

Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Yesishiyagalombili

INtaba

Jeff Pippenger

2026-04-05

INtaba yokuGuqulwa isimo kuPetru yenzeka phakathi kwePanium nesiphambano, futhi ngomunye umugqa, uPetru uphakathi kokubhaphathizwa kukaKristu ekuqaleni kwenkonzo Yakhe kanye nangemva nje kokungena okunqobayo ekupheleni kwenkonzo Yakhe. Lezo zimpawu zendlela ezintathu, okuwukubhaphathizwa, intaba, nokuphetha kokungena okunqobayo, ziphawulwe yizikhathi ezintathu uBaba wasezulwini akhuluma ngazo. Isikhathi sesithathu kuJohane 12 yilapho amaGreeki ayefuna uJesu. Ukubhaphathizwa kungu-9/11, intaba isemlandweni wePanium kuze kube ngumthetho weSonto wevesi leshumi nesithupha. KuPetru kwakuyiPanium, bese kuba yintaba kuze kube sekuphethweni kokungena okunqobayo, okwakungaphambi nje kokuba uKristu akhazinyuliswe okwesibili.

Manje umphefumulo wami ukhathazekile; ngiyakuthini na? Baba, ngisindise kuleli hora; kodwa kungenxa yalokhu ngifikile kuleli hora. Baba, khazimulisa igama lakho. Khona kwavela izwi livela ezulwini, lithi: Sengilikhazimulisile, futhi ngizoliphinda ngilikhazimulise. Ngakho-ke isixuku esasimi khona, sisizwa, sathi kudumile; abanye bathi, Ingelosi ikhulumile kuye. UJesu waphendula wathi, Leli zwi alizelanga ngenxa yami, kodwa ngenxa yenu. Manje sekukhona ukwahlulelwa kwaleli zwe; manje umbusi waleli zwe uzoxoshwa aphantswe ngaphandle. Mina-ke, uma sengiphakanyisiwe emhlabeni, ngiyakudonsela bonke abantu kimi. Lokho wakusho, ebonisa ukufa ayeyokufa ngakho. Johane 12:27–33.

Umugqa ohlanganiswe nguLevitikusi amashumi amabili nantathu kanye nesikhathi sePentekoste unophawu lokuqala olunamazinyathelo amathathu, alandelwa izinsuku ezinhlanu, kanye nophawu lokuphela olunezimpawu ezifanayo ncamashi. Phakathi kwalezo zimpawu, izinsuku ezingamashumi amathathu zimelela isikhathi sabapristi, esiphela emkhosini wamacilongo. Umkhosi wamacilongo, ukukhuphuka kukaKristu emva kwezinsuku ezingamashumi amane efundisa abafundi baKhe ubuso nobuso emva kokuvuka kwaKhe, kanye nosuku lokubuyisana, kumele amanyathelo amathathu okuphela komugqa kuLevitikusi amashumi amabili nantathu. Lawo manyathelo amathathu alandelwa izinsuku ezinhlanu kuze kufike kokubili iPentekoste nomkhosi wamaTabernakele. Isikhathi sesithathu uBaba wasezulwini akhuluma ngaso kwaba nje ngaphambi kokuba amaGreeki, emele labo ababizelwa ukuphuma eBabiloni emthethweni weSonto, afune ukungena enkundleni noJesu. Ngaphambi nje komthetho weSonto uJesu ukhomba ukuphakanyiswa kwesibonakaliso esiphambanweni. Umhlaba wakhanyiswa ngenkazimulo yaKhe ngo-9/11 futhi ukhanyiswa futhi emthethweni weSonto.

ICaesarea Philippi, okuyiPanium, kuyihora lesithathu; kanti iCaesarea Maritima kuyihora lesishiyagalolunye lesiphambano lapho kukhala khona isimemo sokuphuma eBhabhiloni. Ngaphambi kwesiphambano, ngesikhathi kusemlandweni wesiprofetho wePanium, uPetru

useNtabeni, kodwa kusengaphambi kokuphela kokungena kokunqoba. IPanium iyaqhubeka kuze kufike esiphambanweni sevesi leshumi nesithupha. UPetru ePanium ungaphambi nje komlando wezinyathelo ezintathu womkhosi wamacilongo, wokwenyuka, nowokubuyisana kaLevitikusi amashumi amabili nantathu. UPetru usezinsukwini ezingamashumi amathathu zemfundiso ekhethekile yompristi.

USimoni uba nguPetru ePaniumu, futhi unesinyathelo esisodwa entabeni ngaphambi kokungena kokunqoba. Ukungena kokunqoba kufanekisa umfanekiso wezintombi eziyishumi. Ziyisihlanu kuphela ezingena emshadweni, futhi izinsuku ezinhlanu phakathi komaka wendlela oyizigaba ezintathu nePentekoste ziyisiqalo sokungena kokunqoba. Kuqala emkhosini wamacilongo, kodwa lowo maka wendlela wakhiwe inhlanganisela yomaka bendlela abathathu. Njengomaka wendlela oyedwa, kukhomba ukuhlaselwa kweNashville ngomkhosi wamacilongo. Umlayezo Wokukhala Kwaphakathi Kwamabili uyobe usanda kuqinisekiswa, futhi udwendwe lwezintombi ezinhlanu ezihlakaniphileyo luqala inqubo eholela ekufeni, ekungcwatshweni nasekuvukeni kwesiphambano, okuwumthetho weSonto.

