

Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Eyishumi Nanhlanu

Usizi Lwesibili - Ingxenye Yesibili

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UDadewethu uWhite ukhuluma izikhathi eziningana ukuthi le ndima eku-Isaya uJesu ayifunda esinagogeni laseNazaretha ayigcinanga ngokumemezela umsebenzi waKhe kuphela, kodwa futhi yayingumfanekiso womsebenzi wethu. Ukugcwaliseka okuphelele kwalowo msebenzi ogcotshiwe kufezwa yilabo abakha isibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane.

UMoya weNkosi uJehova uphezu kwami; ngokuba uJehova ungigcobile ukuba ngishumayele izindaba ezinhle kwabamnene; ungithumile ukuba ngibophe abaphukileyo ngenhliziyo, ngimemezele inkululeko kwabathunjiweyo, nokuvulwa kwentolongo kwababotshiwe; ukumemezela umnyaka owamukelekayo weNkosi, nosuku lokuphindisela lukaNkulunkulu wethu; ukududuza bonke abalilayo; ukumisela abalilayo eSiyoni, ukuba ngibanike ubuhle esikhundleni somlotha, amafutha entokozo esikhundleni sokulila, ingubo yokudumisa esikhundleni somoya wobunzima; ukuze babizwe ngokuthi izihlahla zokulunga, ukutshalwa kweNkosi, ukuze ikhazinyuliswe. Bayakwakha amanxiwa amadala, bavuse izincithakalo zangaphambili, balungise imizi echithekileyo, izincithakalo zezizukulwane eziningi. Abezinye izizwe bayakuma beluse imihlambi yenu, namadodana abezizwe ayakuba ngabalimi benu nabalimi bezivini zenu. Kepha nina niyakuthiwa ningabaPristi beNkosi; abantu bayakunibiza ngokuthi ningabaKhonzi bakaNkulunkulu wethu; niyakudla ingcebo yezizwe, niziqhayise ngenkazimulo yazo. Esikhundleni sehlahlo lenu niyakuba nokuphindwe kabili; nasesikhundleni sokudideka bayakujabula ngesabelo sabo; ngalokho ezweni labo bayakudla ifa eliphindwe kabili; intokozo ephakade iyakuba kubo. U-Isaya 61:1–7.

Esihlokwani esedlule saqala ukukhomba “ihora, inyanga, usuku nonyaka” okwakuhlanganisa isiprofetho sesikhathi seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu. Isikhathi asisekho, ngakho-ke lezi zisho ezine zesikhathi kumelwe zisetshenziswe ngokomfanekiso ezinsukwini zokugcina, lapho izimpawu zesiprofetho zosizi lokuqala nolwesibili ziphindaphindwa osizini lwesithathu. “Unyaka” “ungumnyaka owamukelekayo weNkosi,” futhi futhi “uluwusuku lokuphindisela lukaNkulunkulu wethu.”

“Usuku” “luyinsuku lwenhlekelele,” usuku lokuphindisela, nolwempindiselo, njengoba kuchazwe nguMose.

Impindiselo ingeyami, nokuphindisela; unyawo lwabo luyakushelela ngesikhathi esifanele; ngokuba usuku lwenhlekelele yabo seluseduze, nezinto eziyakubafikela ziyashesha. Duteronomi 32:35.

Ku-Isaya kungu“nyaka owamukelekileyo” kanye “nosuku lokuphindisela,” futhi usuku lokuphindisela luyilo “usuku lwenhlekelele” lukaMose lapho unyawo lweLawodikeya lushelela

khona njengoba bemukela inkokhelo nokuphindisela. Ihora lokuzamazama komhlaba okukhulu, usuku lwenhlekelele, unyaka owamukelekileyo kanye nenyanga yokuqala konke kuhambisana nomthetho weSonto. Igama elithi “inyanga” kuJoweli liyigama elengeziwe, kodwa lelo gama elengeziwe liqondile. Abahumushi bengeza igama elithi “inyanga” bevumelana neqiniso lokuthi imvula yokugcina yafika ngenyanga yokuqala.

Ngakho-ke thokozani, nina bantwana baseZiyoni, nijabule eNkosini uNkulunkulu wenu; ngokuba uniphe imvula yokuqala ngesilinganiso, futhi uyonisilela imvula, imvula yokuqala nemvula yokugcina ngenyanga yokuqala. Joweli 2:23.

Igama elithi “inyanga” liyincazelo ehunyushiwe, alisona ingxenye yombhalo wokuqala ophefumulelwe. IsiHeberu sisho nje ukuthi izimvula ziyakufika “ekuqaleni” noma “njengasekuqaleni”—okusho ukuthi uNkulunkulu uyakubuyisela izimvula enkathini yazo efanele, njengasezikhathini zangaphambili. USista White uhlanganisa ngokuphindaphindiwe umnyakazo wamaMillerite wango-1840 kuya ku-1844 nePentekoste ukuze achaze imvula yokugcina ezinsukwini zokugcina. Imvula yokugcina ifika “njengasekuqaleni,” okwakuyiPentekoste, uSista White ayihlanganisa ngokuphindaphindiwe nomthetho weSonto.

“Ingelosi ehlanganyela ekumemezeleni umlayezo wengelosi yesithathu izakukhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kubikezelwa umsebenzi wobubanzi bomhlaba wonke nowamandla angajwayelekile. Uhambo lwesAdventi lwango-1840–44 lwaluyisibonakaliso esikhazimulayo samandla kaNkulunkulu; umlayezo wengelosi yokuqala wathwalwa waya kuzo zonke iziteshi zobumishini emhlabeni, futhi kwamanye amazwe kwaba khona isithakazelo esikhulu kunazo zonke kwezenkolo esake sabonwa kunoma yiliphi izwe kusukela eNguqukwini yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyakwedlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengelosi yesithathu.

