

Incwadi kaYoweli neBandla laMa-Adventist oSuku lweSixhenxe laseLawodike - Inombolo Yamashumi Amabini Ananye

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Kususela kwixesha lokuba umnikelo wemihla ngemihla ususwe, kwaza kwamiselwa isikizi esenza incithakalo, kuya kubakho iwaka elinamakhulu amabini anamashumi alithoba eentsuku. Daniel 12:11.

Ukusukela ngo-Oktobha 22, 1844, ukusetyenziswa kwexesha lesiprofeto akuseyiyo indlela echanileyo yokusetyenziswa kwesiprofeto ngabo banokunqwenela ukwahlula ngokufanelekileyo ilizwi lenyaniso. Ixesha leminyaka eli-1290 kwindima yeshumi elinanye lifanele ukusetyenziswa njengexesha elingumfuziselo emva kuka-1844, yaye ukusetyenziswa kwalo emva kuka-1844, okanye ixesha elingenazo iziqalelo “zexesha,” kufuneka ligcine ukuqonda okuyisiseko kwenyaniso, njengoko kwakusiqondwa ngaphambi kuka-1844. I-1290 imela ixesha lama-30, elandelwa li-1260. Ukuqonda ngaphambi kuka-1844 kwakukukuba iminyaka engamashumi amathathu ukusuka ku-508 ukuya ku-538 yayimela ixesha lokulungiselela ukuze umchasi-Kristu aqalise ukulawula ukusuka ku-538 ukuya ku-1798.

Utshintsho lweminyaka engama-30 luyinto athetha ngayo uPawulos kweyesi-2 kwabaseTesalonika. UPawulos akafaki mbhekiselo kwaphela kwinto “yexesha,” kodwa uchonga iimpawu zesiprofeto zobuhedeni obunika indawo kubupopu kuloo minyaka ingamashumi amathathu. Emva koko kwaqala ulawulo lobupopu. Ukuqonda kwembali, ngaphandle kwalo naluphi na uhlobo lwexesha, kuchonga utshintsho lobukumkani besine besiprofeto seBhayibhile lusiya kubukumkani besihlanu, kulandelwe lolokuqala kweembubhiso ezimbini zegazi zobupopu; ngaloo ndlela kufanekiswa utshintsho lobukumkani besithandathu lusiya kumanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki, kunye nembubhiso yesibini yegazi yobupopu.

Ukulungiselela kweminyaka engamashumi amathathu okulandelwa lixesha lesiprofeto kungumfuziselo oyintloko womnqophiso kaThixo nabantu abanyuliweyo. Ukudlula kolawulo lwamandla amabini kule minyaka ingamashumi amathathu, okulandelwa yiminyaka eli-1260 yentshutshiso, kuyahambelana neminyaka engamashumi amathathu kaKristu yokulungiselela, eyalandelwa ziintsuku ezi-1260 zosindiso. Ukulungiselela kweminyaka engamashumi amathathu komchasi-kristu kwakuxelisa ngobuqhetseba ukulungiselela kukaKristu kweminyaka engamashumi amathathu. Ukuphela kwaloo minyaka ingamashumi amathathu kuchaza mhlawumbi ukuxhotyiswa kukaKristu ekubhaptizweni kwaKhe, okanye ukuxhotyiswa komchasi-kristu ngo-538. Ukuxhotyiswa komchasi-kristu kwavela kwinkxaso yezoqoqosho neyomkhosi eyavela kubukumkani bangaphambili, yaye amandla athululelwa phezu kukaKristu

avela kubukumkani bangaphambili awabushiyayo kwiminyaka engamashumi amathathu ngaphambili.

Ukuqhekeka phakathi kwamaxesha amabini kuphawulwa kukuxhotyiswa ngamandla, kwaye ukuqhekeka phakathi kwamaxesha amabini abekwe nguAbram noPawulos kuqondwa ngokuwathelekisa ngokulula. Kwahlulo lweminyaka engamashumi amathathu lukaAbram noPawulos, ixesha lokulungiselela laliyiminyaka engamashumi amathathu yokuqala emela inkqubo yomnqophiso, eyaxhobisa inzala kaAbram ukuba izalise isiprofeto sobukhoboka eYiputa. Iminyaka engamakhulu amane anamashumi amathathu inalo nolunye ulwahlulo olungokomfuziselo, kuba xa isetyenziswe ngokuchanekileyo, iminyaka engamakhulu amabini elineshumi elinesihlanu yokuqala imelwe ngummeli kaThixo noFaro. Kuba kuYosefu nakwiminyaka eli-215 yokuqala kwakukho uFaro olungileyo, yaye kuMoses nakwiminyaka eli-215 yesibini kwakukho uFaro ombi.

Eso sahlulo sichaza amaxesha amabini ezizukulwana ezine. Izizukulwana ezine zokuqala zinokubekwa phezu kwezizukulwana ezine zesibini, umgca phezu komgca, yaye ngokwenjenjalo, uYosefu noMoses, i-alpha ne-omega ezingokuprofeto, banxibelelana noFaro olungileyo we-alpha noFaro ombi we-omega. Kukho ukukhanya okukhulu okunokufunyanwa kulo mqwalaselo uthelekisayo, kodwa mna ndichaza nje ukuba isiprofeto sika-Abram ngesizukulwana sesine sichaza amangqina amabini ezizukulwana ezine kule minyaka ingama-430. Olu fanekiselo luphindwe kabini lwezizukulwana ezine lufumaneka kwimihlu yokuzalwa ekwiGenesis isahluko sesine nesisihlanu. Xa siqwalasela uKayin noSete njengesiqalo soluhlu lwemigca yegazi, sifumanisa ukuba kukho izizukulwana ezisibhozo ukusuka kuSete ukuya kuNowa, nokuba xa zahlulwe phakathi kubakho umfuziselo wamaxesha amabini ezizukulwana ezine. Oku kuyaqatshelwa kwimigca yezizukulwana esibhozo yabo bobabini, uSete noKayin.

