

# **Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo Amashumi Amane Nanhlanu**

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## **Inombolo Engamashumi Amane Nanhlanu**

### **Ukubukeza**

ULevitikusi amashumi amabili nantathu ukhomba izivivinyo ezintathu ngaphakathi kwesikhathi sePhentekoste sabayizinkulungwane eziyikhulu namashumi amane nane. Ukuvumelanisa usuku lokuqala lomkhosi wamaDlangala nosuku lwePhentekoste, bese futhi kuvumelaniswa izinsuku ezingamashumi amane uKristu afundisa ngazo abafundi ubuso nobuso ngaphambi kokwenyuka Kwakhe, nosuku lwezithelo zokuqala, kudala isakhiwo esiphelele esimela imibiko yezingelosi ezintathu.

Lapho “ukufa, ukumbelwa nokuvuka” kusetshenziswa njengophawu olulodwa lwesiprofetho olunezinyathelo ezintathu; njengoba kumelwe ukubhathizwa kukaKristu, sithola ukuthi ezinsukwini ezinhlanu emva kokuvuka, ngosuku lwezithelo zokuqala, kufika ukuphela komkhosi wezinsuku eziyisikhombisa wesinkwa esingenamvubelo njengombuthano ongcewele. Ngakho-ke, ekuvukeni kukaKristu, okuhambisana nomnikelo wezithelo zokuqala, kulandela inkathi yezinsuku ezinhlanu.

Ekupheleni kwesakhiwo esakhiwa ngokuhlenganisa usuku lokuqala loMkhosi Wamadokodo nosuku lwePhentekoste, kukhona olunye uphawu lwendlela olunezinyathelo ezintathu, nalo olulandelwa izinsuku ezinhlanu ezifinyelela kuze kube yiPhentekoste.

Phakathi kwalezo zimpawu zesikhathi ezimbili ezithi ‘indlela yezigaba ezintathu elandelwa izinsuku ezinhlanu,’ kukhona isikhathi sezinsuku ezingamashumi amathathu. Lapho siqondanisa usuku lokuqala lomkhosi wamaDokodo nosuku lwePhentekoste, siyaqonda ukuthi izinsuku ezinhlanu ngaphambi komkhosi wamaDokodo kwakuwuSuku Lokubuyisana. Izinsuku eziyishumi ngaphambi koSuku Lokubuyisana kwakuwumkhosi Wamacilongo. Izinsuku ezingamashumi amane zokufundisa kukaKristu ubuso nobuso emva kokuvuka Kwakhe ngosuku lwezithelo zokuqala, ziqondana nezinsuku ezinhlanu emva komkhosi Wamacilongo, nezinsuku ezinhlanu ngaphambi koSuku Lokubuyisana.

Indlela yesibonakaliso enezigaba ezintathu yokuthi “ukufa, ukungcwatshwa nokuvuka” Kwakhe, elandelwa yizinsuku ezinhlanu kuze kube sekupheleni komkhosi wesinkwa esingenamvubelo, yabe isiphindwa ezinsukwini ezingamashumi amathathu kamuva lapho kuvela khona isibonakaliso esinezigaba ezintathu sokuthi “amacilongo, ukwenyuka, nokwahlulela,” bese kulandelwa yizinsuku ezinhlanu kuze kube yiPhentekoste. Isibonakaliso sokuqala esinezigaba ezintathu sichazwa kalula njengesibonakaliso esisodwa esinezinyathelo ezintathu, ngoba sikhonjwa

ngokuqondile kanjalo ngobhaphathizo lukaKristu, olufanekisela “ukufa, ukungcwatshwa nokuvuka” Kwakhe. Ubhaphathizo lwaluyi-alpha enkathini engcwele yezinsuku eziyi-1,260 eyapheleliswa “ekufeni, ekungcwatshweni nasekuvukeni” Kwakhe, okwakuyi-omega yalezo zinsuku eziyi-1,260.

Uphawu lwendlela olunezigaba ezintathu ekupheleni kwenkathi yePentekoste kumele luqashelwe ngokusetshenziswa kwesiprofetho. Ezinsukwini ezingamashumi amahlanu zenkathi yePentekoste kutholakala isakhiwo esifanayo ekuqaleni nasekupheleni. Ngokusekelwe esimisweni sokuthi uKristu uhlale ebonisa ukuphela ngesiqalo, singakwazi ukuhlonza umkhosi wamacilongo, olandelwa ukwenyuka, olandelwa uSuku Lokubuyisana, bese kulandela izinsuku ezinhlanu, njengophawu lwendlela olulodwa ‘olunezigaba ezintathu olulandelwa yizinsuku ezinhlanu.’

