

Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Yesikhombisa

Ishumi nanye namashumi amabili nambili

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UDaniyeli isahluko seshumi nanye ivesi leshumi nesithupha kanye nevesi lamashumi amabili nambili kokubili kuhambisana nomthetho weSonto ngokweSonto osuzofika maduzane. Ukugcwaliseka kwevesi leshumi ngo-1989 kwaholela eMpini yase-Ukraine ngo-2014, njengoba kufanekiswa ukugcwaliseka kwempi yaseRafiya kwevesi leshumi nanye ngo-217 BC. Ivesi leshumi nanye kuze kube yivesi leshumi nesithupha nalo liyivesi leshumi nanye kuze kube yivesi lamashumi amabili nambili; ngakho-ke, umlando ofihlekile wevesi lamashumi amane, njengoba ufanekiswa emavesini eleshumi nanye kuya kweleshumi nesithupha, nawo ufanekiswa njengomlando wevesi leshumi nanye kuze kube yilamashumi amabili nambili. Umlando ofihlekile wevesi lamashumi amane ufanekiswa amavesi eleshumi nanye kuya kwelamashumi amabili nambili.

Izahluko Zeshumi nanye kuya Kwezingamashumi amabili nambili

Lowo mlando ofihlekile umelelwe futhi ezahlukeni zeshumi nanye kuya kwazingamashumi amabili nambili zikaGenesis, uMathewu, iSambulo, kanye ne-The Desire of Ages. Labo bofakazi abane bezahluko “zeshumi nanye kuya kwazingamashumi amabili nambili” bayahambisana nomlando ofihlekile, ngokuba lowo mlando ofihlekile uyamavesi eshumi nanye kuya kwangamashumi amabili nambili kuDaniyeli isahluko seshumi nanye. Isikhungo salabo bofakazi abane sihlala sikhomba uphawu lwesivumelwano, siqala ngesivumelwano sokufa esimelwe nguNimrode esahlukweni seshumi nanye kuGenesis futhi siphela ngesifebe saseRoma esahlukweni seshumi nesikhombisa seSambulo.

Ishumi nesikhombisa

Ngaphandle kukaMathewu, ofakazi abane babonisa isahluko seshumi nesikhombisa njengendawo emaphakathi yenkathi abayivezayo. Inombolo yeshumi nesikhombisa iyatholakala futhi izikhathi ezintathu eziprofethweni ezintathu zeminyaka engamakhulu amabili namashumi amahlanu ezaqala ngo-457 BC, 64 no-1776. Imigqa emibili kuleyo, (owokuqala nowokugcina) ikhomba indawo emaphakathi lapho umugqa wokuqala ka-457 BC waphela ngo-207 BC, kanti umugqa wokugcina ka-1776 uphela ngo-2026. U-207 BC wawuphakathi kwezimpi zaseRaphia nasePanium, kanti u-2026 uyisikhathi esimaphakathi sobumongameli bukamongameli wokugcina wase-United States.

Ngaphakathi kwemigqa emithathu yeminyaka engamakhulu amabili namashumi amahlanu, uPtolemy wabusa iminyaka eyishumi nesikhombisa. Kukhona iminyaka eyishumi nesikhombisa phakathi kuka-313 no-330 emgqeni kaNero, futhi kwakukhona iminyaka eyishumi nesikhombisa phakathi kwezimpi zaseRaphia ngo-217 BC kanye nempi yasePanium ngo-200 BC. Ofakazi

abathathu kwabane bezigaba zeshumi nanye kuya kwamashumi amabili nambili baphawula maphakathi ncamashi njengesehluko seshumi nesikhombisa. Ngakho-ke, umlando ofihlekile wevesi lamashumi amane umelelwe emavesini eshumi nanye kuya kwamashumi amabili nambili esahluko esifanayo, futhi ofakazi abane bezigaba zeshumi nanye kuya kwamashumi amabili nambili bahambisana nawo kanye lawo mavesi. Ukugcwaliseka kwesiphrofetho ngasinye kulezi ezintathu zeminyaka engama-250 kuhambisana nalowo mlando ofanayo. Umaphakathi ugcizelelwa njengophawu lwendlela, futhi uqokwa ngokukhethekile njengophawu nophawu lokubekwa uphawu lwabantu bakaNkulunkulu.

