

## USathane Nawozakwabo Ababili



### NgeSabatha Ntambama

#### **Kuleliviki Funda ku:**

ISambulo 13, Samb. 17:8, Dan. 7:24, 2 Thes. 2:2-12, Samb. 12:14-16, 1 AmaKhosi 18:38.

#### **Indimana Yekhanda:**

“Udrako wamthukuthelela owesifazane, wamuka, wayokulwa nabaseleyo benzalo yakhe, labo abagcina imiyalo kaNkulunkulu nabanobufakazi bukaJesu” (Sambulo 12:17, NKJV).

**I**Sambulo 12 siphetha ngomfanekiso kaSathane othukuthele elungisela ukulwa nabantu bakaKrestu abathembekile. Isahluko 12 simveza elungisela impi yokugcina, kodwa ngokusizwa amadlelandawonye akhe ababili, atshengiswa njengezilo ezidlavuzayo. Iamagunya amathathu aphambene neziqu ezintathu zikaNkulunkulu (bheka iSamb. 1:4-6), zakha umbimbi olungcolile oluhlangene ngokuphikisana nomsebenzi kaNkulunkulu wokusindisa, nokuzama ukuthola ukwethenjwa yizwe.

Liyadingeka izwi elixwayisayo. Kuze kube manje, besikhuluma ngeziprofetho esezagcwaliseka esikhathini esedlule. Kusukela lmanje, sizokhuluma kakhulu ngeziprofetho ezisazogcwaliseka, kodwa kungezona zodwa. Ngokusebenzisa zona, uNkulunkulu uyasitshela okuzokwenzeka esikhathini sokugcina ukuze kungasizumi. Sidinga ukukhumbula kodwa, ukuthi nakuba leziprofetho zisitshela okuzokwenzeka ekugcineni, azisitsheli ukuthi nini, nendlela eqonde-ngo eziyokwenzeka ngayo. Ngakhoke, sidinga ukuqaphela singaqaguli ngaphezu kwalokho esikutshelwa yisiprofetho. Asingakhohlwa ukuthi iziprofetho zeSambulo zinezinjongo ezibambekayo: ukusifundisa ukuthi siphile kanjani namhlanje, nokuzilungisela ikusasa.

*\*Funda isifundo saleliviki ukulungisela iSabatha lika Ndasa 2.*

## Isilo Esiphuma Olwandle

**Funda iSambulo 13:1-4, 8 neSambulo 17:8. Yiziphi izimpawu zalesilo, futhi yiziphi izigaba zobukhona baso?**

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UJohane uyabukela kuphuma isilo esesabekayo olwande. Nakuba isilo simele umbuso wezopolitiki, ukuchazwa kwesilo esiphuma olwandle kukhomba umbuso ophethe kwezopolitiki nakwezenkolo. Ulwandle lumele isimo sasezweni esingenakho ukuzinza kusukela ngokuwa kombuso waseRoma (bheka uDan. 7:2, 23, 24).

UJohane uyasichaza isilo njengoba siphuma olwandle. Lesilo sinamakhanda ayisikhombisa nezimpondo eziyisikhombisa, ngokufana nodrako kuSambulo 12:3, okutshengisa ukuhlobana phakathi kwakho kokubili. Emakhanda esilo kukhona igama lokuhlambalaza, kanti ezimpondweni kukhona imiqhele yobukhosi. Amakhanda esilo ababusi uSathane abasebenzisa ukuhlupha abantu bakaNkulunkulu kuwo wonke umlando (bheka iSamb. 17:9-11). Igama lokuhlambalaza likhomba igama likaNkulunkulu isilo esizithathela lona. Izimpondo eziyishumi zikhomba kuDaniyeli 7:24, okuyizizwe ezaqhamuka embusweni waseRoma ngemuva kokuchithwa kwawo. Lezimpawu zikhomba esigabeni sokuphatha kukaphapha embusweni waseRoma.

