

Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikea - Inombolo yeshumi nesikhombisa

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Inombolo Yeshumi Nesikhombisa

Siphethe isihloko sokugcina ngokucatshangelwa okungakapheleli kweziprofetho zika-Abrama noPawulu, okuthi umugqa phezu komugqa kuveze isikhathi seminyaka engu-430, esakhiwa iminyaka engu-30 elandelwa iminyaka engu-400. Ngicabanga ukuthi bakhona abathile lapho emkhakheni wezenkolo abangase babone leyo minyaka engu-30 njengesikhathi esilandela iminyaka engu-400, kodwa lapho kuvame ukukhulunywa ngakho ngokujwayelekile, leyo minyaka engamashumi amathathu ibekwa ekuqaleni kwaleso sikhathi. Ingabe kungu-400 kulandelwe ngu-30, noma ngu-30 kulandelwe ngu-400? Kungamashumi amathathu alandelwa ngamakhulu amane, ngoba bakhona ofakazi abaningi, ukusungula isikhathi seminyaka engamashumi amathathu, esixhumene nesilandelwa yisikhathi sesibili esiyisiprofetho.

UJosefa wayeneminyaka engamashumi amathathu ubudala lapho eqala ukukhonza uFaro kuGenesis 41:46. Kwase kuqala iminyaka eyisikhombisa yenala, eyalandelwa iminyaka eyisikhombisa yendlala. UJosefa, njengomfanekiso kaKristu eneminyaka engamashumi amathathu ubudala, walandelwa izikhathi ezimbili zezinsuku eziyizi-2520. Lapho uKristu eneminyaka engamashumi amathathu, kwalandela izikhathi ezimbili eziyi-1260, ezihlangene zenza eziyi-2520; zona-ke zixhumana nezikhathi eziyisikhombisa phezu kwemibuso emibili.

UDavide wayeneminyaka engamashumi amathathu lapho eba yinkosi, futhi wabusa iminyaka engamashumi amane, njengoba kuphawuliwe ku-2 Samuweli 5:4. UDavide uyisithombe sikaKristu, futhi lapho uKristu wayeneminyaka engamashumi amathathu, wabhathizwa, wase eqhutshwa ehlane izinsuku ezingamashumi amane; kwathi emva kokuvuka kwakhe, okwakufanekiswa ukubhathizwa kwakhe, wahlala wafundisa abafundi mathupha izinsuku ezingamashumi amane. Esiphambanweni, ukubhujiswa kweJerusalema kwabambezeleka ngomusa iminyaka engamashumi amane, kuhambisana neminyaka engamashumi amane yokufela ehlane ekuqaleni komlando wabo wesivumelwano.

UHezekeli wayeneminyaka engamashumi amathathu ubudala ngesikhathi ebizelwa ukuba abe ngumprofethi kuHezekeli 1:1. Ngeke ngizinike isikhathi manje sokukhuluma ngenkathi eyalandela unyaka kaHezekeli wamashumi amathathu, kodwa ngizofaka isifinyezo esifushane esikhiqizwe yi-AI samaqiniso amisiwe mayelana nobude benkonzo yakhe. “Iziprofetho zikaHezekeli ziphakathi kwalezo ezibekwe izinsuku zazo ngokunembile kakhulu eTestamenteni Elidala, kunezinsuku eziyi-13 eziqondile ezinikezwe kuyo yonke incwadi. Lezi zonke zibalwa kusukela onyakeni wokudingiswa kukaJehoyakini (597 BCE njengonyaka woku-1), zinikeza uhlaka olucacile lokulandelana kwezikhathi oluhlenganisa cishe iminyaka engama-22.”

UJesu wayeneminyaka engamashumi amathathu lapho ebhathizwa, wabe eseliqinisa isivumelwano nabaningi isonto elilodwa.

Umpheleli ulawulwa ngokwesiprofetho yisifanekiso sikaKristu, futhi njengoba noKristu achitha iminyaka engamashumi amathathu elungiselelwa ukuthatha umsebenzi Wakhe njengoMpristi Omkhulu waseZulwini, kanjalo nesikhathi esingokwesiprofetho seminyaka engamashumi amathathu sokulungiselela, esichazwe ngomphikukristu, sasuka ekususweni kwe-“daily” ngo-508, saze safika ku-538, lapho ubupapa bunikwa amandla njengompristi omkhulu womgunyathi; njengoba noKristu wagcotshwa ngamandla ekubhathizweni Kwakhe, ngokuba iminyaka eyi-1260 yobumnyama bobupapa yayizolingana nezinsuku eziyi-1260 zokukhanya okumsulwa kukaKristu kusukela ekubhathizweni Kwakhe kuze kube sesiphambanweni, okuvumelana nesilonda esibulalayo sobupapa ngo-1798.

Ayikho neyodwa yalezi zikhathi zangaphambili eziyizigaba ezimbili eziqala ngenkathi yeminyaka engamashumi amathathu, eyandulela isinyathelo sokuqala sika-Abrama enqubweni yakhe yesivumelwano enezinyathelo ezintathu. Ngakho-ke, esika-Abrama siyiso esikhulunywe kuqala, nakuba kwakungenzeka sibe kanjalo kuphela emva kokuba siqinisekise ubufakazi besibili bukaPawulu. Ngesikhathi uPawulu ebhala amazwi akhe, isiprofetho seminyaka engama-400 saba yisiprofetho seminyaka engama-430, esineminyaka yokuqala engama-30 ebekwe yodwa ihlukanisiwe nenkathi yokugcina yesikhathi.

Ngiphikisa ngesisekelo sesimilo sikaKristu, njengoba emelwe njengo-Alfa no-Omega, ukuthi enqubweni yesivumelwano yabayizinkulungwane eziyikhulu namashumi amane nane, abangoo-omega esiprofethweni esiyizinhlangothi ezimbili sika-Abrama noPawulu seminyaka engamashumi amathathu—esilandelwa yiminyaka engamakhulu amane—kufanele kube nokuhambelana kwakho ku-omega womlando wesivumelwano, okuwumlando wokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane. Inkathi yeminyaka engamashumi amathathu, elandelwa enye futhi inkathi ehlukile, kufanele igcwaliseke ngendlela engasebenzisi isikhathi, kodwa egcwalisa isiprofetho esiyisisekelo sika-Abrama seminyaka engamakhulu amane namashumi amathathu. Kungaba kuhle uma ungaphinda ufunde lowo musho owedlule, bese ubuyela kuleli phuzu uqhubeke.

UJesu, uJosefa, uDavide noHezekeli bonke baba seminyakeni engamashumi amathathu belungiselelwa umsebenzi owawuzoba yisifaniso sabantu bakaNkulunkulu ezinsukwini zokugcina. UHezekeli umprofethi, uJosefa emele uKristu umpristi, noDavide inkosi. Izimpawu ezine, kodwa olunye uphawu olumele uMpristi Omkhulu waseZulwini lunommeleli ongowomuntu nongoweBukulunkulu. Labo fakazi abane bonke bayavumelana neminyaka engamashumi amathathu ka-Abrama elandelwa yisikhathi esingokwesiprofetho.

Umpheleli walungiselelwa iminyaka engamashumi amathathu, wase enikwa amandla iminyaka eyi-1260 kwaze kwaba yilapho ethola ukufa kwakhe kokuqala ngo-1798. Uyisibonakaliso sokufa kwesibili, ngokuba uyafa futhi lapho kuvalwa umusa. Ukufa kwesibili kungukufa okuphakade. Sikhonza uMsindisi ovukileyo, ngokuba uKristu akafanga ingunaphakade, akafanga ukufa kwesibili. Lapho kuphulukiswa inxeba elibulalayo lobupapa, iSambulo seshumi

nantathu sikhomba ukuthi uyakubusa futhi izinyanga ezingama-42, okumelwe isikhathi esingokwesiprofetho, ngaphandle kwesici sesikhathi.

Lapho evuswa ekupheleni ngesikhathi somthetho weSonto, ibutho eliphikisana nomsebenzi wakhe yilabo abavuswa ekupheleni kwezinsuku ezintathu nengxenywe zesAmbulo ishumi nanye. Amandla amabili avusiwe, womabili ayizimpawu zokubuthanisa, elinye elikaSabatha losuku lwesikhombisa kanti elinye elangelanga—aba yindawo yokubhekisela yomhlaba wonke, njengoba isintu senza ukukhetha kwaso kokugcina kokuphila noma kokufa.

