

Incwadi kaYoweli neBandla lamaSeventh-day Adventist laseLawodikea - Inombolo Yamashumi Amathathu Anesibini

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Kube luhambo oluhambe kancinane ukuya kufika encwadini kaYoweli, uPetros engqina kuthi. UPetros ungomnye weyona mifuziselo imangalisayo ngaphakathi kweLizwi likaThixo lesiprofeto, kodwa asingabo bonke na? UPetros useKesareya Filipi, yaye ukwasePentekoste kwigumbi eliphezulu ngentsimbi yesithathu, aze emva koko abe setempileni ngentsimbi yesithoba kwaloo mini. UYesu wabethelelwa emnqamlezweni ngentsimbi yesithathu, waza wafa ngentsimbi yesithoba. UPetros ubizelwa eKesareya ngentsimbi yesithoba, kodwa iKesareya abizelwa kuyo kwibali likaKorneli yayingenguye uKesareya Filipi osemazantsi eNtaba yeHermon, yayinguKesareya eselwandle, ebizwa ngokuba yiKesareya Maritima.

IKesareya Maritima sisixeko esiselunxwemeni loLwandle lweMeditera, malunga neekhilomitha ezingama-30–35 kumntla weTel Aviv yanamhlanje (esakhiwa nguHerode Omkhulu njengesixeko esikhulu sechweba samaRoma). Sivele rhoqo encwadini yeZenzo (sikhankanywa izihlandlo ezili-15), yaye seso uninzi lwabantu olubhekisa kuso ngokulula nje ngokuthi “IKesareya” kwiTestamente eNtsha. UFilipu umVangeli wayehlala khona neentombi zakhe ezine ezaziprofeta (IZenzo 8:40; 21:8). UPawulos wavalelwa khona iminyaka emibini, wavela phambi kweenkosi-bukhosi uFeliksi noFestu, naphambi kukaKumkani uAgripa (IZenzo 23–26). Okubaluleke ngakumbi, mhlawumbi, kukuba uPetros washumayela apha kumthetheli-khulu waseRoma uKorneli—ogquko lokuqala olukhulu lwabeeNtlanga ebuKristwini (IZenzo 10) ngo-34 AD, xa laphela iveki apho uKristu waqinisekisa umnqophiso nabaninzi.

Yaye uya kuqiniseka umnqophiso nabaninzi iveki enye; yaye phakathi kweveki uya kuphelisa idini nomnikelo, yaye ngenxa yokwanda kwezinto ezinezithe uya kuyenza ibe yinkangala, kude kube sekupheleni; yaye oko kumiselweyo kuya kuthululelwa phezu kwenkangala. Daniyeli 9:27.

ICaesarea Maritima yayisebenza njengenkunzi yolawulo lwamaRoma eYudea, yaye yayiliziko elikhulu leeNtlanga. ICaesarea Philippi sisixeko esahlukileyo, esikwindawo esemantla ekude kufuphi emazantsi eNtaba iHermon (malunga neekhilomitha ezingama-40–48 kumntla woLwandle lwaseGalili), kwindawo ngoku ebizwa ngokuba yiGolan Heights (iBanias yanamhlanje). Sikhankanywa kuphela kwiiVangeli (Mateyu 16:13 noMarko 8:27), xa uYesu wathabatha abafundi baKhe waya eKesareya Filipi. Le yindawo edumileyo apho uPetros wavuma ukuba uYesu “unguMesiya, uNyana woThixo ophilileyo,” nalapho uYesu wavakalisa wathi, “Phezu kweli litye ndiya kulakha ibandla lam, yaye amasango eHadesi akayi kuloyisa” (Mateyu 16:13–20). Yayiyindawo yobuhedeni enetempile zoothixo bamaGrike, ingakumbi ezikaPan, uthixo

webhokhwe, nomqolomba wakhe owawubizwa ngokuba “ngamasango esihogo,” nto leyo eyenza isibhengezo sikaYesu apho sibe nesakhono esikhulu ngakumbi.

Ezi zixeko zibini zahluke ngokupheleleyo ngokwendawo nangokwendlela yembali—esinye sisikhululo saselwandle saseRoma esixakekileyo kumazantsi-ntshona, esinye siyindawo esemantla yobuHelleni/yobuhedeni kufuphi nemithombo yoMlambo iYordan. Esaselunxwemeni lolona lubalaseleyo kwiNcwadi yeZenzo, kanti esisemantla sisembindini womzuzu obalulekileyo kwiiVangeli. IKesareya yaselwandle luphawu lweRoma—irhamncwa, yaye iKesareya yasemhlabeni luphawu lwenyoka enkulu. USister White uchaza ixesha elisusela emnqamlezweni ukuya kwiPentekoste, “ixesha lePentekoste,” elaqala emnqamlezweni laza laphela ngePentekoste.

“Kukunxanela okunzulu endikukhangelelayo ixesha apho iziganeko zosuku lwePentekoste ziya kuphindwa ngamandla angaphezu kwawela xesha. UYohane uthi, ‘Ndabona esinye isithunywa sezulu sisihla siphuma ezulwini, sinamandla amakhulu; yaza ihlabathi lakhanyiselwa bubuqaqawuli baso.’ Emva koko, njengakwixesha lePentekoste, abantu baya kuliva inyaniso ithethwa kubo, elowo ngolwimi lwakhe.”

“UThixo unokuphefumlela ubomi obutsha kuwo wonke umphefumlo onqwenela ngokunyanisekileyo ukumkhonza, yaye angazichukumisa imilebe ngamalahle avuthayo avela esibingelelweni, aze ayenze ibe sisityebi samazwi endumiso yaKhe. Amawaka amazwi aya kuzaliswa ngamandla okuthetha iinyaniso ezimangalisayo zeLizwi likaThixo. Ulwimi oluthintithayo luya kukhululwa, yaye aboyikayo baya kwenziwa bomelele ukuze banike ubungqina benyaniso ngenkalipho. Ngamana iNkosi ingabanceda abantu baYo ukuba bayihlambulule itempile yomphefumlo kuko konke ukungcoliswa, baze balondolozelwe unxibelelwano olusondele kangaka naYo, ukuze babe ngabathabatha inxaxheba kwimvula yasemva xa iya kuthululwa.” Review and Herald, Julayi 20, 1886.

