

# **Incwadi kaYoweli neCawa yabaSeventh-day Adventist yaseLawodikea - Inani lamashumi amane anesihlanu**

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## **Inani Lamashumi Amane Anesihlanu**

### **Uphononongo**

ULevitikusi amashumi amabini anesithathu uchaza iimvavanyo ezintathu ezingaphakathi kwixesha lePentekoste labaliwaka elikhulu elinamakhulu amane anamashumi amane anesine.

Ukulungelelanisa usuku lokuqala lomthendeleko weeNtaba noSuku lwePentekoste, kwaza kwalandela ukulungelelanisa iintsuku ezingamashumi amane uKristu awafundisa ngazo abafundi ubuso ngobuso phambi kokunyuka kwakhe kunye nosuku lweziqhamo zokuqala, kudala ulwakhiwo olupheleleyo olumelwe yimiyalezo yeengelosi ezintathu.

Xa “ukufa, ukungcwatywa nokuvuka” kusetyenziswa njengophawu lwendlela yesiprofeto olunye olunamanyathelo amathathu; njengoko kumelwe lubhaptizo lukaKristu, sifumanisa ukuba kwiintsuku ezintlanu emva kovuko, ngomhla weziqhamo zokuqala, kufika isiphelo somthendeleko weentsuku ezisixhenxe wesonka esingenagwele njengendibano engcwele. Ngoko ke, ekuvukeni kukaKristu, okuhambelana nomnikelo weziqhamo zokuqala, kulandela ixesha leentsuku ezintlanu.

Ekupheleni kolwakhiwo olwenziwa ngokungqamanisa usuku lokuqala lomthendeleko weeNqugwala nomhla wePentekoste, kukho omnye umqondiso wendlela onamanyathelo amathathu, nawo alandelwa ziintsuku ezintlanu ezifikelela kwiPentekoste.

Phakathi kwezo “zikhombisi zendlela zamanyathelo amathathu ezilandelwa ziintsuku ezintlanu” zimbini, kukho ixesha leentsuku ezingamashumi amathathu. Xa silungelelanisa usuku lokuqala lomthendeleko wamaThende noMhla wePentekoste, siyaqonda ukuba iintsuku ezintlanu ngaphambi komthendeleko wamaThende kwakukho uMhla woCamagushelo. Iintsuku ezilishumi ngaphambi koMhla woCamagushelo kwakukho umthendeleko wamaXilongo. Iintsuku ezingamashumi amane zokufundisa kukaKristu ubuso ngobuso emva kovuko lwaKhe ngoMhla weziQhamo zokuQala, zihambelana neentsuku ezintlanu emva komthendeleko wamaXilongo, neentsuku ezintlanu ngaphambi koMhla woCamagushelo.

Indlela ephawulayo yamanyathelo amathathu yokuba “ukufa, ukungcwatywa nokuvuka” kwakhe, ilandelwa ziintsuku ezintlanu ukuya ekupheleni komthendeleko wesonka esingenagwele, yaphindwa kwakhona kwiintsuku ezingamashumi amathathu kamva xa kwavela indlela ephawulayo yamanyathelo amathathu ethi “amaxilongo, ukunyuka, nomgwebo,” ezathi zona zalandelwa ziintsuku ezintlanu ukuya kwiPentekoste. Indlela ephawulayo yokuqala yamanyathelo amathathu ichazwa ngokulula njengendlela ephawulayo enye enamanyathelo amathathu, kuba ichongwa ngokuthe ngqo ngaloo ndlela ngobhabhathizo lukaKristu, olufuzisela “ukufa,

ukungcwatywa nokuvuka” kwakhe. Ubhabhathizo lwaluyi-alpha kwixesha elingcwele leentsuku ezili-1,260 elafikelela encotsheni “ekufeni, ekungcwatyweni nasekuvukeni” kwakhe, okwakuyi-omega yezo ntsuku zili-1,260.

Umqondiso onezinyathelo ezithathu ekupheleni kwexesha lePentekoste umele ukuqondwa ngokusetyenziswa kwesiprofeto. Kwiintsuku ezingamashumi amahlanu zexesha lePentekoste kufunyanwa ulwakhiwo olufanayo ekuqaleni nasekupheleni. Ngokusekelwe kumgaqo wokuba uKristu usoloko ebonakalisa isiphelo ngesiqalo, sinokuchonga umthendeleko wamacilongo, olandelwa kukunyuka, olandelwa ngumhla woCamagushelo, olandelwa ziintsuku ezintlanu, njengomqondiso omnye ‘onezinyathelo ezithathu olandelwa ziintsuku ezintlanu.’