Emthethweni weSonto, umphikukristu, onguyena futhi isilo, uyomela inyunyana ephindwe kathathu kadrako, yakhe uqobo (isilo), nomprofethi wamanga. Lawo mandla amathathu ayobumbana amelane nebandla likaNkulunkulu, okuyilo okumelwe liphakanyiswe ngaphezu kwazo zonke izintaba. Ibandla likaNkulunkulu elinqobayo lineminyaka engamashumi amathathu lilungiselelwa, kungeyona iminyaka engamashumi amathathu engokoqobo, kodwa isikhathi esimiswe ngokwesiprofetho esinamashumi amathathu ahlobene naso, futhi sisasebenza njengesiprofetho emva komyalo wango-1844, okhomba ukuthi ukusetshenziswa kwesikhathi sesiprofetho kwakungasekho semthethweni. Kulula ukubona ukuthi le minyaka engamashumi amathathu imelela isikhathi sokulungiselela umprofethi, umpriisti nenkosi, okuyothi njengebandla elinqobayo bamele umbuso wenkazimulo. Ofakazi abane bakaHezekeli, uKristu, uJosefa, noDavide bamele igunya lombuso kaNkulunkulu kuleso sikhathi esifanayo lapho ubuPapa nenyunyana ephindwe kathathu kuholela izwe e-Armagedoni.

Ibandla elinqobayo liyaphakanyiswa ngesikhathi somthetho weSonto e-United States, futhi ngokobufakazi beziVumelwano eziDala neziNtsha abantu besivumelwano abayizinkulungwane eziyikhulu namashumi amane nane bayakuba ngumbuso wabapriisti.

Nani-ke, njengamatshe aphilayo, niyaxhiwa nibe yindlu yokomoya, ubupriisti obungcwele, ukuze ninikele imihlatshelo yokomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. 1 Petru 2:5.

Abapriisti kwakufanele babe neminyaka engamashumi amathathu ubudala lapho beqala ukukhonza ethempelini, ngakho-ke kukhona inkathi yesikhathi ngaphambi komthetho weSonto lapho kulungiselelwa khona ubupriisti ukuze bukhonze njengomnikelo wokuzunguza wezithelo zokuqala. Abapriisti, abangabantu abayizinkulungwane eziyikhulu namashumi amane nane, bavezwa njengabaLevi enqubweni yokuhlanzwa ezezwa yiSithunywa Sesivumelwano. Kukhona inkathi yesiprofetho ehlela emthethweni weSonto, lapho inqubo yokuhlanzwa ilungiselela inkonzo engwelisiwe yesikhathi semvula yokugcina. Ukulungiselelwa kuphela emthethweni weSonto, ngakho-ke inkathi yamashumi amathathu imelela ukulungiselelwa kwabapriisti, ngaleyo ndlela ihambisane neminyaka efunekayo kumpriisti. UKristu njengoMpriisti Omkhulu waqala inkonzo Yakhe eneminyaka engama-30, futhi ngenxa yokuthi uJosefa ungumfanekiso kaKristu, naye waqala inkonzo yakhe eneminyaka engamashumi amathathu. UKristu womgunyathi wayeneminyaka engama-30 yokulungiselelwa, ngakho-ke sinabafakazi abathathu bokuthi inkathi yeminyaka engama-30 imelela ukulungiselelwa kobupriisti.

“Indaba enkulu esiseduze izokhipha labo uNkulunkulu angababekanga, futhi Uyoba nenkonzo emsulwa, yeqiniso, engcwelisiwe, elungiselelwe imvula yokugcina.” Selected Messages, book 3, 385.

UDade White ufundisa ngokuqondile ukuthi noma nini lapho ibandla limsulwa, uMoya Wesiprofetho uyasebenza. Lapho udaba olukhulu luhlakulela ukhula lulisuse phakathi kukakolweni, niyakuba nenkonzo engcwelisiwe eyakhiwe ngoJesu noJosefa umpri, onobunkulunkulu nobuntu kokubili, uJesu noHezekeli umprofethi, uJesu noDavide inkosi. Labo abalungiselelwa esikhathini esimelwe yiminyaka engamashumi amathathu, bayakuba phakathi kwabayizinkulungwane eziyikhulu namashumi amane nane, futhi bamelwe njengabaprofethi, abapri namakhosi. Bonke laba bantu abathathu bayizimpawu zeBhayibheli zomsebenzi kaKristu njengomprofethi, umpri nenkosi; ngakho-ke inani elingamashumi amathathu lisivumela ukuba siphethe ngokuthi, kuzo zonke lezi zigaba ezintathu ezivezwa yizimpawu zeBhayibheli ezalungiselelwa iminyaka engamashumi amathathu, lapho zihlanganiswa noKristu zimelela ukuhlanganiswa kobuNkulunkulu nobuntu. Ngaleyo ndlela, labo bapri abalungiselelwa phakathi nenkathi engokomfanekiso yeminyaka engamashumi amathathu bamelwa njengophawu lokuphakama kobuNkulunkulu obuhlanganiswe nobuntu.

Izinyanga ezingama-42 zokuchitheka kwegazi kokugcina kobupapa zenzeka ngesikhathi uKristu ehamba phakathi kwabantu izinyanga ezingama-42 esesimweni sabafundi baKhe. Izinyanga ezingama-42 zobugqila nokucindezelwa eziphetha ngokukhululwa, njengoba kufanekiswa yiminyaka engama-430 yesiprofetho sika-Abrama esinezingxenye ezimbili. Iminyaka engamakhulu amane ka-Abrama iphela ekukhululweni oLwandle Olubomvu, okuyisibonelo seBhayibheli esijwayelekile sokuvalwa komnyango womusa, ekupheleni kwezinyanga ezingama-42 ezingokomfanekiso zopapa.

Izinyanga ezingamashumi amane nambili zimelela isikhathi sokuvinjanywa esisukela emthethweni weSonto e-United States kuze kuvalwe isikhathi sokuhlolwa kwabantu. Nokho phakathi kwalezo zinyanga ezingama-42, kulandela inkathi yeminyaka engamashumi amathathu yokulungiselela, uKristu uqinisa isivumelwano kumuntu wensali. Umpri womgunyathi womphikukristu ufika ekupheleni kwakhe kokugcina, khona impela lapho uKristu afela khona ohlwini lwakhe, okuyikhona impela lapho uFaro, inkosi yaseGibhithe, afela khona ohlwini lwakhe. ENtabeni iKarmeli abaprofethi bakaBali babulawa, ngaleyo ndlela kukhonjiswa ukufa komprofethi wamanga emthethweni weSonto. Emthethweni weSonto, kukhona umprofethi wamanga osuke esebulawa, udrako omelwe nguFaro, kanye nesilo esimelwe upapa. Konke lokhu kumelelwa emthethweni weSonto kungqubuzana nabapri, amakhosi nabaprofethi bakaNkulunkulu. Ibandla liyahlanzwa ngaphambi nje komthetho weSonto, futhi isipho sokuprofetha siyabuyiselwa—khona impela lapho umprofethi wamanga efa khona. Kusukela lapho kuqhubeka, impi imayelana nombiko weqiniso noma wamanga wesiprofetho.

Isikhathi seminyaka engamashumi amathathu esingokomfanekiso simelela isikhathi esandulela umthetho weSonto. Lesi sikhathi siyisikhathi sokulungiselela abapri, ngoba uKristu uyisibonelo sabo ezintweni zonke, ngokuba laba yibo abalandela iWundlu. Phakathi kweminyaka engamashumi amathathu yokuqala yesiprofetho sika-Abrama, isivumelwano samiswa, ngaleyo

ndlela kwabonakala ukuthi noma yini emelwa yileso sikhathi sokulungiselela abapristi, yileso sikhathi lapho iNkosi ivuselela khona isivumelwano saYo nabayizinkulungwane eziyikhulu namashumi amane nane njengoba kufanekiswa umlando we-alpha ka-Abrama. Leso sikhathi siyisikhathi sokulungiselela abapristi abaqala ukukhonza ngesikhathi somthetho weSonto, beneminyaka engamashumi amathathu, lapho begcotshwa ngoMoya oNgcwele njengoba noKristu agcotshwa ekubhaphathizweni kwaKhe. Elinye iqiniso elingathathwa emlandweni we-alpha ka-Abrama ukuthi noma yini emelwa yileso sikhathi esiholela emthethweni weSonto, kumelwe ibe yinto enkulu kakhulu, ngoba i-omega ihlala inamandla kuno-alpha. Umthetho weSonto uyiyi i-omega emelwe ngu-October 22, 1844, isiphambano, iPhasika eGibhithe, njalo njalo.