Imigca yemvelaphi kwizahluko zesine nesisihlanu iboniswa ngesiphelo semigca, esinguNowa. UNowa ngumqondiso womnqophiso kaThixo noluntu, njengoko umelwe ngumnyama. UAbram ngumqondiso womnqophiso kaThixo nabantu abanyuliweyo, njengoko umelwe lulwaluko. Loo minqophiso mibini ihlala inxulunyaniswe kunye, yaye kwiGenesis ishumi elinanye, apho sifumana khona inqaba yaseBhabheli kanye emva komkhukula kaNowa, kulapho kubekwe khona umnombo wemvelaphi okhokelela kuAbram. Kulo mhlathi zizizukulwana ezilishumi, kungekhona ezisibhozo. Kumhlathi okhokelela kuAbram nakumhlathi okhokelela kuNowa, kumelwe umnqophiso kaNowa nomnqophiso ka-Abraham.

Kwiscatshulwa sesahluko seshumi elinanye esibhekisa kubantu abanyuliweyo sifumanisa ukuba ezimbini kwezo zizukulwana zithwele ukukhanya okukhulu.

UEbhehere waphila iminyaka emashumi mathathu anesine, wazala uPelege; UEbhehere waphila emva kokuba ezale uPelege iminyaka engamakhulu amane anamashumi amathathu, wazala oonyana neentombi. UPelege waphila iminyaka emashumi mathathu, wazala uRewu. Genesis 11:16–19.

Ukukhankanywa kukaEber kukhankanywa kokuqala kwelo gama lesiHebhere elathi kamva lachongwa njengelithi lesiHebhere “Hebhere.” Kumnombo wesizukulwana sabantu abanyuliweyo,

omnye kwinzala ezilishumi ubizwa ngokuba nguHebhere, nto leyo abantu abanyuliweyo babeza kwaziwa ngayo. Kwiiivesi ezintathu uEber noPeleg basetyenziswa ukuphawula umahluko wohlanga lwamaHebhere abanyuliweyo. UEber uthetha “ukuwela” okanye “lowo uwelayo,” yaye yingcambu yegama elithi “Hebhere.” UAbram ungumfuziselo wabo bawela bephuma eBhabheli besiya kwiLizwe leDinga. “Peleg” lithetha “ukwahlulwa” okanye “ukuqhekeka,” njengoko kubhekiswa kwiGenesis 10:25, apho sixelelwa khona ukuba ngemihla kaPeleg “umhlaba wahlulwa.”

UEbhe noPelege bamele ulwahlulo lwesiprofeto kwabo banqwenela ukwahlula ngokuchanekileyo ilizwi lenyaniso. Umnombo kaNowa wavelisa imigca emibini yesibhozo, eyayimela amaqela amabini ezizukulwana ezine, njengoko kunjalo nakwiminyaka engama-430 eYiputa. Umnombo okwiGenesis ishumi elinanye umelwe lishumi, hayi sisibhozo, kuba ungumnombo wabantu abanyuliweyo. Abantu abanyuliweyo bohlulwa babe ngamaqela amabini abahlanu, ngaloo ndlela kuvisisaniswa nomzekeliso weentombi ezilishumi, ongumzekeliso wabantu bakaThixo bomnqophiso.

Kolo lonyulo lwabantu abanyuliweyo, igama likaPelegi nokuzaliseka kwalo kwimbali kumela ukwahlulwa kweendidi ezimbini zeentombi ezizizilumko okanye ezizizidenge, kanye kuloo ndawo kwimbali yeBhayibhile apho umhlaba wahlulwa khona enqabeni yaseBhabheli. Kuludwe lweshumi, uPelegi ungowesihlanu, kuba loo nto isembindini weshumi. U-Ebhehere umHebhere, ofanekiselwa nguAbram, umela intombi esisidenge ewela iye ngaphesheya ibe yintombi esisilumko, xa ezo ndidi zimbini zahlulwa sisikhalo saphakathi kobusuku. U-Ebhehere, umHebhere wokuqala ngegama, umela uAbram, umHebhere wokuqala ngomnqophiso. Xa iNkosi yabiza uAbram ukuba aphume eBhabheli, oko kwakufuzisela isigidimi sesikhalo saphakathi kobusuku, esingukunika amandla kwengelosi yesibini, ebiza amadoda nabafazi ukuba baphume eBhabheli.

Umzekeliso weentombi ezilishumi ubonakaliswa ngo-Ebhehere noPheleki bemela ubizo lokuphuma, kanye phambi kokuba umgca wokwahlula kaPheleki uvale ucango lwexesha lovavanyo. Kubudlelane besiprofeto u-Ebhehere waphila iminyaka engama-430 emva kukaPheleki, owaza yena waphila iminyaka engama-30. Inyathelo lokuqala lomnqophiso ka-Abram onezigaba ezithathu lalimelwe ngu-Ebhehere noPheleki. U-Abram, njengo-Ebhehere noPheleki, wayengumgca wokwahlula phakathi kweendidi ezimbini. Ukongezwa kukaPawulos kwisiprofeto sika-Abram kukongezwa kukaPheleki kwisiprofeto sika-Ebhehere. U-Ebhehere wavakalisa iminyaka engama-400, kodwa uPheleki wachaza iminyaka engama-430. Ngoko ke uPheleki wayemele uPawulos, nokongezwa kukaPawulos kweminyaka engama-30 kule minyaka ingama-400, yaye ulungiselelo lukaPawulos lwalukokuchaza uPheleki wesiprofeto seBhayibhile. “UPheleki” wesiprofeto seBhayibhile awamchaza uPawulos wayemela ukwahlulwa kwesizwe ukusuka kwesesokoqobo ukuya kwesesomoya.

Ukusuka kuShem ukuya kuPeleg kukho inzala ezintlanu, yaye ukusuka kuRue ukuya kuAbram kukho ezintlanu.

Wathi kuAbram, Yaziz ngokuqinisekileyo ukuba imbewu yakho iya kuba ngabaphambukeli ezweni elingelolayo, yaye iya kubakhonza; nabo baya kuyicinezela iminyaka emakhulu mane. Genesis 15:13.

Ke kaloku kuAbraham nenzala yakhe kwenziwa izithembiso. Akathi, Kananjalo kwiimbewu, ngokunga kuthiwa zininzi; kodwa ngokunga kuthiwa yenye, Athi, Kwaye kwinzala yakho, enguKristu. Ndithi ke oku, umnqophiso, owawuqinisekisiwe ngaphambili nguThixo kuKristu, umthetho, owafika emva kweminyaka emakhulu mane anamashumi amathathu, awunakuwubhangisa, ukuze wenze isithembiso singabi nanto. Kuba ukuba ilifa livela emthethweni, alusaveli esithembisweni; kodwa uThixo walinika uAbraham ngesithembiso. Galati 3:16–18.