Njengalokhu isilo siphuma emanzini, sifana nengwe, ibhere, nehubesi. Kanjalo-ke, isilo sihlanganisa izimpawu zezilo ezine (imifuziselo yemibuso yomhlaba) ezikuDaniyeli 7:2-7; iBhabhiloni, Medo-Pheresiya, Grisi, neRoma (Dan. 7:17). Kodwa, uJohane uziklelisa ngokuhlanelkezelela, etshengisa ukuthi isilo esaphuma olwandle sihlolene nesesine sikaDaniyeli 7, umbuso waseRoma. Udrako wanika isilo amandla akhe, isihlalo sakhe sobukhosi, nokuphatha okukhulu. Ngendlela uBaba anikeza ngayo isihlalo sobukhosi nokuphatha kuKrestu (Samb. 2:27), wenza kanjalo udrako ngesilo esimele yena emhlabeni. Lokhu kufakazela iqiniso lokuthi isilo sasolwandle yilunga lesibili lobuthathu bobusathane, elizama ukuthatha isikhundla sikaJesu Krestu emiqondweni nasezinhliziyweni zabantu.

ISambulo 13:5 uthi iminyaka yokusebenza kwesilo izinyanga zesiprofetho ezingu 42, noma izinsuku ezingu 1 260, okusho iminyaka. Lesigaba siphela lapho elinye lamakhanda esilo lilinyazwa okokufa, okwenza isilo sike sife isikhashana. Ngokuphiliswa kwenxeba laso, isilo saphinda saphila. Lokho kwenza umhlaba wamangala, abantu bakhonza kokubili, udrako nesilo.

## Ukusebenza Kwesilo Sasemanzini

Njengoba sibonile izolo, iSambulo 13:5 sikhulume ngesikhathi esithile sezinhlupho. Izinyanga ezingu 42 zokusebenza kwesilo kuseyileso sikhathi sezinsuku ezingu 1 260 zokuhlushwa kowesifazane (ibandla) kuSambulo 12:14. Izinsuku zesiprofetho ziwumfuziselo weminyaka. Umnyaka uA.D. 538 kwaba yisiqalo salesikhathi esiprofethiwe, njengoba ibandla laseRoma elonganyelwe uPhapha, labusa phezu kwezenkolo kulo lonke elseNtshona neYurophu eminyakeni eyaziwa ngokuthi i-middle ages. Okwenzeka nge French Revolution kwagqema isilo ingozi enkulu ngo A.D. 1798, kanjalo kwanqamuka okwesikhashana ukubusa ngengcindezi kwebandla, nokukhonza okuphoqeIweIwa umbuso.

**Qhathanisa iSambulo 13:5-8 noDaniyeli 7:24, 25 no 2 Thesalonika 2:2-12. Kunakufana kuphi phakathi kokusebenza kwesilo esaphuma olwandle nalokho kophondo oluncane nomuntu ongenamthetho na?**

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Ukusebenza kwesilo ngesikhathi sezinsuku zesiprofetho ezingu 1 260 kubizwa ngokuthi ukuhlambalaza. ETestamenteni eliSha, ukuhlambalaza kungasho ukuzilinganisa noNkulunkulu (Johane 10:33, Math. 26:63-65) nokuzithathela amalungelo kaNkulunkulu (Marko 2:7). Ukuhlambalaza kwesilo sasolwandle kuqondiswe “kuNkulunkulu, ukuhlambalaza igama laKhe, ithempeli laKhe, nalabo abahlala ezulwini” (Samb. 13:6, NKJV). Lapho kuhlala khona uNkulunkulu kusethempelini ezulwini, lapho uKrestu enza khona umsebenzi ngenxa yosindiso lwethu. Isilo sasolwandle siphikisa umsebenzi kaKrestu wokusinxusela, ngokuthi sifake uhlelo lwabantu oluthi lukwazi ukusindisa nokuthethelela izono, okuyizenzo zokuhlambalaza.

ISambulo 13 sikhomba esikhathini sohlubuko olukhulu ebandleni lobuKrestu, okwagcwaliseka mhla ibandla lombuso eNtshona Yurophu, liholwa inhloko yalo. Isikhundla somsebenzi kaKrestu wokusinxusela ethempelini lasezulwini sathathwa ubupristi bebandla. Labo ababengavumi ukuzithoba phansi kweRoma bashushiswa baze bafela nenkolo yabo. Nakuba namhlanje lenkulumo ithathwa njengeqosheme kakhulu, iqiniso ukuthi okwanamhlanje akukwazi ukucisha okwesikhathi esedlule, yize abanye abantu befisa sengathi bekungenzeka.

