

Incwadi kaJoweli kanye neBandla Lama-Adventist Okwesikhombisa Iosuku laseLawodisiya - Inombolo Yamashumi Amabili Nanye

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Inombolo Yamashumi Amabili Nanye

Futhi kusukela esikhathini lapho umhlatshelelo wansuku zonke uyakususwa, futhi kumiswe isinengiso esiletha incithakalo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Daniyeli 12:11.

Kusukela mhla zingama-22 kuMfumfu 1844, ukusetshenziswa kwesikhathi sesiprofetho akuseyona indlela efanele yokusebenzisa isiprofetho kulabo abafisa ukuhlukanisa kahle izwi leqiniso. Isikhathi seminyaka eyi-1290 esivesini leshumi nanye kufanele sisetshenziswe njengesikhathi esingokomfanekiso emva kuka-1844, futhi ukusetshenziswa kwaso emva kuka-1844, okungukuthi, isikhathi esingenazo izingxenye “zesikhathi,” kufanele kugcine ukuqonda okuyisisekelo kweqiniso, njengoba kwakuqondwa ngaphambi kuka-1844. I-1290 imele isikhathi esiyi-30, esilandelwa yi-1260. Ukuqonda ngaphambi kuka-1844 kwakungukuthi iminyaka engamashumi amathathu kusukela ku-508 kuze kube ku-538 yayimele isikhathi sokulungiselela umphikukristu ukuba aqale ukubusa kusukela ku-538 kuze kube ku-1798.

Uguquko lweminyaka engama-30 luyisihloko uPawulu akhuluma ngaso kweyesi-2 kwabaseThesalonika. UPawulu akafaki nkomba kunoma yiluphi uhlangothi “lwesikhathi,” kodwa uchaza izimpawu zesiprofetho zobuqaba obudlulela ebupapeni phakathi kwaleyo minyaka engamashumi amathathu. Khona-ke kwaqala ukubusa kobupapa. Ukuqonda komlando, okungenalo nhlobo uhlangothi lwesikhathi, kubonisa uguquko lombuso wesine wesiprofetho seBhayibheli lusiya embusweni wesihlanu, kulandelwe olokuqala kwezimbili zokugezwa kwegazi kobupapa, ngaleyo ndlela kufanekisa uguquko lombuso wesithupha lusiya enhlanganweni ephindwe kathathu kadrako, yesilo, neyomprofethi wamanga, kanye nokugezwa kwegazi kwesibili kobupapa.

Ukulungiselelwa kweminyaka engamashumi amathathu okulandelwa yisikhathi sesiprofetho kuwuphawu oluyinhloko lwesivumelwano sikaNkulunkulu nabantu abakhethiweyo. Ukuguquka kwamandla amabili phakathi neminyaka engamashumi amathathu, okulandelwa yiminyaka eyi-1260 yokushushiswa, kuhambisana neminyaka engamashumi amathathu kaKristu yokulungiselelwa, elandelwa yizinsuku eziyi-1260 zensindiso. Ukulungiselelwa komphikukristu kweminyaka engamashumi amathathu kwakuwukulingisa okungamanga kokulungiselelwa kukaKristu kweminyaka engamashumi amathathu. Ukuphela kweminyaka engamashumi amathathu kukhomba noma ukuhlonyiswa kukaKristu amandla ekubhathizweni kwaKhe, noma

ukuhlonyiswa ngamandla komphikukristu ngo-538. Ukuhlonyiswa ngamandla komphikukristu kwavela ekusekelweni kwezomnotho nezempi okwavela embusweni owandulelayo, kanti amandla athululelwa phezu kukaKristu avela embusweni wangaphambilini Awushiya eminyakeni engamashumi amathathu ngaphambili.

Ukuhlukana kwalezizikhathi ezimbili kuphawulwa ngokunika amandla, futhi ukuhlukana kwalezizikhathi ezimbili ezibekwe ngu-Abram noPawulu kuyabonakala ngokukuhathanisa okulula. Ekuhlukaneni kweminyaka engamashumi amathathu kuka-Abram noPawulu, isikhathi sokulungiselela kwakuyiminyaka engamashumi amathathu yokuqala emele inqubo yesivumelwano, eyayinika inzalo ka-Abram amandla okugcwalisa isiprofetho sobugqila eGibhithe. Iminyaka engamakhulu amane namashumi amathathu inomunye futhi umhlukaniso ongokomfanekiso, ngoba uma isetshenziswa ngokufanele, iminyaka engamakhulu amabili neshumi nanhlano yokuqala imelwa ngummeleli kaNkulunkulu noFaro. Ngokuba kuJosefa naseminyakeni yokuqala eyi-215 kwakunguFaro omuhle, futhi kuMose naseminyakeni yesibili eyi-215 kwakunguFaro omubi.

Leso sehlukaniso sikhomba izikhathi ezimbili zezizukulwane ezine. Izizukulwane ezine zokuqala zingabekwa phezu kwezizukulwane ezine zesibili, umugqa phezu komugqa, futhi ngokwenza kanjalo, uJosefa noMose, i-alpha ne-omega engokwesiprofetho, bahlanganyela noFaro omuhle we-alpha kanye noFaro omubi we-omega. Kunokukhanya okukhulu okungatholwa kulokhu kubhekwa okufanisayo, kodwa mina ngimane ngikhomba ukuthi isibikezelo sika-Abrama sesizukulwane sesine sikhomba ofakazi ababili bezizukulwane ezine eminyakeni engama-430. Ukumelwa okuphindwe kabili kwezizukulwane ezine kutholakala ezizukulwaneni ezilotshiwe zikaGenesis ezine nezihlanu. Lapho sicabangela uKhayini noSethi njengesiqalo sohlu lwemigqa yegazi, sithola ukuthi kunezizukulwane eziyisishiyagalombili kusukela kuSethi kuya kuNowa, nokuthi lapho zihlukaniswa phakathi nendawo kuba khona ukumelwa kwezikhathi ezimbili zezizukulwane ezine. Lokhu kuyabonakala emigqeni yomibili yezizukulwane eziyisishiyagalombili, kaSethi nekaKhayini.