Daniyeli Ishumi Nambili

Amavesi esikhombisa, eleshumi nanye neleshumi nambili esahluko seshumi nambili sikaDaniyeli abonisa inkathi yokucina yokubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane. Ivesi lesikhombisa libonisa uDisemba 31, 2023, ivesi leshumi nambili libonisa uJulayi 18, 2020. Ukuhlakazwa kwevesi lesikhombisa okuphele ngoDisemba 31, 2023, okwase kuqale ngoJulayi 18, 2020, kwavezwa ku-alpha naku-omega kwamavesi amathathu esikhathi sesiphrofetho atholakala kuDaniyeli 12. Ivesi eliphakathi leminyaka eyi-1,290 libonisa umlando ka-1989 kuya emthethweni weSonto ondelayo njengo-30, bese kuba ngu-1,260 kuze kube sekupheleni komusa wesintu. Iminyaka engamashumi amathathu imele ubudala bobupristi babaliyikhulu namashumi amane nane ezinkulungwane, kanti iminyaka eyi-1260 iyisifaniso sezinyanga ezingamashumi amane nambili ezingokomfanekiso zeSambulo 13.

Isiphrofetho esimbili sama-30 esilandelwa yiminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha siwuphawu lwesiphrofetho sesivumelwano esimbili sika-Abrahama noPawulu seminyaka engama-400 nengama-430. Umgogodla wamavesi amathathu esikhathi kuDaniyeli ishumi nambili umelela ukuhlubuka kohlamvu lweshumi nantathu, kuyilapho futhi ugcizelela isivumelwano nokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Lawo mavesi amathathu futhi ahambisana nomlando ofihlekile, futhi engeza omunye ufakazi wokugcizelela ukuthi umgogodla uwuphawu lwesivumelwano.

Intwasahlobo neNkwindla

Kuyo yonke le migqa kufanele sifake ofakazi abathathu bemikhosi yasentwasahlobo neyasentwasa-ntambama etholakala kuLevitikusi amashumi amabili nantathu, ihambisane futhi ihlanganiswe nesikhathi sePentekoste emlandweni wesiphambano. Lapho isahluko singamashumi amabili nantathu, okuyisibonakaliso somsebenzi kaKristu wokubuyisana. Isahluko sakhiwe ngamavesi angamashumi amane nane, amele ngokomfanekiso u-Okthoba 22, 1844. U-Okthoba 22 umele izinsuku ezingama-22 ku-Okthoba, ziqala ngosuku lokuqala ziphetho ngosuku lwamashumi amabili nambili, ngaleyo ndlela ziphetho iziqinisekiso zohlamvu lwesiHeberu. U-Okthoba, njengoba uyinyanga yeshumi, uma uphindaphindwa ngosuku lwamashumi amabili nambili ulingana no-220.

Ekhalendeni lesiHeberu usuku lweshumi lwenyanga yesikhombisa lwaluyiSuku Lokubuyisana, kanti ishumi eliphindwe kasikhombisa lingamashumi ayisikhombisa, uphawu lwesikhathi

sokuhlolwa. Iminyaka eyizinkulungwane ezimbili namakhulu amathathu yaphela ngo-1844 lapho ingelosi yesithathu ifika, njengoba kwakufanekisiwe yisimemezelo sesithathu esaqalisa lesi sikhathi. Kwakukhona amasonto angamashumi ayisikhombisa ayemisiwe njengesikhathi sokuhlolwa esabelwa u-Israyeli wasendulo ongokoqobo ekuqaleni kwezinsuku ezingu-2,300, futhi ekupheleni kwalezo zinsuku isikhathi sokuhlolwa sika-Israyeli wanamuhla ongokomoya samelwa usuku lweshumi lwenyanga yesikhombisa, olulingana namashumi ayisikhombisa. Umhla ka-22 Oktoba 1844 ufuzisela umthetho weSonto ozayo maduze, futhi kulapho kuphela khona iminyaka engamashumi ayisikhombisa engokomfanekiso yesikhathi sokuhlolwa kweSeventh-day Adventism, njengoba kwenzeka kumaJuda lapho uStefanu ekhandwa ngamatshe.

U-1844 umelela isikhathi lapho kwafika khona izingelosi ezimbili, eyesibili ngesikhathi sokudumala kokuqala, kanti eyesithathu ngesikhathi sokudumala okukhulu. “44” umelela umlayezo ophindwe kabili njengoba umelelwe yivesi lamashumi amane nane likaDaniyeli ishumu nanye ngezindaba ezivela empumalanga nasenyakatho. ULevitikusi amashumi amabili nantathu uqukethe amavesi angamashumi amane nane ahlukana imikhosi engcwele ibe ngeyentwasahlobo neyekwindla. Lawo mavesi angamashumi amane nane amelela umlayezo ophindwe kabili. Lezo zikhathi ezimbili zonyaka zimelelwa ngamavesi angamashumi amabili nambili ngayinye, ngakho yomibili imikhosi yasentwasahlobo neyekwindla imelela izinhlamvu ezingamashumi amabili nambili zekhalenda lamaHebheru. Lapho labo fakazi ababili bamavesi angamashumi amabili nambili behlanganiswa kanye nesikhathi sePhentekoste, bakhiqiza uhlaka lwezinyathelo ezintathu.

