

IPaniyumi - Inombolo Yeshumi

Ukuvuka nokuwa kwezizwe: Ukubekwa uphawu kwabangu-144,000 kanye nomlando oyisiprofetho ofihlekile kaDaniyeli 11:10–16

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Inggikithi emavesini eshumi nanye neshumi nambili iwukuphakama nokuwa kwenkosi yaseningizimu, njengokunjalo nokuphakama nokokuwa kokugcina kwe-United States okumelwe ngumongameli wokugcina evesini lesibili, njengommeli wokugcina wasemhlabeni wamandla kadrako; nokuphakama nokokuwa kokugcina kwe-United Nations okumelwe emavesini esithathu nesine. Amavesi amahlanu kuya kwayisishiyagalolunye amele umlando wamandla obupapa kusukela ku-538 kuze kube ngu-1798. U-538 uphawula ukunikwa amandla kwamandla obupapa, u-1798 uphawula inxeba elibulalayo lobupapa, ngakho-ke amavesi amahlanu kuya kwayisishiyagalolunye amele ukuphakama nokokuwa kokugcina kwesilo. Ivesi leshumi liphawula u-1989 njengokuwa kwenkosi yaseningizimu njengoba yayimelwe yiSoviet Union yangaphambili.

“Sonke isizwe esike sangena enkundleni yezenzo sivunyelwe ukuba sithathe indawo yaso emhlabeni, ukuze kubonakale ukuthi siyoyigcwalisa yini injongo ‘yoMlindi noNgcwele.’ Isiprofetho silandele ukwenyuka nokuwa kwemibuso emikhulu yezwe—iBhabhiloni, iMede-Pheresiya, iGrisi, neRoma. Ngaleyoyale mibuso, njengangezizwe ezinamandla amancane, umlando waziphinda. Ngasinye sasinayo inkathi yaso yokuvivinywa, ngasinye sehluleka, inkazimulo yaso yaphela, amandla aso asuka, nendawo yaso yathathwa ngomunye....”

“Ekuphakameni nasekuweni kwezizwe njengoba kwenziwe kwacaca emakhasini oMbhalo Ongcwele, kudingeka bafunde ukuthi alunasizo kangakanani udumo oluyize lwangaphandle nolwezwe. IBhabhiloni, ngamandla ayo wonke nobukhazikhazi bayo, obunjalo umhlaba wethu ongazange usabu bona kusukela ngaleso sikhathi,—amandla nobukhazikhazi okwakubonakala kubantu balolo suku kuzinzile futhi kuhlala njalo,—kuphele nya kanjani! Njengoba ‘imbali yotshani’ ibhubhile. Kanjalo kubhubha konke okungenaye uNkulunkulu njengesisekelo sakho. Kuphela lokho okuboshelwe enhlosweni yaKhe futhi okuveza isimilo saKhe okungahlala. Izimiso zaKhe ziyizona kuphela izinto eziqinile umhlaba wethu ozaziyo.” Education, 177, 184.

Amavesi eshumi nanye neshumi nambili akhomba ukuvela kokugcina nokuwa kokugcina kwenkosi yaseningizimu, emelwe yiRussia. Amavesi eshumi nantathu kuya kweleshumi nanhlanu akhomba ukuvela kokugcina nokuwa kokugcina kwe-United States. Yonke indaba yesiprofetho yesahluko seshumi nanye yakhiwe phezu kwesakhiwo sokuvela nokuwa kwemibuso. Umfundi wesiprofetho kumele aqaphele leli qiniso uma ezoba nanoma yiliphi ithuba lokuhlukanisa kahle umlayezo wesiprofetho wesahluko seshumi nanye.

Umbono oyisisekelo wesahluko seshumi nanye sikaDaniyeli ungowokuthi siqukethe izibonelo eziphindaphindwayo zokuvuka nokuwa kwemibuso. Ngenkathi uDadewethu uWhite ethi, “Ngakho kwabhubha umbuso wamaMede namaPheresiya, kanye nemibuso yaseGrisi

neyaseRoma,” ukhomba i“Grisi” njengodrako, “iRoma” njengesilo, kanti “amaMede namaPheresiya” njengomprofethi wamanga. Ukhomba ukuvuka nokuwa kokugcina kombuso wokugcina wasemhlabeni oqukethe udrako, isilo, nomprofethi wamanga, abaqala ukuvuka kwabo emthethweni weSonto futhi baholele umhlaba e-Armagedoni ekugcwalisekeni kweSambulo 16:12–21. Uqondisa abantu bakaNkulunkulu “ekuvukeni nasekuweni kwezizwe njengoba kwenziwe kwacaca emakhasini oMbhalo Ongcwele” njengombono okufanele usetshenziswe ukuze “kufundwe ukuthi alunalutho kangakanani udumo lwangaphandle nolwezwe nje kuphela.”

Isizathu esenza sidinge “ukufunda ukuthi inkazimulo yangaphandle neyezwe nje ayilutho kangakanani,” siwukuze siqhubeke siqonde ukuthi konke kuyabhubha “okungenaye uNkulunkulu njengesisekelo sako.” Ngakho-ke, kuyindaba yokuphila nokufa ukuba noNkulunkulu noma ukungabi naye uNkulunkulu njengesisekelo sakho. Kusukela kuleso sigaba ekuthuthukisweni komqondo, uDade White ube esechaza ukuthi kusho ukuthini ukuba noNkulunkulu njengesisekelo sakho lapho ethi, “Yilokho kuphela okuboshwe enhlosweni yaKhe nokwembula isimilo saKhe okungahlala.” Usanda kuchaza ukuthi konke okungesikho phezu kwesisekelo sikaNkulunkulu kuyabhubha, nokuthi kunemibandela emibili yalokho okwakiwe phezu kwaleso sisekelo: ukuthi into “iboshelwe ezinhlosweni zaKhe,” nokuthi “yembula isimilo saKhe.” Isimilo saKhe siyisisekelo saKhe.