UPetru usePanium lapho elungisa isiprofetho samabhola omlilo aseNashville, nangaphambi kokuba idili lamacilongo likhaliswe ekugcwalisekeni kwaleso siprofetho. Kumele ngokwesidingo sesiprofetho aqale aye entabeni, ngokuba intaba yayikhona ngaphambi kokungena kokunqoba. Ngaphambi kokuba u-Abrahama aye entabeni igama lakhe laguqulwa, futhi igama likaPetru laguqulwa ePanium, ngaphambi kokuba aye entabeni. Intaba iyisivivinyo sikaPetru ngaphambi kokuba isiprofetho samabhola omlilo aseNashville sigcwaliseke. Ukugcwaliseka kungokwesithathu futhi kuyisivivinyo sokuhlukanisa lapho isimilo sibonakaliswa khona njengokuba yinjabulo noma amahloni.

Ulayini luka-457 BC luphela phakathi kweRafiya nePaniyumi, isivumelwano sesahluko seshumi nesikhombisa sikaGenesisise sihambisana neRafiya, kanti isivumelwano sesahluko seshumi nesithupha sikaMathewu 16 sihambisana nePaniyumi. Kusukela ePaniyumi, uPetru uya entabeni, njengoba u-Abrahama waya emhlatshelweni ka-Isaka. Intaba yomugqa kaPetru ihambisana nentaba yesikhathi sika-Abrahama.

Uphawu lwendlela luka-Abrahama lwaluqukethe izinsuku ezintathu. Ekungeneni kwenkazimulo, kwathunywa abafundi ababili ukuba bayolanda imbongolo ukuze ithwale uKristu, futhi emgqeni ka-Abrahama uhambo lwakhe lwezinsuku ezintathu luqala ngokukhetha kwakhe izinceku ezimbili nembongolo ukuba kuthwalwe izinkuni zomnikelo ka-Isaka. Uhambo lukaPetru lwezinsuku eziyisishiyagalombili noma eziyisithupha oluya entabeni lwaluyizinsuku ezintathu ku-Abrahama. UPetru ePaniumi ungaphambi kwentaba nangaphambi kokuthukululwa kwembongolo okuqala ukungena eJerusalema, okuyilapho izinsuku ezintathu zika-Abrahama zaqala khona. Ekungeneni kwenkazimulo uKristu wema phezu kweNtaba Yeminqumo, walilela iJerusalema, ngaleyo ndlela ephawula isiphetho sobudlelwano besivumelwano phakathi kukaNkulunkulu no-Israyeli wasendulo ongokoqobo. Intaba kaPetru ingaphambi kokungena kwenkazimulo; intaba kaKristu ingesikhathi sokungena kwenkazimulo, kanti intaba ka-Abrahama isesiphethweni sokungena.

Unyaka ka-2026 uyisikhathi sokhetho lwaphakathi nesikhathi, lapho unyaka wamakhulu amabili namashumi amahlanu wombuso wesithupha wesiprofetho seBhayibheli ugubha ukubusa kwawo okukhazimulayo. Lowo mgubho, njengendawo ephakathi yesiprofetho, uhambisana no-Antiochus Omkhulu ngo-207 BC, okuyindawo ephakathi phakathi kweRaphia nePanium ephawula ukuphela kweminyaka engamakhulu amabili namashumi amahlanu kusukela ku-457 BC.

Njengoba sicabangela imigqa emine equkethe izahluko zeshumi nanye kuze kufike esahlukweni samashumi amabili nambili eseyembuliwe kuze kube manje, (mhlawumbe zikhona nezinye izibonelo) manje sesibheka lezo zahluko encwadini ethi **The Desire of Ages**. Isahluko seshumi nanye sithi **The Baptism**, kanti isahluko samashumi amabili nambili sithi **Imprisonment and Death of John**. UJohane usekuqaleni nasekugcineni, kanti isahluko seshumi nesikhombisa, okuyisahluko esiphakathi, nguNikodemu.

“UNikodemu wayeze eNkosini ecabanga ukungena engxoxweni nayo, kodwa uJesu wabeka obala izimiso eziyisisekelo zeqiniso. Wathi kuNikodemu, Akusilo kangako ulwazi lwethiyori oludingayo, kodwa ukuzalwa kabusha ngokomoya. Awudingi ukuba ilukuluku lakho lisuthiswe, kodwa ukuba nenhliziyo entsha. Kumelwe wamukele ukuphila okusha okuvela phezulu ngaphambi kokuba ukwazi ukwazisa izinto zasezulwini. Kuze kwenzeke lolu shintsho, olwenza zonke izinto zibe zintsha, ngeke kube khona okuhle okusindisayo kuwe ukuxoxa nami ngegunya Lami noma ngomsebenzi Wami.”