Isinyathelo sokuqala siyisibonakaliso sendlela esakhiwe izingxenye ezintathu ezilandelwa yizinsuku ezinhlano, njengoba kunjalo nangesokugcina kulezo zibonakaliso zendlela ezintathu. Isibonakaliso sendlela esiphakathi siyizinsuku ezingamashumi amathathu zokufundiswa ubuso nobuso nguKristu nalabo abagcotshwayo ukuba babe ngabapristi benkonzo ebandleni elinqobayo. ULevitikusi amashumi amabili nantathu uhambisana nomlando ofihlekile wevesi lamashumi amane.

Amaphoyinti Aphakathi

Ingqikithi yomugqa osuka esahlukweni seshumi nanye kuya esahlukweni samashumi amabili nambili sencwadi kaGenesisise isesahlukweni seshumi nesikhombisa, lapho kwamiselwa khona isinyathelo sesibili sesivumelwano sika-Abrahama esinezinyathelo ezintathu kanye nesibonakaliso sokusoka. Maphakathi nendawo yawo wonke amavesi atholakala kusukela esahlukweni seshumi nanye kuya kwesamashumi amabili nambili nguGenesisise 17:22:

Kepha isivumelwano sami ngiyakusimisa no-Isaka, uSara ayakukuzalela yena ngalesi sikhathi esimisiweyo ngonyaka ozayo. Wayeseyeka ukukhuluma naye, uNkulunkulu wenyuka esuka ku-Abrahama. UGenesisise 17:22.

UNkulunkulu waqala ukukhuluma no-Abrahama evesini lokuqala, futhi waqeda ingxoxo yakhe evesini lamashumi amabili nambili; ngakho-ke yonke ingxoxo yesivumelwano sokusoka yabekwa ngaphakathi komongo wesiprofetho wezinhlamvu ezingamashumi amabili nambili zohlamvu lwesiHebheru, kuyilapho ingqikithi yamavesi angamashumi amabili nambili yayiyisiko lokusoka, okwakufanele kwenziwe ngosuku lwesishiyagalombili. Isikhungo noma iphuzu eliphakathi

lendima kaGenesisise siyibudlelwane besivumelwano sikaNkulunkulu nabayizinkulungwane eziyikhulu namashumi amane nane, njengoba bumelwe yisivumelwano sokusoka sika-Abrahama. Iphuzu eliphakathi lomugqa wezahluko zikaGenesisise kusukela kweshumi nanye kuze kube kwelamashumi amabili nambili yisahluko seshumi nesikhombisa, futhi iphuzu eliphakathi eliphelele lesahluko yivesi lamashumi amabili nambili lapho uNkulunkulu eyeka khona ingxoxo yaKhe yesivumelwano no-Abrahama, ngaleyo ndlela ebeka iphuzu eliphakathi kumongo wohlamvu lwesiHebheru olunezinhlamvu ezingamashumi amabili nambili. Iphuzu eliphakathi kulawo mavesi angamashumi amabili nambili, ngokusobala, yivesi leshumi nanye.

Niyakusoka inyama yesikhumba sokungasoki kwenu; futhi kuyakuba yisibonakaliso sesivumelwano phakathi kwami nani. UGenesisise 17:11.

Amaphuzu aphakathi ezigabeni ezine zezahluko zeshumi nanye kuya kwezamashumi amabili nambili eBhayibhelini ahlanganisa amavesi amathathu ukuze kuphelelise umqondo wendawo ephakathi.

Lesi yisivumelwano sami, eniyakusigcina, phakathi kwami nani nenzalo yakho emva kwakho: wonke owesilisa phakathi kwenu uyakusokwa. Niyakusoka inyama yejwabu lenu; lokhu kuyakuba yisibonakaliso sesivumelwano phakathi kwami nani. Onezinsuku eziyisishiyagalombili uyakusokwa phakathi kwenu, wonke owesilisa ezizukulwaneni zenu, ozalelwe endlini, noma othengwe ngemali koweziwe ongengowenzalo yakho. Genesisise 17:10–12.