Iminyaka Engamashumi Amathathu ubudala

UYesu wayeneminyaka engamashumi amathathu xa wayeqalisa ulungiselelo lwaKhe.

Ke kaloku uYesu ngokwakhe, ekuqaleni kwakhe ubulungiseleli, wayengangeminyaka emashumi mathathu ubudala, engunyana kaYosefu ngokokucingwa kwabantu, unyana kaHeli. Luka 3:23.

UYosefu waqalisa ukukhonza uFaro eYiputa xa wayeneminyaka engamashumi amathathu ubudala.

Ke kaloku uYosefu wayeneminyaka emashumi mathathu ubudala ekumeni kwakhe phambi koFaro ukumkani waseYiputa. Waphuma ke uYosefu ebusweni bukaFaro, wahamba kulo lonke ilizwe laseYiputa. Genesis 41:46.

Umprofeti uHezekile wayeneminyaka engamashumi amathathu ubudala xa waqalisa ulungiselelo lwakhe, yaye ulungiselelo lwakhe lwahlala iminyaka engamashumi amabini anesibini.

Kwathi ke ngomnyaka wamashumi amathathu, ngenyanga yesine, ngomhla wesihlanu wenyanga, ndakuba ndiphakathi kwabathinjwa ngasemlanjeni iKebhare, izulu lavuleka, ndabona imibono kaThixo. Hezekile 1:1.

UEzekile uneembekiselo ezininzi zembali ngaphakathi kwemibhalo yakhe kunaye nawuphi na omnye umprofeti. Kukho iimbekiselo ezilishumi elinesithathu ezithe ngqo kwimihla enokumiselwa ngokuqinisekileyo emibhalweni kaHezekile, yaye, bengaqondanga, izifundiswa zeBhayibhile nababhali bembali bayangqina ukuba ubulungiseleli bakhe bathabatha iminyaka engamashumi amabini anesibini, nangona bengazi ukuba amashumi amabini anesibini aluphawu lwamakhulu alikhulu anamashumi amane anesine amawaka.

UKumkani uDavide wayeneminyaka emashumi mathathu ubudala ekuqaleni kwakhe ukulawula, waza walawula iminyaka engamashumi amane.

UDavide wayeneminyaka engamashumi amathathu ubudala ekuqaleni kwakhe ukulawula, yaye walawula iminyaka engamashumi amane. EHebron walawula phezu koYuda iminyaka esixhenxe neenyanga ezintandathu; eYerusalem walawula iminyaka emashumi mathathu anesithathu phezu koSirayeli wonke noYuda. 2 Samuweli 5:4, 5.

Ulawulo lukaDavide lweminyaka engamashumi amane lulinani elingumfuziselo, yaye ixesha lama-40 lifana neminyaka engama-430 kaAbram nekaPawulos, kuba le minyaka ingama-40 yahlulwe yangamacandelo amabini (isi-7 nesiqingatha, neminyaka engama-33). La maxesha mabini olawulo lukaDavide lweminyaka engamashumi amane anengxilimbela eyongezelekileyo yesiprofeto, kuba omnye ubungqina beBhayibhile ubhala loo maxesha mabini njengeminyaka esixhenxe neminyaka engamashumi amathathu anesithathu. Zimela ntoni ezo nyanga zintandathu zongezelelweyo kwiSamuwele yesiBini, yaye kwenzeka njani ukuba isi-7.5 no-33 zilingane nama-40? Kukho ukungqamana kweenyanga ezintandathu ekufuneka kumela inyaniso yesiprofeto.

Imihla awayelawula ngayo uDavide kwaSirayeli yaba yiminyaka emashumi mane; walawula iminyaka esixhenxe eHebron, walawula iminyaka emashumi amathathu anesithathu eYerusalem. 1 Kumkani 2:11.

22 linani elingumfuziselo elimele ukudityaniswa koBungwele nobuntu, yaye ulungiselelo lukaHezekile lwathabatha iminyaka engamashumi amabini anesibini. Iminyaka elishumi elinesine kaYosefu yahlulwe yangamaxesha amabini eminyaka esixhenxe, iveki yomnqophiso kaKristu yahlulwe yangamaxesha amabini alinganayo eentsuku ezili-1260, yaye ulawulo lukaDavide lweminyaka engamashumi amane lwahlulwa lwangamaxesha amabini, kukho nomfuziselo owongezelelweyo odibanisa la maxesha mabini.

UYesu unguMprofeti, uMbingeleli noKumkani. Ngeemihla yokugqibela uya kuliphakamisa ibandla laKhe eloyisayo njengomqondiso, yaye elo bandla limelwe nguKristu, umprofeti, umbingeleli nokumkani, odibanise ubuThixo baKhe nabantu, abamelwe nguHezekile umprofeti, uYosefu umbingeleli noDavide ukumkani. Imifuziselo emine imela amadoda amathathu afaneleyo ezikweni elalifudunyezwe ngokuphindwe kasixhenxe ngaphezu kwesiqhelo, kwaza kwavela owesine, yaye wayenjani ngonyana kaThixo. Ihlabathi lonke lalimelwe emsithweni womfanekiso wegolide kaNebhukadenetsare, yaye bonke balibona ibandla eloyisayo elenziwe ngumprofeti ongumntu, umbingeleli ongumntu nokumkani ongumntu, lixhaswa nguMntu wesine onguThixo.

“USathana ulithimbile ihlabathi. Ungenise isabatha yesithixo, enika kuso, ngokubonakalayo, ukubaluleka okukhulu. Uye wayiba imbeko yehlabathi lobuKristu wayisusa kwiSabatha yeNkosi wayisa kule sabatha yesithixo. Ihlabathi liqubuda kwisithethe, kumyalelo owenziwe ngumntu. Njengokuba uNebhukadenetsare wamisa umfanekiso wakhe wegolide ethafeni laseDura, waza ngaloo ndlela waziphakamisa, kunjalo noSathana uziphakamisa kule sabatha yobuxoki, athe ngenxa yayo wayiba umqondiso wangaphandle wezulu.” Review and Herald, Matshi 8, 1898.