“UNikodemu wayekuzwile ukushumayela kukaJohane uMbhapathizi mayelana nokuphenduka nokubhapathizwa, nokukhomba abantu kulowo owayezakubhapathiza ngoMoya oNgcwele. Naye uqobo wayezwile ukuthi kwakukhona ukuswela umoya wokukholwa phakathi kwamaJuda, nokuthi, ngezinga elikhulu, ayebuswa ukushisekela okungabekezeleli nokufuna izikhundla zomhlaba. Wayenethemba lesimo esingcono ekufikeni kukaMesiya. Nokho umlayezo kaMbhapathizi owawuhlolisisa inhliziyo wawungamenzanga aqiniseke ngesono. WayengumFarisi oqinile, futhi eziqhenya ngemisebenzi yakhe emihle. Wayehlonishwa kakhulu ngenxa yomusa wakhe wokupha nangokuphana kwakhe ekusekeleni inkonzo yasethempelini, futhi wazizwa ephephile emseni kaNkulunkulu. Wethuswa ngumcabango wombuso ohlanzeke kakhulu kangangokuthi yena wayengeke awubone esesimweni sakhe samanje.” *The Desire of Ages*, 171.

Iphuzu eliphakathi ku-*The Desire of Ages* litholakala emgqeni kaNikodemu, omele ukubizwa kokugcina kubu-Adventisti emgqeni wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane nane. Umele isigaba esezwa umlayezo womanduleli kaKristu, kodwa esasingenalo ulwazi ngesimo saso saseLawodikeya.

“Engxoxweni noNikodemu, uJesu wembula uhlelo lwensindiso, kanye nomsebenzi waKhe emhlabeni. Kuzo zonke izinkulumbo zaKhe ezalandela, akazange aphinde achaze ngokugcwele kangaka, isinyathelo ngesinyathelo, umsebenzi okwakudingeka wenziwe ezinhliziyweni zabo bonke ababeyakuzuzisa ifa lombuso wezulu. Ekuqaleni impela kwenkonzo yaKhe wavulela ilungu leSanhedrini iqiniso, engqondweni eyayilamukela kakhulu, nakothisha omisiwe wabantu. Kodwa abaholi bakwa-Israyeli abazamukelanga ukukhanya. UNikodemu walifihla iqiniso enhliziyweni yakhe, futhi iminyaka emithathu kwaba khona izithelo ezimbalwa

ezazibonakala.” The Desire of Ages, 176.

Umlayezo kaJohane nokubhathizwa kwakhe kukaKristu kwakumela umlayezo wengelosi yokuqala wokwesaba uNkulunkulu. Umlayezo kaJohane wawungumyalezo waseLawodikeya wokulungiswa ngokukholwa, futhi lowo myalezo wanikwa amandla ekubhathizweni kukaKristu, njengoba nje nomlayezo kaJones noWaggoner wawungumyalezo oya eLawodikeya ngo-1888. Ukubhathizwa kukaKristu kanye no-1888 kwakufanekisela ukufika komlayezo eLawodikeya ngo-9/11, ophela maphakathi phakathi kweRaphia nePanium.

UNikodemu usho ukuthi “ukunqoba kwabantu,” futhi ukulungiswa ngokukholwa kungumyalezo wokubekwa uphawu owafika nomyalezo kaJohane, wanikwe amandla ekubhathizweni futhi wachazwa ngokuhlangana kukaNikodemu noKristu phakathi kwamabili. Isahluko samashumi amabili nambili sichaza ukufa kukaJohane kukhiqiza ukuqaphela, ngabafundi bakhe, uphawu oluzophakanyiswa ludonse bonke abantu Kuye. Ukubhathizwa kwakungokubili u-9/11 noJulayi 18, 2020 kuze kube nguDisemba 31, 2023, ngokuba ukubhathizwa kufanekisa ukufa (2020), ukumbelwa (izinsuku ezintathu nengxenywe) nokuvuka (Disemba 31, 2023). Bese kuba khona ukuhlangana kwaphakathi kwamabili lapho ukunqoba kwabantu kufanekiswa njengokuzalwa kabusha, kusukwa ebumpumputheni baseLawodikeya kuyiwe embonweni ka-20/20 wowaseFiladelfiya. Khona-ke imisebenzi kaKristu ibekwa obala njengokuphakanyiswa kophawu.