Izizukulwane ezisahluko sesine neselihlanu zivezwe ngokufinyelela emaphethelweni emigqa yazo, okuyiNowa. UNowa uyisibonakaliso sesivumelwano sikaNkulunkulu nesintu, njengoba kufanekiswa ngothingo lwenkosazana. U-Abrama uyisibonakaliso sesivumelwano sikaNkulunkulu nesizwe esikhethiweyo, njengoba kufanekiswa ukusokwa. Lezo zivumelwano ezimbili zihlala ziboshene ndawonye, futhi kuGenesis ishumi nanye, lapho sithola khona umbhoshongo waseBabele ngokushesha emva kukazamcolo kaNowa, kulapho kubekwa khona uzalo oluholela ku-Abrama. Kuleso siqephu kuyizizukulwane eziyishumi, hhayi eziyisishiyagalombili. Esiqephwini esiholela ku-Abrama nasesiqephwini esiholela kuNowa kumelwe izivumelwano zikaNowa nezika-Abrama.

Endimeni yesahluko seshumi nanye eqondiswe kubantu abakhethiweyo sithola ukuthi izizukulwane ezimbili zalezo zithwele ukukhanya okukhulu.

UEbheri waphila iminyaka engamashumi amathathu nane, wazala uPelegi. UEbheri, emva kokuzala uPelegi, waphila iminyaka engamakhulu amane namashumi amathathu, wazala

amadodana namadodakazi. UPelegi waphila iminyaka engamashumi amathathu, wazala uRewu. UGenesisise 11:16–19.

Ukubhekiselwa ku-Eberi kungokokuqala ukubhekiselwa egameni lesiHebheru elagcina selaziwa njengegama lesiHebheru elithi “Hebheru.” Ohlwini lozalo lwesizwe esikhethiweyo, omunye wenzalo eyishumi uqanjwa ngokuthi uHebheru, okuyilo igama isizwe esikhethiweyo esasizokwaziwa ngalo. Emavesini amathathu kusetshenziswa u-Eberi noPelegi ukuphawula umehluko wohlanga lwamaHebheru olukhethiweyo. U-Eberi usho “ukuwela” noma “lowo owela,” futhi uyimpande yegama elithi “Hebheru.” U-Abrama uwuphawu lwalabo abawela besuka eBhabhiloni beya eZweni Lesithembiso. “Pelegi” usho “ukwehlukaniswa” noma “ukuhlukaneka,” njengoba kubhekiswe kukho kuGenesisise 10:25, lapho sits shelwa khona ukuthi ngezinsuku zikaPelegi “umhlaba wahlukaniswa.”

UEberi noPelegi bamele ukuhlukana okungokwesiprofetho kulabo abafisa ukuhlukanisa ngokufanele izwi leqiniso. Uhlu lozalo lukaNowa lwaveza imigqa emibili yesishiyagalombili, eyayimele amaqoqo amabili ezizukulwane ezine, njengoba kunjalo nangeminyaka engama-430 eGibhithe. Uhlu lozalo lukaGenesisise ishumi nanye lumelwa ngeshumi, hhayi ngesishiyagalombili, ngokuba luwuhlu lozalo lwesizwe esikhethiweyo. Isizwe esikhethiweyo sihlukaniswe saba ngamaqembu amabili amahlanu, ngaleyo ndlela sivumelaniswe nomfanekiso wezintombi eziyishumi, okuwumfanekiso wabantu besivumelwano sikaNkulunkulu.

Kulolo hlu lozalo lwabantu abakhethiweyo, igama likaPelegi nokugcwaliseka kwalo emlandweni kumela ukwahlukaniswa kwezigaba ezimbili zezintombi ezihlakaniphile noma eziyiziwula, khona impela kuleso sikhathi somlando weBhayibheli lapho umhlaba wahlukaniswa khona embhoshongweni waseBabele. Ohlwini lwabayishumi, uPelegi ungowesihlanu, ngokuba lokho kuyisizinda sabayishumi. U-Eberi umHeberu, ofanekiselwa ngu-Abrama, umele intombi eyisiwula ewela ngale ibe yintombi ehlananiphile, lapho lezo zigaba ezimbili zehlukaniswa ekukhaleni kwaphakathi kwamabili. U-Eberi, owokuqala ngokuba ngumHeberu ngegama, umele u-Abrama, owokuqala ngokuba ngumHeberu ngesivumelwano. Lapho iNkosi ibiza u-Abrama ukuba aphume eBabiloni, lokho kwafanekisela umlayezo wokukhala kwaphakathi kwamabili, okuwukunikezwa amandla kwengelosi yesibili, ebiza amadoda nabesifazane ukuba baphume eBabiloni.

Umfanekiso wemifanekiso wezintombi eziyishumi uvezwa ngo-Eberi noPelegi bemelela ubizo lokuphuma, ngaphambi nje kokuba umugqa wokwahlukanisa kaPelegi uvale umnyango wesikhathi somusa. Ebudlelwaneni besiprofetho u-Eberi waphila iminyaka engama-430 ngemva kukaPelegi, owabe esephila iminyaka engama-30. Isinyathelo sokuqala sesivumelwano sika-Abrama esiphindwe kathathu simelelwa ngo-Eberi noPelegi. U-Abrama, njengo-Eberi noPelegi, njengomugqa wokwahlukanisa phakathi kwezigaba ezimbili. Ukwengeza kukaPawulu esiprofethweni sika-Abrama kuwukwengeza kukaPelegi esiprofethweni sika-Eberi. U-Eberi wamemezela iminyaka engama-400, kodwa uPelegi wazaziwa iminyaka engama-430. Ngakho-ke uPelegi wayemelela uPawulu, kanye nokwengeza kukaPawulu iminyaka engama-30 kuleyo minyaka engama-400, futhi inkonzo kaPawulu yayiwukukhomba uPelegi wesiprofetho seBhayibheli. Lo “Pelegi” wesiprofetho seBhayibheli uPawulu awukhomba wayemelela ukuhlukaniswa kwesizwe kusuka kokungokoqobo kuye kokomoya.

Kusukela kuShemu kuya kuPelegi kuyizizukulwane ezinhlanu, futhi kusukela kuRue kuya ku-Abrama kuyizizukulwane ezinhlanu.

Wasesethi ku-Abrama: Yazizizukulwane ukuthi inzalo yakho iyakuba yisihambi ezweni elingeliso elayo, futhi iyakubakhonza; bona bayakuyihlupha iminyaka engamakhulu amane. UGenesisise 15:13.