Uphawu luwuphawu, olumele ifulegi. Lesi siqephu sikhuluma ngefulegi, abangabayinkulungwane eziyikhulu namashumi amane nane. Umntwana wesilisa kwakufanele asokwe esenamaviki ayisishiyagalombili, njengoba nesivumelwano sikaNowa sasiphathelene nemiphefumulo eyisishiyagalombili eyayisemkhunjini, ngaleyo ndlela kusetshenziswa inani eliyisishiyagalombili ukuhlanganisa isivumelwano sikaNowa nesivumelwano sika-Abrahama. Bafanele babe ngabaseFiladelfiya, ngoba kufanele basokwe, okuyinto uPawulu ayichaza njengophawu lokubethelwa kwenyama esiphambanweni. Lapho inyama ibethelwe esiphambanweni, ubuNkulunkulu bukaKristu buba ngaphakathi, futhi leyo nhlanganisela iyifulegi; ngoba njengoba uDade White esho, “Lapho isimilo sikaKristu sesivezwe ngokupheleleyo kubantwana baKhe, Uyobuya ezobalanda.”

“Imvelo yomuntu yonakele, futhi ngokulunga ilahlwa nguNkulunkulu ongcwele. Kodwa kwenziwe ilungiselelo ngenxa yesoni esiphendukayo, ukuze ngokukholwa ekubuyisaneni okwenziwe yiNdodana kaNkulunkulu ezelwe yodwa, samukele ukuthethelelwa kwezono, sithole ukulungisiswa, samukelwe emndenini wasezulwini, futhi sibe yindlalifa yombuso kaNkulunkulu. Ukuguqulwa kwesimilo kwenziwa ngokusebenza kukaMoya oNgcwele, osebenza kumuntu, etshala kuye, ngokwesifiso sakhe nangokuvuma kwakhe ukuba kwenziwe, imvelo entsha. Umfanekiso kaNkulunkulu ubuyiselwa emphefumulweni, futhi usuku nosuku uqiniselwa futhi uvuselelwa ngomusa, enikwe amandla ukuba ngokwengeziwe nangokupheleleyo abonakalise isimilo sikaKristu ekulungeni nasebungcweleni beqiniso.”

“Amafutha adingeka kakhulu yilabo abamelwe njengezintombi eziyiziwula, akusikho okuthile okufanele kugcotshwe ngaphandle. Badinga ukuletha iqiniso endaweni engcwele yomphefumulo, ukuze lihlanze, licwenge, futhi lingewelise. Abakudingayo akusilo ithiyori; abakudingayo yizimfundiso ezingcwele zeBhayibheli, ezingezona izifundiso ezingaqinisekile nezixhunywe ngokuxega, kodwa ezingamaqiniso aphilayo, abandakanya izintshisekelo zaphakade ezigxile kuKristu. Kuye kukhona uhlelo oluphelele lweqiniso lobuNkulunkulu. Insindiso yomphefumulo, ngokukholwa kuKristu, iyisisekelo nensika yeqiniso. Labo abasebenzisa ukukholwa kweqiniso kuKristu bakubonakalisa ngobungcwele besimilo, nangokulalela umthetho kaNkulunkulu. Bayabona ukuthi iqiniso njengoba linjalo kuJesu lifinyelela ezulwini, futhi lihlanganisa iphakade. Bayaqonda ukuthi isimilo somKristu kufanele simelele isimilo sikaKristu, futhi sigcwele umusa neqiniso. Kubo kuphiwa amafutha omusa, agcina ukukhanya okungapheli. UMoya oNgcwele enhliziyweni yekholwa umenza aphelele kuKristu. Akusibo ubufakazi obuqinisekile bokuthi indoda noma owesifazane ungumKristu ngoba eveza imizwa ejulile lapho engaphansi kwezimo ezivusa amadlingozi. Lowo onjengoKristu unesici esijulile, esiqinile, nesibekezelayo emphefumulweni wakhe, nokho unomuzwa wobuthakathaka bakhe uqobo, futhi akakhohliswa noma adukiswe nguDeveli, enziwe ukuba azethembe yena uqobo. Unolwazi lwezwi likaNkulunkulu, futhi uyazi ukuthi uphephile kuphela uma ebeka isandla sakhe esandleni sikaJesu Kristu, futhi ebambelela kuye ngokuqinile.”

“Isimilo sembulwa yisimo esibucayi. Ngenkathi izwi eliqotho limemeza phakathi kobusuku lithi, ‘Bhekani, umyeni uyeza; phumani nimhlangabeze,’ izintombi ezazilele zavuka ebuthongweni bazo, kwase kubonakala ukuthi ngubani owayelungiselele lowo mcimbi. Zombili izinhlangothi zabanjwa zingakulindele lokho, kodwa olunye uhlangothi lwalulungiselelwe lesimo esiphuthumayo, kanti olunye lwatholakala lungenakulungiselela. Isimilo sembulwa yizimo. Izimo eziphuthumayo ziveza ingqikithi yangempela yesimilo. Inhlekelele ethile esheshayo nengalindelekile, ukushonelwa, noma isimo esibucayi, ukugula okuthile okungazelelwe noma usizi, into ethile eletha umphefumulo ubhekane ngqo nokufa, kuyoveza iqiniso langaphakathi lesimilo. Kuyobonakala ukuthi likhona yini ngempela ukholo lweqiniso ezithembisweni zezwi likaNkulunkulu noma alukho. Kuyobonakala ukuthi umphefumulo usekelwa yini ngomusa, nokuthi kukhona yini amafutha esitsheni kanye nesibani.”