Siphinde sivivinye lezi zinyathelo ezintathu eziphakanyisiwe ngezinkombandlela zebhayibheli zezimpawu zesinyathelo ngasinye kulezi ezintathu. Lezo zinyathelo ezintathu zimelwe ngokuphindaphindiwe eZwini likaNkulunkulu. Ziyizingelosi ezintathu; ziyigceke, iNdawo eNgcwele neNdawo eNgcwele kunazo zonke; ziwumsebenzi kaMoya oNgcwele wokukholisa ngesono, ngokulunga nangokwahlulela. Ukuhlonza umkhosi wamacilongo, ukwenyuka, nosuku lokubuyisana njengalezo zinyathelo ezintathu kudinga ukuba isinyathelo ngasinye sihambisane nobufakazi obumisiwe beBhayibheli.

Amacilongo angumyalezo wesixwayiso, futhi ahlotshaniswa nengelosi yokuqala ememeza ithi, “yesabani uNkulunkulu.” Ukunyuka kukaKristu kuyisibonakaliso senkazimulo yokuBuya Kwakhe Kwesibili, ngokuba inkulumo yesibili yengelosi yokuqala ithi, “mnike inkazimulo.” Usuku Lokubuyisana luwuphawu lokwahlulela, futhi inkulumo yesithathu yengelosi yokuqala ithi, “ihora lokwahlulela Kwakhe selifikile.” Kunezindlela eziningana zokubonakalisa ukuthi izici zesiprofetho zezinyathelo ezintathu esibonakalisweni sendlela ekupheleni kwenkathi yePentekoste zimelela izinyathelo ezintathu zevangeli laphakade, lapho abaningi “behlanzwa, benziwa mhlophe, bavivinywa.”

Lokhu-ke sekunjalo, ningabona khona ukuthi esibonakalweni sokuqala sezinyathelo ezintathu kunikelwa umnikelo wezithelo zokuqala zebhali, kuthi esibonakalweni sokugcina salezo zinyathelo ezintathu kunikelwe umnikelo wezithelo zokuqala zikakolweni. Ningase nibone-ke futhi ukuthi izinyathelo ezintathu ze-alpha zesikhathi sePhentekoste zikhomba isinkwa esingenamvubelo, kodwa isibonakaliso se-omega sezinyathelo ezintathu sikhomba isinkwa esinemvubelo. Ningase nize nibone nokuthi esibonakalweni sezinyathelo ezintathu ekuqaleni yilapho uKristu aphakanyiswa khona ukuze adonse bonke abantu, kuthi esibonakalweni sokugcina sezinyathelo ezintathu kuphakanyiswe ibhanela labayizinkulungwane eziyikhulu namashumi amane nane ukuze lidonse abeZizwe.

Ingelosi yokuqala neyesithathu ziyingelosi efanayo ezingeni lesiprofetho, ngokuba eyokuqala iyisiqalo—kanti eyesithathu iyisiphetho. Ingelosi yokuqala ye-alpha imemezela ukuvulwa kokwahlulela, kanti ingelosi yokugcina ye-omega imemezela ukuvalwa kokwahlulela. Umlayezo wengelosi yokuqala wanikwa amandla ngokugcwaliseka kobuSulumane ngo-Agasti 11, 1840, kanti ingelosi yesithathu yanikwa amandla ngokugcwaliseka kobuSulumane ngo-9/11. USista White usazisa ukuthi umsebenzi wazo zombili, ingelosi yokuqala kanye neyesithathu,

kwakungowokukhanyisa umhlaba ngenkazimulo yawo. Abanye ofakazi baningi, futhi banikeza ukwesekwa okwanele ekuboneni uhlaka lwenkathi yePentekoste njengoba lubekwe ezinsukwini ezingamashumi amahlanu kusukela ekuvukeni kukaKristu kuze kube yiPentekoste, kanye namavesi angamashumi amabili nambili okuqala kaLevitikusi amashumi amabili nantathu namavesi angamashumi amabili nambili okugcina kaLevitikusi amashumi amabili nantathu. Phakathi kwalezo zimpawu ezimbili eziyizimpawu zendlela zezinyathelo ezintathu ezilandelwa yizinsuku ezinhlanu kukhona inkathi yezinsuku ezingamashumi amathathu emele ingelosi yesibili.

Uphawu lokuqala lwezinsuku ezithi “izinyathelo ezintathu zilandelwa ezinhlanu” luyingelosi yokuqala, izinsuku ezingamashumi amathathu ziyingelosi yesibili, kanti uphawu lwesibili lwezinsuku ezithi “izinyathelo ezintathu zilandelwa ezinhlanu” luyingelosi yesithathu. Lezi zinyathelo ezintathu zimboza sonke isikhathi sePentekoste kuze kube yiPentekoste, okuyisona-ke esiphawula ukuqala kwezinsuku eziyisikhombisa zomkhosi wamaTabernakele ezimelela ukuthululwa kwemvula yokugcina ngesikhathi senhlekelele yomthetho weSonto, eqala ngomthetho weSonto e-United States futhi iqhubeka kuze kube uMikayeli esukuma, nomnyango womusa wabantu uvalwa. Lesi sakhwiwo singesobuNkulunkulu, kodwa siveza okunye ukucatshangelwa okunzima kakhulu.