Ngokobugcisa, ixesha lePentekoste beliya kuqala emthendelekweni weziqhamo zokuqala, ohambelana nokuvuka kukaKristu; kodwa ngaphandle kokufa komnqamlezo bekungekho gazi uMsindisi ovukileyo ebenokulithabatha ahambe nalo xa wayevuka. Ngaphandle kokufa kwaKhe, Yena, enguSonka soBomi, ngewayengaphumlanga ngomhla womthendeleko wezonka ezingenagwele, yaye iSonka soBomi kwakufuneka siphumle kwangaphambili ngaphambi kokuvuka kwaso emthendelekweni weziqhamo zokuqala, ngaloo ndlela kuqalwa ixesha leentsuku ezingamashumi amahlanu elakhokelela kumhla nakumthendeleko wePentekoste.

Xa uKristu weza ukuqinisekisa umnqophiso iveki enye, loo veki yaqala ekubhaptizweni kwakhe; kwaza “embindini weveki,” kwiminyaka emithathu enesiqingatha kamva, wabethelelwa emnqamlezweni, waphumla engcwabeni ngomhla weSonka esingenagwele, wavuka njengomthendeleko weziqhamo zokuqala zesivuno serhasi ngeCawa, ngaloo ndlela eqalisa ixesha lePentekoste leentsuku ezingamashumi amahlanu elafikelela kumthendeleko weziqhamo zokuqala zengqolowa. Ukususela emnqamlezweni kuse ekupheleni kweveki, kwiminyaka emithathu enesiqingatha kamva, elo xesha leminyaka esixhenxe lafikelela esiphelweni salo ngoKorneli waseKesariya Maritima, owaba ngowokuqala kanye umguqukeli weeNtlanga ebandleni lamaKristu ekupheleni kweveki ngo-34 AD.

Iveki awafika ngalo uKristu ukuze aqinise umnqophiso, ngokwesiprofeto ziintsuku ezi-2,520, yaye umnqamlezo “uphakathi evekini,” ngoko ke kwakuyiintsuku ezi-1,260 emva kobhaptizo neentsuku ezi-1,260 ngaphambi kokuba uKorneli aguquke. Emnqamlezweni uKristu wabethelelwa ngelixa lesithathu, waza wafa ngelixa lesithoba. Oko kwaba sisiqalo sexesha lePentekoste, yaye ekupheleni kwalo, (kuba uYesu usoloko ebonakalisa isiphelo ngesiqalo) ngomhla wePentekoste, uPetros unika intshumayelo yakhe yokuqala esekelwe encwadini kaYoweli ngelixa lesithathu kwigumbi eliphezulu, apho uKristu wadibana khona nabafundi ngomhla wokuvuka kwakhe. Emva koko uPetros unika intshumayelo yakhe yesibini ngoYoweli etempileni ngelixa lesithoba. Ngokucacileyo, ixesha lesithathu nelesithoba lingumqondiso we-alpha ne-omega wesiqalo nesiphelo sexesha lePentekoste.

Umga phezu komgca, xa silungelelanisa iyure yesithathu neyesithoba yezi ziganeke zibini, sifumana ezo yure zintandathu njengexesha lesiprofeto elinika ubungqina bokwahlukana. UKristu usuka ebomini aye ekufeni aze abuyele ebomini. Usuka emhlabeni aye ezulwini aze abuyele emhlabeni. UPetros ungaphandle aze emva koko abe ngaphakathi etempileni. Kambe ke zikho nezinye iindlela ezihambelanayo zokulungelelanisa iyure yesithathu neyesithoba, kodwa kuqala kufuneka siqwalasele uPetros, uKorneli noKesareya ngaselwandle.

Njengokuba kunjalo nakumacandelo esiprofeto amelwe ziiyure ezintandathu, xa isithunywa sezulu sathunyelwa kuKorneli ukuze simyalele ukuba athumele kubizwe uPetros, kwakuyiyure yesithoba.

Kwakukho indoda ethile eKesareya, egama linguKorneli, umthetheli-khulu webutho ekwakusithiwa lelaseTaliyane, indoda ehlonel’ uThixo, emoyikayo uThixo kunye nendlu yayo yonke, eyayisinika kakhulu abantu amalizo, ikwathandaza kuThixo ngamaxesha onke. Yabona embonweni ngokucacileyo, malunga nelixa lesithoba lemini, isithunywa sikaThixo singena kuye, sisithi kuye, Korneli. Ke yena, akuba esikhangele, woyika, wathi, Yintoni na, Nkosi? Sathi kuye, Imithandazo yakho namalizo akho anyukele ekubeni sisikhumbuzo phambi koThixo. Ngoko ke thuma amadoda aye eYopa, ubize uSimon othiywa ngokuba nguPetros. IZenzo 10:1–5.

Ukufika kwengelosi kungumfuziselo womyalezo, nowophawu lwendlela, yaye ingelosi iyakuqinisekisa ukuba lulo uphawu lwendlela xa isithi, “Imithandazo yakho nezipho zakho kwabasweleyo zinyukele phambi koThixo zaba sisikhumbuzo.” Uphawu lwendlela lwesiphelo seveki kukuba uKorneli wathumela ukuba kubizwe uPetros ngelixa lesithoba emva kokuzila ukudla iintsuku ezine, yaye lubizwa ngokuba “sisikhumbuzo,” esisiso uphawu lwendlela. Njenge “centurion,” uKorneli wayengumphathi wamajoni alikhulu.

Xa uPetros ekwaKesareya Filipi kuMateyu isahluko seshumi elinesithandathu akukho kubhekiswa kulo naliphi na ilixa. IKesareya Filipi ligama lesixeko ngelo xesha uYesu awabasa ngalo abafundi apho. Kwimbali kaDanyeli ishumi elinanye, iindima zeshumi elinesithathu ukuya kweshumi elinesihlanu, iindima ezazalisekiswa kwidabi lasePanium, nezimele ngokomfuziselo imfazwe ekhokelela kumthetho weCawa eUnited States, iKesareya Filipi yayibizwa ngokuba yiPanium. UPetros ukwiindima zeshumi elinesithathu ukuya kweshumi elinesihlanu xa ekwaKesareya Filipi, ekwayiPanium.