Sikwavavanya kananjalo la manyathelo mathathu acetywayo ngokwemigaqo yeBhayibhile ephathelele kwiimpawu zenyathelo ngalinye kula mathathu. La manyathelo mathathu amelwe ngokuphindaphindiweyo eLizwini likaThixo. Ngawo izithunywa zezulu ezithathu; ngawo intendezezo, indawo engcwele neNdawo eNgcwele Kakhulu; ngawo umsebenzi woMoya oyiNgcwele ekweyiseni ngesono, ngobulungisa nangomgwebo. Ukuchonga umthendeleko wexilongo, ukunyuka kunye nomhla woCamagushelo njengala manyathelo mathathu kufuna ukuba inyathelo ngalinye lihambelane nobungqina beBhayibhile obumiselweyo.

Ixilongo zisisigidimi sesilumkiso yaye zinxulumene nengelosi yokuqala ekhwaza isithi “moyikeni uThixo.” Ukunyuka kukaKristu kuluphawu lobuqaqawuli bokuBuya kwaKhe kweSibini, kuba intetho yesibini yengelosi yokuqala ithi “mnikezeni uzuko.” Umhla woCamagushelo uluphawu lomgwebo, yaye intetho yesithathu yengelosi yokuqala ithi “lifikile ilixa lomgwebo waKhe.” Zininzi iindlela zokuchonga ukuba iimpawu zesiprofeto zamanyathelo amathathu kwindlela yokuphawula ekupheleni kwexesha lePentekoste zimele amanyathelo amathathu eendaba ezilungileyo ezingunaphakade, apho abaninzi “behlanjululwa, benziwa mhlophe, bavavanywa.”

Ngoko ke, ningabona ukuba kumqondiso wokuqala wendlela onamanyathelo amathathu kunikelwa umnikelo weziqhamo zokuqala zerhasi, yaye kumqondiso wokugqibela wendlela onamanyathelo amathathu kunikelwa umnikelo weziqhamo zokuqala zengqolowa. Ningabona ke ngoko ukuba amanyathelo amathathu e-alpha exesha lePentekoste abonakalisa isonka esingenagwele, kodwa umqondiso we-omega onamanyathelo amathathu wona ubonakalisa isonka esinegwele. Ningade nibone nokuba kumqondiso wendlela onamanyathelo amathathu ekuqalekeni kulapho uKristu waphakanyiswayo ukuze atsalele kuye bonke abantu, yaye kumqondiso wokuphela onamanyathelo amathathu umqondiso wesizwe wamakhulu alikhulu anamashumi amane anesine amawaka uyaphakanyiswa ukuze utsalele kuye iiNtlanga.

Ingelosi yokuqala neyesithathu yingelosi enye kwinqanaba lesiprofeto, kuba eyokuqala isisiqalo—kwaye eyesithathu sisiphelo. Ingelosi yokuqala, engu-alpha, ibhengeza ukuvulwa komgwebo, yaye ingelosi yokugqibela, engu-omega, ibhengeza ukuvalwa komgwebo. Isigidimi sengwezi yokuqala sanikwa amandla kukuzaliseka kweSilamsi ngomhla we-11 Agasti 1840, yaye eyesithathu yanikwa amandla kukuzaliseka kweSilamsi ngomhla we-9/11. UDade White uyasazisa ukuba umsebenzi wengelosi yokuqala nowengelosi yesithathu wawukukukhanyisa umhlaba ngozuko lwayo. Obunye ubungqina buninzi, yaye bunika inkxaso eyaneleyo yokuchonga

ulwakiwo lwexesha lePentekoste njengoko lubekwe kwiintsuku ezingamashumi amahlanu ukusuka ekuvukeni kukaKristu kuse ePentekoste, kunye neendinyana ezingamashumi amabini anesibini zokuqala zikaLevitikus amashumi amabini anesithathu, kwakunye neendinyana ezingamashumi amabini anesibini zokugqibela zikaLevitikus amashumi amabini anesithathu. Phakathi kwezi mpawu zimbini zendlela, eziyimpawu zendlela yamanyathelo amathathu alandelwa ziintsuku ezintlanu, kukho ixesha leentsuku ezingamashumi amathathu elimele ingelosi yesibini.

Uphawu lokuqala lwexesha lweentsuku 'ezintathu ezilandelwa zintlanu' yingelosi yokuqala, iintsuku ezingamashumi amathathu ziyingelosi yesibini, yaye uphawu lwesibini lwexesha lweentsuku 'ezintathu ezilandelwa zintlanu' yingelosi yesithathu. La manyathelo mathathu agubungela lonke ixesha lePentekoste kude kuse ePentekosteni, ethi ke yona iphawule ukuqala kweentsuku ezisixhenxe zomthendeleko weMinquba, omela ukuphalazwa kwemvula yasemva ngexesha lengxaki yomthetho weCawa oqala ngomthetho weCawa eUnited States uze uqhubeke de uMikayeli asukume kuze kuvalwe ixesha lovavanyo loluntu. Olu lwakiwo lungolobuthixo, kodwa luvelisa ukuqwalaselwa okunzulu nokubalulekileyo.