## **Ukucabangisisa Okubucayi**

Kusobala ukuthi uphawu lwendlela olumelelwa “amacilongo, ukwenyuka nokwahlulelwa” luwuvivinyo lwe-litmus kanye novivinyo lwesithathu. Uvivinyo lwesithathu luhlala luyivivinyo lwe-litmus, lapho isimilo sibonakaliswa khona, kodwa singalokothi sithuthukiswe.

“Isimilo sembulwa yisimo esibucayi. Lapho izwi eliqotho limemezela phakathi kobusuku lithi, ‘Bhekani, umkhwenyana uyeza; phumani nimhlangabeze,’ izintombi ezazilele zavuswa ebuthongweni bazo, kwase kubonakala ukuthi ngobani ababenzelile leso senzakalo amalungiselelo. Womabili amaqembu abanjwa engalindele, kodwa elinye lalilungiselelwe leso simo esiphuthumayo, kanti elinye latholakala lingenamalungiselelo. Isimilo sembulwa yizimo. Izimo eziphuthumayo zikhipha obala insimbi yangempela yesimilo. Inhlekelele ethile engazelelwe nengalindelekile, ukushonelwa, noma isimo esibucayi, ukugula okuthile okungalindelekile noma usizi, into ethile eletha umphefumulo ubuso nobuso nokufa, iyokhipha obala ingaphakathi langempela lesimilo. Kuyobonakaliswa ukuthi likhona yini noma alikho ukholo lweqiniso ezithembisweni zezwi likaNkulunkulu. Kuyobonakaliswa ukuthi umphefumulo usekelwa yini noma awusekelwa ngumusa, ukuthi amafutha akhona yini esitsheni kanye nesibani.”

“Izikhathi zokuvivinywa ziyeza kubo bonke. Siziphatha kanjani ngaphansi kokuhlolwa nokuhlolwa okujulile kukaNkulunkulu? Izibani zethu ziyacima yini? noma sisazigcina zivutha? Silungiselelwe yini zonke izimo eziphuthumayo ngokuxhumana kwethu naYe ogcwele umusa neqiniso? Izintombi ezinhlanu ezihlakaniphile zazingeke zidlulisele isimilo sazo ezintendeni ezinhlanu eziyiziwula. Isimilo kufanele sakhwiwe yithi njengabantu ngabanye.” Review and Herald, October 17, 1895.

Lapho kufika uphawu lwendlela lomkhosi wezimpondo, isimilo sakho siyalotshwa ingunaphakade, uphakanyiswa njengophawu, futhi izono zakho ziyasulwa ingunaphakade. Izinyathelo ezintathu zimelela izingxenye ezintathu zokulotshwa. Ukufika komyalezo Wokukhala Kwaphakathi Kobusuku kuveza labo abanamafutha nalabo abaphakanyiswa njengophawu njengoba izono zabo zisuswa. Umlayezo, umsebenzi, kanye nophawu konke kunguphawu lwendlela olulodwa. Luwuphawu lwendlela “oletha umphefumulo ubhekane ngqo nokufa” ngenxa “yenhlekelele engalindelekile.” Uphondo lwe-Islam lumelela leyo “nhlekelele engalindelekile.” Ngaleso sikhathi umyalezo othi, “Bhekani, uMyeni uyeza,” umenyezelwa kusasele izinsuku ezinhlanu ngaphambi komthetho weSonto, lapho umyalezo uguqukela ekubeni yisikhalo esikhulu sengwele yesithathu.

Izinyathelo ezintathu zesibonakaliso sendlela ziyizakhi eziveza ukubekwa uphawu nokuphakanyiswa kwabangukhulu namashumi amane nane ezinkulungwane, ngaphambi nje komthetho weSonto. Kucacile ukuthi isivivinyo esiveza iqiniso esithi “amacilongo, ukwenyuka nokwahlulela” simelwe umhlangano wasenkambeni wase-Exeter. Izinsuku ezinhlanu phakathi koSuku lokuBuyisana nePhentekoste zimelela izinsuku ezingamashumi ayisithupha nesithupha phakathi kokuphela komhlangano wasenkambeni wase-Exeter ngo-Agasti 17 kuze kube ngu-Okthoba 22, 1844, lapho umnyango wavalwa. Lezo zinsuku ezingamashumi ayisithupha nesithupha zomlando wamaMillerite zibonisa izinsuku zokugcina, futhi ngalokhu zibonisa ukumemezela komyalezo weSikhalo Saphakathi Kwamabili ngabangukhulu namashumi amane nane ezinkulungwane.