Ku-Abrahama imisebenzi kaKristu emgqeni kaJohane ihambisana nomhlatshelo ka-Isaka. KuPetru umugqa uphelela eKesariya ngasolwandle, iKesariya Maritima ngehora lesishiyagalolunye, lapho isiphambano sibiza bonke abantu ekunqobeni kokulungiswa ngokukholwa, okuyisigijimi sengwe-losi yesithathu. Isigijimi sengwe-losi yesithathu siyisigijimi sosizi lwesithathu lobuSulumane olafika ngo-9/11 ekuhlangabezani kokuqala kukaBalami nembongolo yobuSulumane, kwase kulandela ukuphindeka kweziteleka ezweni elikhazimulayo elingokoqobo ngo-Okthoba 7, 2023, bese kuba isiteleka sesibili eNashville njengoba uBalami eqondisa imbongolo yobuSulumane phakathi kwezivini zezwe lasendulo elikhazimulayo elingokoqobo nelanamuhla elikhazimulayo ngokomoya. Isiteleka sesithathu siwukuzamazama komhlaba komthetho weSonto ozofika maduze. Lapho u-Isaka enikelwa khona, lapho abafundi bakaJohane, uphawu lwesixuku esikhulu esiphiwa izingubo ezimhlophe zokubulawelwa ukholo, bezwa futhi babona imisebenzi yesibhengezo. Izingxenywe ezimaphakathi zeGenesis, uMathewu, nencwadi ethi The Desire of Ages zikhomba ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane kanye nokubizwa kwabeZizwe.

Incazelo uKristu ayinika uNikodemu yayiwumsebenzi womoya, nakuba ukusebenza kwawo kungabonakali.

“UNikodemu wayesadidekile nokho, uJesu wasebenzisa umoya ukufanekisa incazelo yaKhe: ‘Umoya uvunguza lapho uthanda khona, wena uzwe umsindo wawo, kodwa ungeke wazi ukuthi uvela ngaphi nokuthi uya ngaphi; kunjalo ngawo wonke ozelwe ngoMoya.’”

“Umoya uzwakala phakathi kwamagatsha ezihlahla, uvunguzisa amaqabunga nezimbali; nokho awubonakali, futhi akakho umuntu owaziyo ukuthi uvela ngaphi noma uya ngakuphi. Kunjalo ngomsebenzi kaMoya oNgcwele enhliziyweni. Awunakuchazwa nangaphezu

kwalokho ukunyakaza komoya okungachazwa ngakho. Umuntu angase angakwazi ukusho isikhathi esiqondile noma indawo, noma ukulandela zonke izimo zenqubo yokuguquka; kodwa lokhu akufakazeli ukuthi akaguqukile. Ngamandla angabonakali njengomoya, uKristu uhlala esebenza enhliziyweni. Kancane kancane, mhlawumbe kungaziwa yilowo okwamelayo, kwakheka imizwa evuselelwayo ehlose ukudonsela umphefumulo kuKristu. Lezi zingamukelwa ngokuzindla ngaye, ngokufunda imiBhalo, noma ngokuzwa izwi kumshumayeli ophilayo. Ngokuphazima kweso, lapho uMoya efika nokuncenga okuqondile ngokwengeziwe, umphefumulo uzinikela ngoJesu ngenjabulo. Ngabaningi lokhu kubizwa ngokuthi ukuguquka okungazelelwe; kodwa kungumphumela wokuncengwa kwesikhathi eside nguMoya kaNkulunkulu,—inqubo enesineke, ende.”

“Nakuba umoya ngokwawo ungabonakali, uveza imiphumela ebonwayo nezwiwayo. Kanjalo nomsebenzi kaMoya phezu kumphefumulo uyozeveza kuzo zonke izenzo zalowo ozwe amandla awo asindisayo. Lapho uMoya kaNkulunkulu uthatha inhliziyo ibe ngeyakhe, uguqula ukuphila. Imicabango yesono iyasuswa, izenzo ezimbi ziyahlwa; uthando, ukuthobeka, nokuthula kuthatha indawo yentukuthelo, yomona, neyokuxabana. Injabulo ithatha indawo yokudabuka, nobuso bukhombisa ukukhanya kwezulu. Akukho muntu obona isandla esiphakamisa umthwalo, noma abone ukukhanya kwehla kuvela ezinkantolo zaphezulu. Isibusiso siza lapho, ngokukholwa, umphefumulo uzinikela kuNkulunkulu. Khona-ke lawo mandla okungekho liso lomuntu elingawaboni adala isidalwa esisha ngomfanekiso kaNkulunkulu.” *The Desire of Ages*, 172, 173.

Ngo-9/11 imvula yokugcina yaqala ukufafaza. Ngo-9/11 ubuSulumane, obumeleke “njengomoya wasempumalanga” esiprofethweni seBhayibheli, bafika ngesikhathi ukuvalwa kwezinkulungwane eziyikhulu namashumi amane nane kuqala. Imvula yokugcina, engumyalezo omelwe “njengamafutha egolide” ehla ngemibhobho emibili yegolide kaZakariya, yaqala ukubiza ama-Adventist oSuku lweSikhombisa aseLawodikeya ukuba aphenduke. Umoya kaMoya oNgewele waqala umsebenzi wawo wokufundisa zonke izinto ezilotshiwe, nokusebenzisa umyalezo wezindlela zasendulo zikaJeremiya ukuze ukhulume ezinhliziyweni zamaLawodikeya ayizimpuputhe. Umsebenzi kaMoya oNgewele owamelwa kuNikodemu uchazwe ngokugcwele ngokwengeziwe, “isinyathelo ngesinyathelo,” “umsebenzi odingekayo ukuba wenziwe ezinhliziyweni zabo bonke abayodla ifa lombuso wezulu.” Inqubo yafaniswa nomsebenzi womoya nguKristu, futhi le nqubo yenzeka phakathi nesikhathi “somoya wasempumalanga,” owafika ngo-9/11. U-Isaya ukhuluma ngalesi sikhathi esifanayo ngokwemibandela yomoya onamandla.