## lingqalelo Ezimandundu

Kuyacaca ukuba isikhumbuzo-sendlela esimelwe 'ngamaxilongo, ukunyuka nokugweba' sisivavanyo se-litmus nesesithathu. Isivavanyo sesithathu sisoloko sisivavanyo se-litmus, apho isimilo sibonakaliswa khona, kodwa asize siphuhlise khona.

“Isimo sibonakaliswa yintlekele. Xa ilizwi elinyanisekileyo lavakalisa ezinzulwini zobusuku lisithi, ‘Nanko umyeni uyeza; phumani niye kumhlangabeza,’ iintombi ezazilele zavuka ebuthongweni bazo, kwaza kwabonakala ukuba ngoobani ababelungiselele eso siganeko. Omabini amaqela afunyanwa engalindelanga, kodwa elinye lalilungiselelwe eso simo singxamisekileyo, kanti elinye lafunyanwa lingenakulungiselela. Isimo sibonakaliswa ziimeko. Iimeko ezingxamisekileyo zityhila eyona ntsimbi yokwenene yesimo. Intlekele ethile yesiqophe nengalindelekanga, usizi lokufelwa, okanye intlekele, ukugula okuthile okungalindelekanga okanye intlungu enzulu, into ezisa umphefumlo ubuso ngobuso nokufa, iya kutyhila oyena mgangatho wangaphakathi wesimo. Kuya kubonakaliswa nokuba kukho na ukholo lokwenene kwizithembiso zelizwi likaThixo. Kuya kubonakaliswa nokuba umphefumlo uxhaswa lubabalo na, nokuba kukho ioli esityeni kunye nesibane.”

“Amaxesha ovavanyo afikela bonke. Siziphatha njani na phantsi kovavanyo nokuqondwa nguThixo? Ngaba izibane zethu ziyacima? okanye sisazigcina zivutha? Ngaba silungiselelwe yonke imeko engxamisekileyo ngonxulumano lwethu naYe ozaliswe lubabalo nenyano? Iintombi ezintlanu ezizizilumko zazingengenako ukudlulisela isimilo sazo kwiintombi ezintlanu ezizizidenge. Isimilo kufuneka sibunjwe sithi ngokwethu njengabantu ngabanye.”  
Review and Herald, October 17, 1895.

Xa kufika umqondiso wendlela womthendeleko wezigodlo, isimilo sakho sitywinwa ngonaphakade, uphakanyiswe njengomqondiso, yaye izono zakho zicinywa ngonaphakade. Amanyathelo amathathu amela iinkalo ezintathu zokutywinwa. Ukufika kwesigidimi seSikhalo saseBusuku kubonakalalisa abo baneoli nabo baphakanyisiweyo njengomqondiso njengoko izono

zabo zisuswa. Isigidimi, umsebenzi, netywina konke kungumqondiso wendlela omnye. Ngumqondiso wendlela “ozisa umphefumlo ubuso ngobuso nokufa” ngenxa “yentlekele ebingalindelekanga.” Isigodlo samaSilamsi simela loo “ntlekele ebingalindelekanga.” Ngelo xesha isigidimi esithi, “Nanko umyeni esiza,” sivakaliswa kwiintsuku ezintlanu ngaphambi komthetho weCawa, apho isigidimi siguqkela kwisikhalo esikhulu sengelosi yesithathu.

Amanyathelo amathathu omqondiso wendlela zizinto ezichongayo zokutywinwa nokuphakanyiswa kwamawaka alikhulu elinamashumi amane anesine, kanye phambi komthetho weCawe. Kucacile ukuba uvavanyo olusisibonakaliso se-“izigodlo, ukunyuka nokugweba” lumelwe yintlanganiso yenkampu yase-Exeter. Iintsuku ezintlanu eziphakathi komhla woXolelaniso nePentekoste zimele iintsuku ezingamashumi amathandathu anesithandathu eziphakathi kokuphela kwentlanganiso yenkampu yase-Exeter ngo-Agasti 17 kude kube ngu-Okthobha 22, 1844, xa ucango lwalwayo. Ezo ntsuku zingamashumi amathandathu anesithandathu zembali yamaMillerite zibonakalisa imihla yokugqibela, yaye kulo mba, zibonakalisa ukuvakaliswa kwesigidimi seSikhalo Sasezinzulwini Zobusuku ngamawaka alikhulu elinamashumi amane anesine.