Umthetho weSonto umele ukuphela kwenkathi emelwe yisikhathi seminyaka engamashumi amathathu. Ufanekiswe kusengaphambili cishe yizo zonke izindaba ezinkulu zensindiso, futhi futhi uyisiphetho somlando wesivumelwano wabantu abakhethiweyo owaqala ngo-Abrama. Ngalolo hlobo besisindo sobufakazi besiprofetho ngokuphathelene nokuphela kwenkathi, kanye nenhloso enzima yale nkathi uqobo, kungaba yini iphuzu lokuqala?

Kukhona isikhathi sesiprofetho esimelwe yiminyaka engamashumi amathathu, esiphelela emthethweni weSonto ngokobufakazi benqwaba yofakazi. Kuleyo ndawo kulandela esinye isikhathi esimelwe ngamanani ahlukahlukene, futhi ngasinye salezo zikhathi siveza ubufakazi bomugqa womlando wesiprofetho olandela umthetho weSonto. Ezinye zalezo zikhathi zimelela umugqa wangaphakathi womlando webandla, kanti ezinye zimelela umugqa wangaphandle womhlaba ohambela e-Armagedoni.

Mhlawumbe kuhle kulesi sikhathi ukuzikhumbuza ukuthi siyakwenqaba ukusebenzisa noma yiziphi iziprofetho zesikhathi ezinsukwini zokugcina njengokungathi zimelela noma yiziphi izinsuku ezingakhonjwa, kuze kube usuku nehora kumenyezelwa ekupheleni kwezinhluho. Ngizosebenzisa uDaniyeli isahluko seshumi nambili ukubonisa iphuzu lami lokungabe sisasebenzisa isikhathi sesiprofetho. Kuleso sahluko kukhona amavesi amathathu aveza isikhathi sesiprofetho.

Ngase ngizwa indoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ezulwini, yafunga ngoyo ophilayo kuze kube phakade ukuthi kuyakuba yisikhathi, izikhathi, nengxenye yesikhathi; futhi lapho isiqedile ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakuqedwa. Danieli 12:7.

Kusukela esikhathini lapho umhlatshelelo wansuku zonke uyakusithathwa, futhi kusungulwa isinyanyeko esenza incithakalo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Daniyeli 12:11.

Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Daniyeli 12:12.

AmaMillerite ayenokuqonda okulungile kwelinye nelinye lalawa mavesi amathathu. Lezi ziprofetho ezintathu ziyengxenye yamaqiniso amele izisekelo. Nokho ukuqonda kwamaMillerite ngala mavesi kwakusekelwe ekusebenziseni umgomo wosuku lube unyaka. Njengoba “isikhathi singasekho,” la mavesi kumelwe abe nokunye ukusetshenziswa, ngokuba zonke iziprofetho

zikhuluma ngenkathi yemvula yokugcina. La mavesi kumelwe abe nokuqondwa kwemvula yokugcina okungasebenzisi isikhathi ukwakha umlayezo, futhi okungaphikisani nokuqonda kwamaMillerite kwala mavesi. Umbono oqondile wamaMillerite ngevesi eliphakathi kwalawa mavesi amathathu, (ivesi leshumi nanye), uwukuthi limelela inkathi ephindwe kabili, eqala ngenkathi yeminyaka engamashumi amathathu, ilandelwe yiminyaka eyi-1260. Ivesi leshumi nanye likhomba inkathi yeminyaka engamashumi amathathu eyandulela umthetho weSonto, njengoba imelwe ngokumiswa kwesinengiso esibhubhisayo.

UDaniyeli isahluko seshumi nambili yisahluko eZwini likaNkulunkulu esibeka phambili inqubo yokuhlazwa kwabantu bakaNkulunkulu eyenzeka ezinsukwini zokugcina ngesikhathi sokuphela, lapho isiprofetho esivela encwadini kaDaniyeli sivulwa uphawu. Evesini leshumi nanye sithola isiprofetho amaphayona asiqonda ngokufanele njengenkathi yeminyaka engamashumi amathathu eholela enkathini yeminyaka eyi-1260. Esahlukweni seshumi nambili, iziprofetho ezintathu zamavesi esikhombisa, eleshumi nanye, neleshumi nambili zonke zavalwa ngophawu kwaze kwaba yisikhathi sokuphela. Ngesikhathi sokuphela lezo ziprofetho ezintathu kumelwe zivulwe uphawu, ngokuba iZwi likaNkulunkulu alilokothi lehluleke. Kuleso kanye isahluko, kuvezwa ngokucace kunakho konke eBhayibhelini umfanekiso wokuphela kwesikhathi somusa wesintu; ngakho-ke isahluko seshumi nambili, ngokuqinisekile impela nangokucacile ngokwengeziwe, sikhomba ukuphela kobu-Adventist, kunesiqalo sobu-Adventist.

Iziprofetho ezintathu kuDaniyeli ishumi nambili zavalwa khona kanye endimeni yoMbhala lapho ukuvalwa nokwambulwa kuthola khona incazelo yako eyinhloko yesiprofetho. Lezo ziprofetho ezintathu zambulwa emlandweni wabeyizinkulungwane eziyikhulu namashumi amane nane, ngokuba u-Alfa no-Omega njalo uveza ukuphela kwento kanye nokuqala kwayo. Lokho okwambulwa ezikhathini ezintathu zesiprofetho zesahluko seshumi nambili kumele ukwambulwa kokugcina kweZwi likaNkulunkulu lesiprofetho. Lokho kwambulwa kubekwe obala kusAmbulo isahluko sokuqala lapho isAmbulo sikaJesu Kristu sembulwa, ngaphambi nje kokuvalwa komusa. Ivesi leshumi nanye likaDaniyeli ishumi nambili liyisifanekiselo esihambisanayo nesethulo sokuqala sika-Abrama noPawulu sesiprofetho esiphindwe kabili esaqala ngesikhathi seminyaka engamashumi amathathu.

Iziprofetho ezintathu ezikuDaniyeli isahluko 12 ziyizikhathi ezingokomfanekiso ezivulwa uphawu ngesikhathi sokugcina impela sokuphela, futhi ukuvulwa kwazo kuholela ekuhlazweni kokugcina kwabantu bakaNkulunkulu. Esokuqala salezo ziprofetho ezintathu sinikezwa nguKristu uqobo lwaKhe, futhi lapho ebeka lesi siprofetho umi phezu kwamanzi embethe ilineni, ekhomba ukuphela kwesikhathi esingokwesiprofetho esimelwe njengeminyaka eyi-1260, futhi echaza ukuphela kwaleso sikhathi njengokuphela kokuhlakazeka kwamandla abantu bakaNkulunkulu. Abantu bakaNkulunkulu ezinsukwini zokugcina bayizinkulungwane eziyikhulu namashumi amane nane, futhi baye bahlakazeka.

Akusikho nje kuphela ukuthi uKristu umi phezu kwamanzi ephendula umbuzo, kodwa lo mbuzo uqala ngamazwi athi, “Kuyoze kube nini?” “Kuyoze kube nini?” kuwuphawu lwesiprofetho oluphinde lubuzwe nakuJesu lapho evesini leshumi nantathu likaDaniyeli isahluko sesishiyagalombili kubuzwa umbuzo othi, “Kuyoze kube nini?”

Kwase kuba khona owathi kumuntu owayembethe ilineni, owayengaphezu kwamanzi omfula: Kuyakuba isikhathi esingakanani kuze kube sekupheleni kwalezi zimangaliso na?

Ngase ngizwa indoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ezulwini, yafunga ngoye ophila kuze kube phakade ukuthi kuyakuba ngesikhathi, nangezikhathi, nangengxenye yesikhathi; futhi lapho isiqedile ukuhlakaza amandla abantu abangwele, zonke lezi zinto ziyakuqedwa. Daniyeli 12:6, 7.