Manje-ke ku-Abrama nenzalo yakhe kwenziwa izithembiso. Akasho ukuthi, “Nasezintshalweni,” sengathi kukhulunywa ngabaningi; kodwa sengathi kukhulunywa ngomunye, athi, “Nasenzalweni yakho,” okuyiKristu. Lokhu engikushoyo yilokhu, ukuthi isivumelwano esaqinisekiswa ngaphambili nguNkulunkulu kuKristu, umthetho owafika emva kweminyaka engamakhulu amane namashumi amathathu, asikwazi ukusichitha, ukuze wenze isithembiso sibe yize. Ngokuba uma ifa livela emthethweni, alisaveli esithembisweni; kodwa uNkulunkulu walinika u-Abrama ngesithembiso. Galathiya 3:16–18.

Iminyaka Engamashumi Amathathu Ubudala

UJesu wayeneminyaka engamashumi amathathu lapho eqala inkonzo Yakhe.

UJesu uqobo lwakhe waqala ukuba cishe neminyaka engamashumi amathathu, engowokuzalwa, njengoba kwakucatshangwa, kaJosefa, indodana kaHeli. Luka 3:23.

UJosefa waqala ukukhonza uFaro eGibhithe eneminyaka engamashumi amathathu ubudala.

UJosefa wayeneminyaka engamashumi amathathu lapho ema phambi kukaFaro inkosi yaseGibhithe. UJosefa wasuka ebusweni bukaFaro, wadabula lonke izwe laseGibhithe. UGenesisise 41:46.

Umprofethi uHezekeli wayeneminyaka engamashumi amathathu ngesikhathi eqala inkonzo yakhe, futhi inkonzo yakhe yaqhubeka iminyaka engamashumi amabili nambili.

Kwathi ngomnyaka wamashumi amathathu, ngenyanga yesine, ngosuku lwesihlanu lwenyanga, mina ngisekhona phakathi kwabathunjweyo ngasemfuleni iKhebhari, amazulu avuleka, ngabona imibono kaNkulunkulu. Hezekeli 1:1.

UZekeli unezinkomba eziningi zomlando emibhalweni yakhe kunanoma yimuphi omunye umprofethi. Kukhona izinkomba eziqondile eziyishumi nantathu ezibhekisela ezinsukwini ezingaqinisekiswa emibhalweni kaHezekeli, futhi, bengazi, izazi zeBhayibheli nezazi-mlando ziyaqinisekisa ukuthi inkonzo yakhe yathatha iminyaka engamashumi amabili nambili, nakuba zingazi ukuthi amashumi amabili nambili ayisibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane.

Inkosi uDavide yayineminyaka engamashumi amathathu lapho iqala ukubusa, yabusa iminyaka engamashumi amane.

UDavide wayeneminyaka engamashumi amathathu lapho eqala ukubusa, wabusa iminyaka engamashumi amane. EHebroni wabusa phezu kukaJuda iminyaka eyisikhombisa nezinyanga eziyisithupha; eJerusalema wabusa iminyaka engamashumi amathathu nantathu phezu kwawo

wonke u-Israyeli noJuda. 2 Samuweli 5:4, 5.

Ukubusa kukaDavide kweminyaka engamashumi amane kuyinombolo engokomfanekiso, futhi inkathi yeminyaka engama-40 injengo-Abrama noPawulu yeminyaka engama-430, ngoba leyo minyaka engama-40 ihlukaniswe yaba izingxenye ezimbili (7 nengxenye no-33 weminyaka). Izikhathi ezimbili zokubusa kukaDavide kweminyaka engamashumi amane ziqukethe imfombe eyengeziwe engokwesiprofetho, ngoba omunye ufakazi weBhayibheli ubhala lezo zikhathi ezimbili njengeminyaka eyisikhombisa neminyaka engamashumi amathathu nantathu. Lezo zinyanga eziyisithupha ezengeziwe ku-Second Samuel zimelelani, futhi kwenzeka kanjani ukuba u-7.5 no-33 babe ngu-40? Kukhona ukugqagqana kwezinyanga eziyisithupha okumele kumele iqiniso elingokwesiprofetho.

Izinsuku uDavide abusa ngazo phezu kuka-Israyeli zaba yiminyaka engamashumi amane; iminyaka eyisikhombisa wabusa eHebroni, neminyaka engamashumi amathathu nantathu wabusa eJerusalema. 1 AmaKhosi 2:11.

22 iyinombolo emele ukuhlanganiswa kobuNkulunkulu nobuntu, futhi inkonzo kaHezekeli yathatha iminyaka engamashumi amabili nambili. Iminyaka eyishumi nane kaJosefa ihlukaniswe yaba yizikhathi ezimbili zeminyaka eyisikhombisa, iviki lesivumelwano likaKristu lahlukaniswa laba yizikhathi ezimbili ezilinganayo zezinsuku eziyi-1260, futhi ukubusa kukaDavide kweminyaka engamashumi amane kwahlukaniswa kwaba yizikhathi ezimbili, kunophawu olwengeziwe oluxhumanisa lezo zikhathi ezimbili.

UJesu unguMprofethi, uMpristi neNkosi. Ezinsukwini zokugcina Uyophakamisa ibandla laKhe elinqobayo njengesibonakaliso, futhi lelo bandla limelelwa nguKristu, umprofethi, umpristi nenkosi, ohlanganise ubuNkulunkulu baKhe nabantu, abamelwa nguHezekeli umprofethi, uJosefa umpristi noDavide inkosi. Izimpawu ezine zimelela amadoda amathathu ahloniphekileyo esithandweni somlilo esasishiswe izikhathi eziyisikhombisa ngaphezu kokujwayelekile, kwase kubonakala owesine, futhi wayenjengendodana kaNkulunkulu. Umhlaba wonke wawumelwe emkhosini wesithombe segolide sikaNebukadinesari, futhi bonke babona ibandla elinqobayo elakhiwa umprofethi ongumuntu, umpristi ongumuntu nenkosi ongumuntu, besekelwa nguMuntu wesine wobuNkulunkulu.