Khona-ke emshweni wokugcina wendima uthi, “Izimiso zaKhe yizo kuphela izinto eziqinile nezingaguquki umhlaba wethu ozaziyo.” Isimo sikaNkulunkulu siyizimiso zaKhe, futhi izimiso zaKhe ziveza isimo saKhe. Kuyindaba yokuphila noma yokufa mayelana nokuthi isintu sihlobana kanjani noNkulunkulu njengesisekelo sazo zonke izinto. Ngiphikisa ngokuthi isakhiwo esiyisisekelo sesahluko seshumi nanye sikaDaniyeli sakhawe phezu kwendaba yokuvuka nokuwa kwemibuso. Kukhona indima lapho ugqozi lusazisa khona ngohlobo olufanele lokutadisha.

“Kukhona isifundo somlando okungafanele sisolwe. Umlando ongcwele wawungomunye wezifundo ezazifundiswa ezikoleni zabaprofethi. Embhalweni wezenzo zaKhe ngezizwe kwakulandelwa izinyathelo zikaJehova. Kanjalo nanamuhla kufanele sicabangele izenzo zikaNkulunkulu ngezizwe zomhlaba. Kumele sibone emlandweni ukugcwaliseka kwesiprofetho, sifunde ukusebenza koHlinzeko lukaNkulunkulu eminyakazweni emikhulu yezinguquko, futhi siqonde ukuqhubeka kwezehlakalo ekuhlelweni kwezizwe ngokuqondene nokungqubuzana kokugcina kwempikiswano enkulu.” The Ministry of Healing, 441.

Ukutadisha umlando okungcwelisiwe kubonakala njengokutadisha indlela uNkulunkulu asebenzelana ngayo nezizwe zomhlaba, kanye nokuhola kukaNkulunkulu ngokuhlinzeka kwaKhe eminyakazweni yaKhe yokuvuselela; ngaleyo ndlela umlando ongcwelisiwe uhlanganisa umugqa wangaphandle nowangaphakathi wokutadisha. Injongo yokusebenzisa umlando ekuqiniseni iZwi likaNkulunkulu lesiprofetho iwukusebenzisa lowo mlando wesiprofetho ukuze “siqonde ukuqhubeka kwezehlakalo ekuhleleni izizwe ukuze kube nokulwa kokugcina kwempikiswano enkulu.” Isigaba esedlule esivela kuSister White sathathwa encazelweni ekhanyiselwe kakhulu yesidingo sokwakha imodeli yesiprofetho yomlando ongcwele esekelwe esakhiweni esiyisisekelo esimelwe “ukuvuka nokuwa” kwemibuso.

“Njengokulungiselela umsebenzi wobuKristu, abaningi bacabanga ukuthi kubalulekile ukuthola ulwazi olubanzi lwezincwadi zomlando nezezifundo zenkolo. Bacabanga ukuthi lolu lwazi luyoba usizo kubo ekufundiseni ivangeli. Kodwa ukufunda kwabo ngokuzikhandla imibono yabantu kuvame ukuholela ekwenzeni buthaka inkonzo yabo, kunokuba kuyinike amandla. Lapho ngibona imitapo yolwazi igcwele iziqu ezisindayo zolwazi lomlando nolwezeNkolo, ngiyacabanga ngithi, Kungani kuchithwa imali kulokho okungeyisikwa? Isahluko sesithupha sikaJohane sisitshela okuningi kunalokho okungatholakala emisebenzini enjalo. UKristu uthi: ‘Mina ngiyisinkwa sokuphila; ozayo kimi akasoze alambe; nokholwa yimi akasoze oma.’ ‘Mina ngiyisinkwa esiphilayo esehla ezulwini; uma umuntu edla lesi sinkwa, uyakuphila kuze kube phakade.’ ‘Okholwa yimi unokuphila okuphakade.’ ‘Amazwi engiwakhuluma kini angumoya, futhi angukuphila.’ Johane 6:35, 51, 47, 63.”

“Kukhona ukufundwa komlando okungafanele kusolwe. Umlando ongcwele wawungenye yezifundo ezazifundiswa ezikoleni zabaprofethi. Embhalweni wezindlela zokusebenzelana kwaKhe nezizwe kwalandelwa izinyathelo zikaJehova. Kanjalo nanamuhla sifanele ukubheka ukusebenzelana kukaNkulunkulu nezizwe zomhlaba. Sifanele ukubona emlandweni ukugcwaliseka kwesiprofetho, sifunde ukusebenza koBuqondisi bukaNkulunkulu ezinyakazweni ezinkulu zenguquko, futhi siqonde ukuqhubeka kwezehlakalo ekuhlelweni kwezizwe ngenxa yokungqubuzana kokugcina kwempikiswano enkulu.

“Ukutadisha okunjalo kuyonika imibono ebanzi, ehlanganisa konke, ngempilo. Kuyosisiza ukuba siqonde okuthile ngobudlelwane bayo nokuncikana kwayo, ukuthi siboshwe ngokumangalisayo kanjani ndawonye ebuzalwaneni obukhulu bomphakathi nezizwe, nokuthi ukucindezelwa nokwehliswa kwesithunzi kwelungu elilodwa kusho ukulahlekelwa kwabo bonke ngezinga elikhulu kangakanani.

