

Incwadi kaYoweli neBandla lama-Adventist oMhla weSixhenxe laseLawodikea - Inani Lamashumi Amathathu anesithathu

Jeff Pippenger
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Inani Lamashumi Amathathu Anesithathu

Ngomthetho weCawa, abo balikhulu elinamashumi amane anesine amawaka badibana ngokwesiprofeto nabasebenzi beyure yeshumi elinanye. Abo balikhulu elinamashumi amane anesine amawaka sele betywiniwe, yaye ngelo xesha babiza isihlwele esikhulu ukuba siphume eBhabheli size sime nabo ngenxa yeSabatha yosuku lwesixhenxe. Umgwebo wendlu kaThixo uphela ngomthetho weCawa, yaye umgwebo uze usuke uye kwiintlanga, isihlwele esikhulu—omnye umhlambi kaThixo. ISityhilelo sesixhenxe sichaza omabini amaqela, yaye kutywina lwesihlanu abafeli-nkolo bamaXesha Obumnyama bayabuza bathi, “Koda kube nini” ade uThixo agwebe igunya lobupapa ngenxa yokubulawa kwabo ngenxa yokholo? Baxelelwa ukuba mabaphumle emangwabeni abo kude kugqitywe iqela lesibini labafeli-nkolo bentshutshiso yobupapa, yaye banikwa iingubo ezimhlophe. Isihlwele esikhulu seSityhilelo isahluko sesixhenxe sinxibe iingubo ezimhlophe, kuba simela iqela lesibini labafeli-nkolo bobupapa kwingxaki yomthetho weCawa esondelayo. ISityhilelo isixhenxe notywina lwesihlanu zithetha ngala maqela mabini, njengoko kunjalo nangeebandla zaseSmirna naseFiladelfiya. ISmirna simela abafeli-nkolo bokugqibela kwendawo yokuphalala kwegazi yobupapa, yaye iFiladelfiya imela abo balikhulu elinamashumi amane anesine amawaka.

UPetros ukwiyure yesithathu eKesareya Filipi, yaye emva “kweentsuku ezintandathu,” kungekhona iyure ezintandathu, wayeza kuba emdeni womthetho weCawa, ongowesithoba.

Kwathi ke emva kweentsuku ezintandathu, uYesu wathabatha uPetros, noYakobi, noYohane umntakwabo, wabanyusa baya nabo entabeni ephakamileyo bodwa. Waguqulwa isimo phambi kwabo; ubuso bakhe bakhazimla njengelanga, neengubo zakhe zamhlophe njengokukhanya. Khangela, kwabonakala kubo uMoses noEliya bethetha naye. Mateyu 17:1–3.

Ngomthetho weCawa, abo balikhulu elinamashumi amane anesine amawaka badibana nesihlwele esikhulu ngokwesiprofeto. U-Eliya umele abo balikhulu elinamashumi amane anesine amawaka abangakungcamliyo ukufa, yaye uMoses umele abo bafela eNkosini. Bemini noKristu ngexesha lomthetho weCawa, apho uKristu athambisa khona ubukumkani baKhe bozuko kanye njengoko wamisa ubukumkani baKhe bobabalo emnqamlezweni. Ukuba nisasebenza kwingqiqo esiyibekayo ngokuphathelele ixesha leeyure ezintandathu ukusuka kweyesithathu kuse kweyesithoba, kuyimfuneko ukuba nibone into engumzekeliso okhethekileyo kakhulu.

Iyure yesithathu yaseKesareya Filipi yi-alpha ye-omega yeyure yesithoba yaseKesareya Maritima. Ndichaza ukuba, kungekhona emva kweeyure ezintandathu, kodwa emva kweentsuku ezintandathu, uPetros useNtabeni yoTshintsho loBume, nto leyo ekwabonisa imbali efikelela

encotsheni kumthetho weCawa, oiyiye yesithoba. Ixesha leentsuku ezintandathu lihambelana nexesha leeyure ezintandathu, kodwa kuphela njengofraktali osuka eKesareya uye eKesareya. Into ebaluleke kakhulu kukuba le nto yofraktali yembali engaphakathi kwimbali yexesha leeyure ezintandathu yinto kanye eyenzekayo xa uqwalasela ixesha lePentekoste. Iiyure ezintandathu ukusukela ekufeni kukaKristu kude kuse kwiPentekoste zingofraktali zexesha elisusela emnqamlezweni kude kube ngu-34 AD, xa iveki engcwele yafikelela esiphelweni sayo waza umvangeli waya kwiiNtlanga.

“Ke ngoku ikratshi nomona zaluvala umnyango ekukhanyeni. Ukuba iingxelo ezaziswe ngabelusi nezazi zazamkelwa njengeziyinyaniso, zazingabeka ababingeleli noorabhi kwindawo engathandekiyo kakhulu, ziphikise ibango labo lokuba bangabatoliki benyaniso kaThixo. Aba bafundisi bafundileyo babengenakuzithoba ukuze bafundiswe ngabo babebabiza ngokuba ngabahedeni. Babesithi akunakwenzeka ukuba uThixo ebadlulile, aye kunxibelelana nabelusi abangazi nto okanye neeNtlanga ezingalukileyo. Bazimisela ukubonakalisa indelelo yabo kwiingxelo ezazivuse uchulumanco kuKumkani uHerode nakuyo yonke iYerusalem. Babengafuni nokuya eBethlehem ukuze babone ukuba ezi zinto zinjalo na. Baza bakhokela abantu ekubeni bawuthabathe umdla ngoYesu njengochulumanco lwabashisekeli abagqithisileyo. Apha kwaqala ukwaliwa kukaKristu ngababingeleli noorabhi. Ukusukela kweli nqanaba ikratshi labo nenkani yabo zakhula zaya kuba yintiyo emiselweyo kuMsindisi. Ngelo xesha uThixo wayevulela iiNtlanga umnyango, iinkokeli zamaYuda zona zazizivalela umnyango ngokwazo.” Ulangazelelo Lwamaphakade, 62.