Umbuzo owabekwa kuJesu, emelwe njengendoda eyayembethe ilineni, embonweni womfula iHidekeli, uthi: “Koze kube nini kube sekupheleni kwalezi zimangaliso na?,” kanti embonweni womfula iUlai uJesu, emelwe njengoPalimoni (lowo ngcwele othile), uyabuzwa ukuthi: “Koze kube nini umbono omayelana nomhlatshelo wansuku zonke, nesiphambeko sencithakalo, sokunikela kokubili indawo engcwele nebutho ukuba kunyathelwe ngezinyawo?”

USista White uthi imibono eyanikwa uDaniyeli ngasemifula emikhulu yaseShinari isisesigabeni sokugcwaliseka manje, futhi maqondana nayo yomibili imibono yemifula, uJesu ubuzwa “umbuzo” ongokwesiprofetho, ohlale ukhiqiza umthetho weSonto njengempendulo. Nokho zombili izimpendulo zivezwa ngaphakathi komongo wesikhathi esingokwesiprofetho, esaphela ngo-1844. Amaphayona awahlonza ngokunembile impendulo yombuzo wesahluko sesishiyagalombili nombono womfula i-Ulai, futhi aqonda ukuthi u-1798 kwakuyilapho ukuphehlwa kwamandla abantu bakaNkulunkulu kwaphela khona. Kodwa ngemva kuka-1844, lapho “ukusetshenziswa kwesikhathi” kweZwi likaNkulunkulu elingokwesiprofetho sekuphelile, umbuzo ongokwesiprofetho othi, “Kuyoze kube nini na?” ubuyisela ukuqonda kwamaphayona ngokuthi “kuze kube yizinsuku eziyizi-2300, khona indawo engcwele iyakuhlazwa emthethweni weSonto osuzayo masinyane,” futhi “zonke” “izimangaliso” embonweni wokugcina kaDaniyeli ziyakube sezifizekile, lapho ukuphehlwa kwabantu abangcwele izinsuku ezintathu nengxenye ezingokomfanekiso kuphela khona.

Umbono womfula iHidekeli osezahlukeni ezintathu zokugcina zikaDaniyeli, kanye nombono womfula iUlai osezahlukeni zesikhombisa kuya kweseshiyagalolunye, kuchazwa nguDade White ngokuthi “imifula emikhulu yaseShinari.” Zonke izazi zomlando nezebhayibheli ziyavumelana ngokuthi kunemifula emibili kuphela, futhi yomibili iyimifula emikhulu, ehlotshaniswa neShinari. Leyo mifula emibili yiTigrisi (iHidekeli) ne-Ewufrathe. Umfula iUlai awuyona i-Ewufrathe yaseShinari; ungumzila omncane womfula owenziwe ngabantu ePheresiya, hhayi eShinari. Umfula iUlai embonweni oqukethe isisekelo nentsika ephakathi ye-Adventism awukho eShinari, nokho umprofethikazi umchaza u-Ulai njenge-Ewufrathe, omunye wemifula emikhulu yaseShinari.

Umbono waseHiddekel wethula umlando wangaphandle wodrako, wesilo nowomprofethi wamanga beholela umhlaba e-Armagedoni, futhi umbono wase-Ulai umelela umsebenzi kaKristu ekuhlanganiseni ubuNkulunkulu baKhe nobuntu bomuntu. Ngokwesiprofetho, ugqozi lusebenzisa umfula i-Ulai njengofakazi wesibili kanye noMfula i-Ewufrathe ukukhomba umsebenzi ofezwa nguKristu ekuhlanganiseni ubuNkulunkulu baKhe nobuntu.

I-Ewufrathe neThigrisi kokubili kwaqala e-Edene futhi kugeleza kubo bonke ubude bomlando wesivumelwano. Lapho kugeleza kungene ensikeni emaphakathi ye-Adventism ngo-Okthoba 22, 1844, i-Ewufrathe ihlanganiswa nomsele wokwenziwa ngumuntu wase-Ulai ukuze imelele ukuhlanganiswa kobuNkulunkulu nobuntu, okufezwa ngokusetshenziswa kokukholwa kulabo abamelwa njengabayizinkulungwane eziyikhulu namashumi amane nane. I-Ulai imelela uvivinyo olubhekiswe egunyeni leZwi likaNkulunkulu lesiprofetho, ngoba ibeka igunya lika-Ellen White, elikhomba umfula wasePheresiya i-Ulai njengomunye wemifula emikhulu yaseShinari, liphikisana nochwepheshe bezwe.

Uphawu lomfula i-Ulai lumelela ukuvivinywa maqondana nezwi lomuntu noma iZwi likaNkulunkulu. Ingabe abantu baqondile, noma ingabe amazwi abekwe phambili nguDade White aqondile? Ingabe umfula i-Ulai umelela umfula owodwa ePheresiya, noma umelela umfula wesiprofetho oqukethe amanzi ase-Edene exutshaniswe namanzi avela kubantu?

Kungase kube khona izixazululo eziningi kule nkinga engiyiphakamisile, kodwa ngizobeka eminye imicabango ukuze nibone iphuzu lami. Ingabe izazi-mlando nezazi zenkolo zezwe ziqinisile kanti uDadewethu White unephutha? Akekho ophikayo ukuthi “imifula emikhulu yaseShinari” yiThigrisi neYufrathe. Ngakho-ke, lapho uDadewethu White ekhomba umfula i-Ulai ePheresiya njengomfula omkhulu waseShinari, ingabe ungumprofethi wamanga? Noma, ingabe ungumprofethi weqiniso, owenza iphutha? Mangaki amaphutha angawenza umprofethi weqiniso ngaphambi kokuba ege umngcele abe ngumprofethi wamanga? Noma, ingabe izazi-mlando yizo ezinephutha? Noma, ingabe empeleni uqinisile? Noma ingabe izazi-mlando noDadewethu White bobabili baqinisile? Ngiyiphakamisile le nkinga ngenhloso yokusebenzisa incazelo yale nkinga njengephuzu elengeziwe maqondana naleyo ndoda eyayembethe ilineni, imi phezu komfula, ebuzwa ukuthi, “Kuze kube nini?” kuyo yomibili imibono yemifula iHidekeli ne-Ulai.

Esahlukweni sesishiyagalombili sikaDaniyeli, uDaniyeli useShushani, ePheresiya, futhi iShushani isemfuleni i-Ulai, okuthi ngenxa yemboni yezolimo uhlanganise umfula wemvelo kanye nochungechunge lwemisele eyakhiwe ngabantu. Njengoba i-Ulai igeleza yehla ngamanye amakhilomitha angaba yikhulu namashumi amahlanu noma ngaphezulu, ixhumana lapho kuhlangana khona imifula iTigris ne-Ewufrathe. ITigris ne-Ewufrathe eyaqala e-Edene ekugcineni iyahlangana, futhi lapho isihlangene, umfula i-Ulai wasePheresiya uxhumana khona kuleyo ndawo efanayo. Lapho umfula i-Ulai uhlangana nohlelo lwamaxhaphozi lweTigris lapho kuhlangana khona iTigris ne-Ewufrathe, i-Ulai iba yingxenye yamanzi akha imifula emikhulu yaseShinari. Izazi-mlando ziqinisile, kanjalo noDade White.

Lapho uDade White ekhomba umbono we-Ulai esahlukweni sesishiyagalombili, usuke ekhomba umfula owaziwa ngohlelo lwawo lwemisele yamanzi olwakhiwe ngabantu oluhlanganisa imifula iTigris ne-Ewufrathe, emele izikhathi ezimbili zeminyaka engu-2520, ezaphela ngo-1798 nango-1844.

