

# **Incwadi kaJoweli neBandla lama-Adventist osuku lwesikhombisa laseLawodisiya - Inombolo Engamashumi Amathathu Nantathu**

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## **Inombolo Engamashumi Amathathu Nantathu**

Emthethweni weSonto, labo abayizinkulungwane eziyikhulu namashumi amane nane bahlangana ngokwesiprofetho nabasebenzi behora leshumi nanye. Labo abayizinkulungwane eziyikhulu namashumi amane nane sebevele bebekiwe uphawu, bese kuthi ngaleso sikhathi babize isixuku esikhulu ukuba siphume eBhabhiloni futhi sime kanye nabo ngenxa yeSabatha yosuku lwesikhombisa. Ukwahlulela kwendlu kaNkulunkulu kuphela emthethweni weSonto, bese ukwahlulela kudlulela kwabeZizwe, isixuku esikhulu—omunye umhlambi kaNkulunkulu. IsAmbulo isahluko sesikhombisa sikhomba womabili la maqembu, kanti ophawini lwesihlanu abafela ukhoho baseNkathini Yobumnyama bayabuza ukuthi “koze kube nini” uNkulunkulu aze ahlulele umbuso wobupapa ngenxa yokubulawa kwabo ngenxa yokhoho? Batshelwa ukuba baphumule emathuneni abo kuze kugcwaliseke iqembu lesibili labafela ukhoho ngenxa yokushushiswa kobupapa, futhi banikwa izingubo ezimhlophe. Isixuku esikhulu sesAmbulo isahluko sesikhombisa sigqoka izingubo ezimhlophe, ngokuba simelela iqembu lesibili labafela ukhoho ngenxa yobupapa enkingeni yomthetho weSonto esezayo maduze. IsAmbulo isahluko sesikhombisa nophawu lwesihlanu kukhuluma ngala maqembu amabili, njengoba kunjalo nangebandla laseSmirna nelaseFiladelfiya. ISmirna limelela abafela ukhoho bokuchitheka kwegazi kokugcina kobupapa, kanti iFiladelfiya limelela labo abayizinkulungwane eziyikhulu namashumi amane nane.

UPetru usehora lesithathu eKhesariya Filiphi, futhi “emva kwezinsuku eziyisithupha,” hhayi amahora ayisithupha, wayezoba emaphethelweni omthetho weSonto, okuyihora lesishiyagalolunye.

Kwathi emva kwezinsuku eziyisithupha uJesu wathatha uPetru, noJakobe, noJohane umfowabo, wabakhuphulela eNtabeni ephakeme bebodwa; waguqulwa isimo phambi kwabo; ubuso bakhe bakhanya njengelanga, nezingubo zakhe zaba mhlophe njengokukhanya. Bheka, kwabonakala kubo uMose no-Eliya bekhuluma naye. Mathewu 17:1–3.

Emthethweni yangeSonto labo abayizinkulungwane eziyikhulu namashumi amane nane, ngokwesiprofetho, bahlangana nesixuku esikhulu. U-Eliya umelela labo abayizinkulungwane eziyikhulu namashumi amane nane abangakunambithiyo ukufa, kanti uMose umelela labo abafela eNkosini. Bemi noKristu emthethweni yangeSonto, okuyilapho uKristu egcoba khona umbuso waKhe wenkazimulo njengoba wamisa umbuso waKhe womusa esiphambanweni. Uma nisabandakanyekile emgudwini womqondo esiwubekayo maqondana nesikhathi samahora ayisithupha kusukela ehoreni lesithathu kuya kwelesishiyagalolunye, khona-ke kuyadingeka

ukubona into engumfanekiso okhetheke kakhulu.

Ihora lesithathu laseKhesariya Filiphi liyialfa ye-omega yehora lesishiyagalolunye laseKhesariya Maritima. Ngikhomba ukuthi akusikho ngemuva kwamahora ayisithupha, kodwa ngemuva kwezinsuku eziyisithupha, uPetru useNtabeni yoKuguqulwa, okuphinde kufanekise umlando ophetha ngomthetho weSonto, okuyihora lesishiyagalolunye. Isikhathi sezinsuku eziyisithupha sihambisana nesikhathi samahora ayisithupha, kodwa kuphela njengomfanekiso ophindaphindayo weKhesariya kuya eKhesariya. Okukhetheke kakhulu ngukuthi lesi simo somfanekiso ophindaphindayo womlando ongaphakathi emlandweni wesikhathi samahora ayisithupha siyikho kanye okwenzekayo lapho ucabangela inkathi yePhentekoste. Amahora ayisithupha kusukela ekufeni kukaKristu kuze kube yiPhentekoste angumfanekiso ophindaphindayo wesikhathi esisukela esiphambanweni kuze kube ngu-34 AD, lapho isonto elingcwele laphetha khona futhi ivangeli laya kwabeZizwe.

“Manje ukuzidla nomona kwavala umnyango ekukhanyeni. Uma imibiko elethwa abelusi nezazi yayemukelwa njengeyiqiniso, yayizobeka abapristi norabi esimweni esingafiseleki neze, iphikisa isimangalo sabo sokuthi bangabachazi beqiniso likaNkulunkulu. Laba bafundisi abafundileyo babengeke bazithobe ukuze bafundiswe yilabo ababebabiza ngokuthi bangabahedeni. Kwakungeke kwenzekwe, bathi, ukuthi uNkulunkulu ubedlule kubo ukuze axhumane nabelusi abangenalwazi noma nabeZizwe abangasokile. Bazimisela ukukhombisa ukwedelela kwabo imibiko eyayijabulisa iNkosi uHerode neJerusalema lonke. Abazange ngisho baya eBetlehema ukuyobona ukuthi lezi zinto zazinjalo yini. Futhi baholela abantu ekutheni babheke intshisekelo ngoJesu njengokuvukwa inkanuko kobushiseka obuyize. Lapha kwaqala ukwaliwa kukaKristu ngabapristi norabi. Kusukela kuleli qophelo ukuzidla nenkani yabo kwakhula kwaba yinzondo eqinile ngoMsindisi. Ngenkathi uNkulunkulu evulela abeZizwe umnyango, abaholi bamaJuda babezivala bona ngokwabo umnyango.” The Desire of Ages, 62.

