

# Imbali Efihlakeleyo Yevesi Yamashumi Amane—Inani Leshumi Elinesihlanu

*Ishwangusha LesiBini — Icandelo LesiBini*

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USis’ White ubhekisa izihlandlo ezininzi kwelokuba isiqendu esikuIsaya awasifundayo uYesu kwindlu yesikhungu yaseNazarete asizange sivakalise umsebenzi waKhe kuphela, kodwa sasingumfuziselo womsebenzi wethu. Ukuzalisekiswa okugqibeleleyo kwaloo msebenzi uthanjisiweyo kufezekiswa ngabo benza umqondiso wabaliwaka elinamakhulu alikhulu anamashumi amane anesine.

UMoya weNkosi uYehova uphezu kwam; ngenxa yokuba uYehova endithambisile ukuba ndishumayeke iindaba ezilungileyo kwabathobekileyo; undithumele ukuba ndibophe amanxeba abantliziyo zaphukileyo, ndivakalise inkululeko kwabathinjiweyo, nokuvulwa kwentolongo kwababotshiweyo; ukuba ndivakalise umnyaka owamkelekileyo kaYehova, nomhla wempindezelo kaThixo wethu; ukuba ndithuthuzele bonke abalilayo; ukuba ndimisele kwabo balilayo eZiyon, ndibanike ubuhle esikhundleni sothuthu, ioli yovuyo esikhundleni sokulila, isambatho sokudumisa esikhundleni somoya wobunzima; ukuze babizwe ngokuba yimithi yobulungisa, isityalo sikaYehova, ukuze azukiswe. Baya kwakha amanxuwa amandulo, baya kuvusa iindawo ezaziphanzisiwe kuqala, bawalungise imizi eyachithwayo, iindawo ezaphanziswa zizizukulwana ezininzi. Kwaye abasemzini baya kuma baluse imihlambi yenu, noonyana bomphambukeli babe ngabalimi benu nabalimi bezidiliya zenu. Ke nina niya kubizwa ngokuba ningabaPristi bakaYehova; abantu banibize ngokuba ningabaPhathiswa boThixo wethu; niya kudla ubutyebi beentlanga, nizidle ngobuqaqawuli bazo. Esikhundleni sehlahlo lenu niya kuba nokuphindwe kabini; endaweni yokudideka baya kuvuya ngesabelo sabo; ngenxa yoko ezweni labo baya kulidla ilifa eliphindwe kabini; uvuyo olungunaphakade luya kuba kubo. Isaya 61:1–7.

Kwinqaku elandulelayo saqalisa ukuchonga “iyure, inyanga, imini nonyaka” ezaziyinxalenye yesiprofeto sexesha seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu. Ixesha alisekho, ngoko ke la mabinzana mane exesha kufuneka asetyenziswe ngokomfuziselo ngemihla yokugqibela, xa iimpawu zesiprofeto zentsizi yokuqala neyesibini ziphindwa kwintsizi yesithathu. “Unyaka” “ngunyaka owamkelekileyo weNkosi,” yaye ukwanguwo “umhla wempindezelo kaThixo wethu.”

“Umhla,” “ngumhla wentlekele,” umhla wempindezelo, nowokuphindezela, njengoko wabekwa nguMoses.

Impindezelo yeyam, nembuyekezo; unyawo lwabo luya kutyibilika ngexesha elifanelekileyo; kuba usuku lwentlekelele yabo luseduze, nezinto eziza kubafikela ziyangxama. Duteronomi 32:35.

KuIsaya kungu “nyaka owamkelekileyo” kunye “nomhla wempindezelo,” yaye umhla wempindezelo ngumhla kaMoses “wentlekele,” apho unyawo lwaseLawodike lutyibilika njengoko besamkela impindezelo nembuyekezo. Iyure yenyikima enkulu, umhla wentlekele, unyaka owamkelekileyo, nenyanga yokuqala konke kungqinelana nomthetho weCawa. Igama elithi “inyanga” kuYoweli ligama elongeziweyo, kodwa elo gama longeziweyo lichanekile. Abaguquleli balongeza igama elithi “inyanga” ngokuvumelana nenyano yokuba imvula yamva yehla ngenyanga yokuqala.

Ngoko ke vuyani, nina bantwana baseZiyon, nize nithokoze eNkosini uThixo wenu; kuba uninike imvula yokuqala ngomlingano, yaye uya kuniniselela imvula, imvula yokuqala, nemvula yokugqibela ngenyanga yokuqala. Yoweli 2:23.

Igama elithi “inyanga” lutoliko, aluyonxalenye yombhalo wokuqala ophefumlelweyo. IsiHebhere sithetha nje ukuba iimvula ziya kuza “kwasekuqaleni” okanye “njengasekuqaleni”—oko kuthetha ukuba uThixo uya kuzibuyisela iimvula ngexesha lazo elifanelekileyo, kanye njengamaxesha angaphambili. USister White, ngokuphindaphindiweyo, uthelekisa intshukumo yamaMillerite ka-1840 ukuya ku-1844 nePentekoste ukuze achaze imvula yokugqibela kwimihla yokugqibela. Imvula yokugqibela iza “njengasekuqaleni,” eyayiyiPentekoste, athe uSister White, ngokuphindaphindiweyo, wayidibanisa nomthetho weCawa.

“Ingelosi edibanayo ekuvakaliseni isigidimi sengwe yl engelosi yesithathu iya kukhanyisa umhlaba wonke ngobuqaqawuli bayo. Apha kuxelwe kwangaphambili umsebenzi wobubanzi behlabathi lonke namandla angazange aqheleke. Intshukumo yokuza kukaKristu ka-1840–44 yaba yimbonakaliso ezukileyo yamandla kaThixo; isigidimi sengwe yl engelosi yokuqala sathwalelwa kuzo zonke izikhululo zobuvangeli ehlabathini, yaye kwamanye amazwe kwabakho umdla wenkolo omkhulu kunayo yonke eyakhe yabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kugqithwa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengwe yl engelosi yesithathu.

