

Imbali Efihlakeleyo Yevesi Yamashumi Amane — Inani Lesibhozo

INtaba

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INtaba yoTshintsho lwesimo kuPetros yenzeka phakathi kwePanium nomnqamlezo, yaye ngomnye umgca, uPetros uphakathi kobhaptizo lukaKristu ekuqaleni kobulungiseleli baKhe nangoko nje emva kokungena ngoloyiso ekupheleni kobulungiseleli baKhe. Ezo zikhumbuzo zintathu zobhaptizo, zentaba, nezigqibo zokungena ngoloyiso ziphawulwe ngamaxesha amathathu awathetha ngawo uYise wasezulwini. Ixesha lesithathu kuYohane 12 kuxa amaGrike ayefuna uYesu. Ubhaptizo lungu-9/11, intaba ikwimbali yePanium kuse ekufikeni komthetho weCawa wendima yeshumi elinesithandathu. KuPetros kwakuyiPanium, emva koko intaba kuse ekugqityweni kokungena ngoloyiso, okwakwangaphambi nje kokuba uKristu azukiswe okwesibini.

Ngoku umphefumlo wam ukhathazekile; yaye ndithini na? Bawo, ndisindise kweli lixa; kodwa ndizele eli lixa kanye ngenxa yoko. Bawo, zukisa igama lakho. Kweza ke ilizwi livela ezulwini, lisithi, Ndilizukisile, yaye ndiya kuphinda ndilizukise. Ngoko ke isihlwele esasimi apho, sisiva, sathi kududumile; abanye bathi, Ingelosi ithethe naye. UYesu waphendula wathi, Elo lizwi alizelanga ngenxa yam, koko ngenxa yenu. Ngoku ngumgwebo weli hlabathi; ngoku umphathi weli hlabathi uya kuphoswa ngaphandle. Ke mna, ukuba ndiphakanyisiwe emhlabeni, ndiya kutsalela bonke kum. Oku waktsho, ebonisa ukuba uya kufa ngokufa kuni na. Yohane 12:27–33.

Umgca owenziwe ngumda yiLevitikus amashumi amabini anesithathu kunye nexesha lePentekoste unophawu lokuqala lwendlela olunamanyathelo amathathu, lulandelwe ziintsuku ezintlanu, kwakunye nophawu lokugqibela lwendlela olunempawu ezifanayo kanye. Phakathi kwezo mpawu zendlela iintsuku ezingamashumi amathathu zimele ixesha lababingeleli, eliphela emthendelekweni weexilongo. Umthendeleko weexilongo, ukunyuka kukaKristu emva kweentsuku ezingamashumi amane efundisa abafundi baKhe ubuso ngobuso emva kovuko lwaKhe, kunye nomhla wocamagusho, zimele amanyathelo amathathu okuphela komgca kwiLevitikus amashumi amabini anesithathu. La manyathelo mathathu alandelwa ziintsuku ezintlanu ukuya kuzo zombini iPentekoste nomthendeleko weMinquba. Ixesha lesithathu uBawo osezulwini wathetha lalingaphambi nje kokuba amaGrike, emele abo babizwayo baphume eBhabheli ngexesha lomthetho weCawa, ayefuna ukuza kuthetha noYesu. Kanye ngaphambi komthetho weCawa uYesu uchaza ukuphakanyiswa komqondiso emnqamlezweni. Umhlaba wakhanyiselwa bubuqaqawuli baKhe ngomhla we-9/11, yaye wakhanyiselwa kwakhona ngexesha lomthetho weCawa.

iKesareya Filipi, eyiPanium, yiyure lesithathu, yaye iKesareya Maritima yiyure lesithoba yomnqamlezo xa kuvakaliswa ubizo lokuba kuphunywe eBhabheli. Ngaphambi komnqamlezo,

ngoxa kusekwimbali yesiprofeto yasePanium, uPetros useentabeni, kodwa kusekho ngaphambi kokuphela kokungena koyiso. IPanium iyaqhubeka ide ifike emnqamlezweni wevesi yeshumi elinesithandathu. UPetros ePanium ukhona kanye phambi kwembali enamanyathelo amathathu yomthendeleko weexilongo, yokunyuka, neyocamagushelo kaLevitikus amashumi amabini anesithathu. UPetros usekwiintsuku ezingamashumi amathathu zemfundiso ekhethekileyo yombingeleli.

USimon uba nguPetros ePanium, yaye unenyathelo olunye entabeni phambi kongeno loloyiso. Ungeno loloyiso lubonakalalisa umzekeliso weentombi ezilishumi. Zintlanu kuphela ezingena emtshatweni, yaye iintsuku ezintlanu eziphakathi komqondiso wendlela ophindwe kathathu nePentekoste zisisiqalo songeno loloyiso. Luqala ngomthendeleko wamaxilongo, kodwa loo mqondiso wendlela uquka indibaniselwano yemiqondiso yendlela emithathu. Njengomqondiso wendlela omnye, ichaza uhlaselo oluchasene neNashville ngomthendeleko wamaxilongo. Umyalezo weSikhalo Sasezinzulwini Zobusuku uya kuba usandul' ukuqinisekiswa, yaye umngecelele weentombi ezintlanu ezilumkileyo uqalisa inkqubo ekhokelela ekufeni, ekungcwatyweni nasekuvukeni komnqamlezo, ongumthetho weCawa.