“Umsebenzi uyofana nalowo woSuku lwePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kukaMoya oNgcwele ekuqaleni kwevangeli, ukuze kubangele ukuhluma kwembewu eyigugu, kanjalo ‘imvula yokugcina’ iyakunikwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Khona siyokwazi, uma siphikelela ukumazi uJehova: ukuphuma Kwakhe kumisiwe njengokusa; futhi Uyakuza kithi njengemvula, njengemvula yokugcina neyokuqala emhlabeni.’ Hosea 6:3. ‘Ngakho-ke thokozani, nina bantwana baseSiyoni, nijabule kuJehova uNkulunkulu wenu; ngokuba Uninike imvula yokuqala ngesilinganiso esifanele, futhi Uyoninisela imvula, imvula yokuqala, nemvula yokugcina.’ Joel 2:23. ‘Ezinsukwini zokugcina, kusho uNkulunkulu, Ngiyothulula ngoMoya Wami phezu kwayo yonke inyama.’ ‘Kuyakuthi wonke oyakukhuleka egameni leNkosi asindiswe.’ Acts 2:17, 21.”

“Umsebenzi omkhulu wevangeli awuzukuphetha ngokubonakaliswa kwamandla kaNkulunkulu okuncane kunalokho okwawuphawula ekuqaleni kwawo. Iziprofetho ezagwaliseka ekuthululweni kwemvula yokuqala ekuqaleni kwevangeli zizophinde zigwaliseke emvuleni yokugcina ekupheleni kwalo. Nazo-ke ‘izikhathi zokuhlunyeleliswa’ umphostoli uPetru ayebheke phambili kuzo lapho ethi: ‘Ngakho-ke phendukani, niguquke, ukuze kusulwe izono zenu, ukuze kufike izikhathi zokuhlunyeleliswa ezivela ebukhoneni beNkosi; futhi Iyokuthuma uJesu.’ Izenzo 3:19, 20.” The Great Controversy, 611.

IPentekoste yayiyiku “vulwa” noma “ukuqala” komsebenzi wevangeli, futhi imvula yangemuva eku “valweni” iyiso “isiphetho.” Eyokuqala imelela eyokugcina. Inyanga yokuqala ikhomba ukuthululwa kukaMoya oNgcwele ngesikhathi somthetho weSonto.

“Akekho noyedwa kithi oyoke amukele uphawu lukaNkulunkulu kuyilapho izimilo zethu zisenezibi eyodwa noma ibala phezu kwazo. Kusele kithi ukulungisa ukonakala okukhona ezimilweni zethu, ukuhlanza ithempeli lomphfumulo kukho konke ukungcola. Khona-ke imvula yakamuva iyokwehlela phezu kwethu njengoba imvula yokuqala yehlela phezu kwabafundi ngoSuku lwePhentekoste. ...

“Nenzani, bazalwane, emsebenzini omkhulu wokulungiselela? Labo abazihlanganisa nezwe bamukela isimo sezwe futhi bazilungiselela uphawu lwesilo. Labo abangazethembi, abazithobayo phambi kukaNkulunkulu futhi abahlanza imiphfumulo yabo ngokulalela iqiniso, laba bamukela isimo sasezulwini futhi bazilungiselela uphawu lukaNkulunkulu emabunzini abo. Lapho isimemezelo siphuma futhi uphawu lufakwa, isimilo sabo siyohlala simsulwa futhi singenabala kuze kube phakade.” Testimonies, volume 5, 214, 216.

“Inyanga” yokuqala ngumthetho weSonto, “ihora” lokuzamazama komhlaba okukhulu ngumthetho weSonto, “usuku” lwenhlekelele, lokuphindisela nempindiselo ngumthetho weSonto, futhi “umnyaka” owamukelekayo ngumthetho weSonto. Iminyaka eyikhulu namashumi amahlanu yesiprofetho somaye wokuqala iphetha ngomthetho weSonto, lapho iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu iqala khona.

Ithi kuyo ingelosi yesithupha eyayinecilongo: Khulula izingelosi ezine eziboshiwe emfuleni omkhulu, u-Ewufrathe. Zase zikhululwa lezo zingelosi ezine, ezazilungiselwe ihora, nosuku, nenyanga, nonyaka, ukuze zibulale ingxenye yesithathu yabantu. IsAmbulo 9:14, 15.

“Izingelosi ezine” ezazi “ziboshiwe emfuleni omkhulu i-Ewufrathe” “ziyakhululwa” ngehora lomthetho weSonto. Ngokwesiprofetho “zilungiselwe” ihora, usuku, inyanga, nomnyaka wenhlekelele yesibili ukuba zibulale ingxenye yesithathu yabantu. I-United States ibulawa njengombuso wesithupha wesiprofetho seBhayibheli emthethweni weSonto, futhi i-United States iyingxenye eyodwa kwezintathu yomfelandawonye ophindwe kathathu omiswa emthethweni weSonto. Inhlekelele yesibili iyaphindwa enhlekeleleni yesithathu, njengoba nje ingelosi yesibili iphindwa kweyesithathu.

Leyo mimoya emine yakhululwa ngo-9/11, kwaphawula ukuqala kokubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane, yase ibanjwa ngokushesha ngemva kwalokho. Lapho labo abamelwe ku-Isaya amashumi ayisithupha nanye abalilayo beduduzwa, baduduzwa ngokuthululwa okuphelele koMduduzi emthethweni weSonto, okuyilo futhi “ihora” lokuzamazama komhlaba okukhulu. Labo abalila ngonyaka owamukelekayo, yibo kanye labo abalilayo kuHezekeli isishiyagalolunye abamukela uphawu lukaNkulunkulu. UJesu waqala inkonzo Yakhe ngokucaphuna u-Isaya amashumi ayisithupha nanye, futhi uDade White uhlanganisa isimemezelo Sakhe nomsebenzi wethu.