“Izikhathi zokuvivinywa ziyeza kubo bonke. Siziphatha kanjani ngaphansi kokuhlolwa nokuvivinywa kukaNkulunkulu? Ingabe izibani zethu ziyacimeka na? noma zisalokhu zivutha na? Ingabe silungele zonke izimo eziphuthumayo ngokuxhumana kwethu naYe ogcwele umusa neqiniso? Izintombi ezinhlanu ezihlakaniphile azikwazanga ukwabelana ngezici zobuntu bazo nezintombi ezinhlanu eziyiziwula. Isimilo kumelwe sakhawe yithi njengabantu ngabanye. Asinakudluliselwa komunye, noma ngabe osinakho wayezimisele ukwenza lowo mhlathshelo. Kuningi esingakwenzelana omunye nomunye lapho umusa usahleli. Singamela isimilo sikaKristu. Singanikeza izixwayiso ezithembekile kwabaphambukayo. Singakhuza, sisole, ngokubekezela konke nangemfundiso, silethe izimfundiso zoMbhalo oNgcwele eduze nenhliziyu. Singanikeza uzwelo oluphuma enhliziyweni. Singakhuleka nomunye nomunye futhi sikhulekelele omunye nomunye. Ngokuphila ukuphila okuqaphelayo, ngokulondoloza inkulumbo engcwele, singanikeza isibonelo salokho umKristu okufanele abe yikho; kodwa

akekho umuntu onganikeza omunye isimo sakhe siqu sesimilo. Ake sicabange ngokufanele iqiniso lokuthi siyakusindiswa, hhayi njengamaqembu, kodwa njengabantu ngabanye. Siyokwahlulelwa ngokwesimilo esisakhile. Kuyingozi ukunganaki ukulungiselela umphefumulo ingunaphakade, nokuhlehlisa ukwenza ukuthula kwethu noNkulunkulu kuze kube sesembhedeni wokufa. Kungokusebenzelana kwansuku zonke kokuphila, ngomoya esiwubonakalisayo, lapho sinquma khona isiphetho sethu saphakade. Othembekile kokuncinyane, uthembekile futhi kokuningi. Uma simenze uKristu waba yisibonelo sethu, uma sihambe sasebenza njengoba asinike isibonelo empilweni yakhe uqobo, siyokwazi ukubhekana nezimanga ezinzima eziyakuza phezu kwethu ekuhlengenwe nakho kwethu, futhi sisho ngokusuka enhliziyweni, ‘Kungabi intando yami, kodwa eyakho, eyenzeke.’”

“Kulesi sikhathi sokuvinjanywa, isikhathi esiphila kuso, lapho kufanele sicabangisise ngokuthula ngemibandela yensindiso, futhi siphile ngokuvumelana nemigomo ebekwe eZwini likaNkulunkulu. Kufanele sizifundise futhi siziqeqeshe, ihora ngehora nosuku nosuku, ngokuzithiba okuqaphelayo, ukuze sifeze wonke umsebenzi. Kufanele sazi uNkulunkulu kanye noJesu Kristu amthumileyo. Kuzo zonke izilingo kuyilungelo lethu ukuncika kuye owathi, ‘Makabambelele emandleni ami, ukuze enze ukuthula nami; futhi uyokwenza ukuthula nami.’ INkosi ithi izimisele kakhulu ukusinika uMoya oNgcwele kunokuba abazali bezimisele ukunika abantwana babo isinkwa. Ngakho-ke masihlale sinamafutha omusa ezitsheni zethu kanye nezibani zethu, ukuze singatholakali siphakathi kwalabo abamelwe njengezintombi eziyiziwula, ezazingakulungele ukuphuma ziyohlangabeza umkhwenyana.” Review and Herald, September 17, 1895.

Isibonakalisano sabayizinkulungwane eziyikhulu namashumi amane nane, ababethwesiwe umfanekiso ngokusoka kuka-Abrahama nangemphefumulo eyisishiyagalombili eyayisemkhunjini, yizintombi ezihlakaniphileyo emzekelisweni ezibonakalisa ngokupheleleyo isimilo sikaKristu enkingeni esezayo maduzane. Kuyafaneleka impela ukuthi uDade White avale lesi siqephu ngokucaphuna u-Isaya, ngokuba kuyisiqephu esibhekisela ngokuqondile esikhathini sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane.