Phakathi nesonto elingcwele uKristu wabethelwa esiphambanweni. Eminyakeni emithathu nengxenyane kamuva uStefanu wakhandwa ngamatshe, kwathi uKorneliyu wabizela uPetru. Eminyakeni emithathu nengxenyane emva kwesiphambano, isikhathi somusa saphela ngokuphelele ku-Israyeli wasendulo. UStefanu wayesebheka ezulwini wabona uKristu emi, okuyisifanekiso sokuvalwa kwesikhathi somusa kuDaniyeli ishumi nambili ivesi lokuqala. Umnyango wavalelwa u-Israyeli wasendulo wavulelwa abeZizwe.

Esikhathini esisukela ekufeni kukaKristu ngehora lesishiyagalolunye kuze kufike ekufeni kukaStefanu nasekubizweni kukaPetru ngehora lesishiyagalolunye, uKorneliyu noStefanu bangofakazi ababili bokuthi izinsuku eziyisiprofetho eziyinkulungwane namakhulu amabili namashumi ayisithupha zagcwaliseka. Kusukela ehoreni lesishiyagalolunye lokufa kuya ehoreni lesishiyagalolunye lokufa, kwakuyizinsuku eziyisiprofetho eziyi-1,260. Ihora lesishiyagalolunye lokufa kuze kufike ehoreni lesishiyagalolunye lePhentekoste likhomba i-fractal yezinsuku eziyi-1,260, esikhaleni sezinsuku ezingamashumi amahlanu nambili.

I-fractal eyayiyisikhathi samaPentekoste isekuqaleni kwalezo zinsuku eziyi-1,260, futhi ekupheleni kwalezo zinsuku uPetru ubekwa ngokwesiprofetho kokubili ngehora lesithathu

nangehora lesishiyagalolunye eKhesariya. AmaKhesariya amabili amele i-alpha ne-omega yesikhathi esingokwesiprofetho samahora ayisithupha. Ngaphakathi kwaleso sikhathi esingokwesiprofetho samahora ayisithupha samaKhesariya amabili, uPetru uhamba izinsuku eziyisithupha aze afike eNtabeni yokuPhenduka isimo. INtaba imele ukubekwa uphawu okuphetha ngomthetho weSonto, okuyilapho ibandla elinqobayo liphakanyiselwa khona ngaphezu kwazo zonke izintaba. Lezo zinsuku eziyisithupha zimele isikhathi samahora ayisithupha sisuka eKhesariya siye eKhesariya futhi ziyifracal ngaphakathi kwaleso sikhathi, njengoba nesikhathi samaPentekoste sasiyifracal ekuqaleni kwaleso sikhathi esifanayo esingewe.

I-fractal yokuqala yayiwukugwaliseka kwemikhosi yasentwasahlobo ehlobene nenkathi yePhentekoste. I-fractal yokugcina, esukela eKhesariya Filipi iye eNtabeni yokuPhenduka isimo, nayo ihlanganiswe ngokwesiprofetho nesonto elingewe. Entabeni uYise wakhuluma, njengoba ayekwenzile embhaphathizweni kaKristu, nanjengoba ayezokwenza ngaphambi nje kwesiphambano. UYise wakhuluma ngezwi elizwakalayo kathathu kusukela ekuqaleni kwesonto elingewe kwaze kwaba sesiphambanweni. Kanye embhaphathizweni, kwase kuba seNtabeni yokuPhenduka isimo, wase ekhuluma emthunzini wesiphambano esasisesondela.

Isiphambano siyi-omega yezinsuku eziyi-1,260 ezaqala ekubhaphathizweni kwaKhe. Ukubhaphathizwa nesiphambano kuyizimpawu zendlela eziqondile zesonto elingewe likaDaniyele isahluko sesishiyagalolunye, ngaleyo ndlela kukhonjwa iNtaba yokuGuqulwa isimo njengengxenye yesonto elingewe. Uma izimpawu zendlela zokuqala nezokugcina zigwalisa isiprofetho sesonto elingewe, khona-ke uphawu lwendlela oluphakathi kufanele, ngokwesidingo sesiprofetho, lwenze okufanayo.

Ubhaphathizo buyingelosi yokuqala; iNtaba yokuGuqulwa isimo iyeyesibili, kanti isiphambano siyeyesithathu. Entabeni, uNkulunkulu wakhomba uMose no-Eliya njengezimpawu zendlela zebandla lensali. Ukusetshenziswa kwalokhu kuhlanganiswe ndawonye ngophawu oluphindwe kathathu lukaPetru, uJakobe noJohane. Kwaba khona izikhathi ezintathu lapho uJesu ahamba noPetru, uJakobe noJohane. Ngokokuqala kwakuwukuvuswa kwendodakazi kaJayiru, okwesibili kwakuwukuGuqulwa kwesimo, kanti okwesithathu kwakuyiGetsemane. Ngokokuqala uPetru, uJakobe noJohane babona intombi eneminyaka eyishumi nambili ivusiwe kwabafileyo.

