabanjwa bese bededelwa, kuqale ngoHagari eboshwa nguSara.

UNkulunkulu wathi, USara, umkakho, uyakukuzalela indodana ngempela; wena uyakuyiqamba igama layo ngokuthi u-Isaka; futhi ngiyakumisa isivumelwano sami naye sibe yisivumelwano esiphakade, kanye nenzalo yakhe emva kwakhe. Futhi mayelana no-Ishmayeli, ngikuzwile: Bheka, ngimbusisile, futhi ngizomenza avundeke, ngimandise kakhulu impela; uyakuzala izikhulu eziyishumi nambili, futhi ngizomenza isizwe esikhulu. UGenesisise 17:19, 20.

U-Ishmayeli wenziwa ukuba athele izithelo, kanti u-Ewufathe usho ukuthela izithelo. Ekupheleni kwesiprofetho seminyaka eyikhulu namashumi amahlanu yokuhlushwa kosizi lokuqala, isiprofetho sehora, sosuku, senyanga nonyaka saqala lapho ubuSulumane budedelwa ukuba bubulale ingxenye yesithathu yabantu. Ngesikhathi somthetho weSonto, umbuso wesithupha wesiprofetho seBhayibheli uyabulawa, futhi uyingxenye yesithathu yeRoma lanamuhla. UbuSulumane babebanjelwe emuva ngo-Agasti 11, 1840, ekunikezweni amandla komlayezo wengelosi yokuqala, futhi badedelwa ekunikezweni amandla komlayezo wengelosi yesithathu ngo-9/11.

Ngo-9/11, ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane kwaqala njengoba ukwahlulelwa kwabafuleyo kwaphela, nokwahlulelwa kwabaphilayo kwaqala. Lapho ubuSulumane bobubi besithathu bukhululwa ngo-9/11, bavinjelwa ngokushesha phakathi nesikhathi sokubekwa uphawu.

“Lo mbono wanikezwa ngo-1847 ngesikhathi lapho kwakukhona abazalwane bama-Adventi abambalwa kakhulu abagcina iSabatha, futhi phakathi kwabo kwakungabambalwa kuphela ababecabanga ukuthi ukusigcina kwakho kwakubaluleke ngokwanele ukuba kudwebe umugqa ohlukanisa phakathi kwabantu bakaNkulunkulu nabangakholwayo. Manje ukugcwaliseka kwalowo mbono sekuqala ukubonakala. ‘Ukuqala kwaleso sikhathi sokuhlupheka,’ okukhulunywa ngakho lapha, akubhekiseli esikhathini lapho izinhlupho seziyoqala ukuthululwa, kodwa kubhekisela esikhathini esifushane ngaphambi kokuba zithululwe, ngesikhathi uKristu esesendlini engcwele. Ngaleso sikhathi, ngesikhathi umsebenzi wensindiso ususongwa, ukuhlupheka kuyakuza phezu komhlaba, nezizwe ziyothukuthela, nokho zibanjwe zingalawuleki ngendlela yokuthi zingawuvimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuvuselelwa okuvela ebukhoneni beNkosi, iyakuza, ukunikeza amandla ezwini elikhulu lengelosi yesithathu, nokulungisela abangcwele ukuba bame esikhathini lapho izinhlupho eziyisikhombisa zokugcina ziyakuthululwa.” *Early Writings*, 85.

“Isikhathi esifushane” esiholela ekuvalweni komusa siyisikhathi lapho “uKristu esesendlini engcwele” “eqeda” “umsebenzi wensindiso.”

“Esimisweni esingumfanekiso, esasiyisithunzi somhlatshele nobupristi bukaKristu, ukuhlazwa kwendlu engcwele kwakuyinkonzo yokugcina eyayenziwa ngumpristi omkhulu emjikelezweni wonyaka wenkonzo. Kwakuwumsebenzi wokuvala wokubuyisana—ukususwa noma ukwedluliswa kwesono kwa-Israyeli. Kwakufanekisela umsebenzi wokuvala enkonzweni yoMpristi wethu Omkhulu ezulwini, ekususweni noma ekwesulweni kwezono zabantu Bakhe, ezilotshiwe emibhalweni yasezulwini. Le nkonzo ihlela umsebenzi wokuphenya, umsebenzi wokwahlulela; futhi yandulela ngokushesha ukufika kukaKristu emafwini ezulu enamandla nenkazimulo enkulu; ngokuba lapho efika, zonke izindaba sezibe sezinqunywe. UJesu uthi: ‘Umvuzo waMi unaMi, ukuba nginike wonke umuntu njengokwemisebenzi yakhe.’ IsAmbulo 22:12. Yilo msebenzi wokwahlulela, owandulela ngokushesha ukufika kwesibili, omenyezelwa emlayezweni wengilosi yokuqala weSambulo 14:7: ‘Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile.’” *The Great Controversy*, 352.