Ngalolo suku hlabelani ngalo, Isivini sewayini elibomvu. Mina Jehova ngiyasigcina; ngiyakusinisela izikhathi zonke; funa kube khona osilimazayo, ngiyakusigcina ubusuku nemini. Ulaka alukho kimi; ngubani ongangimisa ameva namakhakhasi empini na? Ngingawadabula ngidlule kuwo, ngiwashise kanye kanye. Kungenjalo makabambelele emandleni ami, ukuze enze ukuthula nami; yebo, uyakwenza ukuthula nami. Uyokwenza ukuba abavela kuJakobe bamile izimpande; u-Israyeli uyakuqhakaza, ahlumise, agcwalise ubuso bezwe ngezithelo. Ingabe umshayile njengalokho ashaya ngakho labo abamshayayo na? noma ubulewe njengokubulawa kwalabo ababulewe nguye na? Ngesilinganiso, lapho uqhuma, uyakuphikisana nakho; uyavimba umoya wakhe onolaka ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlazwa; futhi lokhu kuyoba yiso sonke isithelo sokususa isono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe etshoki ahotshoziwe, izixuku zezihlahla nezithombe ngeke kusamiswa. Nokho umuzi oqinile uyakuba yincithakalo, nendawo yokuhlala iyakushiywa, ishiywe njengenkangala; lapho ithole liyakudla khona, futhi lapho liyakulala khona, liqede amagatsha awo. Lapho amagatsha awo esebunile, ayakwepulwa; abafazi bayafika, bawathungele ngomlilo; ngokuba bangabantu

abangenakuqonda; ngalokho owenza bona akayikuba nomusa kubo, nalowo owababumba akayikubabonisa umusa. Isaya 27:2–11.

“Usuku lomoya wasempumalanga,” lapho ububi bukaJakobe buhlanjululwa, kanti nelinye iqembu “labantu abangenakuqonda” liqoqwa lishiswe, luyisikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Kuleso sikhathi, lowo ofisa ukwenza ukuthula noKristu angakwenza lokho, kodwa ukunyakaza kokucina kuyashesha.

Abapristi kwakumelwe babe neminyaka engamashumi amathathu lapho beqala ukukhonza, kanti abayizinkulungwane eziyikhulu namashumi amane nane bayibukhosi babapristi likaPetru abavuselela isivumelwano noNkulunkulu ezinsukwini zokucina.

Nani futhi, njengamatshe aphilayo, niyakiwa nibe yindlu yomoya, ubupristi obungcwele, ukuze ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. 1 Petru 1:5.

Abapristi babelungiselelwe ukukhonza phakathi nenkonzo yokugcotshwa yezinsuku eziyisishiyagalombili; ngalokho, inani lesishiyagalombili liwuphawu lobupristi obugcotshiwe obungaphakathi emkhunjini wesivumelwano.

Induku Ka-Aroni

Ubupristi obugcotshiwe babayizinkulungwane eziyikhulu namashumi amane nane bumelwe ngaphakathi komphongolo wesivumelwano njengenduku ka-Aroni eyahluma. Lapho induku ka-Aroni ihluma, yanikeza umehluko phakathi kuka-Aroni nezinye izinduku zezizwe zakwa-Israyeli ezingahlumanga. EmiBhalweni, yimvula ekhiqiza ukuhluma kwezitshalo.

Bonke abaprofethi bakhuluma ngezinsuku zokucina, ngakho-ke intonga ka-Aroni yobupristi imele ukugcotshwa kwezizinkulungwane eziyikhulu namashumi amane nane esimweni esivumelana no-Eliya eKarmeli kanye namaMillerite ngo-1844. Ikhuluma ngesigaba lapho sekunokwehlukani swa okusobala phakathi kwemiyalezo yeqiniso neyamanga yemvula yakamuva. Lokho kwehlukani swa kwenziwa nguJoweli lapho ekhomba “iwayini elisha” njengelinqunyelwe ekilasini elithile. Ikilasi elinqunyelwe iwayini elisha emilonyeni yalo yizidakwa zakwa-Efrayimi zika-Isaya. Futhi bangabo labo abasola abafundi ngokudakwa ngePentekoste, futhi bangabahlubuki bango-1888, abalandela oyise babo, ababengabahlubuki bango-1863. Yonke leyo migqa yesiprofetho ihambisana nomugqa uDadewethu White awukhomba njengowenzeka ngesikhathi izwe libona ukuthi ubu-Adventist bebazi ngezinqwaba zomlilo zaseNashville cishe iminyaka eyikhulu namashumi amabili nanhlanu, kodwa abasho lutho.