“UKristu wamemezela umsebenzi wakhe emhlabeni ngesikhathi, esinagogeni laseNazaretha, efunda esiphrofethweni sika-Isaya wathi: ‘UMoya weNkosi uphezu kwami, ngokuba

ingigcobile ukuba ngishumayele ivangeli kwabampofu; ingithumile ukuba ngiphilise abanenhliziyi ephukileyo, ngimemezele ukukhululwa kwabathunjiweyo, nokubuyiselwa kokubona kwezimpumpothe, ngikhulule abacindezelweyo, ngimemezele umnyaka owamukelekayo weNkosi.’ Mkhulu kangakanani umsebenzi owawuphambi kwakhe!—Ukumemezele umnyaka owamukelekayo weNkosi. Lesi sikhathi sihlanganisa inkathi phezu kwenkathi, sisuka ekhulwini siye ekhulwini, kusese khona isikhathi somusa. UNkulunkulu ulindile ukuzwa ukunxusa nokungqongqoza; uqaphe ukubona isintu sisondele kuye, yena yedwa ongasiza thina. Ufisa kakhulu ukubathethelela izono zabo, abamukele babe ngabakhe. Uyokwamukela yonke imiphefumulo ephendukayo eza kuye; ngokuba kwakungokwenza lo msebenzi uNkulunkulu agcoba iNdodana yakhe ezalwe yodwa.”

“Kodwa kungani uKristu engazange aqedele amazwi alotshiwe ku-Isaya na? Kungani eshiya isigaba esithi, ‘nosuku lokuphindisela lukaNkulunkulu wethu’? Ingxenywe yokugcina yalesi sigwebo yayiyiqiniso ngokufanayo nengxenywe yokuqala; futhi uKristu akaliphikanga iqiniso ngokuthula kwakhe, ngokubamba ingxenywe yamazwi akhe uqobo ayewanike umprofethi wakhe okhethiweyo. Kodwa lesi sigaba sokugcina yiso izilaleli zakhe ezazithanda ukugxila kuso, futhi yiso ezazivame ukusisebenzisa, zethula ukwahlulela phezu kwabo bonke ababengewona awenkolo yazo. Esikhundleni sokunika abantu amazwi eqiniso nokulunga nentethelelo, zazibafundisile ukuthi uNkulunkulu uyawuzonda wonke umhlaba wabezizwe. Isimo sikaNkulunkulu sobuYise sasingameleliswe ngokungeyikho, futhi sifihlwe ngaphansi kwamasiko abantu. Signs of the Times, January 14, 1897.

“Umsebenzi wabantu bakaNkulunkulu kulesi sikhathi uchazwe emazwini okuphefumulelwa achaza umsebenzi kaMesiya: ‘UMoya weNkosi uJehova uphezu kwami, ngokuba uJehova ungigcobile ukuba ngishumayele izindaba ezinhle kwabamnene; ungithumile ukuba ngibophe izinhliziyi ezaphukileyo, ngimemezele inkululeko kwabathunjiweyo, nokuvulelwa kwejele kwababoshiweyo; ngimemezele umnyaka owamukelekayo weNkosi, nosuku lokuphindisela lukaNkulunkulu wethu; ngiduduze bonke abalilayo, ngibekele abalilayo eSiyoni, ngibanike ubuhle esikhundleni somlotha, amafutha entokozo esikhundleni sokulila, ingubo yokudumisa esikhundleni somoya wobunzima; ukuze babizwe ngokuthi bayizihlahla zokulunga, isitshalo seNkosi, ukuze ikhazinyuliswe.’

“Bayakha futhi izincithakalo zasendulo, bavuse amanxiwa okuqala, balungise imizi eyachithwa, izincithakalo zezizukulwane eziningi.” Lake Union Herald, November 11, 1908.

Ngaphambi kokuba siqhubekele phambili ekuphindaphindweni komaye wesibili emayeni wesithathu, kufanele sizikhumbuze ukuthi umlayezo kufanele uqondwe ngokuletha “umugqa phezu komugqa.” Lokhu kubonisa ukuthi yonke “ihora,” “usuku,” “inyanga” kanye “nomnyaka” ezwini eliphefumulelwe okuhambisana nomongo womthetho weSonto kufanele futhi kusetshenziswe ekulungiseleleni kobuSulumane ukuhlaselela umthetho weSonto.

Njengesibonelo: igama elithi “ihora” litholakala encwadini eyodwa kuphela yeTestamente Elidala, futhi leyo ncwadi iyincwadi kaDaniyeli. KuDaniyeli “ihora” kukhulunywa ngalo izikhathi ezinhlanu.

Lowo ongawi phansi akhuleke, ngalelo hora uyakuphonswa phakathi kwesithando somlilo ovuthayo. ... Manje-ke, uma nilungele ukuthi ngesikhathi enizwa ukukhala kophondo, kwefleyiti, kwehabhu, kwesakibhuthi, kwesalithali, nedulisimu, nazo zonke izinhlobo zomculo, niwe phansi nikhuleke esithombeni engisenzileyo, kuhle; kodwa uma ningakhuleki, ngalelo hora niyakuphonswa phakathi kwesithando somlilo ovuthayo; futhi ungubani lowo Nkulunkulu oyakunikhulula esandleni sami? Daniyeli 3:6, 15.

UDade White uphinda asebenzise uDaniyeli isahluko sesithathu, ngakho-ke “ngalo lelo hora” emthethweni weSonto. Esahlukweni sesine sikaDaniyeli, uDaniyeli uyadideka “ihora elilodwa” njengoba ezabalaza ukuchaza ukwahlulela okuzayo phezu kukaNebukhadinezari.