“USathane ubambe umhlaba wonke ekuthunjweni. Ulethe iSabatha lesithombe, ebonakala elinika ukubaluleka okukhulu. Untshontshe ukuhlonishwa kwezwe lobuKristu wakususa eSabatheni leNkosi wakuyisa kuleli Sabatha lesithombe. Umhlaba ukhothamela isiko, umyalo owenziwe ngabantu. Njengoba uNebukadinesari wamisa isithombe sakhe segolide ethafeni laseDura, ngaleyo ndlela waziphakamisa, kanjalo noSathane uyaziphakamisa kuleli Sabatha lamanga, alintshontshele ngalo ubukhazikhazi bezulu.” Review and Herald, Mashi 8, 1898.

Inombolo Yesine

Ezingeni lesiprofetho, amashumi amane ayisishiyagalolunye sika-Abrama esivela kwamakhulu amane akhe, kanti amane ayisishiyagalolunye samashumi amane. Noma yisiphi isici sesiprofetho esitholakala enombolweni yesine, kufanele sivumelane nesimboli samashumi amane, sona-ke

okufanele sivumelane nesimboli samakhulu amane. Ngokomongo, isine sivame ukumela “umhlaba wonke,” ukuqonda okujwayelekile, kodwa siphinde simele “ukuqhubekela phambili” futhi kwezinye izingqikithi “ukubhujiswa okuqhubekayo.”

Amacilongo amane okuqala kwayayisikhombisa amele ukubhujiswa okuqhubekayo kweRoma yaseNtshonalanga. IRoma yaseMpumalanga eConstantinople yagcina ngokuzithoba kumaSultan amane ama-Ottoman. Umugqa phezu komugqa, iRoma yaseMpumalanga neyasentshonalanga yehleka kancane kancane ngezikhathi ezine, ezimelwe amacilongo amane, ngesikhathi esifanayo futhi yehliswa yi-Islam yamacilongo esihlanu nesesithupha. Ngokuhlangene le migqa emibili ikhomba ukuwa kweRoma ezizukulwaneni ezine zamacilongo, kuyilapho impi eyandayo ne-Islam iholela ekubhujisweni kokugcina lapho amaSultan amane e-Islam ethatha ubukhosi phezu kombuso. Umlando wasentshonalanga nowasempumalanga waqala ngokwehlukani kweRoma ngo-330.

Amacilongo amane eRoma yasentshonalanga aqala ngo-330, kanti icilongo lesihlanu nelesithupha limelela amandla ehlixa iRoma yasempumalanga, yona iRoma yasempumalanga nayo eyaqala ngo-330. Kokubili iRoma yasempumalanga neyasentshonalanga kwaba nengxenye emsebenzini wokubeka amandla obupapa esihlalweni sobukhosi somhlaba ngo-538, ngakho-ke le migqa emibili, eyasentshonalanga neyasempumalanga, ifanekisa izimpondo ezimbili ze-United States, obuyisela amandla obupapa esihlalweni sobukhosi emthethweni weSonto. IRoma yasentshonalanga iwuphawu lobuqili bebandla ebudlelaneni besiprofetho, kanti iRoma yasempumalanga iwuphawu lobuqili bombuso.

Ngaphakathi emlandweni wokuwa kweRoma yasentshonalanga neyasempumalanga, umlando weRoma yobupapa uyabekwa obala. Kuqala ngebandla labafundi, elimelelwa yi-Efesu, amabandla amathathu okuqala aholela ebandleni lesine, okuyibupapa kusukela ku-538 kuze kube ngu-1798. KusAmbulo 13, ibupapa bukhonjiswa njengobubusa izinyanga ezingama-42, emva kokuba isilonda salo esibulalayo sango-1798 siphulukisiwe emthethweni weSonto. “Isikhathi asisekho” emva kuka-1844, ngakho-ke izinyanga ezingamashumi amane nambili ziyisifanekiselo sesikhathi sokushushiswa kusukela emthethweni weSonto kuze kube uMikayeli esukuma. Amaphayona aqonda ukuthi amabandla, izimpawu nezimpondo zazimelela imigqa emithathu yomlando egijima ngokuhambisana komunye nomunye. Ukubeka ubufakazi besiprofetho beRoma yasentshonalanga phezu komugqa weRoma yasempumalanga naphezu komugqa weRoma yobupapa akusikho ukusetshenziswa kwesiprofetho okwasetshenziswa ngamaMillerite, kodwa le ndlela ayiphikisani nanoma yikuphi ukuqonda kwabo osekumisiwe.

Umugqa phezu komugqa, amacilongo amane okuqala kumelwe abekwe phezu komlando omelwe yicilongo lesihlanu nelesithupha, bese kuthi umugqa wamabandla amathathu okuqala aholele enkathini yokushushiswa kobupapa emelwe yibandla lesine. Amacilongo amane emgqeni wokuqala, osultan abane emgqeni wesibili, namabandla amane emgqeni wesithathu. Inani elithi “okune” limelela umhlaba wonke, kodwa futhi limelela ukubhujiswa okuqhubekayo kwamandla ombuso noma enkolo. Lokho elikumele kumiswa yisimo somongo.

Emthethweni weSonto amandla obupapa ayabuyiselwa. Ngesikhathi sokuqala ubupapa bunikwa amandla, kwaba nesikhathi seminyaka engamashumi amathathu sokulungiselela. Emasontweni amane okuqala, ibandla lesine lingubupapa, kanti ibandla lokuqala kwakungabafundi, elimelelwa njenge-Efesu. Izizukulwane ezintathu zokuqala zebandla lamaKristu zaholela ebandleni lesine laseThiyathira, elimelelwa nguJezebeli. Lapho usufika eThiyathira, ngonyaka ka-538, umthetho weSonto wamiswa eMkhandlwini wase-Orleans, ngaleyo ndlela kuhlonzwa umthetho weSonto e-United States, lapho inxeba elibulalayo lika-1798 seliphulukisiwe.