“Lo msebenzi uya kufana nalowo woMhla wePentekoste. Njengokuba ‘imvula yokuqala’ yanikelwayo, ekuthululweni koMoya oyiNgcwele ekuvulweni kwevangeli, ukuze ibangele ukuhluma kwembewu exabisekileyo, ngokunjalo ‘imvula yasemva’ iya kunikelwa ekupheleni kwalo ngenxa yokuvuthwa kwesivuno. ‘Ngoko siya kwazi, ukuba sithe saqhubeka ukumazi uYehova: ukuphuma kwaKhe kumisiwe njengokusa; yaye Uya kuza kuthi njengemvula, njengemvula yasemva neyokuqala emhlabeni.’ Hosea 6:3. ‘Vuyani ke ngoko, nina bantwana baseZiyon, nibe nemihlali kuYehova uThixo wenu: ngokuba Uninike imvula yokuqala ngomlingano, yaye Uya kunihlisele imvula, imvula yokuqala, nemvula yasemva.’ Joel 2:23. ‘Ngemihla yokugqibela, utsho uThixo, Ndiya kuthulula uMoya waM phezu kwayo yonke inyama.’ ‘Kuye kwenzeka ukuba wonk’ oya kubiza egameni leNkosi uya kusindiswa.’ Acts 2:17, 21.”

“Umsebenzi omkhulu wevangeli awuyi kugqitywa ngokubonakaliswa okuncinane kwamandla kaThixo kunoko kwawuphawula ekuvulekeni kwawo. Iziprofeto ezazalisekiswa ekuthululweni kwemvula yokuqala ekuvulekeni kwevangeli ziya kuphinda zizalisekise kwimvula yamva ekuvalweni kwalo. Nantsi ‘amaxesha okuhlaziya’ umpostile uPetros awayewakhangele

phambili xa wayesithi: ‘Guqukani ke ngoko, nibuye, ukuze izono zenu zicinywe, xa amaxesha okuhlaziya eya kuza evela ebusweni beNkosi; yaye Iya kuthumela uYesu.’ IZenzo 3:19, 20.” Imbambano Enkulu, 611.

IPentekoste yaba “kukuvulwa” okanye “kukuqala” komsebenzi weendaba ezilungileyo, yaye imvula yasemva “ekupheleni” “kukugqitywa.” Eyokuqala imela eyokugqibela. Inyanga yokuqala ichaza ukuthululwa koMoya oyiNgcwele ngexesha lomthetho weCawa.

“Akukho namnye kuthi oya kuze afumane itywina likaThixo lo gama izimilo zethu zisenebala nokuba linye okanye isiphako phezu kwazo. Kusele kuthi ukulungisa iziphene ezisezimilweni zethu, ukuhlambulula itempile yomphefumlo kuko konke ukungcola. Ngoko ke imvula yamva iya kwehla phezu kwethu njengoko imvula yokuqala yehla phezu kwabafundi ngoMhla wePentekoste. ...

“Nenza ntoni na, bazalwana, kulo msebenzi mkhulu wokulungiselela? Abo bazimanyanisayo nehlabathi bamkela umngundo wehlabathi yaye balungiselela uphawu lwerhamncwa. Abo bangazithembiyo, abazithobayo phambi kukaThixo yaye behlambulula imiphfumlo yabo ngokuthobela inyaniso, aba bamkela umngundo wasezulwini yaye balungiselela itywina likaThixo emabunzini abo. Xa umthetho usiya kuphuma kwaye uphawu lutyatyekwa, isimilo sabo siya kuhlala sicocekile, singenasiphako, ngonaphakade.” Testimonies, volume 5, 214, 216.

“Inyanga” yokuqala ngumthetho weCawa, “iyure” yenyikima enkulu ngumthetho weCawa, “imini” yentlekele, yembuyekezo nempindezelo ngumthetho weCawa, yaye “unyaka” owamkelekileyo ngumthetho weCawa. Iminyaka elikhulu elinamashumi amahlanu yesiprofeto seshwangusha sokuqala ifikelela esiphelweni kumthetho weCawa, apho kuqala khona iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu.

Isithi kwingelosi yesithandathu eyay inexilongo, Yikhulule iingelosi ezine ezibotshiweyo emlanjeni omkhulu i-Ewufathe. Zaza ezo ngelosi zine zakhululwa, zona zazilungiselelwe iyure, nomhla, nenyanga, nonyaka, ukuze zibulale isahlulo sesithathu sabantu. IsiTyhilelo 9:14, 15.

“Izithunywa ezine” ezazi “zibotshiwe emlanjeni omkhulu iYufathe” “ziyakhululwa” ngexesha lomthetho weCawa. Ngokwesiprofeto “zilungisiwe” ukulungiselela iyure, umhla, inyanga nonyaka wesijwili sesibini ukuze zibulale isahlulo sesithathu sabantu. I-United States ibulawa njengobukumkani besithandathu besiprofeto seBhayibhile ngexesha lomthetho weCawa, yaye i-United States sisinye kwisithathu somanyano oluphindwe kathathu olusekwayo ngexesha lomthetho weCawa. Isijwili sesibini siyaphindwa kwisijwili sesithathu, kanye njengokuba isithunywa sesibini siphindwa kwisithunywa sesithathu.

Ezo moya zine zakhululwa ngomhla we-9/11, ziphawula ukuqala kokutywinwa kwekhulu elinamashumi amane anesine amawaka, zaza ngoko nangoko emva koko zabanjwa. Xa abo bamelwe kuIsaya amashumi amathandathu ananye abalilayo bethuthuzelwa, bathuthuzelwa ngokuphalazwa okupheleleyo koMthuthuzeli ngexesha lomthetho weCawa, ekwangulo “yure” yenyikima enkulu. Abo balilayo ngonyaka owamkelekileyo, ngabo kanye abo balilayo kuHezekile

isahluko sesithoba abafumana itywina likaThixo. UYesu waqalisa ulungiselelo lwaKhe ngokucaphula kuIsaya amashumi amathandathu ananye, yaye uDade White udibanisa isibhengezo saKhe nomsebenzi wethu.