Iintsuku ezintlanu eziya kwiPentekoste ziyangqamana neentsuku ezingamashumi amathandathu anesithandathu zamaMillerite zokubhengeza umyalezo wokuKhalela Ezinzulwini Zobusuku, nowawufanekiselwa kukungena kukaKristu ngoloyiso eYerusalem. Inyathelo lokuqala kula mathathu ngumthendeleko wamacilongo, ongumcilongo wesixhenxe, okanye ishwangusha lesithathu, okanye ubuSilamsi kwimihla yokugqibela, yaye ukungena kukaKristu ngoloyiso kwandulelwa kukukhululwa kwe-esile.

Ngokwesiprofeto oku kubonisa ukuba ukukhululwa kwembongolo kuphawula ukuqala kokungena koloyiso, oko kukuthi, Isikhalo Sasezinzulwini Zobusuku. Isiprofeto seBhayibhile simele ukusetyenziswa kwimihla yokugqibela kubukumkani besithandathu besiprofeto seBhayibhile—irhamncwa lomhlaba, iUnited States. UbuSilamsi buya kuyibetha iUnited States, njengoko benza ngomhla we-9/11, ngaloo ndlela kuphawulwe ukuqala kokubhengezwa kweSikhalo Sasezinzulwini Zobusuku ngohlaselo olukhulu oluchasene neUnited States olwenziwa bubuSilamsi, kwanokuphela kokubhengezwa kweSikhalo Sasezinzulwini Zobusuku ngolunye uhlaselo olukhulu oluchasene neUnited States olwenziwa bubuSilamsi, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Umyalezo wePentekoste ngumyalezo wesikhalo esikhulu, yaye isikhalo esikhulu sisandiso nje somyalezo weSikhalo Sasezinzulwini Zobusuku. Kwimbali yamaMillerite, iSikhalo Sasezinzulwini Zobusuku saphela xa ucango lwalwalwa ngomhla wama-22 kuOkthobha, 1844, yaye siphela xa ucango luvalwa emthethweni weCawa ngeeMini zokuGqibela. NgePentekoste uPetros wavakalisa umyalezo kaYoweli, yaye iPentekoste sisiphelo se-omega seSikhalo Sasezinzulwini Zobusuku, ngoko ke uPetros, onguqaliso lwe-alpha lweSikhalo Sasezinzulwini Zobusuku, kufuneka ngenxa yemfuneko yesiprofeto abe esazisa nomyalezo kaYoweli. NgeSikhalo Sasezinzulwini Zobusuku uPetros ukuZenzo isahluko sesibini, kwigumbi eliphezulu ngentsimbi yesithathu, aze ke kwangolo suku lunye ngentsimbi yesithoba abe setempileni evakalisa umyalezo kaYoweli.

UPetros ngumfuziselo wamawaka alikhulu anamashumi amane anesine ngePentekoste, eyisiphelo seSikhalo Sasezinzulwini Zobusuku, yaye ukwangumfuziselo wamawaka alikhulu anamashumi amane anesine ekuqaleni kweSikhalo Sasezinzulwini Zobusuku. Ukutywinwa nokuphakanyiswa kwamawaka alikhulu anamashumi amane anesine kuqalisa ngokukhululwa kwethole ledonki xa iSilamsi sihlasela. Xa amaMillerite emkayo kwintlanganiso yenkampu yase-Exeter, athwala isigidimi njengamaza amakhulu olwandle, yaye ngokomfuziselo amela amawaka alikhulu anamashumi amane anesine aphinda loo mava.

Esi sicelo siba nzulu ngakumbi xa uqonda ukuba uPetros umele abo bavakalisa isigidimi soKhalazo lwasezinzulwini zobusuku kwilithimasi novavanyo lwesithathu lwexesha lePentekoste. Iyure yesithathu kaPetros ePentekoste imbeka kwigumbi eliphezulu, yaye igumbi eliphezulu likwangala matsuku alishumi angaphambi kwePentekoste. Uvavanyo lwesibini lwexesha lePentekoste luvavanyo lwetempile lweentsuku ezingamashumi amathathu olulandela uvavanyo olusisiseko. Uvavanyo lwesibini lwetempile lufuna abanyanisekileyo ukuba bangene ngokholo kwiNdawo eNgcwele Kakhulu apho izono zabo zicinywa khona nalapho behleli khona ngokholo noKristu kwiindawo zasezulwini. Incwadi yeZenzo isazisa ukuba uPetros waqalisa intshumayelo yakhe encwadini kaYoweli ngeyure yesithathu kwigumbi eliphezulu, waza ke ngeyure yesithoba wayesetempileni.