Phakathi kweveki engcwele uKristu wabethelelwa emnqamlezweni. Kwiminyaka emithathu enesiqingatha kamva uStefano waxulutywa ngamatye, yaye uKorneli wabizela uPetros. Kwiminyaka emithathu enesiqingatha emva komnqamlezo, ixesha lovavanyo lwakwaSirayeli wamandulo laphela ngokupheleleyo. Emva koko uStefano wajonga ezulwini waza wabona uKristu emi, nto leyo engumfuziselo wokuvalwa kwexesha lovavanyo kuDaniyeli ishumi elinesibini ivesi yokuqala. Ucango lwavalelwa uSirayeli wamandulo, lwaza lwavulelwa iiNtlanga.

Ngexesha elisusela ekufeni kukaKristu ngentsimbi yesithoba kuse ekufeni kukaStefano nasekubizweni kukaPetros ngentsimbi yesithoba, uKorneli noStefano bangamangqina amabini okuba iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu zesiprofeto zazaliseka. Ukusuka kwintsimbi yesithoba yokufa kuse kwintsimbi yesithoba yokufa, kwakukho iintsuku zesiprofeto ezili-1,260. Intsimbi yesithoba yokufa kuse kwintsimbi yesithoba yePentekoste ichaza ifraktali yeentsuku ezili-1,260, kwisithuba seentsuku ezingamashumi amahlanu anesibini.

Ifractal eyayiyixesha lePentekoste ikwisithethe sokuqala sezo ntsuku zili-1 260, yaye ekupheleni kwezo ntsuku uPetros, ngokwesiprofeto, umi kokubini kwiyure yesithathu neyesithoba eKesareya. IiKesareya ezimbini zimele ialfa ne-omega zexesha lesiprofeto leeyure ezintandathu. Ngaphakathi kwelo xesha lesiprofeto leeyure ezintandathu leeKesareya ezimbini, uPetros uhamba iintsuku ezintandathu aze afike eNtabeni yoTshintsho. INtaba imele ukutywinwa okufikelela encotsheni kumthetho weCawa, apho ibandla eloyisileyo liphakanyiselwa ngaphezu kweentaba zonke. Ezo ntsuku zintandathu zimele ixesha leeyure ezintandathu ukusuka eKesareya ukuya eKesareya, yaye ziyifractal engaphakathi kwelo xesha, njengokuba nexesha lePentekoste laliyifractal ekuqaleni

kwelo xesha linye elingcwele.

Ifraktali yokuqala yaba kukuzalisekiswa kwemibhiyozo yaseNtwasahlobo enxulumene nexesha lePentekoste. Ifraktali yokugqibela esuka eKesareya Filipi isiya eNtabeni yoTshintsho yoMzimba nayo inxulunyaniswe ngokwesiprofeto kunye neveki engcwele. Entabeni uYise wathetha, njengoko wayenzile ekubhaptizweni kukaKristu, kwananjengoko wayeya kwenza kanye phambi komnqamlezo. UYise wathetha ngokuvakalayo kathathu ukususela ekuqaleni kweveki engcwele kuse kumnqamlezo. Kanye ekubhaptizweni, emva koko eNtabeni yoTshintsho yoMzimba, waza ke wathetha esethunzini lomnqamlezo owawusondela.

Umnqamlezo uyi-omega yeentsuku ezili-1,260 ezaqala ekubhaptizweni kwaKhe. Ubhaptizo nomnqamlezo ziimpawu zendlela ezithile zeveki engcwele kaDanilyeli isahluko sesithoba, ngaloo ndlela zibonakalisa ukuba iNtaba yoGuquko inxalenye yeveki engcwele. Ukuba ezokuqala nezokugqibela zizalisekisa iimpawu zendlela zesiprofeto seveki engcwele, ngoko ke umqondiso wendlela osembindini umele, ngokunyaniseka kwesiprofeto, wenze kwaloo nto.

Ubhaptizo yingelosi yokuqala; iNtaba yoGuquko yeyesibini, yaye umnqamlezo ngowesithathu. Entabeni, uThixo wabachaza uMoses noEliya njengemiqondiso yendlela yebandla lentsalela. Ukusetyenziswa kwayo kudityaniswe kunye ngumfuziselo ophindwe kathathu kaPetros, uYakobi noYohane. Kwakukho izihlandlo ezithathu apho uYesu wathabatha uPetros, uYakobi noYohane wahamba nabo. Okokuqala kwakukukuvuswa kwentombi kaYayiro, okwesibini yayinguGuquko, yaye okwesithathu yayiyiGetsemane. Okokuqala uPetros, uYakobi noYohane bangqina intombi enyulu eneminyaka elishumi elinesibini ivusiwe.

Kwathi ke, ekubuyeni kukaYesu, abantu bamamkela ngovuyo; kuba bonke babemlindle. Kwaye, yabonakala indoda egama linguYayiro, yaye yona yayingumphathi wesikhungu; yawa ezinyaweni zikaYesu, yamcenga ukuba angene endlwini yayo; kuba yayinentombi enye ekuphela kwayo, emalunga neminyaka elishumi elinesibini ubudala, yaye yayilele isifa. Kodwa ke, njengoko wayehamba, izihlwele zamxinana. Luka 8:40–42.