UPetros usePanium xa elungisa isiprofeto seembumbulu zomlilo zaseNashville, yaye kungaphambi kokuba kuvakaliswe umthendeleko wamaxilongo ekuzalisekeni kweso siprofeto. Ngenxa yesinyanzelo sesiprofeto umele kuqala aye entabeni, kuba intaba yayikho ngaphambi kongeno loloyiso. Phambi kokuba uAbraham aye entabeni igama lakhe latshintshwa, yaye igama likaPetros latshintshwa ePanium, ngaphambi kokuba aye entabeni. Intaba lulingo lukaPetros ngaphambi kokuzaliseka kwesiprofeto seembumbulu zomlilo zaseNashville. Ukuzaliseka kovavanyo lwesithathu nolokugqibela kubonakalisa isimilo njengovuyo okanye ihlazo.

Umgca wonyaka ka-457 BC uphela phakathi kweRafiya nePaniyam, umnqophiso wesahluko seshumi elinesixhenxe seGenesis uhambelana neRafiya, yaye umnqophiso wesahluko seshumi elinesithandathu sikaMateyu 16 uhambelana nePaniyam. Ukusuka ePaniyam, uPetros uya entabeni, njengoko uAbraham waya embingelelweni kaIsake. Intaba yomgca kaPetros ihambelana nentaba yexesha likaAbraham.

Umqondiso ka-Abraham wawuneentsuku ezintathu. Ekungeneni koloyiso, kwathunywa abafundi ababini ukuba bayokuthabatha iesile ukuze lithwale uKristu, yaye kumgca ka-Abraham uhambo lwakhe lweentsuku ezintathu luqala ngokukhetha kwakhe abakhonzi ababini kunye neesile ukuba sithwale iinkuni zomnikelo kaIsake. Uhambo lukaPetros lweentsuku ezisibhozo okanye ezintandathu oluya entabeni lwaluzintsuku ezintathu ku-Abraham. UPetros ePanium uphambi kwentaba yaye uphambi kokukhululwa kweesile okuqalisa ukungena eYerusalem, apho kwaqala khona iintsuku ezintathu zika-Abraham. Ekungeneni koloyiso uKristu wema phezu kweNtaba yemiNquma waza walilela iYerusalem, ngaloo ndlela ephawula isiphelo sobudlelane bomnqophiso phakathi koThixo noSirayeli wamandulo ongokoqobo. Intaba kaPetros ingaphambi kokungena koloyiso; intaba kaKristu ingexesha lokungena koloyiso, yaye intaba ka-Abraham isesiphelweni sokungena.

U-2026 ngunyaka wonyulo lwaphakathi kwexesha xa unyaka wamakhulu amabini anamashumi amahlanu wobukumkani besithandathu besiprofeto seBhayibhile ubhiyozela ulawulo lwawo oluzukileyo. Olo bhiyozelo, njengendawo ephakathi kwesiprofeto, luyahambelana no-Antiochus Omkhulu ngowama-207 BC, indawo ephakathi phakathi kweRaphia nePanium ephawula ukuphela kweminyaka engamakhulu amabini anamashumi amahlanu ukusukela kowe-457 BC.

Njengoko siqwalasela imigca emine equka izahluko zeshumi elinanye kude kuse kwisahluko samashumi amabini anesibini esele ityhilwe ukuza kuthi ga ngoku, (mhlawumbi kukho neminye imizekelo) ngoku sijikela kwezo zahluko ezikwincwadi ethi **The Desire of Ages**. Isahluko seshumi elinanye sithi **The Baptism**, yaye isahluko samashumi amabini anesibini sithi **Imprisonment and Death of John**. UYohane usekuqaleni nasekupheleni, yaye isahluko seshumi elinesixhenxe, isahluko esiphakathi, nguNikodemo.

“UNikodemo wayeze eNkosini ecinga ukuba uza kungena kwingxoxo nayo, kodwa uYesu wazityhila ngokuphandle iziseko zemigaqo yenyano. Wathi kuNikodemo, Into oyifunayo asikokwazi kwethiyori kangako, koko kukuzalwa ngokutsha ngokwasemoyeni. Akudingeki ukuba ukwaneliseke umdla wakho, koko kukuba ube nentliziyo entsha. Kufuneka wamkele ubomi obutsha obuvela phezulu ngaphambi kokuba ukwazi ukuwuxabisa umbandela wezinto zasezulwini. Kude kube kwenzeke olu tshintsho, olwenza zonke izinto zibe ntsha, akuyi kuba nancedo losindiso kuwe ukuxoxa nam ngegunya Lam okanye ngomsebenzi Wam.”