“Kodwa umlando, njengoba uvame ukufundwa, ugxile ezintweni ezifezwe ngumuntu, ekunqobeni kwakhe ezimpini, empumelelweni yakhe ekufinyeleleni amandla nobukhulu. Ukusebenza kukaNkulunkulu ezindabeni zabantu kuvame ukunganakwa. Bambalwa abafunda ukugcwaliseka kwenjongo yaKhe ekuvukeni nasekuweni kwezizwe.

“Futhi, ngezinga elikhulu, imfundiso yenkolo, njengoba ifundwa futhi ifundiswa, ayisiyona into engaphezu kwerekhodi lokuqagela kwabantu, elisebenzela kuphela ‘ukufiphaza iseluleko ngamazwi angenalwazi.’ Kaningi kakhulu isisusa ekuqongeleleni lezi zincwadi eziningi asisona kangako isifiso sokuthola ukudla kwengqondo nokomphefumulo, kodwa siyisifiso sokuzazi izazi zefilosofi nezazi zemfundiso yenkolo, isifiso sokwethulela abantu ubuKristu ngamagama nezimiso ezifundile.

“Akuzona zonke izincwadi ezibhaliwe ezingafeza injongo yokuphila okungcwele. ‘Fundani Kimi,’ kwasho uMfundisi Omkhulu, ‘thathani ijoka Lami phezu kwenu,’ ‘fundani ubumnene Bami nokuthobeka.’ Ukuziqhenya kwenu ngokwengqondo ngeke kunisize ekuxhumaneni nemiphefumulo ebhubhayo ngenxa yokuswela isinkwa sokuphila. Ekutadisheni kwenu lezi zincwadi niyazivumela ukuba zithathe indawo yezifundo ezisebenzayo okwakufanele nizifunde kuKristu. Ngemiphumela yalolu cwaningo abantu abondliwa. Kuncane kakhulu kulokho kuphenya okukhathaza ingqondo okunikeza lokho okuyosiza umuntu ukuba abe yisisebenzi esiphumelelayo semiphefumulo.

“UMsindisi weza ‘ukushumayeza abampofu ivangeli.’ Luka 4:18. Ekufundiseni Kwakhe wasebenzisa amazwi alula kakhulu nezifanekiselo ezicacile kakhulu. Futhi kuthiwa ‘abantu abavamile babemuzwa ngenjabulo.’ Marku 12:37. Labo abafuna ukwenza umsebenzi Wakhe waleli sikhathi badinga ukuqonda okujulile kwezifundo azinikezile.

“Amazwi kaNkulunkulu ophilayo ayimfundo ephakeme kunayo yonke. Labo abakhonza abantu bamele badle isinkwa sokuphila. Lokhu kuyobanika amandla omoya; khona-ke bayobe sebelungele ukukhonza zonke izigaba zabantu.” The Ministry of Healing, 441–443.

UDade White uqhubeka ecacisa ukuthi ukuqonda ukubonakala kokusebenza kwamandla kaNkulunkulu ekumiseni amakhosi nasekuwasuseni ngenxa yezinqumo zenkosi kuyiyona filosofi eyiqiniso yokufundwa komlando.

“Emlandweni wezizwe umfundi wezwi likaNkulunkulu angabona ukugcwaliseka okungokoqobo kwesiprofetho saphezulu. IBabiloni, ekugcineni liphihliziwe futhi lephukile, ladlula ngoba ngesikhathi sokuchuma ababusi balo babe bezibheka njengabazimele kuNkulunkulu, futhi babebeka inkazimulo yombuso wabo emsebenzini womuntu. Umbuso wamaMede namaPheresiya wavakashelwa ulaka lweZulu ngoba kuwo umthetho kaNkulunkulu wawunyathelwe ngezinyawo. Ukwesaba iNkosi kwakungatholanga ndawo ezinhliziyweni zeningi elikhulu labantu. Ububi, ukuhlambalaza, nokonakala kwakubusa. Imibuso eyalandela yaba yeyesizotha esiphansi nakakhulu futhi ekhohlakele kakhulu; futhi leyo yacwila yehla ngokwengeziwe esikalini senani lokuziphatha.”

“Amandla asetshenziswa yibo bonke ababusi emhlabeni avela eZulwini; futhi impumelelo yakhe incike ekusebenziseni kwakhe amandla awanikwe ngaleyo ndlela. Kulowo nalowo izwi loMlindi ongewele lithi: ‘Ngakubhinca, nakuba ungazange ungazi Mina.’ Isaya 45:5. Futhi kulowo nalowo amazwi akhulunywa kuNebukadinesari endulo ayisifundo sokuphila: ‘Yeka izono zakho ngokulunga, nobubi bakho ngokuhawukela abampofu; mhlawumbe ukuthula kwakho kungelulwa.’ Daniyeli 4:27.”

“Ukuqonda lezi zinto,—ukuqonda ukuthi ‘ukulunga kuphakamisa isizwe;’ ukuthi ‘isihlalo sobukhosi siqiniselwa ngokulunga,’ futhi ‘sisekelwa ngomusa;’ ukuqonda ukusebenza kwale migomo ekubonakalisweni kwamandla aKhe ‘osusa amakhosi, abeke amakhosi,’—lokhu kungukuqonda ifilosofi yomlando. IzAga 14:34; 16:12; 20:28; Daniyeli 2:21.