Ukuqonda ukuba iMfazwe yasePanium yayikukuzaliseka kweendima zeshumi elinesithathu ukuya kweleshumi elinesihlanu zikaDaniyeli ishumi elinanye, nokuba ezo ndima kunye nembali yeMfazwe yasePanium zibonakalisa imfazwe ekhokelela kumthetho weCawa eUnited States, yindlela kanye le ndlela yomgca phezu komgca eyayilungiselelwe ukuba isebenze ngayo. Ukusebenzisa loo ndlela kufuna ukuba iKesareya Filipi nePanium zihambelaniswe, kuba owona mthetho oyintloko wesiprofeto ojongene nale nyaniso ngowokuba “ngamnye kubaprofeti bamandulo wathetha ngakumbi ngemihla yethu kunangeemihla ababephila kuzo.” UPawulos wongeza ngokuthi imimoya yabaprofeti iphantsi kwabaprofeti, ngoko ke ababhekiseli kuphela bonke kwimihla yokugqibela, kodwa bonke bayavumelana.

Ngenxa yesi sizathu, ukuba yaye xa iPanium ichongwa eLizwini likaThixo lesiprofeto njengePanium, yaye emva koko njengeKesareya Filipi, omabini la magama makasetyenziswe ngemihla yokugqibela, yaye amele ukuhambelana kunye, kuba sisixeko esinye.

Ngokunxulumene nalo mgaqo, nangona wahlukile kancinane, kukho iKesareya Filipi neKesareya Maritima. UPetros waya eKesareya Filipi noKristu, kodwa wathunyelwa eKesareya Maritima nguMoya oyiNgcwele. Kanti ke kuzo zombini iiKesareya, nguPetros ongumlinganiswa oyintloko womnqophiso. Okumangalisayo ngalo mgca kukuba kwakungelixa lesithoba apho uKorneli watyelelwa yingelosi waza wayalelwa ukuba athumele ukuba kubizwe uPetros. UPetros eKesareya ungumqondiso wobuprofeti, kodwa ezi Kesareya zimbini zahluke ngokucacileyo. Enye yiKesareya ngaselwandle, yaye enye yiKesareya esemhlabeni. IKesareya ngaselwandle inxulumene neeNtlanga, yaye uKorneli wayengowokuqala kwiNtlanga ukuguquka kanye ekupheleni kweveki yomnqophiso ngowama-34 AD. IKesareya ngaselwandle lixesha lesithoba, yaye lihambelana noPetros etempileni ngePentekoste, kwanokufa kukaKristu ngelixa lesithoba.

Kesareya yasemhlabeni, oko kukuthi iKesareya Filipi, lilixa lesithathu. Akukho ezinye iindlela zokukhetha. IKesareya Filipi ekuqaleni, lilixa lesithathu, yaye iKesareya Maritima ekupheleni, lilixa lesithoba. IFilipi yi-alpha yexesha leeyure ezintandathu, yaye iMaritima yi-omega. I-omega kwilixa lesithoba yayikukufa kukaKristu embindini weveki yomnqophiso, yaye noPetros etempileni ngePentekoste wayekwalilixa lesithoba. Ukubizwa kukaPetros nguKorneli kuyahambelana nokufa kukaKristu, okungumfuziselo womthetho weCawa, kwangokunjalo noPetros etempileni ngePentekoste, nto leyo ephinda ibe ngumfuziselo womthetho weCawa. UKorneli, njengogokuqaleyo wokuqala weeNtlanga, umele umsebenzi wokuqala welixa leshumi elinanye ngexesha lomthetho weCawa.

Iyure lesithathu xa uKristu wabethelelwayo, nelesithathu xa uPetros wayekwigumbi eliphezulu, kufuneka, yaye linokumela kuphela, iKesareya Filipi. Igumbi eliphezulu awayekulo uPetros ngomhla wePentekoste, lalililo kanye elo gumbi liphezulu awabonakala kulo uKristu emva kovuko lwaKhe, ukunyuka kwaKhe, nokuhla kwaKhe. UKristu weza kwigumbi eliphezulu, yaye ke emva kweentsuku ezingamashumi amahlanu, ngomhla wePentekoste, uPetros wavakalisa isigidimi sencwadi kaYoweli kwelo gumbi liphezulu linye.

ICesarea Philippi lilixa lesithathu elihambelana nokubethelelwa emnqamlezweni negumbi eliphezulu ngePentekoste. Ukubethelelwa emnqamlezweni kuluphawu lokusasazwa, kanti igumbi

eliphezulu luluphawu lobunye. Oku kuchaza iCesarea Philippi njengendawo kanye phambi komthetho weCawa apho udidi olunye lusasazwa, kanti olunye luqokelelwa. Xa imbali yeDabi lasePanium iqala ukuphindwa, iintombi ezizizidenge nezizizilumko ziya kwahlulwa ngonaphakade, yaye ziya kwahlulwa ngenxa yomnqamlezo, omela ukusondela komthetho weCawa. KwakuseCesarea Philippi apho uKristu waqalisa ukufundisa ngomthetho weCawa owayesondela. Xa wenza njalo, uPetros wawuphikisa umyalezo, ngoko ke kwiindinyana ezisithoba, uPetros umele abo batywiniweyo nabo basasazwa ngumyalezo womnqamlezo, ongumthetho weCawa.

Wathi kubo, Ke nina nithi ndingubani na?

Waphendula uSimon Petros wathi, Wena unguKristu, uNyana kaThixo ophilileyo.

Waphendula ke uYesu wathi kuye, Unoyolo wena, Simon Barjona; ngokuba inyama negazi azikutyhilelanga oku, koko uBawo wam osemazulwini. Kanjalo ndithi kuwe, Wena unguPetros, yaye phezu kolu lwalwa ndiya kulakha ibandla lam; namasango esihogo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oyibophayo emhlabeni iya kuba ibotshiwe emazulwini; nantoni na oyikhululayo emhlabeni iya kuba ikhululwe emazulwini.

Waza wabafundisayo ukuba mabangaxeleli mntu ukuba yena unguYesu uKristu. Ukusukela ngelo xesha uYesu waqalisa ukubonisa abafundi bakhe ukuba umelwe kukuya eYerusalem, aze eve izinto ezininzi ezivela kubadala, nakubabingeleli abakhulu, nakubabhali, aze abulawe, aze avuswe kwakhona ngomhla wesithathu.

Wandula ke uPetros, waqalisa ukumkhalimela, esithi, Makube kude kuwe, Nkosi; oku akusayi kwenzeka kuwe.

