

Imbali Efihlakeleyo Yevesi Yamashumi Amane — Inani Lesixhenxe

Ishumi elinanye naMashumi amabini anesibini

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UDaniyeli isahluko seshumi elinanye ivesi leshumi elinesithandathu kunye nevesi lamashumi amabini anesibini zombini ziyangqinelana nomthetho weCawa oza kufika kungekudala. Ukuzaliseka kwevesi leshumi ngowe-1989 kwakhokelela kwiMfazwe yaseUkraine ngowe-2014, njengoko kumelwe lidabi laseRafiya ekuzalisekeni kwevesi leshumi elinanye ngowama-217 BC. Ivesi leshumi elinanye ukuya kweleshumi elinesithandathu likwangulivesi leshumi elinanye ukuya kwelamashumi amabini anesibini; ngoko ke, imbali efihlakeleyo yevesi lamashumi amane, njengoko imelwe ziivesi zeshumi elinanye ukuya kweleshumi elinesithandathu, ikwamelwe njengembali yevesi leshumi elinanye ukuya kwelamashumi amabini anesibini. Imbali efihlakeleyo yevesi lamashumi amane imelwe ziivesi zeshumi elinanye ukuya kwelamashumi amabini anesibini.

Izahluko zeshumi elinanye ukuya kwezingamashumi amabini anesibini

Loo mbali efihlakeleyo ikwamelwe kwizahluko zeshumi elinanye ukuya kwamashumi amabini anesibini zeGenesis, zikaMateyu, zeSityhilelo nethi The Desire of Ages. Abo mangqina bane bezahluko “zeshumi elinanye ukuya kwamashumi amabini anesibini” bahambelana nembali efihlakeleyo, kuba loo mbali efihlakeleyo ziivesi zeshumi elinanye ukuya kwamashumi amabini anesibini kuDaniyeli 11. Umbindi wabo bangqina bane usoloko uchaza umqondiso womnqophiso, uqala ngomnqophiso wokufa omelwe nguNimrodi kwisahluko seshumi elinanye seGenesis uze uphele ngehenyukazi laseRoma kwisahluko seshumi elinesixhenxe seSityhilelo.

Ishumi elinesixhenxe

Ngaphandle kukaMateyu, amangqina amane achonga isahluko seshumi elinesixhenxe njengendawo esembindini yexesha alimeleyo. Inani leshumi elinesixhenxe likwafumaneka kathathu kwiziprofeto ezintathu zeminyaka engamakhulu amabini anamashumi amahlanu ezaqala ngowama-457 BC, 64 nango-1776. Imigca emibini kwezo, (owokuqala nowokugqibela) ichonga indawo esembindini xa umgca wokuqala ka-457 BC waphela ngowama-207 BC kwaye umgca wokugqibela ka-1776 uphela ngowama-2026. U-207 BC wayephakathi kweemfazwe zaseRaphia nasePanium, kwaye u-2026 lithuba eliphakathi lolawulo lukaMongameli wokugqibela wase-United States.

Phakathi kwemigca emithathu yeminyaka engamakhulu amabini anamashumi amahlanu, uPtolemy walawula iminyaka elishumi elinesixhenxe. Kukho iminyaka elishumi elinesixhenxe phakathi kuka-313 no-330 kumgca kaNero, yaye kwakukho iminyaka elishumi elinesixhenxe phakathi kweedabi zaseRaphia ngo-217 BC nedabi lasePanium ngo-200 BC. Abathathu kumangqina amane

ezahluko zeshumi elinanye ukuya kwelamashumi amabini anesibini baphawula kanye embindini wawo njengesahluko seshumi elinesixhenxe. Ngako oko, imbali efihlakeleyo yevesi yamashumi amane imelwe kwiivesi zeshumi elinanye ukuya kwamashumi amabini anesibini zesahluko esinye eso, yaye amangqina amane ezahluko zeshumi elinanye ukuya kwamashumi amabini anesibini ayangqinelana kanye nezo vesi zifanayo. Ukuzaliseka kwesiprofeto ngasinye kwezo zintathu zeminyaka engama-250 kuyangqinelana kanye nale mbali inye. Umbindi ugxininiswe njengophawu lwendlela, yaye uchongwa ngokukhethekileyo njengomfuziselo womnqophiso netywina labantu bakaThixo.