Umlando kusukela ngowe-1798 kuze kufike umthetho weSonto e-United States umelelwa ngamabandla amane okuqala. Ibandla lesine, iThiyathira, lingumthetho weSonto, kanye nokushushiswa kobupapa okulandela wona. Ibandla lokuqala, i-Efesu, ibandla elalahlekelwa luthando lwalo lokuqala, lagcina selifikile esiphethweni sokubhujiswa okuqhubekela phambili ngezinyathelo ezine, emthethweni weSonto waseThiyathira. Isizukulwane esiholela emthethweni weSonto waseThiyathira siyisizukulwane sesithathu sasePergamo. IThiyathira imelela umthetho weSonto kuze kube sekupheleni kwesikhathi somusa, kanti iPergamo imelela ukuyekethisa kwesizukulwane sesithathu okulungisa indlela yeThiyathira. Isizukulwane sesithathu sasePergamo, kanye nokuyekethisa esikumele, saqala ukugwaliseka ngesikhathi sikaConstantine, owamisa umthetho weSonto wokuqala ngempela ngowe-321. I-United States yaqala njengewundlu lase-Efesu, kodwa lapho ibuyisela iThiyathira esihlalweni sobukhosi, ikhuluma njengodrako.

Ukubhujiswa okuqhubekayo kwe-United States kumelwe amasonto amane okuqala eSambulo. Ukubhujiswa okuqhubekayo kombuso wesithupha wesiprofetho seBhayibheli kwenzeka ezizukulwaneni ezine eziholela emthethweni weSonto, lapho isilo somhlaba sikhuluma njengodrako. Isizukulwane sokugcina simelwe yidrako, okuyisilwane esihuquzelayo, njengaseNsimini yase-Edene; ngenxa yalesi sizathu, kokubili uJohane uMbhapathizi noJesu babiza isizukulwane sokugcina sika-Israyeli wasendulo ngokuthi, “isizukulwane sezinyoka ezinobuthi.”

Isizukulwane sesine nesokugcina singaba “isizukulwane esikhethiweyo” esimele abayizinkulungwane eziyikhulu namashumi amane nane, noma umlingani waso, isizukulwane sezinyoka. Elinye iqembu lenze isimo sikaKristu, kanti elinye lenze isimo sesilo—inyoka. Isizukulwane sezinyoka sivezwe ngokusobala, izikhathi ezine eZwini likaNkulunkulu. Umongo kulowo nalowo mbhalo ocatshangiwe wehlukile.

Kodwa lapho ebona abaningi kubaFarisi nabaSadusi beza ekubhaphathizweni kwakhe, wathi kubo: Nzalo yezinyoka, ubani onixwayisile ukuba nibalekele ulaka oluzayo? Mathewu 3:7.

Uma “isizukulwane sezinyoka” sasingaba nje amazwi athile okweyisa aqondiswe emaqenjini ambalwa abantu uJohane ayengawathandi, khona-ke bekungeke kube khona lutho olungashiwo ngale nkulumo. Kodwa wonke amazwi angaphakathi kweZwi likaNkulunkulu angcwele, ngakho uJohane wayenika abaSadusi nabaFarisi isibongo esithile esiqondile. Leso sibongo sichazwa ngokwesiprofetho ngumongo waleso siqephu lapho sivezwe khona. Kuleso siqephu uJohane uboniswa efeza inkonzo yakhe, bese kubaSadusi nabaFarisi bengena endabeni. Emavesini okuqala uJohane uboniswa njengelithi “izwi lomemezayo ehlane” lika-Isaya.

Ngalezo zinsuku kwafika uJohane uMbhathizi, eshumayela ehlane laseJudiya, ethi: Phendukani; ngokuba umbuso wezulu useduze.

Ngokuba lo nguye okwakhulunywa ngaye ngumprofethi u-Esaya, ethi,

Izwi lomemezayo ehlane, Lungisani indlela yeNkosi, nenze izindlela zayo ziqonde.

Lo Johane wayembethe ingubo eyenziwe ngoboya bekamela, enebhande lesikhumba ezinkalweni zakhe; ukudla kwakhe kwakuyizinkumbi noju lwasendle.

Khona kwase kuphuma kuye iJerusalema, neJudiya yonke, nesifunda sonke esizungeze iJordani; babhathizwa nguye eJordani, bevuma izono zabo. Kodwa lapho ebona abaningi kubaFarisi nabaSadusi beza embhathizweni wakhe, wathi kubo: Sizukulwane sezinyoka ezinobuthi, ngubani onixwayisile ukuba nibalekele ulaka oluzayo na? Mathewu 3:2–7.

Isizukulwane sokugcina sakwa-Israyeli wasendulo sibizwa ngokuthi “isizukulwane sezinyoka ezinobuthi,” ngumprofethi owavela ehlane. UJohane ungumprofethi owagcwalisa indima yesithunywa sikaMalaki esalungisa indlela yeSithunywa seSivumelwano, futhi wayeyilo zwi lasehlane elakhonjwa ngu-Isaya.

Uma sibheka “amaqabunga” njengophawu, sithola ukuthi amelela “ukuzibiza.” Ukukhulunywa ngakho kokuqala kusekuqaleni ngo-Adamu no-Eva, abamboza ukungalungi kwabo ngamaqabunga omkhiwane. Ngaphambili babembethe ingubo yokukhanya, ingubo yokulunga, kodwa lapho lokho sekuphelile, baqaphela ukuthi babenqunu—amaLawodikeya acabanga ukuthi konke abadinga ukukwenza ukufihla ngemuva “kwamaqabunga okuzibiza,” khona-ke konke kuyobe kulungile. Ngokuqhubeka kwalesi siqephu, uJohane ukhuluma ngokuqondile emelene namaJuda aseLawodikeya athembela ohlwini lozalo luka-Abrahama ukuba lusindise wona, ngoba ukuzigqaja kwawo kwakungamaqabunga angenalutho okuzibiza nje kuphela. Izingubo zomuntu zimelela ukuthi ungubani.

Izihlahla ziyisibonakaliso sabantu nesezombuso, futhi isithelo, igatsha, imbewu, inhlabathi, amanzi, impande, futhi ngokusobala namaqabunga, konke kumelela izibonakaliso ezithile zesiprofetho ngokwako; kodwa ngayinye yalawo maqiniso ixhumene nezinye izibonakaliso ezimelwe emigqeni ehlukehluke yesiprofetho esebenzisa izibonakaliso zesiprofetho ezakha “isihlahla.” Yebo, isibonakaliso sokuqala sesiprofetho sesihlahla ukuthi simelela uvivinyo lokuphila noma lokufa.