“UNikodemo wayevile ukuva ukushumayela kukaYohane uMbaptizi malunga nenguquko nobaptizo, nokukhomba abantu kuLowo wayeya kubabaptiza ngoMoya oyiNgcwele. Naye ngokwakhe wayezivile ukuba kwakukho ukunqongophala kobumoya phakathi kwamaYuda, nokuba, ngomlinganiselo omkhulu, ayephantsi kolawulo lokunxaxha kwengqondo nokulangazelela kwezinto zehlabathi. Wayenethemba lesimo esingcono sokuphila ekufikeni kukaMesiya. Ukanti isigidimi sikaMbaptizi, esihlola intliziyo, sasingaphumelelanga ukuvelisa kuye ukuqiniseka ngesono. WayengumFarisi ongqongqo, yaye wayezingca ngemisebenzi yakhe emihle. Wayebekekileyo kakhulu ngenxa yobubele bakhe nokupha kwakhe ngesisa ekuxhaseni inkonzo yetempile, yaye wayeziva ekhuselekile ekuthandweni nguThixo. Woyikiswa yingcamango yobukumkani obumsulwa gqitha ukuba angabubona ekwimeko yakhe yangoku.” *The Desire of Ages*, 171.

Umbindi kwincwadi ethi *The Desire of Ages* ufumaneka kumgca kaNikodemo, omele ubizo lokugqibela oluya kuma-Adventist kumgca wokutywinwa kwekhulu elinamashumi amane anesine amawaka. Umele udidi olweva isigidimi somanduleli kaKristu, kodwa olwalungayiqondi imeko yalo yaseLawodike.

“Kudliwano-ndlebe noNikodemo, uYesu watyhila icebo losindiso, nomsebenzi waKhe ehlabathini. Kwiintetho zaKhe ezalandelayo akukho nanye apho Wachaza ngokuzalisekileyo kangako, inyathelo ngenyathelo, umsebenzi ofanele ukwenziwa ezintliziyweni zabo bonke abo baya kulidla ilifa ubukumkani bamazulu. Kwasekuqaleni kanye kwenkonzo yaKhe Wavulela ilungu leSanhedrin inyaniso, engqondweni eyayiyeyona yamkelekayo ngakumbi, nakumfundisi omiselweyo wabantu. Kodwa iinkokeli zakwaSirayeli azizange zamkele ukukhanya. UNikodemo wayifihla inyaniso entliziyweni yakhe, yaye kangangeminyaka

emithathu kwabakho isiqhamo esincinane esabonakalayo.” The Desire of Ages, 176.

Isigidimi sikaYohane kunye nobhaptizo lwakhe lukaKristu zammela isigidimi sengelosi yokuqala sokoyika uThixo. Isigidimi sikaYohane sasisisigidimi saseLawodikea sokugwetyelwa ngokholo, yaye eso sigidimi sanikwa amandla ekubhaptizweni kukaKristu, kanye njengokuba nesigidimi sikaJones noWaggoner sasisisigidimi esasiya eLawodikea ngowe-1888. Ubhaptizo lukaKristu kunye no-1888 zazifuzisela ukufika kwesigidimi eLawodikea ngo-9/11, esiphela embindini phakathi kweRaphia nePanium.

UNikodemo uthetha “uloyiso lwabantu,” yaye ukugwetyelwa ngokholo ngumyalezo wokutywina owafika nomyalezo kaYohane, wanikwa amandla ekubhaptizweni, waza wachazwa yintlanganiso kaNikodemo noKristu ezinzulwini zobusuku. Isahluko samashumi amabini anesibini sichaza ukufa kukaYohane kuvelisa ukuqondwa ngabafundi bakhe komqondiso owawuza kuphakanyiswa uze utsalele bonke abantu kuYe. Ubhaptizo lwaluyi-9/11 kwakunye noJulayi 18, 2020 ukuya kuDisemba 31, 2023, kuba ubhaptizo bubonakalisa ukufa (2020), ukungewatywa (iintsuku ezintathu nesiqingatha), novuko (Disemba 31, 2023). Kwandule ke intlanganiso yasezinzulwini zobusuku apho uloyiso lwabantu lubonakaliswa njengokuzalwa ngokutsha, ukusuka kubumfama baseLawodike ukuya kumbono ocacileyo ka-2020 womntu waseFiladelfiya. Emva koko imisebenzi kaKristu ibekwa phambili njengokuphakanyiswa komqondiso.

Ku-Abraham imisebenzi kaKristu kumgca kaYohane iyahambelana nombingelelo kaIsake. KuPetros umgca uphelela eKesareya ngaselwandle, iKesareya Maritima, ngelixa lesithoba, apho umnqamlezo ubizela bonke abantu eloyisweni lokugwetyelwa ngokholo, elingumyalezo wengelosi yesithathu. Umyalezo wengelosi yesithathu ngumlayezo wesishwangusha sesithathu sobuSilamsi esafikayo nge-9/11 ekudibaneni kokuqala kukaBhileham ne-esile lobuSilamsi, kuze kulandele ukuphindaphindwa kwezibetho nxamnye nelizwe elizukileyo elingokoqobo ngo-Oktobha 7, 2023, kwandule ke ukubethwa kwesibini eNashville njengoko uBhileham ekhokela i-esile lobuSilamsi phakathi kwezidiliya zelizwe elizukileyo lakudala elingokoqobo nelanamhlanje elingokomoya. Isibetho sesithathu yinyikima yomthetho weCawa oza kufika kungekudala. Apho ulsake unikelwa khona, apho abafundi bakaYohane, umqondiso wesihlewele esikhulu esinikwa iingubo ezimhlophe zobungqina bokholo kude kuse ekufeni, beva baza babona imisebenzi yomqondiso. Iindawo ezisembindini zeGenesis, uMateyu nethi The Desire of Ages zibonisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka nokubizwa kweNtlanga.