Kwathi, uJesu esebuyile, abantu bamamukela ngenjabulo; ngoba bonke babemlindile. Bheka, kwafika indoda egama layo linguJayiru, eyayingumbusi wesinagoge; yawa phansi ezinyaweni zikaJesu, yamcenga ukuba eze endlini yayo; ngoba yayinentombazane eyodwa kuphela, eneminyaka engaba yishumi nambili, futhi yayisizokufa. Kepha esahamba, izixuku zamminyela. Luka 8:40–42.

Igama elithi Jairus lisho “okhanyisayo” nokuthi “ukuba nokukhanya nenkazimulo.” Ezikhathini ezintathu lapho uPetru, uJakobe noJohane babeyizivakashi zikaKristu kuphela, lokhu kwakungokokuqala, futhi uJairus umelela ingelosi yokuqala ekhanyisa umhlaba ngenkazimulo yayo. Intombi eyayineminyaka eyishumi nambili imelela izintombi eziyovuswa zibe yizinkulungwane eziyikhulu namashumi amane nane. UKristu wafika emzini wendodakazi eyintombi, emva kokusebenzelana Kwakhe nowesifazane owayenomopho wegazi iminyaka

eyishumi nambili.

Owesifazane owayenomopho iminyaka eyishumi nambili, owayechithe konke ayenakho kubelaphi, kodwa engelapheki nakoyedwa, weza ngemuva kwakhe, wathinta umphetho wengubo yakhe; masinyane umopho wakhe wanqamuka. Luka 8:43, 44.

Kukhonjwa intombi eyintombi eneminyaka eyishumi nambili ubudala, bese kuthi evesini elilandelayo kukhonjwe owesifazane onenkinga yokopha osekuneminyaka eyishumi nambili enayo. Lowo wesifazane wayenenkinga yokopha kuyo yonke impilo yaleyo ntombi. UJesu wayesezodlula kowesifazane onenkinga yokopha ukuze afinyelele endodakazini eyintombi. Lowo wesifazane umelela umlayezo wengelosi yokuqala, njengoba uvezwe emlayezweni oya eLawodikeya. UKristu wayesezovusa, aphakamisele ekuphileni, leyo ntombi; kanti owesifazane ogulayo, owesifazane waseLawodikeya, wayesesenalo ithuba elifushane lokuthinta ubuNkulunkulu. Umntwana umelela isizukulwane sokugcina, futhi uJesu udlula kowesifazane ogulayo, iLawodikeya, ukuze avuse intombi yezinsuku zokugcina. Lapho intombi ivuswa, owesifazane usuke eselaphekile noma usedlulwe.

Isici sokuqala sengelosi yokuqala ukwesaba, futhi kunezinhlalo ezimbili zokwesaba.

Esakhuluma, kwafika omunye evela endlini yomphathi wesinagoge, ethi kuye: Indodakazi yakho ifile; ungabe usamhlupha uMfundisi. Kodwa uJesu ekuzwa lokho, wamphendula, wathi: Ungesabi; kholwa kuphela, khona iyakusindiswa. Luka 8:49, 50.

Khona-ke uPetru, uJakobe noJohane bangena ekamelweni lapho ukuvuka kwabafileyo, okufanekiselwa ubhaphathizo lukaKristu, kwakumela khona ukunikwa amandla kwengelosi yokuqala neyesithathu. Intaba Yokuguqulwa Isimo ingokwesibili lapho uPetru, uJakobe noJohane bengofakazi khona. Intaba Yokuguqulwa Isimo iyengelosi yesibili, futhi lapho uKristu ethatha bona laba bafundi baya eGetsemane, kwakumelela ingelosi yesithathu. Esinyathelweni sesibili, eNtabeni Yokuguqulwa Isimo kukhona “ukuphindwa kabili,” ngokuba uphawu lwendlela lweNtaba luphakathi nendawo ezikhathini ezintathu uYise akhuluma ngazo. Esokuqala kwakungesobhaphathizo lwaKhe, oluhambisana nokuvuka kwentombi eneminyaka eyishumi nambili; esesibili kwakuyiNtaba; kanti esesithathu kwakungaphambi nje kwesiphambano. Izikhathi ezintathu uYise akhuluma ngazo nezikhathi ezintathu abafundi abathathu bahamba bodwa noJesu kuhlanganiswa iqiniso lokuthi uphawu lwendlela lwesibili kunoma yimuphi umugqa luyiNtaba Yokuguqulwa Isimo.

Kwathi esefikile endlini, akavumelanga muntu ukuba angene, ngaphandle kukaPetru, noJakobe, noJohane, noyise nonina wentombi. Bonke bakhala, bemlilela; kodwa wathi, Ningakhali; akafanga, kepha ulele. Base bemhleka usulu, bazi ukuthi ufile. Wabakhipha bonke, wayibamba ngesandla, wamemeza, ethi, Ntombazana, vuka. Umoya wayo wabuyela, yasukuma masinyane; wayeseyala ukuba bayinike ukudla. Abazali bayo bamangala kakhulu; kodwa wabayala ukuba bangatsheli muntu okwenzekileyo. Luka 8:51–56.

UPetru, uJakobe noJohane babona ingelosi yokuqala ekuvukeni kwentombi, eyayilele ubuthongo, njengalokhu noLazaru wayelele. Lapho ivuka, yasukuma masinyane yanikwa ukudla. Lapho u-Eliya noMose bevuswa kwabafileyo kusAmbulo ishumi nanye, basukuma masinyane, bese kuthi

uMoya oNgcwele uthululwe ngaphandle kwesilinganiso, okufanekisa ukudla kwentombi. INtaba yokuGuqulwa Yaba Nkazimulo yaba emva kwezinsuku eziyisithupha ngemva kweKhesariya Filiphi, ngaphandle kwalapho uLuka aloba khona lezi zehlakalo.