Ngesilinganiso, lapho ihlumisa, uyakuphikisana nayo; uyamisa umoya wakhe olukhuni ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlazwa; futhi lesi yiso sonke isithelo sokususa isono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe eshoki achotshozwe abe yizicucu, izixuku zezihlahla nezithombe ngeke kusame. Isaya 27:8, 9.

Bonke abaprofethi bayavumelana omunye nomunye ezinsukwini zokugcina, futhi “umoya onamandla” ka-Isaya uyimimoya yengxabano kaJohane egcinwa ivinjelwe ngesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Umoya onamandla ka-Isaya uwumoya wasempumalanga “ovinjwayo” ebufakazini buka-Isaya, futhi ogcinwa ubambekile kobukaJohane. Imimoya yengxabano kaJohane ibanjwa ngesikhathi abantu bakaNkulunkulu

bebekwa uphawu, futhi umoya wasempumalanga ka-Isaya uchazwa njengenkathi lapho “ububi bukaJakobe” “buhlanjululwa.” Igama lesiHeberu elihunyushwe ngokuthi “kuhlanjululwa” lisho ukuthi kwenziwa inhlawulo ngakho. Ukubekwa uphawu kukaJohane kuyafana nalokho okukuHezekeli isahluko sesishiyagalolunye futhi kuyafana nokuhlanjululwa kobubi bukaJakobe. Ingelosi edabula iJerusalema ibeka uphawu kulabo ababubulayo nabakhala yiyona ngelosi enyuka “empumalanga.”

Kwathi emva kwalezi zinto ngabona izingelosi ezine zimi emagumbini amane omhlaba, zibambe imimoya yomhlaba emine, ukuze umoya ungavunguzi emhlabeni, naselwandle, nakunoma yimuphi umuthi. Ngase ngibona enye ingelosi inyuka ivela empumalanga, inophawu lukaNkulunkulu ophilayo; yamemeza ngezwi elikhulu ezingelosini ezine, ezazinikiwe ukulimaza umhlaba nolwandle, yathi: Ningalimazi umhlaba, nolwandle, nemithi, size sibeke uphawu eziphongweni zezinceku zikaNkulunkulu wethu. IsAmbulo 7:1–3.

Ingelosi nguKristu, futhi wenyuka ekupheleni kwezinsuku ezingamashumi amane zokufundisa abafundi ubuso nobuso ngenkathi yePhentekhoste; futhi wenyuka emkhosini wamacilongo kuLevitikusi amashumi amabili nantathu ekupheleni kwezinsuku ezingamashumi amathathu zokufundisa ubuso nobuso nabapristi abamelelwa yinombolo engamashumi amathathu.

Unyaka ka-2026 uyizikhathi zokhetho lwaphakathi nesikhathi, futhi lolo khetho seluqinisekisiwe kakade njengezimpawu eziyisiprofetho. Ngaphandle kokuba amaDemocrat entshontshe ukhetho lwango-2020, uTrump wayengeke agcwalise impicabadala yaseRoma. Leyo mpicabadala yaseRoma iwukuthi ingeyesishiyagalombili, futhi ivela kwabeyisikhombisa. Leyo mpicabadala imkhomba uTrump njengommeleli womfanekiso wesilo, ohlale evela engowesishiyagalombili, nokho evela kwabeyisikhombisa. KuDaniyeli isahluko sesikhombisa, izimpondo ezintathu kweziyishumi zeRoma yobuqaba kwakudingeka zisuswe ukuze uphondo oluncane lukhuphuke. Lapho iRoma yobupapa yavela njengowesishiyagalombili phakathi kwezinye izimpondo eziyisikhombisa, nokho yaphuma eRoma yobuqaba, ngokuba yayizakuba ngeyabeyisikhombisa. KuDaniyeli isahluko sesishiyagalombili umbuso wamaMede namaPheresiya wamemezelwa yizimpondo ezimbili, kwase kulandela iGrisi njengophondo olulodwa, olathi lapho luphukile lwaveza izimpondo ezine, ngalokho-ke ngaphambi kokuba iRoma ifike sekube nezimpondo eziyisikhombisa, futhi uphondo oluncane lweRoma lungolwesishiyagalombili. Kukhona nabanye ofakazi eqinisweni lokuthi iRoma ihlale ivela ingeyesishiyagalombili futhi ivela kwabeyisikhombisa, kodwa indawo eyinhloko okubhekiselwa kuyo kule mpicabadala yiSambulo isahluko seshumi nesikhombisa.