Ingcaciso eyanikwa nguKristu kuNikodemo yayingumsebenzi womoya, nangona umsebenzi wawo ungabonakali.

“UNikodemo wayesadidekile nangakumbi, yaye uYesu wasebenzisa umoya ukubonisa intsingiselo yaKhe: ‘Umoya uvuthuza apho uthanda khona, usiva isandi sawo, kodwa akunakutsho apho uvela khona, nokuba uya phi na: kunjalo ngaye wonke umntu ozelwe nguMoya.’”

“Umoya uviwa phakathi kwamasebe emithi, uvuthuza amagqabi neentyatyambo; ukanti awubonakali, yaye akukho mntu waziyo apho uvela khona nalapho uya khona. Kunjalo ngomsebenzi woMoya oyiNgcwele entliziyweni. Awunakuchazwa ngakumbi kunokuba

kunokuchazwa iintshukumo zomoya. Umntu usenokungakwazi ukuxela owona mzuzu kanye okanye indawo, okanye ukulandela zonke iimeko ezinxulumene nenkqubo yokuguquka; kodwa oko akungqini ukuba akaguqukanga. Ngesenzo esingabonakaliyo njengomoya, uKristu usebenza rhoqo entliziyweni. Kancinane kancinane, mhlawumbi engazi lowo ukwamkelayo, kubekwa iimvakalelo ezityekisa umphefumlo ukuba utsaleleke kuKristu. Ezi zinokwamkelwa ngokumcamngca Yena, ngokufunda iZibhalo, okanye ngokuva ilizwi kumshumayeli ophilayo. Ngesiqophe, xa uMoya esiza nesibongozo esithe ngqo ngakumbi, umphefumlo uzinikela ngovuyo kuYesu. Ngabaninzi oku kubizwa ngokuba kukuguquka ngesiqophe; kodwa kusisiphumo sokutsalwa ixesha elide nguMoya kaThixo,—inkqubo enyamezelayo, ende.”

“Nangona umoya ngokwawo ungabonakali, uvelisa iziphumo ezibonwayo nezivakalayo. Ngokunjalo umsebenzi woMoya emphefumlweni uya kuzityhila kuwo onke amanyathelo alowo uvakalelwe ngamandla awo okusindisa. Xa uMoya kaThixo ulawula intliziyo, uguqula ubomi. Iingcinga zesono ziyasuswa, izenzo ezimbi ziyahlwa; uthando, ukuthobeka, noxolo zithabatha indawo yomsindo, yomona, nembambano. Uvuyo luthabatha indawo yosizi, yaye inkangeleko ibonakalisa ukukhanya kwezulu. Akukho mntu uyibonayo isandla esiphakamisa umthwalo, okanye abone ukukhanya kwehla kuvela kwiinkundla ezingasentla. Intsikelelo iza xa, ngokholo, umphefumlo uzinikela kuThixo. Wandula loo mandla, angenakubonwa liliso lomntu, adale isidalwa esitsha ngokomfanekiso kaThixo.” The Desire of Ages, 172, 173.

Ngo-9/11 imvula yasemva yaqala ukunetha kancinci. Ngo-9/11 ubuSilamsi, obumelwe “njengomoya wasempuma” kwisiprofeto seBhayibhile, bafika njengoko kwaqalayo ukutywinwa kwamawaka alikhulu namashumi amane anesine. Imvula yasemva, engumyalezo omelwe “njengeoli yegolide” ehla ngemibhobho emibini yegolide kaZekariya, yaqalisa ukubizwa kwamaSeventh-day Adventists aseLawodikele ukuba aguquke. Umoya woMoya oyiNgcwele waqalisa umsebenzi wawo wokufundisa zonke izinto ezibhaliweyo, nokusebenzisa umyalezo weendlela zamandulo zikaYeremiya ukuthetha kwiintliziyo zamaLawodikele ayimfama. Umsebenzi woMoya oyiNgcwele owaboniswa kuNikodemo wachazwa ngokupheleleyo ngakumbi, “inyathelo ngenyathelo,” “umsebenzi oyimfuneko ukuba wenziwe ezintliziyweni zabo bonke abaya kulidla ilifa ubukumkani bamazulu.” Le nkqubo yafaniswa nomsebenzi womoya nguKristu, yaye le nkqubo yenzeka ngexesha “lomoya wasempuma,” owafikayo ngo-9/11. UIsaya ukwathetha ngeli xesha linye ngokubhekisele kumoya ovuthuzayo onamandla.