Umlayezo kaJohane umelelwa yizingubo ayezembethe, nokudla ayekudla. Ukudla okungokwesiprofetho, njengemana ekuqaleni kuka-Israyeli wasendulo, noma iSinkwa saseZulwini ekugcineni, kumelwe kudliwe. Lokho kudla kumelela umlayezo wokuvivinya ongokwesiprofetho okumelwe udliwe, ngokuba kuyinyama kaKristu negazi laKhe. Izingubo uJohane ayezembethe nokudla ayekudla kukhomba umlayezo, nesithunywa esalungisa indlela kaKristu. UJohane uyisifanekiso sesithunywa sokugcina esilungisa indlela kaKristu, oyiSithunywa Sesivumelwano esiza masinyane ethempelini laKhe ngesikhathi somthetho weSonto. Lapho lokho kwenzeka, izintombi eziyiziwula, ezingamaLawodikeya futhi ezingamakhula, zimelela isizukulwane sokugcina sesine salabo abavuma ukuthi bangabantu besivumelwano abafaneleyo baka-Abrahama,

njengoba kwenza nabaFarisi nabaSadusi ngesikhathi uJohane evela ehlane.

UJohane wayegqoka uboya bekamela, nebhande lesikhumba elalinokunamathiselwe okunjengehhanisi, njengalokho izilwane zasemapulazini ezikuthwala kanye nejoka. Wayedla, ngakho-ke umlayezo wakhe wawungowezinkumbi, uphawu oluphambili lobuSulumane emiBhalweni, futhi wahlanganisa umlayezo wakhe wobuSulumane noju.

Indlu ka-Israyeli yakubiza igama lakho ngokuthi iManna; yayinjengembewu yekoriyanda, imhlophe; ukunambitheka kwayo kwakunjengamaqebelengwane enziwe ngoju. Eksodusi 16:31.

Imana liyisibonakaliso seZwi likaNkulunkulu, futhi lalinambitheka njengoju, okuyinto abaprofethi abayichaza njengokunambitheka komlayezo abavezwa sengathi bayawudla. UJohane waletha umyalezo wobuSulumane njengoba umelwe izinkumbi, nebhande lesikhumba lekamela nezinwele zekamela. Izinkumbi nekamela kokubili kuyizibonakaliso zobuSulumane. Lowo myalezo wobuSulumane wawuhlanganiswe nokukhanyiselwa kweZwi likaNkulunkulu okumelelwa ngokuthi “uju.”

UJonathan wayesethi: Ubaba ulethe inkathazo ezweni; bhekani, ngiyanincenga, ukuthi amehlo ami akhanyisiwe kanjani, ngoba ngizwile kancane loluju. 1 Samuweli 14:29.

UJohane akazange nje amele umyalezo wobu-Islamu, kodwa wavela ehlane, njengoba kwenza u-Eliya; futhi uJohane akazange adle uju nje, wadla uju lwasendle, ngokuba yena, njengakuKristu, wayengaqeqeshwanga ezikhungweni zangaleso sikhathi ezazinoju lwazo lomlayezo, olwalumelwe yimvubelo yabaFarisi nabaSadusi. UJohane wadla uju oluvela ehlane, ngokuba waqeqeshwa nguMoya oNgcwele ngaphandle kwezikhungo zenkolo zosuku lwakhe. Ibhande elivamile laleso sikhathi lalinendlela yesixhumi esinyakazayo umuntu ayebophela kuso isembatho sakhe soboya bekamela. Leso sixhumi simela uJohane, owayeyiphuzu lokuguquka kusukela kokwasemhlabeni kuya ethempelini lasezulwini.

“Umprofethi uJohane wayeyisixhumanisi phakathi kwalezi zinkathi ezimbili. Njengommeleli kaNkulunkulu wema obala ukuze abonise ubudlelwane bomthetho nabaprofethi nesikhathi sobuKristu. Wayengukukhanya okuncane, okwakuzolandelwa okukhulu. Ingqondo kaJohane yakhanyiselwa nguMoya oNgcwele, ukuze akhanyisele abantu bakhe; kodwa akekho omunye ukukhanya osekwe kwakhanya noma oyoke akhanye ngokucaca okungaka phezu komuntu owileyo njengalokhu okuvela emfundisweni nasesibonelweni sikaJesu. UKristu nomsebenzi waKhe kwakukade kuqondwa ngokufiphele kuphela njengoba kwakufanekiselwa emihlatshelweni yesithunzi. Ngisho noJohane wayengakaqondi ngokugcwele ukuphila kwesikhathi esizayo, okungafi, ngoMsindisi.” The Desire of Ages, 220.

Isambatho esinezinsika sikaJohane sethulwa khona kanye ngesikhathi sokubhaphathizwa kukaKristu, okuyiso esasiyiphuzu lokuguquka, elalimelelwa yileyo ndawo lapho uJohane ayebhaphathiza khona. Leyo ndawo yayibizwa ngokuthi iBethabara, okusho “ukuwela ngesikebhe,” futhi iyona kanye indawo u-Israyeli wasendulo angena ngayo eZweni Lesithembiso ephuma ehlane, njengoba noJohane enza.

Yebo, ukunyakaza kwalabo abayizinkulungwane eziyikhulu namashumi amane nane yiyo uJohane abamelelayo, kodwa simane siveza ukuthi ngesikhathi uJesu ebhathizwa, kwakuyileso sizukulwane yena noJohane abasibiza ngokuthi “isizukulwane sezinyoka.” UJesu weza ukukhulisa umthetho kaNkulunkulu weMiyalo eLishumi, futhi waphefumulela wonke amazwi aseBhayibhelini, ngakho lapho ebiza isizukulwane sokugcina sakwa-Israyeli wasendulo ngokuthi isizukulwane sezinyoka, uyazi ngokuphelele ukuthi umyalo wesibili ukhomba ukwahlulela okwenziwayo esizukulwaneni sesithathu nasesesine.

Isizukulwane sesithathu nesesine simelela ukwahlulela okuqhubekayo okuphela esizukulwaneni sesine, okuyisizukulwane sezinyoka ezinobuthi. Ubhathizo lukaKristu lufanekisela u-9/11. Isizukulwane saba-Adventist boSuku lwesiKhombisa baseLawodikeya besisesizukulwaneni saso sokugcina kusukela kuleso sikhathi. Umlayezo kaJohane kubaFarisi nabaSadusi wawungumlayezo waseLawodikeya.

Kodwa kwathi ebona abaningi kubaFarisi nabaSadusi beza ekubhathizweni kwakhe, wathi kubo,

O sizukulwane sezinyoka ezinobuthi, ngubani onixwayisile ukuba nibalekele ulaka oluzayo?