Khona-ke uDaniyeli, ogama lakhe kwakunguBeliteshasari, wamangala isikhathi esiyihora elilodwa, nemicabango yakhe yamkhathaza. Inkosi yakhuluma, yathi, Beliteshasari, makungakukhathazi iphupho, noma incazelo yalo. UBeliteshasari waphendula wathi, Nkosi yami, sengathi iphupho lingabehlela abakuzondayo, nencazelo yalo ibe sezitheni zakho. Daniyeli 4:19.

UDaniyeli uyamangala “ihora elilodwa” njengoba efuna ukuqonda ukuthi angamtshela kanjani uNebukhadinezari ngesahlulelo sakhe esizayo. UDaniyeli umele isithunywa sengelosi yokuqala esimemezela ukuthi “ihora” lokwahlulela selifikile. Isiprofetho sakhe sinikezwa uNebukhadinezari, futhi ngemva konyaka isahlulelo phezu kweBabiloni sehlela uNebukhadinezari.

Ngalelo hora yona le nto yagcwaliseka phezu kukaNebukadinesari; waxoshwa kubantu, wadla utshani njengezinkabi, nomzimba wakhe wamanziwa ngamazolo ezulu, kwaze kwaba yilapho izinwele zakhe sezikhule njengezimpaphe zezinkozi, nezinzapho zakhe njengezipho zezinye izinyoni. Daniyeli 4:33.

UDaniyeli ubikezela umthetho weSonto osuzofika maduze, futhi lapho usufika uba “yihora” lokwahlulela phezu kweBabiloni. Womabili la “mahora” akhomba umthetho weSonto, okuyihora lokuzamazama komhlaba okukhulu. UNebukadinesari uyi-alpha futhi uBelishasari uyi-omega yendaba yeBabiloni, futhi uBelishasari uyabulawa ngalo kanye lobo busuku isandla sokubhala safika odongeni.

Ngalelo hora kwaphuma iminwe yesandla somuntu, yaloba maqondana nothi lwezibani odakeni lodonga lwesigodlo senkosi; inkosi yabona ingxenye yesandla eyayiloba. Daniyeli 5:5.

“Ngalelo hora elifanayo” umbhalo wavela odongeni, kukhomba isikhathi lapho umthetho weSonto obhaliwe ubhidliza “udonga” lokwahlukanisa ibandla nombuso emthethweni weSonto, bese iBhabhiloni yaphela, njengoba kwenza ne-United States njengombuso wesithupha wesiprofetho seBhayibheli. Njengombuso wesithupha, i-United States ingamandla abusa iminyaka engamashumi ayisikhombisa engokomfanekiso ku-Isaya amashumi amabili nantathu lapho isifebe saseTire sikhohlakala. Umbuso noma inkosi u-Isaya akhuluma ngayo yizinsuku zeminyaka engamashumi ayisikhombisa, futhi umbuso owabusa iminyaka engamashumi ayisikhombisa esiprofethweni seBhayibheli kwakuyiBhabhiloni. Ukuwa kweBhabhiloni likaBelishasari

kufanekisa ukuwa kwe-United States, emthethweni weSonto, lapho umbhalo wesandla odongeni uhambisana nokukhuluma njengodrako kweSambulo ishumi nantathu.

KuSambulo isahluko seshumi nesishiyagalombili, ukwahlulelwa kweBabiloni kuqala emthethweni weSonto evesini lesine, lapho izwi lesibili likhomba ukuthi ukwahlulelwa kwalo kufika ngehora elilodwa futhi nangosuku olulodwa.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuthi ningamukeli ezinhluphekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zakhe. Mvuzeleni njengoba naye anivuzela, nimphindisele kabili ngokwemisebenzi yakhe; enkomishini ayigcwalisileyo, yigcwaliseleni kabili. Njengoba ezikhazimulisile, waphila ngokunethezeka, mnikezeni ukuhlushwa nosizi ngokulinganayo nalokho; ngokuba usho enhliziyweni yakhe ukuthi: Ngihlezi ngiyindlovukazi, angisiye umfelokazi, futhi angiyikubona usizi. Ngakho izinhlupho zakhe ziyakufika ngosuku olulodwa, ukufa, nokulila, nendlala; futhi uyakushiswa ngokupheleleyo ngomlilo; ngokuba inamandla iNkosi uNkulunkulu emgwebayo. Futhi amakhosi omhlaba, aplingile naye, aphila ngokunethezeka kanye naye, ayakumkhalela, amlilele, lapho ebona intuthu yokusha kwakhe, emi kude ngenxa yokwesaba ukuhlushwa kwakhe, ethi: Maye, maye, muzi omkhulu, Babiloni, muzi onamandla! ngokuba ngehora elilodwa isifikile ukwahlulelwa kwakho. IsAmbulo 18:4–10.

Kuyacaca ukuthi ukwahlulela okuqhubekayo phezu kweBabiloni kuqala emthethweni weSonto wevesi lesine, lapho omunye umhlambi kaNkulunkulu ubizelwa ukuphuma eBabiloni. UJohane ukhomba isikhathi sokwahlulelwa kwalo njengakho kokubili “usuku” kanye “nehora,” eqinisekisa ukuthi izimpawu zesikhathi kufanele ziqondwe ngokomfanekiso.

IPhasika kwakumelwe kugcinwe ngenyanga yokuqala, futhi iPhasika lihambisana nesiphambano, sona-ke esihambisana nomthetho weSonto.

UJehova wakhuluma kuMose naku-Aroni ezweni laseGibhithe, wathi: Le nyanga iyakuba kini ukuqala kwezinyanga; iyakuba yinyanga yokuqala yonyaka kini. Khulumani kuyo yonke inhlango yakwa-Israyeli, nithi: Ngosuku lweshumi lwale nyanga yilowo nalowo muntu makazithathele iwundlu, njengendlu yawoyise, iwundlu lendlu. Uma-ke indlu incane kakhulu ngewundlu, yena nomakhelwane wakhe oseduze kwendlu yakhe mabakalithathe ngokwesibalo semiphefumulo; yilowo nalowo ngokudla kwakhe niyobalela iwundlu. Iwundlu lenu liyakuba ngelingenasici, eliyiduna, elinomnyaka owodwa; niyakulithatha ezimvini, noma ezimbuzini. Niyakulinakekela kuze kube usuku lweshumi nane lwaleyo nyanga; yonke inhlango yebandla lakwa-Israyeli iyakulihlaba kusihlwa. Eksodusi 12:1–6.