“Kuwo kuphela ezwini likaNkulunkulu lapho lokhu kubekwe khona ngokucacile. Lapha kuyaboniswa ukuthi amandla ezizwe, njengawabantu ngabanye, awatholakali emathubeni noma ezinsizeni ezibonakala zibenza bangaqotshwa; awatholakali ebukhulu bazo eziziqhayisa ngabo. Akalwa ngokuthembeka ezifeza ngakho injongo kaNkulunkulu.” Prophets and Kings, 501, 502.

Ingqikithi emavesini eshumi nanye neshumi nambili ukuphakama nokuwa kwenkosi yaseningizimu, kodwa okubaluleke kakhulu, la mavesi aphawula ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, kanye novivinyo lwesibili kwezintathu olwaqala ngesikhathi sokuphela ngo-1989, njengoba lumelelwe evesini leshumi.

Lokho kubekwa uphawu kumelwe nguDanilyeli emgodini wezingonyama, amadoda amathathu afaneleyo esithandweni somlilo, uDanilyeli kanye nalawo madoda amathathu afaneleyo bekhuleka ukuze baqonde iphupho likaNebukadinesari ngomfanekiso wezilwane esahlukweni sesibili, uDanilyeli ekhuleka umkhuleko kaLevitikusi amashumi amabili nesithupha esahlukweni sesishiyagalolunye, abahlakaniphileyo abaqondayo ukwanda kolwazi, uJoshuwa esuselwa isono sakhe kuZakariya isahluko sesithathu, uZerubhabheli esahlukweni sesine, uJosefa eba umbusi wesibili eGibhithe, abafundi egumbini eliphezulu izinsuku eziyishumi ngaphambi kwePhentekoste, amaMillerite emhlanganweni wekamu lase-Exeter, uLazaru ehola udwendwe ekungeneni koKunqoba, kanye nabayizinkulungwane eziyikhulu namashumi amane nane nane kusAmbulo isahluko sesikhombisa.

Ivesi yeshumi nanye yafika ngo-2014 ekuqaleni kwempi yase-Ukraine, kwathi ngoJulayi ka-2023 kwaqala ukuhlolwa okubonakalayo, lapho abantu bakaNkulunkulu “benziwa mhlophe.” Umugqa wesihlanu esahlukweni seshumi nanye ungamavesi ayishumi nantathu kuya kweleshumi nanhlanu.

Uhlolajikelele Lomugqa Wesihlanu

Ngokuba inkosi yasenyakatho iyakubuya, ihlanganise ixuku elikhulu kunelakuqala, futhi ngokuqinisekileyo iyakuza emva kweminyaka ethile nebutho elikhulu kanye nengcebo eningi. Ngaleyo zikhathi kuyakuvuka abaningi bamelane nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kepha bayakuwa. Ngakho inkosi yasenyakatho iyakuza, iphakamise uthango lokuvimbezela, ithumbe imizi ebiyelwe kakhulu; nezingalo zaseningizimu aziyikuma, nabantu bayo abakhethiweyo ngokunjalo, futhi akuyikuba khona amandla okumelana nayo. Danilyeli 11:13–15.

La mavesi agcwaliseka ngonyaka ka-200 BC, futhi akhomba iMpi yasePanium, ehlanganisa amakhosi aphikisanayo kanye nezivumelwano zawo; futhi la mavesi ayindawo yomlando lapho iRoma yobuqaba yaqala khona ukuzimemezela emlandweni kaDanilyeli ishumi nanye. La mavesi ahlanganisa ukuvuka kokugcina nokuwa kombuso wesithupha wesiprofetho seBhayibheli, kodwa futhi nomlando weBhayibheli wokuvakasha kukaKristu eKesariya Filipi, lapho uPetru ebeka khona indawo yokubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane. Lo mlendo uyisibonelo sokubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane ngokufika kwesivivinyo sesithathu kwezintathu zesahluko seshumi nambili, esiqukethe “ukuhlanzwa, ukwenziwa mhlophe, nokuvivinywa.”

Lawa mavesi amathathu aholela evesini leshumi nesithupha, lapho umthetho weSonto e-United States umelelwa khona. Lapho umhlangano wekamu lase-Exeter uphela ngo-Agasti 17, 1844, izintombi ezihlakaniphileyo zathwala umlayezo weSikhalo Saphakathi Kwamabili kuwo wonke ugu olusempumalanga lwe-United States ngezinsuku ezingamashumi ayisithupha nesithupha. Kunesikhathi lapho zonke izintombi zivuka khona, futhi isigaba esisodwa asinawo amafutha, nakho konke lokho okukukhombayo. Lapho igama likaSimoni Barjona liguqulwa laba nguPetru, ukuphawulwa kwabayiikhulu namashumi amane nane ezinkulungwane kuyabonakaliswa. Kusukela kuleso sikhathi kuya phambili uJesu waqala ukufundisa abafundi ngezehlakalo ezihlobene nesiphambano.

Isiphambano luwuphawu lokuvalwa komusa, futhi uWilliam Miller, owayefanekiselwe nguJohane uMbhapathizi, naye owayefanekiselwe ngu-Eliya, wavuswa ukuba ethule “izehlakalo ezihlobene nokuvalwa komusa,” njengoba kwenza bobabili uJohane uMbhapathizi no-Eliya. UJohane wakusho kanje.

Kepha lapho ebona abaningi kubaFarisi nabaSadusi beza ekubhaphathizweni kwakhe, wathi kubo: O nzalo yezinyoka, ngubani onixwayisile ukuba nibalekele ulaka oluzayo na? Mathewu 3:7.