Kwase kuthi emva kwalezizwi cishe ngezinsuku eziyisishiyagalombili, wathatha uPetru noJohane noJakobe, wenyukela entabeni ukuyokhuleka. Kwathi esakhuleka, isimo sobuso bakhe saguquka, nezingubo zakhe zaba mhlophe zikhazimula. Futhi, bheka, kwakukhuluma naye amadoda amabili, okwakunguMose no-Eliya. Luka 9:28–30.

UMathewu noMarku bobabili bakusho ngokuqondile ukuthi “emva kwezinsuku eziyisithupha,” kanti uLuka uthi “cishe” izinsuku eziyisishiyagalombili. Ababhali beBhayibheli basebenzisa izindlela ezimbili zokubala isikhathi; enye ibizwa ngokuthi ukubala okubandakanyayo kanti enye ukubala okungabandakanyi. Ngokubuka kokuqala kungase kubonakale sengathi kukhona ukuphikisana, kodwa iqiniso lokuthi uLuka wathi “cishe” libonisa ukuthi wayekhuluma ngendlela yokubala ebandakanyayo, kanti lapho uMathewu noMarku bethi, “emva kwezinsuku eziyisithupha,” babonisa ukuthi babebala izinsuku eziphelele, hhayi usuku olwaqala inkathi yezinsuku eziyisishiyagalombili, noma usuku olwaphetha inkathi yezinsuku eziyisishiyagalombili. Lo mehluko uveza izimpawu ezimbili zezinombolo zenkathi efanayo; enye iyinani elithi isishiyagalombili kanti enye yizinsuku eziyisithupha.

Okumiswayo ngobufakazi obubili besikhathi sezinsuku eziyisithupha noma eziyisishiyagalombili kusukela eKhesariya Filipi naseNtabeni yokuGuqulwa isimo ukuthi, esikhathini lapho uKristu ebeka uphawu kwabakhulu abayikhulu namashumi amane nane ezinkulungwane, inani eliyisishiyagalombili limelela imiphefumulo eyisishiyagalombili eyayisemkhunjini kaNowa, kanti eliyisithupha limelela ibandla lesithupha laseFiladelfiya, elimiselwe ukuba libe yibandla eliyilo elesishiyagalombili, okungelivela kwayisikhombisa. Baguqulwa baba yilesishiyagalombili ekukhazinyulisweni kukaMose, u-Eliya noKristu. Ukukhazinyuliswa entabeni kubonakaliswa futhi ngokomfanekiso ngokukhazinyuliswa entabeni emlandweni kaMose.

Kwathi uMose enyukela entabeni, wahamba nabadala abangamashumi ayisikhombisa kanye noJoshuwa.

Kwase kukhuphuka uMose, no-Aroni, noNadabi, no-Abihu, kanye namadoda angamashumi ayisikhombisa kubadala bakwa-Israyeli; babona uNkulunkulu ka-Israyeli; ngaphansi kwezinyawo zakhe kwakukhona okunjengomsebenzi ogandayiwe wetshe lesafire, kunjengomkhathi wezulu ekucwebekeni kwawo. Kepha phezu kwezikhulu zabantwana bakwa-Israyeli akazange abeke isandla sakhe; futhi bambona uNkulunkulu, badla, baphuza. INkosi yasisithi kuMose: Khuphukela kimi entabeni, uhlale khona; ngiyakukunika izibhebhe zamatshe, nomthetho, nemiyalo engiyilobileyo, ukuze ubafundise yona.

UMose wasukuma, kanye noJoshuwa inceku yakhe; uMose wenyukela entabeni kaNkulunkulu. Wayesethi kubadala: Hlalani lapha nisilindele, size sibuye size kini; bhekani, u-Aroni noHure bakanye nani; uma kukhona umuntu onendaba ayenzayo, makeze kubo.

UMose wenyukela entabeni, ifu lamboza intaba. Inkazimulo kaJehova yahlala phezu kweNtaba iSinayi, ifu layimboza izinsuku eziyisithupha; kwathi ngosuku lwesikhombisa

wambiza uMose ephakathi kwefu. Ukubukeka kwenkazimulo kaJehova kwakunjengomlilo oqothulayo esiqongweni sentaba emehlweni abantwana bakwa-Israyeli. UMose wangena phakathi kwefu, wenyukela entabeni; uMose wahlala entabeni izinsuku ezingamashumi amane nobusuku obungamashumi amane. Eksodusi 24:9–18.

Umyalezo wengelosi yokuqala wawuwukuvuswa kwendodakazi kaJayiru, uvumelana nokubhathizwa kukaKristu. Khona-ke, ezinsukwini eziyisithupha kamuva, kwafika iNtaba yokuGuqulwa isimo, okuyingelosi yesibili, eyaholela esiphambanweni, okuyingelosi yesithathu. Njengengelosi yesibili, iNtaba inobufakazi obuphindwe kabili, ngokuthi ukukhuluma kukaYise eNtabeni kuhlobana nomugqa wesibili kwaleyo mithathu. Izikhathi ezintathu uPetru, uJakobe noJohane baba yizivakashi ezikhethekile zikaKristu, nezikhathi ezintathu uYise akhuluma ngazo, kokubili kukhomba ukubonakaliswa kwesibili kwezwi likaYise; futhi okwesibili uJesu athatha ngakho uPetru, uJakobe noJohane kwaba yiNtaba yokuGuqulwa isimo. Uphawu lwesibili lwendlela lweNtaba lunobufakazi obuphindwe kabili bezwi likaYise kanye nabafundi abathathu, ngokuba umyalezo wesibili njalo ukhomba “ukuphindwa kabili.”