**Singahlala kanjani sethembekile esiprofethweni somlando webandla kodwa futhi sibe mnene, siqaphele uma sikhuluma ngalamaqiniso nabanye abantu?**

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## Isilo Esiphuma Emhlabeni

Isigamu sokuqala seSambulo 13 sichaza ukubuswa kwebandla ngeminyaka yeMiddle Ages ngesikhathi sesiprofetho sezinsuku/iminyaka ezingu 1 260. iFrench Revolution yagqema lombuso ohlanganisa inkolo nepolitiki ingozi embi. Kodwa leyo ngozi yayizokwelapheka, lombuso ululame. Isigamu sesibili salesahluko, sichaza indlela ukwelapheka kwalengozi okwakuzokwenzeka ngayo.

**Funda iSambulo 13:11. Yiziphi izimpawu zesilo sesibili? Ngokulinganisa neSambulo 12:14-16, kubaluleke ngani ukuthi lesilo siphuma emhlabeni?**

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UJohane ubona esinye isilo siphuma emhlabeni. Lokhu kukhomba ukuthi isilo sesibili siluhlobo lunye nesokuqala. Kodwa okwehlukile nesokuqala esasibukeka sesabeka, lesi esiphuma emhlabeni asesabeki. Sine "zimpondo ezimbili njengewundlu" (Samb. 13:11). Iwundlu kuSambulo umfuziselo kaKrestu kuphela. Kanjalo-ke, lombuso wesikhathi sokugcina ubukeka njengoKrestu. Lombuso ofanekiswe njengesilo esifana newundlu, esilithandayo ibandla, siphuma emhlabeni owakhusela owesifazane/ibandla ekuhlaselweni yimifula kadrako ekupheleni kwezinsuku zesiprofetho ezingu 1 260 (Samb. 12:14-16). Lesilo siyaqala ukubonakala, njengoba sivela njengesikhondlakhondla emuva kokuba leso esaphuma olwandle sesathola ingozi embi ngesikhathi seFrench Revolution, okusho ukuthi siqondene nesikhathi sokugcina kuphela.

UMBhalo utshengisa ukuthi lombuso ofana newundlu uyoqala ukukhuluma njengodrako, uSathane uqobo lwakhe. Lombuso wesikhathi sokugcina uyokuba nomthelela ekuzameni ukwenza ukuba umhlaba wonke ukhonze isilo sokuqala esasilimele kabi. Lokhu kukhomba ukuthi lelizwe elake lakhoselisa ibandla, ekuhambeni kwesikhathi liyodlala indima yokushushisa ezinsukwini zokugcina.

"Yisiphi isizwe eNtshona esasindlondlobala ngo 1798 siba yisikhondlakhondla, sethembisa ukuba sikhulu sibe namandla, sidonse namehlo omhlaba? Umfuziselo awukhombi kwenye indawo. Isizwe esisodwa, esisodwa kuphela, esihlangabezana nokuchazwe yilesiprofetho; ukhomba ngokungangabazeki ezweni laseMelika."—Ellen G. White, *The Great Controversy*, p. 440.

**Ngesikhathi iMelika ihlonzwa okokuqala njengalesilo, yayingesona nakancane isikhondlakhondla, futhi ingenawo lomthelela enawo manje. Lokho kususiza kanjani ukuthi siqiniseke ngokuthi elaseMelika yilona elikhonjwa yilesilo?**

## Umfanekiso Wesilo

**Funda iSambulo 13:12, 13. Sisizakala kanjani ku 1 AmaKhosi 18:38 neZenzo 2:3 ukuqonda uhlobo lokusebenza kwenkohliso yesilo—enkulu kunazo zonke oku ukwehlisa umlilo uvela ezulwini?**

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Ngesikhathi sokugcina isilo esifana newundlu siqala ukusebenzisa amandla esilo sokuqala, kanjalo-ke sisebenza ngendlela kaMoya oNgcwele. Njengoba uMoya oNgcwele esebenzisa amandla kaJesu Krestu, ekhomba abantu kuJesu (Johane 15:26), lombuso wasemhlabeni usebenzisa onke amandla esilo esaphuma olwandle, sikhomba abantu kuso. Ngokulalela isilo sokuqala, isilo esifana newundlu senza abantu basemhlabeni ukuba bakhonze isilo sokuqala. Umbhalo ubonakalalisa ukuthi lokhu kuhambisana nokwelapheka kwengozi embi yesilo. Isilo esifana newundlu sizokwenza kanjani ukuthi abantu bakhonze isilo sasolwandle na? Ekuqaleni, ngokusebenzisa izimangaliso njengendlela yokunxenxa (Samb. 13:13, 14), kanti ekugcineni, siyosebenzisa impoqo (Samb. 13:15-17). Ukwelapheka kwengozi yesilo sasolwandle kusho ukubuyiselwa kohlelo lokubusa ibandla olwaluqhutshwa ngeminyaka yeMiddle Ages.