Igama elithi Jairus lithetha “umkhanyiseli” noku “ba nokukhanya nenkazimulo.” Kumaxesha amathathu apho uPetros, uYakobi noYohane babengabamemelekileyo bakaKristu bodwa ngokukhethekileyo, eli yayilixesha lokuqala, yaye uJairus umele ingelosi yokuqala ekhanyisela umhlaba ngozuko lwayo. Intombi enyulu eneminyaka elishumi elinesibini imele iintombi ezinyulu eziza kuvuswa njengamawaka alikhulu anamashumi amane anesine. UKristu wafika emzini wentombi enyulu emva kokusebenzisana kwakhe nomfazi owayenomophu wegazi iminyaka elishumi elinesibini.

Ke kaloku kwakukho umfazi owayenesifo sokuphuma kwegazi iminyaka elishumi elinesibini, owachitha konke awayenako koogqirha, kodwa engakhange aphiliswe nangubani na. Weza ngasemva kwakhe, wachukumisa umqokumbelo wengubo yakhe; kwaoko ukuphuma kwegazi kwakhe kwema. Luka 8:43, 44.

Intombi enyulu eneminyaka elishumi elinesibini iyachongwa, yaye ke kwivesi elandelayo kuchongwa umfazi onengxaki yokuphuma kwegazi kangangeminyaka elishumi elinesibini. Umfazi lowo wayenengxaki yokuphuma kwegazi bonke ubomi bentombi enyulu. UYesu wayesele eza

kudlula ngakumfazi onengxaki yokuphuma kwegazi, ukuze afike kwintombi eyintombi. Umfazi umele isigidimi sengelosi yokuqala njengoko simelwe sisigidimi esiya eLawodike. UKristu wayesele eza kuvusa aze aphakamisele intombi enyulu ebomini, yaye umfazi ogulayo, umfazi waseLawodike, wayesenalo ithuba elifutshane lokuchukumisa ubuThixo. Umntwana umele isizukulwana sokugqibela, yaye uYesu udlula ngakumfazi ogulayo, iLawodike, ukuze avuse intombi enyulu yemihla yokugqibela. Xa intombi enyulu ivuswa, umfazi usenokuba uphilisiwe okanye udlulwe ngakuye.

Uphawu lwengelosi yokuqala luloyiko, yaye kukho iindidi ezimbini zoloyiko.

Esathetha nje, kwafika umntu ephuma endlwini yomphathi wesikhungu, esithi kuye, Intombi yakho ifile; ungabi saphazamisa uMfundisi. Ke kaloku uYesu, akuva oko, wamphendula, wathi, Musa ukoyika; kholwa kuphela, yaye iya kuphiliswa. Luka 8:49, 50.

Ke kaloku uPetros, uYakobi noYohane bangena egumbini apho uvuko, olwalufuziselwe lubhaptizo lukaKristu, lwamela ukuxhotyiswa kweengelosi yokuqala neyesithathu. INtaba yoGuquko yisihlandlo sesibini apho uPetros, uYakobi noYohane bengamangqina. INtaba yoGuquko yileyo ngelosi yesibini, yaye xa uKristu wathabatha abo bafundi banye waya nabo eGetsemane, oko kwamela ingelosi yesithathu. Kwinqanaba lesibini, eNtabeni yoGuquko kukho “ukuphindwa kabini,” kuba uphawu lwendlela lweNtaba luphakathi kwezi zihlandlo zintathu uBawo awathetha ngazo. Esokuqala sasikukubhaptizwa kwaKhe, oku kungqinelana novuko lwentombi enyulu eneminyaka elishumi elinesibini; esesibini yayiyiNtaba, yaye esesithathu saba ngaphambi komnqamlezo. Ezi zihlandlo zithathu uBawo awathetha ngazo, nezi zihlandlo zithathu apho aba bafundi bathathu bahamba bodwa noYesu, zibotshelelwe ndawonye yinyaniso yokuba uphawu lwendlela lwesibini kuwo nawuphi na umgca luyiNtaba yoGuquko.

Ke kaloku, akungena endlwini, akavumelanga bani ukuba angene, ngaphandle koPetros, noYakobi, noYohane, noyise nonina wentombi leyo. Ke bonke babelila, beyizilela; kodwa yena wathi, Musani ukulila; ayifanga, ilele. Bamhleka usulu, besazi ukuba ifile. Ke yena wabakhupha bonke, wayibamba ngesandla, wabiza, esithi, Ntombazana, vuka. Wabuya umoya wayo, yasuka yema kwaoko; wayala ukuba mayiphiwe ukudla. Nabazali bayo bamangaliswa; kodwa wabayala ukuba bangaxeleli bani ngoko kwenziweyo. Luka 8:51–56.

UPetros, uYakobi noYohane babona ingelosi yokuqala ekuvukeni kwentombi enyulu, eyayilele, njengoko wayenjalo uLazaro. Yakuvuka, yaphakama ngoko nangoko yaza yanikwa ukudla. Xa uEliya noMoses bevuswa kwisiTyhilelo seshumi elinanye, baphakama ngoko nangoko, kwandule ke kuthululwe uMoya oyiNgcwele ngaphandle komlinganiselo, nto leyo emela ukudla kwentombi enyulu. INtaba yoTshintsho yaba ziintsuku ezintandathu emva kweKesareya Filipi, ngaphandle kwaxa uLuka ebhala ezi ziganeko.