Kodwa wajika, wathi kuPetros, Suka emva kwam, Sathana: usisikhubekiso kum; kuba awunanzwanga zizinto zikaThixo, koko zizabantu. Mateyu 16:15–23.

Ukubethelelwa emnqamlezweni kweyure yesithathu kunye nesigidimi sikaPetros segumbi eliphezulu kuhambelana notshintsho lwesiprofeto lwebandla elilwayo, elichazwa njengebandla elinengqolowa kunye nokhula kunye, lusiya kwibandla eloyisileyo. Ibandla eloyisileyo lingumnikelo weziqhamo zokuqala wengqolowa wePentekoste, ongumthetho weCawa. Xa ukhula nengqolowa zifikelela ekuvuthweni, izithunywa zezulu zahlula ezo ntlobo zimbini. Yimvula eyaqalisa ukutshiza ngomhla ka-9/11 ebangela ukuba ingqolowa nokhula kufike ekuchumeni.

Ixesha leeyure ezintandathu limele imbali yentlanganiso yenkampu yase-Exeter kude kube ngu-Oktobha 22, 1844, ukungena koloyiso kukaKristu eYerusalem nokungena kokumkani uDavide eYerusalem ephethe ityeya. Iyure yesithoba ikwalixesha ledini langokuhlwa, malunga nentsimbi yesithathu emva kwemini.

Ke kaloku oku koko oya kunikela phezu kwesibingelelo; amatakane amabini onyaka wokuqala imihla ngemihla, ngokungapheziyo. Elinye itakane uya kulinikela kusasa; nelinye itakane uya kulinikela ngokuhlwa. Eksodus 29:38, 39.

Igama eliguqulelwe ngokuthi “nkqu,” maxa wambi limelwa ngokuthi “phakathi kweengokuhlwa.” Ukuphakathi kweengokuhlwa kubhekisa kwisithuba seeyure ezintandathu phakathi kweyure yesithathu neyesithoba. Iveki yomnqophiso kaKristu imela eso sithuba seeyure ezintandathu emnqamlezweni, esiba yi-alpha yesithuba seeyure ezintandathu ngePentekoste. Amangqina amabini kwiveki yomnqophiso achaza ixesha leeyure ezintandathu anxulumene ngokuthe ngqo kungekuphela nje nesiprofeto seveki engcwele, kodwa kwanemiqondiso yexesha lePentekoste. Kwandula ke ekupheleni kwaloo veiki inye yesiprofeto, uPetros wabizelwa eKesareya ngeyure yesithoba. Inyaniso yokuba kukho iiyure ezintathu zesithoba ngaphakathi kweso sakhiwo sinye sesiprofeto seveki engcwele; ezimbini kuzo ziziziphelo ze-omega zexesha leeyure ezintandathu, ekwakwakukwangelo xesha phakathi kweminikelo yakusasa neyangokuhlwa, ifuna, ngenxa yemfuneko yesiprofeto, ukuba kubekho iyure yesithathu njenge-alpha yexesha elaphela ngeyure yesithoba kaKorneli.

IiKesareya ezimbini, zombini zinoPetros njengomntu oyintloko, zibonakalisa iKesareya Filipi njengelixa lesithathu. Elo xesha leeyure ezintandathu liqala lize liphele ngeKesareya, kuba isiphelo sibonakaliswa sisiqalo.

Imvana yePasika yayimele ibulawe ngokuhlwa, elo lilixa lesithoba—xa uKristu wafa.

Niwugcine ide kube ngumhla weshumi elinesine waloo nyanga inye; yaye ibandla lonke lebandla lakwaSirayeli liya kuyixhela ngokuhlwa. Eksodus 12:6.

Ixesha lomthandazo likwalixesha lesithoba, kuba kwakungexesha lombingelelo wangokuhlwa.

Umthandazo wam mawumiswe phambi kwakho njengesiqhumiso; nokuphakanyiswa kwezandla zam kube njengedini langokuhlwa. IiNdumiso 141:2.

Ngokungqinelana nokuba umbingelelo wangokuhlwa ube lilixa lomthandazo, uEzra uyathandaza ngexesha lombingelelo wangokuhlwa; ngoko ke uthandaza ngelixa lesithoba, xa uPetros esethempelini, xa uKristu wafayo, nalapho uKorneli wayexelelwe ukuba makathumele ukuba kubizwe uPetros.

Kwathi ke ngexesha ledini langokuhlwa ndaphakama ebuhlungwini bam; ndakrazula isambatho sam nengubo yam, ndawa ngamadolo, ndasolulela izandla zam kuYehova uThixo wam. Ezra 9:5.

Emthandazweni wakhe, uEzra uguquka emva kokuqonda ukuba abo baphuma eBhabheli ukuze baphinde bakhe itempile neYerusalem babesondelelene nabafazi beeNtlanga.

Ke kaloku xa uEzra wayethandazile, naxa wayevumile, elila, eziphosa phantsi phambi kwendlu kaThixo, kwaqokelelana kuye, bevela kwaSirayeli, ibandla elikhulu kakhulu lamadoda nabafazi nabantwana; kuba abantu babelila kakhulu. UShekaniya, unyana kaYehiyeli, omnye woonyana bakaElam, waphendula wathi kuEzra, Sonile kuThixo wethu, satshata abafazi basemzini kubantu belizwe; kanti ke ngoku lisekho ithemba kwaSirayeli ngale nto. Ngoko ke masenze umnqophiso noThixo wethu wokugxotha bonke abafazi, kwanabo bazelweyo ngabo, ngokwecebo lenkosi yam, nelabo bangcangcazelayo emyalelweni kaThixo wethu; makwenziwe ngokomthetho. Sukuma; kuba lo mcimbi ungowakho; nathi siya kuba

nawe; yomelela, wenze.