Ngakho-ke thelani izithelo ezifanele ukuphenduka; ningacabangi ukusho phakathi kwenu nithi, Sino-Abrahama njengobaba wethu:

ngokuba ngithi kini, uNkulunkulu angamvusela u-Abrahama abantwana kulawa matshe.

Manje futhi izembe selibekiwe empandeni yezihlahla; ngakho-ke zonke izihlahla ezingatheli izithelo ezinhle ziyinqunywa, ziphonswe emlilweni. Mina nginibhathiza ngamanzi kube ngukuphenduka; kodwa ozayo emva kwami unamandla kunami, engingafanele ngisho ukuthwala izicathulo zakhe; yena uyakunibhathiza ngoMoya oNgewele nangomlilo. Isihluzo sakhe sisesandleni sakhe, futhi uyakusihlanza ngokupheleleyo isibuya sakhe, aqoqele ukolweni wakhe esibayeni; kodwa amakhoba uyakuwashisa ngomlilo ongacimekiyo.

Khona-ke uJesu wafika evela eGalile eJordani kuJohane, ukuba abhathizwe nguye. Mathewu 3:7–13.

UJesu weza evela eGalile, okuyisibonakaliso sokuguquka kwesigaba ngokuvumelana nenduku yesinqe kaJohane, nencazelo yaseBethabara. Umsebenzi kaJohane wokulungisa indlela wawusushintshile waba ngumsebenzi kaKristu wokuqinisa isivumelwano. Iminyaka engamashumi amathathu yokulungiselela yayisiphelile, kwaqala iminyaka emithathu nengxenye ngaphambi nangemuva kwesiphambano.

Umyalezo kaJohane wawuyisixwayiso sentukuthelo ezayo ekubhujisweni kweJerusalema, ukubhujiswa okuphinde kumele ukuphela kwezwe nezifo eziyisikhombisa zokugcina. Lowo myalezo wesixwayiso wabekwa ngaphakathi komongo wobuSulumane, futhi waletswa ngumuntu ongagcinanga nje ngokugcwalisa isithunywa sikaMalaki esilungisa indlela, nezwi lika-Isaya ehlane, kodwa futhi nomyalezo ka-Eliya, ngokuba isembatho sikaJohane sasihambisana nesika-Eliya njengoba nje nomyalezo kaJohane wawuhambisana nowaka-Eliya.

Wasesethi kubo, Wayengumuntu onjani owenyukela ukunihlangabeza, wanitshela la mazwi? Baphendula bathi, Wayengumuntu onoboya, ebophe ibhande lesikhumba okhalweni lwakhe. Wathi, Ngu-Eliya umTishbite. 2 AmaKhosi 1:7, 8.

Ukuba babengabuza ngoJohane, hhayi ngo-Eliya, bathi, “wayengumuntu onjani?” babeyophendulwa ngokuthi, “wayengumuntu onoboya, eboshwe ngebhande lesikhumba okhalweni lwakhe.” Inkonzo kaJohane yonke yezinyanga eziyisithupha imelwe endimeni lapho isizukulwane sokugcina nesesine sikhonjiswa khona ngokucacile futhi sichazwe. Umlayezo waseLawodikeya oya kubo uhlasela ngqo ukuzisho kwabo ukuthi bangabantu besivumelwano sikaNkulunkulu; ubaxwayisa ngolaka oluzayo njengoba lufanekiswa yimbazo eshaya izimpande zezihlahla. Umlayezo wawuhlanganisa nokuthi uKristu wayeyoqedela inqubo yokuvivinya eyaqala ngoJohane. Kamuva kuMathewu, uJesu naye ubiza amaJuda ngokuthi “isizukulwane sezinyoka,” futhi uthatha lowomqondo esihlokweni sikaJohane sokugawula isihlahla, achaze ukuthi kungani.

Ningawenza umuthi ube muhle, nesithelo sawo sibe sihle; noma ningawenza umuthi ube mubi, nesithelo sawo sibe sibi; ngokuba umuthi waziwa ngesithelo sawo. O sizukulwane sezinyoka, nina enibabi, ningakhuluma kanjani okuhle na? ngokuba umlomo ukhuluma ngokuchichima kwenhliziyo. Umuntu omuhle, emcebeni omuhle wenhliziyo, ukhupha okuhle; nomuntu omubi, emcebeni omubi, ukhupha okubi. Kepha mina ngithi kini, wonke amazwi ayize abantu abayowakhuluma bayakulandisa ngawo ngosuku lokwahlulelwa. Ngokuba ngamazwi akho uyakuthiwa ulungile, nangamazwi akho uyakuhlulwa. Mathewu 12:33–37.

Usuku lokwahlulela, ngokomyalo wesibili, lusesizukulwaneni sesine. Ukwahlulela kusekelwe emlayezweni esiwukhulumayo, futhi lowo mlayezo uphuma ezinhliziyweni zethu. Yilowo mlayezo esiwukhulumayo okhomba ukuthi singabe singu “isizukulwane esikhethiweyo” sikaPetru noma “isizukulwane sezinyoka ezinobuthi.” Yilolo nalolo hlobo olubonakaliswa ekupheleni kwenqubo yokuvivinywa lapho uKristu, njengomuntu webhulashi lothuli, ehlanza iphansi Lakhe. Njengamafutha emfanekisweni wezintombi eziyishumi, umlayezo umelelwa yinhliziyu embi noma enhle. Inkomba kaKristu yengeza ngokuthi lesi sizukulwane sezinyoka ezinobuthi, esiyisizukulwane sesine nesokugcina—sifuna isibonakaliso, futhi isibonakaliso kuphela esasiyakunikezwa kwakuyisibonakaliso sikaJona.