8, Amashumi ayisishiyagalombili no-81

Inani lamashumi amathathu kanye nenani lesishiyagalombili kuyizimpawu zobupristi babayizinkulungwane eziyikhulu namashumi amane nane, abayisibonakaliso sezinsuku zokucina, esimelela ukuhlanganiswa kobuNkulunkulu nobuntu. Inani lesishiyagalombili liyisishiyagalombili kwesishumi senani lamashumi ayisishiyagalombili, eliyinani labapristi abangamaqhawe abangamashumi ayisishiyagalombili, abathi kanye nomPristi oMkhulu bamelana nenkosi u-Uziya,

eyazama ukushisa impepho endaweni engcwele. Amashumi ayisishiyagalombili nanye amele ubuNkulunkulu obuhlanganiswe nobuntu esimweni sobupristi bebandla elinqobileyo. Umlando wokuhlubuka kuka-Uziya uxhumanisa lobo bupristi bamashumi ayisishiyagalombili nanye kanye nesimo esibucayi uqobo esihambisana nokuhlubuka kukaPtolemy ngemva nje kwempi yaseRaphia. Bonke abaprofethi babonisa izinsuku zokugcina, ngakho ubuphristi bobuNkulunkulu obuhlanganiswe nobuntu, obungubuphristi bebandla elinqobileyo obakhiwe ngabapristi abangabantu abangamashumi ayisishiyagalombili kanye noMpristi oMkhulu oyedwa onguNkulunkulu, bukhonjisiwe emlandweni owaqala ngonyaka wezi-2014 lapho impi yase-Ukraine yaqalwa khona.

Isahluko esiphakathi emgqeni wezehluko eziyishumi nambili zeGenesisise yisahluko seshumi nesikhombisa. Ivesi eliphakathi emgqeni wezehluko eziyishumi nambili yivesi lamashumi amabili nambili. Ivesi lamashumi amabili nambili liphawula ukuphela okucacile kwengxoxo phakathi kukaNkulunkulu no-Abrahama eyaqala evesini lokuqala, ngalokho likhomba ivesi lamashumi amabili nambili njengokuphela komugqa wesiprofetho ophethe uphawu lwezinhlamvu ezingamashumi amabili nambili zohlamvu lwesiHebheru. Ivesi eliphakathi emgqeni wamavesi angamashumi amabili nambili yivesi leshumi nanye, lona futhi eliyisikhungo samavesi amathathu akhomba uphawu lwebhanela lwabayinkulungwane eziyikhulu namashumi amane nane. Ngakho-ke ivesi leshumi nanye liyisikhungo samavesi amathathu ahlukile, futhi ivesi leshumi nanye lidlulisa iqiniso eliyinhloko hhayi kuphela lamavesi angamashumi amabili nambili, kodwa nelamavesi amathathu elikuwo, ngalokho likhomba ivesi leshumi nanye nelamashumi amabili nambili njengesiqalo nesiphetho somqondo oyinhloko. Ngakho-ke, ivesi leshumi nanye kuya kwelamashumi amabili nambili esahlukweni seshumi nesikhombisa kuyisona sihloko esiyinhloko sezehluko zeshumi nanye kuya kwamashumi amabili nambili.

Maphakathi kwezehluko zeshumi nanye kuya kwezingamashumi amabili nambili encwadini kaMathewu kukhona isahluko seshumi nesithupha.

Khona wayeseyala abafundi bakhe ukuba bangatsheli muntu ukuthi yena wayenguJesu uKristu. Mathewu 16:20.

Njengasemaphethelweni aphakathi kaGenesisise, ivesi lamashumi amabili liphawula ukuphela kwengxoxo ethile eyaqala evesini leshumi nantathu lapho uKristu nabafundi befika eKesariya Filiphi.

Kwathi uJesu esefikile emikhawulweni yaseKesariya Filiphi, wabuza abafundi bakhe, wathi: Abantu bathi ngingubani mina iNdodana yomuntu na? Base besithi: Abanye bathi unguJohane uMbhapathizi; abanye, u-Eliya; abanye futhi, uJeremiya, noma omunye wabaprofethi. Wathi kubo: Kepha nina nithi ngingubani na? USimoni Petru waphendula wathi: Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu wasephendula wathi kuye: Ubusisiwe wena, Simoni Barjona; ngokuba inyama negazi akukwambulanga lokhu, kodwa uBaba osezulwini lami. Nami ngiyakutshela ngithi: Wena unguPetru, futhi phezu kwaleli dwala ngiyakulakha ibandla lami; namasango esihogo awayikunqoba. Futhi ngiyakunikisa izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakuba kuboshiwe ezulwini; nakho konke oyakukhulula emhlabeni kuyakuba kukhululiwe ezulwini. Khona wayala abafundi bakhe

ukuba bangatsheli muntu ukuthi wayenguJesu uKristu. Mathewu 16:13–20.