IPhasika laliyisiqalo sesikhathi sePentekoste, ngakho-ke limela iPentekoste ngokomfanekiso, yona-ke ehambisana nomthetho weSonto. Itabernakele lamiswa ngosuku lokuqala lwenyanga yokuqala, ngaleyo ndlela limela ngokomfanekiso ukuphakanyiswa kwebandla elinqobayo njengophawu ngesikhathi somthetho weSonto. “Ihora,” “usuku,” “inyanga” kanye “nonyaka” losizi lwesibili kukhomba umthetho weSonto, futhi umugqa phezu komugqa ngayinye yalezo zinkulumo zesikhathi ihambisana nomthetho weSonto lapho umongo uvumelana. Ngesikhathi somthetho weSonto kuqala inkathi yesibili yokushushiswa kobupapa, eyokuqala iyileyo

yeminyaka eyi-1,260 eyaletha ukuba abafel' ukholo baleyo nkathi bakhale eNkosini ophawini lwesihlanu ngombuzo othi “kuze kube nini,” kuze kube yilapho amandla obupapa eya kwahlulelwa. Kulesi sigelekeqe sesibili segazi sobupapa uJesu wazisile abantu Bakhe ukuthi akudingeki bakhathazeke ngokuthi bayakuthini lapho beshushiswa.

Kepha lapho benihola, beninikela phezulu, ningakhathazeki ngaphambili ngokuthi niyakukhuluma ukuthini, futhi ningakucabangi ngaphambili; kodwa noma yini eniyophiwa ngalelo hora, yikhulume nina; ngokuba akusini nina enikhulumayo, kodwa nguMoya oNgewele. Marku 13:11.

Enyameni yokuqala abantu bahlushwa iminyaka eyikhulu namashumi amahlanu. Leyo minyaka yaqala ngoJulayi 27, 1299, yaphela ngoJulayi 27, 1449, lapho izingelosi ezine zidedela imimoya emine eyayilungiselelwe ihora, usuku, inyanga, nonyaka, ukuze zibulale ingxenye yesithathu yabantu. Isikhathi sokuhlushwa simelela inkathi yokumiswa komfanekiso wesilo e-United States. Leyo nkathi iyizinsuku eziyishumi nanhlanu ezimelelwe kuLevitikusi amashumi amabili nantathu kusukela emkhosini wamacilongo kuze kufike ePhentekoste. Inkathi yokwakhiwa komfanekiso wesilo isukela ku-9/11 kuze kube ngumthetho weSonto, kodwa inkathi yokumenyezelwa komlayezo wokukhala kwaphakathi kwamabili iyi-fractal yokwakhiwa komfanekiso wesilo kusukela ku-9/11 kuze kube ngumthetho weSonto.

Ukuqala nokuphela kokubekwa uphawu nakho kuyialfa ne-omega yokwakheka komfanekiso wesilo. Isigaba esisodwa sakha isimilo sokuphawulwa kukaNkulunkulu; esinye sakha umfanekiso wesilo. Leyo nkathi e-United States ihambisana nenkathi efanayo emhlabeni eqala ngomthetho weSonto. “Inyanga” iwuphawu lokuhlushwa okuphoqa ukumiswa komfanekiso, ngakho-ke inyanga ngesikhathi somthetho weSonto njengoba imelwe yivesi leshumi nanhlanu kuSambulo isahluko sesishiyagalolunye, nayo imelela ukuhlushwa kobuSulumane ngesikhathi sokumiswa komfanekiso wesilo emhlabeni.

Kukhona nezinye izindlela zesiprofetho zokusebenzisa ukuthi isiprofetho seshwa sesibili, kanye nehora laso, usuku, inyanga nonyaka, kumela umthetho weSonto nokudedelwa kweSulumane ukuba lihlosele i-United States, kodwa kumelwe siqhubekele kwamanye amaphuzu.

Esikhathini esiseduze esedlule, cishe ezinyangeni eziyisithupha ezedlule noma ngaphezulu, bengicizelela ukuthi ubuSulumane bezinhlupheko ezintathu buxhumene ngokwesiprofetho nezingelosi ezintathu. Kusukela ekubikezelweni kukaJakobe kwezinsuku zokugcina ngoJuda njengokuthi “umvini” onamathele “embongolweni,” kuya ekutheni uKristu akhulule imbongolo ngaphambi kokungena Kwakhe kokunqoba, kanye neminye imigqa, ubuSulumane benhlupheko yokuqala neyesibili bumele umlayezo wesiprofetho owahlomisa imilayezo yengelosi yokuqala neyesibili, futhi ubuSulumane benhlupheko yesithathu bumele umlayezo wesiprofetho wengelosi yesithathu.

Muva nje, kwacashunwa isahluko esivela encwadini eyabhalwa ngu-A. T. Jones, futhi sibonisa lona lelo qiniso, kodwa ngendlela ehlukile. UJones usebenzisa uhlelo lolimi nesakhiwo seSambulo ukukhombisa ukuthi akunakwenzeka ukuhlukanisa amacilongo amathathu okugcina osizi emilayezweni yezingelosi ezintathu. Ugcizelela ukuthi ingelosi yokuqala ayinakuhlukaniswa

kweyesibili, nokuthi eyesithathu ayinakuhlukaniswa kweziyimbili ezandulelayo. Okugxilwe kukho nguJones yizingelosi ezintathu, futhi nakuba emisa udaba lwakhe ngobudlelwane obungenakwehlukaniswa bezingelosi ezintathu, uqinisekisa ngalo kanye lolo hlelo lokucabanga ukuthi namacilongo eSambulo isahluko sesishiyagalolunye awanakuhlukaniswa nezingelosi ezintathu zeSambulo isahluko seshumi nane. Sizoluphetha lolu daba ngesahluko sikaJones.