Wandula ke uEzra, wabafungisa ababingeleli abaziintloko, nabaLevi, noSirayeli wonke, ukuba benze ngokweli lizwi. Bafunga ke. Wandula ke uEzra wasuka phambi kwendlu kaThixo, waya egumbini likaYohanan, unyana kaEliyashibhi; wathi akufika khona, akadla sonka, akasela manzi; kuba wayeseluzizini ngenxa yesikreko sabo babethinjiwe. Benza isaziso kulo lonke elakwaYuda neYerusalem kubo bonke abantwana bokuthinjwa, sokuba mabahlanganisane eYerusalem; kwanokuba nabani na ongayi kufika zingaphelanga iintsuku ezintathu, ngokwecebo labathetheli namadoda amakhulu, yonke impahla yakhe mayihluthwe, yena ngokwakhe ahlulwe ebandleni labo babethinjiwe. Andula ke onke amadoda akwaYuda nawakaBhenjamin ahlanganisana eYerusalem zingaphelanga iintsuku ezintathu. Kwakuyinyanga yesithoba, ngomhla wamashumi amabini wenyanga; bonke abantu bahlala endaweni evulekileyo yendlu kaThixo, bengcangcazela ngenxa yalo mbandela nangenxa yemvula enkulu. Ezra 10:1–9.

Umnqophiso wekhulu elinamashumi amane anesine amawaka uboniswa njengokwahlulwa kwabo kwabo babethabathe abafazi basemzini. Oku kukwahlulwa kweentombi ezizilumkileyo nezizizidenge, yaye kwenzeka ngelixa lesithoba, elikukufa kukaKristu, uPetros etempileni ngePentekoste, noPetros ebizelwa eKesareya ngaselwandle. Ukwahlulwa kukaEzra kukwangukuhlanjululwa kwabaLevi nguMthunywa woMnqophiso kuMalaki isahluko sesithathu. Ukuhlanjululwa okukuMalaki kubonakalisa iintlambululo ezimbini zetempile ezenziwa nguKristu.

“Ekucoeni itempile kubathengi nabathengisi behlabathi, uYesu wabhengeza umsebenzi waKhe wokucoca intliziyo ekungcolisweni sisono,—kwiminqweno yasemhlabeni, ezinkanukweni zobuzingca, kwimikhwa emibi, eyonakalisa umphefumlo. Malaki 3:1–3 icatshulwe.” *The Desire of Ages*, 161.

UEzra nabo bangena emnqophisweni bayalelwa ukuba “basukume,” yaye noYoshuwa wayalelwa ukuba asukume emva kokuba bonke abavukeli babefile kwisithuba seminyaka engamashumi amathathu anesibhozo. Kwathabatha iminyaka emibini ukuba uSirayeli wamandulo asilele kuloo nkqubo yokuvavanywa kalishumi, yaye kwiminyaka engamashumi amathathu anesibhozo kamva abavukeli babesefile bonke, uThixo waza wabaxelela ukuba basukume.

“Phakamani ngoku,” ndathi mna, “niwele umlambo iZerede.” Saza sawela umlambo iZerede. Kwaye ixesha esalihambayo sisuka eKadeshe-barneya, sada sawela umlambo iZerede, laba yiminyaka emashumi mathathu anesibhozo; kwada kwaphela phakathi komkhosi sonke isizukulwana samadoda emfazwe, njengoko uYehova wafungayo kubo. Duteronomi 2:13, 14.

KuYohane isahluko sesihlanu, uYesu waphilisa indoda eyayisisiqhwala, eyayikule meko iminyaka emashumi amathathu anesibhozo, yaye xa wayiphiliso, waxelela loo ndoda ukuba “vuka.”

Kuba isithunywa sezulu sasihla ngamaxesha athile siye echibini, siwaphazamise amanzi; yaye lowo wangenayo kuqala emva kokuphazamiseka kwamanzi wayephiliswa kuso nasiphi na isifo awayenaso. Kwaye kwakukho apho indoda ethile, eyayinobulwelwe iminyaka emashumi mathathu anesibhozo. UYesu, akuyibona ilele, esazi ukuba sele inethuba elide ikuloo meko, wathi kuyo, Uyafuna na ukuphiliswa?

Indoda eyayingenamandla yamphendula yathi, Nkosi, andinamntu wokundingenisa echibini xa amanzi enyakazisiwe; kodwa ndisathi ndisiza, kuhla omnye ngaphambi kwam.

UYesu wathi kuye, Vuka, uthabathe ukhuko lwakho, uhambe. Kwangoko loo mntu waphiliswa, waluthabatha ukhuko lwakhe, wahamba; yaye ngaloo mini yayiyiSabatha. Yohane 5:4-9.

Kumzekeliso kaEzra womnqophiso lwamawaka alikhulu anamashumi amane anesine, abantu babemelwe “kukuvuka.” Ngowe-1838 uJosiah Litch, umshumayeli odumileyo wamaMillerite, waxela kwangaphambili ukuphela kobukhosi bama-Ottoman malunga nowe-1840, yaye umyalezo wamaMillerite wavuka, ukuze emva koko unikwe amandla ngokuzaliseka ngqo ngoAgasti 11, 1840. Ukuphakanyiswa kwebandla eloyisayo kuquka isiprofeto esibangela ukuba abantu bakaThixo bavuke xa umnqophiso umiselwa. Ekwahlukaneni kukaEzra nabafazi basemzini sifumana ukuhlanjululwa kwabaLevi kukaMalaki, kwanokuhlanjululwa okubini kwetempile nguKristu; yaye umgca ngamnye uchaza ukwahlulwa kwengqolowa nomdiza, oko kukuthi, okuzalisekiswa xa uKristu esusa isono ngonaphakade ezintliziyweni zamawaka alikhulu anamashumi amane anesine. Iyure yesithoba kaKristu, neeyure ezimbini zesithoba zikaPetros kunye nomthandazo kaEzra wokuhlanjululwa, ziyangqinelana nomthetho weCawa, xa imvula yasemva iya kuthululwa ngaphandle komlinganiselo. KuDaniyeli isahluko sesithoba, uDaniyeli wamkela impendulo kwizibongozo zakhe ngexesha lomnikelo wangokuhlwa, oiyure yesithoba.

Ewe, ndathi ndisathetha emthandazweni, kanye loo mntu uGabriyeli, endandimbonile embonweni ekuqaleni, ebaleka ngokukhawuleza, wandichukumisa ngexesha lomnikelo wangokuhlwa. Daniel 9:21.

Saziswa ukuba imibono eyanikwa uDaniyeli ngasemilanjani emikhulu yaseShinare ngoku isekwinkqubo yokuzaliseka, nokuba simele ukuqwalasela iimeko ezazikho xa iziprofeto zazinikwa.