Inani Eline

Kwinqanaba lesiprofeto, amashumi amane sisishumi kwisahlulo samakhulu amane kaAbram, yaye isine sisishumi kwisahlulo samashumi amane. Naluphi na uphawu lwesiprofeto olufumaneka kwini lesine, kufuneka luhambelane nomfuziselo wamashumi amane, wona ke ekufuneka uhambelane nomfuziselo wamakhulu amane. Kulo mongo, isine sihlala simela “ububanzi behlabathi,” okuyiqonda eqhelekileyo, kodwa sikwamela “ukuqhubeka kwenkqubela,” yaye kwezinye iimeko “intshabalalo eqhubeka ngokwenqanaba.”

Ezine kwezixhenxe izigodlo zokuqala zimela ukutshatyalaliswa okuqhubekayo kweRoma yaseNtshona. IRoma yaseMpuma eConstantinople yaphela ngokuzithoba phantsi kwamaSultan amane ama-Ottoman. Umgca phezu komgca, iRoma yaseMpuma neyasentshona zawa ngokuthe ngcembe kwiixesha ezine, ezimelwe zizigodlo ezine, ngoxa kwangaxeshanye zazisoyiswa yi-Islam yezigodlo zesihlanu nezesithandathu. Ngokudibeneyo le migca mibini ichaza ukuwa kweRoma kwizizukulwana ezine zezigodlo, ngoxa imfazwe eyandayo ne-Islam ikhokelela ekutshabalaleni kokugqibela xa amaSultan amane e-Islam ethabatha ubukhosi phezu kobukumkani. Imbali yasentshona neyaseMpuma yaqala ngokwahlulwa koBukhosi nguConstantine ngowama-330.

Amaxilongo amane aseRoma yasentshona aqala ngo-330, yaye ixilongo lesihlanu nelesithandathu amele amandla azisa iRoma yasempuma ekuweni, iRoma yasempuma nayo eyathi yaqala ngo-330. Zombini iRoma yasempuma neyasentshona zanegalelo emsebenzini wokubeka igunya lobupopu etroneni yomhlaba ngo-538; ngoko ke le migca mibini yasentshona neyasempuma ibonakalisa iimpondo ezimbini zaseUnited States, ezibuyisela igunya lobupopu etroneni ngomthetho weCawa. IRoma yasentshona luphawu lobugcisa becawa kubudlelane besiprofeto, kwaye iRoma yasempuma luphawu lobugcisa bombuso.

Ngaphakathi kwimbali yokuwa kweRoma yasentshonalanga neyasempuma, imbali yeRoma yobupopu ibekwe ngokucacileyo. Iqala ngebandla labafundi, elimelwe yi-Efese, amabandla amathathu okuqala akhokelela kwibandla lesine, elibubupopu ukusukela ngowama-538 kude kube ngowama-1798. KwiSityhilelo seshumi elinesithathu, ubupopu buchongwa njengobulawula iinyanga ezingama-42, emva kokuba inxeba labo elibulalayo lowama-1798 liphilisiwe emthethweni weCawa. "Ixesha alisekho" emva kowe-1844, ngoko ke iinyanga ezingamashumi amane anesibini zingumfuziselo wexesha lentshutshiso ukusuka emthethweni weCawa kude kube uMikayeli eme. Oovulindlela baqonda ukuba amabandla, amatywina nezigodlo zimela imigca emithathu yembali ehamba ngokuhambelanayo omnye komnye. Ukubeka ubungqina besiprofeto beRoma yasentshonalanga phezu komgca weRoma yasempuma nangaphezulu komgca weRoma yobupopu asiyosicelo sesiprofeto esasetyenziswa ngamaMillerite, kodwa loo ndlela ayiphikisani nalo naluphi na uqondisiso lwabo olusekiweyo.

Umgca phezu komgca, amaxilongo amane okuqala amele ukubekwa phezu kwembali emelwa lixilongo lesihlanu nelesithandathu, kuze emva koko kubekwe umgca wamabandla amathathu okuqala akhokelela kwixesha lentshutshiso yobupopu emelwa libandla lesine. Amaxilongo amane kumgca wokuqala, oosultan abane kumgca wesibini, namabandla amane kumgca wesithathu. Inani elithi "zine" limela ihlabathi liphela, kodwa likwamele ukutshatyalaliswa okuqhubekayo kwamandla nokuba ngawoburhulumente okanye ngawenkolo. Oko likumelayo kugqitywa yimeko ekuloo mxholo.

Ngomthetho weCawa amandla opopu ayabuyiselwa. Kwisihlandlo sokuqala ubupopu banikwa amandla kwabakho ixesha lokulungiselela leminyaka engamashumi amathathu. Kwiicawe ezine zokuqala, icawe yesine bubupopu, yaye icawe yokuqala yayingabafundi, emelwe njenge-Efese. Izizukulwana ezithathu zokuqala zecawe yobuKristu zakhokelela kwicawe yesine yaseTiyatira, emelwe nguYezebehele. Xa ufika eTiyatira, ngowama-538, kwamiselwa umthetho weCawa kwiCounsel of Orleans, ngaloo ndlela kuchongwa umthetho weCawa eUnited States, xa inxeba

elibulalayo lowe-1798 liphiliswa.

Imbali ukususela ku-1798, kude kuse kumthetho weCawa ngeCawa eUnited States, imelwe ngamabandla amane okuqala. Ibandla lesine, iTiyatira, lingumthetho weCawa ngeCawa, kunye nentshutshiso yobupopu elandela emva kwawo. Ibandla lokuqala, iEfese, ibandla elalahlekelwa luthando lwalo lokuqala, lafikelela ekugqibeleni kwenkqubo yentshabalalo eqhubela phambili ngamanyathelo amane, kumthetho weCawa ngeCawa weTiyatira. Isizukulwana esikhokelela kumthetho weCawa ngeCawa weTiyatira sisizukulwana sesithathu sasePergamo. ITiyatira imela umthetho weCawa ngeCawa kude kube kukuvalwa kwexesha lovavanyo, yaye iPergamo imela ukulalanisa kwesizukulwana sesithathu esilungiselela indlela yeTiyatira. Isizukulwana sesithathu sasePergamo, nokulalanisa esikumelayo, sazalaliseka kuqala ngexesha likaConstantine, owamisela owona mthetho wokuqala weCawa ngeCawa ngowama-321. IUnited States yaqala njengemvana yeEfese, kodwa xa ibuyisela iTiyatira etroneni, ithetha njengenamba.