Isikhathi samahora ayisithupha esiphakathi komhlatshelelo wakusihlwa nowasekuseni, esimelwe yizinsuku eziyisithupha zikaMathewu noMarku kusukela eKesariya Filipi kuze kube seNtabeni, simelwe yizinsuku eziyisithupha zikaMose, aze abizwe angene efwini ngosuku lwesikhombisa.

Umugqa uqala ngesikhathi sokulibala sengelosi yesibili, njengoba uMose eyala abadala abangamashumi ayisikhombisa ukuba “balinde” aze abuye. Izinsuku eziyisithupha zokuqala emugqeni zihlukanisiwe, kodwa ziseyingxenywe yezinsuku ezingamashumi amane nesithupha sezizonke. Lezi zinsuku eziyisithupha ziyisikhathi esiholela esivivinyweni sesithathu, esimelwe yizinsuku ezingamashumi amane. Izinsuku ezingamashumi amane nesithupha zifanekisela ithempeli, izinsuku eziyisithupha ziyihora eziyisithupha kusukela ekufeni kukaKristu kuya ePhentekoste, amahora ayisithupha kusukela ekubethelweni Kwakhe kuya ekufeni Kwakhe, amahora ayisithupha aseKesariya ukuya eKesariya, kanye namahora ayisithupha kaPetru esegunjini eliphezulu kuya ethempelini. UMose wamukela uMthetho wesivumelwano, futhi ethola imiyalelo yokuthi ithempeli limiswe kanjani. Nakuba iBhayibheli lithi akekho umuntu oke wabona uNkulunkulu, abadala “babona uNkulunkulu ka-Israyeli.” Ukukhazinyuliswa kukaNkulunkulu entabeni kanye noMose nabadala kwakuwuphawu lokukhazinyuliswa eNtabeni yokuGuqulwa Isimo. Kokubili kuqethe isikhathi sezinsuku eziyisithupha. Umugqa kaMose uhlanganisa isikhathi sokulibala sengelosi yesibili nezinsuku ezingamashumi amane nesithupha eziphelele ezimelela ithempeli. Izinsuku ezingamashumi amane ayemukela ngazo umthetho zimelela ukubekwa uphawu.

UPetru wayeseKesariya Filipi ngehora lesithathu, esendleleni eya eKesariya Maritima ngehora lesishiyagalolunye; futhi ngezinsuku eziyisithupha kuya kweziyisishiyagalombili useNtabeni, elibele khona nabadala bakaMose abangamashumi ayisikhombisa, lapho ebona umbono weNkosi ekhazinyulisiweyo, njengoba noDanyeli enza esahlukweni seshumi. UDanyeli wayibona iNkosi ubuso nobuso, njengoba noGidiyoni nabadala abangamashumi ayisikhombisa benza. INtaba yokuGuqulwa isimo iyindawo lapho inhlango yaseLawodikeya yabayizinkulungwane eziyikhulu namashumi amane nane iguqulwa ibe yinhlango yaseFiladelfiya

yabayizinkulungwane eziyikhulu namashumi amane nane. Baba yibandla lesishiyagalombili eliyibandla lesithupha, ngalokho sibona izinsuku eziyisithupha nezinsuku eziyisishiyagalombili.

Amahora ayisithupha kusukela ekubethelweni esiphambanweni kuze kube sekufeni Kwakhe, amahora ayisithupha ePentekoste, amahora ayisithupha aseKesariya kuya eKesariya, izinsuku eziyisithupha eziya eNtabeni yoKuguqulwa isimo, kanye nezinsuku eziyisithupha zikaMose ezaholela ezinsukwini ezingamashumi amane, kuyilowo nalowo mgqa ofanayo. Phakathi kweKesariya Filipi, okuyiPaniumi, nomthetho weSonto, abayizinkulungwane eziyikhulu namashumi amane nane bayabekwa uphawu. Lokho kubekwa uphawu kubangela ukwahlukana.

Mina, Daniyeli, ngedwa ngabona umbono; ngoba amadoda ayenami awawubonanga umbono; kodwa ukuthuthumela okukhulu kwehlela phezu kwawo, aze abaleka ayocasha. Daniyeli 10:7.

UMose wehlukana namalunga ngesikhathi ethi, “Hlalani lapha nisilindele, size sibuye sibuyele kini.” UMose wehlukana nabangamashumi ayisikhombisa ngesikhathi sokulinda, kanti amasonto angamashumi ayisikhombisa amele isikhathi sokuvinjanywa sabantu besivumelwano sangaphambili. Kuthe lapho kuphela isonto lamashumi ayisikhombisa, futhi lelo sonto lamashumi ayisikhombisa laliyisonto elingwele uKristu aqinisa ngalo isivumelwano nabaningi, uKristu wase ehlukana ngokuphelele nabantu besivumelwano sangaphambili. Isikhathi lapho abantu besivumelwano sangaphambili babengalulungisa khona udaba lwabo lokopha, okwakuthi kubo kube ukukholelwa ukuthi babesindiswe ngegazi lika-Abrahama, sase siphelile, futhi intombi eneminyaka eyishumi nambili yavuswa ukuze ikhonze. Kwathi lapho isikhathi sokulinda sesiqalile, uMose wamukela umthetho wesivumelwano, kanye neziyalezo zokumisa ithempeli.