Daniyeli Ishumi Elinesibini

Iindinyana zesixhenxe, zeshumi elinanye nezeshumi elinambini zikaDaniyeli isahluko seshumi elinambini zichaza ixesha lokugqibela lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Indinyana yesixhenxe ichaza uDisemba 31, 2023, indinyana yeshumi elinambini ichaza uJulayi 18, 2020. Ukuchithachithwa kwendinyana yesixhenxe okwathi kwaphela ngoDisemba 31, 2023, oku kwaqala ngoJulayi 18, 2020, kwakumelwe kwi-alpha ne-omega yeendinyana ezintathu zexesha lesiprofeto ezikwisahluko seshumi elinambini sikaDaniyeli. Indinyana esembindini yeminyaka eli-1,290 ichaza imbali ka-1989 ukuya kumthetho weCawa ondeleleyo ukuza njenge-30, ize ke ibe li-1,260 ukuya ekuvalweni kwexesha lovavanyo loluntu. Iminyaka engamashumi amathathu emele ubudala bobubingeleli bekhulu elinamashumi amane anesine amawaka, yaye iminyaka eli-1260 ifanekisa iinyanga ezingamashumi amane anesibini ezingumfuziselo zeSityhilelo seshumi elinesithathu.

Isiprofeto esimbini sama-30 esilandelwa yiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu sisimbolo sesiprofeto somnqophiso esimbini sika-Abraham noPawulos seminyaka engama-400 nengama-430. Umbindi weendinyana ezintathu zexesha kuDaniyeli ishumi elinesibini umele uvukelo lonobumba weshumi elinesithathu, ngoxa ukwakhulisa ugxininiso lomnqophiso nokutywinwa kwabaliwaka elikhulu elinamakhulu amane anamashumi amane anesine. Ezo ndinyana zintathu zikwayahambelana nembali efihlakeleyo, zize zongeze omnye ubungqina bogxininiso bokuba umbindi usisimbolo somnqophiso.

Intwasahlobo neKwindla

Kunye nayo yonke le migca kufuneka sibandakanye amangqina amathathu emibhiyozo yasentwasahlobo neyasekwindla efanekisa kuLevitikus amashumi amabini anesithathu, elungelelaniswe yaza yadityaniswa nexesha lePentekoste kwimbali yomnqamlezo. Apho isahluko singamashumi amabini anesithathu, nto leyo eluphawu lomsebenzi kaKristu wokucamagushela. Isahluko sakhiwe ziindinyana ezingamashumi amane anesine, ezimela ngokomfuziselo umhla wama-22 Oktobha, 1844. Umhla wama-22 Oktobha umele iintsuku ezingama-22 kuOktobha, uqala ngomhla wokuqala uphele ngomhla wamashumi amabini anesibini, ngaloo ndlela uthwele iziqinisekiso zoonobumba besiHebhere. UOktobha, ekubeni eyinyanga yeshumi, xa uphindaphindwa ngomhla wamashumi amabini anesibini ulingana nama-220.

Kwikhalenda yamaHebhere umhla weshumi wenyanga yesixhenxe wawunguMhla woCamagushelo, yaye ishumi liphindwe kasixhenxe lilingana namashumi asixhenxe, uphawu lwexesha lovavanyo. Iminyaka engamawaka amabini anesithathu yaphela ngowe-1844 xa ingelosi yesithathu yafikayo, njengoko kwakufuziselwe ngumthetho wesithathu owawuqalisa elo xesha. Kwakukho iiveki ezingamashumi asixhenxe ezamiselwa njengexesha lovavanyo ezathi zabelwa ngelo xesha kuSirayeli wakudala ongowokoqobo ekuqaleni kweentsuku ezingama-2 300, yaye ekupheleni kwezo ntsuku ixesha lovavanyo likaSirayeli wale mihla ongowomoya lamelwa ngumhla weshumi wenyanga yesixhenxe, olingana namashumi asixhenxe. Umhla wama-22 kuOktobha, 1844, ufuzisela umthetho weCawa oza kufika kungekudala, yaye kulapho iminyaka engamashumi asixhenxe engokomfuziselo yexesha lovavanyo iphelela khona kubu-Adventist boMhla weSixhenxe, njengoko yaphelela kumaYuda xa uStefano waxulutywa ngamatye.

u-1844 umele ixesha apho kwafika iingelosi ezimbini, eyesibini ekudanisekeni kokuqala, neyesithathu ekudanisekeni okukhulu. "44" umele umyalezo ophindwe kabini njengoko umelwe yivesi yamashumi amane anesine kaDaniyeli ishumi elinanye ngeendaba ezivela empumalanga nasemantla. ILevitikus yamashumi amabini anesithathu ineevesi ezingamashumi amane anesine ezahlula imithendeleko engcwele ibe yeyasentlakohlaza neyasekwindla. Ezo vesi zingamashumi amane anesine zimele umyalezo ophindwe kabini. Amaxesha omabini onyaka amelwe ziivesi ezingamashumi amabini anesibini ngalinye, ngoko ke yomibini imithendeleko yasentlakohlaza neyasekwindla imele iileta ezingamashumi amabini anesibini zekhalenda yamaHebhere. Xa abo mangqina mabini beevesi ezingamashumi amabini anesibini ehlanganiswa kunye nexesha lePentekoste, avelisa isakhelo samanyathelo amathathu.