“Ukukhanya awakwamkelayo uDaniyeli kuThixo wakunikwa ngokukodwa ezi ntsuku zokugqibela. Imibono awayibonayo ngasemilanjani iUlai neHiddekel, imilambo emikhulu yaseShinare, ngoku isekwinkqubo yokuzaliseka, yaye zonke iziganeko ezaxelwa kwangaphambili ziya kusuka zenzeke kungekudala.

“Qwalasela iimeko zesizwe samaYuda ngexesha iziprofeto zikaDaniyeli zazinikelwa.” Testimonies to Ministers, 113.

Ukukhanya kwemibono enxulumene nemilambo iHiddekel neUlai kumela izahluko ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli. Kwisahluko sesithoba, esimelwe ngumlambo iUlai, uDaniyeli unikwe ukukhanya ngezahluko zesixhenxe, zesibhozo, nesesithoba. Kwisahluko seshumi, esimelwe ngumlambo iHiddekel, uDaniyeli unikwe ukukhanya kwezahluko zeshumi, zeshumi elinanye, nezeshumi elinesibini. Ulwazi lwesiprofeto lumelwe kokubini ziziganeko zesiprofeto ezimelwe ngaphakathi kwezo zahluko, kodwa kwanomelwe nguDaniyeli ngokwakhe; kuba simele ukuqwalasela iimeko zesizwe samaYuda ngexesha lazo iziprofeto zazinikelwa.

Simele sizise ezo zinto kwimihla yokugqibela size sizivumelanise nobungqina bomnye umprofeti. Oku kuthetha ukuba, kanye njengokuba uPetros eseKesareya Filipi yaye ekwasesiKesareya Maritima, uDaniyeli utyelelwa nguGabriyeli ngeyure yesithoba kwisahluko sesithoba, yaye utyelelwa ngomhla wamashumi amabini anesibini kwisahluko seshumi. Ukukhanya kweUlai neHiddekel okwenzelwe imihla yokugqibela kutyhilwa kuDaniyeli ngeyure yesithoba yomhla wamashumi amabini anesibini. Oko kukhanya kumela ukuthululwa kwemvula yasemva ngaphandle komlinganiselo ngexesha lomthetho weCawa.

Ubungqina bukaDaniyeli buvuleka ngokupheleleyo ngexesha leyure yesithoba, kuba buchonga imbali yangaphandle nengaphakathi yoko “okwenzeka” kubantu bakaThixo ngemihla yokugqibela. Xa olo khanyiso luvakaliswa kwiintlanga, ezimelwe nguKorneli, ziya kuthumela ukuba kubizwe ikhulu elinamashumi amane anesine amawaka, umthetho kaThixo uya kubulawa ngokunyanzeliswa kweCawa, yaye uPetros uya kuzisa umyalezo etempileni awayesele emkile kuyo uKristu waza wayichaza njengendlu engenanto yamaYuda. UPetros uthetha kwiintlanga, kwanakwiiSanhedrin, ngoxa uEzra ebongoza ukwahlulwa, yaye uDaniyeli uzila ukutya aze athandazele ukukhanyiselwa. Iyure yesithoba ngePentekoste, ekufeni kukaKristu, ekubizeni kukaPetros nguKorneli, umbingelelo wangokuhlwa—zonke ziyangqinelana noEliya eNtabeni yeKarmele.

Kuyabonakala ukuba ithuba leeyure ezintandathu limela ixesha eliphela emthethweni weCawa, kodwa liqala ngesiganeko esinxulumene ngokuthe ngqo nesiphelo, njengoko kwakunjalo ngeminikelo yasekuseni neyokuhlwa. NgokukaPetros, ithuba leeyure ezintandathu lisusela eKesareya Filipi liye eKesareya engaselwandle. NgePentekoste lalisusela kwigumbi eliphezulu liye etempileni. Elo xesha elikukukhanya okuqaqambileyo okumiselwa ekuqaleni kwendlela siSisikhalo Saphakathi Kobusuku, yaye elo xesha lifikelela emthethweni weCawa. Iiyure ezintandathu, phakathi kweengokuhlwa, zimela ukungena kukaKristu ngoloyiso eYerusalem, nto leyo yona eyayimele ithuba elisusela kwintlanganiso yenkampu yase-Exeter ukusuka ngoAgasti 12 ukuya ku-17, 1844, eyasungula ukuvakaliswa kwesigidimi esafikelela esiphelweni saso ngo-Oktobha 22, 1844. I-Exeter yiKesareya Filipi, yaye iKesareya engaselwandle ngu-Oktobha 22, 1844. Isiqalo siphawulwa yiKesareya njengoko kunjalo nesiphelo.

Ukungena kokoyisa kuphawulwa yimpikiswano ekuqaleni nempikiswano ekupheleni. Impikiswano yase-Exeter yamelwa lunqulo lobuxoki olwalusenzeka emabaleneni entente yaseWatertown. Imiyalezo emibini yamelwa zezo ntente zimbini, yaye xa uKristu wangena eYerusalem, amaYuda axabanisayo akhalaza ngomyalezo owawubhengezwa njengoko wayesihla eNtabeni yemiNquma, ekhwele engena eYerusalem phezu kwedonki eyayisandul’ ukukhululwa. Impikiswano yokuqala neyokugqibela zibonakalisa ialfa neomega zelo xesha. E-Exeter udidi lwaseWatertown lumele udidi lweentombi ezazingenawo ioyile, yaye kubo ucango losindiso lwalwa. Ekupheleni kwelo xesha ucango olungena endaweni engcwele lwalwa, ngaloo ndlela kubonelelwa ngealfa neomega zelo xesha. Loo alfa neomega ihambelana neempikiswano ezimbini zokungena kokoyisa, yaye iKesareya iye kwiKesareya noPetros.

EKesareya Filipi, igama likaSimon Bhariyona liguqulwa libe nguPetros, kwisiqendu apho anonywa khona njengomlomo wokuphefumlelwa, aze emva koko agwetywe njengoSathana

ngenxa yokuchasa isigidimi somnqamlezo. UPetros ngumfuziselo weendidi ezimbini ezahlulwayo sisigidimi sobhaptizo nomnqamlezo, esisiso isigidimi sika-9/11 nomthetho weCawa.