Ngenkathi uPetru, uJakobe noJohane besentabeni, ukubekwa uphawu kwabantu bakaNkulunkulu, kanye nokuphakanyiswa kwabo okwalandela babe yisibonakaliso, kumela labo bantu besivumelwano njengethempeli labayizinkulungwane eziyikhulu namashumi amane nane. Khona-ke izisebenzi zehora leshumi nanye zihlanganiswa kulelo thempeli.

Usho kanje uJehova: Gcinani ukwahlulela, nenze ukulunga; ngokuba insindiso yami iseduze ukuba ifike, nokulunga kwami ukuba kwambulwe. Ubusisiwe umuntu owenza lokhu, nendodana yomuntu ebambeleva kukho; egcina isabatha ukuba ingalingcolisi, negcina isandla sayo ekwenzeni noma yikuphi okubi. Futhi makungashiwo yindodana yomfokazi ezinamathisele kuJehova, ithi: UJehova ungangihlukanisile nokuhlukanisa nabantu bakhe; futhi makungashiwo yithenwa lithi: Bheka, ngingumuthi owomile. Ngokuba usho kanje uJehova kumathenwa agcina amasabatha ami, akhethe izinto ezingithokozisayo, futhi abambe esivumelwaneni sami; wona ngiyakuwanika endlini yami nangaphakathi kwezindonga zami indawo negama elingcono kunelamadodana nelamadodakazi: ngiyakuwanika igama laphakade elingayikunqunywa. Futhi amadodana omfokazi azinamathisele kuJehova, ukuba amkhonze, nokuthanda igama likaJehova, abe yizinceku zakhe, wonke ogcina isabatha ukuba angalingcolisi, futhi obambe esivumelwaneni sami; wona ngiyakuwaletha entabeni yami engcwele, ngiwajabulise endlini yami yokukhuleka: iminikelo yawo yokushiswa nemihlatshelo yawo iyakwamukelwa e-altare lami; ngokuba indlu yami iyakuthiwa indlu yokukhuleka yezizwe zonke.

INkosi uJehova, oqoqayo abaxoshiweyo bakwa-Israyeli, ithi: “Nokho ngiyakumqoqela abanye, ngaphandle kwalabo asebeqoqelwe kuye.” U-Isaya 56:1–8.

UPetru, uJakobe noJohane, kanye noMose, bamele “abaxoshiweyo bakwa-Israyeli,” abaxoshwa ngabafowabo ababebazonda.

Isho kanje iNkosi: Izulu liyisihlalo sami sobukhosi, nomhlaba uyisenabelo sezinyawo zami; ikuphi indlu eningakhela yona mina? ikuphi indawo yokuphumula kwami?

Ngokuba zonke lezo zinto zenziwe yisandla sami, futhi zonke lezo zinto zaba khona, usho uJehova; kodwa ngiyakubheka lo muntu, yebo, lowo ompofu, onomoya ophukileyo, nothuthumela ezwini lami. Obulala inkunzi unjengobulala umuntu; ohlatsha iwundlu lomhlatshelelo unjengonquma intamo yenja; oletha umnikelo unjengonikela ngegazi lengulube; oshisa impepho unjengobusisa isithombe. Yebo, bakhethe izindlela zabo siqu, nomphefumulo wabo uthokozela izinengiso zabo. Nami ngiyakukhetha ukudukiswa kwabo, ngilethe phezu kwabo lokho abakwesabayo; ngokuba lapho ngibiza, akubanga namuntu ophendulayo; lapho ngikhuluma, abalalanga; kepha benza okubi emehlweni ami, bakhetha lokho engingakuthokozelanga.

Yizwani izwi leNkosi, nina enithuthumela ezwini layo; Abafowenu abaninengayo, abanixoshayo ngenxa yegama lami, bathi: INkosi mayidunyiswe; kodwa iyakubonakala kube yinjabulo yenu, bona bayakujabha. Isaya 66:1–5.

Igama elithi “injabulo” livela izikhathi eziningi nangezindlela eziningi emiBhalweni, kanjalo nelithi “ihlazo.” Esimweni somlayezo kaPetru osencwadini kaJoweli, ihlazo uma liqhathaniswa nenjabulo kuyahambisana, njengabahlakaniphileyo nabayiziwula noma ukolweni nokhula. Ihlazo nenjabulo, ngokwesimo sikaJoweli, zimelela labo abanamafutha, noma umlayezo wemvula yamuva, uma kuqhathaniswa nalabo abangenawo. Kuphela uma ubona lo mningwane lapho ungafinyelela khona encazelweni ejulile yala mazwi athi, “Abafowenu abaninengayo, abanixoshayo ngenxa yegama lami.” Labo bafowenu yilabo okuthi ku-Spalding and Magan, ikhasi lokuqala nelesibili, babe “ama-Adventist ngegama kuphela, njengoJuda,” abayaku “sikhaphela kumaKatolika,” “ngokuba basizonda ngenxa yeSabatha, ngokuba babengenakuyiphikisa.” Abafowenu abaninengayo banixosha ngenxa yomlayezo weSabatha yezwe, uMose kasikhombisa, ongeke waphikiswa. Iphuzu lapha ngokuthi nixoshwa ngenxa yengxabano yemfundiso, impikiswano, njengoba u-Isaya ekubiza, futhi impikiswano yemfundiso ingumlayezo wemvula yamuva.