“UKristu wavakalisa umsebenzi wakhe ehlabathini xa, kwindlu yesikhungu yaseNazarete, wafunda esiprofetweni sikaIsaya esithi: ‘UMoya weNkosi uphezu kwam, ngokuba indithambise ukuba ndishumayele iVangeli kwabasweleyo; indithume ukuba ndiphilise abantliziyo zaphukileyo, ndishumayele inkululeko kwabathinjiweyo, nokubuyiselwa kokubona kwiimfama, ndikhulule abo batyunyuziweyo, ndishumayele umnyaka owamkelekileyo weNkosi.’ Hayi umsebenzi omkhulu owawuphambi kwakhe!—Ukushumayela umnyaka owamkelekileyo weNkosi. Eli xesha liquka iminyaka ngeminyaka, lisuka kwinkulungwane liye kwinkulungwane, lo gama ixesha lovavanyo lisahleli. UThixo ulindele ukuva ukucela nokunkqonkqoza; ekhangele ukubona uluntu lusondela kuye, onguyena yedwa onokusinceda. Unqwenela ukuxolela izono zabo, nokubamkela babe ngabakhe. Uya kwamkela wonke umphefumlo ozisolayo oza kuye; kuba kwakungenxa yokwenza lo msebenzi uThixo wamthambisa uNyana wakhe okuphela kwamzeleyo.”

“Kodwa kwakutheni ukuze uKristu angasigqibi isibhengezo esibhaliweyo kuIsaya? Kwakutheni ukuze alishiye igatya elithi, ‘nomhla wokuziphindezela koThixo wethu’? Inxalenye yokugqibela yalesi sivakalisi yayiyinyaniso kanye njengokuba injalo inxalenye yokuqala; yaye uKristu akazange ayikhanyele inyaniso ngokuthula kwakhe, ngokubamba inxalenye yamazwi akhe awawanika umprofeti wakhe onyuliweyo. Kodwa eli gatya lokugqibela yayilelo ababelivuyela abamphulaphulayo ukuma kulo ngengcinga, yaye babelityekele ekulisebenziseni, bevakalisa isigwebo phezu kwabo bonke ababengengabo benkolo yabo. Esikhundleni sokunika abantu amazwi enyaniso nobulungisa noxolelo, babebafundisile ukuba uThixo wayelithiyile lonke ilizwe labahedeni. Isimo sikaThixo esinjengesikaYise sasingamiselwe kakuhle, saza sangcwatywa phantsi kwezithethe zabantu. Signs of the Times, Januwari 14, 1897.”

“Uthumo lwabantu bakaThixo kweli xesha luchazwe ngamazwi okuphefumlelwa achaza umsebenzi kaMesiya: ‘UMoya weNkosi uYehova uphezu kwam, ngokuba uYehova undithambisile ukuba ndishumayele iindaba ezilungileyo kwabamnene; undithumile ukuba ndiphilise abantliziyo zaphukileyo, ukuba ndivakalise inkululeko kwabathinjiweyo, nokuvulelwa kwentolongo kwababotshiweyo; ukuba ndivakalise umnyaka owamkelekileyo kaYehova, nomhla wokuphindezela kaThixo wethu; ukuba ndithuthuzele bonke abalilayo, ukuba ndimisele abo balilayo eZiyon, ukuba ndibanike ubuhle esikhundleni sothuthu, ioli yovuyo esikhundleni sokulila, ingubo yokudumisa esikhundleni somoya wobuthathaka; ukuze babizwe ngokuba yimithi yobulungisa, ukutyalwa kukaYehova, ukuze azukiswe.”

“Kwaye baya kwakha amanxuwa amandulo, baya kuvusa iindawo ezazitshatyalalisiwe ngaphambili, balungise izixeko ezaba yinkangala, iindawo ezazitshatyalalisiwe zezizukulwana ezininzi.” Lake Union Herald, November 11, 1908.

Phambi kokuba siqhubele phambili kulu phindaphindo lweshwangusha lesibini phakathi kweshwangusha lesithathu, sifanele sizikhumbuze ukuba lo myalezo umele uqondwe ngokubekwa “umgca phezu komgca.” Oku kubonisa ukuba yonke “iyure,” “imini,” “inyanga” ne “nyaka”

kwilizwi eliphefumlelweyo ehambelana nomxholo womthetho weCawa nayo imele ukusetyenziswa ekulungiseleleni kokuba ubuSilamsi buhlasele umthetho weCawa.

Njengomzekelo: igama elithi “yure” lifumaneka kuphela kwincwadi enye yeTestamente eNdala, yaye loo ncwadi yincwadi kaDaniyeli. KuDaniyeli “yure” ikhankanywa izihlandlo ezihlanu.

Yaye nabani na ongayi kuqubuda aze anqule, uya kuphoswa ngelo lixa kanye embindini weziko lomlilo ovuthayo. ... Ke ngoku, ukuba nilungele ukuba, ngalo naliphi na ixesha nisiva isandi lexilongo, lombhobho, lohadi, lesakebute, lomsaltare, neladulcimer, nazo zonke iintlobo zomculo, niwe phantsi ninqule umfanekiso endiwenzileyo; kulungile ke: kodwa ukuba aninquli, niya kuphoswa ngelo lixa kanye embindini weziko lomlilo ovuthayo; yaye ngubani na loo Thixo onokunihlangula esandleni sam? Daniyeli 3:6, 15.

UDade White usebenzisa ngokuphindaphindiweyo isahluko sesithathu sikaDaniyeli, yaye ngenxa yoko “kwangela lixa” usisebenzisa kumthetho weCawa. Kwisahluko sesine sikaDaniyeli, uDaniyeli uyaphazamiseka “iyure enye” njengoko esokola ukuchaza umgwebo ozayo phezu kukaNebhukadenetsare.

Waza ke uDaniyeli, ogama lakhe lalinguBheleshatsare, wamangaliswa iyure yonke, neengcinga zakhe zamphazamisa. Wathetha ukumkani, wathi, Bheleshatsare, makungakukhathazi iphupha, nokuchazwa kwalo. Waphendula uBheleshatsare, wathi, Nkosi yam, akwanga iphupha lingaba kwabo bakuthiyileyo, nokuchazwa kwalo kube kwiintshaba zakho. Daniyeli 4:19.