“Ukusulwa kwezono zabantu baKhe” kwenzeka ngesikhathi sokwahlulelwa kwabaphilayo.

Ngakho-ke phendukani, niguqulwe, ukuze izono zenu zesulwe, lapho kuyakufika izikhathi zokuvuseleleka ezivela ebusweni beNkosi; futhi iyakuthuma uJesu Kristu, owashunyayelwa kini ngaphambili; yena izulu okumelwe limamukele kuze kube yizikhathi zokubuyiselwa kwezinto zonke, uNkulunkulu akukhulumileyo ngomlomo wabaprofethi bakhe bonke abangcwele selokhu kwaqala umhlaba. Izenzo 3:19–21.

Ukuze umuntu aphenduke, kufanele abe esaphila, futhi ukuphenduka uPetru abhekisela kukho lapha ngomqondo wako ophelele kwenzeka lapho “izikhathi zokuvuselelwa sezifikile.” Ukuphumula nokuvuselelwa kuyimvula yokugcina, eyaqala lapho ingelosi enamandla yesAmbulo ishumi nesishiyagalombili yehla ukuze ikhanyisele umhlaba ngenkazimulo yaYo. Leyo ngelosi enamandla yayingeyona futhi ngaphandle kwengelosi yokuqala ka-August 11, 1840 eyahlela lapho ubuSulumane bubanjwa, futhi leyo ngelosi “yayingeyona omunye ngaphandle kukaJesu Kristu.” “Ukuvuselelwa” kanye “nezikhathi zokubuyiselwa kwezinto zonke” kuqala ngokukhululwa kobuSulumane ukuba buthathe izizwe ngentukuthelo, bese bubanjwa ngesikhathi abayizinkulungwane eziyikhulu namashumi amane nane bevalwa uphawu. U-9/11 uphawula izikhathi zokuvuselelwa nokuphumula, okuyimvula yokugcina, futhi uphawula isikhathi “sokubuyiselwa kwezinto zonke.” Okubuyiselwa ebandleni, elokhu selibe yibandla elilwayo kusukela ekuvukeleni kuka-1863, kodwa eliyoba yibandla elinqobayo, yisikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane.

Ibandla elisalwa liseyinxube kakolweni nokhula, kanti ibandla elinqobileyo lingumnikelo wezithelo zokuqala zikakolweni wasePentekoste. U-9/11 kwaba ngokokuqala lapho uBhalami eshaya khona imbongolo, futhi uBhalami (i-United States) waqala impi yomhlaba wonke yokulwa nobuphekula ngokushesha ngemva kwalokho kuhlasela okungalindelekile. Imbongolo kaBhalami imelela omaye abathathu abakha umaye wesithathu, futhi abahamba ngokuhambisana nemiyalezo yezingelosi ezintathu. Ngakho-ke omaye abathathu babuswa ngokwesiprofetho yizinyathelo ezintathu zezingelosi ezintathu. Ngenxa yalesi sizathu, ngokwesibili uBhalami eshaya imbongolo kuba ukuphindaphindeka, njengoba kuhlala kunjalo esinyathelweni sesibili. Phakathi kwezivini ezimbili zezwe elikhazimulayo lasendulo elingokoqobo nelesimanje elingokomoya, i-Islam yahlasela u-Israyeli ngo-October 7, 2023, futhi ngokushesha kwabekwa isivimbelo phezu kweGaza, bese kuthi i-Islam ihlasele iNashville.