ISAPHLUKO XI. UMYALEZO WENGILOSI YESITHATHU

“IMPENDULO yalowo mbuzo obalulekile wanamuhla, othi, ‘Sizokwenzani na?’ inganikezwa ngokuqiniseka ngesisekelo Sezimpondo Ezizisikhombisa nendawo yezizwe ezinkulu zanamuhla; ngokuba impendulo inikezwa yizwi likaNkulunkulu, phezu kwalesi sisekelo uqobo lwaso.

“Sibonile ukuthi okuhlanganiswe ngokungenakuhlukaniswa nezintathu zokugcina zeziMpondo eziyisiKhombisa, yiziMaye eziNtathu. Khona kanye phakathi kweziMpondo eziyisiKhombisa—emva kokuphela kweMpondo yesiNe, nangaphambi kokuqala kweMpondo yesiHlanu—kulotshiwe ukuthi: ‘Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, isho ngezwi elikhulu ithi: Maye, maye, maye, kwabakhileyo emhlabeni ngenxa yamanye amazwi ompondo wezingelosi ezintathu ezisazokhala.’ IsAmbulo 8:13.”

“Ukuthi oMaye abathathu baxhumene ngokungahlukaniseki nezimpondo zokugcina ezintathu kweziyisiKhombisa, oyedwa nowodwa ngakunye, kubekwa ngale kokungabaza konke yiqiniso lokuthi, lapho ukukhala kweNgelosi yesiHlanu sekuphelile, kulotshiwe ukuthi: ‘Omunye umaye udlulile; futhi, bheka, kuseza omunye omaye ababili emva kwalokhu.’ IsAmbulo 9:12. Futhi lapho uphondo lwesithupha seluphelile, kulotshiwe ukuthi: ‘Umaye wesibili udlulile; futhi, bheka, umaye wesithathu uyeza masinyane. Ingelosi yesikhombisa yase ikhala.’ IsAmbulo 11:15.

“Manje, exhunyaniswe ngokungenakuhlukaniswa nale ngelosi ememezela ukuza kwamaMaye Amathathu, wona exhunyaniswe ngokungenakuhlukaniswa namacilongo amathathu okugcina kwayisikhombisa, kukhona ‘iNgelosi Yesithathu’ yesAmbulo 14.

“Ukuze lokhu futhi kubonakale kuyisiqiniseko esingangabazeki nakancane, ake siqale ngoMyalezo WeNgelosi Yesithathu wesAmbulo 14, bese silandelela emuva ukuxhumana kwawo okuqondile kuze kufike ekuqaleni kwako.

“Amazwi okuqala embhalweni mayelana ‘neNgelosi yesiThathu’ yilawa: ‘Ingelosi yesithathu yabalandela.’ IsAmbulo 14:9. Lokhu kukhombisa ukuthi kukhona abathile ababengaphambili, labo iNgelosi yesiThathu ‘eyabalandela.’”

“Ngakho-ke, thatha ivesi elandulelayo: ‘Kwase kulandela enye ingelosi.’ Lokhu kubonisa ukuthi kukhona nenye ingelosi eyandulela lena, okuthi, lapho lena ilandela, kuyenze ibe ‘enye.’”

“Buyelani manje evesini lesithupha: ‘Ngase ngibona enye ingelosi.’ Nalokhu futhi kuqinisekisa ukuthi ingelosi iye yahamba ngaphambili, okubangela ukuba lena, njengoba indiza phakathi kwezulu, ibe ‘enye.’”

“Uma sibuyela emuva ngokwengeziwe encwadini yeSambulo, asitholi ngelosi, ngaphandle kwengelosi yoCilongo lwesiKhombisa, size sifike evesini lokuqala lesahluko seshumi; khona sifunda ukuthi: ‘Ngase ngibona enye ingelosi enamandla.’ Lenkulumo, njengakuqala, iqinisekisa ukuthi, ngaphambi kwale, kukhona ingelosi, okuthi, lapho le ivele, kubangele ukuba kuthiwe ngayo ‘enye.’”

“Siqhubeka sibuyela emuva nakakhulu, asitholi zingelosi, ngaphandle kwezingelosi zeCilongo leSithupha neleSihlanu, size sifinyelele evesini lokugcina lesahluko sesishiyagalombili; futhi lapho sifinyelela kokokuqala, ngoba sifunda ukuthi: ‘Ngase ngibona, ngezwa ingelosi’—hhayi ‘enye ingelosi,’ kodwa, ngokuyinhloko, ‘ingelosi.’”

“Ngakho-ke, kuqala ngesAmbulo 8:13, kukhona uchungechunge olungaphazamiseki lwezingelosi oluxhunye yigama elithi ‘enye,’ luqhubeke luqonde ngqo luze lufike eNgelosini Yesithathu yesAmbulo 14, kanye nomlayezo wayo. Kanjalo:”

“‘Ngabona, ngezwa ingelosi.’ IsAmbulo 8:13.

“‘Ngase ngibona enye ingelosi enamandla.’ IsAmbulo 10:1.

“‘Ngase ngibona enye ingelosi.’ IsAmbulo 14:6.

“‘Kwase kulandela enye ingelosi.’ Ivesi 8.

“‘Ingelosi yesithathu yabalandela.’ Ivesi 9.