UJoweli ubiza lowo myalezo ngokuthi “iwayini elisha,” futhi uma unawo lowo myalezo, unokuthokoza. Uma ungenawo, uvuka njengoba benza izidakwa zikaJoweli zithole ukuthi iwayini elisha linqunyiwe emlonyeni wakho. Ngaleso sikhathi ngokwesiprofetho “unamahloni.” Isigaba esinamafutha sinokuthokoza, futhi isigaba esingenawo amafutha sinamahloni. Amafutha futhi ayilona elinye ngaphandle kwewayini elisha, futhi ahlotshani nkokuthokoza. Yingakho u-Isaya ethi, “Zwani izwi likaJehova.” Esinye isigaba sikhetha ukuzwa, kanti esinye asilaleli izwi lecilongo. U-Isaya usichaza ngokucacile isigaba esizwayo, lapho ethi, “nina enithuthumela ngezwi lakhe.” INkosi iqoqa labo abaxoshiweyo ngenxa yomlayezo owafika ngo-9/11, futhi emthethweni

weSonto, iyoqoq abathenwa baka-Isaya, abamelwe njengezihlahla ezomile. Uma bebambelela esivumelwaneni, abasayikuhlukaniswa nentaba engcwele kaNkulunkulu.

Umthenwa noma umuthi owomile umelela ukufa. Umthenwa akakwazi ukuzala, futhi umuthi owomile awunakho ukuphila. Isithembiso sithi, uma labo beZizwe, noma izisebenzi zehora leshumi nanye, bemukela isivumelwano esimelwe yiSabatha, bayoba namadodana namadodakazi. Kuqala ubutha abaxoshiweyo bakwa-Israyeli, bese ephakamisa labo baxoshiweyo babe yisibonakaliso, abese ebutha omunye umhlambi Wakhe. Ukubuthwa kokuqala nokwesibili kumele isikhathi esisukela ku-9/11 kuze kube ngumthetho weSonto lapho uMoya oNgcwele efafaza, kanye nesikhathi esisukela emthethweni weSonto kuze kube yilapho uMikayeli esukuma khona futhi imvula yokugcina ithululwa ngaphandle kwesilinganiso. Kuzo zombili lezi zikhathi imvula yokugcina ingumyalezo okuthi, uma unawo, ulethe intokozo, futhi uma ungenawo, ulethe ihlazo.

Incwadi kaMathewu yehlukaniswe yaba imigqa emithathu, emele izingelosi ezintathu zesAmbulo ishumi nane. Umugqa ngamunye kule mithathu uqukethe futhi amafrakthali ezingelosi ezintathu. Umugqa wesibili, kusukela esahlukweni seshumi nanye kuze kube esahlukweni samashumi amabili nambili, uyisikhungo, ngoba uyingelosi yesibili, ebekwe phakathi kweyokuqala neyesithathu. Incwadi kaMathewu yona uqobo iyingqikithi ephakathi, uma sibheka izahluko zeshumi nanye kuya kwezamashumi amabili nambili ngokomongo wezahluko zesivumelwano zikaGenesis nezesAmbulo.

Isikhungo sezahluko eziyishumi nambili zesivumelwano sikaMathewu, futhi umugqa ophakathi kwemigqa emithathu kaMathewu utholakala kulezo zahluko eziyishumi nambili ezifanayo. Isikhungo salezo zahluko eziyishumi nambili siwukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Lelo phuzu eliyisikhungo limelelwa amavesi amathathu, ahambisana namavesi amathathu ahlukweni eziyishumi nambili zesivumelwano zikaGenesis neSambulo.

UPetru uyiphuzu eliyisikhungo lesikhungo lesikhungo, futhi umelela umakoti wokuqala nowokugcina ongumKristu. Lokho kuwuphawu luka-Alfa no-Omega. UPalmoni futhi wabeka uphawu lwaKhe ekuguqulweni kwegama likaPetru, lapho aklama khona imfihlakalo yegama likaPetru ngesiNgisi. UJesu wakhuluma noPetru ngesiHebheru, futhi leyo ngxoxo yaqoshwa ngesiGrekini, yabe isidluliselwa esiNgisini. NgesiNgisi, uPalmoni waqamba uPetru ngokusebenzisa uhlamvu lwe-16 lwezinhlamvu zesiNgisi, olulandelwa uhlamvu lwe-5, olulandelwa olwe-20, olulandelwa olwe-5, olulandelwa olwe-18, azi ngokugcwele ukuthi Yena, njengoPalmoni, wakha lelo gama elalizodlula lisuke esiHebherwini liye esiGrekini liye esiNgisini. Wabuye waklama nokuthi igama lesiNgisi livumele imfihlakalo yokuphindaphinda lezo zinhlamvu ezinhlanu ngokulandelana ukuze kufinyelelwe enanini eliyizinkulungwane eziyikhulu namashumi amane nane. UPalmoni, ongowokuqala nowokugcina futhi, waklama ukuthi uhlamvu lokuqala kulezo zinhlamvu ezinhlanu nolo lokugcina kulezo zinhlamvu ezinhlanu zesiNgisi ezakha igama elithi Peter kube uhlamvu lwe-16 nolwe-18, ngokuba igama elithi Peter kwakumelwe livele kuMathewu 16:18.

Naphezu kwakho konke lokho ngoPetru, sisadinga ukubhekana “nesilinganiso segolide.” Isilinganiso segolide simelwe nguMathewu 16:18, ngokuba isilinganiso singu-1.618. Isilinganiso segolide sihlolishaniswa nama-fractal emvelo, futhi lapho uPalmoni ebeka uPetru kuMathewu 16:18, uPalmoni ukhomba ukuthi ukhiye wesiprofetho obekwe ehlobo lika-Eliyakimi ku-Isaya 22:22, nezihluthulelo zesiprofetho ezinikezwa uPetru nebandla kuleso siqephu, kuhlanganisa ama-fractal esiprofetho.