UDaniyeli uyamangalisa “iyure enye” njengoko ezama ukuqonda indlela aza kumazisa ngayo uNebhukadenetsare ngomgwebo wakhe ozayo. UDaniyeli umele umthunywa wengelosi yokuqala ovakalisa ukuba “iyure” yomgwebo ifikile. Isiprofeto sakhe sinikwe uNebhukadenetsare, yaye kunyaka omnye kamva umgwebo phezu kweBhabheli uziswa phezu kukaNebhukadenetsare.

Ngaloo lixa loo nto yazaliseka phezu koNebhukadenetsare; wagxothwa phakathi kwabantu, wadla ingca njengeenkomo, nomzimba wakhe wamanzi ngombethe wezulu, de iinwele zakhe zakhula zafana neentsiba zamaxhalanga, neenziwo zakhe zafana neenziwo zeentaka. Daniyeli 4:33.

UDaniyeli uxela kwangaphambili umthetho weCawa oza kufika kungekudala, yaye xa ufika uba “lixesha” lomgwebo phezu kweBhabheli. Omabini la “maxesha” achaza umthetho weCawa, onguloo yure yenyikima enkulu. UNebhukadenetsare nguye ialfa, yaye uBheleshatsare yi-omega yebali leBhabheli, yaye uBheleshatsare wabulawa kanye ngobo busuku obabubonakala ngabo ukubhala kwesandla eludongeni.

Ngaloo elo laphuma iminwe yesandla somntu, yabhala malunga nesiphatho sesibane phezu kodaka lodonga lwebhotwe likakumkani; waza ukumkani wabona inxalenye yesandla esasibhala. Daniyeli 5:5.

“Kwa elo lalinye” okubhalwa kwavela eludongeni kuchaza ixesha apho umthetho weCawe obhaliweyo wangeCawa utshalalisa “udonga” lokwahlukana kwecawe norhulumente kumthetho wangeCawa, yaye emva koko iBhabheli yaphela, njengokuba ne-United States iphela

njengobukumkani besithandathu besiprofeto seBhayibhile. Njengobukumkani besithandathu, i-United States ingamandla alawulayo iminyaka engamashumi asixhenxe efuziselayo kuIsaya amashumi amabini anesithathu, xa ihenyukazi laseTire lilityalwa. Ubukumkani okanye ukumkani uIsaya abhekisa kubo ziintsuku zeminyaka engamashumi asixhenxe, yaye ubukumkani obalawula iminyaka engamashumi asixhenxe kwisiprofeto seBhayibhile yayiyiBhabheli. Ukuwa kweBhabheli kaBheleshatsare kufanekisa ukuwa kwe-United States, kumthetho wangeCawa, apho umbhalo wesandla eludongeni uhambelana nokuthetha njengenamba kweSityhilelo seshumi elinesithathu.

KwiSityhilelo isahluko seshumi elinesibhozo umgwebo phezu kweBhabheli uqala kumthetho weCawa kwivesi yesine xa ilizwi lesibini lichaza ukuba umgwebo walo uza ngelixa elinye, kwanangosuku olunye.

Ndaza ndeva elinye izwi liphuma ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngabahlanganyeli bezono zakhe, nokuze ningamkelwa zizibetho zakhe. Kuba izono zakhe zifikelela ezulwini, yaye uThixo uzikhumbule iinqumle zakhe. Mbuyiselani kwangoko njengoko wanibuyisela nina, niphinde kabini kuye ngokwemisebenzi yakhe: kwindebe ayizalisileyo, mzaliseleni kabini. Kangangoko ezizukisile yena, waza waphila ngobunewunewu, mnikezeni intuthumbo nosizi olungako; kuba uthi entliziyweni yakhe, Ndihleli ndiyikumkanikazi, andingomhlokokazi, yaye andiyi kuze ndibone ntlungu. Ngenxa yoko izibetho zakhe ziya kuza ngemini enye, ukufa, nesijwili, nendlala; yaye uya kutshiswa ngokupheleleyo ngomlilo; kuba inamandla iNkosi uThixo emgwebayo. Kanjalo nookumkani bomhlaba, abahenyuzene naye baza baphila ngobunewunewu kunye naye, baya kumlilela, bamsizela, bakubona umsi wokutsha kwakhe, bemi kude ngenxa yokoyika intuthumbo yakhe, besithi, Yeha, yeha, sixeko eso sikhulu iBhabhiloni, sixeko eso sinamandla! kuba ngomzuzu omnye kufikile ukugwetywa kwakho. IsiTyhilelo 18:4–10.

Kucacile ukuba isigwebo esiqhubela phambili phezu kweBhabheli siqala ngomthetho weCawa okwivesi yesine, xa omnye umhlambi kaThixo ubizwa ukuba uphume eBhabheli. UYohane uchaza ixesha lomgwebo waso njengoko luli “mini” kwangaxeshanye “liyure,” eqinisekisa ukuba iisimboli zexesha zimele ukuqondwa ngokomfuziselo.

IPasika yayimele igcinwe ngenyanga yokuqala, yaye iPasika ihambelana nomnqamlezo, wona ke uhambelana nomthetho weCawa.

Yaye uYehova wathetha kuMoses nakuAron ezweni laseYiputa, esithi, Le nyanga iya kuba kuni sisiqalo seenyanga; iya kuba yinyanga yokuqala yonyaka kuni. Thethani kulo lonke ibandla lakwaSirayeli, nisithi, Ngosuku lweshumi lwale nyanga makathabathe umntu ngamnye imvana, ngokwendlu yooyise, imvana indlu ngendlu; ke ukuba indlu incinane kakhulu kwimvana, makayithabathe yena nommelwane wakhe okufuphi nendlu yakhe ngokwenani labantu; umntu ngamnye ngokokudla kwakhe niya kuyibala imvana. Imvana yenu mayibe yengenasiphako, ibe yinkunzi eneminyaka emnye; niya kuyithabatha ezimvwini, nokuba kusezibhokhweni. Yaye niya kuyigcina kude kube lusuku lweshumi elinesine lwaloo nyanga; yandule yonke indibano yebandla lakwaSirayeli iyixhele ngokuhlwa. Eksodus 12:1–6.