Ke kaloku uPetros, emile kunye naba lishumi elinamnye, waliphakamisa ilizwi lakhe, wathi kubo, Madoda aseYuda, nani nonke nihleli eYerusalem, makwazeke kuni oku, nize niwaphulaphule amazwi am; kuba aba abanxilanga, njengoko nicinga, kuba liselishesha lesithathu lemini. Kodwa oku koko kwathethwayo ngomprofeti uYoweli. ... Ke kaloku uPetros noYohane babenyuka kunye etempileni ngexesha lomthandazo, ilixesha lesithoba. IZenzo 2:14–16; 3:1.

UKristu wabethelelwa emnqamlezweni ngelixa lesithathu, waza wafa ngelixa lesithoba. Ukufa kwaKhe, ukungcwatywa kwaKhe, nokuvuka kwaKhe kuluphawu lwendlela olunye olunamanyathelo amathathu. Inyathelo lesithathu, umhla weziqhamo zokuqala, liqalisa iintsuku ezingamashumi amahlanu eziphela ngePentekoste. Kwi-alpha yexesha lePentekoste, ixesha lesithathu nelesithoba limele umahluko ocacileyo, kuba uKristu wayephila ngelixa lesithathu yaye wayefile ngelixa lesithoba. UPetros wayekwigumbi eliphezulu ngelixa lesithathu, yaye wayesetempileni ngelixa lesithoba.

Ixesha lePentekoste leentsuku ezingamashumi amahlanu ezingcwele ngexesha likaKristu laliyixesha elingcwele lesiprofeto elalidityaniswe ngokuthe ngqo nesiprofeto seminyaka engamawaka amabini anamakhulu amathathu. Lalinxulumene ngokukodwa neveki yokugqibela yeminyaka engamakhulu amane anamashumi alithoba yesizwe samaYuda kuDaniyeli 9. Loo veki ingcwele apho uKristu waqinisekisa umnqophiso yahlulwa yaba zizithuba ezibini ezilinganayo zeentsuku zesiprofeto ezili-1,260. Intliziyo yaloo veki yayingumnqamlezo. Umnqamlezo uchaza iyure yesithathu neyesithoba, yaye noPetros ePentekoste wenza kwa oko. Ngonyaka wama-34, ekupheleni kwaloo veki ingcwele inye xa uKorneli wathumela ukuba kubizwe uPetros evela eKesareya Maritima, yayilyure yesithoba.

Kwakukho indoda ethile eKesareya, ogama linguKorneli, umthetheli-khulu womkhosi owawusithiwa ngowaseTaliyane, indoda ehlonel' uThixo, emoyikayo uThixo kunye nendlu yayo yonke, eyayinikela amalizo amaninzi ebantwini, yaye ithandaza kuThixo ngamaxesha onke. Yabona embonweni ngokucacileyo, malunga nelixa lesithoba lemini, isithunywa sikaThixo singena kuye, sisithi kuye, Korneli. Wathi akusijonga, woyika, waza wathi, Yintoni na, Nkosi? Sathi sona kuye, Imithandazo yakho namalizo akho anyukile aba sisikhumbuzo phambi koThixo. Kaloku ngoku thuma amadoda aye eYopa, ubize uSimon othile, ogama limbi linguPetros. IZenzo 10:1–5.

Ngosuku olulandelayo, uPetros wenyuka waya phezu kophahla ukuze athandaze malunga nelixa lesithandathu.

Ngosuku olulandelayo, bakubon' ukuba baseluhambeni lwabo, besondela esixekweni, uPetros wenyuka waya phezu kwendlu ukuba athandaze malunga neyure yesithandathu. Waza walamba kakhulu, enqwenela ukutya; kodwa bakusa besalungisa ukutya, wawela emibonweni. Waza wabona izulu livuliwe, nesitya esithile sisihla siza kuye, singathi lilaphu elikhulu, libotshelwe ngeekona ezine, lizehliselwa emhlabeni; apho kwakukho kuzo zonke iintlobo zezilwanyana ezinamilenze emine zomhlaba, nezezilwanyana zasendle, nezirhubuluzi, neentaka zezulu. Kweza ilizwi kuye, lisithi, Suk' ume, Petros; xhela, udle. Kodwa uPetros wathi, Hayi, Nkosi; kuba andizange ndidle nto iqhelekileyo, okanye engcolileyo. Laza ilizwi lathetha kuye kwakhona okwesibini, lisithi, Oko uThixo akuhlambululeyo, wena musa ukukubiza ngokuba yinto eqhelekileyo. Oku kwenzeka kathathu; saza isitya samkelwa sabuyiselwa kwakhona ezulwini. IZenzo 10:9–16.