Ukutshatyalaliswa okuqhubekayo kwe-United States kumelwe ziicawe ezine zokuqala zeSityhilelo. Ukutshatyalaliswa okuqhubekayo kobukumkani besithandathu besiprofeto seBhayibhile kwenzeka kwizizukulwana ezine ezikhokelela kumthetho weCawa, apho irhamncwa lasemhlabeni lithetha njengenamba. Isizukulwana sokugqibela simelwe yinamba, engurhwebo olunyakazayo, njengaseMyezweni wase-Eden; yaye ngenxa yesi sizathu, bobabini uYohane umBhaptizi noYesu basibiza isizukulwana sokugqibela sakwaSirayeli wamandulo ngokuba “sisizukulwana seenyoka ezinobuhlungu.”

Isizukulwana sesine nesokugqibela sisuka sibe sisizukulwana “esinyuliweyo” esimela ikhulu elinamashumi amane anesine amawaka, okanye iqabane laso, isizukulwana seenyoka. Elinye iqela limise umfanekiso kaKristu, elinye umfanekiso werhamncwa—inyoka. Isizukulwana seenyoka sibekwe ngokuthe ngqo, amatyeli amane, eLizwini likaThixo. Umxholo kwisalathiso ngasinye wahlukile.

Kodwa xa wabona abaninzi kubaFarisi nabaSadusi besiza kubhaptizo lwakhe, wathi kubo, O sizukulwana seenyoka, ngubani onilumkisileyo ukuba nisabele engqumbeni ezayo? Mateyu 3:7.

Ukuba “isizukulwana seenyoka” ibiziingxelo nje ezithukayo ezijoliswe kumahlelo athile abantu uYohane awayengawathandi, ngoko bekungayi kubakho nto inokuthethwa ngalo eli binzana. Kodwa ilizwi ngalinye lingcwele ngaphakathi kweLizwi likaThixo, ngoko ke uYohane wayenika abaSadusi nabaFarisi uphawu oluthile oluchaziweyo. Olo phawu luchazwa ngokwesiprofeto ngumongo wesahluko apho luvakaliswe khona. Kule ndawo uYohane uchazwa njengozalisekisa ulungiselelo lwakhe, aze emva koko abaSadusi nabaFarisi bangene kwingxelo. Kwiivesi zokuqala uYohane uchazwa “njengelilizwi likaIsaya entlango.”

Ngaloo mihla kwafika uYohane umBhaptizi, eshumayela entlango yakwaYuda, esithi, Guqumkani: kuba ubukumkani bamazulu busondele.

Kuba lo nguye lowo kwathethwa ngaye ngumprofeti uEsaya, esithi,

Ilizwi lomntu okhwaza entlango lisithi, Lungisani indlela yeNkosi, nithe tye iindlela zayo.

Kwaye lo Yohane wayenengubo yoboya benkamela, nombhinqo wesikhumba esinqeni sakhe; nokudla kwakhe kwakuzinkumbi nobusi basendle.

Ke kaloku kweza kuye iYerusalem, nelaseYudeya lonke, nommandla wonke ojikeleze iYordan; zaza zabhaptizwa nguye eYordan, zivuma izono zazo. Kodwa akubona abaninzi kubaFarisi nabaSadusi beza kubhaptizo lwakhe, wathi kubo, Nina sizukulwana seenyoka, ngubani onilumkisileyo ukuba nibalekele ingqumbo ezayo? Mateyu 3:2–7.

Isizukulwana sokugqibela sakwaSirayeli wamandulo sibizwa ngokuba “sisizukulwana samarhamba,” ngumprofeti owaphuma entlango. UYohane nguloo mprofeti owazalisekisa indima yokuba ngumthunywa kaMalaki owalungisa indlela yoMthunywa woMnqophiso, nowayekwangulizwi lentlango elachongwa nguIsaya.

Ukuba siwathathela ingqalelo “amagqabi” njengophawu, sifumanisa ukuba amele “ukuzibanga.” Isalathiso sokuqala sikwangoAdam noEva, ababezisibekela ukungalungi kwabo ngamagqabi omkhiwane. Ngaphambili babenxibe isambatho sokukhanya, isambatho sobulungisa, kodwa xa eso sasimkile, baqonda ukuba babeziziiLaodikea ezihamba ze, ezicinga ukuba konke ekufuneka zikwenzile kukuzifihla emva “kwamagqabi okuzibanga,” yaye yonke into iya kuba lulungile. Kamva kulo mhlathi, uYohane uthetha ngokuthe ngqo echasa amaYuda aseLaodikea athembela kumlibo ka-Abraham ukuba uya kuwahlanguka, kuba ukuziqwebela kwawo kwakungamagqabi angenanto okuzibanga. Izambatho zomntu zimela ukuba ungubani na.

Imithi iyimifuziselo yabantu neyobukumkani, yaye isiqhamo, isebe, imbewu, umhlaba, amanzi, ingcambu, yaye ngokucacileyo namagqabi, zonke zimela imifuziselo ethile yesiprofeto ngokwazo; kodwa inye nganye kwezo nyaniso inxulunyaniswe nezinye iimfuziselo ezimelwe kwimigca eyahlukeneyo yesiprofeto esebenzisa iimfuziselo zesiprofeto ezihlanganisana ukwenza “umthi.” Kambe ke, umqondiso wokuqala wesiprofeto womthi kukuba umele uvavanyo lobomi okanye lokufa.