Kwathi, malunga neentsuku ezisibhozo emva kwala mazwi, wathabatha uPetros noYohane noYakobi, wenyuka waya entabeni ukuba athandaze. Kwathi, ekuthandazeni kwakhe, inkangeleko yobuso bakhe yaguquka, nesambatho sakhe saba mhlophe, sibengezela. Khangela, kwakuthetha naye amadoda amabini, awayengoMoses noEliya. Luka 9:28–30.

UMateyu noMarko bobabini bathetha ngokucacileyo besithi “emva kweentsuku ezintandathu,” kanti uLuka uthi “malunga” neentsuku ezisibhozo. Ababhali beBhayibhile basebenzisa iindlela ezimbini zokubala ixesha; enye ibizwa ngokuba yindlela ebandakanyayo, kanti enye yindlela engabandakanyiyo. Ekuboneni kokuqala kunokubonakala ngathi kukho ukungangqinelani, kodwa into yokuba uLuka athi “malunga” ibonisa ukuba wayethetha ngendlela ebandakanyayo, yaye xa uMateyu noMarko besithi, “emva kweentsuku ezintandathu,” babonisa ukuba babebala iintsuku ezipheleleyo, bengabali usuku olwaqalisa ixesha leentsuku ezisibhozo, okanye usuku olwaphelisa ixesha leentsuku ezisibhozo. Lo mahluko uvelisa imifuziselo emibini yamanani yexesha elinye; omnye ngumhlathi wesibhozo, kanti omnye ziintsuku ezintandathu.

Oko kusekwa ngamangqina amabini exesha leentsuku ezintandathu okanye ezisibhozo ukusuka eKesareya Filipi nakwiNtaba yoTshintsho loBume, kukuba ngexesha uKristu atywina ngalo ikhulu elinamashumi amane anesine amawaka, inani lesibhozo limela imiphefumlo esibhozo eyayikwiTyeya kaNowa, yaye isithandathu simela ibandla lesithandathu laseFiladelfiya, elimiselwe ukuba libe libandla elilesibhozo, elingelaphuma kwasixhenxe. Batshintshwa baba ngabesibhozo ekuzukisweni kukaMoses, uEliya noKristu. Ukuzukiswa entabeni kukwafuziselwa kukuzukiswa entabeni kwimbali kaMoses.

Xa uMoses enyuka intaba, wahamba namadoda amakhulu angamashumi asixhenxe noYoshuwa.

Kwenyuka uMoses, noAron, uNadabhi, noAbhihu, namashumi asixhenxe abadala bakwaSirayeli; baza bambona uThixo kaSirayeli; yaye phantsi kweenyawo zakhe kwakungathi ngumsebenzi ogangathiweyo welitye lesafire, kungathi sisibhakabhaka kanye ngokucaca kwaso. Ke kwabaziinganga zoonzana bakaSirayeli akasolulanga isandla sakhe; nabo bambona uThixo, badla, basela. Yathi iNkosi kuMoses, Nyuka uze kum entabeni, ube khona; ndokunika amacwecwe amatye, nomyalelo, nemithetho endiyibhalileyo; ukuze ubafundise.

Wanduluka uMoses, noYoshuwa umkhonzi wakhe; waza uMoses wenyuka waya entabeni kaThixo. Wathi kumadoda amakhulu, Hlalani apha ngenxa yethu, side sibuyele kuni; nanko uAron noHure benani; ukuba kukho umntu onombandela awenzayo, make eze kubo.

UMoses wenyuka waya entabeni, yaye ilifu layigubungela intaba. Ke lona uzuko lweNkosi lwahlala phezu kwentaba yeSinayi, yaye ilifu layigubungela iintsuku ezintandathu; ngomhla wesixhenxe wayibiza uMoses ephuma phakathi kwelifu. Kwaye ukubonakala kozuko lweNkosi kwaba njengomlilo odlayo encotsheni yentaba emehlweni oonyana bakaSirayeli. Waza uMoses wangena phakathi kwelifu, wenyuka waya entabeni; yaye uMoses waba sentabeni iintsuku ezimashumi mane nobusuku obumashumi mane. Eksodus 24:9–18.

Umyalezo wengelosi yokuqala yayikukuvuswa kwentombi kaYayiro, uhambelana nobhaptizo lukaKristu. Kwandula ke, kwiintsuku ezintandathu kamva, kwafika iNtaba yoGuquko, eyiyo ingelosi yesibini, eyakhokelela emnqamlezweni, oyiyo ingelosi yesithathu. Njengengelosi yesibini, iNtaba inobungqina obuphindwe kabini, kuba ukuthetha kukaYise eNtabeni kunxulumana nomgca wesibini kweyo mithathu. Amaxesha amathathu uPetros, uYakobi noYohane babengabamenywa abakhethekileyo bakaKristu, namaxesha amathathu uYise awathetha ngawo, omabini achonga ukubonakaliswa kwesibini kwezwi likaYise; yaye okwesibini uYesu awathabatha ngako uPetros,

uYakobi noYohane kwakuseNtabeni yoGuquko. Umqondiso wesibini weNtaba unobungqina obuphindwe kabini bezwi likaYise naba bafundi bathathu, kuba umyalezo wesibini usoloko uchonga “ukuphindwa kabini.”