Ngomlinganiselo, xa usikhupha, uya kuxoxa naso; uwubamba umoya wakhe onamandla ngomhla womoya wasempuma. Ngenxa yoko ke, ubugwenxa bukaYakobi buya kucanyagushelwa; yaye esi sisona siqhamo sonke sokususa isono sakhe: xa esenza onke amatye esibingelelo abe njengamatye etshokhwe aqhekezwe abe ziziqwenga, izibonda ezingcwele nemifanekiso eqingqiweyo aziyi kuma. Isaya 27:8, 9.

Bonke abaprofeti bayangqinelana omnye nomnye ngemihla yokugqibela, yaye “umoya onamandla” kaIsaya yiyo “imimoya yembambano” kaYohane ebambekileyo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Umoya onamandla kaIsaya ngumoya wasempuma “othintelweyo” kubungqina bukaIsaya, yaye ubambekile kobukaYohane. Imimoya yembambano kaYohane ibanjwe ngoxa abantu bakaThixo betywinwa, yaye umoya wasempuma kaIsaya uchazwa njengexesha apho “ubugwenxa bukaYakobi” “bucanyagushelwa.”

Igama lesiHebhere eliguqulelwe ngokuthi “bucanyagushelwa” lithetha ukuxolelwa ngesicamagusho. Ukutywinwa kukaYohane kuyafana neseHezekile isahluko sesithoba, yaye kuyafana nokucanyagushelwa kobugwenxa bukaYakobi. Ingelosi ehamba phakathi kweYerusalem ibeka uphawu phezu kwabo bancwina bakhale yileyo ngelosi inyuka “empuma.”

Emva kwezi zinto ndabona iingelosi ezine zimi kwiimbombo zone zehlabathi, zibambe imimoya emine yehlabathi, ukuze kungavuthuzi moya phezu kwehlabathi, nangaphezulu kolwandle, nangawuphi na umthi. Ndaza ndabona enye ingelosi inyuka ivela empumalanga, inesitywina soThixo ophilileyo; yaza yadanduluka ngezwi elikhulu kwezo ngelosi zine, ezazinikiwe ukonakalisa ihlabathi nolwandle, isithi, Musani ukonakalisa ihlabathi, nolwandle, nemithi, side sibatywine ebunzini abakhonzi boThixo wethu. ISityhilelo 7:1–3.

Ingelosi nguKristu, yaye Wenyuka ekupheleni kweentsuku ezingamashumi amane zokufundisa abafundi ubuso ngobuso ngexesha lePentekoste; kwaye Wenyuka ngomthendeleko weexilongo kuLevitikus 23 ekupheleni kweentsuku ezingamashumi amathathu zokufundisa ubuso ngobuso nababingeleli abamelwa linani elingamashumi amathathu.

U-2026 ngowonyulo lwaphakathi kwesithuba, yaye olu nyulo sele luqinisekisiwe njengeempawu zendlela zesiprofeto. Ngaphandle kokuba amaDemokhrasi abile unyulo luka-2020, uTrump wayengazange azalise imfihlelo yaseRoma. Imfihlelo yaseRoma ikukuba ingowesibhozo, ibe ikwakwabasixhenxe. Loo mfihlelo imchonga uTrump njengommeli womfanekiselo werhamncwa, osoloko enyuka engowesibhozo, ukanti ekwakwabasixhenxe. KuDaniyeli isixhenxe, kwafuneka kususwe iimpondo ezintathu kwezilishumi zaseRoma yobuhedeni ukuze uphondo oluncinane lunyuke. Apho iRoma yobupapa yavela njengowesibhozo phakathi kwezinye iimpondo ezisixhenxe, ukanti yaphuma kwiRoma yobuhedeni, kuba yayimele ukuba ibe yeyabasixhenxe. KuDaniyeli isibhozo ubukumkani bamaMede namaPersi babumelwe ziimpondo ezimbini, kwaza iGrisi yaba luphondo olunye, olathi lwathi xa lwaphukayo lwavelisa iimpondo ezine; ngaloo ndlela, phambi kokuba iRoma ifike, sele kukho iimpondo ezisixhenxe, yaye uphondo oluncinane lwaseRoma lolwesibhozo. Kukho namanye amangqina enyaniso yokuba iRoma isoloko inyuka ingowesibhozo ibe ikwakwabasixhenxe, kodwa eyona ndawo iphambili ekubhekiswa kuyo kule mfihlelo sisiTyhilelo isahluko seshumi elinesixhenxe.

Nantsi ingqondo enobulumko. Iintloko ezisixhenxe ziintaba ezisixhenxe, ahleli phezu kwazo umfazi lowo. Kanjalo kukho ookumkani abasixhenxe: abahlanu bawile, omnye ukho, omnye akakafiki; yaye xa athe wafika, umelwe kukuhlala umzuzwana nje omfutshane. Ke irhamncwa ebelikho, ngoku elingekhoyo, lilo kanye elesibhozo, yaye lelabo basixhenxe, liye entshabalalweni. IsiTyhilelo 17:9–11.