Ubizo lokuba uPetros eze eKesareya lufika ngelixa lesithoba, xa ingelosi ifika ukuze ithethe noKorneliyo. UKorneliyo umele abanye abantwana bakaThixo ababizwayo ukuba baphume eBhabheli ngexesha lomthetho weCawa. Ingelosi efika ngexesha lomthetho weCawa lilizwi lesibini leSityhilelo seshumi elinesibhozo, elibiza kwabo baseBhabheli ukuba basabe. UPetros ungamakhulu alikhulu anamashumi amane anesine amawaka, yaye uKorneliyo ungabasebenzi beyure yeshumi elinanye, abamelwe kuPetros njengezilwanyana ezingcolileyo. Ubudlelane bukaPetros noKorneliyo bubudlelane beSityhilelo sesixhenxe, apho amakhulu alikhulu anamashumi amane anesine amawaka achongwa enxulumene nesihlwele esikhulu. UPetros wayalelwa kathathu ukuba asuke, axhele, adle. Njengamakhulu alikhulu anamashumi amane anesine amawaka, ubizo oluvela kuKorneliyo lulapho umqondiso wayalelwa ukuba uphakame.

UKorneli useKesareya yaseLwandle, maxa wambi ebizwa ngokuba yiKesareya ngaselwandle. ISityhilelo seshumi elinesixhenxe siyasazisa ukuba “amanzi” “azizizwana, nezihlwele, neentlanga, neelwimi.” Amanzi ngabo bangaphandle kwebandla likaThixo, yaye kwiSityhilelo kwakunye nombono kaPetros wezilwanyana ezingcolileyo, inani lesine limela ihlabathi liphela. Izilwanyana ezine ezahlukahlukeneyo zikumbono kaPetros, yaye zehla zikwisitya selaphu esibanjwe kwiimbombo zaso zone. Ubudlelwane bukaPetros noKorneli nabo bumelwe nguNowa nangezilwanyana ezangena emkhombeni.

UPetros wayeseYopa, okuthetha ukuthi “kukhanya yaye kuhle,” kuba njengomfuziselo wamawaka alikhulu anamashumi amane anesine, uPetros uluphawu olukhanyayo noluhle kwiiNtlanga. Iyure

yesithoba, iiNtlanga zivukela kuphawu olo uDade White aluchaza njengeSabatha, umthetho kaThixo, isigidimi sengelosi yesithathu, nabavangeli abasehlabathini lonke abathwala isigidimi semihla yokugqibela. UKorneli wavuselwa kulo mqondiso xa ingelosi yafika ngeyure yesithoba eKesareya ngaselwandle. Isigidimi ke emthethweni weCawa wePentekoste siya ehlabathini—elwandle.

Ukuphakanyiswa komqondiso kukwamelwa njengokuphakanyiswa kwendlu yeNkosi ngaphezu kweentaba, yaye uPetros wayethandaza phezu kophahla lwesixeko esihle esiqaqambileyo saseYopa, ngelixa lesithandathu, kanye phambi komthetho weCawa welixa lesithoba. Xa abo balikhulu elinamashumi amane anesine amawaka betywiniwe, iimeko zengxaki eziphakathi kwehlabathi ziya kutsalela abanye abantwana bakaThixo abaseBhabheli ukuba basafune ukukhanya. Bakhokelwa ekubeni bamfumane uPetros phezu kwendlu eYopa.

UPetros wayekwanguye naseKesareya Filipi kuMateyu ishumi elinesithandathu. IKesareya Filipi esezantsi kweNtaba iHermon yayinelo gama linye neKesareya eselwandle, kodwa yayinokuchasana okucacileyo kuba esinye isixeko sasiphezu komhlaba size esinye sibe phezu kolwandle. Ukubethelelwa kukaKristu emnqamlezweni ngelixa lesithathu nokufa kwaKhe ngelixa lesithoba kubonakalisa ukuchasana okucacileyo kobomi nokufa. UPetros ngelixa lesithathu nelesithoba loMhla wePentekoste ubonakalisa ukuchasana okucacileyo ukusuka kwigumbi eliphezulu kuse kwetempile. IKesareya esemhlabeni okanye iKesareya eselwandle imela ukuchasana okuyimfuneko kwesiprofeto kwelixa lesithathu nelesithoba, kodwa akukho salathiso sithe ngqo kwelixa lesithathu xa uPetros wayeseKesareya Filipi. Ngobungqina bababini okanye bathathu into iyamiselwa, yaye ngelixa lesithathu nelesithoba lomnqamlezo kananjalo nangomhla wePentekoste yomibini le mizekeliso imelwe ngumntu omnye, nokuba nguKristu ephila okanye esengwabeni, okanye nguPetros kwigumbi eliphezulu okanye etempileni.