Igama lasendulo loMfula iTigrisi kwakunguHidekeli, futhi maqondana no-Ewufrathe yomibili leyo mifula ibekwe ngokuqondile ngokwesiprofetho njengemataniswa ne-Asiriya neBabiloni, nazo ezivezwe futhi njengezingonyama ezimbili ezazizoshaya izimvu zikaNkulunkulu. Lawo mandla

amabili achithayo ayeyisandulela samandla amabili achithayo eRoma yobuqaba neRoma yobupapa, okuyizifanekiselo zendoda nowesifazane, noma zebandla nombuso. IRoma yobuqaba yayiyindoda emele ubuciko bombuso, kanti iRoma yobupapa ingowesifazane ongcolileyo wobuciko bebandla. I-Asiriya yayiyindoda, neBabiloni owesifazane ebudlelwaneni bazo besiprofetho, ngaleyo ndlela kukhonjiswa iTigrisi njengendoda no-Ewufrathe njengowesifazane.

UMfula iTigrisi ungumfula wobuciko bombuso owafinyelela ku-1798, kanti i-Ewufrathe yobuciko bebandla yafinyelela ku-1844. I-Ewufrathe kwakufanele ifinyelele ku-1844, ngokuba umlayezo ka-1844 wawumayelana neBabiloni, (i-Ewufrathe) eyawa futhi ngo-1844. Njengoba i-Ewufrathe yakha impophoma ngo-1844, umfula i-Ulai, owawuye wahlangana lapho imifula ihlangana khona njengophawu lwemisebenzi yabantu, wahlangana namanzi omunye umfula. Umfula wobuciko bombuso wavinjwa ngedamu ngo-1798, lapho igunya lombuso lisuswa emandleni obupapa. Ngawo lowo nyaka i-United States yaqala ukubusa njengesilo somhlaba nombuso wesithupha wesiprofetho seBhayibheli. UMfula iTigrisi wavinjwa ngedamu ngo-1798, khona impela lapho umbuso ekugcineni uyophoqa umhlaba wonke ukuba utilize lelo damu, manje eligodla izikhukhula zokushushiswa kobupapa esezizochichima phezu komhlaba wonke njengesikhukhula esinamandla amakhulu. Lolo donga, noma lelo damu, luwudonga lokwahlukaniswa kwebandla nombuso.

Ngo-1844, kokubili i-Ewufrathe ne-Ulayi kukhomba umlayezo ka-1844 njengokuwa kweBabiloni, futhi futhi njengawo lowo msebenzi uKristu awuqala ngo-1844, lapho, njengeSithunywa seSivumelwano, ehlanza amanzi eBabiloni nemisebenzi yabantu esizweni esasizongena endaweni yakhe engcwele—sisizwe esasidinga ukuhlanzwa ngaphambi kokuba singene eNgewelengcwele. Ukuhlanzwa kokugcina kwaleso sizwe kwafezwa ngemvula eyathululwa ngaphansi komlayezo Wokukhala Kwaphakathi Kwamabili, futhi lawo mathonsi emvula omlayezo Wokukhala Kwaphakathi Kwamabili ahlungwa emanzini eThigrisi, njengoba amaMillerite abonakalisa iRoma lobupapa no-1798, futhi njengoba abonakalisa ukuwa kweBabiloni futhi ahlanzwa ngaphambi komnyango ovaliwe ngomlayezo, noma ungathi—ahlanzwa yimvula eyavela emanzini ahlungiwe emifula i-Ulayi, iTigrisi ne-Ewufrathe, njengoba ayethula umlayezo kaDaniyeli 8:14, futhi egcwalisa umlayezo Wokukhala Kwaphakathi Kwamabili ngaphambi kokuvulwa koSuku Lokubuyisana oluyisifanekiselo esigcwalisekile.

Lapho uKristu emi phezu kwamanzi eHidekeli evesini lesikhombisa lesahluko seshumi nambili sikaDaniyeli, umi phezu kwamanzi eTigrisi, amanzi ombuso nezindaba zombuso embonweni ochaza izinyathelo zokugcina zombuso womuntu eziholela ekuvalweni komusa wokuhlola. Umi lapho ephendula umbuzo wevesi elandulelayo, njengoba nje nasembonweni womfula iUlai, indoda egqoke ilineni, lapho eyiPalmoni, uMbali Olibalayo, inikeza impendulo embuzweni wevesi elandulelayo. Kuzo zombili izimo, le ngxoxo iyinxoxo yasezulwini phakathi kwezingelosi noKristu, futhi kuzo zombili izimo umbuzo uthi, “Kuyakuba kuze kube nini na?”

Impendulo ithi kuze kube yizinsuku eziyizi-2300; esahlukweni sesishiyagalombili nasesahlukweni seshumi nambili kuthiwa “isikhathi, izikhathi, nengxenywe yesikhathi.” Impendulo iqondwa njengeyiminyaka eyi-2300 kanye neminyaka eyi-1260, kodwa ngo-1844 uNkulunkulu wabeka ukuvinjelwa ekusetshenzisweni kwesikhathi ngaphakathi kwesigijimi sesiprofetho, ngokuba

isikhathi asisekho. Iyini impendulo kaPalmoni, indoda eyayembethe ilineni, yesizukulwane saKhe sokugcina? Umbuzo othi “Kuze kube nini na?” ubonisiwe phezu kofakazi abaningi ukukhomba umthetho weSonto njengempendulo yalo mbuzo; ngakho-ke ingabe indawo engcwele iyahlanzwa emthethweni weSonto, futhi ingabe “zonke lezi zimangaliso” zipheliswa emthethweni weSonto? Yiziphi “izimangaliso” ezipheliswa emthethweni weSonto, futhi lezo “zimangaliso” zaqala nini?

Mina Daniyeli ngabheka, bheka, kwakumi abanye ababili, omunye ngalapha osebeni lomfula, nomunye ngalapha ngaleya osebeni lomfula. Omunye wathi kulowo muntu owayembethe ilineni, owayephezu kwamanzi omfula, Kuyakuba isikhathi esingakanani kuze kube sekupheleni kwalezi zimangaliso na?

Ngase ngizwa indoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ezulwini, yafunga ngaye ophila kuze kube phakade ukuthi kuyakuba ngesikhathi, nangezikhathi, nangengxenye yesikhathi; futhi lapho isiqedile ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakuphela. Daniyeli 12:5–7.

Umbuzo ongokomfanekiso othi, “Koze kube nini?” uphawula umthetho weSonto, futhi ingelosi ayizange ibuze ukuthi umthetho weSonto wawunini, kodwa yabuza ukuthi ukuphela kwezimangaliso kwakunini. “Izimangaliso” ziphela ngomthetho weSonto; ngakho-ke ziyini lezo zimangaliso eziholela emthethweni weSonto? Noma, ukuze kucaciswe kakhulu, ziyini lezo “zimangaliso” ezimelelwe embonweni owanikezwa ngaseHidekeli, ezimelelwe ezahlukweni zeshumi kuya kwezeshumi nambili? Uma singanquma ukuthi “izimangaliso” ziyini, singase sithole ukuthi “izimangaliso” ziqala nini. KuDaniyeli ishumi uGabriyeli uchaza ngokucacile ukuthi injongo yakhe kwakuyini ekuxhumaneni kwakhe noDaniyeli ngesikhathi sombono.

Manje sengifikile ukuze ngikwazise okuzokwehlela abantu bakho ezinsukwini zokugcina; ngokuba umbono usengowezinsuku eziningi. Daniyeli 10:14.

UGabriyeli weza ukuzokwenza abantu bakaNkulunkulu baqonde lokho okuyobehlela ezinsukwini zokugcina. Ukucabanga ukuthi iziprofetho ezikuDaniyeli ishumi nambili, ezaqondwa kahle ngamaMillerite, bese kusetshenziswa lokho kuvuma ukuphika ukusetshenziswa kwaleso sahluko ezinsukwini zokugcina—kungukubhidliza injongo uGabriyeli ayisho. Lapho uGabriyeli eqala ukulandisa okungokwesiprofetho evesini lokuqala lesahluko seshumi nanye kuqhubeka kuze kufike evesini lesithathu lesahluko seshumi nambili, umlando omelelwe khona uyimininingwane yangaphandle engokwesiprofetho yendlela udrako, isilo, nomprofethi wamanga abaholela ngayo izwe e-Armagedoni. Kunezindimana ngaphakathi kwaleso sahluko ezichaza abantu bakaNkulunkulu beshushiswa, kodwa umlando wesahluko seshumi nanye ngokuyinhloko uyisambulo sangaphandle. Lokhu kusho ukuthi isahluko seshumi nesahluko seshumi nambili zimelela i-alpha ne-omega embonweni wokugcina kaDaniyeli, ngoba ngokungafani nesahluko seshumi nanye, zombili zichaza umlayezo wangaphakathi okhomba ukubekwa uphawu kwabazinkulungwane eziyikhulu namashumi amane nane. Isahluko esiphakathi siwukuvukela kwesintu njengoba simelelwa yinkosi yasenyakatho, upapa waseRoma, kanti i-alpha, isahluko seshumi, kanye ne-omega, isahluko seshumi nambili, kukhomba isipiliyoni sangaphakathi sabayizinkulungwane eziyikhulu namashumi amane nane ezinsukwini zokugcina. Zontathu

izahluko ziholela ekuvalweni komusa; isahluko se-alpha siqala ngokwesaba uNkulunkulu okwehlukana izigaba ezimbili zabakhulekeli, futhi ekupheleni kwaleso sahluko uDaniyeli unikezwa ukuphindwa kwamandla, ngaleyo ndlela kukhonjiswa imilayezo yengelosi yokuqala neyesibili. Isahluko seshumi nambili siyisahluko se-omega, futhi sikhomba umlayezo wokwahlulela wengelosi yesithathu.