“Mhlawumbe lo mdwebo olula olandelayo uzosiza ekucaciseni ukuxhumana phakathi kwengelosi ememezela oMaye abathathu bamacilongo amathathu okugcina kwayisikhombisa, noMyalezo weNgelosi yesiThathu wesAmbulo 14:

“Icilongo 1 Isambulo 8:7”

“Uphondo lwesi-2 IsAmbulo 8:8”

“ICilongo sesi-3 IsAmbulo 8:10

“ICilongo sesi-4 IsAmbulo 8:12 ‘Ingelosi’—Maye, maye, maye. IsAmbulo 8:13.

“Uphondo lwesi-5 IsAmbulo 9:1–11/ Maye Wokuqala”

“Icilongo lesi-6 IsAmbulo 9:13 kuya ku-11:13 UYisi Wesibili ‘Enye ingelosi enamandla.’ IsAmbulo 10:1”

“Icilongo lesi-7 IsAmbulo 11:13–19 Umaye wesithathu ‘Enye ingelosi. IsAmbulo 14:6”

“‘Kwalandela enye.’ IsAmbulo 14:6

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

“Ukuqondakala kwakho konke lokhu manje kungabonakala ngokugcwele ngokwengeziwe ngokucabangela lokho uMbiko WeNgelosi Yesithathu okuyikho ngempela ngokwawo: Ngokubonakala kwawo nje, inkulumo ethi ‘iNgelosi Yesithathu,’ ngokusobala ibhekisela kweyesithathu ochungechungeni lwezingelosi ezintathu. Njengoba sekukhonjisiwe kakade,

lolu chungechunge lwezingelosi ezintathu, ngayinye iphethe umyalezo, lutholakala esahlukweni seshumi nane seSambulo, amavesi 6–12. Imiyalezo yalezi zingelosi ezintathu iyahlangana futhi ifinyelele esicongweni kweyesithathu, engaqedi ukukhala kuze kube ukuvuna komhlaba sekuvuthiwe, futhi sekwenziwe kwalungela ukufika kweNkosi ukuyovuna.”

“Umyalezo Wengelosi Yesithathu uqobo lwawo, njengoba umenyezelwa ngamazwi Engelosi Yesithathu, umi kanje: ‘Ingelosi yesithathu yabalandela, imemeza ngezwi elikhulu, ithi: Uma umuntu ekhonza isilo nomfanekiso waso, amukele uphawu lwaso ebunzini lakhe noma esandleni sakhe, lowo uyakuphuza iwayini lolaka lukaNkulunkulu, elithululwe lingaxutshiwe endebebeni yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingcwele, naphambi kweWundlu; nentuthu yokuhlushwa kwabo iyakhuphuka kuze kube phakade naphakade; futhi abanakuphumula imini nobusuku, laba abakhonza isilo nomfanekiso waso, nalowo owamukela uphawu lwegama laso. Nakhu ukubekezela kwabangcwele; nansi labo abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu.”

“Lo ngumyalezo weNgelosi Yesithathu njengoba umi, wehlukani siwe kuleyo emibili eminye. Kodwa, empeleni, awunakubhekwa njengowehlukene; futhi awunakwenziwa ume wedwa sengathi wona wodwa ungumyalezo oyedwa, owehlukene, oya ezweni; ngokuba amazwi okuqala ngawo athi: ‘Ingelosi Yesithathu yalandelela ZONA.’ Ngakho-ke, ngamazwi okuqala omyalezo uqobo, asiqondiswa hhayi koyedwa kuphela, kodwa nakulaba ababili abawandulelayo. Futhi igama lesiGreeki elihunyushwe ngokuthi ‘yalandelela’ alisho ukulandela ngokwehlukana, futhi alisho ukulandela kuphela, kodwa lisho ‘ukulandela kanye,’ njengokuba amasosha elandela ukaputeni wawo, noma izinceku inkosi yazo; ngakho-ke, ‘ukulandela umuntu entweni ethile; ukuvumela ukuba umuntu aqondiswe.’ Lapho kukhulunywa ngezinto, lisho ukulandela njengomphumela; ukulandela ‘njengomphumela wento eyayihambe ngaphambili.’ Ngakho-ke, maqondana nabantu, iNgelosi Yesithathu ilandela kanye nalezo ezimbili eziyandulelayo; futhi umyalezo wayo, njengento, ulandela njengomphumela, noma njengomphumela oqondile, walezo ezihambe ngaphambili.

“Kodwa nangowesiBili kubhaliwe futhi ukuthi: ‘Kwalandela enye ingelosi.’ Njengoba iNgelosi yesiThathu ilandela eyesiBili, kunjalo-ke nangeNgelosi yesiBili elandela eyokuQala. Futhi ngowokuQala kubhaliwe ukuthi: ‘Ngabona enye ingelosi indiza,’ njalonjalo. Lena ingeyokuqala kulolu chungechunge lwezintathu. Kulandela kanye nayo enye; iNgelosi yesiThathu bese ilandela kanye nazo. Kukhona ukulandelana ngokohlelo lokuvuka kwazo; kodwa, lapho lezi zintathu sezivuke ngokulandelana, khona-ke ziqhubeka ndawonye njengento eyodwa. EyokuQala imemezela umlayezo wayo; eyesiBili iyalandela, ihlangane neyokuQala; eyesiThathu ilandela zona, ihlangane nazo; ukuze kuthi, lapho lezi zintathu sezihlangene, futhi ziqhubeka ndawonye ngamandla azo ahlange, zakhe umlayezo omkhulu, ophindwe kathathu, onezwi elikhulu. Kudinga zonke ukuze uMlayezo weNgelosi yesiThathu uphelele; futhi uMlayezo weNgelosi yesiThathu awunakunikezwa ngeqiniso ngaphandle kokunikezwa kwakho konke.”

“Pho-ke, pho, uyini umlayezo wezithunywa ezintathu ezingxenyeni zawo ezahlukene?—Nansi eyokuQala: ‘Ngase ngibona enye ingelosi indiza phakathi nezulu, inevangeli laphakade ukuba

ilishumayele kubo abahlezi emhlabeni, nakuwo wonke umhlaba, nesizwe, nolimi, nabantu, isho ngezwi elikhulu, Yesabani uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.”