IPasika yayisisiqalo sexesha lePentekoste, yaye ngenxa yoko ifuzisela iPentekoste, ethi yona ihambelane nomthetho weCawa. Umnquba wamiswa ngomhla wokuqala wenyanga yokuqala, ngaloo ndlela ufuzisela ukumiswa kwebandla eloyisileyo njengomqondiso ngexesha lomthetho weCawa. “Iyure,” “imini,” “inyanga,” “nonyaka” bentlungu yesibini zichaza umthetho weCawa, yaye umgca phezu komgca ngamnye kuloo mazwi exesha uhambelana nomthetho weCawa xa umxholo uvumelana. Ngexesha lomthetho weCawa, ixesha lesibini lentshutshiso yobupapa liqala, elokuqala lalingamawaka ali-1,260 eminyaka awazisa abafel’ ukholo belo xesha bekhala eNkosini kwisitywina sesihlanu ngombuzo othi “kude kube nini,” de kugwetywe amandla obupapa. Kolu hlambululo-gazi lwesibini lobupapa uYesu uxelele abantu baKhe ukuba mabangakhathazeki ngoko baya kukuthetha xa betshutshiswa.

Ke xa benisa, baninikele, musani ukuxhalaba kwangaphambili ngoko niya kukuthetha, ningakucingi kwangaphambi; kodwa enoba ninikwe ntoni ngelo lixa, thethani oko; kuba asingabo nina bathethayo, nguMoya oyiNgcwele. Marko 13:11.

Kwisibetho sokuqala abantu bathuthunjiswa iminyaka elikhulu namashumi amahlanu. Loo minyaka yaqala ngoJulayi 27, 1299 yaza yaphela ngoJulayi 27, 1449, xa iingelosi ezine zakhulula imimoya emine eyayilungiselelwe iyure, imini, inyanga, nonyaka, ukuze kubulawe isahlulo sesithathu sabantu. Ixesha lokuthuthunjiswa limela ixesha lokumiselwa komfanekiselo werhamncwa eUnited States. Elo xesha ziintsuku ezilishumi elinesihlanu ezimelwe kuLevitikus amashumi amabini anesithathu, ukusuka kumthendeleko wexilongo ukuya kwiPentekoste. Ixesha lokubunjwa komfanekiselo werhamncwa lisusela ku-9/11 kude kuse emthethweni weCawa, kodwa ixesha lokuvakaliswa kwesigidimi sokukhala kwasezinzulwini zobusuku liyifraktali yokubunjwa komfanekiselo werhamncwa ukusuka ku-9/11 kude kuse emthethweni weCawa.

Ukuqala nokuphela kokutywinwa kukwangulo alfa ne-omega yokubunjwa komfanekiselo werhamncwa. Elinye iqela libumba isimilo sokutywina kukaThixo; elinye lona libumba umfanekiselo werhamncwa. Elo xesha eUnited States liyahambelana nelo xesha linye ehlabathini eliqala kumthetho weCawa. “Inyanga” iluphawu lwentuthumbo enyanzela ukumiselwa komfanekiselo, ngoko ke inyanga ekumthetho weCawa njengoko imelwe yivesi yeshumi elinesihlanu kwiSityhilelo sesithoba ikwamele intuthumbo yamaSilamsi ngexesha lokumiselwa komfanekiselo werhamncwa ehlabathini.

Kukho nezinye izicelo zesiprofeto zendlela isiprofeto seshwangusha sesibini, kunye neyure, usuku, inyanga nonyaka waso, ezimele ngayo umthetho weCawa nokukhululwa kobuSilamsi ukuba buhlasele i-United States, kodwa kufuneka siqhubele phambili siye kwezinye iingongoma.

Kwixesha lexesha litshanje, kwezi nyanga zintandathu zidlulileyo okanye ngako oko, bendigxininisa ukuba ubuSilamsi beentlungu ezintathu bunxulunyaniswe ngokwesiprofeto neengelosi ezintathu. Ukusukela kwisibikezelo sikaYakobi semihla yokugqibela sokuba uYuda abe “ngumdiliya” oqhotyoshelwe “kwiesile,” ukuya ekubeni uKristu akhulule iesile ngaphambi kokungena Kwakhe koloyiso, kunye neminye imiqolo, ubuSilamsi bentlungu yokuqala neyesibini bumela umyalezo wesiprofeto owawanika amandla imiyalezo yengelosi yokuqala neyesibini, yaye ubuSilamsi bentlungu yesithathu bumela umyalezo wesiprofeto wengelosi yesithathu.

Kutsha nje kuye kwabhekiswa kwisahluko esivela kwincwadi ebhalwe ngu-A. T. Jones, yaye sichaza kwa loo nyaniso inye, kodwa sisuka kwenye indlela. UJones usebenzisa igrama nolwakhiwo lweSityhilelo ukubonisa indlela ekungenakwenzeka ngayo ukwahlula amaxilongo amathathu okugqibela e-yeha kwimiyalezo yeengelosi ezintathu. Ugxininisa ukuba ingelosi yokuqala ayinakwahlulwa kweyesibini, kwanokuba eyesithathu ayinakwahlulwa kwezo zimbini zangaphambili. Ugxininiso lukaJones lukwiingelosi ezintathu, yaye ngoxa emisa ityala lakhe malunga nobudlelane obungenakwahlulwa beengelosi ezintathu, uqinisekisa, ngale ngqiqo inye kanye, ukuba ngokunjalo amaxilongo eSityhilelo sesithoba akanakwahlulwa kwiingelosi ezintathu zeSityhilelo seshumi elinesine. Siya kuligqiba eli nqaku ngesahluko sikaJones.