Inyathelo yokuqala luphawu lwendlela olwenziwe ngamacandelo amathathu, lulandelwe ziintsuku ezintlanu, njengokuba kunjalo nakwesesokugqibela kwezo mpawu zintathu zendlela. Uphawu lwendlela oluphakathi ziintsuku ezingamashumi amathathu zemfundiso yobuso ngobuso ngoKristu kunye nabo bathanjiswayo ukuba babe ngabefundisi benkonzo ebandleni eloyisayo. ULevitikus amashumi amabini anesithathu uyahambelana nembali efihlakeleyo yendima yamashumi amane.

Amanqaku Aphakathi

Umbindi womgca weGenesis osusela kwisahluko seshumi elinanye ukuya kwisahluko samashumi amabini anesibini sisahluko seshumi elinesixhenxe, apho kwamiselwa inyathelo lesibini lomnqophiso ka-Abraham onamanyathelo amathathu, kwakunye nomqondiso wolwaluko. Esona siphakathi kanye kuzo zonke iindinyana ezikwizahluko zeshumi elinanye ukuya kwamashumi amabini anesibini yiGenesis 17:22:

Kodwa umnqophiso wam ndiya kuwumisa noIsake, aya kuthi uSara akuzalele yena ngeli xesha limisiweyo kunyaka ozayo. Waza wayeka ukuthetha naye; waza uThixo wenyuka emka kuAbraham. Genesis 17:22.

UThixo waqalisa ukuthetha noAbraham kwivesi yokuqala, waza wayigqiba incoko Yakhe kwivesi yamashumi amabini anesibini; ngoko ke yonke ingxoxo yomnqophiso wolwaluko yabekwa ngaphakathi komxholo wesiprofeto woonobumba abangamashumi amabini anesibini boonobumba besiHebhere, lo gama umxholo wezo vesi zingamashumi amabini anesibini wawusisithethe

solwaluko, olwalufanele ukwenziwa ngomhla wesibhozo. Umbindi, okanye indawo esebindini, wesi siqendu seGenesis lulwalamano lomnqophiso kaThixo kunye nekhulu elinamashumi amane anesine amawaka njengoko lumelwe ngumnqophiso ka-Abraham wolwaluko. Umbindi womgca wezahluko zeGenesis ukusuka kweshumi elinanye ukuya kwelamashumi amabini anesibini sisahluko seshumi elinesixhenxe, yaye owona mbindi uqinisekileyo wesahluko yivesi yamashumi amabini anesibini apho uThixo ayeka khona incoko Yakhe yomnqophiso noAbraham, ngaloo ndlela ebeka loo mbindi kumxholo woonobumba besiHebhere abangamashumi amabini anesibini. Umbindi wezo vesi zingamashumi amabini anesibini, kambe ke, yivesi yeshumi elinanye.

Niya kuwusalusa inyama yejwabi lenu; yaye oko kuya kuba ngumqondiso womnqophiso ophakathi kwam nani. Genesis 17:11.

Amanqaku aphakathi kwezi ziqendu zine zezahluko zeshumi elinanye ukuya kwamashumi amabini anesibini eBhayibhileni abandakanya iivesi ezintathu ukuze kugqitywe ingcamango yendawo ephakathi.

Nanku umnqophiso wam, enowuwugcina, phakathi kwam nani nembewu yakho emva kwakho; yonke inkwenkwe phakathi kwenu mayaluswe. Naniya kwalusa inyama yolwaluko lwenu; kwaye oko kuya kuba ngumqondiso womnqophiso phakathi kwam nani. Lowo uneentsuku ezisibhozo uya kwaluswa phakathi kwenu, yonke inkwenkwe kwizizukulwana zenu, lowo uzalelwe endlwini, nokuba uthenge ngemali kuye nawuphi na umfokazi, ongengowembewu yakho. Genesis 17:10–12.