Ngokusebenzisa imilingo, isilo esifana newundlu siyaphumelela ukwenza abantu emhlabeni ukuba bakhele isilo esasilimele umfanekiso. Umfanekiso yisithombe salokho okwangempela. Umhlaba uzoholeleka ekuthini wakhe uhlelo lokukhonza oluzofuza olwalukhona eminyakeni yeMiddle Ages. Abantu bazokwamukela leyo milingo elahlekisayo, bethi amandla ezulu. Uma abaholi bomphakathi nabezenkolo bezihlanganisa nezinhlango eziphambili kwezenkolo ukuphoqa inkolo ebantwini, kuyobe ukwakihiwa komfanekiso wesilo lokho.

Funda iSambulo 13:14, 15, bese uqaphela indlela ulimi oluthathwe kuGenesis 2:7 oluchaza ngayo ukunikwa komphfumulo umfanekiso wesilo ukuze sikwazi ukusebenza. Ngokusebenzisa ulimi lukaGenesis 2:7, isiprofetho sisitshela ukuthi isilo esifana newundlu siyokwenza umfanekiso wesilo sisebenze ngendlela efana naleyo eyasetshenziswa uNkulunkulu mhla wayephefumulela umuntu ukuze aphile. Ngokusetshenziswa kokunxenxa okuhambisana nempopo, abantu basemhlabeni bayokhohliseka, bavume futhi bamukele igunya lesilo sokuqala.

**Uma uNkulunkulu uqobo engavumanga ukusicindezela ukuba simkhonze, simlalele, futhi ezimisele nokuthi aye esiphambanweni kunokuba aphoqe ukukhonzwa nokulalelwa, siyabona yini ukuthi lolumbimbi lokugcina luyokuba lubi kangakanani?**

## Uphawu Lwesilo

ISambulo 13 sibonakalisa ukuthi isilo esifana newundlu siyobamba iqhaza elikhulu kulomdonsiswano wokugcina. Lesikhondlakhondla somhlaba siyoqamba uhlelo lomhlaba wonke oluyokuba nezimpawu zobuKrestu beminyaka yeMiddle Ages ukuze silawule izinkolelo zabantu.

**Funda iSambulo 13:16, 17 kanye noDuteronomi 6:4-8. Kuthintene ngani ukubekwa uphawu esiphongweni nasesandleni sokunene nemiyalo kaNkulunkulu na?**

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Abantu bawo wonke amaqophelo empilo bazokuba phansi kwengeindezi yokwamukela uphawu lwesilo ezandleni zokunene noma emabunzini abo. Ukwamukela loluphawu kusho ukuvumelana nesilo. Njengoba uphawu lwehlukana labo abangabakaNkulunkulu (Samb. 14:1), kanjalo uphawu lwesilo luphawula abakhonza isilo. Uphawu lwesilo alubonakali ngamehlo. Ukubekwa kwalo esandleni sokunene noma ebunzini kwesekelwe phezu komyalo uMose awunika abakwaIsrayeli ukuba babophele umthetho kaNkulunkulu njengesibonakaliso ezandleni zabo noma emabunzini (Duter. 6:8). Lokhu kusinika umqondo wokuthi uphawu ebunzini lunokwenza nokugxivizwa komthetho kaNkulunkulu emqondweni, kanti esandleni sokunene, kuphathelele nalokho umuntu akwenzayo.