## **ISAHLUKO XI. ISIGIDIMI SENGELOSI YESITHATHU**

“IMPENDULO kuloo mbuzo ubalulekileyo wanamhlanje, othi, ‘Simele senze ntoni na?’ inokunikwa ngokuqinisekileyo ngokwesiseko samaXilongo aSixhenxe nendawo yezizwe ezikhulu zanamhlanje; kuba impendulo inikwe lilizwi likaThixo, phezu kwaso kanye esi siseko.

“Sibonile ukuba ezi Ntlupheko zintathu zidityaniswe ngokungenakwahlulwa nezo zintathu zokugqibela kwezi Xilongo zisixhenxe. Kanye embindini wezi Xilongo zisixhenxe—emva kokuphela kweXilongo lesine, naphambi kokuqala kweXilongo lesihlanu—kubhaliwe kwathiwa: ‘Ndaza ndakhangela, ndeva ingelosi ibhabha esazulwini, isithi ngezwi elikhulu, Yeha, yeha, yeha, kwabemi behlabathi ngenxa yezinye izandi zexilongo zeengelosi ezintathu eziseza kuvuthela.’ ISityhilelo 8:13.”

“Ukuba ooYeha abaThathu banxulumene ngokungenakwahlulwa nabokugqibela abathathu bamaXilongo aSixhenxe, omnye nomnye ngalinye, kubekwa ngaphaya kwayo yonke imibuzo yinyaniso yokuba, xa ukuvuthela kweNgelosi yesiHlanu kuphelile, kubhaliwe kwathiwa: ‘Ludlulile olunye usizi; nanko ke kuseza ezinye iintlungu ezimbini emva koku.’ ISityhilelo 9:12. Kwaye xa ixilongo lesithandathu liphelile, kubhaliwe kwathiwa: ‘Ludlulile usizi lwesibini; nanko ke usizi lwesithathu luza ngokukhawuleza. Yaza ingelosi yesixhenxe yavuthela.’ ISityhilelo 11:15.”

“Ke kaloku, enxulunyaniswe ngokungenakwahlulwa nale ngelosi ivakalisa ukuza kweeYeha eziNtathu, zona zona ezinxulunyaniswe ngokungenakwahlulwa nezintathu zokugqibela zeeXilongo eziSixhenxe, kukho ‘iNgelosi yesiThathu’ yesiTyhilelo 14.

“Ukuze oku nako kubonwe njengokuqinisekileyo ngokunjalo, kungabikho nentandabuzo konke konke, masiqale ngoMyalezo weNgelosi yesiThathu weSityhilelo 14, size silandelele emva unxulumano lwawo oluthe ngqo ukuya kwasekuqalekeni kwalo.

“Amazwi okuqala embhalweni omalunga ‘neNgelosi Yesithathu’ ngala: ‘Yalandela zona enye ingelosi, eyesithathu.’ ISityhilelo 14:9. Oku kubonisa ukuba kukho abanye abahamba ngaphambili, abalandelwa yiNgelosi Yesithathu.”

“Thabathani ke ngoko ivesi engaphambili ethi: ‘Kwalandela ke enye ingelosi.’ Oku kubonisa ukuba kukho nenye ingelosi eyandulelayo le, ethi, xa le ilandela, iyenze ibe ‘yenyene.’”

“Buyela ngoku kwivesi yesithandathu: ‘Ndabona esinye isithunywa sezulu.’ Oku nako kungqina ukuba kukho isithunywa sezulu esingaphambili esele sihambile, nto leyo eyenza ukuba esi, njengoko sibhabha phakathi kwezulu, sibe ‘sesinye.’”

“Xa sibuyela emva ngakumbi encwadini yeSityhilelo, asifumani nanye ingelosi, ngaphandle kwengelosi yoXilongo lweSixhenxe, de sifike kwivesi yokuqala yesahluko seshumi; yaye apho sifunda oku: ‘Ndabona enye ingelosi enamandla.’ Eli binzana, njengangaphambili, liqinisekisa ukuba, ngaphambi kwale, kukho ingelosi, nto leyo ethi, xa le iphumelela ukuvela, ibangele ukuba kuthethwe ngayo njengokuthi ‘enye.’”

“Xa silandela umva ngakumbi, asifumani zithunywa zezulu, ngaphandle kwezithunywa zezulu zeSigodlo seSithandathu neseSigodlo sesiHlanu, side sifike kwindinyana yokugqibela yesahluko sesibhozo; yaye apho sifikelela kweyokuqala, kuba sifunda ukuthi: ‘Ndabona, ndeva isithunywa sezulu’—ingesiso ‘esinye isithunywa sezulu,’ kodwa, ngokokuqala, ‘isithunywa sezulu.’”

“Ngoko ke, kuqalwa kwiSityhilelo 8:13, kukho uthotho olungaphazamisekiyo lweengelosi ezidibaniswe ligama elithi ‘enye,’ luqhube ngqo lude lufike kwiNgelosi yeSithathu yeSityhilelo 14, kunye nesigidimi sayo. Ngolu hlobo:

“‘Ndabona, ndeva ingelosi.’ ISityhilelo 8:13.

“‘Ndabona esinye isithunywa esinamandla.’ IsiTyhilelo 10:1.

“‘Ndabona enye ingelosi.’ ISityhilelo 14:6.

“‘Kwalandela enye ingelosi.’ Ivesi 8.

“‘Yaza isithunywa sesithathu sabalandela.’ Indima 9.

“Mhlawumbi lo mzobo ulandelayo ulula uya kunceda ekwenzeni kucace unxulumano phakathi kwengelosi evakalisa ooYeha abaThathu bezintathu zokugqibela zamaXilongo aSixhenxe, noMyalezo weNgelosi yeSithathu weSityhilelo 14:

“IXilongo lokuQala ISityhilelo 8:7”

“IsiTyhilelo Sexilongo sesi-2 IsiTyhilelo 8:8”

“IXILONGO LESITHATHU ISityhilelo 8:10

“IXilongo leSine Isityhilelo 8:12 ‘Ingelosi’—Yeha, yeha, yeha. Isityhilelo 8:13.