Ubungqina besithathu beyure yesithathu neyesithoba kwiKesareya ezimbini bumchaza uPetros njengoyena mlinganiswa oyintloko kuzo zombini ezo ziganeko, kanye njengoko yayinjalo ngoKristu ekuqaleni kwexesha lePentekoste, nangoPetros ekupheleni kwaloo xesha linye. Umlinganiswa we-alpha weyure yesithathu nguyena mnye nomlinganiswa we-omega weyure yesithoba, nto leyo inika ubungqina obunye bokuba iKesareya Filipi yi-alpha yeKesareya ezimbini. Ubungqina besibini kukuba igama lezixeko zombini liyafana, ngoko ke igama lomlinganiswa oyintloko negama lesixeko liyafana. Ubungqina besithathu ngumahluko phakathi komhlaba nolwandle. Xa uPetros wayeseKesareya Filipi, yayiyiyure yesithathu. Apha kulapho umyalezo uba ngqongqo ngakumbi.

Kuchanekile ukulungelelanisa izixeko ezibini ezinegama elinye, yaye yiloo nto siyenzayo, kodwa sikwadibanisa nelesithathu nelesithoba ilixa ekusetyenzisweni kwako ngokusekelwe kubungqina bukaKristu emnqamlezweni nokaPetros ngePentekoste. Ngokudibanisa le migca mithathu ndawonye; ilixa lesithathu nelesithoba likaKristu, ilixa lesithathu nelesithoba likaPetros ngePentekoste—simisela ilixa lesithathu eKesareya Filipi. Kanye kwaloo ngqiqo inye yesiprofeto kufuneka isetyenziswe kuKorneli ngelixa lesithoba, kuPetros ngelixa lesithandathu, kuze ke kusetyenziswe nakuPetros eKesareya Filipi ngelixa lesithathu.

UPetros ukho kuzo zontathu iimpawu zendlela, uKorneli ke ukho kweyesithandathu neyesithoba iyure ekunye noPetros, kodwa akakho kweyesithathu eKesareya Filipi. Umgca ubotshelelwe kunye, kuba inyathelo ngalinye lilingana nelesithathu, elesithandathu, nelesithoba iyure ngokulandelelana ukusuka eKesareya Filipi ukuya eYopa ukuya eKesareya Maritima. Zombini iiKesareya zazineengcambu zazo zenkcubeko ezinxulumene kokubini neGrisi neRoma, kodwa umahluko weKesareya Filipi wawukukuba yayiyimbonakaliso yobuhedeni obukude, obuyimfihlakalo, logama iKesareya eselwandle yayiliziko lorhwebo nolawulo, idibanisa inkcubeko yamaGrike nolawulo lwamaRoma. IKesareya Filipi yayingumfuziselo wobuqhinga becawa, ize iKesareya Maritima ibe ngumfuziselo wobuqhinga borhulumente.

Kumgca waseKesareya ukuya eKesareya, iYopa linyathelo eliphakathi kwamanyathelo amathathu. La manyathelo mathathu amelwe iyure yesithathu, eyesithandathu, neyesithoba. IKesareya ngaselwandle ngeyure yesithoba ngumthetho weCawa xa iindaba ezilungileyo zisiwa kwiiNtlanga. Iiyure ezintathu ngaphambili, ngeyure yesithandathu, uPetros useYopa, umzi oqaqambileyo nowukhanyayo. Iiyure ezintathu ngaphambi koko uPetros usemthendelekweni wamaXilongo ngeyure yesithathu. IKesareya ukuya eKesareya lithuba loKhwelo lwasezinzulwini zobusuku. UPetros umele abo bavakalisa uKhwelo lwasezinzulwini zobusuku ukusuka ekuqaleni kuse kude kube sekupheleni, kuba uYesu usoloko ehambelanisa ukuqala nesiphelo. UKhwelo lwasezinzulwini zobusuku luqala ngokukhululwa kweesile kwisikhumbuzo sendlela yoMthendeleko wamaXilongo, apho uPetros avakalisa khona isigidimi sikaYoweli.

UPetros usekwindlela enamanyathelo amathathu yophawu lwendlela lomthendeleko weexilongo, ukunyuka, kulandelwe ngumgwebo. Kulo phawu lwendlela kuMateyu ishumi elinesithandathu kuphakanyiswa umba wokuba wayengubani uKristu. Igama likaPetros liyatshintshwa, yaye kuchazwa nguKristu ukuba uya kulakhela phezu kweli Liwa ibandla Lakhe. Iliwa itempile eyakhiwe phezu kwalo sisiseko, yaye uPetros eKesariya Filipi ngumyalezo wengelosi yokuqala, ongumyalezo osisiseko. Xa uPetros efika kwinyathelo elilandelayo, eYopa, uyanyuka njengoko noKristu wenjenjalo ekupheleni kweentsuku ezingamashumi amane zokufundisa ubuso ngobuso. Ukunyuka kukwangumfuziselo ohambelanayo womnqamlezo, umqondiso ophambili wembali yosindiso; yaye umnqamlezo wahlulwe waba ngamacandelo amabini, kunye namasela amabini, ukukrazuka komkhusane ukuya kweYona Ngcwele, nobumnyama neeyure.