Izinsuku ezinhlanu eziya ePhentekoste zihambisana nezinsuku ezingamashumi ayisithupha nesithupha zamaMillerite ezamemezela umlayezo Wesililo Saphakathi Kwamabili, owaphinde wafanekiswa ukungena kukaKristu ngokunqoba eJerusalema. Esokuqala sezinyathelo ezintathu ngumkhosi wamacilongo, okuyicilongo lesikhombisa, noma umaye wesithathu, noma ubuSulumane ezinsukwini zokugcina, futhi ukungena kukaKristu ngokunqoba kwandulelwa ukukhululwa kwembongolo.

Ngokwesiprofetho lokhu kukhomba ukuthi ukukhululwa kwembongolo kuyisibonakaliso sokuqala kokungena kokunqoba, okuyiSikhalo Saphakathi Kwamabili. Isiprofetho seBhayibheli kufanele sisetshenziswe ezinsukwini zokugcina embusweni wesithupha wesiprofetho seBhayibheli—isilwane somhlaba, i-United States. UbuSulumane buyoshaya i-United States, njengoba benza mhla ka-9/11, ngaleyo ndlela buphawule ukuqala kokumenyezelwa kweSikhalo Saphakathi Kwamabili ngokushaya okukhulu i-United States nguBuSulumane, kanye nokuphela kokumenyezelwa kweSikhalo Saphakathi Kwamabili ngokunye ukushaya okukhulu i-United States nguBuSulumane, ngokuba uJesu ngaso sonke isikhathi ufanekisa ukuphela kwento ngesiqalo sento.

Umlayezo wePentekoste ungomyalezo wesililo esikhulu, futhi isililo esikhulu simane siyisigaba sokwenyuswa komlayezo Wokukhala Kwamaphakathi Nobusuku. Emlandweni wamaMillerite, Ukukhala Kwamaphakathi Nobusuku kwaphela lapho umnyango uvalwa ngo-Okthoba 22, 1844, futhi kuyaphela lapho umnyango uvalwa emthethweni weSonto ezinsukwini zokugcina. NgePentekoste uPetru wamemezela umlayezo kaJoweli, futhi iPentekoste iyisiphetho se-omega Sokukhala Kwamaphakathi Nobusuku, ngakho-ke uPetru, oyisiqalo se-alpha Sokukhala

Kwamaphakathi Nobusuku, ngokwesidingo sesiprofetho, kumelwe futhi abe wethula umlayezo kaJoweli. Ekukhaleni Kwamaphakathi Nobusuku uPetru uku-Izenzo isahluko sesibili, esegumbini eliphezulu ngehora lesithathu, bese ngalolo suku olufanayo ngehora lesishiyagalolunye useThempelini ememezela umlayezo kaJoweli.

UPetru uwuphawu lwabayizinkulungwane eziyikhulu namashumi amane nane ngePhentekoste, okuyisiphelo Sokukhala Kwaphakathi Kwamabili, futhi uwuphawu lwabayizinkulungwane eziyikhulu namashumi amane nane ekuqaleni Kokukhala Kwaphakathi Kwamabili. Ukubekwa uphawu nokuvuswa kwabayizinkulungwane eziyikhulu namashumi amane nane kuqala ngokukhululwa kwembongolo lapho ubuSulumane buhlasela. Lapho amaMillerite eshiya umhlangano wenkambu wase-Exeter, apatha umlayezo njengamagagasi anamandla olwandle, futhi ngokomfanekiso afanekisa abayizinkulungwane eziyikhulu namashumi amane nane abaphinda leso senzakalo.

Lokhu kusetshenziswa kuba kubucayi kakhulu uma uqaphela ukuthi uPetru umelela labo abamemezela umlayezo weSikhalo Saphakathi Kwamabili ekuhlolweni kwe-litmus nasekuhlolweni kwesithathu kwenkathi yePhentekoste. Ihora lesithathu likaPetru ePhentekoste limbeka egumbini eliphezulu, futhi igumbi eliphezulu libuye libe yizinsuku eziyishumi ezingaphambi kwePhentekoste. Ukuhlolwa kwesibili kwenkathi yePhentekoste kungukuhlolwa kwethempeli kwezinsuku ezingamashumi amathathu okulandela ukuhlolwa okuyisisekelo. Ukuhlolwa kwesibili kwethempeli kudinga ukuthi abathembekile bangene ngokukholwa eNdaweni Engcwelengwele kakhulu lapho izono zabo zesulwa khona nalapho behlezi khona ngokukholwa kanye noKristu ezindaweni zasezulwini. Incwadi yeZenzo iyasazisa ukuthi uPetru waqala intshumayelo yakhe encwadini kaJoweli ngehora lesithathu egumbini eliphezulu, kwathi ngehora lesishiyagalolunye wayesethempelini.