Isahluko seshumi nanye sichaza ngokuningiliziwe ukhulubuka kwesintu kusukela ekubhujisweni kweJerusalema kuze kube sekupheleni kwesikhathi somusa, okuthi ngokukaDade uWhite kube ngumfanekiso wokuvalwa kwesikhathi somusa ekupheleni kwezwe. UDanieli 11 uqala ekubhujisweni kweJerusalema, ngoba uDanieli ungomunye walabo abayiswa eBhabhiloni ekubhujisweni okuphindwe kathathu kweJerusalema okwaba yisifaniso sokubhujiswa kwalelo dolobha elifanayo ngo-70 AD, bese futhi ezinsukwini zokugcina njengoba kumelwe umhlaba.

Ukubhujiswa okubili okungokoqobo kweJerusalema okwenzeka ngosuku olufanayo lonyaka, kwehlukane yiminyaka engamakhulu ayisithupha namashumi ayisithupha nanhlano. Lokho kubhujiswa okubili kwakungokwedolobha lapho umPhongolo kwakufanele ubekwe khona. IShilo yayinezimpawu ezifanayo zesiprofetho futhi imele ukubhujiswa kokuqala kwedolobha lapho ubukhona bukaNkulunkulu babukhona khona, noma kwakufanele bube khona. Lapho uDadewethu White esebenzisa ukubhujiswa kweJerusalema njengophawu lokubhujiswa lwezinsuku zokugcina, uphawula ngentshumayelo kaKristu mayelana nokubhujiswa kweJerusalema.

IShilo, ukubhujiswa kweJerusalema ngaphansi kukaNebukhadinezari noTithu kungofakazi abathathu bezinsuku zokugcina njengoba bemelwe ukubhujiswa komuzi kaNkulunkulu. IShilo ingumyalezo wengelosi yokuqala ofundisa ukwesaba uNkulunkulu, into u-Eli angazange ayenze, nokumnika inkazimulo, into u-Eli angazange ayenze, ngokuba ihora lokwahlulela kwaKhe selifikile. Umyalezo wengelosi yesibili yilapho sithola khona ukuphindaphindwa njengoba kumelwe nguNebukhadinezari noTithu. Ukubhujiswa kwesithathu kweJerusalema, ezinsukwini zokugcina, kusekupheleni komusa, okuyikuphela kokwahlulela.

Isahluko seshumi nanye siwumlando wangaphandle wemiyalezo yezingelosi ezintathu. Sifakwe phakathi kombono wokwehlukana osahlukweni seshumi kanye nokuthintwa okuthathu okunamandla okwenzeka ngosuku lwamashumi amabili nambili lombono kaDaniyeli. Lokhu kusho ukuthi isahluko seshumi nambili naso sizobe sikhuluma ngendaba yangaphakathi yalokho okuwehlelayo abantu bakaNkulunkulu ezinsukwini zokugcina. Kusho futhi ukuthi ukukhanya okungaphakathi kwesahluko seshumi nambili kukhazimula ngokuphindwe ngamashumi amabili nambili kunokukhanya okusesahlukweni seshumi.

Embukisweni wase-Ulai, noKristu wabuzwa futhi wathi, “Kuze kube nini?” Amavesi ayishumi nambili andulela lowo mbuzo evesini leshumi nantathu ayekhomba umlando wesiprofetho ongaphandle omele imininingwane ebalulekile ngamandla esiprofetho seBhayibheli. Lawo mavesi ayishumi nambili ayemane ephinda futhi enwebisa umlando owawumelelwe esahlukweni sesikhombisa. Umlando wesiprofetho obekwe kulawo mavesi uyaphindwa futhi unwetshwe esahlukweni seshumi nanye, kuqalwa ngesikhathi samaMede namaPheresiya. Inxenye yokugcina yesahluko sesishiyagalombili kanye nesahluko sonke sesishiyagalolunye kuwukumelwa kwabantu

bakaNkulunkulu bezinsuku zokugcina ngumprofethi uDaniyeli. Umbono womlando wesiprofetho otholakala embukisweni wemifula yase-Ulai ezahlukweni ezintathu, kanye nokumelwa kwabantu bakaNkulunkulu kulezo zahluko ngokuxhumana kukaDaniyeli noGabriyeli, kuyialfa kuye ku-omega wezahluko zeshumi kuya kweziyishumi nambili.

Ngokuba iHidekeli iyioomega kanti i-Ulai iyialfa, amandla amelwe ukukhanya okutyhilwayo esahlukweni seshumi nambili, lapho kufinyelelwa esikhathini sokuphela, akhanya ngokuphindwe amashumi amabili nambili kunombono oyinsika ephakathi nesisekelo soBu-Adventisti. Njengoba kunjalo-ke, ukukhanya kombono wokugcina kaDaniyeli kubonakaliswa ngokuqondile njengokukhanya okuhlobene nabantu bakaNkulunkulu ezinsukwini zokugcina. Lapho ingelosi ibuza indoda eyayembethe ilineni, ithi, “Kuyoze kube nini?” kuze kube sekupheleni kwalezi zimangaliso, izimangaliso zingabalabo abakhanya njengezinkanyezi kuze kube phakade naphakade, njengoba umlando wesivumelwano sika-Abrama uzwakalisa umyalo wokuba u-Abrama abheke ezinkanyezini. Izimangaliso ezikuDaniyeli ishumi nambili zingukuguqulwa kwabantu babe uphawu lwabantu abayikhulu namashumi amane nane ezinkulungwane.

Ephuzwini elidlule saphawula ukuthi ivesi leshumi nanye likaDaniyeli ishumi nambili lichaza inkathi yesiprofetho eyakhiwe izinkathi ezimbili, eyokuqala kuzo iyiminyaka engamashumi amathathu. Ukuze ngibeke ukugcizelela okufanele evesini leshumi nanye, ngaya evesini lesikhombisa; ukuze ngibonise ukubandakanyeka okuqondile kukaKristu ezimangalisweni azenzayo phakathi kwabantu bakhe ezinsukwini zokugcina.

Ekubuyeleni evesini leshumi nanye ngifisa ukunikhumbuza ukuthi isahluko seshumi nambili sibizwa ngokuqondile ngokuthi “izinsuku zokugcina” nguGabriyeli. Ezinsukwini zabayizinkulungwane eziyikhulu namashumi amane nane, izinsuku lapho bebekwa uphawu futhi bengena esivumelwaneni noNkulunkulu; ngokwencwadi kaDaniyeli, kuyoba khona umlayezo owembuliwe oyokhula ube yisikhalo esikhulu. Lowo mlayezo umelelwa esahlukweni seshumi nambili ngezikhathi ezintathu ezihlukile zesiprofetho, esezachazwa kakade ngamaMillerite, kwase kuthi emva kwalokho zaqinisekiswa nguMoya Wesiprofetho. Lezo zikhathi ezintathu azimeleli isikhathi, ngokuba yona leyo ngelosi ephakamisa izandla zombili ezulwini esahlukweni seshumi nambili, yaphakamisa isandla esisodwa ezulwini kusAmbulo isahluko seshumi, yafunga ukuthi isikhathi asisayikuba khona. Leso simemezelo sango-1844 sisho ukuthi lezo zikhathi ezintathu zesiprofetho ezikuDaniyeli isahluko seshumi nambili ziyizikhathi ezingokomfanekiso ezingahloselwe ukumela isikhathi.