Ubusele bonyulo buka-2020 bachaza unyulo njengophawu lwendlela lwesiprofeto. Ubungqina besibini bale nyaniso bukhona kuMongameli uCarter. UReagan wayengowokuqala kubamongameli abakhokelela ekubeni uTrump abe ngowesibhozo ophuma kwabasixhenxe, njengoko esenza umfanekiso weRoma. UReagan wayengowokuqala kumgca wabamongameli abasibhozo ukususela kwixesha lesiphelo ngo-1989. Unyaka ka-1989 wazalisekiswa kuDaniyeli ishumi elinanye, iivesi zokuqala ukuya kwezine, yaye ubeka phambili ubungqina bomongameli osisityebi kunabo bonke. UReagan wandulelwa nguMongameli ombi kakhulu embalini de kwafika

elo xesha. UCarter washiya isikhundla ingxaki yobuSilamsi ingekasonjululwa. Emva kweminyaka engamashumi amane anesixhenxe, uTrump ngoku usombulula ingxaki eyashiyelwa uReagan nguCarter, iDemokhrasi. Ngenxa yokuba uReagan, owokuqala ne-alpha, wayenguRiphabhlikhi emele kwangaphambili umRiphabhlikhi ekupheleni nase-omega, noTrump kwakufuneka naye adle ilifa lengxaki yobuSilamsi eyadalwa ngumongameli weDemokhrasi owandulelayo, nowayefanele, ngokunyanzeleka kwesiprofeto, abe ngoyena mongameli mbi embalini de kufike elo xesha. U-Obama, kambe ke, wazalisekisa zonke ezo mpawu zesiprofeto, yaye noBiden wazizalisekisa ngokunjalo. Ukuze uReagan amele kwangaphambili owokugqibela, kwakufuneka amele kwangaphambili kungekhona owesibhozo kuphela, kodwa nowesithandathu. Ekukwenzeni oko, iNgonyama yesizwe sakwaYuda kwakufuneka ilawule unyulo ukuze iqinisekise ukulandelelana kobongameli obusilelayo obandulela uTrump kuzo zombini ezo meko. Unyulo luphawu lwendlela lwesiprofeto, yaye u-2026 lonyulo lwaphakathi kwexesha lobongameli lwalowo ungowesibhozo ophuma kwabasixhenxe.

Umga weminyaka engamakhulu amabini anamashumi amahlanu wase-United States waqala ngo-1776 waza wafikelela encotsheni ngo-2026. Umga weminyaka engamakhulu amabini anamashumi amahlanu ka-457 BC wafikelela encotsheni ngo-207 BC, phakathi kweendinyana zeshumi elinanye nezesihlanu, amadabi aseRaphia nasePanium. IRaphia ihambelana ngokwesiprofeto nomnqophiso wolwaluko weGenesis 17, yaye iPanium ihambelana ngokwesiprofeto nomnqophiso kaMateyu 16 wabaliwaka alikhulu anamashumi amane anesine. U-2026 uhambelana no-207 BC, phakathi kweendinyana zeshumi elinanye nezesihlanu—phakathi kweRaphia nePanium, oko kukwathetha ukuba kuphakathi komnqophiso wokuqala kaThixo nabantu abanyuliweyo nomnqophiso wokugqibela kaThixo nabantu abanyuliweyo.

Imiga yeminyaka engamakhulu amabini anamashumi amahlanu ephela kumbindi ka-207 BC nango-2026 iyahambelana nomga weminyaka engamakhulu amabini anamashumi amahlanu wentshutshiso owaqalayo xa isixeko saseRoma satsha ngonyaka wama-64. Ukuqalela apho, iminyaka esixhenxe yesilumkiso sentshabalalo ezayo, eyavakaliswa yindoda engaqhelekanga, yabhengezwa kubemi baseYerusalem. Xa kwafika unyaka wama-70 yaye iYerusalem yatshatyalaliswa, ibandla likaThixo lasasazeka, baza basasaza iindaba ezilungileyo kulo lonke ihlabathi. Ngelo xesha linye ibandla lase-Efese lalisavakalisa umyalezo wePentekoste wovuko, yaza yaqalisa intshutshiso emelwe libandla laseSmirna, kuba la mabandla mabini, ngenxa yesidingo sesiprofeto, ayeza kuhamba ngokuhambelanayo kangangethuba elithile. UPawulos wayeyinkokeli yebandla lesiprofeto lase-Efese, kanti wabhala ngezo mbali zombini.

Iintshutshiso, neembandezelo, ezandehlelayo e-Antiyokwe, e-Ikoniyo, naseListra; iintshutshiso endazinyamezelayo; kodwa kuzo zonke ezo zinto iNkosi yandihlangula. Ewe ke, nabo bonke abaya kuphila ngobuthixo kuKristu Yesu baya kuthwaxwa yintshutshiso. 2 Timoti 3:11, 12.