“Kwindidi ngalinye kwezo zimelwe ngumFarisi nomqokeleli werhafu kukho isifundo kwimbali yompostile uPetros. Ekuqalekeni kobufundi bakhe uPetros wayezibona enamandla. NjengomFarisi, ngokokuzicingela kwakhe, waye ‘engengonjengabanye abantu.’ Xa uKristu, ngobusuku bangaphambi kokungcatshwa kwaKhe, walumkisa abafundi baKhe kwangaphambili esithi, ‘Nonke niya kukhubeka ngenxa yaM ngobu busuku,’ uPetros ngokuzithemba wavakalisa wathi, ‘Nangona bonke beya kukhubeka, mna andiyi kukhubeka.’ Marko 14:27, 29. UPetros wayengayazi ingozi yakhe. Ukuzithemba kuye kwamkhohlisa. Wayecinga ukuba unako ukumelana nesihendo; kodwa kwiiyure nje ezimbalwa uvavanyo lwafika, waza ngokuthuka nangokufunga wayikhanyela iNkosi yakhe.” Christ’s Object Lessons, 152.

Ngeyure yesithoba, elilixesha lomnikelo wangokuhlwa ekuphenduleni umthandazo kaEliya, kwehla umlilo wawudla umnikelo ngenjongo yokwenza abantu bakaThixo bazi ukuba uYehova unguThixo. Kukho iindidi ezimbini ezifanekiselwayo eNtabeni yeKarmele, olunye udidi oluthi ngelo xesha lwazi ukuba uYehova nguye uThixo, nolunye olumelwe ngabaprofeti bakaBhahali abathi emva koko babulawe.

Kwathi ngexesha lokunikelwa kwedini langokuhlwa, uEliya umprofeti wasondela, wathi, Yehova, Thixo ka-Abraham, kaIsake, nekaSirayeli, makwazeke namhla ukuba wena unguThixo kwaSirayeli, nokuba mna ndingumkhonzi wakho, kwanokuba zonke ezi zinto ndizenzile ngokwelizwi lakho. Ndiva, Yehova, ndive, ukuze aba bantu bazi ukuba wena unguYehova uThixo, kwanokuba ubuyisile intliziyo yabo umva kwakhona.

Ke kwehla umlilo kaYehova, wada walidla idini elinyukayo nomthi namatye nothuli, wawakhotha namanzi ayesemngxunyeni. Ke kaloku, bakukubona bonke abantu oko, bawa ngobuso babo; bathi, UYehova, nguye uThixo; uYehova, nguye uThixo.

Wathi uEliya kubo, Bambani abaprofeti bakaBhahali; makungasindi nokuba mnye kubo. Baza bababamba; waze uEliya wabahlisela emlanjaneni iKishon, wababulalela khona. 1 Kumkani 18:36–40.

Idini langokuhlwa, ukufa kukaKristu, uPetros ephilisa indoda esisiqhwala, uPetros esisa isigidimi kwiiNtlanga, uDanilyeli emkela ukukhanya kwesiprofeto, umthandazo kaEliya uphendulwa ngomlilo, ngoxa uEzra esengxoweni nakuthuthwini ethandazela utshintsho lweLawodike luye eFiladefiya, utshintsho lwecawe elilwayo lube yicawe eyoyisayo. Iyure yesithoba iyure yedini, iyure yomthandazo ophendulwayo, iyure izulu lichukumisa umhlaba, ibhulorho ephakathi komgwebo nenceba, yaye kungenxa yoko le nto uKristu esifa ngeyure yesithoba, kuba iyure yesithoba yedini yavulela iVangeli kwiiNtlanga, ezazingabo abo babehleli ebumnyameni, kodwa babeya kubona ukukhanya okukhulu xa incwadi kaDanilyeli ivulwa ngokupheleleyo emthethweni weCawa.

Kumnikelo kaGidiyon kwiBagwebi 6:21, iNgelosi kaYehova yachukumisa inyama kaGidiyon nomnikelo wakhe wesonka esingenagwele ngentonga yayo, kwaza kwaphuma umlilo eliweni

wawugqiba ngokupheleleyo. Umlilo waqinisekisa ubizo lukaThixo kuGidiyon nokwamkela kwakhe olo phawu.

Wathi kuye, Ukuba ngoku ndifumene ubabalo emehlweni akho, ndibonise umqondiso wokuba nguwe othetha nam. Musa ukumka apha, ndiyakucela, ndide ndibuye kuwe, ndize nentlawulelo yam, ndiyibeke phambi kwakho. Wathi yena, Ndiya kulinda ude ubuye kwakhona. UGidiyon wangena, walungisa itakane lebhokhwe, namaqebengwana angenagwele nge-efa yomgubo; inyama wayibeka engobozini, nomhluzi wawufaka embizeni, wakukhuphela kuye phantsi komoki, wakubeka phambi kwakhe. Wathi isithunywa sikaThixo kuye, Thabatha inyama namaqebengwana angenagwele, ukubeke phezu kweli litye, uwuthulule umhluzi. Wenza ke njalo. Saza isithunywa sikaYehova salolula incam yentonga eyayisesandleni saso, sachukumisa inyama namaqebengwana angenagwele; kwaza kwavela umlilo elityeni, wayidla inyama namaqebengwana angenagwele. Saza isithunywa sikaYehova samka emehlweni akhe. Ke kaloku akuba uGidiyon eqondile ukuba sisithunywa sikaYehova, uGidiyon wathi, Yeha, Nkosi Yehova! ngokuba ndibonile isithunywa sikaYehova ubuso ngobuso. ABagwebi 6:17–22.

Ingelosi yavela kuGidiyon kwivesi yokuqala yesahluko, yaza yabiza uGidiyon ngokuba, “liqhawe elinamandla,” waza uGidiyon wacela umqondiso wokungqina eso sibango. Emva koko uGidiyon ucela ingelosi ukuba ilibazise, yaye ingelosi elibazisayo esiprofetweni yingelosi yesibini. Emva kokuba ixesha lokulibazisa liphelile, uGidiyon ubeka phambi kwayo umnikelo, yaza umlilo wawudla umnikelo. UGidiyon useyure yesithoba kuba kuEliya kwakukho umnikelo wangokuhlwa, yaye iyure yesithoba ngumthetho weCawa xa iilwimi zomlilo zePentekoste zingqamana. UGidiyon umele udidi olubona iNkosi ubuso ngobuso, nto leyo eyenzekayo kuDanilyeli kwisahluko seshumi. Xa uGidiyon wabona umlilo uwudla umnikelo, waqonda ke ngoko ukuba wayenxibelelana neNkosi, awayeyibonile ubuso ngobuso.