Ke kaloku, ukususela ngelixa lesithandathu kwabakho ubumnyama phezu kwalo lonke ilizwe kwada kwaba ngelixa lesithoba. Yathi ke malunga nelixa lesithoba uYesu wadanduluka ngezwi elikhulu, esithi, Eli, Eli, lama sabhaktani? oko kukuthi, Thixo wam, Thixo wam, undishiyeleni na? Mateyu 27:45, 46.

EYopa, ngelixa lesithandathu, uPetros ukwindawo yesiprofeto yokwahlukana, phakathi kwabalahlekileyo nabasindisiweyo, phakathi kokukhanya nobumnyama, naphakathi kokuqalisa nokuphela kweMidnight Cry. Olo qhawulo lugxininisa utshintsho lwentshukumo yaseLawodikea yabali likhulu elinamashumi amane anesine amawaka lusiya kwintshukumo yaseFiladelfiya yabali likhulu elinamashumi amane anesine amawaka. Luphawula ukwaliwa ngokupheleleyo kwebandla lamaSeventh-day Adventist laseLawodikea. Olo cango luvaliweyo lomgwebo olumelwa nguMhla woCamagushelo luza kwiintsuku ezintlanu ngaphambi komthetho weCawa wePentekoste. Lowo

mgwebo wandulelwa kukunyuka, yaye ngaphambi koko, ngumyalezo wesigodlo. Ezo nyathelo zontathu zimele uphawu lwendlela apho itywina likaThixo libethelelwa khona, yaye umyalezo weMidnight Cry uvakaliswa libandla eloyisileyo kwabo bamelwe nguKorneli.

UPetros uvakalisa isigidimi ngePentekoste, yaye iPentekoste iphawula ukuphela kwesigidimi seSikhalo Sasezinzulwini Zobubusuku. Ngoko ke, ngokwemfuneko yesiprofeto, uPetros naye uvakalisa isigidimi ekuqaleni kwexesha leSikhalo Sasezinzulwini Zobubusuku. Isiqalo sisoloko sibonisa isiphelo. Isigidimi sikaPetros seSikhalo Sasezinzulwini Zobubusuku sixhotyiswa ngamandla xa kukhululwa iesile lamaSilamsi, lize lihlosele iUnited States, njengoko lenza kwakhona ngexesha lomthetho weCawa. UPetros, evakalisa isigidimi ngentsimbi yesithathu neyesithoba yePentekoste, uchaza ukuqala nokuphela kweSikhalo Sasezinzulwini Zobubusuku.

Kumgca esiwuqwalaselayo, iintsuku ezingamashumi amane eziphela ekunyukeni kukaKristu, zikwaqalisa neentsuku ezilishumi kwigumbi eliphezulu. Iintsuku ezintlanu zingene kwezo ntsuku zilishumi, umhla wocamagushelo ubonakalisa ukuba izono zikaSirayeli zicinyiwe nokuba ibandla lizilungisile. Kwakungelixesha lesithathu apho uPetros wayekwelo gumbi liphezulu ngePentekoste. Ngelixa lesithoba lomthetho weCawa, isigidimi siyatshintsha sisuke kwelaphakathi kobusuku siye kwisikhalo esikhulu.

Ukubhengezwa kwesigidimi soKhalelo lwasezinzulwini zobusuku nguPetros kwenzeka xa ekwiyure yesithathu. Eso sigidimi siphawulwa ngumthendeleko wexilongo, xa ikhonkco likhululwa, nangoKesareya Filipi, yaye uKesareya Filipi ukwayiPanium. IPanium imelwe kwiindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu zikaDaniyeli ishumi elinanye. UPetros uchonga kungekuphela nje uhlaselo lwamaSilamsi phezu kweUnited States xa ikhonkco likhululwa ekuqaleni kokubhengezwa koKhalelo lwasezinzulwini zobusuku, kodwa ngaxeshanye uPetros usekwidabi lasePanium elikhokelela kumthetho weCawa. Idabi lasePanium sisiganeko esingqamana nohlaselo lwamaSilamsi phezu kweUnited States.

Siya kuqhubeka nezi zinto kwinqaku elilandelayo.