Nansi ingqondo enokuhlakanipha. Amakhanda ayisikhombisa ayizintaba eziyisikhombisa, ahlezi kuzo owesifazane. Futhi kukhona amakhosi ayisikhombisa: amahlanu awile, nelilodwa likhona, nelinye alikafiki; futhi lapho lifika, limelwe ukuhlala isikhashana. Futhi isilo esasikhona, kodwa esingasekho, yiso uqobo lwesishiyagalombili, futhi singesabakhona kulezo eziyisikhombisa, futhi siya ekubhujisweni. IsAmbulo 17:9–11.

Ukhetho olwantshontshwa lwango-2020 lwakhomba ukhetho njengophawu lwendlela lwesiprofetho. Ubufakazi besibili baleli qiniso bukhona ngoMongameli uCarter. UReagan wayengowokuqala kubamongameli abaholela kuTrump ekubeni ngowesishiyagalombili

ongowabayisikhombisa, njengoba enza umfanekiso weRoma. UReagan wayengowokuqala emgqeni wabamongameli abayisishiyagalombili kusukela esikhathini sokuphela ngo-1989. U-1989 wagcwaliseka kuDanyeli isahluko 11, amavesi 1 kuya ku-4, futhi uveza ubufakazi bukamongameli ocebe kunabo bonke. UReagan wandulelwa nguMongameli omubi kunabo bonke emlandweni kuze kube yileso sikhathi. UCarter washiya isikhundla kunenhlekelele yobuSulumane engaxazululiwe. Eminyakeni engamashumi amane nesikhombisa kamuva, uTrump njengamanje uxazulula inkinga eyashiyelwa uReagan nguCarter, iDemokhrasi. Ngenxa yokuthi owokuqala no-alfa, uReagan, wayengumRiphabhulikhi emele umRiphabhulikhi ekupheleni naku-omega, noTrump wayedingeka futhi ukuba adle ifa lenhlekelele yobuSulumane eyadalwa ngumongameli wangaphambilini weDemokhrasi, okwakuthi, ngokwesidingo sesiprofetho, abe ngumongameli omubi kunabo bonke emlandweni kuze kube yileso sikhathi. U-Obama, kusobala, wagcwalisa zonke lezo zimpawu zesiprofetho, kanjalo noBiden. Ukuze uReagan amele owokugcina, kwakudingeka futhi amele hhayi kuphela owesishiyagalombili, kodwa nowesithupha. Ngokwenza kanjalo, iNgonyama yesizwe sakwaJuda kwakufanele ilawule ukhetho ukuze iqinisekise ukulandelana kobumongameli obehlulekile obandulela uTrump kuzo zombili izimo. Ukhetho luwuphawu lwendlela lwesiprofetho, futhi u-2026 uyizingxenye zokhetho zaphakathi nesikhathi sobumongameli zomongameli ongowesishiyagalombili ongowabayisikhombisa.

Ulayini lweminyaka engamakhulu amabili namashumi amahlanu lwe-United States lwaqala ngo-1776, lwafinyelela esiphethweni ngo-2026. Ulayini lweminyaka engamakhulu amabili namashumi amahlanu luka-457 BC lwafinyelela esiphethweni ngo-207 BC, phakathi kwamavesi eshumi nanye neshumi nanhlano, ezimpini zaseRaphia nasePanium. IRaphia ihambisana ngokwesiprofetho nesivumelwano sokusoka sikaGenesis 17, kanti iPanium ihambisana ngokwesiprofetho nesivumelwano sabayizinkulungwane eziyikhulu namashumi amane nane sikaMathewu 16. U-2026 uhambisana no-207 BC, phakathi kwamavesi eshumi nanye neshumi nanhlano—phakathi kweRaphia nePanium, okuyinto futhi ephakathi kwesivumelwano sokuqala sikaNkulunkulu nabantu abakhethiweyo nesivumelwano sokugcina sikaNkulunkulu nabantu abakhethiweyo.

Imigqa yeminyaka engamakhulu amabili namashumi amahlanu ephela maphakathi no-207 BC nango-2026 ihambisana nomugqa weminyaka engamakhulu amabili namashumi amahlanu wokushushiswa owaqala ngesikhathi umuzi waseRoma ushiswa ngonyaka ka-64. Kusukela lapho, kwamanyezelwa kubakhileyo baseJerusalema iminyaka eyisikhombisa yesixwayiso sokubhujiswa okuzayo, yindoda eyisimanga. Kwathi lapho kufika unyaka wamashumi ayisikhombisa futhi iJerusalema libhujiswa, ibandla likaNkulunkulu lasakazeka, futhi basakaza ivangeli emhlabeni wonke. Ngesikhathi esifanayo lapho ibandla lase-Efesu lalimemezela umlayezo wePhentekoste wokuvuka, kwaqala ukushushiswa okumelwe yibandla laseSmirna, ngokuba la mabandla womabili, ngokwesidingo sesiprofetho, ayegijima ngokuhambisana isikhathi esithile. UPawulu wayengumholi webandla lesiprofetho lase-Efesu, nokho waloba ngazo zombili lezi zindaba zomlando.

Izinhlupheko, nezinhluho, ezangehlela e-Antiyokiya, nase-Ikoniyu, naseListra; ukuba ngazibezezelela izizinhlupeko ezinjani; kodwa kuzo zonke iNkosi yangikhulula. Yebo, nabo

bonke abafisa ukuphila ngokumesaba uNkulunkulu kuKristu Jesu bayakuhlushwa. 2
Thimothewu 3:11, 12.