“Nansi eyesiBili: ‘Kwase kulandela enye ingelosi, ithi: Liwile, liwile iBhabhiloni, umuzi omkhulu, ngokuba laphuzisa zonke izizwe iwayini lolaka lobufebe balo.’”

“Nanti nansi oNgwesithathu: ‘Nengelosi yesithathu yabalandela, isho ngezwi elikhulu, yathi: Uma umuntu ekhulekela isilo nomfanekiso waso, amukele uphawu lwaso ebunzini lakhe noma esandleni sakhe, lowo uyakuphuza iwayini lolaka lukaNkulunkulu, elithululwe lingaxutshiwe enkomishini yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingwele naphambi kweWundlu; nentuthu yokuhlushwa kwabo iyakhuphuka kuze kube phakade naphakade; futhi abanakuphumula imini nobusuku, labo abakhulekela isiLo nomfanekiso waso, nalowo nalowo owamukela uphawu lwegama laso. Nansi ukubekezela kwabangwele; naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu.’”

“Ukubheka nje indlela amagama ale miyalezo ngayinye abekwe ngayo kuyoveza lowo mqondo okulelo gama lesiGreki elithi ‘walandela,’ elisho ‘ukulandela njengomphumela.’ Owokuqala uphethe ivangeli laphakade, ukuba alishumayele kukho konke okudaliweyo, ebiza bonke ukuba besabe uNkulunkulu, bamnike inkazimulo, futhi bamkhulekele; ngokuba ihora lokwahlulela Kwakhe selifikile. Ukwaliwa kwalo mlayezo kuveza isimo sezinto okuthi, njengomphumela walokho kwalwa, sichazwe ngamazwi eNgelosi Yesibili, elandela. Futhi ngenxa yokwaliwa koMyalezo Wokuqala; nangenxa yemiphumela yalokho kwalwa, njengoba kumenyezwe kowesiBili; kuvele isimo sezinto, njengomphumela oqhubekayo, esidinga ukuba iNgelosi Yesithathu ibalandele, imemeza ngezwi elikhulu isixwayiso sayo esesabekayo simelene nobubi obwesabekayo obuveziwe njengomphumela ophindwe kabili wokwaliwa koMyalezo Wokuqala.”

“Futhi ukuthi izwi nomsebenzi weNgelosi yesiThathu kuhlanguka nokwengeYokuqala, kubonakala ngokusobala emazwini ayo okuphetha: ‘Naba abagcina imiyalo kaNkulunkulu, nokukholwa kukaJesu;’ ngokuba lokhu kuyinjongo njalo yokushunyayelwa kwevangeli eliphakade. Lona ngumongo wokwesaba uNkulunkulu nokumnika inkazimulo, nowokukhonza ‘owenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.’ Ukugcina imiyalo kaNkulunkulu nokukholwa kukaJesu kuyikho kuphela okuyokwenza noma yimuphi umphefumulo akwazi ukuma ngehora lokwahlulela kwakhe, ingelosi yokuqala ememezela ukuthi ‘selifikile.’”

“Masinyane ngemva kwamazwi okuphetha eNgelosi yesiThathu kwezwakala ‘izwi livela ezulwini lithi kimi: Bhala, Babusisiwe abafileyo abafela eNkosini kusukela manje’—kusukela kulesi sikhathi kuqhubeka. IsAmbulo 14:13. Futhi masinyane ngemva kwalokhu kulandela amazwi athi, ‘Ngase ngibona, bheka, ifu elimhlophe, phezu kwefu kuhlezi ofana neNdodana yomuntu, enomqhele wegolide ekhanda lakhe, nasesandleni sakhe isikela esibukhali. Kwase kuphuma enye ingelosi ethempelini, imemeza ngezwi elikhulu kulowo owayehlezi phezu kwefu, ithi, Faka isikela sakho, uvune; ngokuba isikhathi sokuvuna sesifikile kuwe; ngokuba isivuno somhlaba sesivuthiwe. Lowo-ke owayehlezi phezu kwefu wasifaka isikela sakhe emhlabeni; umhlaba wavunwa.’ IsAmbulo 14:14–16. Futhi ‘isivuno siyisiphelo sezwe.’

Mathewu 13:39.”

“Futhi: iNgelosi yesiThathu ixwayisa ngokukhethekile bonke abantu ngokumelene nokukhonza isilo nomfanekiso waso, noma ngabe kuyini lokhu; futhi, ngokweSambulo 19:11–21, sithola ukuthi isilo nomfanekiso waso ‘bayaphila’ lapho iNkosi ifika ngamafu asezulwini, futhi ‘bobabili’ babhujiswa ngokukhazimula kokufika kwayo.

“La maqiniso abonisa ukuthi uMlayezo Wengelosi Yesithathu ungumlayezo onamandla, oyizigaba ezintathu, onezwi elikhulu, ophuma uya kuzo zonke izizwe nemindeni nezilimi nabantu, ngaphambi nje kokubuya kwesibili kweNkosi; futhi ovuthisa ukuvuthwa kwesivuno somhlaba, wenze balunge abantu abalungiselwe iNkosi, njengalokhu umyalezo kaJohane uMbhapathizi walungisa indlela yokufika kokuqala kweNkosi. Ngakho-ke ungowokugcina, ungowokuphetha, umyalezo kaNkulunkulu emhlabeni.

“Futhi manje, njengoba sesinokuqonda ngalokho uMlayezo Wengelosi Yesithathu oyikho ngokwawo, ubudlelwane balowo mlayezo nezizwe ezinkulu zanamuhla bungabonakala kangcono ngokucabangela Isikhathi soMlayezo Wengelosi Yesithathu.” A. T. Jones, *The Great Nations of Today*, 114.