ICaesarea Philippi ngehora lesithathu kuze kube seCaesarea Maritima ngehora lesishiyagalolunye kumela i-fractal yehora lesithathu lapho uKristu ebethelwa khona kuze kube yihora lesishiyagalolunye lapho uKorneliyu ethumela ukuba kubizwe uPetru. Isikhathi sePhentekoste kusukela ehoreni lesithathu lokubethelwa kuze kube uPetru esethempelini ngePhentekoste ngehora lesishiyagalolunye, siyifracal yezinsuku eziyi-1,260 kusukela esiphambanweni kuze kube kuKorneliyu. Izikhathi ezintathu uYise akhuluma ngazo ziyifracal yezingelosi ezintathu, njengoba kunjalo nangezikhathi ezintathu uJesu athatha ngazo uPetru, uJakobe noJohane kuphela. Ulwazi lwesiprofetho olufihlwe emavesini lapho uPetru efanekisa abayizinkulungwane eziyikhulu namashumi amane nane lujule njengalo lonke iqiniso elake laba khona, nokho asikakamfaki uPetru ePanium kuDaniyeli ishumi nanye.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

UPetru, umphostoli kaJesu Kristu, kwabezizwe abahlakazekela ePontu, eGalathiya, eKhaphadokiya, e-Asia, naseBithiniya, abakhethiweyo ngokokwazi ngaphambili kukaNkulunkulu uYise, ngokungcweliswa kukaMoya, kube-ngukulalela nokufafazwa ngegazi likaJesu Kristu: Makwande kini umusa nokuthula. Makabongwe uNkulunkulu noYise weNkosi yethu uJesu Kristu, owasizala kabusha ngokomusa wakhe omkhulu ukuba sibe nethemba eliphilayo ngokuvuka kukaJesu Kristu kwabafileyo, sibe yifa elingonakaliyo, nelingangcolile, nelingabuni, elilondolozelwe nina ezulwini, nina enivikelwa ngamandla kaNkulunkulu ngokukholwa, kube-ngokusindiswa okulungele ukwambulwa ngesikhathi sokugcina.

Nijabula kakhulu ngalokho, nakuba manje okwesikhashana, uma kudingeka, nisebunzimeni ngenxa yezilingo ezinhlobonhlobo; ukuze ukuvivinywa kokukholwa kwenu, okuyigugu kakhulu kunegolide elibhubhayo, nakuba livivinywa ngomlilo, kutholakale kube ngokudunyiswa nodumo nenkazimulo ekubonakaleni kukaJesu Kristu; eningambonanga, kepha niyamthanda; enikholwa kuye, nakuba manje ningamboni, nijabula ngokuthokoza okungachazeki nokugcwele inkazimulo; namukelela ukuphela kokukholwa kwenu, okuwukusindiswa kwemiphefumulo yenu.

Mayelana naleyo nsindiso abaprofethi bayifuna ngokukhuthala, bayiphenya ngokucophelela, bona abaprofetha ngomusa owawuzakuza kuni; bephenya ukuthi yisiphi, noma sinjani isikhathi uMoya kaKristu owawukubo ayesikhomba, lapho efakaza ngaphambili ngezinhlupheko zikaKristu, nangenkazimulo eyayizolandela. Kwabonakaliswa kubo ukuthi babengakhonzeli bona uqobo, kodwa thina, ngalezo zinto enazitshelwa manje yilabo abashumayele ivangeli kuni ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto nezingelosi ezifisa ukuzibhekisisa.

Ngakho bopheni izinkalo zengqondo yenu, nibe ngabazithibayo, nethembe kuze kube sekugcineni umusa eniyakulethelwa wona ekwambulweni kukaJesu Kristu; njengabantwana abalalelayo, ningazenzi nifane nezinkanuko zangaphambili enaba nazo ngesikhathi sokungazi kwenu; kodwa njengalokhu yena onibizileyo engcwele, nani yibani ngcwele kukho konke ukuziphatha kwenu; ngokuba kulotshiwe ukuthi: Yibani ngcwele, ngokuba mina ngingcwele.

Futhi uma nibiza uYise, owahlulela ngokomsebenzi walowo nalowo enganaki ubuso babantu, chithani isikhathi sokuhlala kwenu lapha ngokwesaba; njengoba nazi ukuthi anihlengwanga ngezinto ezonakalayo, njengesiliva negolide, ekuziphatheni kwenu okuyize enakwemukela ngesiko kuboyihlo; kodwa ngegazi eliyigugu likaKristu, njengelamawundlu angenasici nangenabala; yena impela owamiselwa ngaphambili ngaphambi kokusekelwa kwezwe, kodwa wabonakaliswa kulezi zikhathi zokugcina ngenxa yenu, enikholwa ngoNkulunkulu ngaye, owamvusa kwabafuleyo wamnika inkazimulo; ukuze ukukholwa kwenu nethemba lenu kube kuNkulunkulu. Njengoba nihlanze imiphefumulo yenu ngokulalela iqiniso ngoMoya kube ngothando lwabazalwane olungazenzisiyo, thandanani ngenkuthalo omunye nomunye ngenhliziyo emhlophe: nizelwe kabusha, kungeyona ngenzalo eyonakalayo, kodwa ngenonakaliyo, ngezwi likaNkulunkulu eliphilayo nelimi kuze kube phakade. Ngokuba yonke inyama injengotshani, nayo yonke inkazimulo yomuntu injengembali yotshani. Utshani buyabuna, nembali yabo iyawa; kodwa izwi leNkosi limi kuze kube phakade. Futhi yilona izwi enashunyayezwa lona ngevangeli. 1 Petru 1:1–25.