U-Eliya wakusho ngalendlela.

UAhabi wenza isixuku esingcwele; futhi uAhabi wenza okukhulu kakhulu ukuvusa intukuthelo kaJehova uNkulunkulu ka-Israyeli kunawo wonke amakhosi akwa-Israyeli ayengaphambi kwakhe. Ezinsukwini zakhe uHiyeli waseBethele wakha kabusha iJeriko: wabeka isisekelo salo ngo-Abhiramu izibulo lakhe, wamisa amasango alo ngoSegubi indodana yakhe encane kunazo zonke, ngokwezwi likaJehova alikhuluma ngoJoshuwa indodana kaNuni. U-Eliya umTishibi, owayengowabakhileyo eGileyadi, wathi kuAhabi: Kuphila kukaJehova uNkulunkulu ka-Israyeli engimi phambi kwakhe, kule minyaka angeke kube khona amazolo nemvula, ngaphandle ngokwezwi lami. 1 AmaKhosi 16:33–17:1.

Ekhuluma ngomsebenzi kaWilliam Miller njengomvuseleli wesimanje, uDade White wathi:

“Kwakudingeka ukuba abantu bavuswe babone ingozi yabo; nokuba baqwashiswe ukuze bazilungiselele izehlakalo ezinzima ezihambisana nokuvalwa komnyango womusa.” The Great Controversy, 310.

Amavesi ayisithupha okugcina kaDaniyeli 11 amelela “izehlakalo ezihlobene nokuvalwa komusa.” Lezo zehlakalo zavulwa ngesikhathi sokuphela ngo-1989, futhi zembulwa ngokucacile.

“Ngaphambi kokubethelwa Kwakhe, uMsindisi wachazela abafundi Bakhe ukuthi wayezobulawa nokuthi wayeyovuka futhi ethuneni, futhi izingelosi zazikhona ukuze zigcizelele amazwi Akhe ezingqondweni nasezinhliziyweni. Kodwa abafundi babebheke ukukhululwa kwesikhashana ejokeni lamaRoma, futhi babengenakukumela ukucabanga ukuthi Yena okwakugxile kuye wonke amathemba abo wayeyohlupheka ukufa okuyihlazo. Amazwi okwakudingeka bawakhumbule axoshwa ezingqondweni zabo; kwathi lapho kufika isikhathi sokulingwa, sabafica bengakulungele. Ukufa kukaJesu kwabhubhisa amathemba abo ngokuphelele, kungathi wayengazange abaxwayise ngaphambili. Kanjalo naseziprofethweni ikusasa lembulwa phambi kwethu ngokucacile njengoba lalembulwa kubafundi ngamazwi kaKristu. Izehlakalo ezihlobene nokuvalwa kwesikhathi somusa nomsebenzi wokulungiselela isikhathi sokuhlupheka, zivezwe ngokusobala. Kodwa izixuku aziqondi la maqiniso abalulekile nakancane, sengathi azikaze zembulwe. USathane uqaphile ukuze ahlwithe wonke umbono ongabenza bahlakaniphele insindiso, futhi isikhathi sokuhlupheka siyobafica bengakulungele.” The Great Controversy, 595.

KwakuseKesariya Filipi, okuyiPaniumi, okuyizindimana zeshumi nantathu kuya kweziyishumi nanhlanu, lapho uKristu aqala khona ukufundisa abafundi baKhe ngesiphambano, ngaleyo ndlela efanekisa umlando womhlangano wekamu lase-Exeter kuze kube ngu-Okthoba 22, 1844.

Ekuqaleni kwenhlangano yokuvuselela yabayizinkulungwane eziyikhulu namashumi amane nane, “izenzakalo ezihlobene nokuvalwa kwesikhathi somusa” zembulwa, futhi ekupheleni kwenhlangano yabayizinkulungwane eziyikhulu namashumi amane nane, “izenzakalo ezihlobene nokuvalwa kwesikhathi somusa” ziyembulwa ngaphakathi komlando ofihlekile wendimana yamashumi amane.

“Namuhla, ngomoya nangamandla ka-Eliya nawakaJohane uMbhapathizi, izithunywa ezimisiwe uNkulunkulu zibizela ukunaka kwezwe elibhekene nokwahlulelwa ezenzakalweni ezinesithunzi esikhulu ezizokwenzeka maduze ngokuphathelene namahora okugcina omusa nokuvela kukaKristu Jesu njengeNkosi yamakhosi neNkosi yamakhosi.” Prophets and Kings, 715, 716.

“Izehlakalo ezihlobene nokuvalwa kwesikhathi somusa” ziyizehlakalo ezambulwayo emlandweni ofihlekile wevesi lamashumi amane. KuZakariya isahluko sesithathu izigcawu zokugcina zokwahlulela kophenyo ziyavezwa ngomfanekiso. Ugqozi luhlanganisa ubufakazi bukaZakariya nalabo ababekwa uphawu kuHezekeli isahluko sesishiyagalolunye.