Umqondiso ngumqondiso, omele iflegi. Esi siqendu sithetha ngaloo flegi abangamawaka alikhulu anamashumi amane anesine. Umntwana oyinkwenkwe wayemelwe ukuba aluswe enemihla esibhozo ubudala, kanye njengokuba umnqophiso kaNowa wawunemiphefumlo esibhozo emkhombeni, ngaloo ndlela kusetyenziswa inani lesibhozo ukudibanisa umnqophiso kaNowa kunye nomnqophiso ka-Abraham. Bamele ukuba ngabaseFiladelfiya, kuba bamele ukuba baluswe, nto leyo uPawulos ayichaza njengophawu lokubethelelwa emnqamlezweni kwenyama. Xa inyama ibethelelwe emnqamlezweni, ubuThixo bukaKristu buba ngaphakathi, yaye loo ndibaniselwano yile flegi; kuba njengoko uDade White esitsho, “Xa isimilo sikaKristu siphindwaphindeka ngokugqibeleleyo ebantwaneni Bakhe, Uya kubuya ngenxa yabo.”

“Indalo yomntu yonakele ngokupheleleyo, yaye igwetywe ngokufanelekileyo nguThixo ongcwele. Kodwa kulungiselelwe umoni oqukayo, ukuze athi, ngokholo kuxolelaniso olwenziwa nguNyana kaThixo okuphela kwamzelelo, amkele uxolelo lwezono, afumane ukugwetyelwa, amkelwe kusapho lwasezulwini, aze abe yindlalifa yobukumkani bukaThixo. Uguquko lwesimilo lwenziwa ngokusebenza koMoya oyiNgcwele, osebenza emntwini, emhlwayela kuye, ngokomnqweno wakhe nangokuvuma kwakhe ukuba kwenziwe oko, indalo entsha. Umfanekiselo kaThixo ubuyiselwa emphefumleni, yaye imihla ngemihla uyomelezwa aze ahlaziywe ngobabalo, abe nako ngakumbi nangakumbi ukubonakalisa ngokugqibeleleyo ngakumbi isimilo sikaKristu ebulungiseni nasebungcweleni benyaniso.”

“I-oyile efuneka kakhulu ngabo bamelwe njengeentombi ezizizidenge, asiyonto yokuba ibekwe ngaphandle. Kufuneka bazise inyaniso engcweleni yomphefumlo, ukuze ihlanjulule, icokise, ize ingwalise. Asiyongcamango nje abayidingayo; zizimfundiso ezingcwele

zeBhayibhile, ezingezizo iimfundiso ezingaqinisekanga, ezinqamlekileyo, kodwa ziyinyaniso eziphilayo, ezibandakanya izilangazelelo ezingunaphakade ezimiselwe kuKristu. Kuye kukho inkqubo epheleleyo yenyano yobuthixo. Usindiso lomphfumlo, ngokholo kuKristu, lusisiseko nentsika yenyano. Abo basebenzisa ukholo lokwenyaniso kuKristu balubonakalisa ngobungcwele besimilo, ngokuthobela umthetho kaThixo. Bayaqonda ukuba inyaniso njengoko injalo kuYesu ifikelela ezulwini, ize ijikeleze unaphakade. Bayaqonda ukuba isimilo somKristu sifanele ukumela isimilo sikaKristu, size sibe sizele lubabalo nenyano. Kubo kunikelwa i-oyile yobabalo, egcina ukukhanya okungaze kusilele. UMoya oyiNgcwele entliziyweni yekholwa, umenza agqibelele kuKristu. Asibobungqina obucacileyo ukuba indoda okanye umfazi ungumKristu ngenxa yokuba ebonakalisa iimvakalelo ezinzulu xa ephantsi kweemeko ezivuselela umdla. Lowo unjengoKristu unento enzulu, emiselweyo, enyamezelayo emphefumleni wakhe, ukanti unoluvo ngobuthathaka bakhe, kwaye akakhohliswa aze alahlekiswe nguMtyholi, enziwe ukuba azithembe ngokwakhe. Unalo ulwazi lwelizwi likaThixo, kwaye uyazi ukuba ukhuselekile kuphela xa ebeka isandla sakhe esandleni sikaYesu Kristu, aze abambebele kuye ngokuqinileyo.

“Isimilo siyatyhilwa yintlekele. Xa ilizwi elinyanisekileyo lavakalisa ezinzulwini zobusuku, ‘Yabonani, umyeni uyeza; phumani niye kumkhawulela,’ iintombi ezazilele zavuswa ebuthongweni bazo, kwaza kwabonakala ukuba ngoobani ababelungiselele eso siganeko. Omabini amaqela afunyanwa engalindelanga, kodwa elinye lalilungele olo ngxamiseko, lize elinye lafunyanwa lingenalo ulungiselelo. Isimilo siyatyhilwa ziimeko. Iimeko ezingxamisekileyo ziveza ubunyani besimilo. Intlekele ethile ekhawulezileyo nengalindelekanga, ukufelwa, okanye ingxaki enkulu, ukugula okungalindelekanga okanye iintlungu ezinzulu, into ethile ezisa umphefumlo ubuso ngobuso nokufa, iya kuveza obona bunzulu bangaphakathi besimilo. Kuya kubonakala ukuba kukho na ukholo lokwenene kwizithembiso zelizwi likaThixo okanye akunjalo. Kuya kubonakala nokuba umphefumlo uxhaswa lubabalo kusini na, nokuba kukho ioli esityeni kunye nesibane.”