Umyalezo kaYohane umelwe ziimpahla awayezinxiba, nokutya awayekutya. Ukutya okungokwesiprofeto, okufana nemana ekuqaleni koSirayeli wamandulo, okanye iSonka saseZulwini ekupheleni; kumele kudliwe. Ukutya kumela umyalezo wokuvavanywa ongokwesiprofeto omele udliwe, kuba kuyinyama kaKristu negazi laKhe. Iimpahla awayezinxiba uYohane nokutya awayekutya kuchaza umyalezo, nomthunywa owawulungisa indlela kaKristu. UYohane ungumfuziselo womthunywa wokugqibela olungisa indlela kaKristu, onguMthunywa womnqophiso oza ngesiquphe etempileni yaKhe ngexesha lomthetho weCawa. Xa oko kusenzeka, iintombi eziziziyatha, ezikwangamaLawodike nabokhula, zimela isizukulwana sokugqibela sesine sabo bazibanga bengabantu bomnqophiso bokwenene baka-Abraham, kanye njengoko kwakunjalo ngabaFarisi nabaSadusi ngexesha uYohane wavela ephuma entlango.

UYohane wayenxibe iinwele zenkamela, nombhinqo wesikhumba owawuquka isiqhoboshelo esinjengesokubotshwa, esifana neso izilwanyana zasefama ezinayo xa ziqhotyoshelwe edyokhweni. Wayedla, ngoko ke isigidimi sakhe sasiseseenkumbi, uphawu oluphambili lobuSilamsi eziBhalweni, yaye wasixuba isigidimi sakhe sobuSilamsi nobusi.

Yaye indlu kaSirayeli yayibiza igama layo ngokuba yiManna; yaye yayinjengembewu yekoriyandire, imhlophe; yaye incasa yayo yayinjengamaqebengwana enziwe ngobusi. Eksodus 16:31.

Imana ngumfuziselo weLizwi likaThixo, yaye yayinencasa enjengobusi, nto leyo abaprofeti abayichazayo njengencasa yomyalezo, abamelwa njengabawutyayo. UYohane wazisa umyalezo wobuSilamsi njengoko umelwe ziinkumbi, nebhanti lesikhumba lenkamela neenwele zenkamela. Iinkumbi nenkamela zombini ziimpawu zobuSilamsi. Loo myalezo wobuSilamsi wawuxutywe nokukhanyiselwa kweLizwi likaThixo okumelwe “njengobusi.”

Wandula uYonatan, Wathi, UBawo undibandezele umhlaba; khanibone, ndiyanicela, indlela amehlo am akhanyiselwe ngayo, ngenxa yokuba ndingcamle intwana yobusi obu. 1 Samuweli 14:29.

UYohane wayengameleli nje umyalezo wobuSilamsi, koko weza evela entlango, njengoko noEliya wenjenjalo, yaye uYohane akazange adle ubusi nje, wadla ubusi basendle, kuba yena, njengokuba kwakunjalo nakuKristu, wayengaqeqeshwanga kumaziko aloo mihla awayenobusi bawo bomyalezo, obumelwa ligwele labaFarisi nabaSadusi. UYohane wadla ubusi obuvela entlango, kuba waqeqeshwa nguMoya oyiNgcwele ngaphandle kwamaziko enkolo emihla yakhe. Umbhinqo oqhelekileyo wexesha elo wawunesixhobo esifana nehenji umntu awayebophelela kuso isambatho sakhe soboya benkamela. Le henji imele uYohane, owayeyindawo yokujika ukusuka kwengcwele yasemhlabeni ukuya kwiNgcwele yasezulwini.

“Umprofeti uYohane wayelinge lokudibanisa phakathi kwezi zabelo zibini. Njengommeli kaThixo, wema ukuze abonakalise ubudlelane bomthetho nabaprofeti nesabelo sobuKristu. Wayekukukhanya okuncinane, okwakwakumele kulandelwe kukukhanya okukhulu ngakumbi. Ingqondo kaYohane yakhanyiselwa nguMoya oyiNgcwele, ukuze akhanyisele abantu bakowabo; kodwa akukho okunye ukukhanya okwake kwakhanya okanye okuya kuze kukhanye ngokucacileyo kangako phezu komntu owileyo njengoko kunjalo ngaloo nto iphuma kwimfundiso nakumzekelo kaYesu. UKristu nomsebenzi waKhe babeye baqondwa ngokungacacanga kuphela njengoko babefanekisiwe emibingelelweni esisithunzi. Kwanaye uYohane wayengekaqondi ngokupheleleyo ubomi obuzayo, obungunaphakade, ngoMsindisi.” The Desire of Ages, 220.

Ingubo enezikhonkwane kaYohane yaziswa kanye ngexesha lokubhaptizwa kukaKristu, okwakulithuba lokuguquka, elimelwe yindawo apho uYohane wayebhaptizela khona. Loo ndawo yayibizwa ngokuba yiBethabara, okuthetha ukuthi “indawo yokuwela ngesikhephe,” yaye yiyo kanye indawo awangena ngayo uSirayeli wamandulo eZweni leSithembiso ekuphumeni kwakhe entlango, kanye njengoko noYohane wayekwenzile.

Kunjalo, intshukumo yamawaka alikhulu anamashumi amane anesine ngabo uYohane abamelayo, kodwa sibonisa nje ukuba xa uYesu wayebhaptizwa, yayisiso sizukulwana awathi yena noYohane basibiza ngokuba “sisizukulwana seenyoka.” UYesu weza kukhulisa umthetho kaThixo weMithetho eliShumi, yaye waphefumlela onke amazwi aseBhayibhileni, ngoko ke xa ebiza isizukulwana sokugqibela sikaSirayeli wamandulo ngokuba sisizukulwana seenyoka, uyazi

ngokupheleleyo ukuba umthetho wesibini uchaza umgwebo owenziwa kwisizukulwana sesithathu nesesine.

Isizukulwana sesithathu nesesine simela umgwebo oqhubekekayo ophela kwisizukulwana sesine, esisisizukulwana samanamba. Ubhaptizo lukaKristu lufuzisela u-9/11. Isizukulwana samaSeventh-day Adventist saseLawodike sele sikwisizukulwana saso sokugqibela ukususela kwelo xesha. Isigidimi sikaYohane esasiya kubaFarisi nabaSadusi sasisisiGidimi saseLawodike.

Kodwa wathi akubona abaninzi kubaFarisi nabaSadusi beza kubhaptizo lwakhe, wathi kubo, Nina bohlanga bamagwangqa, ngubani onilumkisileyo ukuba nibaleke kuwo umsindo ozayo?