Ixesha leeyure ezithandathu phakathi kombingelelo wangokuhlwa nowakusasa, olumelwe ziintsuku ezintandathu zikaMateyu noMarko ezisusela eKesareya Filipi naseNtabeni, luyimelwe ziintsuku ezintandathu zikaMoses, ade abizwe angene efini ngomhla wesixhenxe.

Umgca uqala ngexesha lokulibala lengelosi yesibini, njengoko uMoses eyalela amadoda amakhulu angamashumi asixhenxe ukuba “alinde” ade abuye. Iintsuku ezintandathu zokuqala kulo mgca zahluliwe zodwa, kodwa ziseyinxalenye yeentsuku ezingama-46 zizonke. Ezi ntsuku zintandathu zilixesha elikhokelela kuvavanyo lwesithathu, olumelwe ziintsuku ezingamashumi amane. Iintsuku ezingama-46 zifanekisela itempile; iintsuku ezintandathu zezi ziyure ezintandathu ukusuka ekufeni kukaKristu ukuya kwiPentekoste, iiyure ezintandathu ukusuka ekubethelelweni kwaKhe emnqamlezweni ukuya ekufeni kwaKhe, iiyure ezintandathu zaseKesariya ukuya eKesariya, neeyure ezintandathu zikaPetros ukusuka kwigumbi eliphezulu ukuya etempileni. UMoses wamkela umthetho womnqophiso, yaye efumana nemiyalelo ngendlela yokwakha itempile. Nangona iBhayibhile isithi akukho namnye umntu owakha wabona uThixo, amadoda amakhulu “abona uThixo kaSirayeli.” Ukuzukiswa kukaThixo entabeni kunye noMoses namadoda amakhulu kwakufuzisela ukuzukiswa eNtabeni yoTshintsho loBume. Zombini ziqulethe ixesha leentsuku ezintandathu. Umgca kaMoses uquka ixesha lokulibala lengelosi yesibini neentsuku ezingamashumi amane anesithandathu ezipheleleyo ezimele itempile. Iintsuku ezingamashumi amane awawamkela ngazo umthetho zimele ukutywinwa.

UPetros wayeseKesareya Filipi ngeyure yesithathu, esendleleni eya eKesareya Maritima ngeyure yesithoba, yaye ngeentsuku ezintandathu ukuya kwezisibhozo useNtabeni, elibele apho kunye nabadala bakaMoses abangamashumi asixhenxe, xa ebona umbono weNkosi ezukisiweyo, kanye njengoko wenzayo uDaniyeli kwisahluko seshumi. UDaniyeli wayibona iNkosi ubuso ngobuso, njengoko benzayo noGidiyon kunye nabadala abangamashumi asixhenxe. INtaba yoTshintsho loBume yindawo apho intshukumo yaseLawodike yabali likhulu elinamashumi amane anesine amawaka iguqulwa ibe yintshukumo yaseFiladelfiya yabali likhulu elinamashumi amane anesine amawaka. Baba libandla lesibhozo elililo ibandla lesithandathu, ngoko ke sibona iintsuku ezintandathu neentsuku ezisibhozo.

Iiyure ezintandathu ezasukela ekubethelelweni kwakhe emnqamlezweni zada zaya ekufeni kwakhe, iiyure ezintandathu zePentekoste, iiyure ezintandathu zaseKesareya ukuya eKesareya, iintsuku ezintandathu eziya eNtabeni yoGuquko, neentsuku ezintandathu zikaMoses ezakhokelela kwiintsuku ezingamashumi amane, zingumgca omnye. Phakathi kweKesareya Filipi, okuyiPanium, nomthetho weCawa, ikhulu elinamashumi amane anesine amawaka litywinwa. Oko kutywinwa kubangela ukwahlukana.

Kwaye mna Daniyeli ndedwa ndawubona lo mbono; kuba amadoda ayenam akazange awubone lo mbono; kodwa ukungcangcazela okukhulu kwehla phezu kwawo, kangangokuba asaba aya kuzimela. Daniyeli 10:7.

UMoses wazahlula kubadala xa wayesithi, “Lindani apha ngenxa yethu, side sibuye size kuni.”
UMoses wazahlula kumashumi asixhenxe ngexesha lokulinda, yaye amashumi asixhenxe eeveki amele ixesha lovavanyo kubantu bomnqophiso wangaphambili. Xa iveki yamashumi asixhenxe yaphelayo, yaye loo veki yamashumi asixhenxe yayiyeyona veki ingcwele awathi ngayo uKristu waqinisa umnqophiso nabaninzi, uKristu ngoko wazahlula ngokupheleleyo kubantu bomnqophiso wangaphambili. Ixesha apho abantu bomnqophiso wangaphambili babenokusombulula ingxaki yabo yokopha, ekwakuthi kubo ibe kukukholelwa ukuba basindiswa ligazi lika-Abraham, laligqityiwe, yaye intombi eneminyaka elishumi elinesibini yavuswa ukuze ikhonze. Yakuba iqale ixesha lokulinda, uMoses wamkela umthetho womnqophiso, kwanemiyalelo yokumisa itempile.

Xa uPetros, uYakobi noYohane babesentabeni, ukutywinwa kwabantu bakaThixo, nokuphakanyiswa kwabo okulandelayo babe ngumqondiso, kubonisa abo bantu bomnqophiso njengetempile yabaliwaka elinamakhulu alikhulu anamashumi amane anesine. Abasebenzi beyure yeshumi elinanye baye badityaniswa ke kuloo tempile.