U-A.T. Jones ukhomba inkathi yeminyaka engamakhulu amabili namashumi amahlanu eqala ngonyaka ka-64 iphele ngoMthetho waseMilan ngo-313. Kuyo leyo minyaka ukushushiswa kwabantu bakaNkulunkulu kwaqhubekiselwa phambili yiRoma yobuqaba, kodwa umlayezo oya ebandleni laseSmirna wakhomba izinsuku eziyishumi, ezimelela ukushushiswa okubi kakhulu kwaleso sikhathi.

Ungesabi lutho kulezozinto ozakuhlupheka ngazo; bheka, uSathane uzakuphonsa abanye benu ejele, ukuze lilingwe; njalo lizakuba losizi okwensuku ezilitshumi: thembeka kuze kube sekufeni, mina ngizakunika umqhele wokuphila. Isambulo 2:10.

Leso sikhathi sokuhlushwa esimelelwa nguMbusi uDiocletian sasingeseminyaka eyishumi, siqala ngo-303 siphele ngo-313, ngesikhathi uMbusi uConstantine Omkhulu ebusa, njengoba ayeyokuba njalo ngesikhathi somthetho wokuqala weSonto ngo-321, nalapho ehlukana iRoma yaba impumalanga nentshonalanga ngo-330. U-313 waphawulwa ngokwesiprofetho ngomshado wezombusazwe eMilan lapho uMbusi uConstantine (umbusi wasentshonalanga) ehlela umshado kadadewabo onguzalo olulodwa naye, uFlavia Julia Constantia, noLicinius, umbusi owayelawula ingxenye esempumalanga (noma eyayizoba sempilweni eseduze impumalanga) yoMbuso WaseRoma. Lowo mshado waphela ngokomfanekiso ngesikhathi uConstantine ehlukana umbuso waba impumalanga nentshonalanga ngo-330.

Isikhathi sikaNero seminyaka engama-250 siqala ngenkathi yeminyaka eyisikhombisa eqala futhi iphele ngokujinjezelwa okufanekisela ukuphela kwezwe. Ekupheleni kwaleso sikhathi kwaba khona iminyaka eyishumi ecacile yokushushiswa. Leso sikhathi saqala ngesikhathi sase-Efesu, sase sihlanganisa umlando waseSmirna kwaze kwaba sebandleni likaConstantine lokuyekethisa, lapho ibandla lasePergamu lifika ngo-313.

Leyo minyaka eyishumi nesikhombisa kusukela ku-313 kuya ku-330 ithola isifaniso sayo esilinganayo emlandweni waseRaphia nasePanium, lapho impi ka-217 BC nempini ka-200 BC kwehlukane yiminyaka eyishumi nesikhombisa. Empini yaseRaphia, uPtolemy wanqoba, kodwa wayeseyobe efile futhi esehambile ngaphambi kwempi yasePanium. Nokho wabusa iminyaka eyishumi nesikhombisa kusukela ku-221 BC kwaze kwaba ku-204 BC. Imigqa emithathu yeminyaka engu-250 eboshwe ndawonye yileyo minyaka eyishumi nesikhombisa emithathu iphoqa ukuba kubhekwe ukuthi u-313 uhambisana no-2026.

U-313 waba yinguquko ecacile esuka ekushushisweni yaya ekuvumelaneni, ngaleyo ndlela uphawula u-313 njengophawu lwenguquko enesimo esithile sesiprofetho eyafaniswa ngenguquko esuka eSmirna yaya ePergamosi. Isinyathelo sokuqala samelelwa ngumshado wezombusazwe owagcina ngesihlukaniso eminyakeni eyishumi nesikhombisa kamuva. Isinyathelo sesibili saba ngumthetho wokuqala weSonto. Ugqozi luyasazisa ukuthi umthetho weSonto wandulelwa inqubo eqhubekayo, yesinyathelo ngesinyathelo, ehlanganisa imithetho yeSonto eyandulela umthetho weSonto ochazwa njengokukuphoqa ukuba ugcine iSonto futhi futhi ukukushushisa ngenxa yokugcina iSabatha likaNkulunkulu losuku lwesikhombisa.

“Uma umfundi efisa ukuqonda izindlela ezizosebenza empini esezayo maduze, kumelwe kuphela alandele umlando wezindlela iRoma eyazisebenzisa ngenjongo efanayo ezikhathini ezedlule. Uma efisa ukwazi ukuthi amaPapa kanye namaProthestani ababumbene bayobaphatha kanjani labo abenqaba izimfundiso zabo, makabone umoya iRoma eyawubonakalisa maqondana neSabatha kanye nabalivikela.