Udaba oluyingqikithi kulomdonsiswano wokugcina kuyokuba ukukhonza nokulalela uNkulunkulu ngokugcina imiyalo yaKhe (Samb. 14:12). Umyalo weSabatha ngokukhethekile, uyokuba yisivivinyo sokwethembeka kuNkulunkulu nokumlalela. Njengoba iSabatha liwuphawu olugqamile lokulalela lwabantu bakaNkulunkulu abathembekile (Heze. 20:12), kanjalo uphawu lwesilo luyisibonakaliso sokulalela isilo. Uphawu lwesilo ukuhlaselela ngendlela eqonde-ngqo umyalo wesine. Lufaka umyalo wabantu esikhundleni salowo kaNkulunkulu. Ubufakazi obukhulu kunabo bonke balokho, ukuthi abantu bahloniphe usuku lokuQala (iSonto) njengosuku lokukhonza (bheka uDan. 7:25) esikhundleni seSabatha losuku lwesikhombisa, usuku olushiwo yiMibhalo. Sikhonza uNkulunkulu njengoMdali; kanti iSabatha losuku lwesikhombisa, kusukela ekuqaleni komhlaba wethu, belilokhu limile njengophawu lweqiniso lokuthi unguMdali. Umzamo wokuguqula uphawu lokudala kukaNkulunkulu luyiswe kolunye usuku kuwumzamo wokuntshontsha indima namandla kaNkulunkulu uqobo.

**Qhathanisa okwenzeka kuSambulo 13:14-18 no Daniyeli 3:1-7. Singathola kuphi okufanayo kulendaba, futhi kuyokwenzekani ekupheleni kwesikhathi na?**

**Ukujula Nomcabango:**

ISambulo sitshengisa ukuthi iSabatha liyokuba uphawu lokulalela ekupheleni kwesikhathi. Sidinga ukukhumbula kodwa, ukuthi ukugcina iSonto manje kukodwa-nje, akusho ukuba nophawu lwesilo. Ukugcinwa kweSonto kuyoba “uphawu lwesilo” kuphela uma abantu, phakathi kwezinkohliso ezikhona, ngemuva kokuqondisisa kahle ukuthi kusho ukuthini ukukhetha usuku lokukhonza, bathatha isinqumo esivuna uNkulunkulu noma esimchithayo. Kodwa, leso sikhathi siseza. “Akukho muntu okwamanje osamukele uphawu lwesilo. Isikhathi sokuvivinywa asikafiki. KunamaKrestu aqinisekile kuwo wonke amabandla, futhi singelishiye ngaphandle elamaKhatholika. Abekho abalahlwayo, bengakatholi ukukhanya, babone okufunwa umyalo wesine. Kodwa uma sekuphuma umyalo ophoqelela isabathambumbulu, nokumenyezelwa okukhulu kwesigjimi sengelosi yesithathu sixwayisa abantu ngokukhonza isilo nomfanekiso waso, umugqa uzokube sewudwetshiwe ngokucacile phakathi kokuyiqiniso nenkohliso. Ngaleso sikhathi-ke labo abayoqhubeka nokweqa umyalo bayokwamukela uphawu lwesilo.”—Ellen G. White, *Evangelism* p. 234.

Asikhumbule ukuthi ukugcina iSonto namhlanje akwenzi muntu abe olahliweyo njengoba nokugcina iSabatha kungasindisi muntu. Kodwa siyeza isikhathi lapho “uphawu lwesilo” luzokuba udaba oluhamba phambili, lapho futhi ukukhetha usuku lokukhonza kuyoba yisivivinyo sokwethembeka komuntu. ISambulo senza ubizo ebantwini bakaNkulunkulu ukuba bathathe iBhayibheli, bese, kuthi ngomoya ohlola inhliziyi, bazifundele izwi lesiprofetho ngokwabo, benze yonke imizamo ukufinyelela kulabo okungakafinyelelwa kubona noKrestu nevangeli.

**Imibuzo Yokuxoxisana:**

1. Njengoba ubuka isimo emhlabeni namhlanje, ubona ziphi izinyathelo kwezinkolo nezepolitiki, okubonakala ziholela ekugcwalisekeni kwesiprofetho seSambulo 13?
2. Njengoba silindele isiphelo, sifanele ukuwabuka kanjani amaKrestu akwamanye amabandla? Cabanga ngalesi siyalo: “Abefundisi bethu badinga ukusondela kubefundisi bamanye amabandla. Thandazani nabo futhi nibathandazele laba uKrestu abancengelayo. Banokuziphendulela okukhulu. Njengezithunywa zikaKrestu sidinga ukutshengisa umdlandla ojulile kulabelusi bomhlambi.”—Ellen G. White, *Testimonies for the Church*, vol. 6, p. 78. Ekubukeni amaKrestu amanye amabandla, singakugwema kanjani ukutshengisa umoya okungesivo owobuKrestu na? Singayitshengisa kanjani inhlonipho kubona nenkolo yabo ngaphandle kokuthi sixegise esikholelwa kukho?