Ngakho-ke, lapho inkathi yesiprofetho ephakathi, eyisifanekiselo, kuDaniyeli ishumi nambili iyinkathi ephindwe kabili eqala ngeminyaka engamashumi amathathu kuleso sahluko kanye kanye lapho uMikayeli esukuma khona, khona-ke niyazi ukuthi leyo nkathi ephindwe kabili eqala ngeminyaka engamashumi amathathu iwukugcwaliseka okuphelele kwesiprofetho sika-Abrama se-alpha. I-omega yesiprofetho sesikhathi, esiqala umlando wesivumelwano maqondana nesizwe esikhethiweyo, ifinyelela ekugcwalisekeni kwayo okuphelele kuleso sahluko sona lesa, esiyisicongo sobufakazi bukaDaniyeli mayelana nalokho okuyokwehlela abantu bakaNkulunkulu ezinsukwini zokugcina.

Ngesikhathi sokuphela, incwadi kaDaniyeli iyavulwa uphawu, futhi ukukhanya okuvelayo kubeka uphawu phezu kwabantu bakaNkulunkulu. Ngesikhathi sokuphela, incwadi kaDaniyeli iyavulwa uphawu, futhi ukukhanya okuvelayo kumelwe yizikhathi ezintathu zesiprofetho ezingaphakathi kwesahluko sokugcina sikaDaniyeli. Leso sahluko siyiyomega yezahluko ezintathu ezakha umbono waseHidékeli, futhi umbono waseHidékeli uyiyomega yezahluko ezintathu ezimelela ialfa yemibono yemifula kaDaniyeli. Imifula eyaqala e-Edene yagcina ifikile kuDaniyeli, kwase kuthi iZwi likaNkulunkulu lesiprofetho layiletha enhlanganweni yamaMillerite yengelosi yokuqala neyesibili, inhlango ye-alfa yeminyakazo emibili yezingelosi ezintathu. Iminyaka eyi-1290 yevesi leshumi nanye iyiyomega yesiprofetho seminyaka eyi-430 sika-Abrama noPawulu.

Ngaphambi kokuba siqhubekile phambili kuDaniyeli isahluko 12 nokuxhumana kwaso nesiprofetho sika-Abrama, kuhle ukukhumbula ukuthi uPawulu wayengubani. UPawulu wayengeyena kuphela umphostoli kwabeZizwe, kodwa futhi, okubaluleke ngokufanayo, wethula umlayezo wakhe ngeZwi likaNkulunkulu lesiprofetho. Okubaluleke nakakhulu kunalokho ukuthi uPawulu wayengumprofethi wezinkathi zokwabiwa. Umprofethi wezinkathi zokwabiwa ungumprofethi ovuswa ukuba ahole abantu bakaNkulunkulu besuke kwesinye isikhathi sokwabiwa baye kwesinye, njengoMose, ekukhonzeni e-altare kuya ekukhonzeni ethempelini; noJohane uMbhahadisi, ukusuka ethempelini lasemhlabeni kuya eThempelini laseZulwini. UPawulu waloba ulwazi oluningi nemithetho eminingi yokusetshenziswa kokungokoqobo kuye kokomoya kunabo bonke abanye abalobi beBhayibheli behlanganisiwe, kakhulu impela! Wavuselwa ukuchaza uguquko olusuka kokungokoqobo luye kokomoya esimweni sabantu bakaNkulunkulu besivumelwano.

UPawulu uyisixhumanisi esihlanganisa izithembiso zesivumelwano zabantu abakhethiweyo baka-Abrama, ngesikhathi labo bantu abakhethiweyo besuka ekubeni abangokoqobo baya ekubeni abangokomoya. Uma ungagxilile endimeni yokuthi uPawulu wayengubani emlandweni wesivumelwano, khona-ke ungase ungaboni ukuthi kufanelekile kanjani ngokwaphezulu ukuthi isiprofetho sokuqala ngqa sabantu besivumelwano sikaNkulunkulu sibe yisiprofetho sesikhathi esiphindwe kabili esiqala ngenkathi yeminyaka engama-30. Esinye isiprofetho esamiswa nguyise wabantu abakhethiweyo, futhi lapho besuka baba ngabantu abakhethiweyo abangokomoya, kwavuswa umprofethi wesikhathi sokwabiwa kwezikhathi ukuba aveze futhi achaze lolo shintsho, futhi futhi aqinisekise isiprofetho sesikhathi sika-Abrama ngofakazi wesibili ovela eTestamenteni Elisha, ovumelana nofakazi wokuqala ovela eTestamenteni Elidala. UAbrama ekuqaleni, bese kuba uPawulu ekugcineni, bafanekisa ukubaluleka kwe-1290 yezinsuku zokugcina.

Sizoqhubeka esihlokwini esilandelayo.

“Umbono kaZakariya ngoJoshuwa neNgelosi usebenza ngamandla akhethekile ekuhlangenwe nakho kwabantu bakaNkulunkulu ezigcawini zokugcina zosuku olukhulu lokubuyisana. Insali yebandla iyobe isilethwa ekuvivinyweni okukhulu nasosizini olukhulu. Labo abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu bayozwa ulaka lukadrako namabutho akhe. USathane ubala umhlaba njengabantu abangaphansi kwakhe; usezuze ukulawula ngisho nakwabaningi abazibiza ngokuthi bangamaKristu. Kodwa nansi inkampani encane emelana nobukhosi bakhe. Ukuba ubengabasula emhlabeni, ukunqoba kwakhe bekuyoba okuphelele. Njengoba athonya

izizwe zobuhedeni ukuba zibhubhise u-Israyeli, kanjalo esikhathini esiseduze esizayo uyovusa amandla amabi omhlaba ukuba abhubhise abantu bakaNkulunkulu. Abantu bayodingeka ukuba banikele ukulalela emithethweni yabantu ngokwephula umthetho wobuNkulunkulu.

“Labo abathembekileyo kuNkulunkulu bayosongelwa, bamangalelwe, banqatshelwe. Bayo ‘khashelwa ngabazali, nangabafowabo, nangezihlobo, nangabangane,’ kuze kube sekufeni. Luka 21:16. Ithemba labo kuphela lisehawukelweni kaNkulunkulu; ukuzivikela kwabo kuphela kuyoba ngumkhuleko. Njengalokho uJoshuwa ancenga phambi kweNgelosi, kanjalo ibandla lensali, ngokudabuka kwenhliziyo nangokukholwa okungantengantengi, liyoncenga intethelelo nokukhululwa ngoJesu, uMmeli walo. Bayakwazi ngokuphelele ukona kwezimpilo zabo, babona ubuthakathaka babo nokungafaneleki kwabo; futhi bakulungele ukuphelelwa yithemba.”

“Umlingi umi khona ukuze abamangalele, njengokuba wema khona ukumelana noJoshuwa. Uveza izingubo zabo ezingcolileyo, nezimilo zabo ezinesici. Ubekisa phambi kwabo ubuthakathaka nobuwula babo, izono zabo zokungabongi, nokungafani kwabo noKristu, okuye kwehlisa isithunzi soMhlengi wabo. Uzama ukubethusa ngomcabango wokuthi isimo sabo asisenathemba, nokuthi ibala lokungcola kwabo alisoze lahlanjululwa. Wethemba ukuthi ngaleyo ndlela angabhubhisa ukholo lwabo, ukuze banikele ezilingweni zakhe, baphenduke ekuthembekeni kwabo kuNkulunkulu.”