Ngoko velisani iziqhamo ezilungele inguquko; yaye musani ukucinga ukuthetha phakathi kwenu ukuthi, Sino-Abraham njengobawo wethu:

kuba ndithi kuni, uThixo unako ukuvusela uAbraham abantwana kula matye.

Kwanangoku izembe sele libekwe ezinganjini zemithi; ngenxa yoko wonke umthi ongavelisi siqhamo sihle uya kugawulwa, uphoswe emlilweni. Mna okunene ndinibhaptiza ngamanzi, kube kukuguquka; kodwa lowo uzayo emva kwam unamandla kunam, endifanele nokungazifaneli ukuthwala izihlangu zakhe; yena uya kunibhaptiza ngoMoya oyiNgcwele nangomlilo. Ifotsholo yakhe yokwela isesandleni sakhe, yaye uya kuwuhlambulula ngokupheleleyo umgangatho wakhe wokubhulela, ayiqokelele ingqolowa yakhe esiseleni; kodwa umququ uya kuwutshisa ngomlilo ongenakucinywa.

Keza uYesu evela kwelaseGalili esiza eYordan kuYohane, ukuba abhaptizwe nguye. Mateyu 3:7–13.

UYesu weza evela kwelaseGalili, efuzisela ixesha lokujika ngokuvumelana nesijingi-sebhanti sikaYohane, kwanentsingiselo yaseBhetabhara. Umsebenzi kaYohane wokulungisa indlela, ngoko wawusele utshintshela emsebenzini kaKristu wokuqinisa umnqophiso. Iminyaka engamashumi amathathu yokulungiselela yayisele iphelile, kwaza kwaqala iminyaka emithathu nesiqingatha ephambi komnqamlezo nasemva kwawo.

Umyalezo kaYohane wawusisilumkiso sengqumbo ezayo ekutshatyalalisweni kweYerusalem, ukutshatyalaliswa okukwamele nasesiphelweni sehlabathi nakwizibetho ezisixhenxe zokugqibela. Loo myalezo wesilumkiso wawubekwe ngaphakathi komxholo wobuSilamsi, yaye wanikelwa ngumntu ongazalisekisanga kuphela umthunywa kaMalaki olungisa indlela, nelizwi likalsaya entlango, kodwa kwanomyalezo kaEliya, kuba isambatho sikaYohane sasifana nesikaEliya kanye njengokuba nomyalezo kaYohane wawufana nowakaEliya.

Wathi kubo, Wayengumntu onjani na lowo unyuke weza kuni, wanixelesa la mazwi? Baza bamphendula bathi, Wayeyindoda enoboya, ibhinqe umbhinqo wesikhumba esinqeni sayo. Wathi ke yena, NguEliya umTishbite. 2 Kumkani 1:7, 8.

Ukuba babeya kubuza ngoYohane, hayi ngoEliya, besithi, “wayeluhlobo luni na lomntu?” babephendulwa kuthiwe, “wayengumntu oneenwele ezininzi, ebhinqe umbhinqo wesikhumba ezinqeni zakhe.” Ubulungiseleli bonke bukaYohane beenyanga ezintandathu bumelwe kwesi

sicatshulwa apho isizukulwana sokugqibela nesesine sichongwa ngokukhethekileyo size sichazwe. Isigidimi saseLawodike kubo sihlasele ngokuthe ngqo ibango lokuba bangabantu bomnqophiso kaThixo, sibalumkisa ngomsindo ozayo njengoko uboniswa lizembe elibetha iingcambu zemithi. Isigidimi sasiquka ukuba uKristu wayeya kuwugqiba umsebenzi wokuvavanya owaqala ngoYohane. Kamva kuMateyu, noYesu ukwabiza amaYuda ngokuthi “sisizukulwana seenyoka,” yaye uthabatha loo ngcinga kumxholo kaYohane wokugawula umthi, aze achaze isizathu soko.

Mhlawumbi yenzani umthi ube mhle, nesiqhamo sawo sibe sihle; okanye ke yenzani umthi ube mbi, nesiqhamo sawo sibe sibi; kuba umthi waziwa ngesiqhamo sawo. Nzululwazi yeenyoka, ningathini na nina, nisuka nibabi, ukuthetha izinto ezilungileyo? kuba umlomo uthetha ngokuphuphuma kwentliziyo. Umntu olungileyo, ebuncwaneni obulungileyo bentliziyo, ukhupha izinto ezilungileyo; nomntu ombi, ebuncwaneni obubi, ukhupha izinto ezimbi. Ke ndithi kuni, Onke amazwi angento abantu abaya kuwawathetha, baya kunikela ingxelo ngawo ngemini yomgwebo. Kuba ngamazwi akho uya kugwetyelwa ulilungisa, nangamazwi akho uya kugwetywa. Mateyu 12:33–37.

Ngokwesibini umthetho, umhla womgwebo ukwisizukulwana sesine. Umgwebo usekelwe kwisigidimi esisithethayo, yaye eso sigidimi siphuma ezintliziyweni zethu. Sisigidimi esisithethayo esichaza ukuba singaba “sisizukulwana esinyuliweyo” sikaPetros kusini na, okanye “sisizukulwana seenyoka ezinobuhlungu.” Omabini la maqela abonakaliswa ekupheleni kwenkqubo yokuvavanywa apho uKristu, njengendoda yebrashi yothuli, ecoca umgangatho waKhe. Njengoko kunjalo ngeoli emzekelisweni weentombi ezilishumi, isigidimi simelwa nokuba yintliziyo embi okanye yintliziyo elungileyo. Ukubhekisa kukaKristu kongeza ukuba esi sizukulwana seenyoka ezinobuhlungu, esisisesine nesokugqibela—sifuna umqondiso, yaye owona mqondiso kuphela esasiza kuwunikwa yayingumqondiso kaYona.