“Uvuthelo lweSihlanu ISityhilelo 9:1–11/ Yeha yokuQala”

“IXilongo lesi-6 ISityhilelo 9:13 ukuya ku-11:13 Uwoesibini ‘Enye ingelosi enamandla.’ ISityhilelo 10:1”

“IXILONGO LESI-7 ISityhilelo 11:13–19 Ishwangusha Lesithathu ‘Enye ingelosi. ISityhilelo 14:6

“‘Kwalandela omnye.’ ISityhilelo 14:6”

“‘Ingelosi yesithathu yabalandela.’ IsiTyhilelo 14:9.

“Intsingiselo yako konke oku ngoku ingabonwa ngokuzalisekileyo ngakumbi ngokuthathela ingqalelo oko uMyalezo WeNgelosi Yesithathu ngokwenene ukuwo ngokwawo: Ngokucacileyo kwawo, ibinzana elithi ‘iNgelosi Yesithathu,’ ngokungathandabuzekiyo libhekisa kweyesithathu kuthotho lweengelosi ezintathu. Njengoko sekubonisiwe, olu thotho lweengelosi ezintathu, nganye kuzo ithwele umyalezo, lufumaneka kwisahluko seshumi elinesine seSityhilelo, iindinyana 6–12. Imiyalezo yezi ngelosi zintathu iyadibana, ize ifikelele encotsheni kweyesithathu, engayeki ukuvakala de isivuno somhlaba sivuthwe, size silungiselelwe ukuza kweNkosi ukuba isivune.”

“Isigidimi seNgelosi Yesithathu ngokwaso, njengoko sivakaliswa ngamazwi eNgelosi Yesithathu, sisesi silandelayo: ‘Yaza enye ingelosi, eyesithathu, yabalandela, isithi ngezwi elikhulu, Ukuba kukho bani unqula irhamncwa nomfanekiselo walo, aze amkele uphawu lwalo ebunzi bakhe, nokuba sesandleni sakhe, naye uya kusela iwayini yengqumbo kaThixo, egalelwe ingaxutywanga endebeni yomsindo wakhe; yaye uya kuthuthunjiswa ngomlilo nesalfure phambi kweengelosi ezingcwele, naphambi kweMvana; nomsi wokuthuthunjiswa kwabo uyenyuka unyuka ngonaphakade kanaphakade; kwaye abanaphumla mini nabusuku abo banqula irhamncwa nomfanekiselo walo, naye wonke owamkela uphawu lwegama lalo. Nalu unyamezelo lwabangcwele; naba abo bagcina imithetho kaThixo, nokholo lukaYesu.”

“Olu nguMyalezo weNgelosi yesiThathu njengoko umi, wahluliwe kwezinye ezimbini. Kodwa, enyanisweni, akunakujongwa njengowahlukileyo; yaye akunakwenziwa ume ngokwahlukana ngokungathi wona wodwa ungumyalezo omnye, owahlukileyo, ehlabathini; kuba kwa awona mazwi okuqala ngawo athi: ‘Ingelosi yesiThathu yalandelana NAZO.’ Ngaloo ndlela, kanye ngawona mazwi okuqala omyalezo ngokwawo, sibhekiswa kungekuphela kwesinye, kodwa kwezimbini, ezandulelayo. Yaye igama lesiGrike eliguqulelwe ngokuthi ‘yalandela’ alithethi ukulandela ngokwahlukana, okanye ukulandela nje kuphela, kodwa lithetha ‘ukulandela kunye,’ njengoko amajoni elandela umphathi wawo, okanye izicaka inkosi yazo; ngoko ke, ‘ukulandela umntu entweni; ukuvumela ukuba ubani akhokelwe.’ Xa kusithiwa ngezinto, lithetha ukulandela njengesiphumo; ukulandela ‘njengesiphumo sento ebisele ihambile ngaphambili.’ Ngaloo ndlela, ngokubhekisele kubantu, iNgelosi yesiThathu ilandela kunye nezo zimbini eziyanduleleyo; yaye umyalezo wayo, njengento, ulandela njengesiphumo, okanye isiphumo esingunobangela, sezo ziye zandulela.”

“Kanti nangowesiBini kubhaliwe kwathiwa: ‘Kwalandela enye ingelosi.’ Njengokuba kunjalo ngeNgelosi yesiThathu elandela eyesiBini, kunjalo nangeNgelosi yesiBini elandela eyokuQala. Kanti nangeyokuQala kubhaliwe kwathiwa: ‘Ndabona enye ingelosi iphaphazela,’ njalo njalo. Le yeyokuqala kolu luhlu lwesithathu. Kulandela kunye nayo enye; ize iNgelosi yesiThathu ilandele kunye nazo. Kukho ukulandelelana ngokolandelelwano lokuvuka kwazo; kodwa, xa ezi zintathu zithe ngokulandelelana zavuka, ziqhubeka kunye njengezinto zibe nye. EyokuQala ivakalisa isigidimi sayo; eyesiBini iyalandela ize idibane neyokuQala; eyesiThathu izilandela, ize idibane nazo; ukuze, xa ezi zintathu zidibene, zaza zaqhubeka kunye ngamandla azo amanyeneyo, zenze isigidimi esinamandla, esiphindwe kathathu, esivakalayo ngezwi elikhulu. Konke kuyafuneka ukuze kwenziwe iSigidimi seNgelosi yesiThathu siphelile; yaye iSigidimi

seNgelosi yesiThathu asinakunikelwa ngokwenyaniso ngaphandle kokunikelwa kwako konke.”

“Ngoko ke, siyintoni na isigidimi esiphindaphindwe kathathu kwiindawo zaso ezahlukeneyo?—Nantsi eyokuQala: ‘Ndabona enye ingelosi ibhabha esibhakabhakeni, inevangeli engunaphakade ukuba iyishumayele kwabo bahleli emhlabeni, nakuzo zonke iintlanga, nezizwana, neelwimi, nabantu; isithi ngezwi elikhulu, Moyikeni uThixo, nimnike uzuko; kuba lifikile ilixa lomgwebo waKhe: nize nimnqule Lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.’”