Utsho iNkosi ukuthi, Gcinani okusesikweni, nenze ubulungisa; ngokuba usindiso lwam lusondele ukuza, nobulungisa bam buza kutyhilwa. Unoyolo umntu owenza oku, nonyana womntu obambelela kuko; ogcina iSabatha angayingcolisi, nogcina isandla sakhe singenzi bubi nabunye. Makangathethi unyana wasemzini, ozibandakanyileyo noYehova, esithi, UYehova undahlule ngokupheleleyo ebantwini bakhe; kanjalo makangatsho ithenwa ukuthi, Yabona, ndingumthi owomileyo. Kuba utsho uYehova kuwo amathenwa agcina iiSabatha zam, akhetha izinto ezindikholisayo, abambelele emnqophisweni wam; ndiya kubanika, endlwini yam naphakathi kweendonga zam, indawo negama elingcono kunelo loonyana neentombi; ndiya kubanika igama elingunaphakade, elingayi kunqunyulwa. Kananjalo noonyana basemzini abazibandakanya noYehova, ukuba bamkhonze, balithande igama likaYehova, babe ngabakhonzi bakhe, bonke abagcina iSabatha bangayingcolisi, babambelele emnqophisweni wam; nabo ndiya kubazisa entabeni yam engcwele, ndibenze babe nemihlali endlwini yam yomthandazo; iminikelo yabo etshiswayo nemibingelelo yabo iya kwamkeleka esibingelelweni sam; kuba indlu yam iya kubizwa ngokuba yindlu yomthandazo yeentlanga zonke.

INkosi uThixo, ebutha abagxothiweyo bakwaSirayeli, ithi, Ndiya kuphinda ndibuthele kuye abanye, ngaphandle kwabo sele bebutshelwe kuye. Isaya 56:1–8.

UPetros, uYakobi noYohane, kwanjalo noMoses, bamele “abagxothiweyo bakwaSirayeli,” abagxothwa ngabazalwana babo ababebathiyile.

Utsho uYehova ukuthi, Izulu liyitrone yam, nomhlaba sisihlalo seenyawo zam; iphi na indlu enindakhela yona? iphi na indawo yokuphumla kwam?

Kuba zonke ezo zinto zenziwe sisandla sam, zaza zonke ezo zinto zabakho, utsho uYehova; kodwa ndiya kukhangela kule ndoda, kulowo ulihlwempu, unomoya otyumkileyo, nongcangcazela elizwini lam. Lowo uxhela inkunzi yenkomo unjengalowo ubulala umntu; lowo ubingelela itakane, unjengalowo unqumla intamo yenja; lowo unikela umnikelo wokudla, unjengalowo unikelela igazi lehagu; lowo utshisa isiqhumiso, unjengalowo usikelela isithixo. Ewe, bakhethe iindlela zabo, nomphefumlo wabo uyakholiswa zizinto zabo ezinezotho. Nam

ndiya kukhetha izilahlekiso zabo, ndibazisele izinto abazoyikayo; ngokuba, ekubeni ndabiza, akwabakho namnye uphendulayo; ekubeni ndathetha, abevanga; koko benza ububi emehlweni am, bakhetha oko endingakukholiswanga kuko.

Yivani ilizwi leNkosi, nina ningcangcazelayo ngelizwi layo; Abazalwana benu abanithiyileyo, abanigxothayo ngenxa yegama lam, bathi, Makazukiswe uYehova: ke yena uya kubonakala kube luvuyo kuni, bona ke baya kudana. Isaya 66:1–5.

Igama elithi “uvuyo” livela izihlandlo ezininzi nangeendlela ezininzi eZibhalweni, njengokuba kunjalo nangeligama elithi “bahlazekile.” Kumxholo wesigidimi sikaPetros esivela encwadini kaYoweli, ihlazo ngokuchaseneyo novuyo luhambelana ngokufanayo, njengabalumkileyo nabaziziyatha okanye ingqolowa nokhula. Ihlazo novuyo zifanekisela, kumxholo kaYoweli, abo banayo ioli, okanye isigidimi semvula yasemva, ngokuchaseneyo nabo bangenayo. Kuphela kuxa ubona le nkukacha apho unokufikelela kwintsingiselo enzulu yale ntetho, “Abazalwana benu abanithiyileyo, abanigxothayo ngenxa yegama lam.” Abo bazalwana ngabo ekuthiwa ngabo kwi Spalding and Magan, iphepha lokuqala nelesibini, “ngama-Adventist abangesosinyani, njengoYuda,” abaya “kusinikezela kumaKatolika,” “kuba babesithiyile ngenxa yeSabatha, kuba babengenakuyiphikisa.” Abazalwana benu abanithiyileyo banigxotha ngenxa yesigidimi seSabatha yomhlaba, uMoses izihlandlo ezisixhenxe, engenakuphikiswa. Ingongoma apha yeyokuba nigxothwa ngenxa yengxoxo yemfundiso, impikiswano, njengoko uIsaya eyibiza njalo, yaye loo mpikiswano yemfundiso sisigidimi semvula yasemva.