“Izimemezelo zobukhosi, imikhandlu emikhulu, nezimiso zesonto ezasekelwa amandla ombuso wezwe kwaba yizinyathelo umkhosi wobuqaba owafinyelela ngazo esikhundleni sawo sokuhlonishwa ezweni lobuKristu. Isinyathelo sokuqala somphakathi esasiphokelela ukugcinwa kweSonto kwaba ngumthetho owashaywa nguConstantine. (A.D. 321.) Lo myalelo wawufuna ukuba abantu basemadolobheni baphumule ‘ngosuku oluhloniphekile lwelanga,’ kodwa wavumela abantu basemaphandleni ukuba baqhubeke nemisebenzi yabo yezolimo. Nakuba empeleni wawungumthetho wobuqaba, waphokelelwa ngumbusi emva kokwamukela kwakhe ubuKristu ngegama kuphela.” *The Great Controversy*, 573, 574.

Umthetho WaseMilan ka-313 wawuyi-“simemezelo sobukhosi” owalandelwa “yizinkomfa eziwayelekile kanye nemithetho yesonto esekelwe ngamandla ombuso kwakuyizinyathelo.” Lezi kwakuyizinyathelo eziqhubekayo ezaholela emthethweni wokuqala weSonto ngo-321. Esinye salezo zinyathelo “yimithetho yesonto,” njengokugcinwa kweSonto, “esekelwe ngamandla ombuso.” Inkathi ka-1888 iveza uchungechunge lwemithetho yeSonto olwethulwa eSenate nguSenator Blair olungazange lufinyelele ndawo, kodwa kulowo mlando ofanayo izifundazwe eziningana zaziphasisa imithetho yeSonto ephokelelwa yisifundazwe. Labo fakazi ababili bakhomba u-313 njengophawu lwendlela lapho “izimemezelo zobukhosi,” njengomyalo wesigungu esiphezulu, zaziyophawula uguquko emlandweni wesilo somhlaba, esimiselwe ukukhuluma njengodrako.

Lapho i-United States ikhuluma njengodrako, iphetha njengombuso wesithupha wesiprofetho seBhayibheli, futhi ikwenza ngokukhuluma ngendlela efanayo naleyo eyayikhuluma ngayo ekuqaleni kokubusa kwayo njengombuso wesithupha. Ngo-1798, i-United States yaphasisa i-Alien and Sedition Acts, eyayiyimfanekiselo womthetho weSonto. I-Alien and Sedition Acts yango-1798 yayiyizinyathelo sesithathu kwezintathu ezaqala ngo-1776 nge-Declaration of Independence, yalandelwa yi-Constitution ngo-1789. Lezo zinyathelo ezintathu zihambisana no-313, 321, no-330.

U-1776, u-1789 no-1798 konke kwakuyizenzo ezichazwa njengokukhuluma, ngokuba ugqozi luyasazisa ukuthi “ukukhuluma kwesizwe kuyizenzo seziphathimandla zaso zomthetho nezokwahlulela.” U-313, u-321 no-330 kuyizimpawu zendlela zonke ezihlotshani swa noConstantine Omkhulu. Ukuphela kuka-Israyeli wasendulo ongokoqobo, kokubili umbuso wasenyakatho nowaseningizimu, kufanekiswa njengesehlukaniso, okuyikho okumelwa ngu-330. Isehlukano phakathi kwempumalanga nentshonalanga emshadweni owaqala eminyakeni eyishumi nesikhombisa ngaphambili, emshadweni woMthetho waseMilan. Emthethweni weSonto i-United States iyobe isigcwalise indebe yesikhathi sayo sokuhlolwa, futhi iyohlukaniswa noNkulunkulu maqondana nenhloso yayo engokwesiprofetho, njengoba kufanekiswe yizwe eligeleza ubisi noju ku-Israyeli wasendulo. Ugqozi luthi ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe. Lokho kwenzeka lapho uNkulunkulu ehlukana izwe elikhazimulayo

njengoba limelwe unyaka ka-330. Kusukela emshadweni ka-313 kuze kufike kowokuqala ochungechungeni lwemithetho yeSonto eyandayo ngo-321 kuze kufike esehlukanisweni sika-330. U-1776 uhambelana no-313, no-1789 uhambelana no-321, kanti no-1798 uhambelana no-330.

u-330 futhi kuwukugcwaliseka kweminyaka engu-360 kusukela empini yase-Actium ngo-31 BC. I-Actium yayiyisithiyo sesithathu seRoma, ngakho-ke iyisifaniso somthetho weSonto lapho iRoma yanamuhla inqoba khona izithiyo zayo zesibili nezesithathu. Esimakini sendlela sika-330 impi yase-Panium ihlangana nempi yase-Actium. Impi yase-Raphia ngo-217 BC ihambisana nempi yase-Ukraine ngo-2014, kwase kuthi ngo-2015 uTrump wethula umkhankaso wakhe wokuqala wobumongameli, ngo-2020 zombili izimpondo zesilo somhlaba zabulawa, ngo-2023 zombili zavuswa. Ngo-2024 kwaqala uvivinyo lwezisekelo, kwathi ngo-2025 umfelandawonye ongokwesiprofetho womongameli wesishiyagalombili nomlingani wakhe wobupapa waphawulwa ukugcotshwa kwabo bobabili ezikhundleni.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.