“Abantu bakaNkulunkulu bayabubula futhi bayakhala ngenxa yezinengiso ezenziwa ezweni. Ngezinyembezi baxwayisa ababi ngengozi yabo yokunyathela umthetho kaNkulunkulu, futhi ngobuhlungu obungenakushiwo bayazithoba phambi kweNkosi ngenxa yeziphambeko zabo siqu. Ababi bahlekisa ngosizi lwabo, badelele ukunxusa kwabo okunesizotha, futhi baklolodele lokho abakubiza ngokuthi ubuthakathaka babo. Kodwa usizi nokuzithoba kwabantu bakaNkulunkulu kuwubufakazi obungenakuphikwa bokuthi sebebuyisa amandla nobukhosi besimilo ababelahlekelwe yibo ngenxa yesono. Kungenxa yokuthi basondela kakhulu kuKristu, namehlo abo egxile ebumsulweni baKhe obuphelele, ukuba babone ngokucace kangaka ukonakala okwedlulele kwesono. Ukuphenduka kwabo nokuzithoba kwabo phansi kwamukeleka ngokungenakulinganiswa emehlweni kaNkulunkulu kunomoya wokuzethemba nowokuziqgaja walabo abangaboni sizathu sokulila, abadelela ukuthobeka kukaKristu, futhi abazibiza ngabaphelele ngesikhathi beseqa umthetho ongcwele kaNkulunkulu. Ubumnene nokuthobeka kwenhliziyo kuyizimo zokuthola amandla nokunqoba. Umqhele wenkazimulo ulindele labo abakhothama phansi kwesiphambano. Babenhlanhla laba abalilayo, ngokuba bayakududuzwa.

“Abathembekile, abangabakhulekayo, kunjengokungathi bavalelwe phakathi noNkulunkulu. Bona uqobo lwabo abazi ukuthi bavikelwe ngokuphepha okungakanani. Beqhutshelwa phambili nguSathane, ababusi baleli zwe bafuna ukubabhuhisa; kodwa uma amehlo abo ebengavulwa, njengalawo enceku ka-Elisha eDothani, babengabona izingelosi zikaNkulunkulu zikanise zibazungezile, futhi ngokukhanya nenkazimulo yazo zibambe zinqande amabutho obumnyama.

“Njengoba abantu bakaNkulunkulu bethobisa imiphefumulo yabo phambi Kwakhe, bencenga ukhlanzeka kwenhliziyo, kunikezwa umyalo wokuthi, ‘Susani izingubo ezingcolileyo’ kubo, bese kukhulunywa amazwi okududuza athi, ‘Bheka, ngisusile ububi bakho kuwe, futhi ngiyakukwembathisa izembatho zokuguquka.’ Ingubo engenabala yokulunga kukaKristu yembathiswa abantwana bakaNkulunkulu abavivinyiweyo, abalingwayo, nokho abathembekileyo. Insali edelelekile yembathiswa izingubo zenkazimulo, ingabe isaphinde

yangcoliswa yikonakala kwezwe. Amagama abo agcinwa encwadini yokuphila yeWundlu, ebhaliswe phakathi kwabathembekileyo bazo zonke izikhathi. Baye bamelana namaqhinga omkhohlisi; abaphambukiswanga ekuthembekeni kwabo ngokubhonga kukadrako. Manje sebephephile kuze kube phakade emaqhingeni omlingi. Izono zabo zidluliselwa kumsunguli wesono. Futhi insali ayithethelelwa futhi yamukelwe kuphela, kodwa iyahlonishwa. ‘Isigqoko esihle’ sibekwa emakhanda abo. Bayakuba njengamakhosi nabapristi kuNkulunkulu. Ngesikhathi uSathane ephikelela ngezinsolo zakhe futhi efuna ukubhubhisa leli qembu, izingelosi ezingcwele, ezingabonwayo, zazidlula ziya le nale, zibeka phezu kwabo uphawu lukaNkulunkulu ophilayo. Yibo laba abami eNtabeni iZiyoni kanye neWundlu, benegama likaYise lilotshiwe emabunzini abo. Bahlabela ingoma entsha phambi kwesihlalo sobukhosi, leyo ngoma okungekho muntu ongayifunda ngaphandle kwabeyikhulu namashumi amane nane ezinkulungwane, abahlengwe emhlabeni. ‘Yibo laba abalandela iWundlu nomaphi lapho Siya khona. Laba bahlengwa phakathi kwabantu, bengabayizithelo zokuqala kuNkulunkulu nakuWundlu. Futhi emlonjeni wabo akufunyanwanga nkohliso; ngokuba abanacala phambi kwesihlalo sobukhosi sikaNkulunkulu.’”

“Manje sekufinyelelwe ekugcwalisekeni okuphelele kwalawo mazwi eNgelosi: ‘Yizwa manje, wena Joshuwa, mpirsti omkhulu, wena kanye nabangane bakho abahlezi phambi kwakho; ngokuba bangamadoda amangaliswayo; ngoba, bheka, ngizaveza iNceku Yami, iGatsha.’ UKristu wembulwa njengoMhlengi noMkhululi wabantu Bakhe. Manje impela abaseleyo ‘bangamadoda amangaliswayo,’ njengoba izinyembezi nokuthotshiswa kohambo lwabo lokuba ngabahambi kudedela indawo enjabulweni nodumo ebukhoneni bukaNkulunkulu neWundlu. ‘Ngalolo suku iGatsha likaJehova liyakuba lihle futhi libe nenkazimulo, nesithelo sezwe siyakuba sihle kakhulu futhi sibe sihle kulabo abaphunyukileyo bakwa-Israyeli. Kuyakuthi-ke, oseleyo eSiyoni, nosalayo eJerusalema, uyakuthiwa ungcwele, yebo, wonke obhaliweyo phakathi kwabaphilayo eJerusalema.’” Testimonies, umqulu 5, 474–476.

Izinkulungwane eziyikhulu namashumi amane nane ezisencwadini yeSambulo ziyiqembu likaHezekeli “elibekwe uphawu” njengoba “libubula futhi likhala” ngenxa yezinengiso ezikhona ezweni. Zibekwa uphawu lapho zinikwa ingubo yokulunga kukaKristu nesigqoko esihle sobupristi esimela “amakhosi nabapristi” bakaPetru, ababengebona abantu bakaNkulunkulu, kodwa manje sebephenduke abantu bakaNkulunkulu.