Kepha, emi kanye nabayishumi nanye, wasukuma, waphakamisa izwi lakhe, wathi kubo: Madoda aseJudiya, nani nonke enihlala eJerusalem, akwazeke kini lokhu, nilalele amazwi ami; ngokuba laba abadakiwe, njengokuba nina nicabanga, lokhu kuseyihora lesithathu losuku. Kodwa lokhu yikho okwakhulunywa ngumprofethi uJoweli. ... Kepha uPetru noJohane benyuka ndawonye baya ethempelini ngesikhathi somkhuleko, okwakuyihora lesishiyagalolunye. Izenzo 2:14–16; 3:1.

UKristu wabethelwa esiphambanweni ngehora lesithathu, futhi wafa ngehora lesishiyagalolunye. Ukufa kwakhe, ukumbelwa kwakhe, nokuvuka kwakhe kuyisikhumbuzo esisodwa esinezinyathelo ezintathu. Isinyathelo sesithathu, usuku lwezithelo zokuqala, siqala izinsuku ezingamashumi amahlanu eziphetha ngePhentekoste. E-alpha yenkathi yePhentekoste ihora lesithathu nelesishiyagalolunye limelela ukuphambana okusobala, ngoba uKristu wayephila ngehora lesithathu futhi efile ngehora lesishiyagalolunye. UPetru wayesegumbini eliphezulu ngehora lesithathu futhi ethempelini ngehora lesishiyagalolunye.

Isikhathi sePhentekoste sezinsuku ezingcwele ezingamashumi amahlanu ngesikhathi sikaKristu sasingesinye isikhathi esingcwele sesiprofetho esixhumene ngokuqondile nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu. Sasixhumene ngokukhethekile nesonto

lokugcina leminyaka engamakhulu amane namashumi ayisishiyagalolunye lesizwe samaJuda kuDaniyeli isahluko sesishiyagalolunye. Lelo sonto elingcwele lapho uKristu aqinisa khona isivumelwano lahlukani swa laba yizikhathi ezimbili ezilinganayo zezinsuku zesiprofetho eziyi-1,260. Inhliziyo yalelo sonto kwakuyisiphambano. Isiphambano sikhomba ihora lesithathu nelesishiyagalolunye, futhi noPetru ePhentekoste wenza okufanayo. Ngonyaka ka-34, ukuphela kwalelo sonto elifanayo elingcwele, lapho uKorneliyu ethuma ukuba kubizwe uPetru evela eKhesariya Marithima, kwakuyihora lesishiyagalolunye.

Kwakukhona indoda ethile eKhesariya, egama layo linguKorneliyu, induna yekhulu yebutho elalibizwa ngokuthi ibutho lamaNtaliyane, umuntu okholwayo noyesaba uNkulunkulu kanye nayo yonke indlu yakhe, owayenikela kakhulu izipho kwabampofu kubantu, futhi ekhuleka kuNkulunkulu njalo. Yabona embonweni ngokusobala cishe ngehora lesishiyagalolunye losuku ingelosi kaNkulunkulu ingena kuye, ithi kuye: Korneliyu. Kwathi lapho eyibhekisisa, wesaba, wathi: Kuyini, Nkosi? Yayisithi kuye: Imikhuleko yakho nezipho zakho kwabampofu sekukhuphukile kwaba yisikhumbuzo phambi kukaNkulunkulu. Manje thuma amadoda eJopha, ubize uSimoni othile, ogama lakhe lesibili linguPetru. IZenzo 10:1–5.

Ngosuku olulandelayo, uPetru wenyukela ophahleni ukuba athandaze cishe ngehora lesithupha.

Ngakusasa, lapho besahamba endleleni yabo, sebesondele emzini, uPetru wenyukela phezu kwendlu ukuyokhuleka cishe ngehora lesithupha. Wase elambile kakhulu, efisa ukudla; kodwa besalungisa, wehlela ekuthunjweni kombono, wabona izulu livulekile, kwehla kuye isitsha esithile, sengathi yindwangu enkulu eboshwe emagumbini ayo omane, yehliselwa emhlabeni; okwakukulo zonke izinhlobo zezilwane ezinezinyawo ezine zomhlaba, nezilwane zasendle, nezinto ezinwabuzelayo, nezinyoni zezulu. Kwase kufika izwi kuye, lithi: Vuka, Petru; hlaba, udle. Kodwa uPetru wathi: Qha, Nkosi; ngokuba angikaze ngidle lutho oluvamile noma olungcolileyo. Izwi laphinda lakhuluma kuye ngokwesibili, lathi: Lokho uNkulunkulu akuhlazileyo, wena ungakubizi ngokuthi kuvamile. Lokhu kwenzeka kathathu; isitsha sabuyiselwa ezulwini futhi. Izenzo 10:9–16.