“Amaxesha ovavanyo afikela bonke. Siziphatha njani na phantsi kovavanyo nokuqinisekiswa nguThixo? Ziyacima na izibane zethu? okanye sisazigcina zivutha? Silungiselelwe na yonke imeko engxamisekileyo ngonxulumano lwethu naYe, lowo uzele lubabalo nenyano? Iintombi ezintlanu ezizizilumko azinakukwazi ukudlulisela isimilo sazo kwiintombi ezintlanu eziziziyatha. Isimilo kufuneka sibunjwe sithi njengabantu ngabanye. Asinakudluliselwa komnye, nokuba lowo usinaso ebeya kukulungela ukwenza loo mbingelelo. Kuninzi esinokukwenzela omnye nomnye ngoxa inceba isahleli. Sinokumelwa sisimilo sikaKristu. Sinokunika izilumkiso ezithembekileyo kwabaphambukayo. Sinokohlwaya, sikhallimele, ngako konke ukunyamezela nokufundisa, sizise iimfundiso zeZibhalo eziNgcwele entliziyweni. Sinokunika uvelwano oluphuma entliziyweni. Sinokuthandaza kunye kunye nangenxa yomnye nomnye. Ngokuphila ubomi obulumkileyo, ngokugcina intetho engcwele, sinokunika umzekelo wokuba umKristu umele abe njani; kodwa akukho mntu unokunika omnye umfanekiso wesimilo sakhe. Masiyiqwalasele kakuhle into yokuba siya kusindiswa, kungekhona njengamaqela, kodwa njengabantu ngabanye. Siya kugwetywa ngokwesimilo esisibumbileyo. Kuyingozi ukungakukhathaleli ukulungiselela umphefumlo unaphakade, nokulibazisa ukwenza uxolo noThixo de kube sekufeni embhedeni. Kungenxa yeentengiselwano zobomi bemihla ngemihla, kungenxa yomoya esiwubonakalisayo, apho

sigqiba khona isiphelo sethu sanaphakade. Lowo uthembekileyo kokona kuncinane, uthembekile nakokuninzi. Ukuba simenze uKristu umzekelo wethu, ukuba sihambe sasebenza njengoko asinike umzekelo ebomini bakhe, siya kuba nako ukuhlangabezana nezimanga ezinzulu eziza kusihlela kumava ethu, size sitsho ngokusuka entliziyweni, ‘Makungenzeki ukuthanda kwam, makwenzeke okwakho.’”

“Kulixesha lovavanyo, eli xesha siphila kulo, kufuneka sizole sicamngce ngemigomo yosindiso, size siphile ngokweemeko ezibekwe eLizwini likaThixo. Kufuneka sizifundise size siziqeqeshe, iyure ngeyure nemini ngemini, ngoqeqesho olunyamekileyo, ukuze sifeze lonke uxanduva. Kufuneka simazi uThixo noYesu Kristu amthumileyo. Kulo lonke uvavanyo lilungelo lethu ukuxhomekeka kuYe owathi, ‘Makabambebele emandleni am, ukuze enze uxolo nam; uya kwenza uxolo nam.’ INkosi ithi ikulungele ngakumbi ukusinika uMoya oyiNgcwele kunokuba abazali bekulungele ukunika abantwana babo isonka. Ngoko ke masibe neoli yobabalo ezityeni zethu kunye nezibane zethu, ukuze singafunyanwa siphakathi kwabo bamelwe njengeentombi ezizizidenge, ezazingalungiselelwanga ukuphuma ziye kuhlangabeza umyeni.” Review and Herald, Septemba 17, 1895.

Umqondiso wekhulu namashumi amane anesine amawaka, ababemelwe kukwaluka kuka-Abraham nangabantu abasibhozo ababekumkhombe, ziintombi ezilumkileyo emzekelisweni ezibonakalisa ngokugqibeleleyo isimilo sikaKristu kwingxaki ezayo kungekudala. Kufanelekile ngokwenene ukuba uDade White awuvale loo mhlathi ngokucaphula uIsaya, kuba ngumhlathi obhekisa ngokuthe ngqo kwixesha lokutywinwa kwekhulu namashumi amane anesine amawaka.