UYoweli ubiza eso sigidimi ngokuba “iywayini entsha,” yaye ukuba unaso eso sigidimi, unovuyo. Ukuba awunaso, uvuka njengoko benjenjalo amanxila kaYoweli, ufumane ukuba iwayini entsha inqunyulwe emlonjeni wakho. Ngelo xesha uba “neentloni” ngokwesiprofeto. Iqela elineoli, linovuyo, kanti iqela elingenayo ioli lineentloni. Ioli ikwayiyo iwayini entsha, yaye inxulunyaniswa novuyo. Kungenxa yoko le nto uIsaya esithi, “Yivani ilizwi likaYehova.” Elinye iqela likhetha ukuva, kanti elinye aliphulaphuli isandi sesigodlo. UIsaya uchaza ngokucacileyo iqela elivayo, xa esithi, “nina nigubha ilizwi lakhe.” INkosi iqokelela abo bagxothiweyo ngenxa yesigidimi esafikayo ngo-9/11, yaye ngomthetho weCawa, iqokelela amathenwa kaIsaya, amelwe njengemithi eyomileyo. Ukuba aya kubambelela emnqophisweni, akasayi kuphinda ahlukaniswe nentaba engcwele kaThixo.

Ithenwa okanye umthi owomileyo zimele ukufa. Ithenwa alinakuzala, yaye umthi owomileyo awunabomi. Isithembiso sithi ukuba ezo ntlanga, okanye abasebenzi beyure yeshumi elinanye, baya kwamkela umnqophiso omelwe yiSabatha, baya kuba noonyana neentombi. Kuqala Uqokelela abagxothiweyo bakwaSirayeli, emva koko abaphakamise abo bagxothiweyo babe ngumqondiso, aze emva koko aqokelele omnye umhlambi waKhe. Ukuqokelelwa kokuqala nokwesibini kumele ixesha elisusela ku-9/11 kuse kude kube ngumthetho weCawa xa uMoya oyiNgcwele efafaza, kwanexesha elisusela kumthetho weCawa kuse kude kube uMikayeli ema, yaye imvula yamva igalelwa ngaphandle komlinganiselo. Kuzo zombini ezo maxesha imvula yamva sisigidimi, esithi ukuba unaso, sizisa uvuyo, yaye ukuba awunaso, sizisa ihlazo.

Incwadi kaMateyu yahlulwe yaba yimigca emithathu, emele iingelosi ezintathu zeSityhilelo seshumi elinesine. Ngamnye kule migca mithathu ukwabandakanya iifraktali zeengelosi ezintathu. Umgca wesibini, ukusuka kwisahluko seshumi elinanye kuse kwisahluko samashumi amabini anesibini, ngowona uphakathi, kuba uyingelosi yesibini, ebekwe phakathi kweyokuqala neyesithathu. Incwadi kaMateyu ngokwayo ingumgca ophakathi, xa siqwalasela izahluko zeshumi elinanye ukuya kumashumi amabini anesibini kumxholo wezahluko zomnqophiso zeGenesis neSityhilelo.

Umbindi wezizahluko ezilishumi elinambini zomnqophiso ngokaMateyu, yaye umgca osembindini wemigca emithathu kaMateyu ufunyanwa kwezo zahluko zilishumi elinambini zikwazo. Umbindi wezo zahluko zilishumi elinambini kukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Loo ndawo isembindini imelwe zivesi ezintathu, ezihambelana neevesi ezintathu ezisembindini zezizahluko ezilishumi elinambini zomnqophiso zikaGenesis nezeSityhilelo.

UPetros ungumbindi wombindi wombindi, yaye umele umtshakazi wokuqala nowokugqibela ongumKristu. Olo luphawu luka-Alfa no-Omega. UPalmoni naye wabeka uphawu lwaKhe ekuguqulweni kwegama likaPetros, xa wayila imfihlelo yegama likaPetros ngesiNgesi. UYesu wathetha noPetros ngesiHebhere, yaye loo ncoko yabhalwa ngesiGrike, yaza kamva yaguqulwa kwisiNgesi. Ngolwimi lwesiNgesi, uPalmoni wamthiya igama uPetros ngokusebenzisa unobumba we-16 woonobumba besiNgesi, olandelwa ngowesi-5, olandelwa ngowama-20, olandelwa ngowesi-5, olandelwa ngowesi-18, esazi ngokupheleleyo ukuba xa Yena, enguPalmoni, wayedala igama elo laliza kusuka kwisiHebhere, liye kwisiGrike lize lingene kwisiNgesi. Kwakhona wayila ukuba igama lesiNgesi liya kuvumela imfihlelo yokuphinda-phinda abo nobumba bahlanu ngokulandelelana ukuze kufikelelwe kwini elikhulu elinamashumi amane anesine amawaka. UPalmoni, okwangowokuqala nowokugqibela, wayila ukuba owokuqala kwabo bahlanu nowokugqibela kwabo bahlanu boonobumba besiNgesi abenza igama elithi Peter ngoonobumba we-16 nowe-18, kuba igama elithi Peter lalimele ukuvela kuMateyu 16:18.

Ngako konke oko ngoPetros, kusafuneka sisalungise umba “womlinganiselo wegolide.” Umlinganiselo wegolide umelwe nguMateyu 16:18, kuba umlinganiselo ungu-1.618. Umlinganiselo wegolide unxulunyaniswa neefraktali zendalo, yaye xa uPalmoni ebeka uPetros kuMateyu 16:18, uPalmoni uchonga ukuba isitshixo sesiprofeto esibekwe egxalabeni likaEliyakim kuIsaya 22:22, nezitshixo zesiprofeto ezinikwa uPetros nebandla kuleso siqendu, ziquka iifraktali zesiprofeto.