IRafiya nePhaniyumi

Akukhona nje kuphela ukuthi isiqephu esiphakathi sikaMathewu simelela ingxoxo nesihloko okuhlukile, kodwa njengoba nje uphawu lwesivumelwano lobufakazi bukaGenesisise luvumelana nempi yaseRaphia, ingxoxo kaMathewu yenzeka eKhesariya Filipi, okuyiPanium. IPanium yevesi leshumi nanhlanu likaDaniyeli ishumi nanye iyona ndawo emaphakathi yomugqa kaMathewu wezahluko eziyishumi nambili, kanti iRaphia yevesi leshumi nanye likaDaniyeli ishumi nanye iyona ndawo emaphakathi yomugqa kaGenesisise wezahluko eziyishumi nambili.

Iminyaka engu-250 eyaqala ngo-457 BC yaphetha ngo-207 BC, okuyisikhathi esiphakathi kweRaphia lelo levesi leshumi nanye nePanium lelo levesi leshumi nanhlanu, lapho uphawu lokusoka kuka-Abrahama nokuvuma kukaPetru uMesiya kuhlangukhona. Emgqeni wencwadi kaMathewu, uPetru ufakaza ngokuqaphela kwakhe uKristu, iNdodana kaNkulunkulu, embhaphathizweni waKhe.

USimoni usho “olalelayo,” kanti uBharjona usho “indodana yejuba.” USimoni wayengomunye owalalela umlayezo wokubhaphathizwa kukaKristu, lapho uMoya oNgcwele ehla esesimweni sejuba. Ukubhaphathizwa kukaKristu kwakuwuphawu lwangaphambili luka-11 Agasti 1840, lapho ingelosi enamandla yesAmbulo ishumi yehla. Leyo ngelosi efanayo yehla ngo-9/11. UPetru umelelabo ababona u-9/11 njengomlayezo wokuvivinya wesizukulwane sabayizinkulungwane eziyikhulu namashumi amane nane.

UPetru umelelabo abasebenzisa indlela yomugqa phezu komugqa. Uyindodana yejuba, ngakho njengendodana umelelabo ngokomfanekiso isizukulwane sokugcina. UPetru uwuphawu lwesizukulwane sokugcina, futhi ngokubalwa okungokomfanekiso kwegama lakhe umelelabo abayizinkulungwane eziyikhulu namashumi amane nane. UPetru umelelabo isizukulwane sokugcina esizwa umlayezo wokunikwa amandla lapho uKristu ebonakala emgqeni wesiprofetho. UPetru waqaphela umlayezo ohambisana nobhaphathizo lukaKristu, ngakho uPetru wakwazi ukubona uJesu njengocotshiweyo, okuyiMesiya ngesiHeberu noKristu ngesiGriki. UPetru umelelabo abaqonda ukuthi ingelosi yesAmbulo 18 eyehla ngo-9/11, yayiphinde yehla ngo-11 Agasti 1840. UPetru umelelabo abaqonda u-9/11 njengophawu lwendlela olumiswayo kuphela ngobufakazi bemigqa emibili noma emithathu.

Ukuvuma kukaPetru kungukuthi i-9/11 iveza ukufika kukamaye wesithathu, okuwumyalezo wokuvivinya wesizukulwane sokugcina. Kuleyo nkulungwane yokuvuma yilapho igama lishintsha khona. U-Abrahama useRaphia futhi uPetru usePanium, ngaphambi nje kwesiphambano. Phakathi kwePanium nesiphambano uPetru uzovakashela iNtaba yoKuguqulwa Isimo. KusePanium lapho uSimoni eguqulwa abe nguPetru ngesikhathi enikeza ukuvuma kwakhe komyalezo wokuvivinya wesizukulwane sakhe. Kulabo abayizinkulungwane eziyikhulu namashumi amane nane, lowo myalezo wokuvivinya uyisiLamu sikamaye wesithathu esafika emlandweni wesiprofetho ngo-9/11.

Ukuqala kokuvivinywa kobu-Adventist kwaqala ngo-9/11, futhi ekupheleni kokuvivinywa kobu-Adventist umlayezo wobuSulumane wesishayo sesithathu uveza ukuthi igama likaSimoni liguqulwa nini futhi kuphi. Umlayezo uPetru awuqondayo ekugcineni, owawumelwe ngokomfanekiso ngumyalezo ka-9/11 ekuqaleni, ungumlayezo olungisiwe wamabhola omlilo aseNashville. Lapho umkhosi wamacilongo ufika uhambisana nokwenyuswa kwesibonakaliso kanye nomnyango ovaliwe woSuku Lokubuyisana.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.