UGidiyon uvuswa koku kuyinyaniso xa ummangaliso womlilo uqinisekisa umqondiso, yaye umqondiso wawunguGidiyon, indoda enamandla kaThixo, kunye nomkhosi wababingeleli abangama-300, ababephethe bonke ezandleni zabo iitafile zikaHabakuki ezingama-300. Umqondiso, okanye ibhanile, nguGidiyon ngokwakhe, kunye nomkhosi wabangamakhulu amathathu, lowo ukwanguwo nomkhosi onamandla kaHezekile—omayo esahlukweni samashumi amathathu anesixhenxe.

Xa umnquba wawungcwaliselwa kuLevitikus 9:23, 24, emva kweminikelo yokuqala ka-Aron njengombingeleli omkhulu, kwaphuma umlilo phambi koYehova, wawutshisa wawuqongqotha umbingelelo otshiswayo namanqatha asesibingelelweni. Abantu badanduluka baza bawa ngobuso phantsi ngokoyika okukhulu. Oku kufuneka, umgca phezu komgca, kuhambelane nomlilo kaEliya.

Umthandazo kaEzra weyure yesithoba wokwahlulwa kwengqolowa nokhula, owenzeka ngexesha lomthetho weCawa, uzaliseka ngelo xesha xa ibandla elisalwa liguquka libe libandla eloyisayo. Kufuneka kwakhona uhambelane nomlilo kaGidiyon. Umlilo otshabalalisayo phezu kombingelelo ka-Aron wokuqala, owanikelwa emva kweentsuku ezisixhenxe zokungcwaliswa ngomhla wesibhozo, wabuyela kwangalo mhla, waza wabatshabalalisa oonyana ababini abakhohlakeleyo baka-Aron. Xa uMoya oyiNgcwele ethululwa ngaphandle komlinganiselo ngeyure yesithoba,

ngexesha lomthetho weCawa, kuya kubakho ukwahlulwa kweendidi ezimbini zababingeleli, yaye ibandla eloyisayo liya kuqalisa umsebenzi omelwe lihashe elimhlophe lase-Efese, eliphumayo lisoyisa nokuze loyise. Ukuthanjiswa kwebandla eloyisayo kufumana ingqina lesibini etempileni kaSolomon.

Ekuzinikelweni kwetempile kaSolomon ku-2 Kronike 7:1–3, emva komthandazo kaSolomon, kwehla umlilo uvela ezulwini watshabalalisa iminikelo etshiswayo nemibingelelo. Uzuko lweNkosi lwazalisa itempile, lwakhokelela abantu ekunquleni nasekubhengezeni ukulunga kukaThixo nenceba yaKhe ehlala ngonaphakade. Ngexesha lomthetho weCawa ibandla eloyisileyo liphakanyiswa ngaphezu kweentaba zonke njengesithsaba nanjengomqondiso ngokukaZekariya nokaIsaya. Xa umlilo wehlela ekuzinikelweni kwetempile kaSolomon, itempile yazaliswa luzuko lweNkosi, nto leyo efuzisela ukuba ukukhala kwexilongo lesixhenxe kuwugqibile umsebenzi wako phezu kwabantu bakaThixo yaye sekusondele ukuba kuwuqede loo msebenzi kanye phezu kwabasebenzi beyure yeshumi elinanye. Ixilongo lesixhenxe limela uxolelaniso, indibaniselwano yoButhixo nobuntu eyenzekayo njengoko uYesu ephakamisa ubukumkani baKhe bozuko. Lowo mlilo wehlela emnqubeni kaMoses nasetempileni kaSolomon wawukwangumlilo womgwebo kunyana ka-Aron, njengokuba wawunjalo nakuDavide.

Umnikelo kaDavide esandeni sokubhulela sika-Aranuna/Ornan kwi-1 IziKronike 21:26, ngexesha lesibetho esabangelwa lubalo lwabantu olwenziwa nguDavide, waphendulwa ngomlilo ovela ezulwini phezu kwesibingelelo, oko kubonisa ukwamkelwa nokumisa isibetho. Isibetho saseLawodike siyaphela xa umlilo usihla phezu komnikelo kaDavide ukuze kuthintelwe isibetho sokuxhomekeka kwakhe kumandla nakubulumko babantu. Utshintsho olusuka kobobuntu luye kobobuThixo obungobuntu luphawulwa xa uxolelaniso luphunyezwa, yaye ibandla liphakanyiswa njengomqondiso. Ngelo xesha, ngokuvumelana netempile kaSolomon, uzuko lweNkosi lwazalisa itempile njengoko ubuThixo budityaniswa nobuntu.

Siza kuqhubeka nokuqwalasela kwethu ixesha leSikhalo Sasezinzulwini Zobusuku, njengoko limelwe yiyure yesithathu neyesithoba, kwinqaku elilandelayo.

Ke kaloku emva kweentsuku ezintandathu uYesu wathabatha uPetros, noYakobi, noYohane umntakwabo, wabanyusa baya entabeni ephakamileyo bebodwa. Waguqulwa isimo phambi kwabo; ubuso bakhe bakhazimla njengelanga, nezambatho zakhe zaba mhlophe njengokukhanya. Yabona, kwabonakala kubo ooMoses noEliya bethetha naye.

Waza waphendula uPetros, wathi kuYesu, Nkosi, kulungile ukuba sibe lapha; ukuba uyathanda, masihlale sakhe apha iminquba emithathu; omnye ngowakho, omnye ngokaMoses, omnye ngokaEliya. Uthe esathetha, kwabonakala ilifu eliqaqambileyo labagubungela; nanko ilizwi liphuma efini, lisithi, Lo nguNyana wam oyintanda, endikholose ngaye kakuhle; mveni yena.

Xa bakukuva oko abafundi, bawa ngobuso phantsi, baza boyika kakhulu. Waza uYesu weza wabachukumisa, wathi, Vukani, ningoyiki.

Ke kaloku, bakuba bephakamise amehlo abo, ababonanga namnye umntu, nguYesu yedwa. Ke kaloku, xa behla entabeni, uYesu wabayala, esithi, Musani ukuxelela mntu lo mbono, ade

uNyana woMntu avuke kwabafileyo. Mateyu 17:1–9.