U-A.T. Jones uchonga ixesha leminyaka engamakhulu amabini anamashumi amahlanu eliqala ngonyaka ka-64 lize liphele ngoMmiselo waseMilan ngowe-313. Kuyo loo minyaka intshutshiso nxamnye nabantu bakaThixo yaqhutywa yiRoma yobuhedeni, kodwa umyalezo oya ebandleni laseSmirna wachaza iintsuku ezilishumi, ezimele eyona ntshutshiso imbi kakhulu yelo xesha.

Musa ukoyika ezo zinto uya kuziva; khangela, uMtyholi uya kuphosa abathile kuni entolongweni, ukuze nivavanywe; yaye niya kuba nembandezelo iintsuku ezilishumi: thembeka kude kuse ekufeni, yaye ndiya kukunika isithsaba sobomi. ISityhilelo 2:10.

Elo xesha lentshutshiso limelwe nguMlawuli uDiocletian lalilele iminyaka elishumi, liqalisa ngowama-303 laza laphela ngowama-313, ngexesha uMlawuli uConstantine Omkhulu wayelawula, njengoko wayeya kulawula ngexesha lomthetho wokuqala weCawa ngowama-321, kwanaxa wahlula iRoma yaba yimpuma nentshona ngowama-330. Unyaka wama-313 waphawulwa ngokwesiprofeto ngumtshato wobudlelane bezopolitiko eMilan, xa uMlawuli uConstantine (umlawuli waseNtshona) walungiselela umtshato wodadewabo ongumzala omnye, uFlavia Julia Constantia, noLicinius, umlawuli owayelawula indawo esempuma (okanye eyayiza kuba sesempuma kungekudala) yoBukhosi baseRoma. Loo mtshato wapheliswa ngokomfuziselo xa uConstantine wahlula ubukumkani baba yimpuma nentshona ngowama-330.

Ixesha likaNero leminyaka engama-250 liqala ngexesha leminyaka esixhenxe eliqala lize liphele ngongqingo olufuzisela ukuphela kwehlabathi. Ekupheleni kwelo xesha kwabakho iminyaka elishumi ecacileyo yentshutshiso. Elo xesha laqala ngexesha lase-Efese, laze lagubungela imbali yaseSmirna kwada kwafika ibandla lokulalanisa likaConstantine, xa ibandla lasePergamo lafika ngo-313.

Loo minyaka ilishumi elinesixhenxe ukususela ku-313 ukuya ku-330 ifumana isifaniso sayo kwimbali yaseRaphia nasePanium, apho idabi lika-217 BC nedabi lika-200 BC zahlulwe yiminyaka elishumi elinesixhenxe. Edabini laseRaphia, uPtolemy woyisa, kodwa wayesele efile emkile ngaphambi kwedabi lasePanium. Noko ke walawula iminyaka elishumi elinesixhenxe ukususela ku-221 BC kwada kwangowe-204 BC. Imigca emithathu yeminyaka eyi-250, ebotshelelwe kunye zizihlandlo ezithathu zeshumi elinesixhenxe, inyanzelisa ukuqwalaselwa kokuba u-313 uhambelana no-2026.

313 yaba yinguqu ecacileyo esuka kwintshutshiso yaya ekuvumelaneni okunesivumelwano, ngaloo ndlela iphawula u-313 njengophawu lotshintsho oluthile lwesiprofeto olwalufuziselwe lutshintsho olusuka eSmirna lusiya ePergamo. Inyathelo lokuqala lalimelwe ngumtshato wobudiplomasi owaphela ngoqhawulo-mtshato kwiminyaka elishumi elinesixhenxe kamva. Inyathelo lesibini lalingumthetho wokuqala weCawa. Umphefumlelo usazisa ukuba umthetho weCawa wandulelwa yinkqubo eqhubekayo yenyathelo ngenyathelo equka imithetho yeCawa eyandulela umthetho weCawa ochazwa njengokukunyanzela ukuba ugcine iCawa kwanokukutshutshisa ngenxa yokucina iSabatha kaThixo yosuku lwesixhenxe.

“Ukuba umfundi angaqonda amajelo aza kusetyenziswa kulo mzabalazo oza kufika kungekudala, kufuneka kuphela alandele imbali yeendlela iRoma eyazisebenzisayo ngenxa yaloo njongo kumaxesha adlulileyo. Ukuba angathanda ukwazi indlela amaKatolika namaProtestanti amanyeneyo aya kubaphatha ngayo abo bazalayo iimfundiso zawo, makabone umoya iRoma eyawubonakalisa ngakuMgqibelo nakubawukhuselayo.

“Izimiselo zobukhosi, amabhunga jikelele, nemithetho yecawa exhaswe ngamandla elizwe, zaba ngamanyathelo awathi ngawo umthendeleko wobuhedeni wafikelela kwisikhundla sawo

sembeko kwihlabathi lobuKristu. Umlinganiselo wokuqala wesidlangalala wokunyanzelisa ukugcinwa kweCawa yayikukumiselwa komthetho nguConstantine. (A.D. 321.) Lo myalelo wawufuna ukuba abantu basezidolophini baphumle 'ngomhla obekekileyo welanga,' kodwa wawumela abantu basemaphandleni ukuba baqhubeke nemisebenzi yabo yezolimo. Nangona wawusisiseko umthetho wobuhedeni, wanyanzeliswa ngumlawuli emva kokwamkela kwakhe ubuKristu ngegama kuphela." The Great Controversy, 573, 574.