Ukubizwa kukaPetru ukuba eze eKesariya kwenzeka ngehora lesishiyagalolunye, lapho ingelosi ifika ukukhuluma noKorneliyu. UKorneliyu umelela abanye abantwana bakaNkulunkulu ababizelwa ukuphuma eBabiloni ngesikhathi somthetho weSonto. Ingelosi efika ngesikhathi somthetho weSonto iyilizwi lesibili lesAmbulo 18, elibiza labo abaseBabiloni ukuba babaleke. UPetru ungabayizinkulungwane eziyikhulu namashumi amane nane, kanti uKorneliyu ungabasebenzi behora leshumi nanye, abamelelwa kuPetru njengezilwane ezingcolileyo. Ubudlelwane bukaPetru noKorneliyu buyibudlelwane besAmbulo 7, lapho abayizinkulungwane eziyikhulu namashumi amane nane bevezwa behlotshani swa nesixuku esikhulu. UPetru wayalwa kathathu ukuba asukume, abulale, adle. Njengabayizinkulungwane eziyikhulu namashumi amane nane, ukubizwa okuvela kuKorneliyu kuyindawo lapho ifulegi liyalelwa ukuba livuke.

UKorneliyu useKhesariya Maritima, ngezinye izikhathi ebizwa ngokuthi yiKhesariya ngasolwandle. IsAmbulo isahluko seshumi nesikhombisa siyasazisa ukuthi “amanzi” “angabantu, nezixuku, nezizwe, nezilimi.” Amanzi yilabo abangaphandle kwebandla likaNkulunkulu, futhi eSambulweni kanye nasekuboneni kukaPetru izilwane ezingcolileyo, inani lesine limelela umhlaba

wonke. Izilwane ezine ezehlukene zisembonweni kaPetru, futhi zehla ngendwangu ebambeke emagumbini ayo amane. Ubudlelwane bukaPetru noKorneliyu buphinde bumelwe nguNowa kanye nezilwane ezangena emkhunjini.

UPetru wayeseJopha, okusho ukuthi “okukhanyayo nokuhle,” ngoba njengophawu lwabayizinkulungwane eziyikhulu namashumi amane nane nane, uPetru uyisibhengezo esikhanyayo nesihle ezizweni. Ihora lesishiyagalolunye, abeZizwe bavukela esibhengezweni uDade White asichaza njengeSabatha, umthetho kaNkulunkulu, umlayezo wengelosi yesithathu, nezithunywa zevangeli emhlabeni wonke ezithwala umlayezo wezinsuku zokugcina. UKorneliyu wavuselwa esibhengezweni lapho ingelosi ifika ngehora lesishiyagalolunye eKhesariya ngasolwandle. Umlayezo emthethweni weSonto wePentekoste usube uya ezweni—ulwandle.

Ukuphakanyiswa kwesibhengezo nakho kuvezwa njengokuphakanyiswa kwendlu yeNkosi ngaphezu kwezintaba, futhi uPetru wayekhuleka phezu kophahla lomuzi omuhle okhanyayo waseJopha, ngehora lesithupha, ngaphambi nje komthetho weSonto wehora lesishiyagalolunye. Lapho abayizinkulungwane eziyikhulu namashumi amane nane sebebekiwe uphawu, izimo zenhlekelele emhlabeni ziyodonsela abanye abantwana bakaNkulunkulu abaseseBabiloni ukuba bafune ukukhanya. Baholwa ukuba bathole uPetru phezu kwendlu eJopha.

UPetru wayeseCaesarea Filipi futhi kuMathewu isahluko seshumi nesithupha. ICaesarea Filipi engaphansi kweNtaba iHermoni yayinegama elifanayo neleCaesarea elisogwini lolwandle, kodwa yayinomahluko ocacile njengoba omunye umuzi wawusemhlathini kanti omunye uselwandle. Ukubethelwa kukaKristu ngehora lesithathu nokufa kwaKhe ngehora lesishiyagalolunye kukhomba umehluko ocacile wokuphila nokufa. UPetru ngehora lesithathu nangehora lesishiyagalolunye losuku lwePhentekoste ukhomba umehluko ocacile usuka egumbini eliphezulu uye ethempelini. ICaesarea esemhlathini noma iCaesarea eselwandle imelela umehluko odingekayo wesiprofetho wehora lesithathu nelesishiyagalolunye, kodwa akukho kubhekiswa okuqondile ehoreni lesithathu lapho uPetru wayeseCaesarea Filipi. Ngobufakazi bababili noma abathathu into iyaqiniswa, futhi ngehora lesithathu nelesishiyagalolunye lesiphambano kanye nangosuku lwePhentekoste yomibili imifanekiso imelelwa ngumuntu oyedwa, noma ngabe nguKristu ephila noma esethuneni, noma uPetru egumbini eliphezulu noma ethempelini.