Ngaloo mini mhlabelele ngaye ukuthi, Isidiliya sewayini ebomvu. Mna Yehova ndiyasigcina; ndiya kusinkcenkceshela ngamaxesha onke; hleze kubekho osenzakalisayo, ndiya kusigcina ubusuku nemini. Ingqumbo ayikho kum: ngubani na onokumisa phambi kwam amakha nameva emfazweni? Ndingawatyhutyha, ndiwatshise kunye. Okanye makabambebele emandleni am, ukuze enze uxolo nam; yaye uya kwenza uxolo nam. Uya kubenza abo bavela kuYakobi bendele iingcambu; uSirayeli uya kutyatyamba ahlumise, awuzalise umphezulu wehlabathi ngeziqhamo. Umbethile na na yena, njengoko wabetha abo babembethayo? okanye ubulewe na ngokokubulawa kwabo babulawa nguye? Ngomlinganiselo, ekuphumeleleni kwayo, uya kubambana nayo ngengxabano; uwunqandile umoya wakhe onamandla ngomhla womoya wasempumalanga. Ngaloo nto ke ubugwenxa bukaYakobi buya kuxolelwa; yaye oku kuko konke isiqhamo sokususa isono sakhe; xa ewenza onke amatye esibingelelo abe njengamatye ekalika atyunyuzwe aba ziingceba, izibonda ezingcwele nemifanekiso eqingqiweyo aziyi kuma. Kanti ke umzi onqatyisiweyo uya kuba yinkangala, nendawo yokuhlala ishiywe, ishiywe njengentlango; apho ithole liya kudla khona, apho liya kulala khona, lize liqwenqele amasebe awo. Xa amasebe awo ebunile, aya kuqhawulwa; abafazi bayafika, bawavuthise ngomlilo; kuba bangabantu abangenangqondo; ngenxa yoko lowo wabenzayo akayi kuba nenceba kubo, nalowo wababumbayo akayi kubabonisa ubabalo. Isaya 27:2–11.

“Usuku lomoya wasempuma,” xa ububi bukaYakobi bucocwa, kwaye olunye udidi “lwabantu abangenakuqonda” luqokelelwa luze lutshiswe, lixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ngelo xesha, lowo unqwenela ukwenza uxolo noKristu angakwenza oko,

kodwa iintshukumo zokugqibela zikhawuleza.

Ababingeleli babemele ukuba babe neminyaka engamashumi amathathu ubudala xa beqalisa ukukhonza, yaye ikhulu elinamashumi amane anesine amawaka lingabobabingeleli bobukumkani bakaPetros abahlaziya umnqophiso noThixo ngemihla yokugqibela.

Nani ke, njengamatye aphilileyo, nakhiwa nibe yindlu yokomoya, ububingeleli obungcwele, ukuze ninyusele imibingelelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu. 1 Petros 1:5.

Ababingeleli balungiselelwa ukuba bakhonze ngexesha lenkonzo yokuthanjiswa yeentsuku ezisibhozo; ngoko ke, inani lesibhozo lingumqondiso wobubingeleli obuthanjisiweyo obungaphakathi emkhombeni.

Intonga ka-Aron

Ububingeleli obuthanjisiweyo bamawaka alikhulu anamashumi amane anesine bumelwe phakathi kwetyeya yomnqophiso njengentonga ka-Aron eyahlumayo. Xa intonga ka-Aron yahlumayo, yenza umahluko phakathi kuka-Aron nezinye iintonga zezizwe zakwaSirayeli ezingazange zihlume. Ezibhalweni yimvula evelisa ukuhluma kwezityalo.

Bonke abaprofeti bathetha ngemihla yokugqibela; ngoko ke intonga ka-Aron yobubingeleli imele ukuthanjiswa kwamawaka alikhulu elinamashumi amane anesine, kwimeko ehambelana noEliya eKarmele kunye namaMillerite ngowe-1844. Ithetha ngaloo ndawo xa kukho umahluko ocacileyo phakathi kwemiyalezo eyinyaniso neyobuxoki yemvula yasemva. Lowo mahluko wenziwa nguYoweli xa echaza “iwayini entsha” njengento enqunyulwayo kwelinye iqela. Iqela elo iwayini entsha enqunyulwayo emilonyeni yalo ngabaxilwa bakaEfrayim bakaIsaya. Kwangabo abo batyhola abafundi ngokunxila ngePentekoste, yaye bangabavukeli bowe-1888, abalandela ooyise, ababengabavukeli bowe-1863. Yonke loo migca yesiprofeto iyahambelana nomgca lowo uDade White awuchaza njengowenzeka xa ihlabathi liqonda ukuba i-Adventism ibisazi ngeebhola zomlilo zaseNashville kangangeminyaka emalunga nekhulu elinamashumi amabini anesihlanu yaye ayithethanga nto.