UKesareya Filipi ngelixa lesithathu kude kuse eKesareya Maritima ngelixa lesithoba umele ifraktali yelixa lesithathu xa uKristu wabethelwa emnqamlezweni kude kube lixesha lesithoba lokuba uKorneli wase athumele ukuba kubizwe uPetros. Ixesha lePentekoste, ukusuka kwelixa lesithathu lokubethelwa emnqamlezweni kude kube nguPetros etempileni ngePentekoste ngelixa lesithoba, liyifraktali yeentsuku ezili-1,260 ukusuka emnqamlezweni kude kube kuKorneli. Amaxesha amathathu awathetha ngawo uYise ayifraktali yeengelosi ezintathu, kwanjalo namaxesha amathathu awathi uYesu wathabatha ngawo uPetros, uYakobi noYohane kuphela. Ulwazi lwesiprofeto olufihlakeleyo kwiivesi apho uPetros ebonakalisa ikhulu elinamashumi amane

anesine amawaka lunzulu njengayo nayiphi na inyaniso eyakha yabakho, kanti ke asikambeki uPetros ePanium kuDanilyeli ishumi elinanye.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

uPetros, umpostile kaYesu Kristu, kubaphambukeli abasasazeke kulo lonke elasePontus, elaseGalati, elaseKapadokiya, elaseAsiya, nelaseBhitiniya, abanyuliweyo ngokokwazi kwangaphambili kukaThixo uYise, ngcwaliso loMoya, ukuze kubekho ukuthobela nokutshizwa ngegazi likaYesu Kristu: Makwande kuni ubabalo noxolo. Makabongwe uThixo, uYise weNkosi yethu uYesu Kristu, othi ngokwenceba yakhe eninzi asizale ngokutsha, sibe nethemba eliphilileyo ngokuvuka kukaYesu Kristu kwabafileyo, sibe lilifa elingenakonakala, nelingenasiphako, nelingabuniyo, eligcinelwe nina ezulwini, nina nilondolozwa ngamandla kaThixo ngokholo, kusingise elusindisweni olulungele ukutyhilwa ngexesha lokugqibela.

Enivuyayo kakhulu ngenxa yoko, nangona ngoku okwethutyana, ukuba kufuneka, nisenziwa buhlungu zizilingo ezininzi; ukuze ukuvavanywa kokholo lwenu, ekubeni kubaluleke kakhulu kunegolide etshabalalayo, nangona ivavanywa ngomlilo, kufunyanwe kukokudunyiswa, nembeko, nozuko ekubonakaleni kukaYesu Kristu; eningambonanga, kodwa nimthandayo; enithi, nangona ngoku ningamboni, nikholelwa kuye, nize nivuye ngovuyo olungathethekiyo noluzaliswe luzuko; nisamkela isiphelo sokholo lwenu, usindiso lwemiphefumlo yenu.

Ngalo usindiso abaprofeti babebuza baza baphengulula ngenyameko, bona babeprofeta ngobabalo obabuza kuza kuni; bephengulula ukuba ngowuphi, nokuba luhlobo luni lwexesha, uMoya kaKristu owayekubo awayelubonakalisa, xa wawungqina kwangaphambili ngeembandezelo zikaKristu nangozuko oluya kuzilandela. Kwatyhilwa kubo ukuba babengazikhonzeli bona ngokwabo, koko babekhonzwa thina ngezo zinto, ezithe ngoku zabhengezwa kuni ngabo banishumayezele iindaba ezilungileyo ngoMoya oyiNgcwele othunywe evela ezulwini; ezo zinto iingelosi zinolangazelelo lokuzikhangelana.

Ngenxa yoko, bhinqani izinqe zengqondo yenu, nibe ziingcathu, nethembe kude kuse ekupheleni ubabalo eniya kuluziselwa ekutyhilekeni kukaYesu Kristu; njengabantwana abathobelayo, ningazenzi ngokweenkanuko zangaphambili ekungazini kwenu; kodwa, njengokuba Lowo wanibizayo engcwele, yibani nani ngcwele kuyo yonke indlela yokuziphatha; ngokuba kubhaliwe kwathiwa, Yibani ngcwele; kuba ndingcwele mna.

Kwaye, ukuba nibiza kuYise, ogweba ngokwemisebenzi yomntu ngamnye engakhethi buso bamntu, lichitheni ixesha lokuphambukela kwenu apha ngokoyika; kuba nisazi ukuba anikhululwanga ngezinto ezonakalayo, njengesilivere negolide, kule ndlela yenu yokuphila elilize enayamkelayo ngesithethe kooyihlo; kodwa ngegazi elinqabileyo likaKristu, njengelamvana engenasiphako nengenabala; owathi okunene wamiselwa ngenxa engaphambili ngaphambi kokusekwa kwehlabathi, kodwa wabonakaliswa kula maxesha okugqibela ngenxa yenu, nina enikholwa ngoThixo ngaye, owamvusa kwabafileyo wamnika uzuko; ukuze ukholo lwenu nethemba lenu lube kuThixo. Kuba, ekubeni niyihlambulule imiphefumlo yenu ngokuthobela inyaniso ngoMoya, kube luthando olungahanahaniyo lwabazalwana, thandanani ngokunzulu omnye nomnye ngentliziyo enyulu; nize ngokutsha, kungekhona ngembewu eyonakalayo, kodwa ngengonakaliyo, ngelizwi likaThixo, eliphilayo nelihleli

ngonaphakade. Kuba yonke inyama injengenga, nabo bonke ubungangamsha bomntu
bunjengentyambo yengca. Ingca iyabuna, nentyatyambo yayo iyawa; kodwa ilizwi leNkosi
lihleli ngonaphakade. Kanti ke eli lilo ilizwi enalishunyayezwayo ngeendaba ezilungileyo. 1
Petros 1:1–25.