Ubufakazi besithathu behora lesithathu nelesishiyagalolunye emaKesariya amabili bukhomba uPetru njengomlingiswa oyinhloko kuzo zombili izigameko, njengoba kwakunjalo ngoKristu ekuqaleni kwesikhathi sePhentekoste nangoPetru ekupheleni kwaleso sikhathi esifanayo. Umlingiswa we-alpha wehora lesithathu uyafana nomlingiswa we-omega wehora lesishiyagalolunye, okuhlinzeka ngobufakazi obubodwa bokuthi iKesariya Filipi iyi-alpha yamaKesariya amabili. Ubufakazi besibili ukuthi igama lawo womabili amadolobha liyafana, ngakho igama lomlingiswa oyinhloko negama lomuzi kuyafana. Ubufakazi besithathu buyisifaniso esiphikisanayo somhlaba nolwandle. Ngesikhathi uPetru eseKesariya Filipi, kwakuyihora lesithathu. Yilapho umyalezo uba bucayi kakhulu khona.

Kulungile ukuvumelanisa amadolobha amabili anegama elifanayo, okuyikho esikwenzayo, kodwa futhi sifaka ihora lesithathu nelesishiyagalolunye ekusetshenzisweni ngokusekelwe ebufakazini

bukaKristu esiphambanweni noPetru ngePhentekoste. Ngokuhlanganisa le migqa emithathu ndawonye; ihora lesithathu nelesishiyagalolunye likaKristu, ihora lesithathu nelesishiyagalolunye likaPetru ngePhentekoste—sibeka ihora lesithathu eKhesariya Filipi. Yilo kanye umqondo ofanayo wokuprofetha okufanele usetshenziswe kuKorneliyu ngehora lesishiyagalolunye, kuPetru ngehora lesithupha, bese kuba kuPetru eKhesariya Filipi ngehora lesithathu.

UPetru ukuzo zonke lezi zimpawu ezintathu zomgwaqo, uKorneliyu usehoreni lesithupha nelesishiyagalolunye noPetru, kodwa akekho kwelesithathu eKhesariya Filiphi. Ulayini uboshelene ndawonye, ngokuba isinyathelo ngasinye siyihora lesithathu, lesithupha, nelesishiyagalolunye ngokulandelana kusukela eKhesariya Filiphi kuya eJopha kuya eKhesariya Marithima. Womabili amaKhesariya ayenezimpande zawo zamasiko ezazixhumene kokubili neGrisi neRoma, kodwa okwahlukanisa iKhesariya Filiphi kwakuwukuba yisifaniso esigcwele sobuqaba obukude nobuyimfihlakalo, kanti iKhesariya ngasolwandle yayiyisikhungo sezohwebo nezokuphatha, ihlanganisa isiko lamaGreki nokubusa kwamaRoma. IKhesariya Filiphi yayiwuphawu lobuqili besonto, kanti iKhesariya Marithima yayiwuphawu lobuqili bombuso.

Ohlelweni lweKesariya kuya eKesariya, iJopha iyisinyathelo esiphakathi kwezinyathelo ezintathu. Lezi zinyathelo ezintathu zimelelwa ihora lesithathu, lesithupha, nelesishiyagalolunye. IKesariya elingasolwandle ngehora lesishiyagalolunye liwumthetho weSonto lapho ivangeli liya kwabeZizwe. Amahora amathathu ngaphambi kwalokho, ngehora lesithupha, uPetru useJopha, umuzi okhanyayo nocwazimulayo. Amahora amathathu ngaphambi kwalokho uPetru useMkhosini Wamacilongo ngehora lesithathu. IKesariya kuya eKesariya kuyisikhathi Sokukhala Kaphakathi Nobusuku. UPetru umelela labo abamemezela Ukukhala Kaphakathi Nobusuku kusukela ekuqaleni kuze kube sekupheleni, ngokuba uJesu uhlale evumelanisa isiqalo nesiphetho. Ukukhala Kaphakathi Nobusuku kuqala ngokukhululwa kwembongolo kuphawu lomgwaqo loMkhosi Wamacilongo, lapho uPetru ememezela khona umlayezo kaJoweli.

UPetru usemaki wezinyathelo ezintathu wophawu lwendlela womkhosi wamacilongo, okuwukwenyuka, okulandelwa ukwahlulela. Kulo lophawu lwendlela kuMathewu ishumi nesithupha kuphakanyiswa udaba lokuthi uKristu wayengubani. Igama likaPetru liyaguqulwa, futhi kushiwo nguKristu ukuthi kuyoba phezu kwaleli Dwala lapho Akha khona ibandla laKhe. IDwala ithempeli elakhiwe phezu kwalo liyisisekelo, futhi uPetru eKesariya Filipi ungumyalezo wengelosi yokuqala, ongumyalezo oyisisekelo. Lapho uPetru efika esinyathelweni esilandelayo, eJopha, uyenyuka njengoba noKristu enyuka ekupheleni kwezinsuku ezingamashumi amane zokufundisa ubuso nobuso. Ukwenyuka futhi kuyisifaniso esihambisanayo sesiphambano, uphawu oluyinhloko emlandweni wensindiso; futhi isiphambano sihlukaniswe izingxenye ezimbili, kanye namasela amabili, ukudabuka kweveyili elingena eNgwelengcwele, kanye nobumnyama namahora.