Ukushaywa kwaseNashville kungokwesibili kulokhu kuhlasela okubili okungalindelekile okuthi, ebufakazini bukaBhalami, kwenzeka phakathi kwezivini. INashville iphawula uphawu lwendlela lwesiprofetho lapho umlayezo wokukhala kwaphakathi kwamabili uhlanganisana nengelosi yesibili. Umlayezo wokukhala kwaphakathi kwamabili uqala lapho abafundi bakaKristu ababili, (abamele umlayezo wengelosi yesibili) bethukulula imbongolo ekuqaleni kokungena kokunqoba. Lolo hambo lugcina luholela esiphambanweni, esimelela ukuzamazama komhlaba komthetho weSonto ozayo maduze lapho isifebe iRoma sinqoba umbuso wesithupha wesiprofetho seBhayibheli ngemva kokukhohlakala kwaso emlandweni wase-United States.

Lapho isifebe siqala ukucula izingoma zaso emthethweni weSonto, impi yaseNineve iyobe isiphindwe, futhi ukhiye uyobe usuphenduliwe ophawula ukuvulwa kwesikhathi sokuvivinywa sesithombe sesilo emhlabeni. Impi yaseNineve iyisiphetho sokumenyezelwa kokukhala kwaphakathi kwamabili, okwase kuguquka kube ukukhala okukhulu kwengelosi yesithathu. Ukuqala kwaleyo nkathi, okuphawulwa ngokuhlasela okumangalisayo kweNashville, nako kuyobe kufanekiselwe yimpi yaseNineve; ngokuba uJesu, njengo-Alfa no-Omega, njalo ufanekisa ukuphela ngesiqalo. Ukuhlaselwa kweNashville kuyothi, ngokwesidingo sesiprofetho, kuqukathe izakhi zokunqoba kweRoma phezu kwePheresiya okuvumela ubuSulumane bugwalise umhlaba ngobumnyama. UDonald Trump unguphawu lwesithombe seRoma, ngakho uyokwehlula empini yaseNineve ehlobene nokuhlasela kweNashville, kodwa amandla akhe okumelana nesikhukhula sobuSulumane ayobe esenciphile.

Impi uRonald Reagan aphumelela ukuyinqoba ngo-1989 kwakuyimpi ebandayo eyayiqale ekupheleni kweMpi Yesibili Yomhlaba. Impi ebandayo kaTrump iyimpi yasePanium, futhi iholela eMpini Yesithathu Yomhlaba emthethweni weSonto, ofanekiswe yimpi yase-Actium kanye nempi yaseNineve. Impi ebandayo kaTrump, emelwe yimpi yasePanium, iholela ekuwisweni “kodonga” lokwehlukana ibandla nombuso kuMthethosisekelo, njengoba kufanekiswe ukuwisa “kodonga” lwaseBerlin ngo-1989.

INashville imele indawo lapho imbongolo kaBhalami ichoboza unyawo lukaBhalami odongeni, ngaleyo ndlela ikhombise ukukhubazeka odongeni. Isikhathi sokukhala kwaphakathi kobusuku siqala ngesenzakalo esishayisana nodonga lokwehlukana kuMthethosisekelo, ngaleyo ndlela siphawule ukuqala kokumiswa komfanekiso wesilo (ukuhlanganiswa kwebandla nombuso) ngesibonakaliso sendlela esifanekisela ukudilizwa kodonga lokwehlukana ekupheleni kokumiswa komfanekiso wesilo. UDonald Trump uyokhuluma ngokwesiprofetho ngomyalelo wesigungu esiphezulu ofanekisela ukukhuluma emthethweni weSonto, njengoba kufanekisiwe yi-Alien and Sedition Acts zango-1798. Lapho uyokwehlula ama-globalist eqembu lamaDemocratic kanye nabalingani bawo abangama-globalist ama-RINO eqembu lamaRepublican. Ukunqoba kwakhe izitha ezifanekiselwa yiPheresiya empini yaseNineveh kuyoshiya zombili izinhlangothi zempi yezombangazwe ziphelelwe amandla adingekayo okumelana nezinkumbi zamaSulumane eziyokwanda phezu kwezwe. Unyawo lukaTrump oluchotshoziwe luyilolo donga ekuqaleni kokumenyezelwa kokukhala kwaphakathi kobusuku oluholela odongeni ekupheleni.

Sizoqhubeka nalesi sicabangelo sezinsizi ezintathu esihlokweni esilandelayo.