Kodwa nina niyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingcwele, abantu abakhethekile; ukuze nimemezele izindumiso zaLowo owanibiza wanikhipha ebunmyameni waningenisa ekukhanyeni kwakhe okumangalisayo; nina enake nangesikhathi esidlule beningesibo abantu, kodwa manje ningabantu bakaNkulunkulu; enaningakawutholi umusa, kodwa manje sewuwutholile umusa. Bathandekayo, ngiyanincenga njengabafokazi nezihambi, ukuba nizithibe ezifisweni zenyama, ezilwa nomphefumulo; nibe nokuziphatha okuhle phakathi kwabezizwe; ukuze kuthi, lapho beninyelisa ngokuthi ningabenzi bokubi, ngokubona imisebenzi yenu emihle bakhazimulise uNkulunkulu ngosuku lokuhanjelwa. 1 Petru 2:9–12.

Manje-ke, uma nilalela ngempela izwi lami, nigcine isivumelwano sami, khona niyakuba yigugu lami elikhethekile ngaphezu kwazo zonke izizwe; ngokuba umhlaba wonke ungowami. Futhi niyakuba kimi umbuso wabapristi, nesizwe esingcwele. Lawa ngamazwi

oyakuwakhuluma kubantwana bakwa-Israyeli. Eksodusi 19:5, 6.

“Ezinsukwini zokugcina zomlando waleli zwe, isivumelwano sikaNkulunkulu nabantu bakhe abagcina imiyalo yakhe siyakuvuselelwa. ‘Ngalolo suku ngiyakubenzela isivumelwano nezilwane zasendle, nezinyoni zezulu, nezinto ezihuquzelayo emhlabathini; ngiyakwephula umnsalo nenkemba nempi kusuke emhlabeni, ngibenze balale ngokulondeka. Ngiyakukwenda kimi kuze kube phakade; yebo, ngiyakukwenda kimi ngokulunga, nangokwahlulela, nangomusa wothando, nangesihe. Ngiyakukwenda kimi ngokuthembeka; wena uyakumazi uJehova.’

“‘Kuyakuthi ngalolo suku, ngiyakuzwa, usho uJehova, ngiyakuzwa amazulu, nawo ayakulizwa umhlaba; nomhlaba uyakulizwa okusanhlamvu, newayini, namafutha; nakho kuyakulizwa uJezerere. Ngiyakulihlwanyela kimi emhlabeni; ngiyakulenzela isihe lona elalingazuzanga isihe; ngiyakuthi kubo ababengebona abantu bami, Niyabantu bami; bona bayakuthi, Nkulunkulu wami wena.’ Hoseya 2:14–23.

“‘Ngalolo suku,... insali yakwa-Israyeli, nalabo abaphunyukileyo bendlu kaJakobe,... bayakuncika eNkosini, oNgcwele ka-Israyeli, ngeqiniso.’ Isaya 10:20. Phakathi ‘kwazo zonke izizwe, nemindeni, nezilimi, nabantu’ kuyakuba khona labo abayakusabela ngenjabulo emlayezweni othi, ‘Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile.’ Bayakufulathela zonke izithixo ezibabophela kulo mhlaba, futhi ‘bakhulekele yena owenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.’ Bayakuzikhulula kukho konke ukubhajwa, beme phambi kwezwe njengezikhumbuzo zomusa kaNkulunkulu. Belalela zonke izimfuno zobuNkulunkulu, bayakubonwa izingelosi nabantu njengalabo ‘abagcina imiyalo kaNkulunkulu, nokukholwa kukaJesu.’ IsAmbulo 14:6–7, 12.”

“‘Bhekani, izinsuku ziyeza, usho uJehova, lapho umlimi oyifulayo eyakufinyelela umvuni, nomcindezeli wamagilebhisi amfice lowo ohlwanyela imbewu; nezintaba ziyakuchichima iwayini elimnandi, nawo onke amagquma ayakuncibilika. Ngiyakubuyisa ukuthunjwa kwabantu bami bakwa-Israyeli, bakhe imizi eyayichithiwe, bahlale kuyo; bayakutshala izivini, baphuze iwayini lazo; bayakwenza nezivande, badle izithelo zazo. Ngiyakubagxumekela ezweni labo, bangabe besasishulwa ezweni labo engibanike lona, usho uJehova uNkulunkulu wakho. Amose 9:13–15.’” Review and Herald, February 26, 1914.

Kusobala ukuthi kusukela ngesikhathi lapho isizukulwane sokugcina esikhethiweyo sabayizinkulungwane eziyikhulu namashumi amane nane sibekwa uphawu, kusekhona abeZizwe abangathonywa yindlela yokuphila (ingxoxo) yalabo abayizinkulungwane eziyikhulu namashumi amane nane ngosuku lokuhanjelwa kwabeZizwe.

“Amandla omuntu nobuqhawe bomuntu akusilo okwasungula ibandla likaNkulunkulu, futhi futhi akusilo okungalibhubhisa. Ibandla alisungulwanga edwaleni lamandla omuntu, kodwa kuKristu Jesu, iDwala laPhakade, ‘futhi amasango esihogo akayikulehlula.’ Mathewu 16:18. Ukuba khona kukaNkulunkulu kunikeza ukuqina emsebenzini waKhe. ‘Ningathembi ezinkosini, nasendodaneni yomuntu,’ yilizwi eliza kithi. IHubo 146:3. ‘Ekuthuleni nasekuthembeni kuyakuba ngamandla enu.’ Isaya 30:15. Umsebenzi kaNkulunkulu okhazimulayo, osekelwe phezu kwezimiso zaphakade zokulunga, awusoze waphela uyize.