“USathane unolwazi oluqondile ngezono aye waholela ngazo abantu bakaNkulunkulu ukuba bazenze, futhi uphikelele ngezinsolo zakhe phezu kwabo, ememezela ukuthi ngenxa yezono zabo balahlekelwe ukuvikelwa kwasezulwini, futhi ethi unelungelo lokubabhubhisa. Ubamemezela njengabafanele ngokufanayo naye ukuxoshwa emseni kaNkulunkulu. ‘Ingabe laba,’ usho yena, ‘yibo abantu abazothatha indawo yami ezulwini, nendawo yezingelosi ezahlanganyela nami? Bathi bayawulalela umthetho kaNkulunkulu; kodwa ingabe bayigcinile imiyalo yawo? Ababanga ngabathandi bazo uqobo ngaphezu kokuba ngabathandi bakaNkulunkulu na? Ababekanga izintshisekelo zabo siqu ngaphezu kwenkonzo yaKhe na? Abazithandanga izinto zezwe na? Bhekani izono eziphawule izimpilo zabo. Bonani ubugovu babo, ububi babo, inzondo yabo komunye nomunye. Ingabe uNkulunkulu uyongixosha mina nezingelosi zami ebukhweni baKhe, kodwa abese eklomelisa labo abaye baba necala lezono ezifanayo? Awukwazi ukwenza lokhu, Nkosi, ngobulungisa. Ubulungisa bufuna ukuba kukhishwe isahlulelo esimelene nabo.”

“Kodwa nakuba abalandeli bakaKristu bonile, abazange bazinikele ukuba balawulwe yizinhlangano zikaSathane. Baphendukile ezonweni zabo futhi bafune iNkosi ngokuzithoba nangokudabuka kwenhliziyo, futhi uMmeli wobuNkulunkulu uyabancengela. Yena ohlukunyezwe kakhulu ukungabongi kwabo, owaziyo isono sabo kanye nokuphenduka kwabo, uyamemezela athi: ‘INkosi mayikusole, Sathane. Nganikela ukuphila Kwami ngenxa yale miphefumulo. Iqoshwe ezintendeni zezandla Zami. Kungenzeka babe nokungapheleli kwesimilo; kungenzeka baye bahluleka emizamweni yabo; kodwa baphendukile, futhi ngibathethelele ngabamukela.”

“Ukuhlasela kukaSathane kunamandla, nokudukisa kwakhe kucashile; kodwa iso leNkosi liphezu kwabantu baYo. Ukuhlupheka kwabo kukhulu, amalangabi esithando somlilo

abonakala esezobaqeda; kodwa uJesu uyobakhipha benjengegolide elihlolwe emlilweni. Ubumhlaba babo buyosuswa, ukuze ngabo umfanekiso kaKristu wambulwe ngokupheleleyo.

“Ngezinye izikhathi iNkosi ingabonakala sengathi isizikhohliwe izingozi zebandla laYo kanye nokulimala elikwenziwe yizitha zalo. Kodwa uNkulunkulu akakhohliwe. Akukho lutho kulo mhlaba oluyigugu enhliziyweni kaNkulunkulu njengebandla laYo. Akuyona intando yaKhe ukuba inqubomgomo yezwe yonakalise umlando walo. Akabashiyi abantu baKhe ukuba banqotshwe yizilingo zikaSathane. Uyobajezisa labo abammela ngendlela engamfanele, kodwa uyakuba nomusa kubo bonke abaphenduka ngobuqotho. Kulabo abambiza befuna amandla okuthuthukiswa kwesimilo sobuKristu, uyakubanika lonke usizo oludingekayo.

“Ngesikhathi sokuphela abantu bakaNkulunkulu bayobubula bakhale ngenxa yezinengiso ezenziwa ezweni. Ngezinyembezi bayoxwayisa ababi ngengozi yabo yokunyathela umthetho wobuNkulunkulu, futhi ngosizi olungachazeki bayozithoba phambi kweNkosi ngokuphenduka. Ababi bayoklolodela usizi lwabo futhi bahlekise ngezicelo zabo ezinesizotha esikhulu. Kodwa usizi nokuzithoba kwabantu bakaNkulunkulu kuwubufakazi obungaphikiswa bokuthi baphinde bathola amandla nobukhosi besimilo obalahleka ngenxa yesono. Kungenxa yokuthi basondela kakhulu kuKristu, ngenxa yokuthi amehlo abo agxile ebumsulweni baKhe obuphelele, lapho bebona ngokucacile okukhulu kangaka ukonakala okwedlulele kwesono. Ubumnene nokuthobeka kuyizimo zempumelelo nokunqoba. Umqhele wenkazimulo ulindele labo abakhothama ezinyaweni zesiphambano.”

“Abathembekileyo bakaNkulunkulu, abathandazayo, kungathiwa bavalelwe phakathi kanye Naye. Bona ngokwabo abazi ukuthi bavikelwe ngokuqiniseka okungakanani. Beqhutshwa nguSathane, ababusi baleli zwe bafuna ukubabhubhisa; kodwa uma amehlo abantwana bakaNkulunkulu ebengavulwa njengalawo encekuka ka-Elisha eDothani, bebeyobona izingelosi zikaNkulunkulu zikanise zibazungezile, zibambe ngokuqinile amabutho obumnyama ukuba angasondeli.”

“Njengoba abantu bakaNkulunkulu behlupha imiphefumulo yabo phambi kwaKhe, bencenga ukuhlanzeka kwenhliziyo, kunikezwa umyalo wokuthi, ‘Sususani izingubo ezingcolileyo,’ bese kukhulunywa amazwi okududuza athi, ‘Bheka, ngisusile ububi bakho kuwe, futhi ngiyakukwembathisa izingubo zokuphenduka.’ Zakariya 3:4. Ingubo engenabala yokulunga kukaKristu ibekwa phezu kwabantwana bakaNkulunkulu abaye bazanywa, balingwa, kodwa bahlala bethembekile. Insali edelelekile yembathiswa izingubo zenkazimulo, ingabe isaphinda ingcoliswe ukonakala kwezwe. Amagama abo agcinwa encwadini yokuphila yeWundlu, ebhalisiwe phakathi kwabathembekile bazo zonke izizukulwane. Bamelene namaqhinga omkhohlisi; abazange baphambukiswe ekwethembekeni kwabo ukubhonga kukadrako. Manje sebelondeke phakade emaqhingeni omlingi. Izone zabo zidluliselwa kumsunguli wesono. Kubekwa “umqhele omuhle” emakhanda abo.”

“Ngesikhathi uSathane ebeqhubeka nokucindezela ngezinsolo zakhe, izingelosi ezingcwele, ezingabonwayo, bezihamba ziya phambili zibuya emuva, zibeka phezu kwabathembekileyo uphawu lukaNkulunkulu ophilayo. Yibo laba abami eNtabeni iSiyoni kanye neWundlu, benegama likaYise libhaliwe emabunzini abo. Bahlabela ingoma entsha phambi kwesihlalo sobukhosi, leyo ngoma okungekho muntu ongayifunda ngaphandle kwabeyikhulu namashumi

amane nane ezinkulungwane abahlengwa emhlabeni. ‘Yibo laba abalandela iWundlu nomaphi lapho Liya khona. Laba bahlengwa phakathi kwabantu, bengabayizithelo zokuqala kuNkulunkulu nakuWundlu. Futhi emlonyeni wabo akutholakalanga nkohliso: ngokuba abanasici phambi kwesihlalo sobukhosi sikaNkulunkulu.’ IsAmbulo 14:4, 5.”

“Manje sekufinyelelwe ukugcwaliseka okuphelele kwamazwi eNgelosi: ‘Yizwa manje, O Joshuwa, mpristi omkhulu, wena nabangane bakho abahlezi phambi kwakho; ngokuba bangabantu abamangaliswayo; ngokuba, bheka, ngiyakukhipha inceku yaMi, iHlumela.’ Zakariya 3:8. UKristu wembulwa njengoMhlengi noMkhululi wabantu baKhe. Manje impela abaseleyo ‘bangabantu abamangaliswayo,’ njengoba izinyembezi nokuthotshiswa kohambo lwabo lokuba ngabahambi kudedela indawo enjabulweni nodumo ebukhoneni bukaNkulunkulu nebeWundlu. ‘Ngalolo suku iHlumela likaJehova liyakuba lihle, libe nenkazimulo, nezithelo zomhlaba ziyakuba zihle kakhulu, zibe zinhle kulabo abasindileyo bakwa-Israyeli. Kuyakuthi osele eSiyoni, nosaseleyo eJerusalema, ayakuthiwa ungcwele, yebo, wonke obhaliweyo phakathi kwabaphilayo eJerusalema.’ Isaya 4:2, 3.” Prophets and Kings 587–592.