8, Amashumi asibhozo no-81

Inani elingamashumi amathathu nenani lesibhozo ziyimiqondiso yobubingeleli bamawaka alikhulu anamashumi amane anesine amawaka, abangumqondiso wemihla yokugqibela, omela ukudityaniswa koButhixo nobuntu. Inani lesibhozo lisishumi senani elingamashumi asibhozo, elililani lababingeleli abangamashumi asibhozo abanesibindi, abathi kunye nombingeleli omkhulu bamelana nokumkani u-Uziya, owazama ukutshisa isiqhumiso endaweni engcwele. Amashumi asibhozo ananye amele uButhixo odityaniswe nobuntu kumxholo wobubingeleli bebandla eloyisileyo. Imbali yokuvukela kuka-Uziya idibanisa obo bubingeleli bamashumi asibhozo ananye kanye kweso siqophe sentlekele sihambelana nokuvukela kukaPtolemy kanye emva kwedabi laseRafiya. Bonke abaprofeti bayayichaza imihla yokugqibela, ngoko ke ububingeleli boButhixo obudityaniswe nobuntu, obububingeleli bebandla eloyisileyo obenziwe ngababingeleli

abangabantu abangamashumi asibhozo noMbingeleli Omkhulu omnye onguButhixo, buchongwa kwimbali eyaqala ngo-2014 xa kwaqalwa iMfazwe yaseUkraine.

Isahluko esiphakathi kumgca wezahluko ezilishumi elinesibini zeGenesis sisahluko seshumi elinesixhenxe. Indima esembindini kumgca wezahluko ezilishumi elinesibini yindima yamashumi amabini anesibini. Indima yamashumi amabini anesibini iphawula isiphelo esicacileyo sencoko phakathi koThixo noAbraham eyaqala kwindima yokuqala, ngaloo ndlela ichaza indima yamashumi amabini anesibini njengesiphelo somgca wesiprofeto ophethe uphawu loonobumba abangamashumi amabini anesibini bealfabhethi yesiHebhere. Indima esembindini yomgca weendima ezingamashumi amabini anesibini yindima yeshumi elinanye, ethi nayo ibe sembindini weendima ezintathu ezichonga umqondiso wamawaka alikhulu anamashumi amane anesine. Ngoko ke indima yeshumi elinanye isembindini weendima ezintathu ezahlukileyo, yaye indima yeshumi elinanye idlulisa inyaniso ephambili kungekuphela nje yeendima ezingamashumi amabini anesibini, kodwa kwaneyezo ndima zintathu ikuzo, ngaloo ndlela ichaza indima yeshumi elinanye neyamashumi amabini anesibini njengesiqalo nesiphelo sengcinga ephambili. Ngaloo ndlela, indima yeshumi elinanye ukuya kweyamashumi amabini anesibini kwisahluko seshumi elinesixhenxe ngumxholo ophambili wezahluko zeshumi elinanye ukuya kwezamashumi amabini anesibini.

Embindini wezahluko zeshumi elinanye ukuya kwelamashumi amabini anesibini encwadini kaMateyu sisahluko seshumi elinesithandathu.

Wandula wabayala abafundi bakhe ukuba bangaxeleli namnye umntu ukuba yena wayenguYesu uKristu. Mateyu 16:20.

Njengakumbindi weGenesis, ivesi lamashumi amabini liphawula ukuphela kwencoko ethile eyaqalayo kwivesi leshumi elinesithathu xa uKristu nabafundi bafika eKesareya Filipi.

Ke kaloku uYesu, akufika emideni yaseKesareya Filipi, wababuza abafundi bakhe, esithi, Bathi abantu ndingubani na mna, uNyana woMntu? Bathi ke bona, Abanye bathi unguYohane umBhaptizi; abanye bathi unguEliya; abanye ke bathi unguYeremiya, nokuba ungomnye wabaprofeti. Wathi kubo, Ke nina nithi ndingubani na? Waphendula uSimon Petros wathi, Wena unguKristu, uNyana kaThixo ophilileyo. Waphendula ke uYesu wathi kuye, Unoyolo wena, Simon Bhar-yona; ngokuba oku akutyhilelwanga kuwe yinyama negazi, koko nguBawo osemazulwini. Nam ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; namasango elabafuleyo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; konke othe wakubopha emhlabeni kuya kuba kubotshiwe emazulwini; nako konke othe wakukhulula emhlabeni kuya kuba kukhululwe emazulwini. Wandula ukuwayala abafundi bakhe ukuba mabangaxeleli bani ukuba unguYesu uKristu. Mateyu 16:13–20.