Uyoqhubekela phambili usuka emandleni uya emandleni, ‘kungabi ngamandla, kungabi ngobuqhawe, kodwa ngoMoya waMi, usho uJehova Sebawoti.’ Zakariya 4:6.”

Isithembiso esithi, “Izandla zikaZerubhabheli zibekile isisekelo sale ndlu; izandla zakhe ziyoyiqedela futhi,” sagcwaliseka ngokoqobo. Ivesi 9. “Abadala bamaJuda bakha, baphumelela ngokuphrofetha kukaHagayi umprofethi noZakariya indodana ka-Ido. Bakha, bayiqeda, ngokomyalo kaNkulunkulu ka-Israyeli nangokomyalo kaKoresi, noDariyu, no-Aritahishashita inkosi yasePheresiya. Le ndlu yaqedwa ngosuku lwesithathu lwenyanga ka-Adari [inyanga yeshumi nambili], eyayisemnyakeni wesithupha wokubusa kukaDariyu inkosi.” Ezra 6:14, 15.” Abaprofethi naMakhosi, 595, 596.

Amavesi eshumi nantathu kuya kweleshumi nanhlanu amele izigigaba zesiprofetho eziholela ekuvalweni kwesikhathi somusa kubagcini beSabatha ngesikhathi somthetho weSonto. Futhi amele eyesithathu ezinyathelweni ezintathu evesini leshumi likaDaniyeli isahluko seshumi nambili. Ivesi leshumi liyi-“kuhlanzwa,” amavesi eleshumi nanye neleshumi nambili amele “benziwe mhlophe,” kanti amavesi eshumi nantathu kuya kweleshumi nanhlanu amele uvivinyo lokuhlola lapho izintombi ezigcina iSabatha “zivivinywa.”

Umyalezo wangaphakathi encwadini kaDaniyeli umelwe ngumbono woMfula i-Ulai wezahluko zesikhombisa kuya kweseshiyagalolunye, kanti umyalezo wangaphandle umelwe ngumbono woMfula i-Hiddekel wezahluko zeshumi kuya kweleshumi nambili. Isahluko seshumi nambili siyisiqongo sayo yomibili imibono yangaphakathi neyangaphandle, futhi siveza indlela uKristu avusa ngayo futhi ahlanza ngayo abayizinkulungwane eziyikhulu namashumi amane nane. Amavesi eshumi kuya kweleshumi nesithupha amele umlando ofihlekile wevesi lamashumi amane kusukela ngowe-1989 kuze kube ngumthetho weSonto wevesi lamashumi amane nanye neleshumi nesithupha. Amavesi angena kulo mlendo ofihlekile amele ukugcwaliseka okuphelele kwevesi leshumi lesahluko seshumi nambili.

Abaningi bayakuhlanzwa, benziwe mhlophe, futhi balingwe; kodwa ababi bayokwenza okubi; futhi akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayokuqonda. Futhi kusukela esikhathini lapho umhlathshelo wemihla ngemihla uyakususwa, nokumiswa kokunengekayo okwenza incithakalo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo, aze afike ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Danieli 12:10–12.

“Abahlakaniphileyo” abaqonda amavesi eshumi kuya kweleshumi nesithupha, nalabo abaphawulwe uphawu kokubili “ngokwengqondo” nangokwe “okomoya,” yilabo abaqonda umlayezo wesiprofetho wangaphandle omelwe emlandweni ofihliwe wevesi lamashumi amane, futhi sebemisiwe “ngokwengqondo” kulokho kuqonda ngaphambi komthetho weSonto. “Abahlakaniphileyo” yilabo abaguqulwe ngumlayezo wangaphakathi omelwe yiSambulo isahluko seshumi nanye nevesi leshumi nanye, futhi sebemisiwe kulokho okuhlangenwe nakho ngaphambi komthetho weSonto.

“Abahlakaniphileyo” yilabo abemukele “isibusiso” esihambisana “nokulinda,” okuphawula abayizinkulungwane eziyikhulu namashumi amane nane njengalabo abagcwalisa ukugcwaliseka

okuphelele nokokugcina kwezintombi eziyishumi. ISambulo isahluko seshumi nanye, ivesi leshumi nanye, safika ngoJulayi ka-2023, ngalokho kuphawulwa “isikhathi sokuphela,” lapho uDaniyeli neSambulo, ngofakazi ababili, kuphawula ukuthi ukwanda kolwazi okwambulwa ngoJulayi ka-2023 kukhomba inqubo yokubekwa uphawu kwabayi zinkulungwane eziyikhulu namashumi amane nane. Ishumi nanye kanye neshumi nanye kulingana namashumi amabili nambili, okuwuphawu lokuhlenganiswa kobuNkulunkulu nobuntu, futhi labo abadlula enqubweni yokuhlazwa yezinyathelo ezintathu ekhiqiza abayizinkulungwane eziyikhulu namashumi amane nane bachazwa kuDaniyeli isahluko seshumi nambili, ivesi leshumi nambili, okunikeza olunye uphawu lukaPalmoni, ngokuba ishumi nambili liphindwe ngeshumi nambili kulingana nabayizinkulungwane eziyikhulu namashumi amane nane.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.