Baza abathile kubabhali nabaFarisi, besithi, Mfundisi, singathanda ukubona umqondiso ophuma kuwe. Kodwa yena waphendula, wathi kubo, Isizukulwana esikhohlakeleyo nesikrexezayo sifuna umqondiso; yaye asiyi kunikwa mqondiso, ngaphandle komqondiso womprofeti uYona: Kuba njengokuba uYona wayehlala imihla emithathu nobusuku obuthathu esiswini somnenga; ngokunjalo noNyana woMntu uya kuba semathunjini omhlaba imihla emithathu nobusuku obuthathu. Amadoda aseNineve aya kusuka emgwebeni kunye nesi sizukulwana, asigwebe: ngokuba aguquka ekushunyayelweni kukaYona; yaye, khangela, olapha mkhulu kunoYona. Ukumkanikazi wasemazantsi uya kusuka emgwebeni kunye nesi sizukulwana, asigwebe: kuba weza evela eziphelweni zehlabathi ukuza kuva ubulumko bukaSolomon; yaye, khangela, olapha mkhulu kunoSolomon. Mateyu 12:38–42.

UKristu wabhekisa kumaYuda njengenzala yeenyoka ezinobuhlungu, yaye usebenzisa imizekeliso yomgwebo, njengomyalezo kaYona, nomyalezo wobulumko bukaSolomon. UYesu uchonga ngokwemeko, nangamangqina amabini, ukuba isizukulwana seenyoka ezinobuhlungu sisizukulwana sesine, kuba kwisizukulwana sesine kulapho umgwebo uzalisekiswa khona.

Ikhulu elikhulu elinamawaka alikhulu anamashumi amane anesine lingumqondiso, okanye uphawu lwemihla yokugqibela, njengokuba kunjalo nomthetho kaThixo neSabatha. Umqondiso kaYona ngumphawu lovuko, olwaluthi kumaYuda emihla kaKristu lube lubhaptizo lwaKhe, xa uMoya

oyiNgcwele wehla, emelwe njengehobe. UYona uthetha “ihobe.” UYona, uYohane uMtyhileli, uDanyeli, uYosefu noLazaro bamele ikhulu elinamawaka alikhulu anamashumi amane anesine, abavuswayo ekubeni befile esitratweni iintsuku ezintathu ezinesiqingatha. Ngelo xesha bamele ukudlulela besuka kwabaseLawodike besiya kwabaseFiladelfiya, ngaloo ndlela besiba ngowesibhozo ophuma kwabasixhenxe. UYona umele ubhaptizo, kuba waphoswa emanzini waza ngokomfuziselo wafa xa wadliwa ngumnenga. Emva koko wavuswa, njengoko kwaba njalo ngoYohane, xa wakhutshwa kwioli ebilayo, nanjengoDanyeli xa wakhutshwa emqolombeni weengonyama, nanjengoYosefu, xa wakhutshwa emhadini, nanjengoLazaro, ummangaliso wokutywinwa ngexesha likaKristu. AmaYuda ayengenakuwubona umqondiso kaYona, njengoko wawumelwe luvuko lukaKristu, ngokucace ngakumbi kunokuba ubuAdventist bubona umqondiso we-9/11, ongumqondiso kaYona.

Siya kuqhubeka nezi zihloko kwinqaku elilandelayo.

“Umthwalo wesilumkiso ngoku omawuze ebantwini bakaThixo, kwabakufuphi nakwabakude, ngumyalezo wengelosi yesithathu. Kwaye abo bafuna ukuqonda lo myalezo abayi kukhokelwa yiNkosi ukuba benze usetyenziso lweLizwi oluya kutshabalalisa isiseko lususe neentsika zokholo olwenze amaSeventh-day Adventists aba koko akuko namhlanje. Iinyaniso eziye zavuleka ngokulandelelana kwazo, njengoko siye saqhubela phambili kungca wesiprofeto esityhilwe eLizwini likaThixo, ziyinyaniso, ziyinyaniso ezingcwele, ezingunaphakade nanamhlanje. Abo badlula kuloo mhlaba inyathelo ngenyathelo kwimbali yangaphambili yamava ethu, bebona umxokelelwane wenyaniso eziprofetweni, balungiselelwa ukuba bamkele bathobe yonke imitha yokukhanya. Babethandaza, bezila ukutya, bephengulula, bamba inyaniso njengobutyebi obufihlakeleyo, yaye uMoya oyiNgcwele, siyazi, wayesifundisa yaye esikhokela. Kwaphakanyiswa iingcamango ezininzi, zinembonakalo yenyaniso, kodwa zixutywe kangokuba neZibhalo zitolikwa gwenxa zisetyenziswa gwenxa, zakhokelela kwiimpazamo eziyingozi. Sazi kakuhle kakhulu indlela yonke ingongoma yenyaniso eyamiselwa ngayo, nesitywina sabekwa phezu kwayo nguMoya oyiNgcwele kaThixo. Ngalo lonke elo xesha kwakuvakala amazwi athi, ‘Nantsi inyaniso,’ ‘Ndinenyaniso; ndilandeleni.’ Kodwa kwafika izilumkiso, ‘Ningahambi nibalandela. Andibathumanga mna, kodwa bagidima.’ (Bona uYeremiya 23:21.)”

“Ukukhokela kweNkosi kwakucace ngokukhethekileyo, yaye izityhilelo zaYo zokuba yintoni inyaniso zazimangalisa kakhulu. Inqaku ngalinye lasungulwa yiNkosi uThixo wamazulu. Oko kwakuyinyaniso ngelo xesha, kuyinyaniso nanamhlanje. Kodwa amazwi ayaqhubeka ukuvakala—‘Le yinyaniso. Ndinokukhanya okutsha.’ Kodwa oku kukhanya kutsha kwimigca yesiprofeto kubonakala ekusebenziseni kakubi iLizwi nasekuyekeni abantu bakaThixo bedada bengenalo iankile yokubabamba. Ukuba umfundi weLizwi wayenokuthabatha iinyaniso athe uThixo wazityhila ekukhokeleni abantu baKhe, aze azenze ezakhe ezi nyaniso, azicokise engqondweni, aze azingenise ebomini bakhe bokwenyani, ngoko wayeya kuba lijelo eliphilayo lokukhanya. Kodwa abo bazimisele ukufunda baze bavelise iingcamango ezintsha, banomxube wenyaniso nempazamo odityanisiweyo, yaye emva kokuzama ukwenza ezi zinto zivelele, babonakalisile ukuba abakhange bakhanyise isibane sabo besithatha esibingelelweni sobuthixo, yaye sicimile ebumnyameni.” Selected Messages, incwadi 2, 103, 104.