“Nasi apha owesibini: ‘Yalandela enye ingelosi, isithi, Iwile, iwile iBhabheli, loo mzi mkhulu, ngokuba zonke iintlanga izinike ukusela iwayini yengqumbo yobuhenyu bayo.’”

“Nanku nantsi owesithathu: ‘Yaza iNgelosi yesiThathu yalandela, isithi ngezwi elikhulu, Ukuba kukho bani unqula irhamncwa nomfanekiso walo, aze amkele uphawu lwalo ebunzini lakhe, nokuba sesandleni sakhe, naye ke uya kusela iwayini yomsindo kaThixo, egalelwe ingaxutywanga endebeni yengqumbo yakhe; aze athuthunjiswe ngomlilo nesalfure phambi kweengelosi ezingcwele, naphambi kweMvana; nomsi wokuthuthunjiswa kwabo unyuka unyuka kuse kuwo amaphakade asemaphakadeni; kwaye abanako ukuphumla imini nobusuku, abo banqula iRhamncwa nomfanekiso waso, nabo bonke abamkela uphawu lwegama laso. Nanku umonde wabangcwele: naba abagcina imithetho kaThixo, nokholo lukaYesu.’”

“Ukukhangela nje indlela abekwe ngayo amazwi kuwo ngamnye wale miyalezo kuya kutyhila loo nginga ikwelesiGrike eliguqulelwe ngokuthi ‘yalandela,’ elithetha ukuthi ‘ukulandela ngenxa yesiphumo.’ OwokuQala uphethe iindaba ezilungileyo ezingunaphakade, ukuba uzishumayele kuso sonke isidalwa, ubiza bonke ukuba boyike uThixo, bamnike uzuko, bamnqule; ngokuba ilixa lomgwebo waKhe lifikile. Ukwaliwa kwalo myalezo kuvelisa imeko yezinto ethi, njengesiphumo soko kwalelwa, ichazwe ngamazwi eNgelosi yesiBini, elandelayo. Kwaye ngenxa yokwaliwa koMyalezo wokuQala; nangenxa yeziphumo zoko kwalelwa, njengoko kubhengezwe kowesiBini; kuveliswa imeko yezinto ethi, njengesiphumo esithe kratya, ifune ukuba iNgelosi yesiThathu ilandele zona, ivakalisa ngezwi elikhulu isilumkiso sayo esoyikekayo nxamnye nobubi obumasikizi obuveliswe njengesiphumo esiphindwe kabini sokwaliwa koMyalezo wokuQala.”

“Kwaye ukuba ilizwi nomsebenzi weNgelosi yesiThathu zidibana nezelo leYokuqala, kucacile ngamazwi ayo okuvala athi: ‘Naba abagcina imithetho kaThixo, nokholo lukaYesu;’ kuba le nto isoloko iyinjongo yokushunyayelwa kweendaba ezilungileyo ezingunaphakade. Le yintsingiselo yokoyika uThixo nokumnika uzuko, neyokumnqula ‘owenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.’ Ukugcinwa kwemithetho kaThixo nokholo lukaYesu kuphela kwento eya kwenza nawuphi na umphefumlo akwazi ukuma ngexesha lomgwebo wakhe, athi ingelosi yokuqala ngawo ‘ufikile.’”

“Ngokukhawuleza emva kwamazwi okuvala eNgelosi Yesithathu ‘kwavakala ilizwi livela ezulwini lisithi kum, Bhala, Banoyolo abafileyo abafela eNkosini ukususela ngoku’—ukususela kweli xesha ukuya phambili. ISityhilelo 14:13. Kwaye ngokukhawuleza emva koku kulandela la mazwi, ‘Ndakhangela, nanko ilifu elimhlophe; phezu kwelifu

kwakuhleli othile ofana noNyana woMntu, enesithsaba segolide entlokweni yakhe, esandleni sakhe ephethe irhengqa elibukhali. Yaza enye ingelosi yaphuma etempileni, ikhwaza ngelizwi elikhulu kulowo wayehleli phezu kwelifu, isithi, Faka irhengqa lakho uvune; kuba lifikile ixesha lokuba uvune; kuba ukuvuna komhlaba kuvuthiwe. Waza lowo wayehleli phezu kwelifu walifaka irhengqa lakhe emhlabeni; waza umhlaba wavunwa.’ ISityhilelo 14:14–16. Kwaye ‘isivuno sisiphelo sehlabathi.’ Mateyu 13:39.

“Kwakhona: iNgelosi yesiThathu ilumkisa ngokukodwa bonke abantu nxamnye nokunqula irhamncwa nomfanekiso walo, nokuba zingaba zithini na ezi zinto; yaye, ngokweSityhilelo 19:11–21, sifumanisa ukuba irhamncwa nomfanekiso walo ‘bayaphila’ xa iNkosi isiza ngamafu ezulu, yaye ‘bobabini’ batshatyalaliswa kukubengezela kokufika kwayo.

“Ezi nyaniso zibonisa ukuba uMyalezo weNgelosi yesiThathu ungumyalezo onamandla, ongowezigaba ezithathu, ovakalayo ngamandla amakhulu, ophuma uye kuzo zonke iintlanga nezizalwane neelwimi nabantu, kanye phambi kokubuya kwesibini kweNkosi; yaye ovuthisa ukuvuthwa kwesivuno somhlaba, alungiselele abantu abalungiselwe iNkosi, kanye njengoko umyalezo kaYohane uMbaptizi walungiselela indlela yokuza kokuqala kweNkosi. Yaye ngoko ke ungowokugqibela, ongowokuvala, umyalezo kaThixo ehlabathini.

“Kwaye ngoku, ekubeni sinolu qonda lokuba yintoni uMyalezo weNgelosi yesiThathu ngokwawo, ubudlelane baloo myalezo kwiintlanga ezinkulu zanamhlanje bunokubonakala ngcono ngakumbi ngokuqwalasela iXesha loMyalezo weNgelosi yesiThathu.” A. T. Jones, *The Great Nations of Today*, 114.