Kusukela ngehora lesithupha kwaba khona ubumnyama phezu kwezwe lonke kwaze kwaba yihora lesishiyagalolunye. Futhi cishe ngehora lesishiyagalolunye uJesu wamemeza ngezwi elikhulu, wathi, Eli, Eli, lama sabakthani? okusho ukuthi, Nkulunkulu wami, Nkulunkulu wami, ungishiyeleni na? Mathewu 27:45, 46.

EJopha, ngehora lesithupha, uPetru usephuzwini elingokwesiprofetho lokwahlukana, phakathi kwabalahlekile nabasindisiwe, phakathi kokukhanya nobumnyama, naphakathi kokuqala nokuphela koMkhosi Wokukhala Kwaphakathi Kwamabili. Lokho kwehlukana kugcizelela ukuguquka kwenhlangano yaseLawodikeya yabayizinkulungwane eziyikhulu namashumi amane nane iye enhlanganweni yaseFiladefiya yabayizinkulungwane eziyikhulu namashumi amane nane. Kuphawula ukwenqatshwa okuphelele kwebandla laseLawodikeya lamaSeventh-day Adventist. Lowo mnyango ovaliwe wokwahlulela omelwe usuku lokuBuyisana ufika ezinsukwini ezinhlanu ngaphambi komthetho weSonto wePhentekoste. Lokho kwahlulela kwandulelwa ukwenyuka, futhi ngaphambi kwalokho, umlayezo wecilongo. Lezo zinyathelo ezintathu zimelela uphawu lwendlela lapho uphawu lukaNkulunkulu lufakwa khona, futhi umlayezo woMkhosi Wokukhala Kwaphakathi Kwamabili umenyezelwa yibandla elinqobayo kulabo abamelwe nguKorneliyu.

UPetru umemezela umlayezo ngePhentekoste, futhi iPhentekoste liphawula ukuphela komlayezo Wokukhala Kwamabili Ebusuku. Ngakho-ke, ngesidingo sesiprofetho, uPetru naye umemezela umlayezo ekuqaleni kwenkathi Yokukhala Kwamabili Ebusuku. Isiqalo ngaso sonke isikhathi sibonakalisa ukuphela. Umlayezo kaPetru Wokukhala Kwamabili Ebusuku unikezwa amandla lapho kuboshulwa imbongolo yamaSulumane, futhi ihlasela i-United States, njengoba yenza futhi emthethweni weSonto. UPetru ememezela umlayezo ngehora lesithathu nangehora lesishiyagalolunye lePhentekoste kubonakalisa isiqalo nesiphetho Sokukhala Kwamabili Ebusuku.

Emgqeni esiyicabangayo, izinsuku ezingamashumi amane eziphela ekukhuphukeni kukaKristu, futhi ziqala izinsuku eziyishumi egumbini eliphezulu. Ezinsukwini ezinhlanu phakathi kwalezo zinsuku eziyishumi, usuku lokubuyisana lukhomba ukuthi izono zakwa-Israyeli zesuliwe nokuthi ibandla selizilungisile. Kwakungesikhathi sehora lesithathu lapho uPetru ayesequmbini eliphezulu ngePhentekoste. Ngehora lesishiyagalolunye lomthetho weSonto, umlayezo uyaguquka usuke kowaphakathi nobusuku uye ekukhaleni okukhulu.

Ukumenyezelwa komlayezo Wokukhala Kwaphakathi Kobusuku nguPetru kwenzeka lapho esehoreni lesithathu. Lowo mlayezo uphawulwa ngumkhosi wamacilongo, lapho imbongolo ikhululwa khona, nangaseKesariya Filipi, kanti iKesariya Filipi futhi iyiPaniumi. IPaniumi imelwe emavesini eshumi nantathu kuya kweleshumi nanhlanu kaDaniyeli isahluko seshumi nanye. UPetru akagcini nje ngokukhomba ukuhlaselele kobuSulumane phezu kwe-United States lapho imbongolo ikhululwa ekuqaleni kokumenyezelwa Kokukhala Kwaphakathi Kobusuku, kodwa ngesikhathi esifanayo uPetru usempini yasePaniumi eholela emthethweni weSonto. Impi yasePaniumi ingumcimbi ohambisanayo nokuhlasela kobuSulumane phezu kwe-United States.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.