Umyalelo waseMilan ngo-313, wawungulo "myalelo wobukumkani" owalandelwa "ngamabhunga ngokubanzi nemimiselo yebandla exhaswa ngamandla ezwe yaba ngamanyathelo." La ayengamanyathelo aqhubela phambili awakhokelela kumthetho wokuqala weCawa nge-321. Elinye lala manyathelo "yimimiselo yebandla," enjengokugcinwa kweCawa, "exhaswa ngamandla ezwe." Ixesha lika-1888 lichaza uthotho lwemithetho yeCawa eyangeniswa kwiNdlu yeeNgwevu nguSenator Blair engazange iye ndawo, kodwa kwakwelo bali lembali amaphondo amaninzi ayesamkela imithetho yeCawa enyanzeliswa ngurhulumente wephondo. La mangqina mabini achaza u-313 njengophawu lwendlela apho "imiyalelo yobukumkani," enjengomyalelo wesigqeba, yayiza kuphawula uguquko kwimbali yesilo somhlaba, esimiselwe ukuthetha njengenamba.

Xa iUnited States ithetha njengenamba iphelela njengobukumkani besithandathu besiprofeto seBhayibhile, yaye ikwenza oko ngokuthetha ngendlela efanayo nendlela eyathetha ngayo ekuqaleni kolawulo lwayo njengobukumkani besithandathu. Ngo-1798, iUnited States yaphumelela iMithetho yeAlien and Sedition, eyayiyimfuziselo yomthetho weCawa. IMithetho yeAlien and Sedition ka-1798 yayilinyathelo lesithathu kumanyathelo amathathu aqala ngo-1776 ngeSibhengezo soZimelelo, alandelwa nguMgaqo-siseko ngo-1789. Lawo manyathelo mathathu ahambelana no-313, 321, no-330.

1776, 1789 no-1798 zonke zazizizenzo ezichazwa njengokuthetha, kuba imfundiso ephefumlelweyo isazisa ukuba "ukuthetha kwesizwe kusisenzo sabaphathi baso bezomthetho nabagwebi baso." U-313, u-321 no-330 zonke ziziphawuli zendlela ezinxulunyaniswa noConstantine Omkhulu. Ukuphela kukaSirayeli wamandulo ongokoqobo, bobabini ubukumkani basemantla nobasemasimini, kufuziselwa njengoqhawulo-mtshato, yaye oko koko kumelwe ngu-330. Uqhawulo-mtshato phakathi kwempuma nentshona emtshatweni owaqala kwiminyaka elishumi elinesixhenxe ngaphambili, emtshatweni woMyalelo waseMilan. Ngomthetho weCawa iUnited States iya kube izalise indebe yayo yexesha lovavanyo, yaye iya kuqhawulwa kuThixo ngokwenjongo yayo yesiprofeto, njengoko kwakufuziselwa lilizwe elibaleka ubisi nobusi kuSirayeli wamandulo. Imfundiso ephefumlelweyo ithi uwexuko lwesizwe lulandelwa yintshabalalo yesizwe. Oko kwenzeka xa uThixo eqhawula ilizwe elizukileyo njengoko limelwe ngunyaka wama-330. Ukusukela emtshatweni ka-313 kuse ukuya kowokuqala kuthotho lwemithetho yeCawa eyandayo ngo-321 kuse ukuya kuqhawulo-mtshato luka-330. U-1776 uhambelana no-313, yaye u-1789 uhambelana no-321, yaye u-1798 uhambelana no-330.

330 ikwangukuzaliseka kweminyaka engama-360 ukususela kwimfazwe yase-Actium ngowama-31 BC. I-Actium yayisisithintelo sesithathu saseRoma, yaye ngenxa yoko ifuzisela umthetho weCawa xa iRoma yanamhlanje yoyisa izithintelo zayo zesibini nezesithathu. Kumqondiso wendlela ka-330 imfazwe yasePanium ihlangana nemfazwe yase-Actium. Imfazwe

yaseRaphia ngowama-217 BC ihambelana nemfazwe yaseUkraine ngowama-2014, kwaza ngowama-2015 uTrump waqalisa iphulo lakhe lokuqala lobongameli, ngowama-2020 zombini iimpondo zerhamncwa lomhlaba zabulawa, ngowama-2023 zombini zaviruswa. Ngowama-2024 uvavanyo lweziseko lwaqalisa, yaye ngowama-2025 umanyano lwesiprofeto lomongameli wesibhozo kunye nogxa wakhe wobupopu lwaphawulwa ziintlanganiso zabo zokumiselwa ezifanayo.

Siya kuqhubeka ngale mibandela kwinqaku elilandelayo.