IRafiya nePanium

Asikuphela nje ekubeni isiqendu esiphakathi sikaMateyu simele incoko nomxholo owahlukileyo, koko kanye njengokuba umfuziselo womnqophiso wobungqina beGenesis uhambelana nemfazwe yaseRaphia, incoko kaMateyu yenzeka eKesareya Filipi, eyiyo iPanium. IPanium yendinyana

yeshumi elinesihlanu kaDaniyeli ishumi elinanye sisembindini womgca wezahluko ezilishumi elinesibini zikaMateyu, yaye iRaphia yendinyana yeshumi elinanye kaDaniyeli ishumi elinanye isembindini womgca wezahluko ezilishumi elinesibini zeGenesis.

Iminyaka engama-250 eyaqalayo ngo-457 BC yaphela ngo-207 BC, embindini phakathi kweRaphia yesiBhalo sevesi yeshumi elinanye nePanium yevesi yeshumi elinesihlanu, apho umqondiso wolwaluko luka-Abraham nokuvuma kukaPetros uMesiya kudibana khona. Kungca wencwadi kaMateyu, uPetros unika ubungqina bokuba uyamqonda uKristu, uNyana kaThixo, ekubhaptizweni kwaKhe.

USimon uthetha “lowo uvayo” yaye uBhajona uthetha “unyana wehobe.” USimon wayengulowo weva isigidimi sobhaptizo lukaKristu, xa uMoya oyiNgcwele wehla ekwimo yehobe. Ubhaptizo lukaKristu lwalungumfuziselo ka-11 Agasti 1840, xa ingelosi enamandla yeSityhilelo seshumi yehla. Kwale ngelosi yehla ngomhla we-9/11. UPetros umele abo baqonda i-9/11 njengesigidimi sovavanyo sesizukulwana sabangamakhulu alikhulu anamashumi amane anesine amawaka.

UPetros umele abo basebenzisa indlela yomgca phezu komgca. Ungu“nyana” wehobe, ngoko ke njengonyana ngokomfuziselo umele isizukulwana sokugqibela. UPetros ungumfuziselo wesizukulwana sokugqibela, yaye ngokubalwa ngokomfuziselo kwegama lakhe umele ikhulu elinamashumi amane anesine amawaka. UPetros umele isizukulwana sokugqibela esivayo isigidimi sokuxhotyiswa ngamandla xa uKristu evela kungca wesiprofeto. UPetros wasiqonda isigidimi esinxulumene nobhaptizo lukaKristu, yaye ngenxa yoko uPetros wayenako ukumchonga uYesu njengowathanjisiweyo, onguMesiya ngesiHebhere noKristu ngesiGrike. UPetros umele abo baqondayo ukuba ingelosi yeSityhilelo seshumi elinesibhozo eyehla ngomhla ka-9/11, yayikhe yehla nangomhla we-11 Agasti 1840. UPetros umele abo baqondayo u-9/11 njengophawu lwendlela olumiselwa kuphela bubungqina bemigca emibini okanye emithathu.

Uvumo lukaPetros lolokuba u-9/11 uchaza ukufika kwesishwangusha sesithathu, esingumyalezo wokuvavanya wesizukulwana sokugqibela. Kulo olo vumo kulapho igama litshintshwa khona. UAbraham useRafiya, yaye uPetros usePanium, kanye phambi komnqamlezo. Phakathi kwePanium nomnqamlezo uPetros uya kutyelela iNtaba yoGuquko. KusePanium apho uSimon atshintshwa abe nguPetros xa wanikela uvumo lwakhe lomyalezo wokuvavanya wesizukulwana sakhe. Kwabalikhulu elinamashumi amane anesine amawaka loo myalezo wokuvavanya yiSilamsi sesishwangusha sesithathu esafika kwimbali yesiprofeto ngo-9/11.

Ukuqala kokuvavanywa kwe-Adventism kwaqala ngo-9/11, yaye ekupheleni kokuvavanywa kwe-Adventism umyalezo wobuSilamsi wentlekele yesithathu uchaza ukuba igama likaSimon litshintshwa nini, yaye phi. Umyalezo awuqondayo uPetros ekugqibeleni, owawumelwa ngokomfuziselo ngumyalezo ka-9/11 ekuqaleni, ngumyalezo olungisiweyo weebhola zomlilo zaseNashville. Apho umthendeleko wamaxilongo ufika unxulunyaniswe nokunyuka komqondiso kunye nomnyango ovaliweyo woMhla woCamagushelo.

Siya kuqhubekeka ngale miba kwinqaku elilandelayo.