Khona-ke abathile kubabhali nakubaFarisi baphendula, bathi: Mfundisi, sithanda ukubona isibonakaliso esivela kuwe. Kodwa yena waphendula wathi kubo: Isizukulwane esibi nesiphingayo sifuna isibonakaliso; kepha asiyikuphiwa isibonakaliso, ngaphandle kwesibonakaliso somprofethi uJona; ngokuba njengalokhu uJona wayenezinsuku ezintathu nobusuku obuthathu esiswini senhlanzi enkulu, kanjalo neNdodana yomuntu iyakuba nezinsuku ezintathu nobusuku obuthathu enhliziyweni yomhlaba. Abantu baseNineve bayakuvuka ekwahlulelweni kanye nalesi sizukulwane, basilahle; ngokuba baphenduka ngokushumayela kukaJona; bhekani, lapha kukhona omkhulu kunoJona. Indlovukazi yaseningizimu iyakuvuka ekwahlulelweni kanye nalesi sizukulwane, isilahle; ngokuba yeza ivela emikhawulweni yomhlaba ukuzwa ukhulakanipha kukaSolomoni; bhekani, lapha kukhona omkhulu kunoSolomoni. Mathewu 12:38–42.

UKristu wabhekisa kumaJuda njengesizukulwane sezinyoka ezinobuthi, futhi usebenzisa imifanekiso yokwahlulela njengomyalezo kaJona, kanye nomyalezo wokuhlakanipha kukaSolomoni. UJesu ukhomba, ngomongo nangofakazi ababili, ukuthi isizukulwane sezinyoka ezinobuthi siyisizukulwane sesine, ngokuba esizukulwaneni sesine yilapho ukwahlulela kugcwaliseka khona.

Abayizinkulungwane eziyikhulu namashumi amane nane bayisibonakaliso, noma uphawu lwezinsuku zokugcina, njengoba kunjalo ngomthetho kaNkulunkulu nangeSabatha. Isibonakaliso sikaJona siyisibonakaliso sovuko, okwakuthi kumaJuda osukwini nangesikhathi sikaKristu kube ukubhathizwa Kwakhe, lapho uMoya oNgcwele ehla, emelwe njengejuba. UJona usho ukuthi “ijuba.” UJona, uJohane uMambuli, uDanyeli, uJosefa noLazaru bamele abayizinkulungwane eziyikhulu namashumi amane nane, abavuswa ekufeni emgwaqweni izinsuku ezintathu nengxenye. Ngaleso sikhathi kufanele badlulele besuka ekubeni ngabaseLawodikeya baye ekubeni ngabaseFiladelfiya, ngaleyo ndlela babe ngabesishiyagalombili ophuma kwabayisikhombisa. UJona umele ukubhathizwa, ngokuba waphonswa emanzini futhi ngokomfanekiso wafa lapho edliwa umkhomo. Emva kwalokho wavuswa, njengoba noJohane wavuswa lapho ekhishwa emafutheni abilayo, nanjengoDanyeli lapho ekhishwa emgodini wamabhumbani, nanjengoJosefa lapho ekhishwa emgodini, nanjengoLazaru, isimangaliso sokubekwa uphawu esikhathini sikaKristu. AmaJuda ayengenakubona isibonakaliso sikaJona, njengoba simelwe uvuko lukaKristu, ngokucace ngokwedlulele kunalokho ubu-Adventist obubona ngakho isibonakaliso sika-9/11, okuyisibonakaliso sikaJona.

Sizoqhubeka nalezi zihloko esihlokweni esilandelayo.

“Umthwalo wesixwayiso manje okufanele ufike kubantu bakaNkulunkulu, kwabasondelene nakwabakude, uyisigijimi sengwezi yesithathu. Futhi labo abafuna ukuqonda lesi sigijimi abayikuholwa yiNkosi ukuba benze ukusetshenziswa kweZwi okuyodiliza isisekelo futhi kususe izinsika zokholo olwenze amaSeventh-day Adventists aba yilokho abayikho namuhla. Amaqiniso abelokhu embulwa ngokulandelana kwawo, njengoba siqhubekele phambili emgqeni wesiprofetho esambulwe eZwini likaNkulunkulu, ayiqiniso, ayiqiniso elingcwele, eliphakade namuhla. Labo abadabula lowo mhlabathi isinyathelo ngesinyathelo emlandweni owedlule wokuhlangenwe nakho kwethu, bebona uchungechunge lweqiniso eziprofethweni, balungiselwa ukwamukela nokulalela yonke imisebe yokukhanya. Babekhuleka, bezila ukudla, behlolisisa, bembela iqiniso njengengebo efihliweyo, futhi siyazi ukuthi uMoya oNgcwele wayesifundisa futhi esihola. Imibono eminingi yethulwa, inokubonakala kweqiniso, kodwa ixutshwe kakhulu nemiBhalo ehunyushwe ngokungeyikho futhi yasetshenziswa ngokungeyikho, yaze yaholela emaphutheni ayingozi. Sazi kahle kakhulu ukuthi yonke ingxenye yeqiniso yamiswa kanjani, nophawu lwabekwa phezu kwayo nguMoya oNgcwele kaNkulunkulu. Futhi sonke lesi sikhathi kwakuzwakala amazwi athi, ‘Nali iqiniso,’ ‘Ngingeqiniso; ngilandeleni.’ Kodwa izixwayiso zafika, ‘Ningabalandeli. Angibathumanga, kodwa bagijima.’ (Bheka uJeremiya 23:21.)”

“Ukuhola kweNkosi kwakucacile, futhi izambulo zaYo zokuthi liyini iqiniso zazimangalisa kakhulu. Iphuzu ngemva kwephuzu laqinisekiswa yiNkosi uNkulunkulu wezulu. Lokho okwakuyiqiniso ngaleso sikhathi, kuyiqiniso nanamuhla. Kodwa amazwi awapheli

ukuzwakala—‘Leli liqiniso. Nginesibani esisha.’ Kodwa lokhu kukhanya okusha emigqeni yesiprofetho kubonakala ngokusebenzisa kabi iZwi nangokuyekisa abantu bakaNkulunkulu bezulazula bengenalohange lokubabamba. Uma umfundi weZwi engathatha amaqiniso uNkulunkulu awambulile ekuholeni kwabantu baKhe, futhi awamukele lawo maqiniso, awagaye, awalethe ekuphileni kwakhe okusebenzayo, khona-ke ubeyoba yisiteshi esiphilayo sokukhanya. Kodwa labo abazinikele ekucubunguleni imibono emisha, banengxube yeqiniso nephutha okuhlanganisiwe, futhi ngemva kokuzama ukwenza lezi zinto zivelele, babonisile ukuthi abazange bathungele isibani sabo e-altare elingcwele, futhi sesicimile ebumnyameni.” Selected Messages, incwadi 2, 103, 104.